used of the *conventional* (Jewish) day  
beginning at sunset. There is no reference  
to the lighting of candles in the evening  
or on the sabbath. Lightfoot **has** shewn  
that such use of the word **wa**s common  
among the Jews, who called the evening  
(the beginning) of a day, ‘light.’

**55.**] Only Mary Magdalene and  
Mary, the. mother of Jesus (‘the other Mary,’ Matthew),— Mark.

**56.**] They bought their spices &c. *in the short time  
before sunset.*

**CHAP XXIV. 1—12.**] THE WOMEN COMING TO THE SEPULCHRE LEARN THAT  
HE IS RISEN, AND ANNOUNCE IT TO THE  
APOSTLES, BUT ARE DISBELIEVED. Matt.  
xxviii. 1—10. Mark xvi. 1—8. John. xx.  
1—10: see notes on Matthew.

**1.**] **at deep dawn,** i.e. just beginning to dawn:  
*“while it was yet dark”* John, *“as it began to dawn toward the first day of the week”* Matthew, and *“very early”* Mark;  
but not *“when the sun had risen”* Mark  
also: see notes there.

**they came—** the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to ch. xxiii.  
55. **spices,** which (ch. xxiii. 56) they  
had made ready before the sabbath ; in  
Mark xvi. 1, had bought the evening before, *“ when the sabbath was past.”*

**2.**] This agrees with the more detailed  
account in Mark:—and, as regards the  
majority of the women, may also with that  
in Matthew :—but not as regards the two  
Maries.

**4.**] The narrative does not,  
as the A. V. (*“stood by them”*), determine  
the *position* of the angels. It says merely  
that they **came upon them,** or that they  
**appeared to them;** the same Greek word  
is used in ch. ii. 9. On the *two* angels  
here, see note on Mark ver. 5; to which  
I will just add, that the Harmonistic  
view, as represented by Greswell, strangely  
enough puts together the angel in Matthew, and the angel in Mark, and makes  
the *two* angels in Luke: see Acts i. 10.

**men**—to all appearance ; the Evangelist does not mean that they *were* such,  
as clearly appears from what follows.

**5.**] They call the Lord simply **the living,  
—Him who liveth,** as addressed to the  
women ; but Olshausen’s view of a deeper  
meaning in the words should be borne in  
mind ; for, as Origen truly observes, “Life,  
in its highest sense, is His alone.”

**6, 7.**] {6} See ch. ix. 22; xviii. 32. The mention of *Galilee* is remarkable, as occurring in the angelic speeches in Matthew and  
Mark in quite another connexion. Here  
it is said to the women, as *being from  
Galilee,* see ch. xxiii. 55—and meaning,