

A

R E V I E W

OF THE

C H I E F D I F F I C U L T I E S

I N T H E

G O S P E L - H I S T O R Y

R E L A T I N G T O

O U R L O R D ' S R E S U R R E C T I O N :

I N T E N D E D

T O R E T R A C T S O M E E R R O R S C O N T A I N E D I N T H E A U T H O R ' S G R E E K H A R M O N Y ,

A N D T O S H E W

T H A T D O C T O R B E N S O N ' S H Y P O T H E S I S I S S A T I S F A C T O R Y .

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P R E F A C E.

NOT long after my harmony of the Gospels was published, a review of the subject convinced me that the manner in which I had endeavoured to reconcile the accounts of our Lord's resurrection was forced and unnatural. I therefore determined to take some opportunity of publicly retracting my errors : an act of justice which I now gladly perform.

The reader will find that I accede to Dr. BENSON's hypothesis : which I think the most simple and natural of any yet advanced. That learned writer first published it in an octavo pamphlet, printed for Waugh : London : 1754 : and afterwards inserted it in his life of Christ : 4^o. Waugh : London : 1764. The following method of arranging the text in parallel columns, and of sub-joining a continued narration and notes in one view, will assist the reader in comprehending the plan, and in judging whether I am rightly persuaded that it affords an easy solution of all difficulties.

Some of the notes are new : but they are mostly extracted from the folio harmony. The common English version is altered, where it seemed to admit of improvement : and the arrangement sometimes requires a transposition of the words.

A folio page, containing such additions and omissions as will adapt the notes to my present opinion, is printed for the purpose of being distributed gratis to the possessors of my Greek harmony.

WATERFORD,
November 15 1791.

M A T T H E W.	M A R K.	L U K E.	J O H N.
C. XXVIII.	§. I. C. XVI.		
<p>2. And lo, there had been a great earthquake: for an angel of the Lord had descended from heaven, and had come and rolled back the stone from the door, and sitten on it.</p>	<p>AND when the sabbath was past, Mary Magdalene, and Mary <i>the mother</i> of James, and Salome, bought sweet spices, that they might go and anoint him.</p>		
<p>3. Now his appearance was like lightning, and his raiment white as snow.</p>			
<p>4. And for fear of him the keepers trembled, and became as dead men.</p>			

§. I. THE sabbath, or seventh day of the week, being ended at the twelfth hour, according to the Jewish computation, or, as we compute, at six in the evening, certain women, who had accompanied Jesus from Galilee to Jerufalem, ^a bought spices and unguents, for the purpose of ^b reemalming his body early on the next morning. These women were Mary Magdalene, Joanna the wife of Chusa Herod's steward, Mary the mother of James the younger and of Joses, Salome the wife of Zebedee and the mother of James and John, and certain other women with them.

But before the departure of these women from Jerufalem, a great earthquake had happened at the sepulchre; which miracle immediately preceded, or accompanied, the descent of an angel from heaven, who rolled away the stone from the mouth of the cave, sat on it, and, by the wonderful brightness of his appearance, struck with extreme terror the guard of soldiers who had been stationed at the place: thus causing the removal of the watch to such a distance from the tomb, that they were not seen by the women, or by the apostles, who in the course of the morning repeatedly visited the place.

Other

^a According to St. Mark, the women bought spices when the sabbath was ended. St. Luke says, c. xxiii. 56, that they bought them after they had returned from seeing how the body was laid in the sepulchre. He leaves the precise time at large; only observing that the women rested on the sabbath. St. Mark specifies the time.

^b The women must have observed that the body had been embalmed in part. But it is probable that this first embalming had been hastily performed. John xix. 39, 40, 42.

MATTHEW.
C. XXVII.

52. And the sepulchres were opened, and many bodies of the saints who slept arose.

53. And they came out of the graves after his resurrection, and entered into the holy city, and appeared unto many.

§. II.

C. XXVIII.

BUT after the sabbath, as it began to dawn towards the first *day* of the week,

came Mary Magdalene, and the other Mary,

to view the sepulchre.

MARK.
C. XVI.

