



ANASTASIS

The Resurrection Process

In a letter from a dissenting critic the claim is made that the use in Scripture of the word or subject of resurrection applies to the complete process of immortalization. This is not the teaching of Scripture and is not far removed from the theory of immortal emergence. This idea has been promulgated by the Amended to support their theory of miscellaneous resurrection.

When the Scripture speaks of resurrection, or *anastasis*, it refers to a standing again in renewed corporeal existence. After resurrection, there is a period of time in which the recipient experiences the time of judgment and THEN "this mortal must put on immortality" (I Cor. 15:53). If resurrection means a complete process involving the raising to spirit nature, then there would be no resurrection to condemnation.

The word *anastasis* appears forty times in the New Testament, and is translated "resurrection" thirty-nine times and "rise again" once (Acts 26:23). It means "a standing again." To stand again does not infer that immortality will assuredly follow. A good proof that resurrection is only an intermediate step in the process to immortality is found in the word *ex-anastasis* in its only usage in the New Testament. In this case Paul expressed the desire to win the approval of Christ and says, "If by any means I might attain unto the resurrection (*ex-anastasis*) of the dead" (Phil. 3:11). Paul was not in doubt as to coming forth from the dust of the earth, or standing again, but he knew, as should we, that the attainment of the crown of glory that follows resurrection is something that is not certain.

In Matthew 22:23 where he Sadducees said that there was no resurrection of the dead, surely we do not get the idea that they doubted a future life. They doubted the literal event of a standing again in mortality as a passage to that future life, just as do the churches of orthodoxy

We recognize that there are cases in Scripture where the use of the word "resurrection" implies a further step up the ladder to incorruptibility, but the etymological effect of the word *anastasis* does not specifically mean anything beyond a standing again. It is a restoration to mortal life, restoring its amenable ones to such a life and mental capability as may be necessary to appear before the tribunal of the judge of all the earth.

The teaching of John 5:28-29 is clear on this subject: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." There are not two separate and distinct resurrections spoken of here, but a single event in which the covenant people are made to stand again in mortality, then to receive their promotion or demotion.

When Jesus announced to Martha, "I am the resurrection [*anastasis*] and the life [*zoe*]" (John 11:25), he was saying that he had two distinct offices to perform. First, he is the one who made resurrection available and over which he has sole jurisdiction, and second, he is the one who is authorized to give life and immortality to the righteous. These are two separate operations, the raising of the dead and the imparting of life to the ones adjudged worthy.

In Paul's appearance before Felix he confessed his belief "that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15), he admitted that two classes shall stand again on an equal footing BEFORE any adjustment to immortality or consignment to outer-darkness.

We should also consider Hebrews 6:1-2: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundations of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." In this passage we have two separate doctrines or subjects, resurrection and what it entails. If resurrection includes the entire process of standing again and judgment, then the apostle would not have enumerated these doctrines separately.

An exposition of the process of immortalization, of which resurrection is ONE of the steps, is given in *Eureka*, volume I, page 91:

"The transformation of body is posterior to resurrection...The dead saints are first to be 'raised,' and afterwards 'quickeneth.' 'As the Father raiseth up the dead and quickeneth, even so the Son quickeneth whom he will.' The Son will quicken those only of the raised up whose walk in the present state he approves. Many are 'raised up' who are not 'quickeneth.' It is only those of the 'raised up' who are pleasing to the Son that he quickens. Some of the 'raised up' are awakened from the dust, as Daniel tells us, 'to the reproaches and contempt of he *olahm*' (Dan. 12:2); or, in the words of Jesus, 'they come forth for a resurrection of judgment' (John 5:29). The Son will not to quicken them, but to drive them from his presence with eternal reprobation.

"The word quicken in the original signifies *to make alive*. From the fact that all the raised are not 'quickeneth,' and yet are living in post-resurrectional contempt, it follows that the quickening is an operation superadded to the formation of living bodies from the dust of the ground. It is *the making alive of living saints with life eternal*. Hence, there is a certain predetermined order of development in the multitudinous apocalypse of the Sons of the Deity (Rom. 8:19), as there was in the manifestation of Deity in spirit in the case of Jesus. And this order, as deduced from the premises before us, is apparently as follows:

1. Formation of *body* from the ashes of the dead;
2. Impartation of life, making it a *Body of Life*;
3. Appearance at the Tribunal of Christ (II Cor. 5:10); and
4. *Quickeneth* consequent upon approval; in other words, 'ascending to the Father,' so as to be consubstantial with him (John 20:17).

"Taken as a whole, these four elements constitute the Resurrection of Life, in which the body is 'raised in incorruption, in glory, in power, and spiritual,' all of which is consequent upon the fourth element, or 'the Son quickeneth whom he will.' They are made perfect in one by 'the spirit which quickeneth,' and when this apocalypse is perfected, 'the world will know that the Father did send Jesus, and hath loved them, as He had loved him,' which is manifested in their being 'like him, and seeing him as he is.'

"Here, then, is a multitude consubstantial with the Father - The Elohim of Israel, and all of them the Sons of Deity, 'kings and priests to Him;' 'the kings of the earth,' whose Imperial Prince is the Chief-Begotten; 'kings from a Sun's rising;' the first fruits to the Deity and the Lamb, redeemed from the earth (Rev. 1:5-6; 16:12; 14:3-4)."

The subject of resurrection begins in the grave. It is not concerned with living persons. This is why the account in I Corinthians 15 is so often misunderstood. "It is sown [cast out] in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power" (verses 42-43). The sowing, or casting out, results in a standing again. The raising results in a promotion to immortality.

Taking this beginning step of entering the grave, we can enlarge on Dr. Thomas's analysis in *Eureka*. Paul referred to it as his departure, or in the Greek, *analsis*. "For I am now ready to be offered, and the time of my departure is at hand" (II Tim. 4:6). There must be a dying, or resolution into dust before resurrection can take place. This is *analsis*. Using this as the first step, we can express in Greek words the process of immortalization:

1. *Analsis* - return to dust;
2. *Egersis* - rebuilding or formation;
3. *Anastasis* - standing again;
4. *Bema* - appearance at judgment;
5. *Ex-anastasis* - quickening.

A correct understanding of the first principle teaching that "we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad" (II Cor. 5:10), will prevent us from going astray on a proper understanding of the subject of resurrection and its limitations. We comprehend that resurrection is a standing again in renewed corporeal existence and that immortality is an added element that may or may not be superadded to it.

