

who were "ministering to Jesus of their substance" (Luke 8, 2). Her devotion and loyalty to Jesus are attested by the part she played in the scene at the cross (Luke 23, 49, 55; Matt. 27, 61; Mark 15, 47) and subsequently (Luke 24, John 20). That Jesus first appeared unto her after his resurrection (Mark 16, 9) cannot have been by accident.

Without at the tomb—Peter had just a few minutes before entered the tomb (verse 6), which was doubtless hewn, as was customary, in the side of a low limestone cliff or hill with a low opening on the side through which by stooping a person might enter. Once inside, it was possible to again stand erect beside the horizontal niche or niches intended for the remains of the dead.

12. Two angels in white—This is the only place in John's narrative of the resurrection where angels are mentioned (but comp. 1, 51; 12, 29). This special vision of the angels was for Mary only; the men, John and Peter, had apparently not seen them, though doubtless they were the same messengers "in dazzling apparel" mentioned in Luke 24, 4. Matthew (28, 2-8) and Mark (16, 5-8) mention only one angel, who may have been the spokesman, and possibly in other respects also the more prominent of the two mentioned by Luke and John.

13. Woman—Here, as appears from the whole context, a title of tender address, which throws much light on its use by Jesus in addressing his mother (John 2, 4; compare note on page 63, January SUNDAY SCHOOL JOURNAL).

Because they—Since the antecedent of the pronoun is not expressed, many have thought Mary referred to "the Jews" as the special enemies of Jesus and his disciples. This may be correct, though more probably the pronoun is used indefinitely, the sense being, "Some one has taken away my Lord." A moment later Mary thinks that possibly it may have been the gardener (verse 15).

15. Whom seekest thou—Not "What seekest thou?" as the gardener might have inquired. Note that Mary herself never refers to the body of Jesus as such; with her it is only "the Lord," and yet more personal, "my Lord." She has not yet brought herself to think of him as dead, and to her the lifeless form is still himself. This state of mind on her part is the point of contact from which Jesus gently leads her back to a recognition of himself, her living Lord.

The gardener—The tomb with others was in a garden, just as a modern cemetery is a garden spot, carefully tended and cared for. The gardener was the one person whom she might expect to meet there at that early hour.

16. Mary—How much of tenderness, love,

gentle reproach, authority, and comfort may not the Master have put into this one word!

She turneth herself—Not having waited for the gardener's (as she supposed) answer, she had turned again toward the tomb, lost once more in grief, without having caught the deeper significance of the question, "Whom seekest thou?" But at the speaking of her name she turns again in sudden recognition to Him who had addressed her.

Rabboni—In the Hebrew literally, *My Master*, a form of address used by pupils in speaking to their teacher.

Which is to say, Teacher—The fact that Mary at this moment used just this expression and spoke in Hebrew throws a flood of light on the whole scene. For just one moment it is Jesus, her beloved teacher and friend, whom she has found again.

17. Touch me not—Jesus had not returned to life to renew the old familiar fellowship with his disciples on earth. His ascension was to inaugurate a new fellowship, a spiritual union, between himself and his disciples, hence this warning command to Mary. The verb here used implies in the Greek a *clinging to*.

My brethren—Emphasizing the fellowship and oneness of Christ with his disciples which is to continue.

My Father and your Father—A likeness with a difference. Jesus nowhere identifies the sonship of believers with his own.

My God—The risen and glorified Saviour is still perfect man (comp. Rev. 3, 12). This truth is pointed out by both Paul and Peter, who speak of "the God and Father of our Lord Jesus Christ" (comp. Eph. 1, 3; 1 Pet. 1, 3, and other passages).

19. The first day of the week—From this time forward observed by Christians as a day of worship and Christian fellowship in commemoration of the resurrection of Jesus from the dead on that day. At first, however, the Jewish Sabbath was not on this account disregarded. The complete substitution of the former day for the latter came about gradually.

In the midst—An expression retained by the Revised Version with some lexicographical authority though not approved of by many of the best writers of English.

22. Breathed on them—A symbolic action signifying the imparting to them of his own Spirit (comp. Ezek. 37, 5).

The Holy Spirit—The article is wanting in the original, signifying that the gift was "not that of the *personal Holy Spirit*, but rather an earnest of that gift; an *effusion of the Spirit*."

23. Whose soever sins ye—All those present, apostles and others alike. One apostle at least was absent, and others not apostles were present; hence, whatever the power conferred by Christ at this time, all believers alike