

ST. PAUL'S DOCTRINE OF THE RESURRECTION.

(A STUDY OF 1 CORINTHIANS XV.)

III (*continued*).

IN the former part of this study of 1 Corinthians xv. we reached the conclusion that the "sowing" of vv. 36, 37 is not intended to illustrate burial or the act of sepulture. We ask, then, what is the significance of the image? What does St. Paul mean in this context to illustrate by the sowing of the seed? *When* is sown that human seed for whose quickening we must look beyond the passage of death? To the question as thus stated, the answer is plain enough. It is sown at our birth; the sowing of the seed represents the beginning, not the end, of earthly life. "That which thou sowest is not that body that shall be," for the fruit is unlike the seed, and the seed must pass through the transformation of death before it can be quickened into the new life of the harvest. And thus to describe the "sowing," and the characteristics of this human "seed," St. Paul falls back upon the imagery and the language of the earliest chapters of Genesis, where the story of the Creation of man is told. He has already spoken of Christ as the "First-fruits" (v. 23); but he now develops and explains this thought of the harvest, by recalling the conditions under which the seed of humanity was first sown in Adam. The key to the phraseology of vv. 38 ff. is the phraseology of the first chapter of Genesis.

There are many kinds of "seed" (v. 37), and God gives to each a "body" as it pleased Him (v. 38); that is, as it pleased Him at the epoch of Creation, the aorist ἠθέλησεν marking a definite moment in the past. There are thus

many kinds of "flesh," of beasts and of birds and of fishes and of men (*v.* 39; cf. Gen. i. 20–26). There are also "heavenly bodies" differing in glory from the "bodies of earth," and from each other, that is, the sun, moon, and stars, thus separately created at the first (*vv.* 40, 41).¹ Observe that this distinction between *σώματα ἐπουράνια* and *σώματα ἐπίγεια* is not parallel to the distinction between *σώματα πνευματικά* and *σώματα ψυχικά* of *v.* 44; we have not as yet come to that, and so far the writer is only amplifying his conception of the original diversities of creation, as set forth in Genesis i. In every case, the growth of nature, he suggests, is like the growth of a seed, which goes on to perfection, but which does not receive its full perfection at the first; the fruit is not the same as the seed, although it springs from it, and there is a diversity of fruit in correspondence with a variety of seed. This, it may be noticed, is substantially the same conception of the natural order that is found in the Apocalypse of Ezra (2 Esdras). The law of growth is set forth in 2 Esdr. v. 44, "The creature may not haste above the Creator; neither may the world hold them at once that shall be created therein." "So have I given the womb of the earth to those that besown therein in their several times" (2 Esdr. v. 48). Of the seeds thus sown some are lost: "As the husbandman soweth much seed upon the ground, and planteth many trees, and yet not all that is sown shall come up in due season, neither shall all that is planted take root; even so they that are sown in the world shall not all be saved" (2 Esdr. viii. 41). All natural life, in short, including the life of man, is comparable to the growth of a seedling; and of that growth we know that the supreme law is, "that which thou sowest is not quickened—does not

¹ A close verbal parallel (although no more) is found in the dialogue *Erinomis* ascribed to Plato (p. 986) *μία μὲν δυνάμις ἡλίου μία δὲ σελήνης· μία δὲ τῶν πάντων ἀστρῶν κ.τ.λ.* For once, Wetstein has not noticed this illustration of the text.

reach its highest—except it die.” “Thou shalt mortify it as Thy creature and quicken it as Thy work” (2 Esdr. viii. 13).

Here, cries the Apostle, is the hope of Resurrection for man: “so also is the Resurrection of the dead” (v. 42).

