

Sunday School.

INTERNATIONAL LESSON NO. XI DEC. 10, 1906

Jesus Risen From the Dead.—Matt. 28: 1-15.

Commentary.—I. The women at the tomb (v. 1.) End of the Sabbath.—After the Jewish Sabbath was past, it closed on Saturday night at sundown. To dawn.—The women probably left their homes at different times. John says, "When it was yet dark" cometh Mary, Mark says they came at the "rising of the sun." First day of the week.—Christ was in the tomb part of Friday, all day Saturday and part of Sunday, which was called three days according to Jewish reckoning. He arose very early in the morning on the first day of the week. Jesus lay in the grave on Saturday which signified that henceforth the Jewish Sabbath, like all other Jewish institutions, was dead. The first day of the week—the resurrection day, which was called by John the Lord's day, has always been observed by Christians as the Christian Sabbath. The first day of the week was the first day of a new dispensation, which was in every respect better and grander than the old. Mary Magdalene—She was a native of Magdala, a town on the Sea of Galilee, and was foremost among the honorable women who ministered unto Christ and His disciples. She was specially devoted to Christ for His mercy in casting out from her seven evil spirits (Luke viii. 2, 3). There is no evidence that she was ever a bad character. The other Mary—This was Mary the mother of James the Less and of Joseph, a sister, the same as Mary of Cleophas, a sister, the mother of Christ (John xix. 25). To the women named Mark adds Salome and Luke adds Joanna and other women. Note the devotion of these women. They came to anoint the body with spices to embalm Christ. Sepulchre—The tomb was cut in the side of a rock, like a cave, large enough for several persons to enter. The entrance was protected by a large millstone, rolled in front of the opening, which was at least three or four feet in height and two or three in breadth.

II. The opened sepulchre (v. 2) 2. Earthquake.—The earthquake and the resurrection took place previously to the arrival of the women. There was also an earthquake at the time of Christ's death (Matt. xxvii. 51). "Both were given for the same purpose, namely, to manifest to the 'senses' of men the mighty operations of God, which are beyond the reach of 'sense.'" "When the Angel of the Lord—Luke says 'two men,' John says 'two angels,' while Mark agreeing with Matthew as to the number speaks of one angel, and the 'young man.' These evangelists evidently speak only angels seen is explained by Lessing: 'The supposed discrepancies in the number of angels seen is explained by Lessing: 'The whole grave, the whole region about the grave was invisibly swarmed with angels. There were not only two angels, but many of them. Sometimes one appears and sometimes another, at different places and speaking different things.' Rolled back.—The stone could not have burst the barrier, but the ministry of angels was necessary to give form to the transaction to human conception." Sat upon it.—The angel was probably still seated when the women approached.

III. The angel and his message (vs. 3-7). 3. Contenance.—In the original this word refers not only to the face, but to the general aspect, the general appearance. Barnes, Lightning—in vivid and intense brightness. White.—This was heavenly apparel. This dazzling whiteness was the symbol of joy, purity and glory.—Jacobus. 4. The Keepers.—The Roman guard. Did shake.—The appearance was sudden and unexpected. As death is the very probable that the splendor of a glorified body is always sufficient to overwhelm the senses and prostrate the strength of a living mortal." See Dan. vii. 27; Rev. i. 27. 5. Said unto the women.—The angel who sat upon the stone had entered the tomb as the women drew near, and the women entered also, and the words of the angel were spoken to the inside (Mark xvi. 5; Luke xxiv. 3). All apparently entered and Mary Magdalene finding the sepulchre empty, hastened away to tell Peter and John that Jesus was not there (John xx. 1, 2). Fear not.—The angel's message embraces the remainder of this verse and verse 7. He spoke words of peace and comfort to these mourning friends of Jesus. The keepers and the enemies of Jesus had reason to fear, but these disciples had great reason to rejoice.

6. Not here.—Tomb and Roman guards and seals could not hold the Prince of Life. Wicked men tried to keep the Savior in the grave, and for centuries infidelity has been dashing its surging waves against the door of the tomb, but they have fallen harmless, for He is not there. "He is risen." He is risen—the manner of the reuniting of Christ's soul and body in His resurrection is a mystery, one of the secret things that do not belong to us. The resurrection of Jesus was the crowning proof that He is the Son of God (Rom. i. 4). As He said.—See Matt. xvi. 21; xvii. 23; Luke ix. 22, 44; xviii. 31-33. See the place.—Pointing doubtless to the particular cell in the tomb.—Whedon. This would be convincing evidence. 7. Go quickly.—The resurrection did two things: 1. It revived the dead hopes of the disciples. It was a time of gladness and brought (1) joy, 2. victory, (3) faith. Only the fact of the resurrection can account for the marvelous change that came to them, by which they were filled with courage to suffer and die for their risen Lord. 2. The resurrection brought hope to humanity: (1) It brought the hope of immortality life beyond the grave. (2) It gives assurance of our own resurrection with spiritual bodies like His glorious body. (3) Christ is alive and is thus able to save His promises good to us; He is able to save unto the uttermost, seeing He is alive (Heb. ii. 14). (4) The risen Christ is ready remedy for every trouble. (5) He is able to give us peace. (6) He is able to give us life. (7) He is able to give us glory. (8) He is able to give us power. (9) He is able to give us wisdom. (10) He is able to give us strength. (11) He is able to give us grace. (12) He is able to give us mercy. (13) He is able to give us kindness. (14) He is able to give us gentleness. (15) He is able to give us patience. (16) He is able to give us meekness. (17) He is able to give us self-control. (18) He is able to give us purity. (19) He is able to give us peace. (20) He is able to give us joy. (21) He is able to give us love. (22) He is able to give us hope. (23) He is able to give us faith. (24) He is able to give us courage. (25) He is able to give us strength. (26) He is able to give us wisdom. (27) He is able to give us knowledge. (28) He is able to give us understanding. (29) He is able to give us insight. (30) He is able to give us discernment. (31) He is able to give us judgment. (32) He is able to give us reason. (33) He is able to give us intellect. (34) He is able to give us mind. (35) He is able to give us soul. (36) He is able to give us spirit. (37) He is able to give us heart. (38) He is able to give us will. (39) He is able to give us power. (40) He is able to give us authority. (41) He is able to give us dominion. (42) He is able to give us glory. (43) He is able to give us honor. (44) He is able to give us praise. 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