

resurrection, and the ascension of the Saviour. **Clothed in a long white garment.** "Arrayed in a white robe," Revised Version. The white robe was a symbol of purity and fellowship with God. See Rev. 3. 4; 5. 18. (6) *There is here, too, a suggestion of the eternal youth of heaven.* (7) *Christ's disciples shall yet be robed as gloriously as his angels.* **They were affrighted.** "They were amazed" (Revised Version) is a better translation; "not mere fright, but that peculiar awe which may be supposed to spring from the sight of a superior being."—*Alexander.*

6. He saith. He had brought terror to the guards, but now he brings peace and joy to the women. (8) *So God's messengers bring fear to enemies, but comfort to friends of Jesus.* **Be not affrighted.** "Be not amazed," His first words, like those of other angelic appearances to the good, are reassuring. **Ye seek Jesus.** "Jesus, the Nazarene, which hath been crucified." The angel hesitated not to speak of Jesus by the titles which expressed his deepest humiliation, his lowly birth, and his shameful cross. (9) *If angels are not ashamed of the cross, let us confess it.* **He is risen.** The first announcement of the greatest fact in earth's history was thus made to a company of women. **Behold the place.** Perhaps pointing to the niche or slab upon which the body had rested. (10) *Let no heart fear to look into the grave since Jesus has lain there.*

7. Tell his disciples. The message would be a test to the faith both of those who bore it and those who heard it. **And Peter.** The word "and" here means "and especially." Peter was especially mentioned, perhaps because recognized as the natural leader, but more likely as a token of compassion and restoration after his denial. (11) *The disciple who has sinned the most deeply is the one especially sought out with the news of God's grace.* **Goeth before you into Galilee.** Had they believed, and set forth at once to the mountain where he had appointed to meet them (Matt. 28. 16), much time might have been saved, and the commission would have been given sooner. But their unbelief made other appearances needful, until their risen Lord himself rebuked them (verse 14). **There shall ye see him.** This was to be the great official meeting, which afterward took place, when at least five hundred believers saw the Lord (1 Cor. 15. 6). **As he said.** On the last evening of his life. See Matt. 26. 32.

8. They went out. "Quickly" is omitted in the Revised Version. **Fled.** Departed in haste. **Trembled and were amazed.** "Trembling and astonishment had come upon them," Revised Version. **Neither said they anything.** That is, on their way to tell the disciples. They paused not to speak to anyone. While they were gone Jesus appeared first to Mary Magdalene, afterward to themselves, and then to Simon Peter.

INDUCTIVE NOTES.

BY PROFESSOR HILLARY A. GOBIN, D.D.

Jesus had lain in the tomb Friday night, Saturday and Saturday night, and until dawn Sunday morning. By the Jewish custom this would be reckoned as "three days and three nights." This is a strange license in statement, but not so strange as that which sometimes occurs in this country and age, when we boast of our precision. For example, the following appeared in the daily papers of Monday, March 4: "When the vice-president's gavel called the Senate to order at two o'clock, Sabbath afternoon, by ancient legislative fiction it was still Saturday, March 2."

Verse 1. When the Sabbath was passed. Matthew, "In the end of the Sabbath," that is, Saturday after sunset. At this time the women could purchase the spices without desecrating the Sabbath. The Jewish stores were opened on Saturday evening after six o'clock. "Some of the women purchased the spices as early as Friday evening, before sundown; only the two Marys had remained too long at the grave to do so, and hence they could not make their purchases until the Sabbath had passed."—*Lange.* **Mary Magdalene.** "Mary of Magdala," a town about seven miles southwest of Capernaum. She had been cured by Jesus of demoniacal possession

(Luke 8. 2). She was with the faithful women who stood near the cross when he died (John 19. 25). Many great painters have regarded her as "the woman that was a sinner," who anointed Jesus in the house of Simon (Luke 7. 37), or as Mary, the sister of Lazarus. Neither supposition can be sustained by sound criticism. **Mary, the mother of James.** Comparing the accounts of the evangelists, it seems that many women participated in the anointing. There were Mary Magdalene; Mary, the mother of James, the son of Alphaeus; Salome, mother of James and John, sons of Zebedee; Joanna, wife of Chuza, and others. Compare Luke 8. 2, 3, with Luke 24. 10, and Matt. 27. 55). It is not probable that they all went in one company to the tomb. They went in groups, some Friday evening, some Saturday night, and some Sunday morning. **Bought spices,** and ointments (Luke 23. 56). Nicodemus brought about a hundred pounds of myrrh and aloes (John 19. 39). **Anoint him.** "This had not been done as yet. Nicodemus had only wrapped the body hurriedly in the spices with the linen clothes."—*Alford.* The haste was necessary on account of the nearness of the Sabbath. This embalming is an evidence that they did not un-