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A table of contents for *Bibliotheca Sacra* can be found here:

[https://biblicalstudies.org.uk/articles\\_bib-sacra\\_01.php](https://biblicalstudies.org.uk/articles_bib-sacra_01.php)

# THE FIRST EASTER DAY

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LATE ROYAL ENGINEERS, BRISTOL, ENGLAND

IT is proposed in this paper to arrange the events of the first Easter Day, as recorded in the four Gospels, in a consecutive manner, without omitting anything, or altering the position of anything. The attempt has, of course, been made often before, but I have not seen one that appears quite satisfactory. Whether or not the present is any better, must be left for others to decide.

It will be noticed in my arrangement of the text that on the left hand there is a complete narrative, while the portions of the four Gospels from which this is composed are placed in parallel columns alongside. For convenience the paragraphs have been numbered from 1 to 37. The portions which I have added, and which seem justified by the narrative, are printed in italics. Remarks about these, and various other matters, are given in the subsequent notes.<sup>1</sup>

I am, of course, aware that the authorship of the Gospels, especially the last twelve verses of St. Mark, has been much disputed. But for this paper I am taking them as they stand in the English Revised Version. The American R. V. is practically the same.

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<sup>1</sup> Several of the points are mentioned in my "Truth of Christianity," 9th edition. (Presbyterian Board of Publications, Chicago.)

## FIRST VISIT TO THE TOMB.

1. And when the Sabbath was passed, Mary Magdalene, and Mary the Mother of James, and Salome, bought spices that they might come and anoint him.

2. And as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, *together with some other women*, to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow, and for fear of him the watchers did quake, and became as dead men.

3. *And when they recovered, they fled away; and the angel entered into the tomb.*

4. Soon afterwards Mary Magdalene, and the other women, arrived at the tomb early, while it was yet dark; but the day was just about to dawn, and in a few minutes the sun had risen. And they brought the spices which they had prepared.

5. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? And looking up they saw that the stone was rolled away, although it was exceeding great. And they entered into the tomb, and found not the body of the Lord Jesus.

6. Mary Magdalene, therefore, *in a great hurry, and leaving the other women at the tomb*, ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

	Matt.	Mark.	Luke.	John.
1.		16 1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.		
2.	28 1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men.			
3.				
4.		2 And very early on the first day of the week, they come to the tomb when the sun was risen.	24 1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.	20 1 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb,
5.		3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb,	2 And they found the stone rolled away from the tomb. 3 And they entered in, and found not the body of the Lord Jesus.	and seeth the stone taken away from the tomb.
6.				2 She runneth therefore, 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 tomb, and we know not where they have laid him.

## THE ANGELIC MESSAGE.

7. And it came to pass, while they (*the women at the tomb*) were perplexed at what had happened,

8. They saw an angel, *in the form of a young man*, sitting on the right side, arrayed in a white robe; and they were amazed.

9. *And afterwards they noticed another.*

10. And behold the two men, or angels, stood by them in dazzling apparel: and they were affrighted, and bowed down their faces to the earth.

11. And one of the angels, *who spoke for them both*, said unto the women, Fear not nor be amazed, for I know that ye seek Jesus, the Nazarene, who was crucified. But why seek the living among the dead? He is not here, he is risen even as he said.

12. For remember how he spake unto you when he was yet in Galilee, saying that the Son of man should be delivered up into the hands of sinful men, and be crucified, and the third day rise again. (And they remembered his words.)

13. But come, see the place where the Lord lay. And go quickly and tell his disciples, especially Peter, that he is risen from the dead, and he goes before you into Galilee: there shall ye see him, as he said unto you: lo, I have told you.

14. And they departed quickly, and fled from the tomb; for trembling and astonishment had come upon them, and they said nothing to any one; for they were afraid.

15. *But on recovering, they thought the news was true.*

16. So with fear and great joy they ran to bring the disciples word. And they told all these things to the eleven, and to all the rest. Now the women were Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them, who told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them.

	<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
7.			4 And it came to pass, while they were perplexed thereabout,	
8.		they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.		
9.				
10.			behold, two men stood by them in dazzling apparel: 5 and as they were affrighted, and bowed down their faces to the earth,	
11.	5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. 6 He is not here; for he is risen, even as he said.	6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here:	they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen:	
12.			remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,	
13.	Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	behold, the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.		
14.	8 And they departed quickly from the tomb	8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.	9 and returned from the tomb,	
15.				
16.	with fear and great joy, and ran to bring his disciples word.		and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them.	

## SECOND VISIT TO THE TOMB.

17. And Peter, *as he had received a special message*, arose and went forth, and ran toward the tomb; and the other disciple accompanied him. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he saw the linen cloths lying; yet entered he not in. Simon Peter then came following him.

18. And at first stooping and looking in, and then entering into the tomb, he saw the linen cloths lying by themselves, and the napkin that was about his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in, therefore, the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

19. Then both Peter, and the other disciple departed, and went away unto their own home, wondering at that which was come to pass.

