

Sabbath School.

BIBLE LESSONS.

Lesson 10—June 5. Luke 23: 33-46

THE CRUCIFIXION.

GOLDEN TEXT.

If I be lifted up from the earth, I will draw all men unto me.—John 12: 32.

—A Lesson of Salvation. READINGS.—Monday, Luke 23: Tuesday, Isa. 53: 4-11. Wednesday, Matt. 9: 1-8. Saturday, Matt. 27: 1-19. Sunday, Heb. 10: 11-22.

BY A. C. KENDRICK, D.D., L.L.D.

In the last few hours preceding the crucifixion, events have followed each other with startling rapidity. The paschal supper with its words closing address and prayer (14-17), the midnight agony of Gethsemane, the seizure, the repeated and final sentence to crucify by the Jews, in spite of the protests of the Roman governor; the preference for the Jews; the insurgent and murder-ous Jesus the Messiah, the giver of life, and the leading of the body forth from the city to crucify, all this has been condensed into the last few eventful hours. The scenes, by whom Jerusalem was crowded, are following the crowd to his place of punishment, and with varying and different emotions, stood with the spectacle.

—A skull, or as Matt. place, Skull-plate. Latin calvaria (Calvary), Hebrew golgotha (19: 17). Why so called is uncertain, possibly from the skulls of the executed there; more probably from the rounded form of the hill, as a gentle elevation. There is a considerable hill, much less than the traditional "Mount of Olives," which seems an allusion. Nailed to the cross. The primitive form of the cross was a transverse beam laid on the top of a perpendicular one, in the shape of a T (cruz commissa). Another form was a transverse beam crossing a perpendicular one a little below the top of the perpendicular one, in the shape of a T (cruz commissa). Another form was a transverse beam crossing a perpendicular one a little below the top of the perpendicular one, in the shape of a T (cruz commissa).

—A pin or projection nearly in the middle of the upright beam, which the sufferer sat prevented the weight of his body from resting on the nails in his feet and hands. It partly mitigated, but at the same time prolonged the suffering of the victim. Crucifixion was the most barbarous and dishonouring punishment among the Romans inflicted on Roman citizens reserved for slaves, brigands, and outlawed prisoners of war. Crucifixion was to glory among the most infamous among the punishments. Not "thieves" (English version), but robbers, (Matt. 27: 38), like Barabbas whose crimes they were posthumous. They were on each side of the central cross; and it was intended to enhance the horror of his punishment that he should be the chief figure among those who had doomed them to the most penalties of a cruel law. —Father, forgive them. This prayer is found only in Luke. It extends tender compassion of Jesus. It is not confined to those who were nailed to the cross, but embracing all who were participants in the judicial murder. It is, perhaps, an utterance of compassion and a formal prayer. So far as prayer, it was doubtless and many of the Lord's crucifixion were doubtless among those who were subsequently "pricked in the heart" and believed unto salvation. The word "Father" is here used in a sense which is not disowned in heaven. Men were crucified, but the heart of his was open to his cry. His agonizing words, "My God, why hast thou forsaken me?" were but the utterance of anguish, and need not be taken as a literal interpretation. The words were of various quality, and degrees of guilt. The words were of various quality, and degrees of guilt. The words were of various quality, and degrees of guilt.

Psalms which refers to this is clearly messianic (Psa. 22: 19; John 19: 22).

Vs. 35.—Beholding. Gazing as upon a spectacle. Many of them had joined in the cry, "crucify him." Many, perhaps, being strangers, had taken no part in the proceedings. Many, as they passed, recalled his words regarding rebuilding, as they supposed, the temple (John 2: 19), and turned them scoffingly against him (Matt. 26: 61; 27: 40). Seered. Kept jeering (turned up the nose, sneered at) in contemptuous and bitter mockery. The "rulers" were Christ's most determined enemies, and their hostility turned the balance against him, He saved others. An involuntary and unwilling testimony to the reality of his miracles. Let him save himself. Calm reflection would have assured them that he who had saved others could save himself; and if he did not it must be for other reasons than inability. But their madness obscured their perceptions, and they forgot all else in the exultant consciousness of having him in their power. The Christ of God. God's anointed one, his Messiah (as he had just declared himself, chap. 22: 66, 69). The chosen one. Whom God selected out, and pre-eminently loved and honored (Psa. 89: 19-27).

