CHRIST ROSE FROM THE DEAD

REASON COMES TO THE RESCUE OF FAITH CONCERNING THE MIRACLE OF THE RESURRECTION.

THE PRINCIPAL WITNESSES AND THEIR TESTIMONY.

(Condensed from "An Analysis of New Testament History," by W. H. Pinnock, LL. D.)

THE GOSPELS are children of the memory. They were vocally delivered hundreds of times before being written out at all, and they bear the marks of such origin in the intensity and vividness of individual incidents, while chronological order and literary unity are but little regarded. * * *

The Gospels, like a city of four gates, have been taken and retaken by alternate parties, or held in part by opposing hosts, while on every side the marks of siege and defence cover the ground. This may be unfortunate, but it is necessary. As long as great learning and acute criticism are brought to assail the text of the Gospels, their historic authenticity, the truth of their contents and the ethical nature of their teachings, so long must great learning and sound philosophy be brought to the defence of those precious documents.

—Henry Ward Beecher, in his preface to "The Life of Jesus, the Christ."

JOHN.

JOHN was the son of Zebedee and Salome, the younger brother of James the Great. He was a native of Bethsaida in Galilee, and followed the occupation of his father, which was that of a fisherman (Luke, v. 10). While he and his brother were engaged in their trade on the Sea of Galilee, Jesus called them to be His disciples (Matt., iv. 21; Mark, i., 19.)

From the time of his call John was a constant and faithful companion of the Messiah; and from his amiable and affectionate disposition he acquired the peculiar regard of his Divine Master, and was distinguished as "the disciple whom Jesus loved" (John xiii., 23). He, with Peter and James only, witnessed Christ's transfiguration on the Mount (Matt. xvii., 1).

John was the youngest of all the Apostles, being somewhere between 25 and 30 years of age when called to be a disciple. His Gospel has been universally admitted as a genuine production. It is mentioned by Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, Epiphanius and others of the ancient fathers; and it is generally allowed that prior to writing it he had seen the other three Gospels. The balance of authority favors A. D., 97, as the date, and Ephesus, Asia Minor, the place of its writing; also, that it was written in the Greek language, but not of so pure a style as the other Gospels.

ST. JOHN'S TESTIMONY.

CHAPTER XX.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

AND he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the Scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

11. ¶ But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre.

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her: Woman, why weepest thou? She saith unto them: Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her: Mary. She turned herself, and saith unto him: Rabboni; which is to say, Master.

17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24. ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. ¶ And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. * * *

MATTHEW.

MATTHEW was a native of Galilee, and a Jew. He had also the Hebrew name of Levi, say Mark (ii., 14), and Luke (v., 27, 29), and upon the authority of Mark (ii., 14) he was the son of one Alphaeus. His occupation was that of a publican or toll collector under the Romans at Capernaum, on the sea of Galilee, where he took the customs duty for the transportation of goods backwards and forwards, and the toll from passengers who crossed the water.

While engaged in this business Jesus, as Matthew himself states (ix., 9), called him to be an apostle. He immediately obeyed, and after rendering his accounts to his employers he gave a farewell entertainment to his friends and acquaintances, at which Christ was present with some of his disciples, and where also were many publicans (ix., 10-13).

Matthew was a faithful attendant upon Jesus until His crucifixion, and was an eyewitness of His miracles, and a hearer of his discourses. He is generally allowed to be the first who wrote the history of Jesus Christ. Different authorities place the date of its writing at from A. D. 37 to A. D. 64. The place is universally admitted to be Palestine, and there is no disagreement on the belief that he wrote for his countrymen, the Jews, since he begins with the genealogy of Christ from Abraham, according to the Jewish practice of tracing legal descent through the paternal side.

Matthew remained in Jerusalem until the day of Pentecost, when he received the Holy Ghost with the rest of the apostles; after which there is na authentic account of him to be met with; he is believed to have continued in Judea, preaching the Gospel till the time of persecution compelled him to retire.

