

namely God and the glorified Christ." Here Keim sets forth a theory of objective vision which is not self-generated but created by Christ Himself. While the appearances are regarded as essentially of the nature of visions, the cause of them is divine in order that they may create the belief in the resurrection of Jesus. Jesus exalted in heaven granted visions to His disciples. Here was the evidence that Jesus was alive as the resurrection manifestations were "a telegram from heaven."

Of all the theories considered thus far this one is the closest to the Christian view. Keim recognizes the inadequacy of purely subjective explanations of the disciples' belief in the resurrection. He acknowledges the reality of the Easter faith as divinely created. The faith of the apostles has been produced by the Almighty. Although this view is far more satisfactory to Christians, we may ask whether this view is reasonable and supported by evidence.

Scholars who accept the theory of visions are asked about the empty tomb. Since the historian has to explain how the tomb was empty on the third day, various explanations have been given. Such a learned scholar and writer as the late Professor Kirsopp Lake, who holds to the vision hypothesis, faces the question of the empty tomb. Kirsopp Lake has become well known through his writings in the field of early Christian history and also by his studies in the text of the New Testament. For our subject his book entitled "The Historical Evidence for the Resurrection of Jesus Christ" is of special interest. According to Lake the women who came to anoint the body of Jesus arrived at the wrong tomb. Instead of coming to the tomb of Joseph of Arimathaea, they stopped in front of another tomb in which no body had been recently buried. In his own words Lake says, "The women came in the early morning to a tomb which they