Matthew.

**42. the preparation, that  
is, the day before the sabbath]** The Friday  
afternoon (the preparation — Parascevé,  
“the name by which Friday is now   
generally known in Asia and Greece.” Wordsw.)  
before *sunset*, at which time the Sabbath  
would begin, and the taking down, &c.  
*would be unlawful*. The three Evangelists  
do not imply that this “preparation” had  
any thing *especial* in it, as St. John does,  
ver. 31.

**43.] honourable**— probably in  
its later sense of noble, i.e. in *station*. But  
Meyer supposes it rather to refer to some-  
thing noble in the character or appearance  
of Joseph.

**counsellor**, 2 member of  
the Sanhedrim;—see Luke, ver. 51.

**waited for the kingdom of God** is common  
to Mark and Luke.

**went in boldly]**  
Characteristic of St. Mark’s narrative. On  
the change of mind produced in Joseph  
and in Nicodemus by the crucifixion, see  
note, John xix. 39.

**44.]** There is no  
inconsistency, or but a very trifling one,  
with the order in John, ver. 31, *to break  
their legs and take them down*. The   
circumstances related there *had taken place*,  
but no *report of them had been made* to  
Pilate. And the Body of the Lord had  
not been taken down, for some reason  
which does not appear, but which we can  
easily guess:—if Joseph had declared to  
the soldiers his intention of begging the  
Body, nay, had immediately gone (perhaps  
with them) to Pilate for that purpose,—  
and **went in boldly** looks like a sudden  
and unannounced application,—they would  
have left the Body for him to take down.

**marvelled if he were already dead**  
—he wondered at the fact thus   
announced to him of His death having  
already taken place.   
  
**45. gave]** The  
passage cited from Cicero to shew that it  
was customary to give money on such  
occasions, is not to the point; “*the parents  
were obliged to purchase with money a  
speedy death*,” is not said of the body  
*after death*, but of a fee given to the  
officer for shortening the torments of the  
executed.

**46. bought]** Therefore  
it was *not the first day of unleavened  
bread*, which was one of *sabbatical   
sanctity*; as indeed the whole of this narrative  
shews, but such expressions as this more  
strikingly.

**in a sepulchre]** It is  
not said, but *implied*, both here and in  
Luke and John, that the tomb was *his  
own*—for how should he place the Body  
there otherwise? The *newness* of the  
tomb is not mentioned here, but by the  
other three Evangelists.

**47.] Mary of Joses**—understand *mother*; see ver. 40.  
That the same person is *so* called here, and  
**Mary of James** in the next verse, points to  
a *difference of origin* in the two accounts  
here, of the *Crucifixion* and *Resurrection*.

The mother of the Lord had in  
all probability previously departed: see  
notes on Matt. xxvii. 56 and John xix. 27.

St. Luke generalizes, and says, *the  
women who came with Him from Galilee*.

Some have understood by **Mary of  
Joses** or **Jose** or **Joseph** (for all are read  
here in the MSS.), the *wife* or *daughter*  
of Joseph of Arimathea—some, the *mother  
of the Lord*: but both unnecessarily, and  
without proof.

**CHAP. XVI. 1–8.]** THE WOMEN,  
COMING TO THE SEPULCHRE, ARE   
APPRISED OF HIS RESURRECTION. Matt.  
xxviii. 1–10. Luke xxiv. 1–12. John