**33–37.]** SUPERNATURAL DARKNESS.  
LAST WORDS, AND DEATH OF JESUS.  
Matt. xxvii. 45–60. Luke xxiii. 44–46.  
John xix. 28–30. Our account is nearly  
verbally the same with Matthew.

**34.]** Eloi, the Syro-chaldaic form,   
answering to “*Eli*” in Matthew. Meyer argues  
that the words in Matthew must have been  
those actually spoken by our Lord, owing  
to the taunt, that He *called for Elias*.  
The last word is pronounced Sabáchthani,  
not Sabachtháni.   
  
**36.]** On the   
difference in Matthew, see notes there.

**38–41.]** SIGNS FOLLOWING HIS DEATH.  
Matt. xxvii. 51–56. Luke xxiii. 45,   
47–49. Omitted by John. See notes on   
Matthew.

**39.] which stood over against  
him**—a minute mark of accuracy, so com-  
mon in Mark.

**so**-so majestically,  
as Theophylact. There was something in  
the manner of this last cry so unusual and  
superhuman, that the Centurion (see on  
Matthew) was convinced that He must  
have been *that Person*, whom He was  
accused as having declared Himself to be.

**40, 41.] the less**—literally, **the  
little**—either in age, or in stature, so   
distinguished, hardly, at the time of this  
Gospel being written, from James the son  
of Zebedee, but more probably from James  
the brother of the Lord, the bishop of  
Jerusalem: see Introduction to Epistle of  
James. This Mary is the wife of Alpheus  
or Clopas; see John xix. 25.

**Salome**  
is called in Matthew, “*the mother of the  
sons of Zebedee:*” {41} our Evangelist   
mentions that they had accompanied Him to  
Jerusalem;—and we may observe a curious  
variation of the wording, in “*followed  
Him when He was in Galilee,*” and   
“*followed Jesus from Galilee*” —the *former*  
rendering necessary the additional clause,  
“*which came up with Him,*” &e.

**42–47.]** JOSEPH OF ARIMATHEA  
BEGS, AND BURIES, THE BODY OF JESUS.  
Matt. xxvii. 57–61. Luke xxiii. 50–56.  
John xix. 38–42. For all notes on the  
substance of the common narrative, see