2—12. ST. MARK. 287   
   
 see him, 'as he said unto you. 8 And they went out > Metz.   
 [® quickly], and fled from the sepulchre; for \*\* they trembled ™   
 and were amazed : neither said they any thing to any man;   
   
 for they were afraid. [> ® Now when ¢ Jesus was risen   
 ‘early the first day of the week, he appeared first to   
 Mary Magdalene, ‘out of whom he had cast seven devils, ¢take viu.2.   
 10 [4 And] she went and told them that had been with   
   
 him, as they mourned and wept. 11 And they, when   
 they heard that he was alive, and had been seen of her,   
 believed not. 12 After that he ° appeared in another form   
   
 “unto two of them, as they walked, and went into the ‘t2te=.   
 & omit.   
 88 render, for trembling and amazement had possession of them.   
 b this passage, 16—end, is omitted in some of oldest authorities, in all   
   
 probability formed no part of St. Mark’s original Gospel. On its authenticity,   
 note, omit. © vender, was manifested.   
 measage, though it is difficult to con- the 2nd century: but Jerome in the 3rd   
 nect the two in = mind. ate mention says that nearly “all Gresk MSS. by   
 of him here is probably merely official—as his time did not contain it. The 1   
 the ‘first equals” We cannot say eae inference is, it was plac   
 that others of the Apostles may not have completion of the Gospel soon after the   
 denied their Master besides posto lic Gospel itself havi   
 It must not be concluded from this that been, for some reason unknown to us, eh   
 we have a trace of Peter’s hand in the incomplete. 9.) the first of the   
 narrative. 8.] The idea of our nar- ‘week is remarkable as occurring so soon   
 rative here is, that the women fled in after the mention of it, 2 (see Luke   
 terror from the sepulchre, and did not xviii. - out of whom he had cast   
 deliver the message at time,—for they «+ «] This notice, so late, the   
 were afraid. All attempts to reconcile mention of Mary Magdalene tn ver. 1,   
 this with the other are futile. It is remarkable. 0 instances quoted by   
 is a manifest evidence that our narrative De Wette to shew that the unex   
 is here suddenly broken off, and (per- introduction of notices contained in the   
 haps?) that no more information about other Gospels is St. Mark’s manner, do   
 the women was in the possession of its not seem to me to apply here. This   
 author. The subsequent verses are quite verse agrees with John xx. 1 ff, but is   
 disconnected from this; and JEsUs AFTER unconnected with the former narrative in   
 substance of their writer's information this chapter. 10. went and...) This   
 addition to the other appearances of the idiom, never by St. is three   
 Lo and supplementary character, bear- contained in this (vv. 12,   
 ing traces of another hand from that them that had been with him, though   
 which has shaped the diction and con- found in the Acts (xx. never ocours in   
 struction of the rest the Gospel. the Gospels: nor does the word “ désci-   
 The reasons for and against this ples” in this 11.] See John   
 will be found in various readings in xx. 18: Luke xxiv. 11. had been   
 Greek Testament, and in the course this seen of (by) her is a construction only   
 note; and a general statement of them at found here in N. T., and the word here   
 the end of it. I may here state, the used for “seen” (which occurs again ver.   
 English reader, that passage i omitted, 14) is not by Mark. SJelieved   
 —or marked as suspicious, as variously not disbelieved) is only used in ver.   
 given,—or asserted not occur in cor- and Luke xxiv. 11, 41, throughout the   
 rect copies,—in many of our authori- Gospels. 12.) After is not found   
 ties, It is quoted as early as in i ‘ark, though many opportunities oc-   
 curred for using jis epitomizes   
 the events on the journey to Emmaus,   
 Luke xxiv. 13—35. ‘was manifested   
 «+. as they walked, though in general