2. And very early in the morning of the first *day* of the week,

as the sun was rising,

they came to the sepulchre.

LUKE.
C. XXIV.

But on the first *day* of the week, very early in the morning,

they came to the tomb,

JOHN.
C. XX.

But on the first *day* of the week,

in the morning, when it was yet dark,

Mary Magdalene cometh

to the sepulchre,

Other events had also preceded the departure of the women from the city. Jesus had risen from the dead; and, after his resurrection, many of his ^c dead converts had also risen, and had shewn themselves to many in Jerusalem.

§. II. Very ^c early in the morning, on the first day of the week, the women ^c mentioned above

^c See on this subject Lardner's sermons: ii. 91: and Benson's dissertation in his life of Christ: 4^o. p. 685. Those who were restored to life had been disciples of Christ; and it is probable that they appeared to none but disciples. They also seem to have been a kind of firstfruits from the dead, in honour of Christ's resurrection; and to have passed into a glorified state.

^c There will be no appearance of inconsistency as to the time, if we read in St. Mark, v. 2, ἀπὸ τῆς ἀνατολῆς; which is the reading of Beza's ms. and of Gregorius Nyssensis; as *orientis* occurs in Cod. Cantabr. Colbert. and in Augustin. See Griesbach. Nov. Test. 8^o. Halz 1777.

^c St. John mentions Mary Magdalene alone, because he meant to state at large her conduct in this transaction, and Jesus's appearance to her. St. Mark refers to this appearance, c. xvi. 9; and stating it fully was a very proper topic in St. John's supplemental history. But St. John's silence about those who accompanied Mary Magdalene to the sepulchre does not exclude them. Thus, Luke xxiv. 12, Peter only is men-

tioned; and yet John accompanied him: John xx. 3. In like manner, the mention of Mary Magdalene and of the other Mary by St. Matthew, c. xxviii. 1, and of these two, together with Salome, by St. Mark, c. xvi. 1, is perfectly consistent with Luke xxiv. 1, 10. Thus Mark and Luke speak of one demoniac only, who was cured at Gadara: Mark v. 2: Luke viii. 27: but Matthew tells us that there were two: c. viii. 28. And Mark and Luke speak of one blind man only, to whom Jesus gave sight near Jericho: Mark x. 46: Luke xviii. 35: but from Matthew we learn that two were restored to sight: c. xx. 30. See also note ^h. Le Clerc's rule in harmonizing the evangelists is a just one: *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat.* Harmon. p. 524. However, St. John intimates that Mary Magdalene had attendants. For her words to Peter and John were; "They have taken away the Lord out of the sepulchre; and *we* know not where they have laid him." C. xx. 2.

MATTHEW.
C. XXVIII.

M A R K.
C. XVI.

L U K E.
C. XXIV.

J O H N.
C. XX.

bringing the
spices which they had
prepared, [* and some
other women with them.]

3. And they said a-
mong themselves, Who
shall roll away the stone
for us from the door of
the sepulchre?

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

5. And they entered
into the sepulchre,

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

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

and seeth
the stone taken away
from the sepulchre.

2. She runneth there
fore, and cometh to
Simon Peter, and to the
other disciple whom Je-
sus loved, and saith unto
them, They have taken
away the Lord out of
the sepulchre, and we
know not where they
have laid him.

above took their aromatic gums to the sepulchre; knowing, by their own observation, (Matth. xxvii. 60, 61. Luke xxiii. 55) that a great stone had been rolled to the mouth of the cave, but ignorant that, in consequence of a request made by the Chief Priests and Pharisees, soldiers had been sent there by Pilate to seal the stone and to watch the body. Matth. xxvii. 62—66. As they went therefore, they naturally consulted on the means of procuring assistance to remove the stone. But on coming to the sepulchre, they saw that the stone had been removed; and on entering the cave to perform their pious office, they found not the body of Jesus. This event creating perplexity as to its cause, and concern both at their prevention of their design and at the appearance of disrespect offered to the venerable remains; Mary Magdalene hastily returned to Jerusalem, that she might report this unexpected and interesting circumstance to Peter and John, who were eminent among the Apostles. She probably undertook this office, prompted by superior zeal and fortitude; and with the consent of the other women, on her assurance of a speedy return. Accordingly, she made her report in these words; "They have taken away the Lord out of the sepulchre, and we know not where they have laid him:" mentioning all which she knew; the two angels not having appeared, and declared that Jesus was risen, till she had absented herself.