Vs. 36.—Scoffed at him: made sport of him. Imitating the Jews, but not with the Jew's bitter hatred. They followed up their mocking recognition of his sovereignty in the judgment-hall. Come up. Kept coming up, they would ever and anon come up and offer him vinegar, a drink of wine and water, such as was used by the Roman soldiers. They reached it forth derisively; and not in a way that he even could drink it. It was cruel mockery. A crucified person could be to the Roman soldiers only an object of mockery. This feature of the scene is peculiar to Luke. If thou art, etc. The Roman soldiers borrowed also this taunting challenge from the Jews, and from the inscription over his head.

Vs. 38.—An inscription: placed over his head, not by the Jews, to whom it was exceedingly offensive (John 19: 21), but by Pilate to annoy the Jews, and in half revenge for their having compelled his reluctant sentence of crucifixion. He determined that they should have enough of their pretended King. The inscription was in three languages,—Hebrew, Greek, and Latin (John 19: 20); though the words stating it in Luke in the common text ("in Greek, Latin, and Hebrew letters") seems not genuine. The King of the Jews. The inscriptions, essentially the same, varied, perhaps, slightly in the different languages. Intended by the Romans as contemptuous toward the Jews, and really offensive to the latter, it was God's designed attestation to the kingship of Jesus. He was the King of the Jews, and became so through his cross.

Vs. 39.—One of the malefactors reviled him. A first, perhaps, both, though this is not certain. Matthew's plural ("the robbers") may be simply indefinite. Art thou not the Christ? Taunting him with his pretensions, and challenging him to prove them by delivering himself and them. They forgot that if he was the Christ, he was innocent, and under no obligation to prove his claim by delivering the guilty.

Vs. 40.—But the other. Probably, now suddenly converted (like Zaccheus and Paul), though he may have before seen and heard him. Certainly now power went forth from Christ; while sinking into death he showed himself the Lord of life. This single record was sufficient to justify the whole Gospel of Luke. It is the gospel's pledge of mercy to the sinner in extremis. The divine record contains one such example, to save us from despair; but one, to guard us against presumption. Rebuking his reviling confederate in crime and punishment. Do not even thou fear God. Art thou as destitute of the fear of God as these outside revilers; and that when thou art in the same condemnation with whom thou thou revilest? Or the emphasis may be "Do not even fear God, whose law thou hast violated, and whose judgment thou must incur?"

Vs. 41.—And we indeed justly. His conscience sanctions their punishments. We receive back. Their precise crime we do not know; probably it involved sedition and murder. Nothing amiss. This assurance probably sprung from no special previous knowledge of Jesus. But the Spirit of God had touched and taught him, and in every word and look of the divine sufferer he read his innocence.

Vs. 42.—Jesus: is a better attested reading than "Lord." Remember me. That is, remember in kindness, in mercy. He had heard the prayer, "Father, forgive them," which may have touched his heart. "When thou comest into thy kingdom;" that is, in the glory of thy established kingdom. The malefactor knew that he was taunted and crucified for his kingly pretensions, and his new-born faith recognized him as a real king. What the "coming" would be he could have but a dim idea; but the

Spirit taught him that the crucified one was yet to come in glory, and he was prepared to welcome him. Not "into thy kingdom," though the meaning would not be essentially different.