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Everything Reminds Me of the Resurrection

[Last year, Lazaro Lopez had a nephew who was shot and killed by a friend. It was shortly after the incident that Lazaro wrote this article which I have edited for you.]

I woke up Wednesday morning on the day of my nephew's burial. Out of the darkness and subconsciousness of sleep, I awoke to the enjoyment of a warm heated waterbed. The sunshine through the east window pleasantly reflecting off the mirror behind told me that God had given another beautiful day. My thoughts turned to the solemn responsibilities of the day, the burial of my little nephew's body. In those quiet moments, the Lord gave me the message I was to preach that sad morning.

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. 15:49) There are many everyday earthly things that are reflections of eternal heavenly things. How little do we realize that our God of Glory and Life has given us many pictures of what we will one day experience at The Rapture and Resurrection of the Christian. The Word of God tells us that Figures of the true" or representations of the real" Heb. 9:24, are all around us. They are there pointing us to, reminding us of, and representing realities of what God has revealed to us in Jesus Christ His Son.

Just as our bodies sleep, so the believer's body is laid to rest waiting to be awakened Resurrection Morning. Christ will come again bringing in a new day. Jesus is "The Bright and Morning Star" Rev. 22:16. He is The sun of Righteousness arising with beams of healing in His wings. Mal. 4:2. He is "The Dayspring from on High" Luke 1:78. Just as we put our children to sleep, so Scripture tells us that the departed child of God has been "...put to sleep by Jesus." 1 Thess. 4:14 lit. trans. We are "children of the Day," 1 Thess. 5:5.

Just as a stranger needs a hotel for a night and the Greeks would provide a cemetery, a resting-place. So, those who die on their journey to Heaven stop for a night and are laid

to rest in a resting-place. Just as when we wake up and dress ourselves, so the Bible tells us that at the Resurrection we "must put on, like clothes, incorruptibility." 1 Cor. 15:53.

There in that green grassy cemetery with the blue of Heaven above us and the dark dirt of the hole for the casket near my feet, these realities gripped me. Just as creation continues the seasons of summer, fall, winter, and spring; so humanity lives briefly in the fun of summer, and then meets the consequences of The Fall of Adam in the Garden of Eden. Winter, with its coldness, comes. The snow speaks to us of the pure whiteness of the awesome holiness of God. A holiness that brings His judgment to a sinful fallen race. The judgment of God covers all things, bringing His sentence of death. Summer, Fall, and Winter pass; then comes Spring. Spring is yet another picture of the Resurrection. The Resurrection of our Lord was during the Passover-Easter time in the Hebrew month of Nisan. Most scholars date it at April 6th, 32 AD. Spring . . . with its life out of death, its freshness and the feeling of a new beginning. Jesus, through His resurrection, brings a new beginning. Jesus, ". . . is The Beginning" Rev. 22:13.

Just as the six-foot hole near my feet is "the pit of the grave" that we can see, so God has revealed to us that "Sheol [the place of the dead] is naked before God, and Abaddon [the place of destruction] has no covering from [from His eyes]" Job 26:6 Ampl. Hades, the "prison house" is beneath, with all who' are waiting for the "Day of Judgment" when their sentence of eternal punishment will be pronounced. As one sleeps they lie down. The word 'resurrection' – anastasis means to stand again. As when awake from sleep the body rises to stand up again, so the Bible tells us "I saw the dead small and great stand before The Throne" Rev. 20:12. At the Judgment of The Great White Throne the lost, the dead (those still in sin and separation from God) will stand in resurrection to hear the final sentence of their punishment and doom from ". . . The LORD, the Righteous Judge" 2 Tim. 4:8. May all of us understand the meaning of death. It means separation from God. Forever.

All around the cemetery are very tall Douglas Firs pointing to the blue of Heaven above. So, Jesus is the "green tree" Luke 23:31, who was "cut down" as a young man as the prophecies of Isaiah and Daniel tell us. The Cross of Christ, like a never-fading evergreen, is "The Tree of Life" Rev. 22:2. Jesus, like a tree, points us up to God and

Heaven. The Cross points outward, inviting all to come to its shelter and life-giving fruit. "He, Himself, bore our sins in His body on the Tree", 1 Peter 3:24. That young man was The Son of God. He died for our sins. He died so that we could live. The words of an old Gospel song: so . . . "On Christ Almighty, judgement fell . . . Enough to sink the world to Hell . . . He took it for a sinful race . . . And so became my Hiding Place." I would beg you, my reader to be sure that you are saved. Have you really seen your sin, guilt, and condition of being lost before a Holy God? Don't you know that you've broken his Holy Laws? We have offended Him. That is why all must die. Only through Christ, is there salvation. Have you come to Christ? Have you trusted in Him as your Savior and Lord? Jesus died, judge of God, "a ransom for all", 1 Tim. 2:6.

The ransom has been paid to set us free from sin, judgement and death. Trust Him today! Trust Him right now and be saved, sealed, sure, and secure! At this Easter time of the year, one thousand nine hundred and sixty-eight years ago, Jesus died. Oh! But Jesus died and then rose again in His body after being dead for three days! Do you really believe that? Remember . . . there are pictures all around telling you something!

Just like the scraggly old prune tree at our former house, blossoms, and then I look for the first of the prune-plums, so likewise, "Christ is the Firstfruits". 1 Cor. 15:23. Every year after the blossoms of spring and a quick summer, we look for the fruit of the harvest. So, because Christ "rose from the dead" as "the firstfruits of them that slept", so we know that more fruit is on its way! We know that more harvest is on its way because of what has already happened! Like the rest of the harvest that comes after the Firstfruits, all Christians will be raised in the future because Jesus rose. More harvest blessings are on the way! Christ rose from the dead in His Body on the Sunday of "The Feast of Firstfruits", one of the Seven Feasts of Jehovah. Just as a little seed is sown into the ground, so the weak body of a believer is sown into the earth. The precious body of a Christian is buried with The Sure and Blessed Hope of The Resurrection, when what was sown will be "raised imperishable . . . in glory . . . in power"! 1 Cor. 15:42-43.

Do you remember the story of Aaron's rod that budded in the Old Testament? We find it in Numbers Ch. 17. Yes, another picture that God gave us in His Word. At the command of Moses all the other wannabe high priests in

the rebellion of Korah put their rods or staffs together. But God made the dead stick of His choice high priest, Aaron, sprout with almond buds. Only Aaron's budded. The dead stick brought forth the beautiful almond buds.

