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“THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD”—Prov, xix.

OUR SAVIOUR'S THIRST UPON THE CROSS.

“After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now, there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.” John xix, 28, 29; comp. Matt. xxvii, 47-49; Mark xv, 36.

These words present us with the concluding scene of our Lord's sufferings. The exclamation “I thirst” was uttered immediately after that “horror of thick darkness” which settled on the Redeemer's soul, under the withdrawal of the sensible manifestations of his father's love, which drew from the depths of his being that heart-rending cry, “My God, my God, why hast thou forsaken me.” As some hero, who, amid the heat and excitement of battle feels neither his wounds nor weakness, but when the conflict is over, and in the very moment of victory, becomes conscious of the bleeding of his wounds, and the need of refreshment, so our Saviour in the deeper sufferings of his soul regarded not the sufferings of the body, but when the soul's distress is passing away, his physical nature asserts its rights, and the pains of thirst came home to him in all their intensity. Let us look at some of the truths suggested by this incident.

First. It exhibits the exact fulfilment of prophecy. The prophecies regarding our saviour are numerous and minute. They were given at various intervals, during a period of 3600 years from the first promise after the fall, that “the seed of the woman should bruise the head of the serpent” till the announcement of Malachi, the last of the Old Testament prophets, that to “them that feared his name should the sun of righteousness arise with healing in his wings.” These prophecies embraced the whole of our saviour's life, and labors, and sufferings, in the minutest particulars. They told of his miraculous conception, “A virgin shall conceive, and bear a son, and shall call his name Immanuel.” They described his miracles of healing, “Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap for joy, and the tongue of the dumb sing.” How tender the de-