(a) The seed of human faculty is “sown in corruption, raised in incorruption” (v. 42). In St. Paul’s phraseology the “bondage of corruption” (Rom. viii. 21) is the bondage of the earthly life, and at *vv.* 50, 52 of the present chapter he shows that he looks upon the living body of man as a “corruptible vessel” (cf. 2 Esdr. vii. [88]). When he speaks of the seed being sown ἐν φθορᾷ there is no thought of the dead body mouldering in the grave; that, it must again be repeated, is alien to the context and to the argument. But the perishable living body is, as it were, the soil in which the seed of human faculty is sown and in which it strives to grow during the earthly life. From this bondage it is liberated by Death the great Emancipator, and, dying, it is quickened for the ampler life beyond. “It is raised in incorruption”; henceforth it will live and bear fruit in a freer and more stimulating environment. For, as the writer of the Book of Wisdom puts it, “God created man for incorruption” (Wisd. ii. 23). This is the “Redemption of the Body” (Rom. viii. 23) which Paul elsewhere calls our “adoption.”¹

(b) Again it is sown in dishonour, it is raised “in glory.” “Passions of dishonour,” πάθη ἀτιμίας (Rom. i. 26) is Paul’s description of bodily lusts; from these, no less than from the “bondage of corruption,” the Christian hopes to be delivered when he shall have reached “the liberty of the glory of the children of God” (Rom. viii. 21). The seed is tainted with sin. “A grain of evil seed was sown in the

¹ Cf. also 2 Esdras vii. [96], where it is said of the blessed dead that “they have now escaped from that which is corruptible,” and of the future state that in it “corruption is passed away.” v. [113].

heart of Adam from the beginning" (2 Esdr. iv. 30). But from such dishonouring association the true seed shall be liberated at the Resurrection hereafter; it "shall be raised in glory."

(c) He goes on with his great Hymn of Hope. "It is sown in weakness; it is raised in power" (v. 43). The weakness of flesh (Rom. vi. 19; Gal. iv. 13), and the weakness of spirit, the want of faith (Rom. iv. 19, viii. 26, xiv. 1) which are inevitable conditions of the earthly life, are often before the mind of Paul; but he consoles himself with the thought that "Power is being perfected in weakness" (*ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελείται*, 2 Cor. xii. 9). So here, he expresses the conviction that the seed which in this world struggles weakly for its life, shall live anew, strong and vigorous, when it has been quickened through the passage of death.

(d) We reach the climax of this chant of victorious progress, the most illuminating statement of the antithesis between the earthly and the heavenly life in v. 44. "It is sown a psychical body; it is raised a spiritual body" (*σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν*, v. 44). The former clause of this statement, at least, is based on the express language of Genesis ii. 7, of which indeed it is a paraphrase.¹ "Man became a living soul." The creation of Adam is described by the words *ἐγένετο εἰς ψυχὴν ζῶσαν*, which Paul quotes here (v. 45) and the same may be said of the birth of every son of Adam. At birth he becomes a "living soul"; he enters into a psychical stage of being; he inherits a "psychical body," weak and corruptible, charged with the poison of death, for "in Adam all die"

¹ The LXX has: *ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν*. It is remarkable that Philo quotes this, at least once, with *πνεῦμα* for *πνοήν* (*Quod det. pot. ins.*, 22), and that he adds *πνεῦμα ἐστὶν ἡ ψυχῆς οὐσία*.

(v. 22). So much every Jew had learnt from the Old Testament. But the second part of the thesis is not a Jewish tenet; it is disclosed by the Christian revelation. As Paul had said at v. 22 that "in Christ shall all be quickened," so he repeats now: "The last Adam became a quickening spirit." The antithesis between the "first" and the "last" Adam is not a mere temporal antithesis, for δ $\epsilon\sigma\chi\alpha\tau\omicron\varsigma$ $\text{\AA}\delta\acute{\alpha}\mu$ means the Final Man, the Man beyond whom there can be no further progress. It is He who is a Quicken- ing Spirit, although how this can be is not fully explained by the apostle. But it is clear that to appreciate his meaning in any degree, we must examine the relations between the $\sigma\acute{\omega}\mu\alpha$ $\psi\upsilon\chi\iota\kappa\acute{\omicron}\nu$, the fit organ and instrument of the $\psi\upsilon\chi\acute{\eta}$, and the $\sigma\acute{\omega}\mu\alpha$ $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{\omicron}\nu$, the fit organ and instrument of the $\pi\upsilon\epsilon\acute{\upsilon}\mu\alpha$. And thus we must digress for the moment into psychology and ask what St. Paul thought of the relations between $\sigma\acute{\alpha}\rho\acute{\xi}$, $\sigma\acute{\omega}\mu\alpha$, $\psi\upsilon\chi\acute{\eta}$, $\pi\upsilon\epsilon\acute{\upsilon}\mu\alpha$.

