a new ray of the risen Sun of Righteousness.’   
  
**10. went away again unto  
their own home**] St. Luke, xxiii. 12, has  
the very same expression; see there in  
margin. This is remarkable, as he   
evidently has a fragment of the same incident.   
  
**11.**] She had come with them,  
but more slowly.   
  
**12.**] From what has  
been said above, my readers will not expect  
me to compare the angelic appearances in  
the four Gospels. What wonder, if the  
heavenly hosts were variously and often  
visible on this great day, when ‘the  
morning stars sang together, and all the  
sons of God shouted for joy?’ What  
can be more accurate in detail than this  
description of the vision of Mary? Every  
word was no doubt carefully related to the  
Apostle, and as carefully recorded. And  
all is significant: they are in *white*,   
because from the world of light: they *sit*,  
as not defending, but peacefully watching  
the Body: at the *Head* and the *Feet*, for  
the Body of the Lord was from head to  
foot in the charge of His Father and of  
His servants.   
  
**13.**] Here again the  
finest psychological truth underlies the  
narrative. The other women (Mark, ver.  
5. Luke, ver. 5) *were afraid* at the vision ;  
but now Mary, having but one thought or  
desire, to recover the lost Body of *her*  
Lord, *feels no fear*.   
  
The angels  
doubtless are proceeding further to assure  
her as they did the women before :—but  
this is broken off by the appearance of the  
Lord Himself, or perhaps by Mary’s   
turning away.   
  
**14.**] **she turned herself  
back**—having her attention attracted by  
consciousness of some one being present  
near her—not perhaps by the approach of  
Jesus. Or it might be with intent to go  
forth and weep again, or further to seek  
her Lord. Chrysostom’s reason is very  
beautiful, but perhaps hardly probable,  
from the fact that Mary on turning round  
did not recognize our Lord: “It seems to  
me that while she was saying these words,  
the sudden appearance of Christ behind  
her struck the angels, who saw their Lord,  
with amazement: and that they immediately   
shewed, both by their posture and  
by their look, that they saw the Lord:  
and this caused Mary to turn round and  
look behind her.” We need not surely  
enquire too minutely, *why* she did not  
know Him. The fact may be psychologically   
accounted for—she did not *expect*  
*Him to be there*, and was wholly preoccupied   
with other thoughts: or, as Dräseke  
says, ‘Her tears wove a veil, which concealed   
Him who stood before her. The  
secking after the Dead prevents us from  
seeing the Living.’   
  
**15.**] The same  
kind of repetition by the Lord of what the  
angel had before said is found in Matt.  
xxviii. 7—10.   
  
It is idle to enquire *why*  
she thought Him to be the gardener: but  
I may once for all observe that we must  
believe the clothing of His risen Body to  
have been *that which He pleased to assume*;   
not earthly clothing, but perhaps  
some semblance of it. Certainly, in this  
case, He *was clothed* ;—or she must at  
once have recognized Him. But see on the  
words “*she turned herself*” below.  
  
  
**Sir**] The Greek word rendered both “ *Sir*”  
and “ *Lord*” is one and the same throughout   
the New Test. We can only judge  
from the circumstances in each case, which  
it represents. Here there can be no doubt,  
seeing that she did not recognize her Lord,  
that it is merely the appellation of courtesy