

There were other disciples besides the eleven. (24: 13.)

Vs. 10, 11. *Mary Magdalene*; not the woman of Luke 7: 37 but the woman of 8: 2. See Bible Dictionary for Quarter (p. 127) for proper names. *Other women*. See 23: 55. *Told these things*; to different persons at different times. *Idle tales*; silly gossip, not worth listening to. *They disbelieved them* (Rev. Ver.); and, as the tense implies, continued to do so. The resurrection was so far from their thoughts that they did not believe it until it was forced on them by overwhelming proofs.

IV. Peter, 12.

V. 12. *But Peter arose* (Rev. Ver.). John went with him. They had heard the report

of the removal of the body from Mary Magdalene. (John 20: 2.) *Ran unto the sepulchre*. John, being the younger, outran Peter and timidly and reverently stood outside the empty tomb, but the eager, impulsive Peter went within. (John 20: 3-10.) *Stooping down*. The opening would be, perhaps, three or four feet in height, so that a man would have to stoop to look within. *The linen cloths* (Rev. Ver.); the strips of linen with which the body was swathed. *Laid by themselves*; showing no haste, but orderly departure. *Departed, wondering*; completely puzzled, as were the women. (See on v. 4.) But John's fine spiritual insight caught the mystery of the resurrection. (John 20: 8.) The others wondered; John believed.

APPLICATION

By Rev. Robert Haddock, B.D., Toronto

They came . . . bringing the spices, v. 1. These spices furnish conclusive evidence that the women, at any rate, had no expectation of a resurrection. They expected to find the body of Jesus lying in the tomb as it had been placed there by Joseph and Nicodemus. Nothing was further from their thoughts than a resurrection. When at last they came to believe in this, it was not a too credulous acceptance of something they had been looking for, or a delusion that gave a fancied reality to a creature of their own heated imaginations, but a slow and deliberate assent to "many infallible proofs." (Acts 1: 3.)

They found the stone rolled away, v. 2. An angel of the Lord had descended from heaven and rolled it away. (Matt. 28: 2.) If we are in the path of duty, when we come to the places where we expected to find great difficulties, we shall often find that the Lord has sent His messenger to remove them. And when they are not removed, we shall be strengthened to surmount them.

They . . . found not the body of the Lord Jesus, v. 3. If one does not believe that Jesus rose from the dead, he must believe one of two other things, either that the friends of Jesus removed His body from the tomb, or that His enemies did so. If the friends of Jesus took it away, they must have done so in order to support their assertion that He had

risen. But they made no such assertion, nor did they believe it until they were compelled to do so by proofs that could not be gainsaid. Was it His enemies who rifled the grave? Then how eager they would have been to produce the body and give the lie to the report of the resurrection when it began to circulate. Those who deny the resurrection have never been able to answer satisfactorily the question: What became of the body of Jesus?

Behold, two men stood by them, v. 4. In nearly all the appearances of angels recorded in the Bible they have come in the likeness of men, and using human tones and speech. The angels take a deep interest in human affairs and especially in the welfare of God's children. In Matt. 18: 10 it is said that the angels of children stand in the immediate presence of God; and in Hebrews 1: 14 we are told that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." To Jesus, in the temptation in the wilderness and, again, in His sore agony in Gethsemane, angels came to minister strength and comfort. Heaven is not so far from earth as we are fain to think, and heaven's treasures of ministry are at the disposal of each least saint.

The Son of man must be delivered up . . . and be crucified and . . . rise again, v. 7. The testimony of heaven to the fixedness of the

By Rev. J. C. Duncan
Wood-
ville
on