Vs. 43.—Verily, I say unto thee. Emphatic introduction to a weighty truth. To-day: Immediately after our death. It belongs clearly to the following: "With me shall thou be in Paradise." Thou shalt be, where I am, in Paradise. In which the souls of the righteous dwell. Here was Lazarus in the bosom of Abraham. Hither Paul was conveyed in one of his spiritual trances (2 Cor. 12: 4). Hither the soul of Jesus, as a righteous man, went after death, and there the penitent robber was to be. "Paradise" ultimately blends with the "New Jerusalem" as the home of restored humanity in the consummated kingdom of Christ. Man is restored by the second Adam to the antitypical Paradise from whose type the first Adam with his posterity was expelled.

Vs. 44.—About the sixth hour. About twelve o'clock. Jesus had been put on the cross at nine o'clock. John makes the commencement of the crucifixion about the sixth hour; but the designations of time are somewhat vague ("about"), and we may take them with a little license. Darkness. How deep we do not know; unquestionably preternatural, and extending over all the land: probably all Palestine. Roman writers would not be likely to mention it. "The sun's light failing," or "the sun suffering eclipse," stands in the best early manuscripts instead of "the sun was darkened." "The veil of the temple was rent in the middle." Matthew says, "from the top to the bottom." The most significant of all the miracles that attended the crucifixion. It symbolized the removal of the veil which had for centuries stood between the outer and inner sanctuary, and indicated that all Christians, as a royal priesthood, may now draw near to God (Heb. 9: 3-14; 10: 19).

Vs. 46.—Crying with a loud voice. Not "when he had cried with a loud voice," as our English version; what he cried is immediately added. Father: marking affection and confidence, Into thy hands: Into the power and guardianship. I commit: Place, deposit, entrust; not strictly, "commend." It is the ordinary Greek word for "deposit," and not the ordinary New Testament word for "commend." My spirit: The higher, spiritual nature of man: his spiritual and immortal part. Expired: literally, breathed out his spirit. "Ghost" was once the equivalent for spirit.

THE MARKET-PLACE IN JERUSALEM.

In the market-place thronged the peasants, chiefly women. Each sat beside her basket calling to the passers-by to buy of her. There were poor fowls tied helplessly together by their two feet, huge cauliflower from the well-watered gardens of Siloam, oranges, lemons, citrons, and dates heaped up together, and here and there, but not often, a bunch of spring flowers. The days were past with little promise of returning when St. Jerome wrote of the valleys about Jerusalem as "pleasant and woody spots full of delightful gardens watered from the garden of Siloam." The gardens of roses of his days are now but heaps of dust, only the memory of them smells sweetly; what has been may yet be again.

Now and again a man with lemonade or simple drinking water cried in a shrill voice, "Come buy of me," while he clinked the brass cups at his side to attract customers.

The poor women and little children sat on the bare stones, dressed in their tattered and beautiful clothes their naked arms braceleted up to the elbow with silver and glass ornaments, chains of silver about their necks, coins of silver and even gold upon their heads. How is it that with all these possessions they were only sellers of eggs and vegetables? In truth, these peasants carry all they possess upon their poor tired bodies, there is no savings bank where to keep their earnings, they must carry them always with them, so when they have bought three pairs of thick bracelets, rings for each finger, and chains for the neck, they set to work to sew the coins themselves upon their head-dresses, which they never leave off, not even while sleeping.

In one street, oil, olives, and salt fish were set out in glazed dishes upon the board which served as a counter, while ropes, nets, candles, and corks were hung from the roofs inside, barrels of sardines stood on each side of the entrance, with fish brought from the sweet, cool water of the Sea of Galilee, from whose pebbly shores a few poor fishermen still draw their livelihood, while their scattered mud huts occupy the site of the cities of the past.

At another stall tobacco alone was sold. In a third only soap, made in all manner of shapes—soap crosses, soap hearts, soap fishes. A fourth contained fruit and vegetables piled

temptingly together. A fifth contained bread only. In the last sat a barber waiting for heads to shave, his booth hung round with inlaid hand-mirrors and embroidered towels. Through narrow arches to right and left, were seen the bazaars for cotton and clothing, as they stretched in far perspective, away to the meat bazaar, a most unpleasant quarter, which happily could well be avoided.