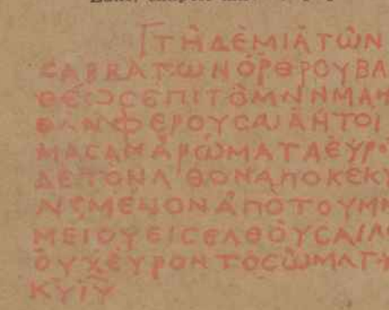
ST. MATTHEW'S TESTIMONY.

CHAPTER XXVIII.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

FROM THE VATICAN MS.

Luke, chapter xxiv v 1—3



2. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow.

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

11. ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers.

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the Governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

16. ¶ Then the eleven disciples went away into Galilee into a mountain, where Jsus had appointed them.

17. And when they saw him, they worshipped him; but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

PRESERVATION OF THE EVIDENCE.

THE list of the books of the New Testament, as we now have it, first appeared in the Canons of the Council of Loadicia, A. D. 364. They were then termed the Canonical books, because they were believed to have been collected together and admitted by St. John. The first known collection was made by Origen, A. D., 185-253, who, in his Hexapla, arranged in six columns, side by side, (1) the Hebrew Scriptures, (2) the Hebrew in Greek characters, (3) the Greek version of Aquila, (4) that of Symmachus, (5), that of Theodotion, (6) and the Septuagint; to which he subsequently added two anonymous versions, which gave to the work the name of "Biblia Oclapla."

Of the numerous MSS. of the New Testament that have existed from the days of Origen to later times, Professor Scholz enumerates 647 as having been collated wholly or in part for the purpose of forming a correct text. Bishop Marsh estimates 350 MSS. of the Gospels, containing the historical portion.

All the ancient MSS. have descended to us more or less impaired; many are imperfect from the injuries of time, and from neglect, while all exhibit erasures and corrections.

The MSS. written by the Apostles, or their amanuenses, have long been lost, nor is anything known concerning them. The earliest MSS. yet discovered cannot be traced beyond the fourth century.

The most ancient existing MSS. of the New Testament are known as the Alexandrian MS. and the Vatician MS. The former was sent as a present to Charles I. by Cyrillus Lucaris, Patriarch of Constantinople. He obtained it from Alexandria, but whether it was written there or at one of the monasteries on Mount Athos, which he had visited prior to going to Alexandria, and which was a noted repository and manufactory of MSS. of the New Testament, is a point much disputed. Its antiquity is also a subject of controversy; the preponderating evidence, however, assigns it to the fourth or fifth century. The authorship has been ascribed to a noble English lady named Thecla.

The Vatician MS., so called from being preserved in the Vatician Library of Rome, disputes the palm of antiquity with the Alexandrian MS. It is written on vellum in capital letters. Both of these MSS. contain also the books of the Old Testament; but there are omissions in both, though the historical portions are fairly complete.

The genealogy of the present authorized version of the Bible in the English language is thus traced by Bishop Marsh: "The Bishop's Bible was made the basis of the King's Bible, or our persent Authorized Version; the Bishop's Bible was only a revision of Cranmer's Bible; and Cranmer's Bible was only a correction of Matthew's Bible—that is, of the translation made by Tyndal and Rogers.

"Tyndal's translation was taken—at least, in part—from Luther's. Luther himself translated, indeed from the Hebrew and the Greek, but with the assistance of the Latin Vulgate. Now, as this collection was made by some of the most distinguished scholars in the age of James I., it is probable that our Authorized Version is as faithful a representation of the original Scriptures as could have been formed at that period."

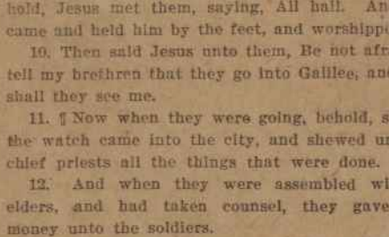
A summary of the external evidence of the authenticity of the books of the New Testament we now receive presents the following:

What we now receive was received in the fourth century by Jerome, Epiphanius, and Athanasius, as the writings of the authors to whom they are ascribed, although Gregory Nazianzen informs us that

FROM THE ALEXANDRIAN MS.

(Original in the British Museum. According to Tischendorff it dates from the middle of the fifth century.)