§ III.

* These words are of doubtful authority; and may be a gloss from v. 10.

It must be observed throughout this relation, that the sepulchre was in the neighbourhood of the city. John xix. 20, 41, 42.

M A T T H E W.
C. XXVIII.M A R K.
C. XVI.L U K E.
C. XXIV.

J O H N.

5. But the angel spake and said to the women,
Fear not Ye: for I know that ye seek Jesus, who was crucified.

and saw a young man sitting on the right side, clothed in a white robe; and they were astonished.

6. And he said unto them,
Be not astonished: ye seek Jesus the Nazarene, who was crucified:

§. III.
4. AND it came to pass, as they were perplexed *about this, that* behold, two men stood by them in shining garments.

5. And as they were afraid, and bowed down *their* faces to the earth,

the men said unto them,

Why seek ye him that liveth among those that are dead?

§. III. The wonderful event of our Lord's resurrection having been thus opened, let us observe how it gradually proceeds to disclose itself.

The other women remained ² within the sepulchre, that place seeming most free from observation and danger; but they were soon struck with fear and astonishment at the sudden appearance of ³ two ¹ angels in white and shining apparel; one of whom ⁴ sat on the right hand of the cave, and thus ¹ addressed them: "Be not ² Ye afraid and astonished: I know that ye seek Jesus the Nazarene, who was crucified. Why seek ye him that is living, among those that are dead?"

"He

² Compare Mark xvi. 5, 8.

³ St. Luke makes mention of two angels; but St. Matthew and St. Mark, of one only. Benson's way of accounting for this is very suitable to the manner of the evangelists: "St. Matthew and St. Mark take notice only of the angel who spake to the women. St. Luke says that there was another in company with him; which the former evangelists do not contradict." Life of Christ. p. 528. See above note ^c.

¹ These angels are called men by St. Luke, and one of them is called a young man by St. Mark, from the shape which they assumed. Compare Luke xxiv. 23. Acts i. 10.

⁴ Though, in the established version, Luke xxiv. 4 is rendered "two men stood by them," the original word does not necessarily import a posture; but may be rendered "appeared to them;" or, "suddenly appeared to them." Accordingly, H. Stephens ex-

plains it by *insto, supervenio*: and Mintert, by *supervenio, subito et ex improvise appereo*. See Luke xx. 1. xxi. 34. 1 Theff. v. 3. So Herodian, iii. 14. 7. *ταῖς λέγου καὶ ἰσχυροὺς θῆκαν τοῖς Βριτανῶν ἐπίση.* Quoted by Wetstein, on Luke ii. 9. One of these angels sat on the right hand of the cave, and addressed the women. ¹ In St. Luke, v. 5, the verb occurs plurally; "they said." But the evangelists, when from attention to brevity they avoid particularizing, often attribute to many what is said or done by single persons. As Matth. xv. 1, 12. Luke xx. 21, 39. John xi. 8. See more, Fol. Harmony: §. 141: where the difference in the words here attributed to the angel is also accounted for, by shewing that the manner of the evangelists is, to regard the sense rather than the precise terms.

² In St. Matthew, v. 5, *ὑμεῖς* is used in opposition to the soldiers, who had been struck with great fear at the earthquake and appearance of the angels. Ib. v. 4.

M A T T H E W.
C. XXVIII.

6. He is not here: for he is risen, as he said:

come, see the place where the Lord lay.

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

lo, I have told you.

8. And they went quickly out of the sepulchre, with fear and great joy,

M A R K.
C. XVI.

he is risen, he is not here:

behold the place where they laid him.

7. But depart, tell his disciples, and Peter,

that he will go before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out, and fled from the sepulchre; for trembling and amazement seized them: nor said they any thing to any one: for they were afraid.

