

## The Crucifixion.

JUNE 5th.

LUKE XXIII: 33-46.

*Golden Text. John 12: 32.*

**WHAT** THE FOUR Evangelists bear united testimony to the Saviour's Crucifixion with such sublime simplicity, without introducing their own feelings and experiences respecting it, is one of the best evidences of the truth of this part of the sacred history. Compare Matt. 27: 35-50. Mark 15: 20-41. John 19: 16-30. V. 38. *Calvary*—in greek *Golgotha*—"a skull." The place probably, of execution, outside the city. *Crucified*—death by the cross—the punishment of slaves and malefactors—was one of prolonged and excruciating agony. That Jesus was nailed to His Cross is inferred from ch. 24: 39 and John 20: 25-27. V. 34. *Forgive them*—This first utterance on the Cross may be regarded as the beginning of Christ's intercession for sinners. *His raiment*—The clothes of criminals were given to the executioners. *Lots were cast*—only for the seamless vesture, John 19: 24. V. 35. *Stood beholding*—with that morbid feeling which still attracts the basest to scenes of horror, Ps. 22: 16. *Derided*—see Matt. 27: 41-43. *Saved others, &c.*—a great truth unconsciously spoken. Both he could not do, John 12: 27. *If he be*—The Jews believed that he claimed to be divine; why should any one in the 19th century doubt it? *Soldiers also*—with coarse jokes derided his pretensions to royalty—which they would deem themselves specially qualified to challenge. V. 38. *Superscription*—an ironical title fastened to the cross. The diversity of statement as to the exact words arises from the different idioms or renderings of the three languages in which it was written. V. 39. *One of the malefactors*—Matthew and Mark, speaking generally, use the plural, "thieves," denoting one of the *classes* who derided him. Luke, who alone relates the conversion of the penitent thief is for that reason more particular in naming "one." Vs. 40-42. *The other*—speaks and prays like a true penitent whose conversion at the very last moment of his life sheds a faint ray of hope on the deathbed of even the greatest sinner. The sacred volume records one such example that none may despair; but *only one*, that none may presume. The hardened attitude of his companion shews how *dangerous* it is to postpone repentance to this late hour. This day, this moment, is the proper time, Josh. 24: 15. 2 Cor. 6: 2. V. 43. *To-day*—the thief looked for a future salvation—when Christ should come again—but receives assurance of immediate bliss. (See Sh. Catechism 37). He that believeth *hath* eternal life, John 3: 16 and 6: 47. It is a present gift. *Paradise*—that part of Sheol—place of departed spirits—opposed to Gehenna. Certainly a place of bliss, for he was to be with Jesus, Phil. 1: 23. Rev. 2: 7. V. 44. *Sixth hour*—noon. *Ninth hour*—8 p. m., when Jesus gave up the Ghost—His was a voluntary surrender of life, John 10: 18. His last words on the Cross were from Ps. 31: 5. The central point in the lesson is the doctrine of THE ATONEMENT, Heb. 10: 14.

## The walk to Emmaus.

JUNE 12th.

LUKE 24: 13-32.

*Golden Text, Luke 24: 32.*

**THE** APPEARANCES of our Lord after his crucifixion, of which ten are recorded, are of inestimable value as proving the great fact which lies at the foundation of our Christian belief—the Resurrection of Christ. 1 Cor. 15: 12-18. Compare Mark 16: 12. V. 13. *Two of them*—not of the twelve, v. 33. One of them was Cleopas—or Cleophas, Jn. 19: 25. The other is not named. *That same day*—That Resurrection Day, the Christian Sabbath. EMMAUS about  $7\frac{1}{2}$  miles N. East from Jerusalem. *Talked together*—upon the great theme then uppermost in all minds. What more natural? Mal. 3: 16. *Communed*—had earnest confidential exchange of sentiment and experience respecting the facts that had transpired, vs. 18-24. Vs. 16, 17. *Eyes were holden*—A change had come over the bodily form of Jesus since he hung on the cross, Mark 16: 12; they did not know him now; even his voice they did not recognize. Besides, it was our Lord's purpose to remain incognito. *Are sad*—sad to think that so noble a life had come to such a tragic end. Vs. 18, 20. *A stranger?* Supposing that Jesus, like themselves, had come to the Passover for a few days and was now returning home. Still, "he must have heard the news!" *What things?* Thus thrown off their guard, Jesus found an opportunity of "drawing them out." The artless account which they now give shews how favourably they, and the people generally, had been impressed by the self-denying character of their Master. *We trusted*—The hope which in common with many others they had indulged, that Christ was to set up an earthly kingdom was now, apparently, blasted. *The third day*—and yet they had no certain evidence of his resurrection! They themselves had not seen him. Vs. 22-24. *Certain women also*—Their account of the matter *might* be true—but it lacked confirmation. The story told by the soldiers might be true after all, Matt. 28: 13-15. Vs. 25-27. The stranger, assuming the tone of an experienced Rabbi, now directs their attention to the testimony of Moses (Deut. 18: 15) and all the prophets, as centering in Himself, ch. 4: 16-21. But for this teaching, the whole design of the interview would have been lost. *Ought not?* Yes, it *behoved* Him thus to suffer, v. 46 and Heb. 2: 17. "What had seemed to them incompatible with the glory of the Messiah was precisely the appointed way thereto." V. 29. *Abide with us*—Though Christ be a willing guest in every sinner's heart, he comes not unbidden, Rev. 3: 20. He came to *seek* sinners, but not to *thrust* salvation upon them. *Constrained him*—2 Cor. 5: 14. *Eyes opened*—When the eyes of the understanding are opened we see Jesus, Ephes. 1: 18. V. 31. *Vanished*—made himself invisible, ch. 4: 30. John. 8: 59. *Our hearts burn!* Now they understood why his conversation had so electrified them. Shall not we constrain the Risen one to abide with us? We need not doubt his willingness so to do. Jn. 14: 21-23.