Only One has risen to be our Great High Priest! He alone has accomplished the accepted sacrifice for sin. He alone has totally satisfied God's Holy Throne. He alone is the Anointed Christ of God, given all authority to approach and bring us accepted before the Almighty. In our Risen Great High Priest, we are accepted in all His own acceptability. Hallelujah to the Son of God!

Just as a homely looking little creature grows into a cocoon and mysteriously transforms into a bright winged butterfly floating upward, so we too will "be changed, 1 Cor. 15:52; and wing our flight upward to "meet the Lord in the air", 1 Thess. 4:17, when Christ comes again.

Whatever little picture we see in life, now we know that God has shown us the greater reality of it all. Whatever sadness we feel at young ones, like my nephew, being wickedly cut down or our loved ones passing on, we have believed in the Conquering Christ. "The last enemy that shall be destroyed is death", 1 Cor. 15:26. As history moves forward to its prophetic climax and the return of Jesus Christ, we Christians know the One who has "The Keys of Hades and Death," Rev. 1:18. As 2001 continues may each of us reading this little article be doing the will of God. May we be excited, eager, and energetic. May we be edifying and exhorting one another, evangelizing the lost and exalting Jesus Christ as we face whatever enemies come our way. "He subdues all my enemies from before me" Psalms. "Thanks be unto God, who gives us the Victory through our Lord Jesus Christ." 1 Cor. 15:57.

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TRA Wordtalks

"Sunday, 12th October, 1997 - Proclaim the Unknown God"

34/97 12.10.97 Scripture: Acts 17:10-34

EVERY city church has to learn to speak the language of its own city. We have to listen to what the streets are saying, and learn to communicate with people our message in a language they understand. Too often the church talks to itself in its own language, and the people outside in the city do not understand. This is not new. Paul used this approach when he entered the great cities of the Mediterranean world in the first century. He spoke to the citizens of each city in their own culture.

We have followed Paul as he travelled through Asia Minor and Turkey, past Troy and Gallipoli, into Macedonia, Philippi, Salonica (then known as Thessalonica) down to Berea where he was well received by Christians who were devoted to the Scriptures, until he came to the beautiful Greek city of Athens. There he shows us how to communicate in Sydney.

1. THE PERSON

The Apostle Paul was a man of massive intellect and noble character. There are few more significant figures in classical history. Just as Moses strode right across the story of Israel in the Old Testament, so Paul stands astride the course of the Gospel in the New Testament.

He was at home in no less than three worlds in the Mediterranean civilisation: a Hebrew of the Hebrews; a Hellenist who could write or think perfectly in Greek; a Citizen of Rome who could appeal over the head of the provincial governor to the Emperor himself. His passionate loyalties, his versatile genius, his world-wide mission, his manifold adventures, cast a brilliant light on many aspects of his era, and influences multitudes of people today.

Dr. E.M. Blaiklock, famous New Zealand classicist, summed this up: "Paul is shown in subtle debate before a collaborating hierarchy, quoting Stoic poets with equal facility before a cultured Athenian court, bringing a hasty colonial magistracy to heel, conducting a case for Christianity before a puppet king and two Roman procurators, and taking moral control of a panic-ridden corn ship, helpless in a November gale. From the mechanism of a citizen's appeal to Caesar, to an itinerant preacher's manipulation of the Mediterranean trade-routes; from the power of the guilds in an Asiatic town to the influence of the synagogues of the Dispersion in distant Greece, the life of one Hellenistic Jew, ably recorded by his physician friend Luke, is invaluable and vivid comment on life as it was lived from Jerusalem to Asia, Athens, Malta and Rome in the sixth decade of the first century." ("The Century of the N. T.". p9).

Paul was born in Tarsus in Turkey. Paul was a Roman citizen. He was a Jew by race and religion. He was a Greek-speaking intellectual who studied at the famous university of Tarsus and later at the university in Jerusalem. He became the leader of a group of fanatics pledged by any means to promote the harshest aspects of the Jewish religion. He called himself a "Pharisee of the Pharisees," and led the persecution of early Christians, including a journey of hate to Damascus when Christ stopped him. The living Christ appeared to him and he found the Jesus he was persecuting was both Lord and Saviour. He was a changed man. Instead of being a persecutor of the faith, he became its most famous preacher. Instead of rooting out congregations, he became the great planter of new churches.

On his extraordinarily successful missionary journeys, he walked through Asia Minor and everywhere he went he preached, literally every day, and groups of Christians came into being and new churches formed. He travelled into Europe, and to the great city of Athens. His new friends travelled with him to Athens while Silas and Timothy stayed in Berea to nurture the young church. What Paul saw in Athens caused him to ask his friends to instruct Silas and Timothy to join him as soon as possible.

2. THE PLACE

Athens was the greatest of ancient cities. The 5th century B.C. saw tremendous energy in thought, custom and war. A small force of Athenians fought the huge, victorious Persian army at Marathon and won. An Athenian ran the 42 kilometres back to Athens to announce the news, the distance of the arduous race called the Marathon. During the wars, Athens was partly destroyed. They rebuilt under the inspiration of Pericles. On top of the rocky hill, Acropolis, they built The Parthenon (447BC), one of the world's most pleasing buildings. All about were temples, theatres, the market, and the magnificent colonnades of the Stoa of Attalus.

There was also a prodigious burst of mental energy. Some of the world's greatest writers, dramatists, poets, historians, and philosophers burst upon the scene in a comparatively short period. Writers like Sophocles and Aeschylus; historians like Thucydides and Euripides; philosophers like Plato and Socrates. For years I translated them from classical Greek into modern English, and lived in the company of the world's greatest writers, a privilege to learn from the world's greatest thinkers.

In Sydney we still copy the architecture of Athens, lecture on Greek philosophy, and teach Classical Greek, unspoken for 2000 years by any community, yet the world's most perfect expression of human speech. When Paul arrived in Athens it was no longer a world power, but still the great centre of culture, architecture and philosophy.

3. THE PHILOSOPHERS

In the time of Paul there were two schools of philosophy: the Epicureans and Stoics. They debated him. The Stoics aim was to attain personal supremacy over all areas of life and to control human passions. The Epicureans aim was pleasure, the happiness the mind finds in freedom from physical excesses.