## FIRST APPEARANCE.

20. But Mary Magdalene, who had also returned, was standing without at the tomb weeping; so as she wept, she stooped and looked into the tomb. And she beheld two angels in white sitting, one at the head, and one at the feet where the body of Jesus had lain, and they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not wher they have laid him. When she had thus said, she turned herself back, and beheld Jesus standing.

21. And thus it was that when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils.

22. But she knew not that it was Jesus. And Jesus said unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Mary. She turned herself, and said unto him

	Matt.	Mark.	Luke.	John.
17.			12 But Peter arose, and ran unto the tomb;	3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him,
18.			and stooping and looking in, he seeth the linen cloths by themselves;	and entered into the tomb; and he beboldeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead.
19.			and he departed to his home, wondering at that which was come to pass.	10 So the disciples went away again unto their own home.
20.				11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beboldeth two angels in white sitting, one at the head, and one 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 When she had thus said, she turned herself back, and beboldeth Jesus standing,
21.		9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils.		
22.				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 hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. 17 Jesus saith to her, Touch



in Hebrew, *Rabboni*, which is to say Master. Jesus said to her, Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and unto my God and your God.

#### SECOND APPEARANCE.

23. *Mary Magdalene now finds the other Mary, who had also returned to the tomb, and was quite close, and they set off to tell the disciples.*

24. And behold, Jesus met them saying, All Hail. And they came, and (*kneeling down*) took hold of his feet, and worshipped him. Then said Jesus unto them, Fear not; go tell my brethren that they depart into Galilee, and there shall they see me.

25. *Mary Magdalene, therefore, with the other Mary, went and told the disciples, as they mourned and wept, saying, I have seen the Lord, and how that he had said these things unto her. And they, when they heard that he was alive, and had been seen of her, disbelieved.*

26. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

#### THIRD APPEARANCE.

27. *Then the Lord appeared unto Simon.*

	Matt.	Mark.	Luke.	John.
23.				me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.
24.	9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10			
25.	Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.	10 She went and told them that had been with him, as they mourned and wept. 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.		18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and now that he had said these things unto her.
26.	11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 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 rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.			
27.				

## FOURTH APPEARANCE.

28. And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

29. And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is

	<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
28.		12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.		
29.			13 And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? and they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb: 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us: for it is toward	

now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

#### FIFTH APPEARANCE.

30. And they rose up that very hour, and went away, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

31. *But their tale as to a resurrection of a body, able to eat food, seemed so marvelous that though they admitted what Simon said,*

32. They yet disbelieved Cleopas and his friend.

33. When therefore it was evening of that day, the first day of the week, and when the doors were shut, where the disciples were, for fear of the Jews,

34. And as they spake these things, Jesus was manifested unto the eleven themselves, and their friends, as they sat at meat. For he came and stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye behold me having.

35. And when he had said this, he showed them his hands and his feet, and also his side. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

	Matth.	Mark.	Luke.	John.
				evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the 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, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?
30.		13 And they went away and told it unto the rest:	33 And they rose up that very 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 rehearsed the things <i>that happened</i> in the way, and how he was known of them in the breaking of the bread.	
31.				
32.		neither believed they them.		
33.				19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews,
34.	14 And afterward he was manifested unto the eleven themselves as they sat at meat;		36 And as they spake these things, he 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 beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as ye behold me having.	Jesus came and stood in the midst, and saith unto them, Peace be unto you.
35.			40 And when he had said this, he shewed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish. 43 And he took it, and did eat before them.	20 And when he had said this, he shewed unto them his hands and his side.

36. And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

37. The disciples therefore (*being at last convinced*) were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost, whosoever sins ye forgive, they are forgiven unto them; and whosoever sins ye retain, they are retained.

#### NOTES.

The numbers refer to the previous paragraphs.

2. Now we must remember that when the Evangelists speak of one or two persons, they do not always mean they were *alone*, there may have been others with them. This is clear from St. John's account, for though Mary Magdalene is mentioned alone in v. 1, it is implied in the next verse that there had been others with her, for she says "*we*" know not. It is also clear from St. Luke's account, for though he mentions Peter alone as going to the tomb, he afterwards implies in the words "certain of them that were with us" (v. 24) that at least one other disciple went with him. Similarly he describes the Ascension, as if only the Eleven were present, though here again it is clear from his own narrative, that he knew there were others with them, since he afterwards records St. Peter as saying so. (Acts 1. 2-6:21-23.) And in the present case it is plain from the other Evangelists that, in addition to the two Maries, several other women went to the tomb early that morning, though perhaps in separate parties, so as to avoid being noticed.

3. The guard would, of course, get away as quickly as they could. And the narrative implies that they did so, since very soon afterwards some of them were in the city, telling the chief priests what had happened. (Matt. 28:11.) The narrative also implies that the angel entered into the tomb, for when addressing the women just afterwards, he says, "*Come* see the place," as if he were inside. And since his object now was to comfort the women, instead of overcoming the guard, he doubtless assumed a less terrifying appearance.

