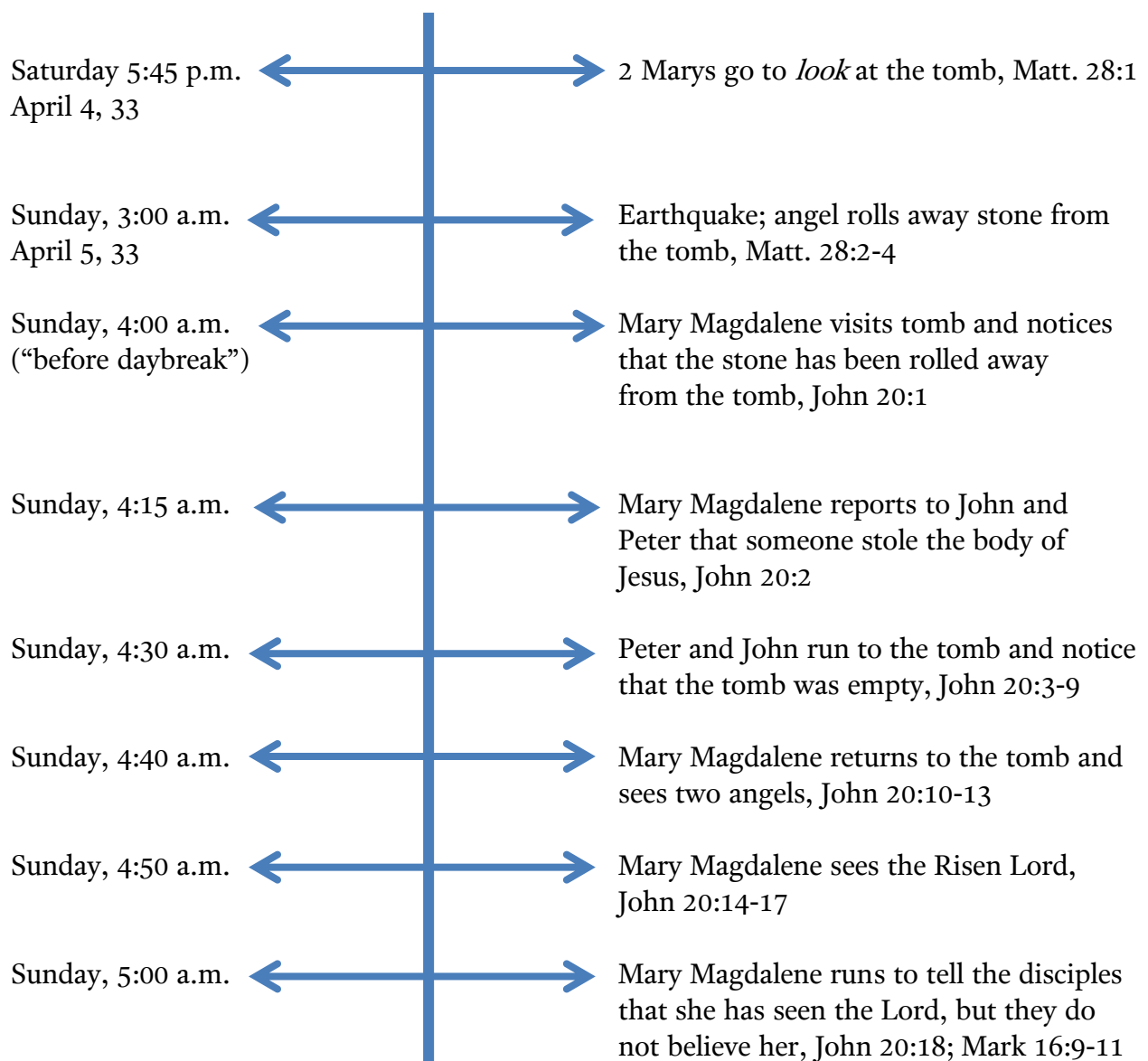
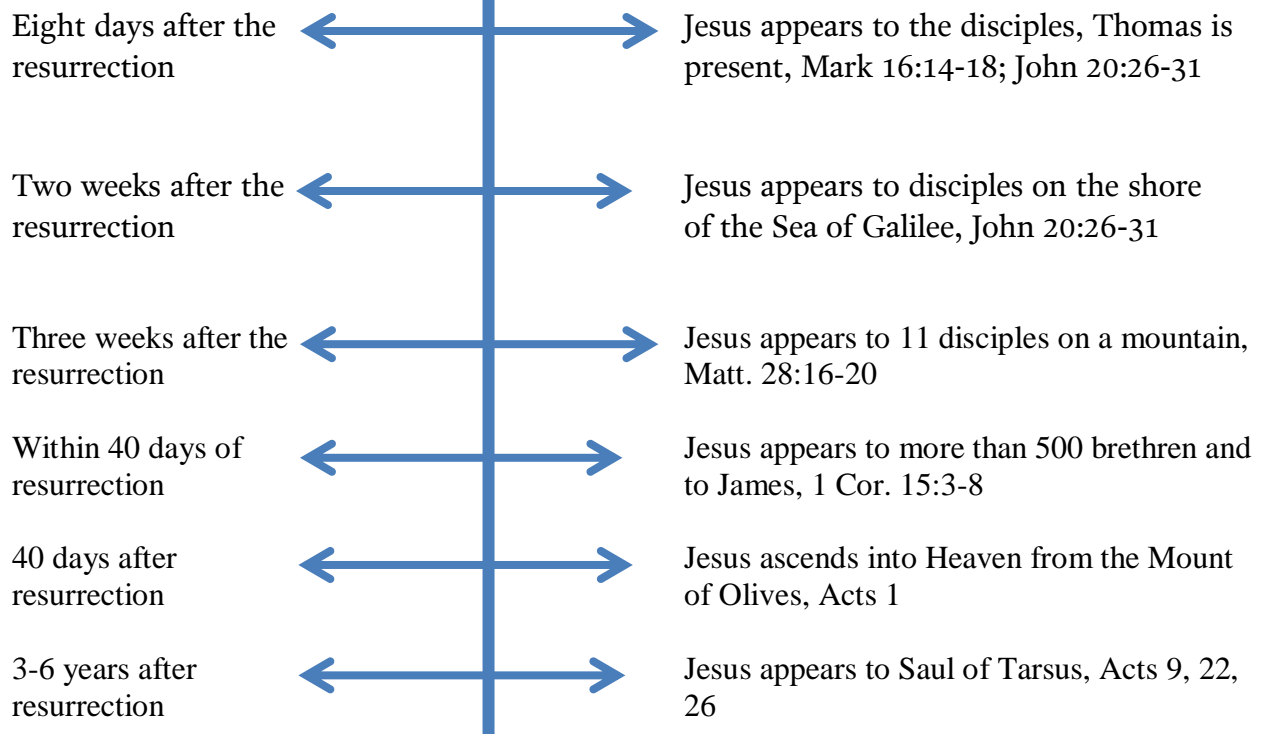


