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**D**EATH & **R**ESURRECTION  
IN THE  
OLD & NEW TESTAMENT  
— DR. STEVEN SMITH

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## DEFINITIONS – AND AN IMPORTANT CLARIFICATION ABOUT ‘*RESURRECTION*’<sup>1</sup>

“Many studies of the resurrection have begun by examining the accounts of the Easter experiences in Paul and the gospels, subjecting those accounts to detailed traditio-historical analysis. *This puts the cart before the horse.* Such analysis is always speculative; until we know what resurrection meant in that world, we are unlikely to get it right. This is not just a matter of seeing the big picture ahead of the little details, though that is important too; it is about knowing what we are talking about before we begin to talk about it. Here we need some working definitions:

‘*Death*’ and its cognates regularly denote:

the event of a particular death—of a person, animal, plant or whatever;

the state of being dead that results from that initial event; and

the phenomenon of death in general, in the abstract, or as a personification (‘Death shall be no more’).

The loose phrase ‘*life after death*’ can thus denote:

*the state (whatever it is) that immediately follows the event of bodily death; or*

*the state (if there is one) that follows a period of being bodily dead; or, conceivably—though this is not found frequently—*

*the state of affairs after death in the abstract has been abolished.*

When people speak of ‘life after death’ they usually mean (a), the life that follows immediately after bodily death. *People often assume, in fact, that this is among the primary things that Christians believe and that atheists deny.*

[**But**] **sense (a) is not what ‘resurrection’ meant in the first century.** Here there is no difference between pagans, Jews and Christians. They all understood the Greek word *anastasis* [‘*resurrection*’] and its cognates to mean (b): *new life after a period of being dead.*

**Pagans** *denied* this possibility; some **Jews** affirmed it as a long-term future hope [e.g. Pharisees]; *virtually all Christians claimed that it had happened to Jesus and would happen to them in the future.*

All of them were speaking of a **new life after** ‘*life after death*’ [as understood] in the popular sense, a fresh living embodiment **following** a period of death-as-a-state (during which one might or might not be ‘alive’ in some other, non-bodily fashion).

Nobody (except the Christians, in respect to Jesus) **thought that this had already happened, even in isolated cases.**

Thus, when the ancients spoke of resurrection, *whether denying it or affirming it*, they were telling a **two-step story**. Resurrection itself would be preceded (and was preceded even

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<sup>1</sup> Adapted and re-formatted (but generally following the text verbatim) from: N. T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God (London: Society for Promoting Christian Knowledge, 2003), 30-31.

in the case of Jesus) by an interim period of *death-as-a-state*.

Where we find a single-step story—*death-as-event being followed at once by a final state*, e.g., of disembodied bliss—the texts are **not** talking about resurrection. Resurrection involves a definite **content** (*some sort of re-embodiment*) and a definite **narrative shape** (*a two-step story, not a single-step one*). This meaning is constant throughout the ancient world, until we come to a new coinage in the second century A.D.

**The meaning of ‘resurrection’ as ‘life after “life after death” cannot be overemphasized**, not least because *much modern writing continues to use ‘resurrection’ as a virtual synonym for ‘life after death’* in the popular sense. It has sometimes been proposed that this usage was current even for the first century, but the evidence is simply not there. If we are to engage in history, rather than projecting the accidents of (some) contemporary usage on to the remote past, it is vital to keep these distinctions in mind.<sup>2</sup>

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<sup>2</sup> Wright, *The Resurrection of the Son of God*, 30-31.



**PASSAGE #1**  
**LIFE, DEATH, AND THE AFTERLIFE**  
**IN THE ANCIENT NEAR EAST (I/II)**  
**THE GRECO-ROMAN WORLD**

Apollo speaking: “Once a man has died, and the dust has soaked up his blood, *there is no resurrection* [outis est’ anastasis]” Aeschylus, *Eumenides* 647f

1) **GREEK ATTITUDES CONCERNING DEATH.** Though there is a myriad of attitudes about “the dead” in ancient Hellenistic (and later Roman) thought, in *The Resurrection of the Son of God*, N.T. Wright offers this summation:

i) “*Who then are the dead*, for Homer and the subsequent centuries that read him devoutly? They are shades (Gk: *skiai*), ghosts (*psychai*), phantoms (*eidola*). They are in no way fully human beings, though they may look like them; the appearance is deceptive, since one cannot grasp them physically. *Where are they? They are in Hades*, under the eponymous rule of the underworld’s god and his dread wife. *What’s wrong?* They are sorry both to be where they are and at much that happened in their previous human existence. They are sad at their present subhuman state. In some cases they are tormented, as punishment for particularly heinous crimes ... There may be some who have a shadowy alter ego in a better place ... *But for most of them, including those who have been great and good in their former life, Hades holds no comforts, no prospects, but only a profound sense of loss.*”<sup>3</sup>

ii) Wright goes on to say that the dead ...

“...*remain essentially sub-human and without hope. This sense of gloom, of a place at best dreary and monotonous, at worst of terror, is reinforced in [ ] ancient literature and [ ] inscriptions, artifacts and reported customs, of the attitudes and beliefs of ordinary people. Although the dead could be referred to as ‘blessed’, ‘fortunate’ [such ] epithets seem to have more to do with the respect due to the dead from the living than with their actual present condition.*”<sup>4</sup>

2) **THE CERTITUDE OF DEATH.** Death was an harsh inescapable reality:

i) **Greek examples**

(1) Homer

(a) *Odyssey* 9.410: “There is no escaping disease sent by Zeus.”

(b) *Odyssey* 11.487: “I would rather be *a paid servant in a poor man’s house and be above ground than king of kings among the dead.*”

(c) *Odyssey* 11:93: “Why have you left the light of the sun and come here to behold the dead and *the place where there is no joy?*”

(2) *Iliad* 9.158: “Hades is not to be soothed, neither overcome, wherefore he is most hated by mortals of all gods.”

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<sup>3</sup> Wright, *The Resurrection of the Son of God*, 43-44 (emphases mine).

<sup>4</sup> Ibid.

- (3) Sophocles, *Oedipus Coloneus* 1218ff:
  - i. *Never to have been born at all*
  - ii. *None can conceive a loftier thought!*
  - iii. *And the second-best is this:*
  - iv. *Once born, quickly to return to the dust.*<sup>5</sup>

(4) Euripides: “Know that death is a debt we all must pay.”

ii) **Roman examples:**

- (1) Seneca, *Epistolae* 4: “Most men ebb and flow in wretchedness between *the fear of death and the hardships of life.*”
- (2) Horace, *Odes* 1.4.13: “Pallid death with impartial steps knocks at the doors of poor men’s hovels and of king’s palaces.”
- (3) Plutarch: “People with chronic diseases, when they have despaired of ordinary remedies [ ] *turn to expiations and amulets and dreams.*”
- (4) Vergil, *Aeneid* 4.653: “*The course which Fortune set for me is finished.*”
- (5) Pliny the Elder, *Historia Naturalis* 7.50: “Nature has granted man no better gift than *the shortness of life.*”

**2) LIFE AFTER DEATH? THREE GREEK VIEWS.**

1) **Epicureanism – Denial of a Afterlife:**

- i) Epicurus: The body disintegrates into component parts at death, as such, “death does not affect a person.” (*Ad Menoeceum* 124). “It was, therefore, sensible to enjoy life while it lasts—that is, to ‘*eat, drink, and be merry, for tomorrow we die.*’”<sup>6</sup>
- ii) Epicureans were among the Athenians who brought Paul to the Areopagus to hear his teaching on resurrection (See: *Acts* 17:18–20).
- iii) Although the Epicureans were broadly condemned in Jewish circles,<sup>7</sup> they shared the Sadducees “rejection” of resurrection:
- iv) *Acts* 23:6-7 “When Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, ‘*Brethren, I am a Pharisee, a son of Pharisees; with respect to the hope and the resurrection of the dead I am on trial.*’ When he had said this, a dissension arose *between the Pharisees and the Sadducees*; and the assembly was divided.” [See: *Mark* 12:18-23]

2) **Stoicism – Detachment from fear of death:**

- i) Stoics urged detachment from life, possessions - even spouses and children, to better part with them more readily when the time came (Epictetus, *Enchiridion* 7).
- ii) Despite their vastly different worldview from the Epicureans, Stoics similarly believed that both body and mind dissolved at death.
- iii) Stoics believed that at the end of the present age, everything would be dissolved in fire, and the whole order of the universe would begin anew. Thus, the virtuous soul did not regard pain and death as ills.

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<sup>5</sup> *Job* 3:2-3: “*Let the day perish wherein I was born, and the night which said, ‘A man-child is conceived.’*”

<sup>6</sup> *Eccles.* 9:7 “*Go, eat your bread with enjoyment, and drink your wine with a merry heart; for God has already approved what you do.*” (See also: 2:24; 3:13; 8:15; 9:7.)

<sup>7</sup> For Jewish critiques of Epicureanism, see: Josephus, *Antiq.* 10.11; *Mish. Sanhedrin* 10:1; *Sipre Num.* 112.

iv) Contrasting the with Christianity, Wright observes:

“... The Resurrection explains the early Christian conviction that *the long-awaited new age had been inaugurated*, opening new tasks and possibilities. Above all, it explains the belief that the hope for the world in general and for Jesus’ followers in particular consisted *not in ... an endless cycle of death and rebirth as in Stoicism, not in a blessed disembodied immortal existence, but in a newly embodied life, a transformed physicality.*<sup>8</sup>

### 3) Plato – and the Transmigration of Souls<sup>9</sup>

i) Socrates: “when death comes to a man, then *what is mortal about him dies, but what is immortal and imperishable withdraws from death and goes its way unharmed and undestroyed*” (Plato, *Phaedo* 106e).

(1) This idea is known as the “transmigration” of the soul.

(2) Normally, this “*withdrawal from death*” involved migrating from one body to another.<sup>10</sup>

ii) Plato’s basic schema:

(1) Upon death, the soul awaits a period of time after which they *choose what sort of creatures they will become* in their next life.<sup>11</sup>

(2) The soul then migrates to the *Plain of Oblivion* and drinks from the *River of Forgetfulness* in order to inherit their next life with no memory of anything at all.

iii) Yet, while the soul chooses some form of enfleshment, the aim was not to choose wisely but to *escape the cycle altogether.*<sup>12</sup>

iv) Commenting on this Platonic framework, Wright remarks, “We are here not far from one version Hindu and other doctrines of *karma.*”<sup>13</sup>

### 3) A KEY DEVELOPMENT -- THE IMMORTALITY OF THE SOUL

i) The concept of an immortal soul’s “release” from the body can be traced from Pythagoras through Plato’s elaboration<sup>14</sup> and on through Plutarch.<sup>15</sup>

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<sup>8</sup> Wright, *The Resurrection of the Son of God*, 682.

<sup>9</sup> The fullest treatment of afterlife in Plato, can be found in: *The Republic* 10.614–62; *Phaedrus* 245b–249d; and *Phaedo* 80c–82c, 84a–b.

<sup>10</sup> In some instances, Plato conceded that a good soul might live “altogether apart from the body” in a kind of celestial bliss (*Phaedo* 114B–C). Ordinarily, ‘*pure souls*’ flew to upper realms, whereas those that remained attracted to the body were doomed, reincarnated, or simply hovered around the bodily realms.

<sup>11</sup> E.g. In *The Republic*, Orpheus becomes a swan, Ajax a lion, Agamemnon an eagle, etc. Yet, Odysseus desires to be “*an ordinary citizen who minded his own business*” (Plato, *Republic* 10.620c–d). Helpfully, Wright notes that in Plato, “the souls in question do not come back as [ ] the persons, they once were; and certainly there is no question of *continuity between the earlier physical body and the new one, which ... was central to early Christian belief*” (*The Resurrection of the Son of God*, 78).

<sup>12</sup> *Phaedrus*, 249a–d: “And if a soul chooses *the philosophical path* three times, it regains its wings and can speed away.” Such a soul would be “rebuked by the ignorant multitude as being out of his wits, *for they know not that he is possessed by a deity*” (ibid).

<sup>13</sup> Wright, *The Resurrection of the Son of God*, 78.

<sup>14</sup> E.g., *Phaedo* 108, *Republic* 114.

