

the fact that Jesus appeared to him and sent him forth with a commission. In his epistles he refers to the revelation of God's Son. The conversion of Paul is inexplicable apart from the resurrection of Jesus Christ.

In verse 8 we may note the word *ektrōma* which is translated "untimely born." This word occurs only in this passage in the whole New Testament. As ordinarily used it refers to an abortion. Here it seems to indicate something apart from the regular method of time.

Since there were some in the Corinthian Church who denied the resurrection of the body, Paul answers this denial by his stress upon the fact of Christ's resurrection as bodily. He insists on the resurrection of Jesus as the fundamental fact upon which his whole gospel rests. Belief in the bodily resurrection of Christ as an integral part of the gospel message involves the resurrection of those who are "in Christ." The apostle's firm belief in the resurrection of Jesus Christ is brought out very forcefully in this great chapter. The bodily resurrection of Jesus is instrumental in effecting the bodily resurrection of all believers.

Now that we have given some attention to Paul's great resurrection passage in I Corinthians 15, let us ~~now~~ turn to the Gospel of Mark. Our consideration of Mark's testimony will be directed to chapter 16, verses one through eight. Since the last twelve verses are not found in our two oldest and best manuscripts, Codices Sinaiticus and Vaticanus, they are taken to be an appendix to the Gospel. Although these verses are not genuine, they no doubt present a good tradition which comes from early Christian times. According to Dr. H. B. Swete the present ending of the Gospel of Mark "belongs at the latest to the earlier sub-apostolic age." We may note that practically everything in Mark 16:9-20 is found in the Gospels of Matthew and Luke.