

wave of doubt and fear would darken their hearts. The psychology of this history is an interesting proof of its authenticity. When all the accounts of the resurrection are collated and tested by sound criticism they give assurance of historic trustworthiness. The believer need not be anxious about proofs and evidences. He can rejoice in the hope of the verification of the reality and glory of the resurrection as a certain event in his own future (1 Cor. 15. 51, 52, 58).

### The Lesson Council.

**Question 1.** *Were these narratives in the gospels written to prove the fact of Christ's resurrection? For what purpose were they written?*

The first purpose in these narratives is to furnish a permanent record of the fact and proofs of Christ's resurrection, the seal of his divinity. The second purpose is in answer to the long pondered question, "If a man die shall he live again?" Man is created with an expectation of future life. In these narratives is found the assuring record for all time, "Now is Christ risen from the dead," and every soul may rest in his promise, "Because I live ye shall live also."

**Question 2.** *Can any reason be given for the apparent discrepancies in the narration of the resurrection and appearances of Christ? Are there real discrepancies in the accounts?*

Leaving out of consideration what follows after Mark 16. 8, as it is in all probability a subsequent addendum to Mark's gospel by another hand, we simplify the matter of reconciliation. Matt. 28. 1 mentions Mary Magdalene and "the other Mary," no doubt, because he had spoken of them as watching the sepulcher on the previous Friday evening (27. 61). Mark mentions these and Salome. Luke 24. 10 mentions these and "other women." John 20. 1 mentions simply Mary Magdalene. There is no real discrepancy here, though not all are equally specific. The accounts are reconciled in this manner: First the women came to the sepulcher, found the stone rolled away, and the tomb vacant; then Mary Magdalene, without stopping for any further inquiry, ran to the apostles and told of the empty tomb and her fears; while she was gone the angel appeared unto the other women and told them of his resurrection, and as they went to tell the disciples they met Jesus in the way (Matt. 28. 9). Immediately after the departure of Mary Magdalene from the disciples, the other women appeared with their message, and Peter and John ran to the sepulcher. The rest of the disciples had not faith enough in the story of the women to go to the sepulcher. After Peter and John left the sepulcher Mary Magdalene reached it again, and the appearance recorded in

John 20. 11-18 took place; afterward Christ appeared unto Peter. See Luke 24. 34 and 1 Cor. 15. 5.

**Question 3.** *What were the qualities or attributes of the resurrection-body of Jesus?*

1. Identity. He was recognized as the same person who had been crucified. 2. Inhaustion. Repairs and rest were superfluous since tissues ceased to waste. 3. Adaptation for two existences. 4. Supernaturalism without ghostliness. Notice in him the speed of thought; the naturalizing of the miraculous; the interpenetration of matter by spirit; an interior liberty to command obedience from any exterior organ. 5. Transfiguration at will; hence his wound prints. Before the resurrection he manifested his spirit through the body, as other mortals; after he was raised from the dead the order was reversed—the body was spiritually manifested. It was a spiritual body.

**Question 4.** *Who was the young man seen in the empty tomb of Jesus on the morning of the resurrection? Does this statement give us any knowledge concerning the appearance of angels?*

An angel in the form of a man. In the Bible angels are spoken of as if their usual appearance was in human form. This statement gives no definite knowledge as to the appearance of angels. It is simply a statement of how this angel appeared to the women at the sepulcher.

### Analytical and Biblical Outline.

#### The Saviour on the Resurrection Morning.

##### I. THE BELOVED ONE.

*Had bought sweet spices.* v. 1.

We love him....loved us. 1 John 4. 19.

Having not seen, ye love. 1 Peter 1. 8.

##### II. THE ATTENDED ONE.

*A young man sitting.* v. 5.

The angel....like lightning. Matt. 28. 2, 3.

Angels....worship him. Heb. 1. 6.

##### III. THE RISEN ONE.

*He is risen.* v. 6.

Now is Christ risen. 1 Cor. 15. 20.

Life in himself. John 5. 26.

##### IV. THE VICTORIOUS ONE.

*Behold the place.* v. 6.

Grave, where....victory! 1 Cor. 15. 55.

No more dominion. Rom. 6. 9.

##### V. THE FORGIVING ONE.

*His disciples and Peter.* v. 7.

Appeared unto Simon. Luke 24. 34.

Lovest thou me? John 21. 15.

##### VI. THE GRACIOUS ONE.

*First to Mary Magdalene.* v. 9.

Woman, why weepest thou? John 20. 15.

The gentleness of Christ. 2 Cor. 10. 1.