Athens was also a city of idols, one for every god they knew and in case they missed any, altars "to the Unknown God." They did not want any god to be upset by being left out! "While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there." There were three groups being confronted by Paul: Jews following their traditional religion, Greeks who believed in God and were searching for truth, and in the marketplace, "a group of Epicurean and Stoic philosophers (who) began to dispute with him." They were skilled in debating, but Paul had one of the finest minds in the world.

Our philosophers are not in our market-places. We keep them safely in universities! Yet in modern Sydney there are many anti-Christian philosophies.

As the philosophers debated Paul, "some of them asked, 'What is this babbler trying to say?'" The word for "babbler" is "spermologos." It means a "picker-up of scraps", a gutter-sparrow that picks up little bits of rubbish or seeds. They said Paul picked up bits of wisdom, scraps of thoughts from here and there. The philosophers despised him.

But Paul raised issues they could not answer. "Some said, 'He seems to be advocating foreign gods.' They said this because Paul was preaching the good news about Jesus and the resurrection." When Paul spoke of "Jesus and the resurrection," the Greeks mistook the word "anastasis", translated "resurrection" for a girl's name, "Anastasia." They thought Paul was speaking about two gods, Jesus and Anastasia. So "they took him and brought him to a meeting of the Areopagus, where they said, 'May we know what this new teaching is that you are presenting? You are bringing some strange ideas to our ears, and we want to know what they mean.' (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.)"

4. THE PROCLAMATION

In response, Paul preached a short and remarkable sermon which conveys more and more no matter how often you study it. He begins politely, not with flattery, but with an observation about their sincerity. "Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you."

The city fathers nodded in agreement. Every city alderman likes to be told that he has a fine respectable city. Paul went on, "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else." This pleased the Stoics. Paul said God created the world. That refuted the Epicureans who declared that the universe came by chance. Paul also agreed with Plato that God is a spirit. But then Paul went on with the devastating words "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us." Paul is now at the crunch of the gospel but to show them how close God is to them he does not quote Old Testament poets. Greek city councillors are not going to listen to Hebrew poets. When he spoke to Jews he quoted Hebrew poets, but when he spoke to Greek city aldermen he quoted Greek poets. "'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.' Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone--an image made by man's design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead." Resurrection! That shocked them.

That is the heart of the gospel: God made us, loves us, redeems us, and will judge us by Jesus Christ, the same Jesus slain upon the Cross, but now raised from the dead. The Greeks had argued about resurrection. Aeschylus said when a man dies, his blood seeps into the ground, and there is no resurrection of the body. They believed in the immortality of the soul, but not the resurrection of the soul. Christianity is based upon resurrection, not immortality. God gives a new life and a new body, incorruptible and eternal in the heavens.

5. THE POSTSCRIPT

What was the response to Paul's sermon to the city fathers? "When they heard about the resurrection of the dead, some of them sneered, but others said, 'We want to hear you again on this subject.' At that, Paul left the Council." There was a third group. "A few men became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others." Dionysius became the first bishop of Athens. Damaris became a Christian. Their names are remembered while the names of the philosophers are forgotten. For all their wisdom the Greeks had not

found God. Paul's teaching survived while the philosophers were picking up crumbs of human wisdom. We all will be judged by Christ. We all can be saved through faith. Jesus Christ can make you a new person. You cannot come to faith and eternal life in any other way. "God commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead." Paul has taught us to be relevant to our own city's culture and to speak to it the Gospel.

Gordon Moyes

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The Bible and C. S. Lewis

A Study of the Christian World View

The Centrality of the Resurrection.

Miracles: A Preliminary Study.

As this qualification suggests, to preach Christianity meant primarily to preach the Resurrection. Thus people who had heard only fragments of St. Paul's teaching at Athens got the impression that he was talking about two new gods, Jesus and Anastasis (i.e. Resurrection) (Acts xvii. 18). The Resurrection is the central theme in every Christian sermon reported in the Acts. The Resurrection, and its consequences, were the "gospel" or good news which the Christians brought: what we call the "gospels," the narratives of Our Lord's life and death, were composed later for the benefit of those who already accepted the gospel. They were in no sense the basis of Christianity: they were written for those already converted. The miracle of the Resurrection, and the theology of that miracle, comes first: the biography comes later as comment on it. Nothing could be more unhistorical than to pick out selected saying of Christ from the gospels and to regard those as the datum and the rest of the New Testament as a construction upon it. The first fact in the history of Christendom is a number of people who say they have seen the Resurrection. If they had died without making anyone else believe this "gospel" no gospels would ever have been written.

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Resurrection of Jesus Christ

Resurrection is the rising again from the dead, the resumption of life. In this article, we shall treat only of the Resurrection of Jesus Christ. (The General Resurrection of the Body will be covered in another article.) The fact of Christ's Resurrection, the theories opposed to this fact, its characteristics, and the reasons for its importance must be considered in distinct paragraphs.

I. THE FACT OF CHRIST'S RESURRECTION

The main sources which directly attest the fact of Christ's Resurrection are the Four Gospels and the Epistles of St. Paul. Easter morning is so rich in incident, and so crowded with interested persons, that its complete history presents a rather complicated tableau. It is not surprising, therefore, that the partial accounts contained in each of the Four Gospels appear at first sight hard to harmonize. But whatever exegetic view as to the visit to the sepulchre by the pious women and the appearance of the angels we may defend, we cannot deny the Evangelists' agreement as to the fact that the risen Christ appeared to one or more persons. According to St. Matthew, He appeared to the holy women, and again on a mountain in Galilee; according to St. Mark, He was seen by Mary Magdalen, by the two disciples at Emmaus, and the Eleven before his Ascension into heaven; according to St. Luke, He walked with the disciples to Emmaus, appeared to Peter and to the assembled disciples in Jerusalem; according to St. John, Jesus appeared to Mary Magdalen, to the ten Apostles on Easter Sunday, to the Eleven a week later, and to the seven disciples at the Sea of Tiberias. St. Paul (I Cor., xv, 3-8) enumerates another series of apparitions of Jesus after His Resurrection; he was seen by Cephas, by the Eleven, by more than 500 brethren, many of whom were still alive at the time of the Apostle's writing, by James, by all the Apostles, and lastly by Paul himself.