IV.

In St. Paul's language, the terms "spirit" ($\pi\upsilon\epsilon\acute{\upsilon}\mu\alpha$) and "flesh" ($\sigma\acute{\alpha}\rho\acute{\xi}$) stand over against each other, the former standing for that which is highest, the latter for that which is lowest, in man. This is the starting-point of his psychol- ogy. The word $\psi\upsilon\chi\acute{\eta}$ is sometimes used by him in the sense of "individual," much as we use the word "soul" (cf. "Every soul of man that worketh evil," Rom. ii. 9; "Let every soul be subject to the higher powers," Rom. xiii. 1); and it is sometimes used as equivalent to bodily "life," e.g., Romans xvi. 4; Phil. ii. 30; 1 Thess. ii. 8. But by St. Paul $\psi\upsilon\chi\acute{\eta}$ is *never* used as the equivalent of $\pi\upsilon\epsilon\acute{\upsilon}\mu\alpha$, although by the other New Testament writers the distinction between the two terms does not seem to be observed with any pre- cision.¹ With him $\psi\upsilon\chi\acute{\eta}$ never stands for the highest

¹ Cf. Charles, *Eschatology*, pp. 406 f., who has worked this out fully. See Luke i. 47.

faculty in man ; it is rather the " life " of man in its non-moral aspect, that is, the life of the flesh. The first man, at the Creation, and every son of man, at his birth, is made a " living soul." This *ψυχή* is exhibited in and through the *σῶμα ψυχικόν*, which is its vehicle and the theatre, so to speak, of its activities. The *σῶμα ψυχικόν* is the body of earth, with all its acquired habits and aptitudes and powers, which are largely due to the activity of the *ψυχή* and the direction taken by its energies :

For of the soule the bodie forme doth take ;
For soule is forme, and doth the bodie make.¹

This *σῶμα ψυχικόν* is in continual process of decay ; its destiny is death, for it is the theatre of sin. But, nevertheless, it is the Temple of the Spirit of God : τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ (1 Cor. vi. 19). This is what distinguishes man from the lower creatures. As in their case, his *ψυχή* animates the *σῶμα ψυχικόν*, but it is not his sole energetic faculty, or his highest. For he is made in the Divine Image in respect of his *πνεῦμα*, his spirit, that in him which is Divine. Between this and the *σάρξ* there is a perpetual warfare ; and the *σῶμα ψυχικόν* is for it an unworthy and embarrassing theatre of action. As things are, the *σῶμα ψυχικόν* is the organ and instrument of the *πνεῦμα*, so far as earthly activities are concerned ; but it is not a fit or perfect " body " for the " spirit."

This " spirit "—the true personality—may be " quenched " (1 Thess. v. 19) by the influence of base habits ; and it requires to be nurtured with spiritual food (1 Cor. x. 3), with which it can no more dispense than the *ψυχή* can dispense with its natural nourishment. The mental and moral endowments which men prize most—wisdom, know-

¹ Spenser, *Hymn in honour of Beauty*, i. 132.

ledge, powers of speech, gifts of healing, faith, hope, love—are pre-eminently *πνευματικά* (1 Cor. xii. 1, 8–10, xiii. 13). All are not of equal value, nor are all equally permanent, but they all belong to the “spiritual” part of man. The “spirit” cannot fully express itself without their exercise; and this is true not only of such essential graces as faith and love, but of faculties purely intellectual as well. If we are rightly to pray “with the spirit” (*πνεῦμα*) we must pray also “with the understanding” (*νοῦς*, 1 Cor. xiv. 15). It is the *πνεῦμα*, the Divine in man, by which Divine things are discerned. The *ψυχικός ἄνθρωπος* does not apprehend the things of the Spirit of God; that is for the *πνευματικός* (1 Cor. ii. 14, 15). And the reason is given in one sentence in another context: *ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν*, “he that is joined to the Lord is *one spirit*” (1 Cor. vi. 17). It is because of the essential affinity between the human spirit and the Divine Spirit that communion with God is possible. The master-thought of St. Paul is expressed in the two words *ἐν Χριστῷ*; but it is to be observed that the supreme spiritual condition thus described depends for its possibility upon the presence of the Divine Spirit in man and the kinship of the human spirit with God. St. Paul’s doctrine of the Incarnation of Christ (and, as we shall see, his doctrine of the Resurrection of mankind) has its roots in the Hebrew conception of man as made after the Divine likeness in respect of his “spirit.”

