444 ST. LUKE. XXIII. 56.   
   
 seb. vill. \* which Pcame with him from Galilee, followed after, and   
 beheld the sepulchre, and how his body was laid. 56 And   
 they returned, and prepared spices and ointments ; and   
   
 s Exot.xz.10. the sabbath day “according to the commandment.   
 XXIV. 1 Now upon the first day of the week, 4 very   
 early in the morning, they came unto the sepulchre,   
 ach.xit, & "bringing the spices which they had prepared[\*, and cer-   
   
 tain others with them]. 2 And they found the stone rolled   
 ‘D 33. away from the sepulchre. 38> they entered in, and   
 found not the body of the Lord Jesus. 4 And it came to   
 eActeL- pass, as they were much perplexed thereabout, \* behold,   
 two men \*sfood by them in shining garments: 5 and as   
 they were afraid, and bowed down their faces to the earth,   
 they said unto them, Why seek ye the living among the   
 4 Mate avi dead? § He is not here, but is risen: ‘remember how he   
 spake unto you when he was yet in Galilee, 7 saying, The   
 Son of man must be delivered into the hands of sinful   
 men, and be crucified, and the third day rise again.   
 edna. 8 And \*they remembered his words, 9and returned from   
   
   
   
 P render, had come. @ literally, deep (i.e. dusk) dawn.   
 F omit. 5 render, came upon them.   
 used of the conventional (Jewish) day 2.] This agrees with the more detailed   
 beginning at sunset. There is reference account in Mark:—and, as regards the   
 to the lighting of candles the evening majority of women, may also with that   
 or on the sabbath. Lightfoot has shewn i latthew not as regards the two   
 that such use of the word was common Maries. 4.] The narrative does   
 among the Jews, who called the evening as the A. V. by them”), determine   
 ‘the inning) of day, ht.” the position the angels. It says merely   
 ae 35.] Only Mary Meedsene and that they came upon them, or that they   
 Mary, Matthew),— of Jose (‘the other ap] to them; the same Greek word   
 bought their spices &c. in the time is used in ch. ii. On the two angels   
 before sunset. 1—12.] Toe Women here, see note on Mark ver. 5; to which   
 COMING TO THE SEPULCHEE LEARN THAT 1 will just add, that the Harmonistic   
 HE I8 RISEN, AND ANNOUNCE IT TO THE view, as by Greswell, ly   
 APOSTLES, BUT ARE DISBELIEVED. Matt. enangh puts together the angel in Mat-   
 xxviii. Mark xvi. 1—8. John. xx. thew, and the angel in Mark, and makes   
 1—10: see notes on Matthew. 1) the two angels in Luke: see Acts i. 10.   
 at deep dawn, i.e. beginning todawn: men—to all ; the Evan-   
 “while it was yet dark” John, “ as it gelist not mean that they were such,   
 gan to dawn toward the fret day re clearly from what follows.   
 week” Matthew, and “very early .] They call the Lord simply living,   
 but not “when the sus had risen” Mark who liveth, as ressed to the   
 also: see notes they came— women ; but Olshausen’s view of a   
 the same women as those afterwards men- meaning in the words should be borne in   
 tioned (ver. who told the Apostles mind ; for, Origen truly observes, Life,   
 intelligence. The reference is ch. xxiii. in its sense, is alone.”   
 55. spices, which (ch. 56) they 6, 7.] ch. ix. xviii. The men-   
 had made ready before the sabbath ; in tion of Galilee remarkable, as occurri   
 Mark xvi. 1, bought the evening be- in the angelic speeches in Matthew and   
 foro, “ the sabbath past,” Mark in quite another connexion. Here   
 it is said to the women, as being Srom   
 Galilee, see ch. xxiii. meaning,