Here is an outline of a possible harmony of the Evangelists' account concerning the principal events of Easter Sunday:

- The holy women carrying the spices previously prepared start out for the sepulchre before dawn, and reach it after sunrise; they are anxious about the heavy stone, but know nothing of the official guard of the sepulchre (Matt., xxviii, 1-3; Mark, xvi, 1-3; Luke, xxiv, 1; John, xx, 1).
- The angel frightened the guards by his brightness, put them to flight, rolled away the stone, and seated himself (not upon, *ep autou*), but above (*epano autou*) the stone (Matt. xxviii, 2-4).
- Mary Magdalen, Mary the Mother of James, and Salome approach the sepulchre, and see the stone rolled back, whereupon Mary Magdalen immediately returns to inform the Apostles (Mark, xvi, 4; Luke, xxiv, 2; John xx, 1-2).
- The other two holy women enter the sepulchre, find an angel seated in the vestibule, who shows them the empty sepulchre, announces the Resurrection, and commissions them to tell the disciples and Peter that they shall see Jesus in Galilee (Matt., xxviii, 5-7; Mark, xvi, 5-7).



- A second group of holy women, consisting of Joanna and her companions, arrive at the sepulchre, where they have probably agreed to meet the first group, enter the empty interior, and are admonished by two angels that Jesus has risen according to His prediction (Luke, xxiv, 10).
- Not long after, Peter and John, who were notified by Mary Magdalen, arrive at the sepulchre and find the linen cloth in such a position as to exclude the supposition that the body was stolen; for they lay simply flat on the ground, showing that the sacred body had vanished out of them without touching them. When John notices this he believes (John, xx, 3-10).
- Mary Magdalen returns to the sepulchre, sees first two angels within, and then Jesus Himself (John, xx, 11-16; Mark, xvi, 9).
- The two groups of pious women, who probably met on their return to the city, are favored with the sight of Christ arisen, who commissions them to tell His brethren that they will see him in Galilee (Matt., xxviii, 8-10; Mark, xvi, 8).
- The holy women relate their experiences to the Apostles, but find no belief (Mark, xvi, 10-11; Luke, xxiv, 9-11).
- Jesus appears to the disciples, at Emmaus, and they return to Jerusalem; the Apostles appear to waver between doubt and belief (Mark, xvi, 12-13; Luke, xxiv, 13-35).
- Christ appears to Peter, and therefore Peter and John firmly believe in the Resurrection (Luke, xxiv, 34; John, xx, 8).
- After the return of the disciples from Emmaus, Jesus appears to all the Apostles excepting Thomas (Mark, xvi, 14; Luke, xxiv, 36-43; John, xx, 19-25).

The harmony of the other apparitions of Christ after His Resurrection presents no special difficulties.

Briefly, therefore, the fact of Christ's Resurrection is attested by more than 500 eyewitnesses, whose experience, simplicity, and uprightness of life rendered them incapable of inventing such a fable, who lived at a time when any attempt to deceive could have been easily discovered, who had nothing in this life to gain, but everything to lose by their testimony, whose moral courage exhibited in their apostolic life can be explained only by their intimate conviction of the objective truth of their message. Again the fact of Christ's Resurrection is attested by the eloquent silence of the Synagogue which had done everything to prevent deception, which could have easily discovered deception, if there had been any, which opposed only sleeping witnesses to the testimony of the Apostles, which did not punish the alleged carelessness of the official guard, and which could not answer the testimony of the Apostles except by threatening them "that they speak no more in this name to any man" (Acts, iv, 17). Finally the thousands and millions, both Jews and Gentiles, who believed the testimony of the Apostles in spite of all the disadvantages following from such a belief, in short the origin of the Church, requires for its explanation the reality of Christ's Resurrection, for the rise of the Church without the Resurrection would have been a greater miracle than the Resurrection itself.

II. OPPOSING THEORIES

By what means can the evidence for Christ's Resurrection be overthrown? Three theories of explanation have been advanced, though the first two have hardly any adherents in our day.

(1) The Swoon Theory

There is the theory of those who assert that Christ did not really die upon the cross, that His supposed death was only a temporary swoon, and that His Resurrection was simply a return to consciousness. This was advocated by Paulus ("Exegetisches Handbuch", 1842, II, p. 929) and in a modified form by Hase ("Gesch. Jesu", n. 112), but it does not agree with the data furnished by the Gospels. The scourging and the crown of thorns, the carrying of the cross and the crucifixion, the three hours on the cross and the piercing of the Sufferer's side cannot have brought on a mere swoon. His real death is attested by the centurion and the soldiers, by the friends of Jesus and by his most bitter enemies. His stay in a sealed sepulchre for thirty-six hours, in an atmosphere poisoned by the exhalations of a hundred pounds of spices, which would have of itself sufficed to cause death. Moreover, if Jesus had merely returned from a swoon, the feelings of Easter morning would have been those of sympathy rather than those of joy and triumph, the Apostles would have been roused to the duties of a sick chamber rather than to apostolic work, the life of the powerful wonderworker would have ended in ignoble solitude and inglorious obscurity, and His vaunted sinlessness would have changed into His silent approval of a lie as the foundation stone of His Church. No wonder that later critics of the Resurrection, like Strauss, have heaped contempt on the old theory of a swoon.

(2) The Imposition Theory

The disciples, it is said, stole the body of Jesus from the grave, and then proclaimed to men that their Lord had risen. This theory was anticipated by the Jews who "gave a great sum of money to the soldiers, saying: Say you, His disciples came by night, and stole him away when we were asleep" (Matt., xxviii, 12 sq.). The same was urged by Celsus (Orig., "Contra Cels.", II, 56) with some difference of detail. But to assume that the Apostles with a burden of this kind upon their consciences could have preached a kingdom of truth and righteousness as the one great effort of their lives, and that for the sake of that kingdom they could have suffered even unto death, is to assume one of those moral impossibilities which may pass for a moment in the heat of controversy, but must be dismissed without delay in the hour of good reflection.

(3) The Vision Theory

This theory as generally understood by its advocates does not allow visions caused by a Divine intervention, but only such as are the product of human agencies. For if a Divine intervention be admitted, we may as well believe, as far as principles are concerned, that God raised Jesus from the dead. But where in the present instance are the human agencies which might cause these visions? The idea of a resurrection from the grave was familiar to the disciples from their Jewish faith; they had also vague intimations in the prophecies of the Old Testament; finally, Jesus Himself had always associated His Resurrection with the predictions of his death. On the other hand, the disciples' state of mind was one of great excitement; they treasured the memory of Christ with a fondness which made it almost impossible for them to believe that He was gone. In short, their whole mental condition was such as needed only the application of a spark to kindle the flame. The spark was applied by Mary Magdalen, and the flame at once spread with the rapidity and force of a conflagration. What she believed that she had seen, others immediately believed that they must see. Their expectations were fulfilled, and the conviction seized the members of the early Church that the Lord had really risen from the dead.