<sup>15</sup> Already in the Homeric tradition, upon death, the soul [ *psuche* ] flew away from the body, unable to contain it any longer: *Odyssey* 11.215: “My son,’ she answered, ‘most ill-fated of all humankind, it is not Persephone that is beguiling you, but all people are like this when they are dead. *The sinews no longer hold the*

ii) Likewise in Plato, the immortal soul left the body behind:

**Phaedo 114b-c** “Those [souls] who are found to have excelled in holy living are freed from these [lower] regions within the earth *and are released as from prisons; they mount upward into their pure abode and dwell upon the earth. And of these, all who have duly purified themselves by philosophy live henceforth altogether without bodies, and pass to still more beautiful abodes which it is not easy to describe, nor have we now time enough.*”

iii) Yet, a soul that desired to retain its body was led away to the underworld:

**Phaedo 108a-c:** Now the orderly and wise soul follows its guide and understands its circumstances; *but the soul that is desirous of the body, as I said before, flits about it, and in the visible world for a long time, and after much resistance and many sufferings is led away with violence and with difficulty by its appointed genius. And when it arrives at the place where the other souls are, the soul which is impure and has done wrong, by committing wicked murders or other deeds akin to those and the works of kindred souls, is avoided and shunned by all, and no one is willing to be its companion or its guide, [108c] but it wanders about alone in utter bewilderment, during certain fixed times, after which it is carried by necessity to its fitting habitation. But the soul that has passed through life in purity and righteousness, finds gods for companions and guides, and goes to dwell in its proper dwelling. Now there are many wonderful regions of the earth, and the earth itself is neither in size nor in other respects such as it is supposed to be by those who habitually discourse about it, as I believe on someone's authority.*”

2) **The death of Socrates** was a model for portraying the Pythagorean ideal:

i) Plato, *Phaedo* 106E: [Socrates speaking] “*When death comes to a man, what is mortal about him dies, but what is immortal and imperishable withdraws from death and goes its way unharmed and undestroyed.*”

ii) Socrates, the purest soul, when faced with imminent death, is peacefully detached from the body, and puts up no resistance – confident of immortality:

iii) **Phaedo 115a-116a:** “When he had finished speaking, Crito said: ‘Well, Socrates, do you wish to leave any directions with us about your children or anything else—anything we can do to serve you?’ ‘What I always say, Crito,’ he replied, ‘nothing new. If you take care of yourselves you will serve me and mine and yourselves, whatever you do ...’ ‘We will certainly try hard to do as you say,’ he replied. ‘*But how shall we bury you?*’ ‘*However you please,*’ he replied, ‘*if you can catch me and I do not get away from you.*’ And he laughed gently, and looking towards us, said: ‘I cannot persuade Crito, my friends, that the Socrates who is now conversing and arranging the details of his argument is really I; *he thinks I am the one whom he will presently see as a corpse, and he asks how to bury me. And though I have been saying at great length that after I drink the poison I shall no longer be with you, but shall go away to the joys of the blessed you know of,* he seems to think that was idle talk uttered to encourage you and myself ... *that I shall not remain when I die, but shall go away, so that Crito may bear it more easily, and may not be troubled when he sees my body being burnt or buried, or think I am undergoing terrible treatment, and may not say at the funeral that he is laying out Socrates, or following him to the*

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*flesh and bones together; these perish in the fierceness of consuming fire as soon as life has left the body, and the soul flits away as though it were a dream. Now, however, go back to the light of day as soon as you can, and note all these things that you may tell them to your wife hereafter.*’

*grave, or burying him.* For, dear Crito, you may be sure that such wrong words are not only undesirable in themselves, but *they infect the soul with evil.* No, you must be of good courage, *and say that you bury my body,—and bury it as you think best and as seems to you most fitting.”*

iv) **Aristotle** and the :

- (1) Aristotle considers the soul as an immaterial substance interacting with the body a living organism, it utilizes the body and is located in specific parts e.g. in the heart.
- (2) *De anima* is Aristotle’s detailed exposition of the concepts of universal ontological principles of form and matter. Here, he uses the term *psyche* but it takes on a different meaning than in previous works: *The soul is the form of the living body, the body itself being the matter (or potentiality).*
- (3) For Aristotle, the living being is the sum of the matter and the form. The body is not the house of the soul; rather, the soul is the “actuality” of the body. They coexist. Thus, the soul cannot exist without the body (nor become a body).
- (4) Aristotle distanced himself from the thought of his precursors about the divinity of the soul, its preexistence and its immortality. As Wright explains,
  - “Plato’s ideas on the soul [were] severely modified by his equally influential pupil. [Aristotle] took the view that the soul was the substance ... of the living thing; *this represents a turning away from the lively Platonic view of the soul as a more or less independent, and superior, entity to the body.* Aristotle did allow, however, that ‘the highest aspect of reason *might be immortal and divine.*’”<sup>16</sup>

4) **HELLENISTIC JUDAISM: PHILO OF ALEXANDRIA.**<sup>17</sup>

- 1) Steeped in the Middle Platonism of Alexandria in the first century, Philo shares the Pythagorean belief of the “incorruptibility” of the soul:
  - i) **Quest. on Gen. 3:11** “What is the meaning of, ‘*As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age*’ (Gen. 15:15). He here clearly indicates *the incorruptibility of the soul: when it transfers itself out of the abode of the mortal body and returns ... to the metropolis of its native country, from which it originally emigrated into the body.* Since to say to a dead man, ‘*you shall go to your fathers in peace,*’ what else is this but to ... set before him *a second existence apart from the body* as far as it is proper for the soul of the wise man to dwell by itself?
- 2) Philo’s platonic notion of the soul is clearly on display. Yet here, he departs from his Greek counterparts, and displays a *thoroughly Jewish* theology; when Abraham “*goes to the place of his fathers,*” Philo insists that this cannot refer to his pagan ancestors. Rather, he interprets this symbolically, revealing his highly Jewish angelology:
  - i) “But when he says this he does not mean ‘by the fathers of Abraham’ his father,

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<sup>16</sup> Wright, *The Resurrection of the Son of God*, 57-58. However, Wright is quick to add that “these [Aristotelian] exceptions do not damage the general rule, followed with innumerable variations over the succeeding centuries: *in Greek philosophy, care for and cure of the soul became a central preoccupation.*”

<sup>17</sup> Philo of Alexandria is included here, but is an exceptional case. While he is thoroughly *Hellenized*, it should be noted that he is first and foremost a Jewish philosopher.

grandfather, great-grandfathers for they were not all deserving of praise ... *But to me he appears to intend to indicate the incorporeal substances and inhabitants of the divine world, whom in other passages he is accustomed to call angels.*<sup>18</sup>

- 3) Elsewhere, Philo entertains another possibility: that “fathers” connotes not angels or men, but “primordial elements” of God’s creation.<sup>19</sup> It is clear that Philo’s view of the soul is thoroughly Hellenized – while remaining thoroughly Jewish. He *adopts* the Pythagorean notion of *the immortality of the soul*, yet the idea is *adapted* to suit his Jewish sensibility – and his adherence to the Creator and sustainer of the universe.
  - i) “Those who follow the patriarchs down this road will, after death, become *equal to the angels*; the immortal soul does not, after all, die, but merely departs. Like Abraham, called to leave his country and go to another one, the soul leaves its present habitation and sets off for the heavenly realms, the ‘mother city’.”<sup>20</sup>

##### 5) IS THERE ANY CONNECTION BETWEEN THE GREEK CONCEPT OF DEATH – AND THE BIBLICAL VISION?

- 1) Our study of Greek thought on “death” and the soul focused primarily upon Socrates, Plato and Aristotle in particular.
- 2) Staying with Plato as the central figure, the question must be asked: *Is there any genuine connection between the Hellenistic concept of death, e.g., in Plato – and the concept of death within Sacred Scripture? Or are they of two disparate worlds?*
- 3) In a sense, it depends not upon the sources (Hellenism, Scripture) as much as upon the interpretation of them.
- 4) In his classic work on the Last Things, Ratzinger notes that for some modern theologians, the Greek notion of death (particularly as influenced by Plato) is mischaracterized. Specifically, they describe Platonism as *a strictly dualistic system*:
  - i) “... The Greek understanding of death, decisively shaped by Plato [is construed

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<sup>18</sup> To be clear: Philo is not suggesting that Abraham’s “fathers” were literally angels. The relationship is real – but spiritual, metaphorical. As an incorruptible soul free of a sinful body, Abraham is *at home* among the inhabitants of the divine world of God’s angels. **Legum Allegoriae XVI.24:** In another passage also he boasts, saying “*the Lord the God of Heaven, and the God of earth who took me out of the house of my father*” (Gen. 24:7). For it is not possible for one who dwells in the body and belongs to the race of mortals to be united with God, *but he alone can be so whom God delivers from that prison house of the body; De Virtute XII.76:* And when he had finished his hymn of melodious praise, which was thus in a manner woven together and made up of piety and humanity, he began to be changed and to depart *from mortal existence to immortal life*, and gradually to feel *a separation of the different parts of which he was composed*, namely of his body, which was now removed from *him like a shell from a fish*, from his soul which was thus laid bare and naked, *and which desired its natural departure from hence.*

<sup>19</sup> Philo, *Heir of All Things*, 276-77, 80: “And there is a particular lesson to be learnt from his representing the good man not as dying but departing, in order to show that the race of *the soul that is completely purified, cannot be extinguished and cannot die, but only departs in the way of migration from this earth to heaven*, not undergoing that dissolution and destruction which death appears to bring with it ... It is here worth while to consider what kind of ‘fathers’ is meant; *for God can never mean those who had passed their lives in the country of the Chaldeans, among whom alone he had lived as being his relations, because he had been commanded by a sacred oracle to depart from those who were his kinsmen by blood* ... Therefore, when he says ‘fathers,’ he means not those whose souls have departed from them, and who are buried in the tombs of the land of Chaldea; but, as some say, *the sun, and the moon, and the other stars*; for some affirm that it is owing to these bodies that the nature of all the things in the world has its existence.”

<sup>20</sup> Wright, *The Resurrection of the Son of God*, 145.

as] idealistic and dualistic. Matter was looked upon as a bad thing. Only spirit and idea count as genuinely positive, God-like, the really real ... The divine flame is imprisoned in the dungeon of the body, The way of the wise man, accordingly, is to treat the body as the tomb of the soul and prepare himself for immortality through such [escape] from the prison house. Death, then, is the great moment when the gates are flung wide open and the soul steps forth into that freedom and immortality which are its right. Death is man's true friend, his liberator from the unnatural chains of matter. Socrates (as presented by Plato) is an exponent of this idealist interpretation of death. *He celebrates his own dying as a festal journey from the sickness of bodily life to the health of true living.*<sup>21</sup>

- ii) Given such an understanding of Hellenism, it is not surprising that such theologians would distance biblical Christianity from “this dualistic, body-hating Platonist thinking.”<sup>22</sup>
- iii) However much this represents a distorted caricature of Platonism, it is not baseless – and there is some truth in it, to which Ratzinger underscores: “In biblical thought, by contrast, man is seen in his undivided wholeness and unity as God's creature and *cannot be sliced down the middle into body and soul*. This is why the biblical authors do not submit death to an idealistic transfiguration in their descriptions of it, but present it, rather, in its full, unvarnished reality as the *destroying enemy of life*. *Only Jesus' resurrection brings new hope.*”<sup>23</sup>
- iv) Yet, Ratzinger seeks to correct the distorted, over-simplified (and thus rejected) notion of Hellenism as represented in earlier Greek thought:
  - “In Homer's [ ] all too human depiction of the gods, *there is a touch of irony* and a suggestion of rebellion against the peevish caprices of the higher powers ... In Greek tragedy ... [the] *deus ex machina* gives dramatic form to a [ ] denial of the actual world and its gods. *Were they truly divine, they would intervene as saviors and establish justice in the city.*”<sup>24</sup>
- 5) As Ratzinger summarizes, this led to a crisis in the later Sophists (prior to Plato):
  - “What took the place of [divine intervening saviors] was *natural law* – understood, however, simply as ***the right to self-assertion of the stronger party*** ... But when trust in *being and community* is undermined in this way, and *the individual's own advantage becomes the only lodestar, the bonds of community cannot hold* ... *It was to this crisis, at once political and spiritual, that Plato and Aristotle tried to respond.*”<sup>25</sup>
- 6) Through the turmoil, a new understanding of natural law emerged in Hellenism – from Plato and Aristotle. Departing from the developing notion of the natural law of the “strong and the weak” was a *natural law of being, specifically of a kind of “justice of being* which grants to the individual, and to the whole [community], their possibility for existing.”<sup>26</sup>

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<sup>21</sup> Joseph Ratzinger, *Eschatology: Death and Eternal Life*. Trans. Michael Waldstein. (Washington, D.C.: Catholic University of America Press, 1977), 73-74).

<sup>22</sup> Ratzinger, *Eschatology*, 74.

<sup>23</sup> Ratzinger, *Eschatology*, 74.

<sup>24</sup> Ratzinger, *Eschatology*, 77.

<sup>25</sup> Ratzinger, *Eschatology*, 77.

<sup>26</sup> Ratzinger, *Eschatology*, 77.

- 7) Ratzinger correctly sees a “critique” in Hellenism, from earlier, more primitive myths, and a kind of religious and socio-political wisdom and philosophy which rejects and replaces “the shallow religiosity of the by-now-faded myths.”<sup>27</sup>
- 8) \* Above all, Ratzinger’s astute analysis shows that Plato’s philosophy is utterly misconstrued when it is presented as a strictly dualistic system which “negates what is earthly and advocates a flight into the beyond.”<sup>28</sup>
- 9) In contrast, the truth of the matter – and herein lie some *fascinating* connections between the ideas of Plato (and Aristotle) and the world of Sacred Scripture – is that the “true fulcrum of [Plato’s] thought is the new ground of possibility for the *polis* [city], a fresh foundation for politics. *His philosophy finds its center in the idea of justice.*”<sup>29</sup>
  - “If we try to capture the core of Plato’s discovery we can formulate it by saying that man, in order to survive biologically, must become more than *bios*. He must be able to die *into a more authentic life than this*. The certainty that the self-abandonment *for the sake of truth* is self-abandonment to reality *and not a step into the night of nothingness* is a necessary condition for justice.”<sup>30</sup>

## 6) A FINAL WORD: THE CHRISTIAN GOSPEL OF *ANASTASIS* (“RESURRECTION”)

- 1) Bursting into this Greek worldview of the “immortal soul” was the Good News of the *bodily Resurrection of Jesus Christ*. The Gospels declared that He crossed the border of death – and conquered it:
  - i) ***I Cor. 15:54-57*** “*Death is swallowed up in victory. “O death, where is thy victory? O death, where is thy sting?”* The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.
  - ii) As one scholar observes,

“Although he himself died, the movement He left in his wake proclaimed that He had escaped from death. *This was no avoidance of death. Rather, it was an escape from the bowels of death, after having died and been buried.* Neither was this a temporary release from the underworld. Rather, it became His permanent state of affairs when He had been exalted to heaven. Nor was this simply a reward for His own virtue. His death was a ‘*ransom for many*’ [Matt. 20:28].<sup>31</sup>
  - iii) Jesus’ bodily Resurrection:

“[Jesus’] victory over death held the promise that *He had defeated death on behalf of those who turned to him as well ...* The Christian gospel of resurrection held out a strong and living hope to a dying world. It spoke of a coming kingdom, which was life and not death; *of salvation, not corruption*; and, for those who continued to live

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<sup>27</sup> Ratzinger, *Eschatology*, 77.

<sup>28</sup> Ratzinger, *Eschatology*, 77.

<sup>29</sup> Ratzinger, *Eschatology*, 79-79.

<sup>30</sup> Ratzinger, *Eschatology*, 79. “There is indeed a profound divergence between Plato and Christianity. Yet, this should not blind us to the possibilities of a philosophical unfolding of the Christian faith which Platonism offers.”