L U K E.
C. XXIV.

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 up into the hands of sinners, and be crucified, and the third day rise again.

8. And they remembered his words;

J O H N.

“ He is not here; but is risen, as he foretold. Come, see the place where the Lord lay. “ Remember how he spake to you, when he was formerly in Galilee, and said; ‘ The Son of man ‘ must be delivered up into the hands of sinners, and be crucified, and rise again on the third ‘ day.’ “ But depart speedily, and tell his disciples, and Peter^a in particular, that he is risen “ from the dead, and that he will go before you into Galilee: there shall ye, and many of his “ disciples, see and converse with him, according as he formerly assured you. Thus have I “ told you what deserves attention and belief.” The women recollected the words of Jesus which the angel referred to. And they hastily went out of the sepulchre, with a mixture of fear, amazement, and joy; and, in this^o state of mind, they related these circumstances to none

^a This distinct mention of Peter was designed as matter of consolation to him, after his fall. It had the same moral effect, whether Peter was told that his name was specified by the angel, after that apostle had gone to the sepulchre or before.

^o St. Mark, v. 8. seems to intimate that they dreaded the malice of the powerful Jews; not knowing how far it might extend itself, even towards their Master restored to life, as well as towards his disciples.

MATTHEW.
C. XXVIII
and
ran to tell his disciples.

M A R K.

L U K E.
C. XXIV.

J O H N.
C. XX.

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

10. Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women that were* with them, who reported these things to the apostles.

11. And their words seemed to them as idle tales, and they disbelieved them.

§. IV.

12. BUT Peter arose, and ran to the sepulchre,

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

4. Now they both ran together: but the other disciple outran Peter, and came first to the sepulchre.

5. And when he had stooped down to look in, he saw the linen bands lying; but he went not in.

none on their way to Jerusalem, whither they ran to inform Jesus's disciples. They accordingly communicated all these particulars to such of the ^peleven apostles, and of the other disciples, as they saw during their short continuance in the city: but their relation did not receive the least degree of credit.

§. IV. In consequence of Mary Magdalene's report, Peter and John ran to the sepulchre. John arrived first, stooped down to look into the mouth of the cave, and saw the linen bandages which had covered Jesus's body, but was not so curious or courageous as to enter the tomb.

Simon

^p The Eleven, Luke v. 9, may mean the apostles in general, without including Peter and John. Thus, Mark xvi. 14, the phrase does not comprehend St. Thomas; as we learn from John xx. 24. Luke xxiv. 9, 10, may be thus understood: Mary Magdalene acquainted Peter and John with what she knew; which were the sole circumstances that the stone was rolled away, and the body removed: and the other women

reported to the rest of the apostles, and to many disciples also, the vision and message of the angels. See Benson. 4^o. p. 531. Luke xxiv. 24, admits of this explanation: And some of those who were with us, namely, Peter and John, went to the sepulchre, and found it even so as Mary Magdalene, one of the women, (see note ¹) had said; that the body was removed.

M A T T H E W.

M A R K.

L U K E.
C. XXIV.J O H N.
C. XX.

6. Then came Simon Peter, following him ;

and when he had stooped down to look in, he beheld the linen bands lying by themselves,

and he went into the sepulchre, and saw the linen bands lying ;

7. And the napkin that had been about his head, not lying with the linen clothes, but wrapped up apart in another place.

8. Then went in that other disciple also who came first to the sepulchre ; and he saw and believed not.

9. For as yet they knew not the scripture, that *Jesus* must rise again from the dead.

and went home, wondering at that which was come to pass.

10. Then the disciples went again to their own home.

Simon Peter followed ; and, not satisfied with stooping down to view the cave and the bandages, he commendably went in, and saw the bandages lying by themselves without the body, and the napkin which had covered Jesus's head still remaining folded, but apart from the linen clothes in a place by itself : which orderly circumstances tended to shew that the body had not been hastily removed. John entered the cave after Peter : and though what he saw might have reminded him of Jesus's predictions, and explanations of the scriptures, concerning his resurrection, yet he believed ⁹ not. For at that time neither he nor Peter had duly considered the import of the sacred writings, that Christ must rise from the dead. These two apostles therefore returned home, wondering at what had passed, and perplexed how to account for it.