What is the characteristic action of “spirit,” whether human or divine? And what is its most natural expression? St. Paul gives the answer again and again, and most succinctly at 2 Corinthians iii. 6, *τὸ πνεῦμα ζωοποιεῖ*. “The spirit quickeneth, giveth life.” To give life is the characteristic action of *πνεῦμα*, and its inevitable expression and manifestation is *ζωή*, the presence of life. As *σάρξ* is always in process of decay, of decease; so *πνεῦμα* is always in process

of giving forth life. This contrast is continually before St. Paul's mind. "The mind (*φρόνημα*, the bent and tendency) of the flesh is death, but the mind of the spirit is life and peace" (Rom. viii. 6). It is thus that in the spirit we find our freedom, and obtain release from the iron chains of physical causation, the bondage of the strongest desire. "The law of the spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. viii. 2). "They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. If any one have not the Spirit of Christ, he is not of Him. But if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. viii. 8-10). Such thoughts, of spirit as essentially *free* and *life-giving*, lead directly to the thought of continued life when the spirit has asserted its supremacy over the flesh. "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you" (Rom. viii. 11). But the Apostle gives no hint here of how he conceives that this "quickenings" of "mortal bodies" (*τὰ θνητὰ σώματα ὑμῶν*) is to be brought about. He approaches this subject somewhat more nearly in Galatians vi. 8, a passage which brings us back to this great illustration of the seed and the harvest in 1 Corinthians xv.: "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life." We partly make, although we partly inherit, our character; and the seed sown by ourselves will yield its fruit just as surely as the seed which was "sown" at our birth.

V.

We now return to the antithesis of 1 Corinthians xv. 44: *σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν*. "It

is sown a psychical body ; it is raised a spiritual body ” ; the former being the seed of which the latter is the harvest. St. Paul does not say that the *ψυχή* is the seed of which the *πνεῦμα* is the fruit ; between these, “ the soul ” and “ the spirit,” there is no continuity, nor are they really akin. They are sharply contrasted.¹ Still less is the *σάρξ* the seed, of which the “ spiritual ” body is the fruit ; the *σάρξ* has no potentiality of life in it at all. The *σῶμα ψυχικόν* includes the *σάρξ* indeed, but it includes more, in the case of humanity ; it stands for all that externally is characteristic of the man, his appearance, his gestures, his manner of speech, perhaps even his affections, his intellectual pursuits, his habits, his temper—all, in short, that make up the man as he appears to his fellows in the commerce of life. The *σῶμα ψυχικόν* is “ the temple of the spirit ” ; but if the spirit be quenched or starved or repressed by the flesh, then the man is a mere *ψυχικός*, whereas, to reach his highest, he should be *πνευματικός*. The variety of “ natural character ” is one of the most obvious facts of life, but this is quite consistent with that “ unity of the spirit,” which is one of St. Paul’s deepest convictions. That there is only *one spirit* amid all the diversity of human characters is so certain a postulate for him, that he argues from it to the essential unity of the Christian Society (Eph. iv. 4).

Now this *σῶμα ψυχικόν* can only reach its highest, like all other living organisms, through the passage of death. It is not quickened except it die. For the process of death can only destroy that in it which is akin to the flesh ; it need not kill those better elements which have such kinship with the *πνεῦμα* that the *πνεῦμα* could tabernacle among them. And the fruit which is the sequel of the seed’s death is the result-

¹ The *πνεῦμα* is directly given by God at the man’s birth ; compare the passage quoted above (p. 494 n.) from Philo, whose view is that the *πνεῦμα* is the essence, the *οὐσία*, of the *ψυχή*.

ant of these nobler qualities, quickened more energetically than before by the *πνεῦμα*, which is freed from its old restraints.