<sup>31</sup> Peter G. Bolt, “Life, Death, and the Afterlife in the Greco-Roman World” In: *Life in the Face of Death: The Resurrection Message of the New Testament*, ed. Richard N. Longenecker, McMaster New Testament Studies (Grand Rapids, MI: Eerdmans, 1998), 77-78.



under the shadow of death, it presented the assurance that *something had been done about human mortality: that a crucified Man had defeated death, and that He had done so through resurrection.*<sup>32</sup>

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<sup>32</sup> Ibid.

PASSAGE #2  
LIFE, DEATH, AND THE AFTERLIFE  
IN THE ANCIENT NEAR EAST (II/II)  
EGYPT, MESOPOTAMIA AND PERSIA

*“The undiscover’d country, from whose bourn/ No traveler returns.”*  
Shakespeare, *Hamlet* 3.1.79f

1) **EGYPT**

- i) Egyptian religious beliefs were complex and even contradictory, given its long and vast history over three millennia. There was a pantheon of gods and goddesses, the chief among them was Re’, the sun-god. The most important god concerned with the cult of the dead was Osiris, king of the underworld who triumphed over death:
- ii) “What is meant by Osiris being ‘*raised to life*’? Simply that he is able to lead a life beyond the tomb that is an almost perfect replica of earthly existence. But *he will never again come among the living and will reign only over the dead* ... This revived god is in reality a ‘mummy’ god.”<sup>33</sup>
  - (1) Beginning in the Old Kingdom (2700-2150 B.C.) the pharaohs were given divine status as gods, able to influence the natural order from the beyond.
- iii) “*You shall reach the sky as Orion, your soul shall be as effective as Sirius, for you belong to the stars who surround Re’, who are before the Morning Star.*”<sup>34</sup>
  - (1) Pharaohs were buried in elaborate *sarcophagi*, housed in massive pyramids near the west bank of the Nile. They were buried alongside their royal possessions, so that they would recover them in the afterlife.<sup>35</sup>
  - (2) The pharaoh’s soul (*ba*) was depicted as a human-headed falcon that hovered over his corpse. In order to reach *Sekhet-Aaru* (“Lands of the Blessed”) the pharaoh’s *ba* eventually crossed a stream with the aid of a ferryman.<sup>36</sup>

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<sup>33</sup> Roland de Vaux, *The Bible and the Ancient Near East* (Garden City, NY: Doubleday, 1971) 236.

<sup>34</sup> R. O. Faulkner, *The Ancient Egyptian Pyramid Texts* (Oxford: Clarendon, 1969) 135. Later they were seen as intermediaries between the gods and humans and was called ‘son of Re’, the sun god. According to the *Armana Letters*, the father of Tutankhamen, Amenhotep IV, proclaimed himself equal with the gods and worthy of worship. Some view this as a form of monotheism; in any event, no influence of Egyptian monotheism upon Israelite worship of Yahweh alone (*Deut.* 6:4) has been corroborated.

<sup>35</sup> “In many ancient cultures, and on into much later times, it has been common to bury, along with the deceased, the kind of household goods one might be supposed to need. Adornments, charms, toiletries and the like are common. The wealthy might find themselves accompanied by slaughtered animals and slaves, and sometimes even wives, to keep them company and attend to their wants in the next world... The more elaborate physical preservation involved in mummification was accompanied, in ancient Egypt, by tombs that were, in effect, *surrogate homes, containing all that one might require for a fairly full life.*” Wright, *The Resurrection of the Son of God*, 45; see also: W.D. Davies, *Death, Burial and Rebirth in the Religions of Antiquity*. London: Routledge (1999), 30-33.

<sup>36</sup> *Sekhet-Aaru* was divided into seven sections, each having a gatekeeper. Entrance through each gate was gained by knowledge of their names.

- (3) Clearly then, the ancient Egyptians believed in divine gods, and that the pharaohs joined them – only to look after the living. ***But what was the burial practice among ordinary Egyptians?***
- iv) In short, *nothing like the pharaohs*. At no time does it appear that the lower classes shared the nobles’ hope for the afterlife.
- v) Even the richest would not have been wealthy enough to afford the burial rite of the monarchs. If they could, they would have been promised no more than a continuation of their earthly life.
- vi) The poorest in Egypt were buried in shallow graves. Many of more modest means were ‘mummified’ and placed in tombs.
- (1) Wright traces the funeral customs in ancient Egypt, including “sharing of meals” with the dead at tombs. ***Yet do such practices, and mummification suggests some sort of resurrection?*** In a word – no.
- vii) “These practices do *not* imply that which the word *anastasis* (Gk: *resurrection*) and its cognates referred to, namely, that the person who died is now, after a period of being dead, alive again within the present world ... The practices in question ... were designed precisely to clarify the new position of the dead. The point of doing these things was to ensure that *the dead were well and truly sent on their way to the next world, rather than returning to haunt this one.*”<sup>37</sup>
- (1) In other words, “Ancient Egypt did not look forward to any future cataclysm or End Time; *after death, people continued in a many-sided form of life, the only hazard being the possibility of a second death*. The Egyptian *Books of the Dead* were concerned with ‘*going out into the day*’, in which the deceased hoped to be identified with Osiris, the god of the dead, husband and brother of Isis.<sup>38</sup>
- (2) Despite widespread veneration of a pantheon of gods, and the exception of the pharaohs, “*There was no eschatology [in ancient Egypt], no apocalypse, no collective cataclysm, because there was no crisis. Death was life.*”<sup>39</sup>
- 2) ***Joseph – An Egyptian Idea?*** The ideal age for the Egyptians was 110 years old<sup>40</sup> – and this ideal age of death raises a possibility about the portrayal of one of the great patriarchs of the Bible.
- i) In Leon Kass’ treatment of *Genesis (The Beginning of Wisdom)*, Kass argues that Joseph’s portrayal is far less sympathetic that readers may imagine.
- ii) Kass suggests that despite Joseph’s final remark in *Genesis*,<sup>41</sup> – it was Joseph who was ultimately responsible for the Israelites enslavement in Egypt.
- iii) Recall it Jacob’s preference for Joseph that kindled his brothers’ anger against

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<sup>37</sup> Wright, *The Resurrection of the Son of God*, 62.

<sup>38</sup> Wright, *The Resurrection of the Son of God*, 46.

<sup>39</sup> Davies, *Death, Burial and Rebirth in the Religions of Antiquity*, 39. Cf. N. T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God (London: Society for Promoting Christian Knowledge, 2003), 47.

<sup>40</sup> Vergote, J. *Joseph en Egypte* (Louvain: Publications Universitaires), 1959, 200-01; Gordon J. Wenham, vol. 2, *Genesis 16–50*, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 490.

<sup>41</sup> *Gen. 50:20* “As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive, as they are today.”

- him.<sup>42</sup> Moreover, it was Joseph who predicted he would “rule over” his brothers.<sup>43</sup>
- iv) The evidence is intriguing:
- (1) The Hebrew verb *mlk* is translated as “rule / reign over” and as a noun connotes “king.”
  - (2) While *mlk* is common enough in the OT, it is striking that this same term – put to Joseph by his inquisitive brothers, wondering if Joseph intends to “reign over” them – is used to describe Pharaoh’s oppressive rule over the Israelites:
    - (a) **Exod. 1:8** “Now there arose a new *king* over Egypt, who did not know Joseph.”
    - (b) **Exod. 3:9** “And now, behold, the cry of the people of Israel has come to me, and I have seen the *oppression* with which the Egyptians *oppress* them.”
  - (3) These strands of biblical data suggest that the author of the Pentateuch presents Joseph as a type of Pharaoh – an *oppressor from within* Israel rather than *beyond* it.
- v) Kass’ treatment of *Genesis* suggests that a primary sin of Israel is not acting as *shomer* (“protector, keeper”) to one another<sup>44</sup> – but rather, as a *mlk* – an anti-keeper or oppressor.
- vi) Thus, despite his final utterance at the end of *Genesis*, Joseph is largely portrayed as *mlk* to Israel, rather than a *shomer*, a “keeper of his brothers.”
- vii) We return to our above observation, i.e., the ideal age of death in Egypt. This fact, with Kass’ analysis of Joseph, leads us back to the closing verse of *Genesis*:
- (1) So Joseph died, *being a hundred and ten years old*; and they embalmed him, and *he was put in a coffin in Egypt.* (*Gen. 50:26*)
  - (2) Three remarks about this concluding text of *Genesis*:
    - (a) Joseph’s “coffin” is the only one mentioned in the OT.<sup>45</sup> His death in Egypt, and his age upon death – an Egyptian ideal – is a final critique of Israel. Israel is in need of deliverance – from *foes within*, and soon, *foes beyond*. Joseph’s death foreshadows the oppression to come, at the hand an Egyptian *mlk* whom “Joseph did not know” (see *Exod. 1:8*).
    - (b) Joseph’s death is thus a fitting bookend to *Gen. 1-3*, bringing closure to the text. Exile from Eden and the murder of Cain has led to this: Israel remains in need of deliverance from her own sin. No longer accepting Yahweh’s kingship, Jacob’s (and Adam’s) sons reject their duty to be each

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<sup>42</sup> *Gen. 34:3-4* “Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, *they hated him, and could not speak peaceably to him.*”

<sup>43</sup> *Gen. 37:8-9* “His brothers said to him, ‘Are you indeed to *reign over us*? Or are you indeed to *have dominion* over us?’ So they hated him yet more for his dreams and for his words. Then he dreamed another dream, and told it to his brothers, and said, “Behold, I have dreamed another dream; and behold, the sun, the moon, and eleven stars were bowing down to me.”

<sup>44</sup> *Gen. 4:9* “Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s *keeper* (*shomer*)?”

<sup>45</sup> Gordon J. Wenham, vol. 2, *Genesis 16–50*, Word Biblical Commentary (Dallas: Word, 1998), 491.

other's *shomer*, and instead are *mlk* over one another.

(c) Finally, Joseph's death, presented as the Egyptian ideal, only heightens the contrast between him and Judah, and the ascendancy of Judah:

(3) **Gen. 49:8-12** “Judah (*‘to praise’*), your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. Judah is a lion's whelp; from the prey, my son, you have gone up. He stooped down, he couched as a lion, and as a lioness; who dares rouse him up? *The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples.* Binding his foal to the vine and his ass's colt to the choice vine, he washes his garments in wine and his vesture in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.

viii) Quietly but clearly, near the end of *Genesis*, the destiny of Israel's true *mlk* is hinted at: not Joseph, but Judah's offspring. This is a prophetic text – pointing forward to David's reign – and beyond it, to the Messiah-king, with ruler's staff and priestly vestments washed in the “blood of grapes.”

## 2) MESOPOTAMIA

1) ***Gilgamesh***. The most recognized Mesopotamian text is the *Gilgamesh Epic* (2600 B.C.) Gilgamesh, who mourns the loss of his friend Enkidu (slain by the goddess Ishtar) faces the reality of death:

i) Enkidu, whom I love dearly,

Who with me underwent all hardships,

*Has gone to the fate of mankind.*

Day and night I wept over him,

I would not give him up for burial—

(saying) *‘My friend perhaps will rise up to me at my cry!’*

Seven days and seven nights

Until a worm dropped out at me from his nose.

*Since his death, I have not found life.*

I kept roaming like a hunter in the open country.

ii) In another text, *Ianna*, who held sway over the realm, declares:

*If thou openest not the gate so that I cannot enter,*

*I will smash the door, I will shatter the bolt,*

*I will raise up the dead, eating the living,*

*So that the dead will outnumber the living.*

iii) Though mostly immortal, some gods (e.g. *Tiamat*) were killed in conflicts (e.g. *Epic of Creation*).

2) **The realm of the dead**: Known as *Irkallu* (“The Great City”) *Kigallu* (“The Great Below”) and *Er□it la tari* (“The Land of No Return”).

i) The realm of the dead was comprised of a threefold structure:

(1) Lowest level = Court of the *Anunnaki*, gods of the underworld

(2) Middle level = Court of *Apsû*, the personification of waters

(3) Upper level (just below the surface of the earth) = “Residence of the

spirits of men.”

ii) Entrance to the underworld was in the west, where the sun set. The sun god traveled under the earth and then re-appeared in the east each morning.

iii) Gilgamesh describes the underworld as follows:

*To the house which none leave who have entered it,  
On the road from which there is no way back,  
To the house wherein the dwellers are bereft of light,  
Where dust is their fare and clay their food.  
They are clothed like birds, with wings for garments,  
And see no light, residing in darkness.*

iv) Death (*mûtu*) was the lot of all humans.<sup>46</sup> Five points:

- (1) At death, the person gave up his breath (*zaqîqu*) and became a ghost. Some were buried under their home in a “wing of the house” (*shiddi e□em kimti*).
- (2) The oldest son, would provide ancestors with fresh water, poured into a pipe that led down into tombs.
- (3) A banquet (*kispu*) for departed ancestors took place monthly. One *kispu* text reads: “Come ancestors, eat this, drink this, and bless the king of Babylon.”
- (4) To be left unburied was the worst fate possible, As one would become a restless ghost. Such was the action of Assyrian kings towards enemies: “*The corpses of their warriors unburied I gave to the wolf to eat.*”
- (5) After descending to the underworld, Enkidu at one point ascends like a “wind” to meet with Gilgamesh. Gilgamesh asks his friend about the nature of the underworld and Enkidu answers:

*Him whose corpse was cast out upon the steppe hast thou seen?  
I have seen: His spirit finds no rest in the nether world.  
Him whose spirit has no one to tend (it) hast thou seen?  
Lees of the pot, crumbs of bread, offals of the street he eats.*

### 3) PERSIA

- 1) The primary religion of Persia in the OT period was **Zoroastrianism**.
  - i) It’s founder, Zarathustra, lived in the late seventh century B.C. He worshipped *Ahura Mazdā* as the creator of the world and the greatest of the *ahuras*—the supreme (but not the only) god.
  - ii) Zarathustra stressed *ethical dualism*, i.e. the opposition between truth and falsehood.<sup>47</sup>
  - iii) Every person must choose between these two principles in a cosmic war to be won ultimately by truth. This choice affects each person’s status in the afterlife: the good soul is led to paradise and bad to hell.
- 2) According to Zoroastrianism, man has a body – and **four invisible dimensions**: *life, soul, light* and *spirit*.

