*Gospel was compiled, all à priori arguments of this kind are good for nothing.*

**65.**] **Ye have**—the verb rendered  
may be either 1), indicative, **Ye have:**—  
but then the question arises, *What guard*had they? and if they had one, why go  
to Pilate? Perhaps we must understand  
some detachment placed at their disposal  
during the feast—but there does not seem  
to be any record of such a practice. That  
the guards *were under the Sanhedrim* is  
plain from ch. xxviii. 11, where they make  
their report, *not to Pilate,* but *to the  
chief priests :*—or 2), imperative ; which  
doubtless it may be; see 2 Tim. i. 13  
and note; and the sense here on that  
hypothesis would be, **Take a body of  
men for a guard.** And to this latter  
I rather incline: see the note in my  
Greek Test.

**as ye can**] literally **as you know how :—in the best manner  
you can.** There is no irony in the words,  
as has been supposed. The sealing was  
by means of a cord or string passing  
across the stone at the mouth of the  
sepulchre, and fastened at either end to  
the rock by sealing-clay.

**CHAP. XXVIII. 1-10.**] JESUS, HAVING RISEN FROM THE DEAD, APPEARS TO THE  
WOMEN. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal  
difficulties. With regard to them, I refer  
to what I have said in the Introduction,  
that *supposing us to be acquainted with  
every thing said and done in its order  
and exactness, we should doubtless be  
able to reconcile, or account for, the present forms of the narratives;* but not having this key to the harmonizing of  
them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them.  
And I may remark, that *of all harmonies,*those of *the incidents of these chapters*are to me the *most unsatisfactory.* Giving  
their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely objectively) on the unexceptionable testimony of three independent narrators, and  
of one, who besides was an eye-witness  
of much that happened. If we are to  
compare the four, and ask which is to be  
taken as most nearly reporting the *exact*  
words and incidents, on this there can I  
think be no doubt. On internal as well  
as external ground, *that of St. John* takes  
the *highest place:* but not, of course, to  
the exclusion of those parts of the narrative which *he does not touch*. The  
*improbability* that the Evangelists had  
seen one another’s accounts, becomes, in  
*this part* of their Gospels, an *impossibility.*Here and there we discern traces of a  
common narration as the ground of their  
reports, as e. g. Matt. vv. 5—8: Mark vv.5–8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on  
the other Gospels.

**1. In the end of the sabbath**] There is some little difficulty  
here, because the end of the sabbath (and  
of the week) was at *sunset the night before.*It is hardly to be supposed that  
St. Matthew means the *evening* of the  
sabbath, though *“dawn”* is used of the  
day beginning at sunset (Luke xxiii. 54,  
and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here  
both the *day* and the *breaking of the day*  
are taken in their *natural,* not their *Jewish*  
sense.

**Mary Magdalene and the other Mary**] In Mark, *Salome also.* St. John  
speaks of *Mary Magdalene* *alone*. See  
notes there.

**to see the sepulchre]** It was to *anoint* the Body, for which purposes they had bought, since the end of  
the Sabbath, ointments and spices, Mark.

In Mark it is *after the rising of the  
sun;* in John, *while yet dark;* in Luke,  
*at dim dawn;* the two last agree with our  
text.

**2.**] This must not be taken as  
pluperfect, *“there had been, &c.,”* which  
would he altogether inconsistent with the  
text. The words here must mean that  
the women were *witnesses of the*