Here we begin to see something of the meaning of St. Paul's conception of Christ as the Life Giver (*v.* 22), of his pronouncement that "the Ultimate Man became a Life-giving Spirit." For of Christ was it also true, that the seed is not quickened except it die. Even His Life-giving powers could not find full scope except through the release of death. He "became a Life-giving Spirit" at His Resurrection, and not in fullest measure until then. Not until He had passed through the emancipation of death, could His Spirit descend in abundant streams of benediction upon His spiritual kindred. Pentecost came after Calvary. *Accipe spiritum sanctum* was the word of power of His Risen Life (John xx. 22). And not until He had passed through death into the glory of the Resurrection could His Spirit be strong to quicken and revive those who had died "in Him." This is the Pauline counterpart of the saying, "It is expedient for you that I go away" (John xvi. 7).

No explanation is given by St. Paul of the mode or manner in which he conceives of the *σῶμα ψυχικόν* of the believer being quickened by the action of the *πνεῦμα* of Christ upon the *πνεῦμα* which is the centre of the man's personality. All that he tells us is that this is the secret of the Resurrection of Christ. After death His *σῶμα ψυχικόν* was quickened into the *σῶμα πνευματικόν*, "the body of His glory," the action of the Divine Spirit being so overmasteringly efficacious, that no sensuous or fleshly element was left behind in the sepulchre. It was transfigured and transformed, the body of earth being in His case, even throughout His earthly progress, a fit habitation for the *πνεῦμα*. For sin had never defiled it, nor had temptation ever thwarted the activities of the spirit of Christ. But even in the best and holiest of

His disciples, there is a continual warfare between the lower and the higher nature, between the flesh and the spirit ; and the spirit is not always victor. When it is victorious, it is in virtue of the grace of the Risen Life of Christ, that is, because of the active co-operation of the Spirit of Christ. The Christian's supreme privilege in this life is that " even when we were dead through our trespasses [God] quickened us together with Christ, and raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus " (Eph. ii. 5). So to live " is Christ " (Phil. i. 21). And he of whom this is true may say, " I live, yet no longer I, but Christ liveth in me " (Gal. ii. 20). The conflict with sin is, as it were, a perpetual Passion, " always bearing about in the body the dying of Jesus," but it is in order that " the life also of Jesus may be manifested in our body " (2 Cor. iv. 10). Yet this spiritual power is, while we are in the flesh, only " the firstfruits of the Spirit," and we are in continual unrest while we wait " for our adoption, to wit, the redemption of our body " (Rom. viii. 23). This " redemption of the body " is the fulness of the Christian hope.

Yet the fleshly body has the taint of sin. It is not like the fleshly Body of Christ, pure from sin. And sin has the seed of death. In so far as it is thus tainted, the body of earth cannot survive the passage of death. Thus its " redemption " must involve the abandonment of that which is tainted and corruptible, in order that the worthier elements of the *σῶμα ψυχικόν* may be transfigured and transformed into a fit habitation for the spirit. Here is the essential difference between the Resurrection of Christ and the Resurrection of Christians. For Him there was no need of a " redemption " of the body ; by the evolution of death, the *σῶμα ψυχικόν* became the *σῶμα πνευματικόν*, nothing being left behind as base and unworthy. For us " redemption " is inevitable, and this involves a laying aside of the flesh, as we know

it and have experienced it. In our case, the fleshly body moulders in the grave ; but whatever has been best in this earthly habitation of the spirit is to reappear, transfigured, ennobled, strengthened, to serve as the eternal habitation of the spirit hereafter. The *σῶμα πνευματικόν* does not then bear exactly the same relation to the *σῶμα ψυχικόν* in the case of the Christian that it bore in the case of Christ.

Nor is the revivification of the *σῶμα ψυχικόν* in the case of the dead Christian hereafter comparable to the revivification of the dead bodies of Lazarus and the Widow's Son. For, in their case, as would appear from the narratives, the physical process of decay was arrested by a special Divine intervention, and the body to which the life (the *ψυχή*) was recalled by Christ's word was the same body—flesh and blood—as that which had walked on earth before it was stricken down by death. The body of Lazarus when he was restored to his sisters was not a "spiritual body," but a "psychical body" still. No such change had passed over it.