The

⁹ St. John's belief, according to the common reading, is inconsistent with Mark xvi. 11 : nay, it is inconsistent with the following verse ; which, as West observes p. 90, contains a sort of excuse for not believing that Jesus was risen. I have no doubt but that the reading in Beza's ms. is the true one ; though Harwood in his useful Greek testament does not adopt it : καὶ εἶδε καὶ οὐκ ἐπίστευεν. Some injudicious critic

early expunged the negative particle, thinking that it conveyed a reflection on the apostle ; whereas it is an eminent proof of his humility and veracity ; and I may add of his delicacy ; for he makes direct mention of his own unbelief only.

This may be chiefly inferred from those prophecies, which describe a triumphant Messiah : such as ps. ii. cx. Isai. liii. 10—12.

M A T T H E W.

M A R K.

L U K E.

J O H N.
C. XX.

§. V.

11. BUT Mary stood without at the sepulchre, weeping: and as she wept, she stooped down to look 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.

The evidence for our Lord's resurrection had proceeded thus far, and had been thus far stated to his followers in Jerusalem, when the two disciples left the company of their Christian brethren, for the purpose of going to Emmaus. Luke xxiv. 22, 23, 24.

§. V. Mary Magdalene soon followed Peter and John to the sepulchre; and, the other women not having had time to communicate their message and to return, she remained there alone after the two apostles had left it, standing at its entrance, and shedding tears for the removal of the body; not having yet received such great consolation as the assurance of angels that her Lord was risen from the dead. In these circumstances, it was natural that she should again stoop down and look into the sepulchre. Upon this the two angels, who had before appeared to the other women, were seen by her also, sitting, in honour of Jesus, one at the head and the other at the feet, where his body had lain. They asked her why she wept. She replied, because the body of her Lord had been removed, but to what place she knew not. But

* It appears from John xx. 11, and Mark xvi. 9, that Mary Magdalene returned to the sepulchre alone. But it may well be supposed that she came there before Peter and John had left it: and this supposition seems agreeable to the series of St. John's narration: v. 10, 11.

† It naturally follows from John xx. 13, 15, that Mary Magdalene had not yet seen the other women after the angels had appeared to them: as, otherwise, she would not have dwelt on the single inferior cir-

cumstance that the body was removed; but, paying due regard to the veracity of the women and to the heavenly testimony, would have addressed the angels to this effect; "Tell me whether the Lord is risen indeed." It also naturally follows, if we allow that Peter and John and Mary Magdalene were together at the sepulchre, that those apostles had not heard the angelic message: for, supposing them to have heard it, they would have reported it to Mary Magdalene.

M A T T H E W.

M A R K.
C. XVI.

L U K E.

J O H N.
C. XX.

9. ¶ Now *Jesus* rose early, the first *day* of the week,

and appeared first to *Mary Magdalene*, out of whom he had cast seven demons.

14. When she had said thus, 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 keeper of the garden, saith unto him, Sir, if thou have carried 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 in the Hebrew tongue, *Rabboni*, which signifieth, Master.

17. *Jesus* saith unto her, Embrace me not: for I shall not yet ascend to my Father: but go

But on hearing the approach of some one, she turned about from looking into the cave, and saw *Jesus* without knowing him. *Jesus* discovered himself to her by degrees, on account of the great fear which would have seized her on suddenly seeing one of whose death she had been an eye-witness. He therefore asked her, as if he had been a stranger, why she wept, and whom she sought. Accordingly, she supposed him to be the keeper of the garden in which the sepulchre was; (*John* xix. 41;) and, in case he had removed the body, desired information where he had laid it, that she might restore it to the tomb and reembalm it. Upon this *Jesus* addressed her by name, in his wonted manner. She turned herself towards him, viewed him attentively, and acknowledged him to be her Lord and Master. *Jesus* said to her, who had probably prostrated herself to embrace his feet; (*Matth.* xxviii. 9) "Pass not the time in embracing me, for I shall continue some days on earth, and shall not yet ascend to my Father: but

" but

MATTHEW.
C. XXVIII.