<sup>46</sup> There were rare exceptions, such as heroes like *Ut-napishtim*, who survived the flood unharmed.

<sup>47</sup> In early Zoroastrianism, *Ahura Mazdā* is the father of two antagonistic(dualistic) spirits, the *Bounteous Spirit* and the *Destructive Spirit*, who chose, respectively, truth (*aša*) and falsehood (*drug*).

- i) At death, the integrity of each man was judged before *Mithra* (god of war) and other gods; if his good deeds outweigh his evil deeds, he will be saved.
  - ii) Zarathustra writes of a judgment of the dead at the “*Bridge of the Separator*.” Later texts describe that if a soul is righteous, the bridge becomes broad; if the soul is wicked, the bridge narrows causing sinners to plunge into an abyss.
- 3) ***Did such Persian concepts affect Israelite faith?***
- i) Debate about this in the 20<sup>th</sup> century, has been hampered in part because early Zoroastrianism is in many ways still a mystery.
  - ii) On one hand, we acknowledge that Israel’s earliest traces of ‘*resurrection*’ originate during the exile in Babylon and later Persia—where Zoroastrianism was the official religion of the Persian empire.
  - iii) Yet, Wright remains skeptical about the extent of Zoroastrian influence upon Israelite religion:

“The thrust of resurrection, emerging around the time of the exile and being re-emphasized in the second century B.C., was upon *Israel’s status as the unique chosen people of the one creator God*. To express this by borrowing a key idea from the very people who were causing the problem— like a prisoner of war trying to escape by putting on the hated uniform of the oppressing forces! — does no justice to the much subtler process of reflection, devotion and vision that seems to have taken place ...”<sup>48</sup>

- iv) Wright adds,

“[*Resurrection*] grew directly from the emphasis on the goodness of creation, on *YHWH as the God who both kills and makes alive, and on the future of nation and land*.”<sup>49</sup>

...and concludes,

“It would be easy, and wrong, to see the hope for resurrection as a new and extraneous element, *something which has come into ancient Israelite thinking by a backdoor or roundabout route*. [In fact, inside Israel, what is continually reaffirmed was] *the Jewish hope for restoration, for liberation from exile, persecution and suffering ...*

In other words, *this is not a move away from the hope which characterized all of ancient Israel, but a reaffirmation of it.*”<sup>50</sup>

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<sup>48</sup> Wright, *The Resurrection of the Son of God*, 124–25. “The only way the Zoroastrian hypothesis could make sense would be *for resurrection to be seen as an odd, extraneous addition to Israelite faith ... But the emerging Israelite belief in resurrection was not dualistic. It was a development, albeit a startling one, whose roots lay deep within ancient Israel itself.*”

<sup>49</sup> Ibid. Extending his comments to Canaanite / Hellenistic influences, Wright adds: “[The above] remarks apply also to the suggestion that resurrection developed in Judaism as a result of borrowing from the Hellenistic language of reincarnation. [Likewise] the hypothesis of Canaanite origins hardly explains either *Dan. 12* or *Ezek. 37* ... *There is no reason to think that the dying and rising of Canaanite gods was a concept ever applied to Canaanites themselves, either nationally or individually*. Furthermore, it was axiomatic [in Israelite faith] that *YHWH was not like those deities, specifically in that he did not die and rise. He was not a vegetation god, part of a fertility-cult; he was sovereign over creation, not a part of it.*”

<sup>50</sup> Ibid. “It is a re-affirmation, indeed, in a way which the hope simply for a blessed but non-bodily personal life after death would not be. This resurrection hope is not like that of ancient Egypt, where life after death was thought of as a continuation of normal life by other means. Such an idea would have been seen by ancient Israel as a denial of the hope for nation, family and land to thrive and flourish.”

4) **Paradise?** The dwelling place of the righteous is described in Persian texts as a “*Paradise of Infinite Lights.*”

- i) It is without darkness or extremes of temperature; there are no cares, no tears or suffering, and no sickness or death.
- ii) The English term ‘*paradise*’ has its roots in the old Persian term *paridaida* (“beyond the wall, park”). In the LXX of *Genesis*, the term is taken up as *paradeisos*. The Vulgate translates Eden as *Paradisio*:

**Gen. 3:8-10 [RSV-CE]** And they heard the sound of the LORD God walking in the *garden* in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the *garden*. But the LORD God called to the man, and said to him, “Where are you?” And he said, “I heard the sound of thee in the *garden*, and I was afraid, because I was naked; and I hid myself.”

**Gen. 3:8-10 [LXX]** Καὶ ἠκούσαν τὸν φωνὴν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ **παρὰδεισῷ** τὸ δειλινόν, καὶ ἠκρύβησαν ἡ τε Ἀδὰμ καὶ ἡ γυνὴ ἀπὸ τοῦ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ **παρὰδεισοῦ**. καὶ ἠκάλεσεν κύριος ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν αὐτῷ Ἀδὰμ, ποῦ εἶ; καὶ εἶπεν αὐτῷ Ἐν φωνῇ σου ἠκούσα περιπατοῦντος ἐν τῷ **παρὰδεισῷ** καὶ ἠφοβήθην, ἅτι γυμνός εἰμι, καὶ ἠκρύβην.

**Gen. 3:8-10 [LV]** Et cum audissent vocem Domini Dei deambulantem in *paradiso* ad auram post meridiem, abscondit se Adam et uxor eius a facie Domini Dei in medio ligni *paradisi*. Vocavitque Dominus Deus Adam et dixit ei: «Ubi es?». Qui ait: «Vocem tuam audivi in *paradiso* et timui eo quod nudus essem et abscondi me».

- iii) The philological roots of *paradeiso* of Eden as “paradise” sheds light on Jesus’ statement to the thief on the cross:

**Luke 23:43** “And he said to him, “Truly, I say to you, today you will be with me in *paradeiso*.”

- iv) Rather than offering a “heavenly paradise” to the repentant thief, Luke reveals something deeper: on the Cross, *Jesus recapitulates the disobedience of Adam with His willful and perfect obedience to the Father.*
- v) This Edenic motif is substantiated elsewhere in the NT:

**Rev. 2:4** “He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the *paradeiso* of God.’



PASSAGE #3  
OT TEXTS / ANCIENT JUDAISM (I / IV)  
DEATH IN THE OLD TESTAMENT – AN OVERVIEW

“In truth—one thing is certain: *there exists a night into whose solitude no voice reaches; there is a door through which we can only walk alone—the door of death.*”<sup>51</sup>

Pope Emeritus Benedict XVI

- 1) **Depictions of Death in the OT**
  - 1) **Death as the “natural” end of life**
    - i) **Josh. 23:14** [Joshua] “And now I am about to go *the way of all the earth ...*”
    - ii) **Psa. 39:13** “Look away from me, that I may know gladness, *before I depart and be no more!*”
    - iii) **Job 7:21** “...For now I shall lie *in the earth*; thou wilt seek me, but *I shall not be.*”
    - iv) **Job 14:1-2, 12** “Man that is born of a woman *is of few days*, and full of trouble. He comes forth *like a flower, and withers*; he *flees like a shadow, and continues not ...* As waters fail from a lake, and a river wastes away and dries up, so man *lies down and rises not again*; until the heavens are no more *he will not awake, or be roused out of his sleep.*”
    - v) **Eccles. 3:2; 9:2** “... *a time to be born and a time to die ...* Whatever your hand finds to do, do it with your might; for *there is no work or thought or knowledge or wisdom in Sheol*, to which you are going.”
    - vi) **Sir. 8:7** “*Do not rejoice over any one’s death; remember we all must die.*”
    - vii) **Sir. 14:16-18** “Give, and take, and beguile yourself, because in *Hades* [Heb: *Sheol*] one cannot look for luxury. All living beings become old like a garment, for the decree from of old is, ‘*You must surely die!*’ Like flourishing leaves on a spreading tree which sheds some and puts forth others, so are the generations of flesh and blood: *one dies and another is born.*”
    - vi) **Wisd. 16:13** “For thou hast *power over life and death*; thou dost lead men down to *the gates of Hades* [Heb. *Sheol*] and back again.”
  - 2) **Death as reunion with one’s ancestors / a ‘friend’ of the righteous**

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<sup>51</sup> Joseph Ratzinger (Pope Benedict XVI), *Credo for Today: What Christians Believe*, trans. Michael J. Miller, Henry Taylor, Mary Frances McCarthy et al. (San Francisco: Ignatius Press, 2009), 89-90.

- i) **Gen. 15:15** [Yahweh to Abraham] “As for yourself, *you shall go to your fathers in peace; you shall be buried in a good old age.*”
  - ii) **Gen. 25:8** “Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.”
  - iii) **Gen. 47:29-30** “And when the time drew near that Israel must die, he called his son Joseph and said to him, “If now I have found favor in your sight, put your hand under my thigh, and promise to deal loyally and truly with me. *Do not bury me in Egypt, but let me lie with my fathers; carry me out of Egypt and bury me in their burying place.*” He answered, “I will do as you have said.”
  - iv) **Gen. 49:29-30** “Then he said to them, “*I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field at Mech-pelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.*”
  - v) **I Chron. 29:28** “Then he died *in a good old age, full of days, riches, and honor*; and Solomon his son reigned in his stead.”<sup>52</sup>
  - vi) **Wisd. 4:7-9** “*But the righteous man, though he die early, will be at rest. For old age is not honored for length of time, nor measured by number of years; but understanding is gray hair for men, and a blameless life is ripe old age.*”
  - vii) **Wisd. 1:12-13** “*Do not invite death by the error of your life, nor bring on destruction by the works of your hands; because God did not make death, and he does not delight in the death of the living.*”
- 3) **Death as punishment for iniquity / death as enemy**
- i) **Gen. 2:16-17** “And the LORD God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, *for in the day that you eat of it you shall die.*”
  - ii) **Gen. 3:2-4** “And the woman said to the serpent, ‘We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, *lest you die.*’ But the serpent said to the woman, ‘*You will not die.*’”
  - iii) **Gen. 6:17** “For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; *everything that is on the earth shall die.*”

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<sup>52</sup> See also: **Judg. 8:32** “And Gideon the son of Joash died in a good old age, and was buried in the tomb of Joash his father, at Ophrah of the Abiezrites;” **II Chron. 26:2** “[Uzziah] built Eloth and restored it to Judah, after the king slept with his fathers.

- iv) **Sir. 25:24-25** “From a woman sin had its beginning, and because of her we all die.”
- v) **Psa. 18:4-5** “The cords of death encompassed me, the torrents of perdition assailed me; the cords of Sheol entangled me, the snares of death confronted me.”
- vi) **Num. 23:10** “Who can count the dust of Jacob ...? Let me die the death of the righteous, and let my end be like his!”
- vii) **Eccles. 7:17** “Be not wicked overmuch, neither be a fool; *why should you die before your time?*”
- viii) **Wisd. 1:16** “But ungodly men by their words and deeds summoned death; considering him a friend, they pined away, and they made a covenant with him, because they are fit to belong to his party.”
- ix) **Wisd. 2:23-24** “God created man for *incorruption*, and made him in the image of *his own eternity*, but through the devil’s envy *death entered the world, and those who belong to his party experience it.*”
- x) **Jer. 9:21** “For death has come up into our windows, it has entered our palaces, cutting off the children from the streets and the young men from the squares.”
- xi) **Hab. 2:5** “Behold, he *whose soul is not upright in him shall fail*, but the righteous shall live by his faith. Moreover, wine is treacherous; *the arrogant man shall not abide*. His greed is as wide as Sheol; *like death he has never enough*. He gathers for himself all nations, and collects as his own all peoples.”
- xii) **Tob. 13:1-7** “Then Tobit wrote a prayer of rejoicing, and said:  
“Blessed is God who lives for ever,  
and blessed is his kingdom. For he afflicts, and he shows mercy;  
*he leads down to Hades [Heb: Sheol] and brings up again,*  
and there is no one who can escape his hand.  
  
Acknowledge him before the nations, O sons of Israel;  
for he has scattered us among them. Make his greatness known there, and  
exalt him *in the presence of all the living*;  
because he is our Lord and God,  
he is *our Father for ever*.  
  
He will afflict us for our iniquities;  
and again he will show mercy,  
and will gather us from all the nations  
among whom you have been scattered.  
  
If you turn to him with all your heart and with all your soul,  
to do what is true before him,  
then he will turn to you  
and will not hide *his face from you*.  
*But see what he will do with you;*  
*give thanks to him with your full voice.*”

Praise the Lord of righteousness,  
and exalt the King of the ages.  
I give him thanks in the land of my captivity,  
and I show his power and majesty to a nation of sinners.  
Turn back, you sinners, and do right before him;  
*who knows if he will accept you and have mercy on you?*

- 2) **Three understandings of death unfold over time:** “Studies [ ] of ancient Israelite beliefs about life after death have tended to plot *three distinct types or phases*. In the early period, there was little or no hope for a life of joy or bliss after death: *Sheol* swallowed up the dead, kept them in gloomy darkness, and never let them out again. At some point some pious Israelites came to regard the love and power of YHWH as so strong that the relationship they enjoyed with him in the present could not be broken even by death [*immortality*]. Then, again at an uncertain point, a quite new idea came forth: *the dead would be raised* [*resurrection*].

Three positions thus emerge:

- 1) absence of hope beyond death;
- 2) hope for blissful life after death; and
- 3) hope for new bodily life *after* [the event of] ‘*life after death*.’<sup>53</sup>

3) **THE PLACE OF DEATH IN THE**

**OT.**<sup>54</sup>

- 1) **Sheol** [Gk: *Hades*]
  - i) **Psa. 6:5** “For in death there *is no remembrance of thee*; in *Sheol* who can give thee praise?”
  - ii) **Psa. 88:4-5, 9-10** “I am reckoned among those who go down to the Pit; I am a man who has no strength, like one forsaken among the dead, like the slain that lie in the grave, like *those whom thou dost remember no more, for they are cut off from thy hand* ... my eye grows dim through sorrow ... Every day I call upon thee, O LORD; I spread out my hands to thee. *Dost thou work wonders for the dead? Do the shades rise up to praise thee?*”
  - iii) **Psa. 115:17** “*The dead do not praise the LORD, nor do any that go down into silence.*”
  - iv) **Isa. 33:18** “For *Sheol cannot thank thee, death cannot praise thee*; those who go down to the pit cannot hope for thy faithfulness.”

