that the narratives are inconsistent. St.  
Mark’s account (see note there) is evidently  
broken off suddenly; and St. Luke's (see  
also note there) appears to have been derived from one of those who went to  
Emmaus, who had evidently but an imperfect knowledge of what happened before  
they left the city. This being taken into  
account, we may fairly require that the  
judgment should be suspended in lack of  
further means of solving the difficulty.

**held him by the feet**, partly in fear  
and as suppliants, for the Lord says, “*fear  
not*,”—but shewing also the joy with which  
that fear was mixed (ver. 8)—joy at having  
recovered Him whom they loved.

**10.] my brethren**; so also to Mary Magdalene,  
John xx. 17.

The repetition of this injunction by the Lord has been thought  
to indicate that this is a portion of another  
narrative inwoven here, and may possibly  
belong to the same incident as that in ver.  
7. But all probability is against this: the  
passages are distinctly consecutive, and  
moreover both are in the well-known style  
of St. Matthew (e. g., “*behold*” in both).  
There is perhaps more probability that this  
may be the same appearance as that in  
John xx. 11—18, on account of “*touch me  
not*,” there, and “*my brethren*,”—but in  
our present imperfect state of information,  
this must remain a *mere* probability.

**11—15.]** THE JEWISH AUTHORITIES  
BRIBE THE GUARDS TO GIVE A FALSE  
ACCOUNT OF THE RESURRECTION. Pecu-  
liar to Matthew. This was a meeting  
of the Sanhedrin, but surely hardly an  
*official* and *open* one; does not the form  
of the narrative rather imply that it was  
a secret compact between those (the majority)   
who were bitterly hostile to Jesus?  
The circumstance that Joseph had taken  
no part in their counsel before, leads us to  
think that others may have withdrawn  
themselves from the meeting, e.g., Gamaliel,   
who could hardly have consented to  
such a measure as this.

**14.]** not, as in A.V., ‘*come to the ears of the  
governor*,’ but **be borne witness of before  
the governor**, come before him officially:  
i.e. ‘if a stir be made, and you be in  
trouble about it.’

**persuade**, viz., by a bribe of money, which, “ knowing the  
covetous character of the man, they were  
confidently able to promise.” Trench, on  
the A.V., p. 72.

**15.]** Justin Martyr says that the Jews sent men far and wide  
to disseminate this report.

**16—20.]** APPEARANCE OF THE LORD  
ON A MOUNTAIN IN GALILEE. This was  
*after the termination of the feast*, allowing  
*two first days of the week*, on which the  
appeared to the assembled Apostles  
(John xx. 19, 26), to elapse. It illustrates  
the fragmentary nature of the materials out  
of which our narrative is built, that the  
appointment of this mountain as a place of  
assembly for the eleven *has not been mentioned*, although the text seems to imply that it has. Stior well remarks (Reden  
Jesu, vii. 209) that in this verse St.  
Matthew gives a hint of *some interviews  
having taken place previously to this* in  
Galilee. And it is important to bear  
this in mind, as suggesting, if not the  
solution, at least the *ground* of solution,