Matthew, chapter xxviii. v. 1. 2.



the Greek Church then rejected the Book of Revelation.

In the third century Origen received all the books we receive.

In the second century Clement of Alexandria quotes from all the books we receive, except four small epistles, while Irenaeus quotes from all the books but the third of John, and Jude.

This evidence reaches to the middle of the second century, and as St. John lived to the close of the first century, there is left but a period of fifty years at the beginning of the second century, when any forgery or fabrication could have taken place. During that period, however, many individuals were then living who had been acquainted with St. John, or others of the Apostles, who would most certainly have detected and exposed any attempt at imposition had it been made. * * *

MARK.

MARK is the person mentioned in the Acts (xii., 12.25) as "John, whose surname was Mark." He was the son of Mary, a pious woman of Jerusalem, at whose house the Apostles were accustomed to meet (xii., 12); and he was also "sister's son to Barnabas" (Col., iv., 10).

Mark is universally admitted to have been the familiar companion of Peter, by whom he is thought to have been converted to Christianity—from the latter calling him "Marcus, my son" (1 Peter, v., 13).

When Paul and Barnabas visited Jerusalem, bringing the contributions made at Antioch for the poor sufferers during the famine (A. D. 44), Mark returned with Paul and his uncle (Acts xii., 25), and accompanied them in their first apostolic journey (xiii., 5). But while in Pamphylia, Mark, from some cause or other, left Paul and Barnabas and returned to Jerusalem (xv., 38).

After this it is believed that Mark took some apostolic journey, for Paul sends for him to come again to Rome, saying to Timothy, "Take Mark and bring him with thee, for he is profitable to me for the ministry" (2 Timothy, iv., 11).

The Gospel by St. Mark is believed to have been written under Peter's guidance at Rome in the year A. D. 64, or thereabouts, for the use of the Gentile converts at Rome, and is consequently very free from Jewish peculiarities.

ST. MARK'S TESTIMONY.

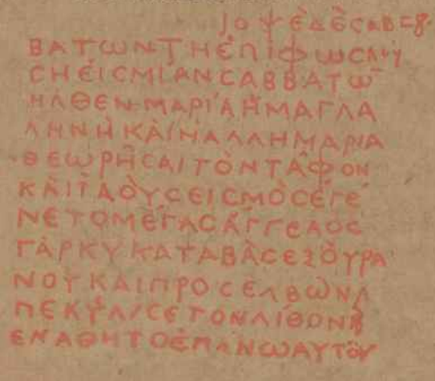
CHAPTER XVI.

And when the sabbath was past, Mary Magdelene and Mary, the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

FROM THE VATICAN MS.

(Original in the library of the Basilian monks in Rome According to Tischendorff it dates from the middle of the eighth century.)

Matthew, chapter xxviii., v 1, 2



2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted. ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But go your way, tell his disciples and Peter that he goth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were afraid.

9. ¶ 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.

10. And she went and told them that had been with him, as they mourned and wept.

11. And they, when they had heard that he was alive, and had been seen of her, believed not.

14. ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues:

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19. ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

LUKE.

ALL authorities agree that Luke, author of the Gospel according to St. Luke, also wrote the Acts of the Apostles. The latter book contains practically all that is known of Luke. He was the constant companion of Paul.

On the authority of Eusebius, Luke is said to have been a native of Antioch, a physician, and to have been converted from Judaism to Christianity by Paul. He declares himself that he was not an eye-witness of what he describes (Luke i., 2). After the death of Paul he is said to have retired to Africa and there preached the Gospel.

Most authorities agree with Papias and Irenaeus that Luke's was the third written of the Gospels. The same authorities show that Luke wrote for the use of Gentile converts, in order to guard them against certain histories of Jesus Christ then in circulation, which abounded in errors. In fact, Luke himself admits this (i., 1-5).

ST. LUKE'S TESTIMONY.

CHAPTER XXIV.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood 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 dead?

6. 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.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11. And their words seemed to them as idle tales, and they believed them not.

12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.

13. ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him. * * *

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of a honeycomb.

43. And he took it, and did eat before them.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45. Then opened he their understanding that they might understand the Scriptures.

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. || And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. * * *