Synchronizing the Resurrection Narratives: Summary-2, and Paul's conversion account in Acts 26.

SUMMARY OF THE RESURRECTION EVENTS



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- Sunday, 6:00 a.m. ← → Mary Magdalene meets up with other women who are going to the tomb, Mark 16:9-11; Luke 24:1-2
- Sunday, 6:30 a.m. ← → Women enter the tomb and see a total of 3 angels (the angel that had earlier rolled away the stone and sat on it; the angel seated at the right side where the body of Jesus had been lain; and then two more standing near the women), Matt. 28:5-7; Mark 16:4-7; Luke 24:3-8
- Sunday, 7:00 a.m. ← → Women run in fear, Jesus appears to them and they worship Him. He told them to go and tell the disciples to go to Galilee where they would see Him, Matt. 28:8-10; Mark 16:8
- Sunday, 8:00 a.m. ← → Women leave to tell the disciples while the soldiers who had guarded the tomb were making their way to the priests, Matt. 28:11-15
- Sunday, 8:10 a.m. ← → The women tell the disciples, but they still do not believe them, Luke 24:9-11
- Sunday, 8:30 a.m. ← → However, Peter runs to the tomb a second time, Luke 24:12
- Sunday, 8:45 a.m. ← → Private meeting between Jesus and Peter, Luke 24:34; 1 Cor. 15:5
- Sunday, 10:00 a.m.-2:00 p.m. ← → Jesus appears to and spends a good part of midday with 2 travelers to Emmaus, Mark 16:12; Luke 24:13-32.
- Sunday, 5:00 p.m. ← → The 2 travelers tell the 11 disciples, Mark 16:13; Luke 24:33-35
- Sunday, 5:20 p.m. ← → Jesus appears to disciples, but Thomas is not present, Luke 24:36-49; John 20:26-31.



