49—56. ST. MATTHEW. 209   
   
 rent; 52and the graves were opened; ‘and many bodies ‘2.1.   
 of the saints which slept arose, 53 and 4 came out of the   
 graves after his resurrection, and went into the holy city,   
   
 and appeared unto many. 54 6 Now when the centurion, ©"   
 and they that were with him, watching Jesus, saw the   
 earthquake, and those things that were done, they feared   
   
 greatly, saying, Truly this was the Son of God. 55 And   
 many women were there beholding afar off, \* which fol- \*Loreviil.s   
 lowed Jesus from Galilee, ministering unto him: 56 among   
 which was Mary Magdalene, and Mary the mother of   
 James and Joses, and the mother of ° Zebedee’s children,   
   
 a render, they came out: the gender is masculine, bodies is neuter.   
 ® vender, the sons of Zebedee.   
   
 of the historical of the event, will rending of the veil, not in the posses-   
 not be likely take this as but to us, sion St. Mark, of the minute accuracy   
 who are firmly convinced of every such of whose account Ihave no doubt. His   
 trace, provided be soberly and honest report is that one man—and that man,   
 ascertained, is of interest. more than probably, a convert. St. Mat-   
 58.] The whole transaction was super- thew’s is of many, and represents their   
 natural and symbolic: no other inter- general impression. St. Luke’s is also   
 pretation of it satisfy even ordinary general. those things that wero   
 common sense. Was the earthquake a done points the crying out, as   
 mere coincidence? This not even those does the in Mark:—but see notes   
 assert, who deny all symbolism in the there. was the Son of God—which   
 matter. Was it a mere sign of divine the Centurion had heard that He gare   
 wrath at what was done—a mere prodigy, Himself out for, John xix. and our ver.   
 like those the death of Cesar? Surely 48. It cannot be doubtful, I think,   
 no Christian can think this. Then he used these words in the sense—   
 what was it? What but the opening of and with some idea of that which they   
 the tombs—the symbolic that implied. When Meyer says that he must   
 the Death which bad happened had broken have used them in a heathen sense,   
 the bands of death for ever? These fol- ing a hero or notes there.\_ must 55, be   
 lowing clauses, which have no mythical shewn that from of God” see ever ch.   
 nor apocryphal character, require this Mary 89. She is not our Lord, John xii.   
 explanation to be fally The nor with the woman who did the same,   
 graves were opened at the moment of Luke vii. 36: see Luke viii. Mary   
 the death of the Lord; but inasmuch as the mother of James . . . .] wife of   
 He is the firstfruits from the dead— Alphaus or Clopas, xix. 25: see   
 the Resurrection and the Life—the bodies on ch. xiii. Mark adds “the less”   
 of the saints in did not arise till to di ish him from the brother of   
 He rose, and having appeared to many Lord (probably not the son Zebedee).   
 after his resurrection,—possibly during « The mother of the of Zebedee   
 the forty days,—went up with Him into (i. e. James and John: not “of   
 His glory. Moses and Elias, who were children,” as A.V. curiously renders it)]   
 before in glory, were not the dead, Salome, Mark. Both omit Mary t   
 properly speaking: see note ch. xvii. mother of Jesus :—but we must remember,   
 arose is the resulé—not the imme- that if we are to take the group as   
 diate wiment, of the opening of described at this moment, she was not   
 the tombs. It is to prevent this being present, having been, I believe note   
 supposed, that the qualification his on John, ver. 27), away by the beloved   
 resurrection is 54.) the earth- Apostle immediately on the speaking of   
 quake and those that were done i the words, ‘Behold thy ae And if   
 represented by “that he so gave up the   
 ghost,” Marke Does the latter of these   
 look as if from the former? The   
 CO as our vv. 51—58, except the   
 ow. I.