M A R K.
C. XVI.

L U K E.

J O H N.
C. XX.

10. *And she went*

and told those that had been with him, as they mourned and wept.

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

§. VI.

9. ¶ And [after they had gone to tell his

to my brethren, and say unto them, I shall ascend to my Father and your Father, and to my God and your God.

18. Mary Magdalene cometh

and telleth the disciples

that she had seen the Lord, and that he had said these things unto her.

“but go and tell my brethren that I shall soon ascend to my Father and their Father, to my God and their God.” Mary Magdalene therefore went to Jerusalem, and told what she had seen and heard to the disciples, who were mourning and weeping for the death of Jesus, and for their own deserted state, as their incredulity led them to think it: in which blameable incredulity they still persisted, notwithstanding they had received assurance of Jesus’s resurrection on the authority of two angels, and Mary Magdalene’s positive testimony that she had seen Jesus risen.

Thus our Lord appeared first to Mary Magdalene; and she was, in the first place, a single independent witness of our Lord’s resurrection to the disciples in Jerusalem.

§. VI. The other women, who had gone early to the sepulchre with Mary Magdalene, and had been left there by her, but had returned to Jerusalem as the angels had commanded them, passed such an interval in the city, while they communicated their message to the apostles and many other disciples. (Luke xxiv. 9,) as afforded sufficient time for the visit of Peter and John, and for the second visit of Mary Magdalene, to the sepulchre, and also for their return to the city. But after these women had acted thus in obedience to the angels, they also “went back

to.

* The second visit of the women to the tomb is not directly mentioned; but may be inferred from the combined narration of the evangelists: as the second visit of Mary Magdalene is not expressly related by St. John, but is deducible from his single narration. That these women did actually visit the sepulchre a second time, is grounded on the following reasons: (1.) They went once without seeing Jesus; according to their

own report, which related to the vision of the angels and the angelic assurance that Jesus was risen: whereas, if Jesus himself had then appeared to them, they could not have omitted so grand and superior a circumstance. (2.) That they went once without seeing Jesus, is confirmed by the words of the two disciples on their way to Emmaus: Luke xxiv. 22, 23: for as Benson observes, 4^o 530, if the women had affirmed that they

M A T T H E W.
C. XXVIII.

disciples,] lo, Jesus met them, saying, Hail. And they came, and took hold of his feet, and did him obeisance.

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

M A R K.

L U K E.

J O H N.

to the sepulchre. It had been a scene of wonders, more of which they might expect to see: and, as was before observed, (§. 2.) they had probably received Mary Magdalene's assurance of her return thither, and were therefore desirous of meeting her there, and of relating to her what had passed. But finding the sepulchre deserted, they naturally determined that they would return to Jerusalem. On their way thither, Jesus met them as one coming from Jerusalem; a circumstance less likely to give them immediate surprize, than if he had overtaken them from the sepulchre. He assumed his accustomed manner, and greeted them in the eastern form. They immediately acknowledged him, drew near, did him obeisance, and had proof that his body was a real one by embracing his feet. Jesus observed their fear; exhorted them to dismiss it; and renewed to them the assurance which they had received from the angel, that many of the disciples assembled together should see him on a mountain in Galilee.

they themselves had seen Jesus, these two disciples would never have insisted on the much inferior evidence, that the women had seen a vision of angels who said that Jesus was alive.

This return of the women to the sepulchre is by no means a new opinion. It is asserted by Lucas Brugensis in evangelia: Fol. vol. i. p. 560: by Gerhard, harmon. fol. p. 270: by Cradock, harmon. fol. p. 269: by Le Clerc, harmon. fol. p. 486, 518: and by Beaufoibre and L'Enfant: Nouv. Test. 4^o pref. p. cclxxxi.

* But Matth. xxviii. 9, naturally leads us to conclude that this appearance of Jesus to the women happened on their first return from the sepulchre.