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<sup>53</sup> Wright, *The Resurrection of the Son of God*, 86. “Resurrection is *not* just another way of talking about Sheol, or about what happens, as in *Psalm 73*, ‘afterwards’, that is, after the *event* of bodily death. It speaks of something that will happen, if it does, after that again. Resurrection means bodily life *after* ‘life after death’, or, if you prefer, bodily life after the *state* of ‘death’” (pp. 108-09).

<sup>54</sup> Note: Given that *Sheol* was the primary concept of the “place” of death in the early period, we will examine it first, followed by several (generally) corresponding terms: the “pit” and “Gehenna,” which appear in the OT and NT respectively. In subsequent lessons, we will examine the later developments of “immortality” and “resurrection.”

- v) **II Sam. 14:14** “We must all die, we are like water spilt on the ground, which cannot be gathered up again ...”
- vi) **Job 7:9-10** “As the cloud fades and vanishes, *so he who goes down to Sheol does not come up*; he returns no more to his house, nor does his place know him any more.”
- vii) **Isa. 38:9-20** “A writing of Hezekiah king of Judah, after he had been sick and had recovered from his sickness: I said, In the noontide of my days I must depart; I am *consigned to the gates of Sheol for the rest of my years*. I said, *I shall not see the LORD in the land of the living*; I shall look upon man no more among the inhabitants of the world. My dwelling is plucked up and removed from me like a shepherd’s tent; like a weaver I have rolled up my life; *he cuts me off from the loom*; from day to night thou dost bring me to an end; I cry for help until morning; like a lion he breaks all my bones; from day to night thou dost *bring me to an end* ... O Lord, by these things men live, and in *all these is the life of my spirit*. Oh, restore me to health and make me live! Lo, it was for my welfare that I had great bitterness; but thou hast held back my life from *the pit of destruction*, for thou hast cast all my sins behind thy back. *For Sheol cannot thank thee, death cannot praise thee; those who go down to the pit cannot hope for thy faithfulness*. The living, the living, he thanks thee, as I do this day; the father makes known to the children thy faithfulness. *The LORD will save me, and we will sing to stringed instruments all the days of our life, at the house of the LORD.*”

- 2) **bôr** (“pit”)
- i) **Job 17:13-16** “*If I look for Sheol as my house, if I spread my couch in darkness, if I say to the pit, ‘You are my father,’ and to the worm, ‘My mother,’ or ‘My sister,’ where then is my hope? Who will see my hope? Will it go down to the bars of Sheol? Shall we descend together into the dust?*”
- ii) **Job 33:22-24**  
“His soul draws near the Pit,  
and his life to those who bring death.  
If there be for him an angel,  
a mediator, one of the thousand,  
to declare to man what is right for him;  
and he is gracious to him, and says,  
‘Deliver him from going down into the Pit,  
I have found a ransom ...”
- iii) **Psa. 16:10** “For thou dost not give me up to *Sheol*, or let thy godly one see *the Pit*.”
- iv) **Psa. 28:1-2**  
“O thee, O LORD, I call;  
my rock, be not deaf to me,  
lest, if thou be silent to me,  
I become like those who go down to *the Pit*.  
Hear the voice of my supplication,  
as I cry to thee for help,  
as I lift up my hands

- toward thy most holy sanctuary.”
- v) **Psa. 49:7-9**  
 Truly no man can ransom himself,  
 or give to God the price of his life,  
 for the ransom of his life is costly,  
 and can never suffice,  
 that he should continue to live on for ever,  
 and never see *the Pit*.”
- vi) **Psa. 103:2-5** “Bless the LORD, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your disease *who redeems your life from the Pit*, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle’s.”
- vii) **Isa. 14:13-14** “You said in your heart, ‘*I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.*’ But you are brought *down to Sheol, to the depths of the Pit.*”

- 3) **HINNOM** [NT: *Gehenna*]
- i) Hinnom was a deep, narrow valley – south of Jerusalem -- delineating the boundary between Judah and Benjamin.  
 (1) In *Joshua 15*, which lays out the boundary of the tribe of Judah, we read:
- vv. 1-2 “The lot for the tribe of the people of Judah according to their families reached southward to the boundary of Edom, to the wilderness of Zin at the farthest south. And their south boundary ran from the end of the Salt Sea ...”
- ii) It concludes with v. 15: “And the west boundary was the Great Sea with its coast-line. This is the boundary round about the people of Judah according to their families.”
- iii) The Valley of Hinnom is first mentioned in **Josh 15:8**
- v. 8 “... then the boundary goes up *by the valley of the son of Hinnom* at the southern shoulder of the Jebusite (i.e., Jerusalem); and the boundary goes up to the top of the mountain that lies over against *the valley of Hinnom, on the west, at the northern end of the valley of Rephaim ...*”
- iv) Three things are striking about this locale:  
 (1) The valley is named for a certain *son of Hinnom* (Heb: *gê ben-hinnōm*). Yet, Jesus’ references to *Gehenna* derive from the LXX translation of *gê ben-hinnōm*.  
**Mark 9:43, 45:** Καὶ ἵνα σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοπον ἀτήν· καλὸν ἴστί σοι κυλλῆν ἐσελθεῖν ἢ εἶς τὸ ζῶν τῶν δύο χερῶν χοντὰ πελθεῖν ἢ εἶς τὸ γέενναν, εἰς τὸ πῦρ τὸ σβεστόν.

*If your hand causes you to sin, cut it off; it is better for you to enter **into life** maimed than with two hands to enter into **hell** [Lit. Gehenna], to the unquenchable fire:*

(2) By the time of Jesus, *gê ben-hinnôm* was notoriously remembered as the place where the pagan Jebusites practiced child sacrifice in the Temple of Molech prior to David’s founding of Jerusalem [II Ki. 23:10 – see below]. Though David’s men destroyed the Temple, pagan altars (“high places”) were yet constructed during the monarchic period, even Solomon and later compromised kings (e.g. Ahaz).

(3) During reformer-kings, such as Josiah (and especially Hezekiah), defilements to the Jerusalem Temple – as well as re-constituted ‘high places’ were abolished and destroyed:

- **II Ki. 23:4-5** “And [Josiah] commanded Hilkiah, the high priest, and the priests of the second order, and the keepers of the threshold, *to bring out of the temple of the LORD all the vessels made for Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.* And he deposed the idolatrous priests whom the kings of Judah had ordained *to burn incense in the high places* at the cities of Judah and round about Jerusalem; *those also who burned incense to Baal, to the sun, and the moon, and the constellations, and all the host of the heavens.*” [Note: “Fields of the Kidron” is identified with *gê ben-hinnôm*.]

- **II Kings 23:10:** “And [Hilkiah] defiled Topheth, which is in *the valley of the sons of Hinnom*, that no one might burn his son or his daughter as an offering to Molech.”

(4) The Torah specifically forbid such any such practice among the Israelites:

- **Lev. 18:21** “You shall not offer / devote [Heb: *natan*] any of your children to devote them by fire to Molech, and so profane the name of your God: *I am the LORD.*”

v) Ironically, the penalty for such violations regarding the child sacrifice code ... was *môt* [death]:

- **Lev. 20:1-6** “The LORD said to Moses, “Say to the people of Israel, Any man of the people of Israel, or of the strangers that sojourn in Israel, who gives any of his children to Molech shall be *put to death* [Heb. *môt yu math*]; the people of the land shall stone him with stones. I myself will set my face against that man, and will cut him off from among his people, because he has given one of his children to Molech, *defiling my sanctuary and profaning my holy name.* And if the people of the land do at all hide their eyes from that man, when he gives one of his children to Molech, and do not put him to death, then I will set my face against that man and against his family, and will cut them off from among their people, him and all who follow him in playing the harlot after Molech.”

vi) By the Hellenistic period, *Gehenna* came to be used metaphorically to denote final punishment by fire, and thus came to be the NT term for the place of eternal torment for unbelievers. The RSV translates the term as “hell” (e.g., *Matt.* 5:29–30; 10:28; 23:15, 33; *Mark* 9:43–47; *Luke* 12:5; *Jas.* 3:6).

vii) **A few remarks about “hell”**

(1) **CCC 1034** Jesus often speaks of “*Gehenna*,” of “*the unquenchable fire*” reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost.<sup>55</sup> Jesus solemnly proclaims that he “will send his angels, and they will gather ... all evil doers, and throw them into the furnace of fire” (*Matt.* 13:41–42) and that he will pronounce the condemnation: “*Depart from me, you cursed, into the eternal fire!*” (*Matt.* 25:41)

(2) **CCC 1033** We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves: “He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him” (*John* 3:14–15). Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren. To die in mortal sin without repenting and accepting God’s merciful love means remaining separated from him forever by our own free choice. ***This state of definitive self-exclusion from communion with God and the blessed is called “hell.”***

(3) **CCC 1035** The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, “eternal fire.” The chief punishment of hell is *eternal separation from God*, in whom alone man can possess the life and happiness for which he was created and for which he longs.

(4) **CCC 1037** *God predestines no one to go to hell;*<sup>56</sup> for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want “*any to perish, but all to come to repentance*” –

*Father, accept this offering  
from your whole family.  
Grant us your peace in this life,  
save us from final damnation,  
and count us among those you have chosen.*

— Roman Canon, 88

(5) **Ratzinger, *Introduction to Christianity*:** In truth—one thing is certain: there exists a night into whose

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<sup>55</sup> See: *Matt* 5:22, 29; 10:28; 13:42, 50; *Mark* 9:43–48.

<sup>56</sup> See: Council of Orange II (529); Council of Trent (1547).



solitude no voice reaches; there is a door through which we can only walk alone—the door of death. In the last analysis all the fear in the world is fear of this loneliness. From this point of view, it is possible to understand why the Old Testament has only one word for hell *and* death, the word *sheol*; it regards them as ultimately identical. *Death is absolute loneliness. But the loneliness into which love can no longer advance is—hell.*<sup>57</sup>

- (6) *from the inside.* **C.S. Lewis**, “The gates of hell are locked

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<sup>57</sup> Joseph Ratzinger, *Introduction to Christianity (Revised Edition)*, trans. J. R. Foster (San Francisco: Ignatius Press, 2004), 301.

PASSAGE #4  
OT TEXTS / ANCIENT JUDAISM (II / IV)  
GENESIS 3 IN EARLY JEWISH INTERPRETATION

“All flesh from Adam up to that great day shall be raised, such as shall be the holy people; then to them shall be given every joy of Paradise and God shall be in their midst.” — *Life of Adam & Eve*

1) **ADAM AND EVEN IN EARLY JUDAISM**<sup>58</sup>

- 1) The text of *Gen. 3* is just 24 verses (300 words in Hebrew). Yet, it is indeed the harbor from which many “theological ships” set sail:
  - i) *Man’s (broken) relationship with God – and each other*
  - ii) *Original Sin; concupiscence, grace*
  - iii) *Messianic Hope; Christ, the New Adam; Mary, the New Eve;*
- 2) As Catholics, we rightly come to *Gen. 3* as *the text* with respect to Original Sin. Yet, when we examine early Judaism, we may be surprised at how the story was understood – and the variety of *interpretative solutions*.
  - i) *What did early Judaism do with Gen. 3? What conclusions were reached – and why?*
  - ii) *Is the doctrine of ‘Original Sin’ – plain from Gen. 3 on its own?*
- 3) *When does Adam die?*
  - i) In *Genesis 2*, we learn that the man and woman are not permitted to eat of the Tree of Knowledge. If they do, they will *mot ta-mut* (“die die”):
    - The LORD God *took the man and put him in the garden of Eden* to till it and keep it. And the LORD God commanded the man, saying, ‘You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it *you shall die.*’
  - ii) Yet, when they succumb to temptation, do they die immediately? *No!*<sup>59</sup>

2) **EARLY JEWISH INTERPRETATIONS OF GEN. 2-3.** The following represent three early Jewish interpretations of *Gen. 3*, originating in Second Temple Judaism. Importantly, in the first two, the notion of “death as certain” or “universal” is absent.

1) **Gen. 1-3 as *illustrative* of the human moral condition**

- i) Here, the text of *Genesis* is illustrative / exemplary – but not programmatic.

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<sup>58</sup> Note: in a later lesson, we will carefully explore the doctrine of Original Sin. Here, I want to refrain from introducing later Christian interpretation and focus on the question, “*What did Gen. 3 commonly mean to Jews in Jesus’ day?*”

<sup>59</sup> *Gen. 5:5* “Thus all the days that Adam lived were nine hundred and thirty years; *and he died.*” Here, Robert Alter’s translation (i.e. Adam was “*doomed to die*”) is useful. We must distinguish between: *bios* (*physical*) and *zōé* (*eternal*) life. In the beginning, Adam possessed, in some sense, both physical and immortal life. However, when he (and Eve) sin, they lose the divine life (*zōé*) within them, but they do not immediately die physically.