Such is the vision theory commonly defended by recent critics of the Resurrection. But however ingeniously it may be devised, it is quite impossible

from an historical point of view.

- It is incompatible with the state of mind of the Apostles; the theory presupposes faith and expectancy on the part of the Apostles, while in point of fact the disciples' faith and expectancy followed their vision of the risen Christ.
- It is inconsistent with the nature of Christ's manifestations; they ought to have been connected with heavenly glory, or they should have continued the former intimate relations of Jesus with His disciples, while actually and consistently they presented quite a new phase that could not have been expected.
- It does not agree with the conditions of the early Christian community; after the first excitement of Easter Sunday, the disciples as a body are noted for their cool deliberation rather than the exalted enthusiasm of a community of visionaries.
- It is incompatible with the length of time during which the apparitions lasted; visions such as the critics suppose have never been known to last long, while some of Christ's manifestations lasted a considerable period.
- It is not consistent with the fact that the manifestations were made to numbers at the same instant.
- It does not agree with the place where most of the manifestations were made: visionary appearances would have been expected in Galilee, while most apparitions of Jesus occurred in Judea.
- It is inconsistent with the fact that the visions came to a sudden end on the day of Ascension.

Keim admits that enthusiasm, nervousness, and mental excitement on the part of the disciples do not supply a rational explanation of the facts as related in the Gospels. According to him, the visions were directly granted by God and the glorified Christ; they may even include a "corporeal appearance" for those who fear that without this they would lose all. But Keim's theory satisfies neither the Church, since it abandons all the proofs of a bodily Resurrection of Jesus, nor the enemies of the Church, since it admits many of the Church's dogmas; nor again is it consistent with itself, since it grants God's special intervention in proof of the Church's faith, though it starts with the denial of the bodily Resurrection of Jesus, which is one of the principal objects of that faith.

(4) Modernist View

The Holy Office describes and condemns in the thirty-sixth and thirty-seventh propositions of the Decree "Lamentabili", the views advocated by a fourth class of opponents of the Resurrection. The former of these propositions reads: "The Resurrection of our Saviour is not properly a fact of the historical order, but a fact of the purely supernatural order neither proved nor provable, which Christian consciousness has little by little inferred from other facts." This statement agrees with, and is further explained by the words of Loisy ("Autour d'un petit livre", p. viii, 120-121, 169; "L'Evangile et l'Eglise", pp. 74-78; 120-121; 171). According to Loisy, firstly, the entrance into life immortal of one risen from the dead is not subject to observation; it is a supernatural, hyper-historical fact, not capable of historical proof. The proofs alleged for the Resurrection of Jesus Christ are inadequate; the empty sepulchre is only an indirect argument, while the apparitions of the risen Christ are open to suspicion on a priori grounds, being sensible impressions of a supernatural reality; and they are doubtful evidence from a critical point of view, on account of the discrepancies in the various Scriptural narratives and the mixed character of the detail connected with the apparitions. Secondly, if one prescind from the faith of the Apostles, the testimony of the New Testament

does not furnish a certain argument for the fact of the Resurrection. This faith of the Apostles is concerned not so much with the Resurrection of Jesus Christ as with His immortal life; being based on the apparitions, which are unsatisfactory evidence from an historical point of view, its force is appreciated only by faith itself; being a development of the idea of an immortal Messiah, it is an evolution of Christian consciousness, though it is at the same time a corrective of the scandal of the Cross. The Holy Office rejects this view of the Resurrection when it condemns the thirty-seventh proposition in the Decree "Lamentabili": "The faith in the Resurrection of Christ pointed at the beginning no so much to the fact of the Resurrection, as to the immortal life of Christ with God."

Besides the authoritative rejection of the foregoing view, we may submit the following three considerations which render it untenable: First, the contention that the Resurrection of Christ cannot be proved historically is not in accord with science. Science does not know enough about the limitations and the properties of a body raised from the dead to immortal life to warrant the assertion that such a body cannot be perceived by the senses; again in the case of Christ, the empty sepulchre with all its concrete circumstances cannot be explained except by a miraculous Divine intervention as supernatural in its character as the Resurrection of Jesus. Secondly, history does not allow us to regard the belief in the Resurrection as the result of a gradual evolution in Christian consciousness. The apparitions were not a mere projection of the disciples' Messianic hope and expectation; their Messianic hope and expectations had to be revived by the apparitions. Again, the Apostles did not begin with preaching the immortal life of Christ with God, but they preached Christ's Resurrection from the very beginning, they insisted on it as a fundamental fact and they described even some of the details connected with this fact: Acts, ii, 24, 31; iii, 15, 26; iv, 10; v, 30; x, 39-40; xiii, 30, 37; xvii, 31-2; Rom., i, 4; iv, 25; vi, 4, 9; viii, 11, 34; x, 7; xiv, 9; I Cor., xv, 4, 13 sqq.; etc. Thirdly, the denial of the historical certainty of Christ's Resurrection involves several historical blunders: it questions the objective reality of the apparitions without any historical grounds for such a doubt; it denies the fact of the empty sepulchre in spite of solid historical evidence to the contrary; it questions even the fact of Christ's burial in Joseph's sepulchre, though this fact is based on the clear and simply unimpeachable testimony of history.

III. CHARACTER OF CHRIST'S RESURRECTION

The Resurrection of Christ has much in common with the general resurrection; even the transformation of His body and of His bodily life is of the same kind as that which awaits the blessed in their resurrection. But the following peculiarities must be noted:

- Christ's Resurrection is necessarily a glorious one; it implies not merely the reunion of body and soul, but also the glorification of the body.
- Christ's body was to know no corruption, but rose again soon after death, when sufficient time had elapsed to leave no doubt as to the reality of His death.
- Christ was the first to rise unto life immortal; those raised before Him died again (Col., i, 18; I Cor., xv, 20).
- As the Divine power which raised Christ from the grave was His own power, He rose from the dead by His own power (John, ii, 19; x, 17-18).
- Since the Resurrection had been promised as the main proof of Christ's Divine mission, it has a greater dogmatic importance than any other fact. "If Christ be not risen again, then is our preaching vain, and your faith is also vain" (I Cor., xv, 14).