I think, with Benson in his life of Christ p. 530, that this is the chief difficulty in harmonizing the accounts of the resurrection. But, in addition to what Benson has advanced, it must be observed that there is good authority for omitting *Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*. According to Griesback, these words are wanting in Beza's Greek ms. and in seven others, in four Evangelistaries, in Syr. Arab. of the Polyglot. 2 Pers. Copt. Armen. Vulg. Ital. præter Brix. Chrys. Hieron. August. and therefore this valuable editor prefixes to them his note that they should probably be omitted. Professor Alter has also found that the clause is omitted in one ms. at Vienna, written A. D. 1192.

See Nov. Test. Viennæ 1787. 8^o. vol. i. p. 559. Lucas Brugensis (comm. vol. ii. p. 1034) is of the same opinion with Griesback. I shall note what is not found in Griesback. Parisiensis ex 2. exemplari transfigunt illa verba, *ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*, et forte obeliscus errore delapsus est in hæc posteriora verba, cum esset collocandus ante *Ὡς δὲ ἐπορεύοντο*, ita ut omnia complecteretur. Dr. Mill, proleg. p. 83, §. 875, says that these words Scholiastæ alicujus sunt, de sermonis coheræntia plus satis solliciti: But he contradicts himself in his note on the place. Bowyer, in the preface to conjectural emendations on the New Testament, 12^o London, 1763, p. 15, quotes a curious communication from a friend, tending to shew that the passage treated of is a gloss. To the authorities for omitting them are added the modern French, Italian, and Spanish versions. The remark is thus closed: "Allow then that St. Matthew concluded one narration at v. 8; and began another [with *καὶ ὅτε*] at v. 9; and there will be no difficulty, or embarrassment, in the account of our Lord's several appearances after his resurrection. It stands thus:

I. Mary Magdalene, hastening from the sepulchre, made the first report by herself, that the body of Jesus was not in the sepulchre, but was taken away. John xx. 2.

II. The

II. The second report was made by the other Mary, Salome, Joanna, &c. that they had seen a vision of angels, who said that *Jesus was alive*. Luke xxiv. 4—10.

III. Mary Magdalene, after she had been a second time at the sepulchre, brought the third account, that she *had seen the Lord*. John xi. 18. Mark xvi. 9, 10.

IV. The fourth was brought by Mary, Salome, Joanna, &c. upon their going a second time to the sepulchre; who said that *Jesus met them*, and that they had touched him, and *embraced his feet*. Matth. xxviii. 9.

Thus the whole narration is easy and natural. The different relations are brought to the apostles in the same order of time in which the occurrences happened. They rise one above another in strength of evidence, and in a regular gradation."

If now we read *xxi. 23. v. 7. 8.* Matth. xxviii. 9, and the preceding words, we have instances in the same gospel where this form of transition is used, and the event related is not connected with the immediately foregoing one. See Matth. viii. 2, xi. 2. The appearance of connection, though some intervening facts are omitted, is accounted for by the conciseness of the evangelical history. See §. 13: Fol. Harmony: and observe Matth. xxviii. 4, 5; where the

circumstances related by Mark and Luke are omitted, and at first we are led to think that the angel addressed the women as he sat on the stone: whereas he was only the same angel, and he spoke within the sepulchre at some interval from the transaction which is related immediately before.

Some may think it strange that there was no appearance of our Lord, or even of angels, to Peter and John when they visited the sepulchre; but that Mary Magdalene and the other women had a preference shewn them in these respects.

It does not seem improbable that these preparatory appearances were made to the women partly on account of the superior respect and fortitude exhibited by them; and that they were withholden from those two eminent apostles for a short time, because of their inconsideration and incredulity at that period. Thus our Lord may have distinguished Mary Magdalene by his first appearance, for the eminence of her zeal towards him. However, Jesus afterwards *shewed himself alive* to all his apostles, and to a great number of his disciples, during *forty days*, by many infallible proofs.

As I have now stated and examined all the difficulties in harmonizing the evangelical accounts of the resurrection, pursuing the subject further is not agreeable to my design.

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