earthquake, and *that which happened.*

It was not *properly* an earthquake, but **was**  
the sudden opening of the tomb by the  
descending Angel, as the **for** shews. The  
rolling **away was** not done naturally, but  
by **a shock.**

It must not be supposed that the Resurrection of our Lord took  
place *at this time,* as sometimes imagined,  
and represented in paintings. It *had  
taken place before ;—*“ *He is risen, &c.,*”  
are the words of the Angel. It was not  
*for Him,* to whom (see John xx. 19—26)  
the stone was *no hindrance,* but *for the  
women and His disciples,* that it was  
rolled away.

**3.**] **His appearance;** not in *shape* (as some would explain it  
away), but in brightness.

**5.**] In Mark, *a young man in a white robe was  
sitting in the tomb on the right hand:*in Luke, *two men in shining raiment*(see Acts i. 10) *appeared to them.* St.  
John relates, that Mary Magdalene looked  
into the tomb and saw (but this must  
have been afterwards) two angels in white  
sitting one at the head, the other at the  
feet where the Body had lain. All attempts to *deny* the angelic appearances,  
or *ascribe them to later tradition,* are dishonest and absurd. That related in John is as definite as either of the others, and  
he certainly had it from Mary Magdalene  
herself.

ye is emphatic, addressed to the women.

**6.**] **as he said** is further expanded in Luke, vv. 6,7. See  
ch. xvi. 21; xvii. 23.

**the Lord** (only found this once in Matt. as an appellation of Jesus) is emphatic; — ‘a glorious appellation,” Bengel

**7.**]This appearance in Galilee had been foretold  
before his death, see ch. xxvi. 32. It  
is to be observed that St. Matthew records *only this one* appearance to the  
Apostles, and in Galilee. It appears  
strange that this should be the entire  
testimony of St. Matthew: for it seems  
hardly likely that he would omit those  
important appearances in Jerusalem when  
the Apostles were assembled, John xx.  
19, 26, or that one which was closed by  
the Ascension. But perhaps it may be in  
accord with his evident design of giving  
the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

The **goeth before** here is not to be  
understood as implying the *journeying* on  
the part of our Lord Himself. It is cited  
from His own words, ch. xxvi. 32, and  
there, as here, merely implies that *He  
would be there when they arrived.* It has  
a reference to the collecting of the flock  
which had been scattered by the smiting  
of the Shepherd ; see John x. 4.

**there shall ye see him** is determined, by *“there shall they see me,”* below, to be *part of the message to the disciples:* not  
spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers; to the  
Apostles, without bearing any share in the  
promise, is against the spirit of the context: see further in note on ver. 17.

**lo, I have told you** is to give solemnity to  
the command. These words are peculiar to Matthew, and are a mark of accuracy.

**8.**] *“ With fear, because of the prodigies ; with joy, for the promises,”* Euthym.

**9.**] Neither St. Mark nor St. Lake recounts,  
or seems to have been aware of, this appearance. St. Mark even says *“they said nothing to any man : for they were afraid.”*But (see above) it does not therefore follow