- ii) **Josephus** describes their punishments – but does not use the story as an explanation of the origin of death. *Josephus assumes that Adam and Eve would have died anyway.*
    - (1) **Antiq. 1.46 [God speaking]** *I had decreed for you to live a life of happiness, unmolested by any ill, with no care to fret your souls; all things that contribute to your enjoyment and pleasure were, through my providence, to spring up for you spontaneously, without toil or distress of yours; blessed with these gifts, old age would not soon have overtaken you and **your life would have been long**. But now you have flouted this purpose of mine by disobeying my commands; for it is through no virtue that you keep silence but through an evil conscience.*
  - iii) Likewise **Philo of Alexandria** does not read *Gen, 3* as the “universal origin” of death –for Adam (and Eve) nor all of humanity. Like Josephus, he assumes that they would have died regardless. For Philo, theirs was a *choice – and a moral failure*. Thus, *Gen 3* is illustrative, with regard to the pursuit of *arête* (Gk: virtue) and the making of wise moral choices:
    - (1) **Philo On the Creation of the World 156:** *For their conduct merited wrath, inasmuch as they had passed by the tree of life immortal, the consummation of virtue, from which they could have gathered a long and happy life. Yet, they choose that **fleeting and mortal life** which is not a life but a period of misery.*
- 2) **Gen. 1-3 as descriptive of the human moral condition.**
- i) The emphasis is on discussing the origin of human choices and morality in general. As above, *death is not the true focus* – and Adam is not particularly in view.
  - ii) Yet, the narrative is *more than ‘illustrative,’* and supports positions taken up elsewhere by the author.
  - iii) Such texts use *Gen 1-3* to *explain ‘human morality’ not necessarily tied to death*. Texts that fall under this heading include: *Sirach* and *Wisdom of Solomon*.
    - (1) **Sir. 15:14** *It was he who created man in the beginning, and he left him in the power of his own inclination.*
    - (2) **Sir. 17:1-3** *The Lord created man out of earth, and turned him back to it again. He gave to men few days, a limited time, but granted them authority over the things upon the earth. He endowed them with strength like his own, and made them in his own image.*
    - (3) **Wisd. 15:10-11** *His heart is ashes, his hope is cheaper than dirt, and his life is of less worth than clay, because he failed to know the one who formed him and inspired him with an active soul and breathed into him a living spirit.*
- 3) **Gen. 1-3 as prescriptive as proper punishment for Adam and his descendants.**
- i) Here, sin and death are linked for Adam (along with Eve) – and their descendents. Still, how “universal” the grip of death was is unclear.
    - (1) **Wisd. 1:12-16** “Do not invite death by the error of your life, nor bring on destruction by the works of your hands; *because God did not make death, and he does not delight in the death of the living*. For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them; and the dominion of Hades is not on earth. *For righteousness is immortal. But ungodly men by their words and deeds summoned*

death; considering him a friend, they pined away, and they made a covenant with him, because they are fit to belong to his party.”

- (2) **Fourth Ezra** (1st century Jewish apocalyptic) “*For the first Adam, burdened with **an evil heart**, transgressed and was overcome, so were all who were descended from him. Thus the disease became permanent; the Torah was in the people’s heart with the evil root, but what was good departed and the evil remained.* (3:21-22) *O Adam, what have you done? For though it was you who sinned, the misfortune was not yours alone, but ours also who are your descendants. For what good is it to us, if an immortal age has been promised to us, but we have done deeds that bring death? Or that an everlasting hope predicted to us, but we erred wickedly?* (7:118-20)
- (a) **NOTE:** *Fourth Ezra* is perhaps closest to the interpretation of St. Paul! In *Wisdom*, death is for “*ungodly men*” who made a covenant with death; yet here, in *Fourth Ezra*, Adam possesses a *cor malignum* (evil heart) and his transgression led to death for “all who were descended from him.”
- (3) **2 Baruch**. This early Jewish apocalypse attempts to broker a middle way: between the responsibility of Adam in particular and humanity in general. It argues that *Adam’s defiance is not the cause of universal death, but only his own death*. It suggests that *each of us have become our own Adam* (See: *2 Bar*. 54:19).
- (4) **Life of Adam & Eve** [See Appendix for full text.]
- (a) A similar pattern is seen in *The Life of Adam and Eve* (*LA&E*). However, instead of blaming Adam, in *LA&E* the blame is placed upon Eve:
- (i) **LA&E 3.2** *Eve said to Adam, “It would be better if I were dead, my lord; perhaps then they would bring you into the Garden, for because of me God is angry.” Adam said, “Great wrath has come upon us, I know not whether because of you or because of me.” Eve said to him, “Kill me if you wish, so that the wrath and anger may abate from before you—for this has come about because of me-- and they will bring you into the Garden.”*
- (b) **WHEN?** [**LA&E 32**]7.2 *Satan deceived us at the hour when the angels who were guardians of the tree ascended to worship God. Then, Satan caused Eve to eat that fruit;*
- (c) When it came for time for prayer, even the angels who normally attend to her left Eden to worship God in heaven, leaving her especially vulnerable. ... Meanwhile, Adam is busy in another part of the garden, and Eve is vulnerable to temptation.
- (d) According to *LA&E*, Eve ate the fruit on her own – alone – and only later gave it to Adam. The Hebrew verb “deceived” (*nasha*) in Gen 3:13 is notable. It refers to *an act of misrepresentation, i.e. representing something as what it is not*.
- (e) Yet, in the LXX of Gen 3, the Hebrew term *nasha* is replaced with the word *apatao*. Fascinatingly, *apatao* doesn’t merely refer to *deception / misrepresentation* ... but to **an act of sexual seduction**.
- (f) This leads to our next point: several widely read texts from Second Temple Judaism introduce a new element into *Gen 3*: of sexuality and the importance of *where the sexual act took place between Adam and Eve* ...

3) **THE BOOK OF JUBILEES: THE CONJUGAL UNION OF ADAM & EVE:  
WHEN & WHERE IT TOOK PLACE – AND WHY IT MATTERS.**

- 1) In **Gen. 2:8-14**, God “plants a garden” with two infamous trees:
  - i) “And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, *the tree of life* also in the midst of the garden, and *the tree of the knowledge of good and evil*. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one which flows around the whole land of Cush. And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.
- 2) Next, in **Gen. 2:15-17**, God ‘placed’ man in the Garden, with the prohibition that while he may ‘eat freely’ of every tree, but in the day that he eats of the Tree of the Knowledge of Good and Evil, he will ‘die the death’:
  - i) The LORD God **took** the man and **put** him in the Garden of Eden to till it and keep it. And the LORD God commanded the man, saying, ‘*You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.*’
  - ii) In v. 15, note that the man’s appearance here presumes his existence. Was he already in the garden? The text indicates that God “took” and “put” him there – from where did he “take” him?
  - iii) Also note that contrary to common paraphrases of the text, **Gen. 2:17** does not warn that “if” you eat of the tree, but seems to presume (or at least foreshadow) its eventuality: “*for in the day that you eat of it . . .*”
- 3) It is only afterward that the narrative shifts to the giving of the Woman to the Man (2:18-20). Though not explicit, the “deep sleep” of Adam, from which the Woman is formed from Adam’s rib, seems to follow this sequence.
- 4) In other words, their life was exclusively in the Garden – until their disobedience and subsequent expulsion. *Yet was it the case?*
- 5) Strikingly, in the **Book of Jubilees** (2nd century B.C.), Eve is presented to Adam **before** he is put in Eden:
  - i) “*And God brought her to him and he knew her and said to her, This is now bone of my bones and flesh of my flesh . . . And after forty days were completed for Adam in the land where he was created we brought him into the garden of Eden so that he might work it and guard it.*” (*Jubilees* 3:6, 9)
    - (1) In this text, their union clearly is consummated outside the garden. Putting aside the “reason” behind such an interpretative move (at least for the moment), the obvious should be stated: *this is an interpretative move*, as such is not explicit in *Genesis*! This “beyond the garden” move requires the author of *Jubilees* to do some fancy footwork:
    - (2) Recall that *Gen* 2:15 states the man was “placed” in the garden, and following this, his “helpmate,” the Woman, is taken from his own side and brought before the Man (vv. 18-23).

- ii) At this point, *Jubilees* invents a new scene – not explicit in *Gen. 2*! Innovatively, it presents the creation of Eve as a *flashback*, so that, her creation, and the union of her and Adam both occurs *outside the Garden*, and *prior to his (their) being “placed” in the Garden*. To be clear: the conjugal union of Adam and Eve is depicted as taking place **outside the Garden**.
- iii) **Why** does the author of *Jubilees* do this? Because *Jubilees* (and its Jewish audience) are *deeply invested in a set of theological and liturgical concerns and use Gen. 2-3 in order to advance their particular beliefs about Israel, the Law, Temple and Priesthood*.
- iv) **In contrast, here is the “standard” biblical interpretation of Gen. 3 which we’ve grown accustomed to:**
  - (1) *Man* is created in the Garden by God & for God.
    - (a) He has stewardship over the garden – but no help-mate.
    - (b) God sees his alone-ness and from his side creates for him a suitable mate – the *Woman*.
    - (c) Together, the Man and Woman are created in the *image and likeness* of God.
    - (d) They consummate their “one flesh union” in the garden before God.
  - (2) Yet, soon, the Serpent tempts the woman to eat of *The Tree of Knowledge of Good & Evil*.
    - (a) Beguiled (and desiring to eat), she concedes, then offers the fruit to Adam.
    - (b) He too eats of the Tree.
    - (c) Immediately, their “eyes are opened” and recognize their “nakedness.”
  - (3) God enters the Garden in the cool of the day and *confronts the Man & Woman*.
    - (a) The Serpent is cursed, yet somehow, in a *fait de compli*, the Serpent is already destined to be overcome - by the “seed” of the woman.
    - (b) The Man and Woman will suffer as well: birth pangs for the woman, toil for the man, and a tension between them, *followed by death*.
    - (c) *They are expelled from the Garden and the Tree of Life*.
- 6) ***Jubilees***. Yet, in *Jubilees*, this view is absent. Instead, *Jubilees* recasts the entire story in a strikingly different light. The apocryphal *Life of Adam & Eve (Apocalypse of Moses)* follows along similar lines as *Jubilees*. In such apocryphal texts:
  - i) Adam and Eve consummated their relationship outside the garden. There, they “knew” each other.
  - ii) Eden was a ‘paradise’ – but more than that, it was the pinnacle of holiness on earth. Eden was a holy mountain, with rivers flowing out of it to water the earth [see: *Ezek. 28:13*]. Indeed, it was the “holy of holies” of the cosmological Temple.
  - iii) In this Edenic Temple, Adam served as its “high-priest.” The consummation of his marriage *outside* the Garden-Temple meant that he was, at least initially, the *model of priestly holiness*.
    - (1) Like a template for Temple priests, he offered pure worship before Yahweh in the “holy of holies.”
    - (2) This image served as a mandate for every Levitical priest to imitate when it came to his own service in the Temple, and the requirement of temporal abstinence prior to and during his service in the Temple.
  - iv) To be clear – according to *Jubilees*, Adam & Eve abstain from sexual union **while within** the Garden:

- (1) **Jubilees 3:8-9** “In the first week was Adam created, and the rib—his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days. *And after Adam had completed forty days in the land where he had been created we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.*
- (2) This re-interpretation of *Gen. 2* reveals not only the cosmology of many in Second Temple Judaism, but of the importance of the sanctity of the Temple:

TEMPLE	GARDEN
<b>Outside the Temple</b> <i>Where the Jews lived</i>	<b>Outside Eden</b> <i>Where Adam and Eve lived</i>
<b>Temple court</b> <i>Where Jews lived</i> <i>pure before God</i>	<b>Temple of Eden</b> <i>Where Adam and Eve lived</i> <i>pure before God</i>
<b>At the center</b> Holy of Holies	<b>At the center</b> Tree of Life

- v) The purpose of this re-interpretation was part of a larger program of promoting priestly sanctity.  
 \* *In such texts, **abstinence in Eden symbolized the sanctity of the Temple. Adam was thus depicted as the “high priest of Eden” and held up as a model of continence for priests in the Second Temple period.***
- vi) Thus, in *Jubilees* and *LA & E*, Adam and Eve are created in *vicinity* of Eden, but **not** inside. They abstain from relations when in the Garden – and only enter after a period of *purification*  
 (1) **Jubilees 3:12** “And when she had completed these eighty days we brought her into the Garden of Eden, *for it is holier than all the earth besides, and every tree that is planted in it is holy.*  
 (2) **LA&E 54:12** “*Adam entered paradise after forty days, and Eve after eighty.*”
- vii) Thus, *Jubilees* interpreted the “eating of the fruit” in *Gen. 3:6* as *succumbing to the sexual act - in the Garden*. This was not a renunciation of sex, but a critique of Adam’s delinquency where he was earlier faithful. The text was thus a cautionary tale for future generations of priests – and all Israel.
- viii) The above re-working of *Genesis* may be surprising to 21<sup>st</sup> century readers – yet it was entirely sensible – and widely accepted in early Judaism.  
 (1) *From a Jewish perspective –it begins to make sense: Gen. 2-3 is used to emphasize the holiness of the Jerusalem Temple and the necessity of priestly holiness, especially in the Temple itself.*
- 7) **THE LAW AS LIFE.** This Eden-Temple motif highlights a crucial, related aspect of early Jewish belief: the holiness of the Law as “life” itself.  
 i) In *Jubilees*, Mt. Sinai is depicted as a “**recapitulation**” of Eden – a new Eden, in which the giving of the Law brings about a New Creation (and as such, a

- redemption of creation*) in which every Israelite is involved – to the extent that he keeps the Sinai covenant.
- ii) In *Jubilees*, it is only with Moses atop Sinai that the Creation motif complete:
    - (1) ***Jubilees, Prologue***: “These are the words regarding the divisions of the times of the law and of the testimony, of the events of the years, of the weeks of their jubilees *throughout all the years of eternity, as he related (them) to Moses on Mt. Sinai.*”
  - iii) For *Jubilees*, the “angels” figure very prominently – and in fact, mediate the Law from God to Moses (thus assuring the perfection of its transmission):
    - (1) ***Jubilees 2:1-2*** “*And the angel of the presence spoke to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him—the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds ...*”
  - iv) Thus, ***time is divided – from Adam to Moses***, from the creation of Adam to the “New Creation” which came through the giving of the Law:
    - (1) ***Jubilees 1:29*** “*And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years—from the time of the creation—of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees, from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.*”
  - v) It is interesting to read St. Paul in the light of *Jubilees*:
    - (1) ***Rom. 5:14*** “*Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.*”
    - (2) However, unlike *Jubilees*, which sees Sinai as the climax of the story, i.e., the New Creation, in Paul, *it is Jesus, the New Adam that brings the New Law*:
      - (a) ***II Cor. 5:17*** “*Therefore, if anyone is in Christ, he is a new creation. The old has passed away, the new has come.*”
  - vi) In *Jubilees*, Eden and Sinai **are two bookends of the order of Creation**. For its author (and audience), the giving of the Law on Sinai was nothing short of a new Creation for Israel. What Eden and the original command meant for Adam and Eve so now the Sinai covenant meant for all Israel: life, peace, hope – communion with God ... *provided they keep the commandment*.
  - vii) Yet, the promise of the New Creation is cut short after Sinai: just as eating from the Tree of Knowledge is a cataclysmic loss for Adam & Eve, so is the episode of the *Golden Calf* for the life for Israel.
    - (1) In the theology of *Jubilees*, there is an equivalency made between:
      - The “exodus” of Adam & Eve, from Eden, and ...
      - The “exodus” of Israel (wilderness / Babylon).