IV. IMPORTANCE OF THE RESURRECTION

Besides being the fundamental argument for our Christian belief, the Resurrection is important for the following reasons:

- It shows the justice of God who exalted Christ to a life of glory, as Christ had humbled Himself unto death (Phil., ii, 8-9).
- The Resurrection completed the mystery of our salvation and redemption; by His death Christ freed us from sin, and by His Resurrection He restored to us the most important privileges lost by sin (Rom., iv, 25).
- By His Resurrection we acknowledge Christ as the immortal God, the efficient and exemplary cause of our own resurrection (I Cor., xv, 21; Phil., iii, 20-21), and as the model and the support of our new life of grace (Rom., vi, 4-6; 9-11).

A.J. MAAS

Transcribed by Donald J. Boon

Dedicated to Bishop Andre Cimichella of Montreal, and to Blessed Kateri Tekakwitha

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RESURRECTION

VINE'S

1 Cor 15:12-14

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection ²⁸⁶ of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

STRONG'S

386 anastasis an-as'-tas-is From 450; a standing up again, that is, (literally) a resurrection from death (individual, general or by implication (its author)), or (figuratively) a (moral) recovery (of spiritual truth):—raised to life again, resurrection, rise from the dead, that should rise, rising again.

THAYER'S

386 anastasis 1) a raising up, rising (e.g. from a seat) 2) a rising from the dead 2a) that of Christ 2b) that of all men at the end of this present age 2c) the resurrection of certain ones history who were restored to life (Heb. 11:35) noun feminine

Matt 22:23, Matt 22:28, Matt 22:30-31, Mark 12:18, Mark 12:23, Luke 14:14, Luke 20:27, Luke 20:33, Luke 20:35-36, John 5:29, John 11:24-25, Acts 1:22, Acts 2:31, Acts 4:2, Acts 4:33, Acts 17:18, Acts 17:32, Acts 23:6, Acts 23:8, Acts 24:15, Acts 24:21, Rom 6:4-5, 1 Cor 15:12-13, 1 Cor 15:21, 1 Cor 15:42, Phil 3:10, 2 Tim 2:18, Heb 6:2, Heb 11:35, 1 Pet 1:3, 1 Pet 3:21, Rev 20:5-6, Heb 11:34-35 raised, Heb 11:35, Acts 26:23, Luke 2:34

RESURRECTION 1. anastasis 386 denotes (I) "a raising up," or "rising" (ana, "up," and histemi, "to cause to stand"), Luke 2:34, "the rising up"; the KJV "again" obscures the meaning; the Child would be like a stone against which many in Israel would stumble while many others would find in its strength and firmness a means of their salvation and spiritual life; (II), of "resurrection" from the dead, (a) of Christ, Acts 1:22; 2:31; 4:33; Rom 1:4; 6:5; Phil 3:10; 1 Peter 1:3; 3:21; by metonymy, of Christ as the Author of "resurrection," John 11:25; (b) of those who are Christ's at His Parousia (see COMING), Luke 14:14, "the resurrection of the just"; Luke 20:33,35,36; John 5:29 (1 st part), "the resurrection of life"; 11:24; 23:6; 24:15 (1 st part); 1 Cor 15:21,42; 2 Tim 2:18; Heb 11:35 (2 nd part), see RAISE, Note(3); Rev 20:5, "the first resurrection"; hence the insertion of "is" stands for the completion of this "resurrection," of which Christ was "the first fruits"; 20:6; (c) of "the rest of the dead," after the Millennium (cf. Rev 20:5); John 5:29 (2nd part), "the resurrection of judgment"; Acts 24:15 (2nd part), "of the unjust"; (d) of those who were raised in more immediate connection with Christ's "resurrection," and thus had part already in the first "resurrection," Acts 26:23 and Rom 1:4 (in each of which "dead" is plural; see Matt. 27:52); (e) of the "resurrection" spoken of in general terms, Matt 22:23; Mark 12:18; Luke 20:27; Acts 4:2; 17:18; 23:8; 24:21; 1 Cor 15:12,13; Heb 6:2; (f) of those who were raised in OT times, to die again, Heb 11:35 (1st part), lit., "out of resurrection." 2. exanastasis 1815, ek, "from" or "out of," and No. 1, Phil 3:11, followed by ek, lit., "the out-resurrection from among the dead." For the significance of this see ATTAIN, No. 1. 3. egersis 1454, "a rousing" (akin to egeiro, "to arouse, to raise"), is used of the "resurrection" of Christ, in Matt 27:53.

WEBSTER'S

RESURRECTION, n.s as z. [L. resurrectus, resurgo; re and surgo, to rise.] A rising again; chiefly, the revival of the dead of the human race, or their return from the grave, particularly at the general judgment. By the resurrection of Christ we have assurance of in the resurrection, they neither marry, nor are given in marriage. Matt. 22.

THE NEW SCHAFF-HERZOG

1 **RESURRECTION OF THE DEAD:** The Christian hope of a renewal of life after death was to a certain extent anticipated by the expectation of redemption current among the Jews Basis of the before the time of Christ; but its real Doctrine. basis is found in the teaching of Christ and in his own resurrection, though it is true that the Christian exposition of the doctrine presupposes the Jewish. While a thorough investigation of the history of the latter is rendered difficult by the uncertainty which prevails in regard to the age of the sources, a tolerably clear idea of

The New-Testament writers accordingly have no doubt of the certainty of a future resurrection; the Epistle to the Hebrews enumerates it (vi. 1) among the first "principles of the doctrine of Christ."

The agent in this resurrection in all the Pauline passages is God the Father (Rom. iv. 17, viii. 11; I Cor. vi. 14; II Cor. i. 9); in John v.

The Agent 21, the Son is named as cooperating with the Father, and in John vi. 39,

40, 44, is the sole agent. These two conceptions are reconciled in that of the relations of God and Christ.

All the dead in rising again experience the power of God (I Cor. vi. 14; Heb. xi. 19); but in the case of the ungodly this is a purely external operation, while in the righteous it is the result of the working of the spirit of life within them. This working must not, however, be limited to the maturing of a seed of life already within; the New-Testament conception is rather that to the spiritual life already begun a corresponding bodily life is added (cf. Rom. viii. 11), and so life in the full and complete sense is re-established.

