

saw; a different word in Greek from either of those used in v. 5 ("saw") or v. 6 ("seeth") and implying that John discerned the meaning of what he saw. *Believed*. The truth flashed on him that Jesus was risen. Possibly words which the master had spoken came back to his memory. *Knew not the scripture*; such passages as Ps. 16:10 (compare Acts 2:25-31).

## II. The Risen Lord, 11-16.

Vs. 11-13. *Mary stood . . . weeping*; literally, "kept standing near the sepulchre, weeping outside." She had not ventured so far to look in, but in her grief and hopelessness she could not leave the spot. At length *she stooped and looked into the tomb* (Rev. Ver.); "she peered into the tomb," an inimitably natural touch. She could not believe that the Lord was gone" (Dods). *Seeth two angels*, etc. This vision of angels only draws from Mary the words which she had already spoken to Peter and John. So absorbing is her grief that the vision of angels does not astonish her.

V. 14. *Turned herself back*. Apparently she had become suddenly aware that some one was near. *Saw Jesus . . . knew not*. It was not merely her pre-occupation with her own confused and sorrowful thoughts, which prevented her from recognizing Jesus then and there, as Westcott suggests, but the fact that a transformation had taken place in him.

V. 15. *Jesus saith*, etc.? He speaks to Mary as one whose appearance suggests that she is anxiously looking for somebody. *She, supposing him to be the gardener*; the most likely man to be there at that early hour, and he, of course, might be counted upon as friendly. *Hast borne him hence* (Rev. Ver.). The thought strikes her that Jesus may have been removed from the tomb for reasons of convenience. "She speaks of Jesus, not of his body, as if she could not think of him as gone; and she does not mention him by name, because to her mind there was no other to be thought of." *I will take him away*; an undertaking far beyond her strength, so little did her love calculate what was possible. In her devotion to her master she does not pause to ask questions, or even to tell of whom she is speaking. She is simply eager to know where the blessed Lord had been laid, that she may reverently provide for him.

V. 16. *Jesus saith . . . Mary*. The Lord, in tenderness, pronounces the familiar name. *She turned herself*. She had merely glanced at him for a moment, and then relapsed into her brooding sorrow. *Saith unto him in Hebrew* (Rev. Ver.); that is, the Aramaic language spoken by Jesus and his followers. *Rabboni . . . Master*. A better translation is "Teacher." No doubt this was the familiar name used by the followers of Jesus. In the utterance of her own name Mary recognized the voice she knew so well, and quickly turning round, addressed him, in joy and wonder, by the title she had so often used before.

## Light from the East

THE CHURCH OF THE HOLY SEPULCHRE—There stands in the heart of Jerusalem to-day a great irregular building, which the Greeks called the Church of the Résurrection, and Western Christians, the Church of the Holy Sepulchre. It contains within its walls a compendium of sacred history. You may see there the place where Adam was buried, the spot where Abraham was in the act of slaying Isaac, and even the olive tree where he espied the ram. But most memories of the place are associated with our Lord. There on the right, he stood and wept; by the pillar on the left, he was scourged; there in front, he was crowned with a crown of thorns; over yonder, he was crucified; and down there, he was buried. Each event and each actor has a chapel to itself inside the big church. There are the chapel of the crowning, the chapel of the nailing to the cross, the chapel of Longinus, the chapel of the angel, the chapel of the tomb, and many others. Roman Catholics, Greeks, Armenians and Copts have long competed zealously for the control of these spots, and the settlements made by the diplomats at Constantinople have not prevented angry disputes within the church. To prevent these outbursts of religious zeal, the Turks have long kept a company of soldiers on police duty at the doorway of the church. In such circumstances, it is not every Protestant who can look away past the superstition and confusion of the place and catch a vision of the fair form of him, who here, or very near here, died and rose again from the dead.