

powerless to prevent our Lord's coming out of the tomb, which is here assumed, though not directly asserted.

Vs. 5-7. *Answered*; seeing the terrifying effect on the women of what they saw. *Fear not ye*. The soldiers may have cause to fear, but He is come to them on an errand of love. *I know*. "He knows the loving purpose for which they have come and what joyful news he has to tell them." (Meyer.) *He is not here*. Jesus whom they loved is no longer dead. *He is risen*. He is not only alive in spirit, but is the same living person whom they knew. *As he said*; for on each prophecy of His death follows that of His resurrection, Mark 8: 31; 9: 31; 10: 34. Unintelligible before, these words now strengthen their faith in their Lord. *Come, see the place*. They can see for themselves that the grave is empty. *Go quickly*. Their duty is no longer here in the place of the dead. Jesus is alive and they now have work to do for Him. *Tell his disciples*; and so turn their sorrow into joy. Mark adds, "and (especially) Peter." He, more than the others, would welcome the Lord's return, that he might seek forgiveness. The disciples received the message with incredulity, Luke 24: 11. *Goeth before you into Galilee*; their home and the place where the greatest number of His followers lived. Jesus showed Himself before going into Galilee, but it was probably here that He met with over five hundred disciples, vs. 16-20; 1 Cor. 15: 6.

II. The Appearance of Jesus, 8-10.

Vs. 8-10. *With fear and great joy*; joy because of the good news, a trembling fear, like that of Phil. 2: 12, in view of their so important mission and message. *Jesus met them*; having already appeared to Mary Magdalene alone in the garden (John 20: 14), after she had told Peter and John, John 20: 2-10. Possibly she had separated from the other women. *All hail*; shortened from "All health": literally, "Rejoice," the customary salutation. *Held him by the feet*; in awe blended with love, thrilled with joy at the return of their Lord. *Worshipped him*; gave Him homage as a divine Being. *Benot afraid*; a kindly word in a gentle tone to make them feel that He is indeed their old

Friend. *My brethren*; a marvellous word from the risen Lord, recalling the happy days they had spent together. (Compare John 20: 7; Heb. 2: 11.)

III. The Report of the Watch, 11-15.

Vs. 11-15. *The watch...showed...all the things that were done*. The simple truth would best account for their failure to keep the tomb secure. *Gave large money*; a heavy bribe. This would be required, for, to make the confession asked of them was death to a soldier. *Stole him away while we slept*; a suicidal lie, one half destroys the other. Sleeping sentinels could not know what happened. *Governor*. Pilate was military commander as well. *We will persuade*; perhaps bribing him also. *Secure*; that is, "screen you from punishment." *Unto this day*; when Mark wrote his gospel, 67 or 68 A.D.—a proof that the tomb was empty and they could not account for it.

For the eleven appearances of our Lord after His resurrection see: (1) To Mary Magdalene, Mark 16: 9-11; John 20: 11-18. (2) To the women, Matt. 28: 9, 10; Luke 24: 9-11. (3) On the way to Emmaus, Mark 16: 12, 13; Luke 24: 13-35. (4) To Peter, 1 Cor. 15: 5. (5) To the apostles, except Thomas, Mark 16: 4; Luke 24: 36-48; John 20: 19-23; 1 Cor. 15: 5. (6) To seven in Galilee, John 21: 1-23. (7) To the apostles, including Thomas, John 20: 24-29. (8) To a multitude, Matt. 28: 16-20; Mark 16: 15-18; 1 Cor. 15: 6. (9) To James, 1 Cor. 15: 7. (10) To all the apostles, Luke 24: 49; Acts 1: 1-8. (11) To Paul, Acts 9: 1-9.

Light from the East

MARY MAGDALENE—So called because she was a native of Magdala, a town on the lake of Galilee, not far from Tiberias, was a woman of means who had been cured by Christ of demoniacal possession and out of gratitude ministered unto him of her substance. Although her name has become a synonym for a fallen woman all over the Christian world, and innumerable institutions for reclaiming and sheltering these unfortunates are called after her, there is no good reason for supposing that her life was ever impure. The mistake arose from con-