As to the nature of the resurrection body, both Christ and Paul tell something. Both, however, speak exclusively of that of the righteous (Matt.

xxii. 30; I Cor. xv. 35 sqq.; II Cor. v. 1 sqq.; Phil. iii. 21). Christ says that a higher bodily existence than Body. before shall be bestowed, referring it, in order to make it credible, to the

power of God (Matt. xxii. 29), and asserting that the methods of reproduction employed here shall no longer prevail there—though he does not assert that difference of sex shall disappear. Paul gives fuller indications. The origin of the resurrection

body is from heaven (II Cor. v. 1 sqq.); it is a spiritual body (I Cor. xv. 44), "fashioned like unto Christ's glorious body" (Phil. iii. 21; I Cor. xv. 49).

The designation of the body as pneumatic does not imply that spirit forms its substance, for this would not harmonize with the parallel "spiritual body" of I Cor. xv. 44, but that it is a body entirely adapted to express the spiritual life possessed by the risen saints. It is no longer an obstacle to the knowledge of God face to face (I John iii. 2; Matt. v. 8; Rev. xxii. 4); it makes possible unrestricted intercourse with the other saints, and the exercise of authority over the world (I Cor. iv. 8; Rom. v. 17; Rev. xx. 4, 6). A whole series of contrasts follows between this and the present natural body (I Cor. xv. 42 sqq.). Dishonor, consequent upon the weaknesses of the present body, gives place to glory; weakness to strength; it has not even the material substance of the present (I Cor. xv. 50). What its substance is, Paul does not tell; but his insistence on the differences between the two must not be pressed. If the new body were conceived as a wholly different body, there would be no real victory over death, which would then have its prey, God repairing the loss by a new creation. In I Cor. xv. 36-38, Paul describes

5 the relation between the two under the analogy of the grain which "is not quickened except it die."

But what is the kernel of the new body contained in the old? Since it is obviously not the substance of the old, it can scarcely be anything but the individual, characteristic form, which has remained constant throughout all the changes of the earthly life. Paul's view would thus be that God develops this form to meet the needs of a new corporal existence which shall correspond to the spiritual life of the risen soul. As noted above, he gives no indication of the nature of the bodies to be assigned to the wicked at the resurrection. It is clear, however, that a "pneumatic body" can not be bestowed upon them, if only because this is an imperishable body, incapable of being touched by the "second death." His idea probably is that those who did not die in the faith and fellowship of Christ will rise in the same bodies which they formerly possessed—those of them who are justified at the judgment then receiving their spiritual bodies, while the rejected go down, body and soul, to the second death. See ESCHATOLOGY, § 6. (E. SCHAEFER.)

parative study of the passages which relate to the subject.

6 The first trace of an expectation that some dead men (not the dead in general) will rise is found in Isa. xxvi. 19 (Hos. vi. 2, xiii. 14; Ezek. xxxvii. 1-14, refer to the restoration of the national and spiritual life of Israel). In this passage Hebrew and the hope of a resurrection appears in Jewish Rep-connection with that of a glorious future reserentation for Israel. The prophet anticipates a time when the righteous Israelites shall awake from death to a share in the blessings of the period of redemption. A fuller conception is found in Dan. xii. 2, where for the first time is contemplated a resurrection of both just and unjust, though still only of Israelites. Upon this follows a judgment, which will assign to the just eternal life in the Messianic kingdom, and to the wicked exclusion from that kingdom, "ahame and everlasting contempt." Here again the close connection between the Messianic hope and that of a resurrection is to be noted. Frequent attempts have been made to adduce passages from the Psalms (such as xlviii. 14, lrviii. 20, xvi. 10-11, xvii. 15, xlix. 15); but a careful examination will show that they can not be pressed. In the deuterocanonical and extra-canonical Jewish writings of the pre-Christian era the doctrine is not strongly expressed. To conclude that it was not extensively held among the Jews of that age would be rash, but it probably had no uniform and well-defined shape. The Psalms of Solomon speak of a resurrection of the just to endless life in the Messianic kingdom, and predict everlasting death for the ungodly. Josephus (*War.* II. viii. 14) ascribes the same view to the Pharisees. On the other hand, II Macc. xii. 43-45, vi. 26, express the belief that both just and unjust Israelites shall rise and be judged. The authors of Enoch (ii. 1), II Eadras (vii. 32), and the Apocalypse of Baruch (xxx. 1-5, l. 1 sqq.) expect a universal resurrection, either before or at the end of the Messiah's reign.

7 The doctrine proclaimed by Christ and the New-Testament writers, while having points of contact with the foregoing, develops along its own lines. In the discussion with the Sadducees (Matt. xxii. 23-32) Jesus offers a special proof of the resurrection of the righteous (who alone are considered here); but in other sayings of his the resurrection of the ungodly is taken for granted (Matt. xi. 24). Apparently he treats both as simultaneous (cf. also John v. 28, 29); only in Luke (xiv. 14, xx. 35) is there an apparent separation, and this may be the effect of Paul's influence on Luke. Paul himself distinguishes two resurrections, or rather three—that of Christ, that of those who have died believing in him, which takes place at his second coming, and that of the other dead (I Cor. xv. 21-24). He does not define the interval between the two latter; the Apocalypse places a thousand years between them (Rev. xx. 4). Of more importance than the question of time are the proofs which Christ and Paul offer of the fact. The former, in the passage of Matthew cited above, demonstrates the resurrection of the righteous by the fact that God calls himself the God of the patriarchs, which can mean only that they will return to life, and that life, to be complete, must be a bodily life. What is true of them, is true also, as Luke puts it with a slight change of thought (xx. 38), of all the righteous. In John (xi. 26) Jesus bases his statement about the resurrection of the just on the fact that he himself is the bringer of life: the life that he now communicates to them is the pledge of their future resurrection. The argument for resurrection, and now of all the dead, is carried to its height by Paul, who finds his warrant for this in the accomplished fact of Christ's resurrection (I Cor. xv. 21-22; I Thess. iv. 14). In and by it, men are objectively freed from the guilt of sin (I Cor. xv. 17-18); and this carries with it the annulment of the penalty of sin, which is death.

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John 11:24-25
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Matt 22:30-31
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Acts 2:31
He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 4:33
And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all

Rom 1:4
And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Acts 1:22
Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Phil 3:10
That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

1 Peter 3:21
The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Acts 26:23
That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Luke 14:14
And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

John 5:29
And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Rom 6:4-5
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

1 Cor 15:12-13
12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen:

1 Peter 1:3
Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1 Cor 15:21-22
21 For since by man came death, by man came also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.

1 Cor 15:41-43
41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

Phil 3:10
That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Matt 27:53
And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Acts 17:18
Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

1 Cor 15:16-17
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith is vain; ye are yet in your sins.