4. There is a slight discrepancy here, as to the *time* when the women reached the tomb. But if they went in two parties, one of

	Matt.	Mark.	Luke.	John.
36.		and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.		
37.				The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace be unto you: as the 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 forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

these may have reached the tomb just before the sun rose, when it was still comparatively dark; and the other just after. Or perhaps Mary Magdalene, who is always mentioned first, as if she were the leader of the party, went on ahead by herself.

6. The fact of her *running* implies that she was in a great hurry, so she probably left the other women at the tomb. And this is only what we should expect, the other women remaining at the tomb, while Mary Magdalene (who was perhaps the youngest of the party, or the most active) ran to fetch St. Peter, and the other disciple.

7. Of course, strictly speaking, the *they* in Mark and Luke means all the women. But I think, if a party of at least five women had come to the tomb, and then one of them went away, the remainder might still be spoken of as *they*. Indeed they could scarcely be otherwise described, without repeating the names over again.

8. The angels being sometimes called *men* presents no difficulty. For angels are not likely to have appeared in any but a human form, and St. Luke uses both words, calling them *men* in v. 4 and *angels* in v. 23. Similarly Gabriel is called a *man* in Dan. 9:21, and an *angel* in Luke 1:25.

9. See note on 2.

12. One part of the angel's message being recorded only by St. Luke, and another by the other Evangelists, need occasion no surprise; for it was quite common in the Bible (as in other books), when recording a speech, only to give a short abstract of it. A striking instance is St. Paul's speech at Athens. He had been specially asked to address the people, and to explain his new teaching, so is not likely to have spoken for less than half an hour; yet his speech in Acts 17 would not take three minutes.



13. St. Mark's adding "*and Peter*," without apparently any motive, is interesting; because it happens to explain what is mentioned in the third and fourth Gospels, that he was the Apostle who first went to the tomb. They do not give any reason for this; but if the message had been specially addressed to him, it will, of course, account for his going.

16. No one can think that the women remained silent about it for the rest of their lives, and on recovering they would, of course, tell the disciples, though perhaps with mixed feelings, hoping with *great joy* that it might be true, and yet not quite getting over their previous *fear*. (Mary Magdalene herself could only have vouched for the empty tomb.)

17. See note on 2, as to the other disciple not being mentioned in Luke.

23. The other Mary is so frequently associated with Mary Magdalene, that it seems probable that she returned to the tomb with her, or just afterwards; and might very well have been looking about in the garden for someone to ask.

24. It will be noticed that a large section from the other Gospels has been inserted between verses 8 and 9 in St. Matthew's account, and at first sight this seems unjustified. But we must remember St. Matthew's words, "*And behold*" (R. V.) do not always imply a close connection in *time*, between what went before and what follows. For the expression is used in Matt. 2:1, when there must have been an interval of at least some months. (Now when Jesus was born . . . *behold* wise men from the East came to Jerusalem.) And in the present case, it is almost certain that *something* must have occurred between vs. 8 and 9. For in v. 8 the women (with the disciples) are told to go to Galilee to see Christ, and yet in v. 9 they are not in the least surprised at meeting Him near the tomb. And the other Gospels supply exactly what is needed. For if Christ appeared first to Mary Magdalene, as recorded by St. Mark; and if this was at the tomb, as recorded by St. John; then she and the other Mary would not be surprised at meeting Him in the garden soon afterwards. It will also account for their at once recognizing Him, though on other occasions He was not recognized at first. The narrative moreover implies that they *kneelt down*, or else prostrated themselves, otherwise they could not have taken hold of Christ by His *feet*. And this may explain why Mary Magdalene was permitted to touch Christ now, though forbidden to do so shortly before. She might worship Him as her Lord, but not touch Him as a mere Rabboni. The meaning of the words, "For I am not yet ascended" etc., is very puzzling, but need not be discussed here.

27. The appearance to Simon is mentioned later on in Luke 24:34.

31. It is clear from Luke 24:37, that the appearance to Simon did not convince the Apostles as to a bodily resurrection; so while admitting what he said, they might still doubt what Cleopas said.

34. It should be noticed how the two accounts explain one another here. St. John's saying that the doors were shut, explains St. Luke's saying that they mistook Him for a spirit, since, if Christ suddenly appeared within closed doors, they would naturally think he was a Spirit, while St. Luke's saying that they mistook Him for a Spirit, explains St. John's saying that He showed them His hands and side, obviously to convince them that He was not a Spirit.

37. Inserting the verses from the other Evangelists into St. John's account makes the latter seem much more natural; for then Christ's saying to them *again*, the second time, *Peace be unto you*, would not immediately follow His doing so the first time, which seems rather puzzling if we read the fourth Gospel alone.