The exact hour and minutes in some of the days above are, of course, just educated guesses. It is not like the disciples wore wrist watches or possessed smart phones. The main reason for including them is to show how there was plenty of time to fit in all of the events. Not a single passage from the Gospel narratives was excluded from this synchronization. Resurrection morning was very busy with a great deal of activity. The solution to any synchronization is to recognize the multiple events and that any “divergence” between the Gospel writers was due to the fact that it was a different event rather than some divergent rendering of the same event. The above work is not original with me. I have benefited greatly from the work of others, most notably Stephen Kingsley and John Wenham. Given the fact that there were so many different events noted by different writers of the Gospels for different purposes, it really is difficult at times to determine the exact chronological order. I do not pretend that the above *must be* the exact order—obviously, it is not inspired. There are alternative synchronizations posited by well-respected New Testament scholars. My goal is simply to fit the pieces of the events together into one narrative without contradiction. The above timeline does just that. The only requirement imposed by the critics was to assemble all of the verses relative to the resurrection of Jesus Christ and His appearances together into one consistent narrative without contradiction.

As I pointed out in the beginning of this study, I do not expect the critics to embrace and worship Christ at the sight of the synchronizing of the resurrection accounts. There is a great deal more at play in fallen man’s noetic structure. No matter what evidence is forthcoming, the unbeliever because of rebellion will continue to suppress knowledge of God. It is because he knows that there is a god that he continues to suppress Him. Like a person holding down a basketball underwater, pressure must continue to be applied to keep the ball *submerged*. Once the pressure is removed the ball will come up and so will God. That is the real issue here. All we, as doctrinal believers, apologists, and Christian philosophers, can do is stop the mouths of the

obstreperous. What a wonderful witness and bolstering of our faith when we are able to *show* the unbeliever (or fellow doubting Christians) that the resurrection accounts are not contradictory. How awful and naïve a Christian must feel when confronted by critics and have no answer for the faith that is in them. Consider the doubt and damage that occurs in such a believer. Consider how it so undermines the Christian faith and the entire spiritual life: “without faith it is impossible to please Him” (Heb. 11:6). Furthermore, one of the most destructive and disheartening things is when other Christians go around telling their fellow believers that the events cannot be harmonized though they have never seriously tried. They have taken the words of unbelievers and Christian “scholars” and have spread doubt like cancer—all in the name of so-called “scholarship” without realizing the presuppositions that are steering their thinking. This is inexcusable.

I have a few more things to say about this synchronization in the next DDR. Now, I would like to turn our attention to significant spiritual life truth we find in Paul’s recounting of the resurrection appearance in Acts 26:14:

"And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.'

Note the solemnity of our Lord’s address to Saul in that double use of the name, “Saul, Saul.” What does that teach you and me? That Jesus Christ, the living, reigning Lord of the universe, has perfect knowledge of each of us, and that we each stand isolated before Him, as *if* all of the light of omniscience were focused upon us. He knows our characters; He knows all about us, and more than that, He directly addresses Himself to each human being on earth, through creation, through providence, and most brightly through His Word. We often think of God’s love as some general universal benevolent attitude toward all men. We tend to think of His love backwards: we think He loves each of us because He loves all in an aggregate manner when the deeper truth is that He loves all because He loves each and every one *individually*. The Gospel is intended for *you*, as directly as if *you* were the only one in the world. When Jesus addressed Saul, saying Saul! Saul! it was individual and very personal, and so it is with everyone. No man, woman, or child is every lost in the crowd of God loving all. He loves all because He loves each, not the other way around.

Note the Lord’s recognition of the evil in Saul, “Why are you persecuting Me?” Saul was brought to look at his life as standing in immediate connection with Jesus Christ. What was that connection? Saul had no love for Christ whom he thought to be a Galilean impostor and blasphemer. However, God’s love is unilateral upon those who accept Him as well as those who reject His grace. The only issue is man’s acceptance of God’s grace and love. “Why are you persecuting Me?” was a question that left Paul speechless, for no answer was possible. That was as much to say, ‘What have I done to merit your hate? What have I not done to merit rather your love?’ Paul did not know all that Jesus Christ had done for him. It took him a lifetime to learn a little of it, and to tell fellow believers something of what he had learned. The rest of his life he strove to learn more and more of what Jesus Christ had done for him, and why he should not persecute, suppress, or ignore Him but only love Him.

The same appeal comes to each of us. What has Jesus Christ done for you, for me, and for every soul? He has loved me and you and every soul more than His own physical life. He has given Himself for me, for you, and for every soul. He continues to draw to Himself me, you, and

every soul. He came to human beings who persecuted and suppressed Him to heal them from their internal fragmentation, to bind up the sick and brokenhearted: 'Saul, Saul, why do you persecute Me?'

In His Sacred Love,

Pastor Don