- (2) In this schema, a “return to Eden” would symbolize a “return to the covenant,” the Temple and all of the precepts of the Law. And this is what *Jubilees* does.
- viii) In *LA&E* Adam repents. Yet, at death, *Adam remains outside the Garden*:
- (a) **LA&E 45: 2** “When Adam knew that the hour of his death had come, he said to all his children: Now I am 930 years old, and if I die, *bury me beside the great garden of God near his dwelling.*”
  - (b) Following this, in an angelic liturgy (featuring Michael, the Archangel), Adam is “assumed” into paradise:
    - (i) **LA&E 46: 2** “Arise from the body of your father, and come with me and see what the Lord God has arranged for him. He is his creature and he has taken pity on him.”
    - (ii) **LA&E 47.1** Then all the angels, playing trumpets, said: ‘Blessed are you, Lord, for you have taken pity on your creature.’”
    - (iii) **LA&E 47.3, 5** “Then Seth saw the hand of the Lord outstretched, holding Adam. He handed him over to Michael, saying: ‘Let him be in your care until the day of retribution, in supplication until the last years when I shall change his mourning into joy. *Then he will sit on the throne of him who beguiled him.*”
- ix) Interestingly, there are Christianized additions to *LA&E*, which point to a “resurrection of Adam” by the “very Son of God”
- (1) **LA&E 13:3** *All flesh from Adam up to that great day shall be raised, such as shall be the holy people; then to them shall be given every joy of Paradise and God shall be in their midst.*
  - (2) **LA&E 42.2** Then *the most loving king of God* will come upon the earth *to resurrect the body of Adam, and, with him, the bodies of all the dead.* The *very Son of God*, when he comes, will be *baptized in the river Jordan*, and when he comes forth from the water of the Jordan, he will then anoint all who believe in him *with the oil of his mercy.*
  - (3) **LA&E 42.3, 5** “This oil of mercy [Baptism] will be from generation to generation on those who are *reborn of water and the Holy Spirit into eternal life* ... Then, the most loving *Son of God* will descend into the earth *and lead your father, Adam, back into paradise to the Tree of Mercy.*”
- x) Thus, *LA&E* is re-claimed by an early Christian readactor – who ‘re-interprets the reinterpretation’ of *Gen.* 3!
- (1) Within this Second Temple context, driven by concerns for Temple purity, other Jewish texts, especially *Sirach* and *Wisdom of Solomon* become more sensible.
  - (2) In particular, we could look to select passages from these books and notice a “personification” and pre-existence of the Law:
    - (a) *Sirach* 24: Wisdom / Torah descends to earth, dwells in the Temple;
    - (b) *Wisd.* 7: Wisdom / Torah makes one immortal & brings one close to God.
  - (3) **Gary Anderson, *Genesis of Perfection***; “It is against this national story that the lives of Adam and Eve are retold. The OT’s goal is *the reception of the Torah*

*and its full implementation in the Holy Land. In the Garden of Eden, this entire dramatic sequence is foreshadowed.”<sup>60</sup>*

#### 4) CONCLUSIONS

- 1) In early Judaism, the meaning of *Gen. 3* was not “cut and dried.” There were various schools of thought and diverse opinion on the text. Of Genesis. *What did it all mean? Who was to blame? Would they have died anyway?*
- 2) Some Jews, such as Josephus and Philo, seem to suggest that Adam and Eve would have died regardless, and only expedited their demise through a lack of virtue: they sped up the process through their disobedience.
- 3) Still, while there was no true consensus about the text, one thing was clear: this was *not* a “definitive” text about the loss of immortal life in the human soul. This notion was notably absent in early Judaism. (This should hardly come as a surprise at this point: Judaism did not yet have a fleshed out belief about life after death – or the immortality of the soul. Such as it was, it is hard to imagine how Second Temple Judaism could have seen the text as a “loss of divine life” in the soul of Adam and Eve, let alone the whole of humanity!)
- 4) So, what did it mean? Despite the diversity of opinion, several prominent Jewish texts in the Second Temple period (*Jubilees, LA&E*) re-interpreted *Gen. 2-3* as one bookend of Creation – the other being the giving of the Law on Mt. Sinai.
- 5) In such texts, Adam and Eve were created outside the Garden, and consummated their relationship outside of Eden – at least, until tempted by the Serpent. Thus, whatever the original intent, the texts of *Gen. 2-3* were adapted to suit the cultic concerns of Temple and Torah in Second Temple Judaism.
- 6) All of this represented the necessity for the “purity” of the Temple and the Torah, and how God’s creation of Adam and Eve *beyond the Garden* meant that they approached the Garden with great reverence, given its holiness. The Tree of Life came to symbolize the Law itself.
- 7) Thus, in Second Temple Judaism, *Gen. 2* was re-cast in order to underscore the need for priestly reverence, Temple purity and the preeminence of the Torah.
- 8) Similarly, *Gen. 3* was re-cast as a cautionary tale against the loosening of cultic practices – especially *temporal abstinence*. A priest who did not abstain from the conjugal acts for the prescribed period of days before Temple service brought impurity into the Temple. So, just as Adam was expelled from the Garden for “violating” its borders in the conjugal act (*Jubilees*) so too was Israel exiled into the wilderness because of priestly (and national) disobedience.
- 9) As odd as this sort of reading of *Gen 2-3* may sound to our ears, such an interpretation made perfect sense in Second Temple Judaism. The text of *Genesis* was “fit” to accommodate their zealous views on the purity of the Temple cult, and zealous adherence to Jewish ceremonial precepts.

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<sup>60</sup> Gary Anderson, *The Genesis of Perfection: Adam and Eve in the Jewish and Christian Imagination* (Louisville: Westminster John Knox, 2001), 64

PASSAGE #5  
OT TEXTS / ANCIENT JUDAISM (III / IV)  
OTHER OT TEXTS THAT DEAL WITH DEATH  
(AND ‘LIFE AFTER DEATH’)

1 ) ***T H E P E N T A T E U C H***

1) **The Murder of Abel**

- i) **Gen. 4:1-9** “Now Adam knew Eve his wife, and she conceived and bore Cain, saying, ‘I have gotten a man with the help of the LORD.’ And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. The LORD said to Cain, ‘Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, *sin is couching at the door; its desire is for you, but you must master it.*’ Cain said to Abel his brother, ‘Let us go out to the field.’ *And when they were in the field, Cain rose up against his brother Abel, and killed him.* Then the LORD said to Cain, ‘Where is Abel your brother?’ He said, ‘*I do not know; am I my brother’s keeper?*’”
- ii) **CCC 2259** In the account of Abel’s murder by his brother Cain, Scripture reveals the presence of anger and envy in man, consequences of original sin, from the beginning of human history. Man has become the enemy of his fellow man. God declares the wickedness of this fratricide: “*What have you done? The voice of your brother’s blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.*”

2) ***Enoch ‘walks’ with God***

- i) **Gen. 5:21-24** “When Enoch had lived sixty-five years, he became the father of Methuselah. Enoch walked with God after the birth of Methuselah three hundred years, and had other sons and daughters. Thus all the days of Enoch were three hundred and sixty-five years. *Enoch walked with God; and he was not, for God took him.*”

3) ***Violence upon the Earth***

- i) **Gen. 6:11-13** “Now *the earth was corrupt in God’s sight*, and the earth was filled with *violence (hamas)*. And God saw the earth, and behold, it was corrupt; *for all flesh had corrupted their way upon the earth.* And God said to Noah, ‘I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth.’”

4) ***“You shall not kill.” (Exod. 20:13)***

- 5) **CCC 302** By recalling the commandment, ‘*You shall not kill,*’ our Lord asked for peace of heart and denounced murderous anger and hatred as immoral.

6) *Violations of The Law – and the Command to Kill*

- i) **Exod. 31:15-17** “Six days shall work be done, but the seventh day is a sabbath of solemn rest, holy to the LORD; *whoever does any work on the sabbath day shall be put to death.* Therefore the people of Israel shall keep the sabbath, observing the sabbath throughout their generations, as a perpetual covenant. It is a sign for ever between me and the people of Israel *that in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*”
- ii) **Lev. 24:16-17** “He who blasphemes the name of the LORD *shall be put to death;* all the congregation shall stone him; the sojourner as well as the native, *when he blasphemes the Name, shall be put to death.* He who kills a man *shall be put to death.*”

2 ) **HISTORICAL BOOKS**

1) *Harem – Holy War and Destruction of Life*

- i) **Josh. 9:24-26**<sup>61</sup> “They answered Joshua, “Because it was told to your servants for a certainty that the LORD your God had commanded his servant Moses to give you all the land, *and to destroy all the inhabitants of the land from before you;* so we feared greatly for our lives because of you, and did this thing. And now, behold, we are in your hand: do as it seems good and right in your sight to do to us.” So he did to them, and delivered them out of the hand of the people of Israel; and they did not kill them.”
- ii) **CCC 2309** The strict conditions for *legitimate defense by military force* require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:
  - (1) the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
  - (2) all other means of putting an end to it must have been shown to be impractical or ineffective;
  - (3) there must be serious prospects of success;
  - (4) the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition.
  - (5) These are the traditional elements enumerated in what is called the “just war” doctrine.
- iii) **CCC 2261** Scripture specifies the prohibition contained in the fifth commandment: “*Do not slay the innocent and the righteous*” (*Exod. 23:7*). *The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, the golden rule, and the holiness of the Creator. The law forbidding it is universally valid: it*

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<sup>61</sup> See also: **I Sam. 15:3, 8-10** “Now go and smite Amalek, and *utterly destroy* [Heb: *harem*] all that they have; do not spare them, but kill both man and woman, infant and suckling, ox and sheep ... *But Saul and the people spared Agag, and the best of the sheep and of the oxen and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; all that was despised and worthless they utterly destroyed.* The word of the LORD came to Samuel: ‘*I repent that I have made Saul king; for he has turned back from following me, and has not performed my commandments.*’ And Samuel was angry; and he cried to the LORD all night.”

*obliges each and everyone, always and everywhere.*

2) ***The Witch of Endor and the ‘Ghost’ of Samuel***

- i) ***I Sam. 15:3:22*** <sup>3</sup> Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. And Saul had put the mediums and the wizards out of the land. <sup>4</sup> The Philistines assembled, and came and encamped at Shunem; and Saul gathered all Israel, and they encamped at Gilboa. <sup>5</sup> *When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly.* <sup>6</sup> *And when Saul inquired of the LORD, the LORD did not answer him, either by dreams, or by Urim, or by prophets.* <sup>7</sup> Then Saul said to his servants, “*Seek out for me a woman who is a medium, that I may go to her and inquire of her.*” And his servants said to him, “*Behold, there is a medium at Endor.*”

*So Saul disguised himself and put on other garments, and went, he and two men with him; and they came to the woman by night. And he said, “Divine for me by a spirit, and bring up for me whomever I shall name to you.”* <sup>9</sup> The woman said to him, “*Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life to bring about my death?*” <sup>10</sup> But Saul swore to her by the LORD, “*As the LORD lives, no punishment shall come upon you for this thing.*” <sup>11</sup> Then the woman said, “*Whom shall I bring up for you?*” He said, “*Bring up Samuel for me.*” <sup>12</sup> When the woman saw Samuel, she cried out with a loud voice; and the woman said to Saul, “*Why have you deceived me? You are Saul.*” <sup>13</sup> The king said to her, “*Have no fear; what do you see?*” And the woman said to Saul, “*I see a god [elohim] coming up out of the earth.*” <sup>14</sup> He said to her, “*What is his appearance?*” And she said, “*An old man is coming up; and he is wrapped in a robe.*” *And Saul knew that it was Samuel, and he bowed with his face to the ground, and did obeisance.*

<sup>15</sup> Then Samuel said to Saul, “*Why have you disturbed me by bringing me up?*” Saul answered, “*I am in great distress; for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams; therefore I have summoned you to tell me what I shall do.*” <sup>16</sup> And Samuel said, “*Why then do you ask me, since the LORD has turned from you and become your enemy?*” <sup>17</sup> The LORD has done to you as he spoke by me; for the LORD has torn the kingdom out of your hand, and given it to your neighbor, David. <sup>18</sup> Because you did not obey the voice of the LORD, and did not carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day. <sup>19</sup> Moreover the LORD will give Israel also with you into the hand of the Philistines; and tomorrow you and your sons shall be with me; the LORD will give the army of Israel also into the hand of the Philistines.” <sup>20</sup> *Then Saul fell at once full length upon the ground, filled with fear because of the words of Samuel; and there was no strength in him ...*

- ii) **N.T Wright**, “As the medium called up Samuel, she was given superhuman knowledge, recognizing Saul through his disguise (v. 12). Saul reassured her, and she continued, seeing an *elohim* coming up out of the ground (v. 14). *Elohim* normally means ‘god’ or ‘gods’; this usage presumably reflects Canaanite belief in the divinity of the dead, surviving here as a kind of linguistic fossil. Here it seems to mean ‘a spirit’, ‘a being from the world of the gods’. It is indeed Samuel, angry at being disturbed (v. 15); he really does know the future (he *had already warned Saul of divine judgment, but he now knows precisely when it will arrive*); but it

is not good news. YHWH is taking away from the rebellious king his kingdom, victory and life itself: Moreover, YHWH will give Israel ... into the hands of the Philistines. While the scene plays its own part within the dramatic build-up towards the climax of the book, in Saul’s death and David’s imminent accession, it also served as an awful warning for its readers: *Necromancy might be possible, but it was both forbidden and dangerous.* <sup>62</sup>

- iii) CCC 2117 All practices of *magic or sorcery*, by which one attempts to tame occult powers, so as to place them at one’s service and have a supernatural power over others—even if this were for the sake of restoring their health—are *gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons. Wearing charms is also reprehensible. Spiritism* often implies divination or magical practices; the Church for her part warns the faithful against it.