In our case, the physical process of decay will not be arrested. Our bodies of flesh will be resolved into the elements from which they sprang. But, for all that, there will be a "something" which will persist, which can be quickened into a larger life only through the passage of death. This "something" is the seed of the spiritual body of the hereafter, and it will be quickened into life by the action of the life-giving Spirit of Christ upon the *πνεῦμα* which has assimilated and attracted and used it as its appropriate organ and instrument. That in our bodies which is akin to earth, to the "first man, who is of earth," will be left behind us. That which is akin to heaven, to the "second Man, who is of heaven," will be retained. "As we have borne the image of the earthy, so we shall bear the image of the heavenly." Our bodies shall be "conformed to the

body of His glory" (Phil. iii. 20). Such seems to be the teaching of St. Paul about the "spiritual body."

VI.

At *v.* 50 the Apostle proceeds to give the answer to a question which the foregoing discussion would naturally suggest. He has explained that the *σῶμα πνευματικόν* of the future will not be identical with the *σῶμα ψυχικόν* of the present. How then will it be with those who are alive at the time of Christ's Parousia? Their "quickenings," as he said at *v.* 23, must precede the quickening of the dead in Christ. But "flesh and blood cannot inherit the Kingdom of God" (*v.* 50); how then are they to share in the heavenly life? The answer, he says, is a *μυστήριον*, a secret that has been revealed to him. It could not be argued out on grounds of reason alone. But this is the answer. It is indeed the case that "we shall not all sleep," but "we *shall* all be changed"—not through a gradual and invisible transformation like that of the seed in the earth, but *ἐν ἀτόμῳ*, in an instant, upon the sounding of the "last trumpet" (*v.* 51). For in the Day of the Parousia "the trumpet shall sound," as the ancient apocalypses had told (2 Esdr. vi. 23; cf. Matt. xxiv. 31). And then not only shall "the dead be raised incorruptible," but we who are living at the time "shall be changed" (*v.* 53). The evolution of the "natural" into the "spiritual" body shall take place, instantaneously and not gradually, as in the case of the dead. This is the *μυστήριον* of the portion of those "in Christ" who are alive at the time of His Second Coming.

This, then, is the consummation. As he said in *v.* 23, Christ is the firstfruits of the Resurrection harvest; next are His living disciples; last of all the company of the blessed dead. This shall be the complete fulfilment of the prophet's words: "Death is swallowed up in victory" (Isa. xxv. 8).

Another prophet had asked : " O death, where is thy sting ? O grave, where is thy victory ? " (Hos. xiii. 14), as he thought of the irresistible might of Jehovah. But the secret of the victory is clearer now. It is "through our Lord Jesus Christ."

Having this hope, be steadfast, for earthly labour is not in vain, if it be "in the Lord" (v. 58). Every act and thought leaves its trace; it affects that *σῶμα ψυχικόν*, which is, as it were, the seed of the *σῶμα πνευματικόν*, the companion of the spirit in the world which flesh and blood cannot inherit.

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THE RESURRECTION OF JESUS.

VI.

CREDIBILITY *contd.*—THE POST-RESURRECTION APPEARANCES.

IT is the testimony of all the New Testament witnesses—of the Gospels, of the Book of Acts, of St. Paul—that Jesus did appear to His disciples after His Resurrection. It was not simply the voices of angels proclaiming to the women that He had risen—not even the eloquent fact of the empty tomb—which produced in the disciples the immovable conviction that their Master had indeed burst the bands of death, and lived to die no more.¹ They believed, and unitedly testified, that they had seen Him, conversed with Him, eaten and drunk with Him; ² could give place, and date, and names, to His appearances to them. Often in the primitive circles, while the Apostles were still in their midst at Jerusalem, must the story of the time, occasion

¹ The reports of the women and of others were at first received with incredulity (Mark xvi. 11, 13, 14; Luke xxiv. 11).

² Acts x. 41.