214 ST. MATTHEW. XXVHI.   
   
   
 met them, saying, All hail. And they came and held   
 him by the feet, and worshipped him. 10 Then said Jesus   
 unto them, Be not afraid: go tell °my brethren that they   
 go into Galilee, and there shall they see me.   
 11 Now when they were going, behold, some of the   
 P watch came into the city, and shewed unto the ehief   
 priests all the things that were done. 12 And when they   
 were assembled with the elders, and had taken counsel,   
 they gave large money unto the soldiers, 15 saying, Say ye,   
 His disciples came by night, and stole him away while we   
 slept. 1 And if this 4 come to the governor's ears, we will   
 persuade him, and \* secure you. 16 So they took the   
 money, and did as they were taught: and this saying is   
 commonly reported among the Jews until this day.   
   
   
   
 16 Then the eleven disciples went away into Galilee, into   
 P render, guard.   
 T render, bear you harmless. be heard before the governor.   
   
 that the narratives are inconsistent. St. of the narrative rather that it was   
 Mark’s account (see note is evidently ® secret compact between those (the ma-   
 broken off suddenly; and St. Luke's (see derity) were bitterly to Jesus ?   
 also note there) appears to been de- circumstance that Joseph had taken   
 rived from one of those who went to no part in their before, us to   
 Emmaus, who had evidently but imper- think that others may have withdrawn   
 fect knowledge of what happened before themselves from the meeting, g., Gama-   
 they left the This being taken into liel, could hardly have consented to   
 account, we may fairly require the such a measure as this. 14.) not, as   
 judgment should be suspended in lack of in A.V., ‘come to the ears of the   
 further means of solving the difficulty. governor,’ be borne witness of before   
 held him by the feet, ly in the governor, come before him officially   
 and as suppliants, the Lord says, i.e. ‘if a stir be made, and you be in   
 not,”—but shewing also thejoy which trouble about it.’ persuade, viz.,   
 that fear was (ver. 8)-30y at havin; by a bribe of which, “ knowing the   
 recovered Him whom they loved. 104 covetous character of the they were   
 my brethren; s0 also Mary Magdalene, confidently able promise.” Trench, on   
 John xx. 17. The repetition of this the A. V., p. 15.] Justin Martyr   
 injunction by the Lord has been thought says that the sent men far and wide   
 to indicate that isa portion of another to disseminate this   
 narrative inwoven here, and may possibly 16—20.] APPEARANOE or THE Logp   
 belong to the same incident that in ver. ON & MOUNTAIN IN GaLILER. This was   
 7. But all is against the after the termination the feast,   
 passages are distinc’ consecutive, and pee days of the week, on which the   
 moreover both are in well-known style appeared to the assembled Apostles   
 of St. Matthew (e. “behold” in both). (John xx. 19, 26), elapee. It illustrates   
 There is perhaps probability that the fragmentary nature of materials out   
 may be the same apy as that in of which our narrative is built, the   
 John xx. 11—18, on account of “touch me appointment of this mountain as place of   
 not,” there, and “my brethren,”—but in assembly for the eleven not been men-   
 our present imperfect of information, tioned, although the text seems to imply   
 this must remain a probability. that it has. Stior well remarks (Reden   
 11—15.] Taz JEWIsH AUTHORITIES Jesu, vii. 209) that in this verse St.   
 BRIBE THE GUARDS TO GIVE A FALSE Matthew gives a hint of interviews   
 ACCOUNT OF THE RESURRECTION. Pecu- having taken place previously to this in   
 liar Matthew. This was a meeting Galilee. And it is important to bear   
 of the Sanhedrim, but surely hardly an this in mind, as s ing, if not the   
 official open one; does not the form solution, at least grousd of solution,