1881.

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It acts with vigor, gentleness and subtlety, owing to the exquisite harmony of its ingredients, akin to pure blood itself. Its taste is pleasant, and its effects permanent. Its first apparent effect is to increase the appetite. It assists digestion, and causes the food to assimilate properly—thus the system is nourished. It also, by its tonic action on the digestive organs, induces more copious and regular evacuations. The rapidity with which patients take on flesh while under the influence of the Syrup, of itself indicates that no other preparation can be better adapted to help and nourish the constitution, and hence be more efficacious in all depression of spirits, shaking or trembling of the hands or body, cough, shortness of breath, or consumptive habit. The nerves and muscles become strengthened, and the blood purified.

READ WHAT THE INVENTOR, MR. FELLOWS, HAS TO SAY ABOUT HIS SYRUP OF THE HYPOPHOSPHITES.

In the summer of 1864, I was suddenly effected by a copious expectoration of mucopurulent matter. I had been declining in health for some months, and, being exceedingly nervous, the symptoms caused alarm. As my business was that of a dispensing chemist, the shop was constantly visited by medical men, all of whom tendered their advice. During 1864 and 1865 my chest was examined by ten first class physicians, some of whom pronounced the case Bronchitis; some, not wishing to cause alarm, or unwilling to venture an opinion, gave no decision; some stated unequivocally that I had Tubercular Disease of the Lungs, and located the trouble where the pains were felt. By professional advice, I used, in turn, horse-back exercise, country life, eggs and ale in the morning, tonics, Bourbon whiskey, cod-liver oil, electricity, tar, and various inhalants, but the trouble increased. Expectoration became more profuse and offensive. Night-sweats set in. Cold chills, diarrhoea, dyspnoea, cough, blood-streaked expectorations, loss of sleep, loss of appetite, loss of memory, loss of ambition, accompanied by general prostration, showed themselves. Under the microscope the blood was found to contain but a small portion of vitalized corpuscles; the heart's action was feeble; the pulse intermittent; the stomach could not digest properly, so that flatulency and acidity was the result. Finding the symptoms indicated Consumption, I determined to use every effort to stay its progress, and, if possible, to cure it. I selected the most powerful tonics and moderators, and combined them with the vital constituents of the human body. For months I endeavored to amalgamate them before my efforts were crowned with success. I cannot speak too plainly or too strongly of the effects produced, and the benefits I received from the composition.

At first my appetite increased; the expectoration became easy, digestion better; the mucus became more copious and less frequent; cold chills ceased; night-sweats lessened; I gained in weight; the hacking cough left me; refreshing sleep returned; my spirits became buoyant, the mind active and vigorous. I continued taking the Syrup month after month; but owing to the damp, foggy climate of St. John, my recovery was necessarily slow, although I could observe a gradual return of strength for three years, during which time I continued taking the remedy. My present weight is one hundred and eighty-eight, being thirty-eight above my usual. I have no symptoms left denoting disease. The only notable sign during twelve months was the expectoration. Now that has stopped, and I consider myself well. The reader may ask, How do you know your difficulty to have proceeded from ulcerated or tuberculated lung? I answer, In the most certain of all modes for ascertaining. In March last I coughed from the right lung a piece of PHOSPHATE OF LIME, half the size of a pea, which could have come from no other place, and which the highest authority in Lung Diseases (Laennec) states is the result of tubercle, which has been cured. Added to this, I had the leaden-colored, purulent, blood-streaked expectoration, and the opinion of one of the best diagnosticians in the country. I believe I have experienced all the symptoms incident to the two first stages of Consumption, and have successfully combated them, so that I do not despair of any case where there is left sufficient lung-tissue to build upon. I can only add that the mere monetary consideration of increased sales would never induce me to publish this report, but a sincere sympathy for the poor Consumptive, with whose misfortune I believe it villany to trifle.

Respectfully, JAMES I. FELLOWS, Inventor of Fellows' Compound Syrup of Hypophosphites.

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