### 3) *Elijah – Taken to Heaven in the Chariot of Fire*

- 1) **II Kings 2:1-11** <sup>1</sup> Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. <sup>2</sup> And Elijah said to Elisha, “Tarry here, I pray you; for the LORD has sent me as far as Bethel.” But Elisha said, “As the LORD lives, and as you yourself live, I will not leave you.” So they went down to Bethel. <sup>3</sup> And the sons of the prophets who were in Bethel came to Elisha, and said to him, “Do you know that today the LORD will take away your master from over you?” And he said, “Yes, I know; hold your peace.”

<sup>4</sup> Elijah said to him, “Elisha, tarry here, I pray you; for the LORD has sent me to Jericho.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho. <sup>5</sup> The sons of the prophets who were at Jericho drew near to Elisha, and said to him, “Do you know that today the LORD will take away your master from over you?” And he answered, “Yes, I know it; hold your peace.”<sup>6</sup> Then Elijah said to him, “Tarry here, I pray you; for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. <sup>7</sup> Fifty men of the sons of the prophets also went, and stood at some distance from them, as they both were standing by the Jordan. <sup>8</sup> Then Elijah took his mantle, and rolled it up, and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.<sup>9</sup> When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “I pray you, let me inherit a double share of your spirit.”

<sup>10</sup> And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so.” <sup>11</sup> And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. <sup>12</sup> And Elisha saw it and he cried, “My father, my father! the chariots of Israel and its horsemen!” And he saw him no more.

## 4) THE PROPHETS

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<sup>62</sup> Wright, *The Resurrection of the Son of God*, 93-94.

1) *All Flesh is Grass*

- i) **Isa. 8:19-22** <sup>6</sup> A voice says, “Cry!” And I said, “What shall I cry?” All flesh is grass, and all its beauty is like the flower of the field. <sup>7</sup> The grass withers, the flower fades, when the breath of the LORD blows upon it; surely the people is grass. <sup>8</sup> *The grass withers, the flower fades;* but the *word of our God* will stand forever.

2) *The Suffering Servant*

- i) **Isa. 53:5-12** <sup>5</sup> But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth; *like a lamb that is led to the slaughter*, and like a sheep that before its shearers is dumb, so he opened not his mouth. <sup>8</sup> By oppression and judgment *he was taken away*; and as for his generation, who considered that *he was cut off out of the land of the living*, stricken for the transgression of my people? <sup>9</sup> And they made *his grave with the wicked and with a rich man in his death*, although he had done no violence, and there was no deceit in his mouth. <sup>10</sup> Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself *an offering for sin*, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand; <sup>11</sup> he shall see the fruit of the travail of his soul [*nephesh*] and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. <sup>12</sup> Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; *because he poured out his soul to death*, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

3) *The Son of Man’s Everlasting Kingdom*

- i) **Dan. 7:13-14** <sup>13</sup> I saw in the night visions, and behold, with the clouds of heaven there came *one like a Son of Man*, and he came to *the Ancient of Days and was presented before him*. <sup>14</sup> And to him was given *dominion and glory and kingdom*, that all peoples, nations, and languages should serve him; *his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed*.  
[See: Dan. 2:26-49]

4) *The Wise Will Shine*

- i) **Dan. 12:1-3** <sup>1</sup> “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book. <sup>2</sup> *And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*. <sup>3</sup> And those who are wise shall *shine like the brightness of the firmament*; and those who turn many to righteousness, like the stars forever and ever.
- ii) **N.T. Wright:** Though Dan. 12:2–3 speaks clearly of bodily resurrection for individuals, this is not something other than *God’s long-promised act of vindication for the exiled nation* ... In Dan. 12, the resurrection of God’s

people *is the form that national restoration takes. This is the real end of the deepest exile of all.*<sup>63</sup>

iii) This motif lies behind *Isa. 26:19-21* as well.<sup>64</sup>

5) ***On the Third Day ...***

i) ***Hosea 6:1-2*** “Come, let us return to the LORD; for he has torn, that he may heal us; he has stricken, and he will bind us up. After two days he will revive us; *on the third day he will raise us up, that we may live before him.*”

(1) **Wright:** This is one of several Jewish texts, from the Bible through to the second-Temple period and beyond, which speak of the ‘*third day*’<sup>65</sup> as the time when Israel’s god will accomplish his work of salvation and/or resurrection.<sup>66</sup>

(2) Other ‘third day’ texts in the OT:

(a) ***Gen. 22:4*** (“***On the third day*** Abraham lifted up his eyes and saw the place afar off.”)

(b) ***Gen. 42:18*** (“***On the third day*** Joseph said to them, “Do this and you will live, for I fear God ...”)

(c) ***Exod. 19:16*** (“***On the morning of the third day*** there were thunders and lightnings, and a thick cloud upon the mountain, and a very loud trumpet blast, so that all the people who were in the camp trembled. *Then Moses brought the people out of the camp to meet God ...*”)

(d) ***II Kings 20:5*** (“Turn and say to Hezekiah the prince of my people, *Thus says the LORD, the God of David your father:* I have heard your prayer, I have seen your tears; behold, I will heal you; ***on the third day you shall go up to the house of the LORD.***”)

(e) ***Esther 4:16*** (“Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, *and neither eat nor drink for three days, night or day ...* Then I will go to the king, though it is against the law; and if I perish, I perish.”)

(f) ***Jonah 1:17*** (“And the LORD appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish ***three days and three nights.***” [See *Matt. 12:39-41; Luke 11:30-32*])

6) ***Valley of Dry Bones...***

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<sup>63</sup> Wright, *The Resurrection of the Son of God*, 116.

<sup>64</sup> “Thy dead shall live, their bodies *shall rise* [*anisteimz*]. O dwellers in the dust, awake and sing for joy! For thy dew is a dew of light, and on *the land of the shades* thou wilt let it fall. Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while *until the wrath is past*. For behold, the LORD is coming forth out of his place to *punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed upon her, and will no more cover her slain.*”

<sup>65</sup> Interestingly, the NT does not cite *Hos. 6:1-2* in support of Christ’s Resurrection on the ‘third day.’ Tertullian was the first to use it as such (see: *Against Marcion*, IV.43.1). Hans Walter Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea*, Hermeneia—a Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1974), 118.

<sup>66</sup> Wright, *The Resurrection of the Son of God*, 199.



i) **Ezek. 37:1-22**

<sup>1</sup> The hand of the LORD was upon me, and he brought me out by the Spirit of the LORD, and set me down in the midst of the valley; *it was full of bones.* <sup>2</sup> And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. <sup>3</sup> And he said to me, “*Son of man, can these bones live?*” And I answered, “O Lord God, thou knowest.” <sup>4</sup> Again he said to me, “Prophesy to these bones, and say to them, *O dry bones, hear the word of the LORD.* <sup>5</sup> *Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live.* <sup>6</sup> *And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD.*”

<sup>7</sup> So I prophesied as I was commanded; and as I prophesied, there was a noise, and *behold, a rattling; and the bones came together, bone to its bone.* <sup>8</sup> *And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them.* <sup>9</sup> Then he said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, *O breath, and breathe upon these slain, that they may live.*” <sup>10</sup> So I prophesied as he commanded me, and *the breath came into them, and they lived, and stood upon their feet, an exceedingly great host.*

<sup>11</sup> Then he said to me, “*Son of man, these bones are the whole house of Israel.* Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’” <sup>12</sup> Therefore prophesy, and say to them, *Thus says the Lord GOD: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel.* <sup>13</sup> *And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people.* <sup>14</sup> *And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the LORD, have spoken, and I have done it, says the LORD.”* <sup>1</sup>

<sup>5</sup> The word of the LORD came to me: <sup>16</sup> “Son of man, take a stick and write on it, ‘For Judah, and the children of Israel associated with him’; then take another stick and write upon it, ‘For Joseph ... and all the house of Israel associated with him’; <sup>17</sup> *and join them together into one stick, that they may become one in your hand.* <sup>18</sup> And when your people say to you, ‘Will you not show us what you mean by these?’” <sup>19</sup> say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph ... and the tribes of Israel associated with him; and I will join with it the stick of Judah, and *make them one stick, that they may be one in my hand*

... Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; <sup>22</sup> *and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms.*

ii) **Wright:** “*Ezek. 37 is the most famous of all ‘resurrection’ passages in the OT; it is the most obviously allegorical or metaphorical ... Both the content of the vision and the immediate conclusion that the prophet draws from it mark out this passage as an intentional and sustained metaphor.*”

(1) Ezekiel is no more envisaging **actual bodily resurrection** than he envisaged, when writing ch. 34, that Israel consisted of sheep rather than people. **Once again, of course, the context is the exile.** For the Temple-centered

Ezekiel, one of Israel’s main problems was *impurity*; cleansing from that impurity formed a key part of his promise of restoration (36:16–32).

- (2) *The overall aim of the prophecy at this stage of the book was to point to a renewal of Israel’s national life in which the Davidic monarchy would be restored, the nation would be reconstituted, and (ultimately) a new Temple would be built. But uncleanness remained at the heart of the problem.*
- (3) God promises to open Israel’s graves and bring up the dead. There should not be any question but that *the original purpose was to provide a highly charged and vivid metaphor of the way in which unclean Israel would be cleansed, exiled Israel restored to the land, and scattered Israel re-gathered, by a powerful and covenant-renewing act of new creation.*
- (4) What we have, in fact, in these passages can best be seen in these terms: ***hope for bodily resurrection is what sometimes happens when the hope of ancient Israel meets a new challenge*** ... What [such] texts refer to ... was the common hope of Israel: *that Yahweh would restore her fortunes at last, liberate her from pagan dominion, and resettle her in justice and peace, even if it took a great act of New Creation to accomplish it.*<sup>67</sup>

## 5 ) P S A L M S , W I S D O M , W R I T I N G S

### 1) *Receive me into Glory*

#### i) *Psalm 73*

<sup>1</sup> *Truly God is good to the upright,  
to those who are pure in heart.*

<sup>2</sup> *But as for me, my feet had almost stumbled,  
my steps had well nigh slipped.*

<sup>3</sup> *For I was envious of the arrogant,  
when I saw the prosperity of the wicked.*

<sup>4</sup> *For they have no pangs;  
their bodies are sound and sleek.*

<sup>5</sup> *They are not in trouble as other men are;  
they are not stricken like other men.*

<sup>6</sup> *Therefore pride is their necklace;  
violence covers them as a garment ...*

<sup>10</sup> *Therefore the people turn and praise them;  
and find no fault in them.*

<sup>11</sup> *And they say, “How can God know?  
Is there knowledge in the Most High?”*

<sup>12</sup> *Behold, these are the wicked;  
always at ease, they increase in riches.*

<sup>13</sup> *All in vain have I kept my heart clean  
and washed my hands in innocence ...*

<sup>15</sup> *If I had said, “I will speak thus,”*

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<sup>67</sup> Wright, *The Resurrection of the Son of God*, 121.

I would have been untrue to the generation of thy children.

<sup>16</sup> *But when I thought how to understand this,  
it seemed to me a wearisome task,*

<sup>17</sup> *until I went into the sanctuary of God;  
then I perceived their end.*

<sup>18</sup> *Truly thou dost set them in slippery places;  
thou dost make them fall to ruin.*

<sup>19</sup> How they are destroyed in a moment,  
swept away utterly by terrors!

<sup>20</sup> They are like a dream when one awakes,  
awaking you despise their phantoms.

<sup>21</sup> When my soul was embittered,  
when I was pricked in heart,

<sup>22</sup> I was stupid and ignorant,  
I was like a beast toward thee.

<sup>23</sup> Nevertheless I am continually with thee;  
thou dost hold my right hand.

<sup>24</sup> *Thou dost guide me with thy counsel, and  
afterward thou wilt receive me to glory.*

<sup>25</sup> Whom have I in heaven but thee?  
And there is nothing upon earth that I desire besides thee.

<sup>26</sup> *My flesh and my heart may fail,  
but God is the strength of my heart and my portion forever.*

<sup>27</sup> For lo, those who are far from thee shall perish;  
thou dost put an end to those who are false to thee.

<sup>28</sup> *But for me it is good to be near God; I have  
made the Lord GOD my refuge, that I may tell of all thy works.*

- ii) **N.T Wright:** “It seems clear that ‘and afterward’ (*w<sup>e</sup> achar*) in v. 24 refers, not to an event that will take place later on within the present life, *but to a state which will obtain after the present life of being guided by God’s counsel*. This is confirmed by v. 26, where, with echoes of *Isa. 40:6–8*, human frailty and even death are met by the unshakeable strength of God himself. Unfortunately the crucial word *kabod*, translated here as ‘to glory’—crucial because it would be good to know what exactly the Psalmist thought lay ahead—could equally well be translated, with the RSV as ‘with honour.’”<sup>68</sup>

## 2) *Longing for Death*

- i) **Job 3:3–22** <sup>3</sup> “*Let the day perish*

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<sup>68</sup> Wright, *The Resurrection of the Son of God*, 106.

*wherein I was born,  
and the night which said,  
'A man-child is conceived.'*  
<sup>4</sup> Let that day be darkness!  
May God above not seek it,  
nor light shine upon it.  
<sup>5</sup> *Let gloom and deep darkness claim it.  
Let clouds dwell upon it;  
let the blackness of the day terrify it ...*  
<sup>9</sup> Let the stars of its dawn be dark;  
let it hope for light, but have none,  
nor see the eyelids of the morning;  
<sup>10</sup> because it did not shut the doors of my mother's womb,  
nor hide trouble from my eyes.  
<sup>11</sup> *"Why did I not die at birth,  
come forth from the womb and expire?"*  
<sup>12</sup> Why did the knees receive me?  
Or why the breasts, that I should suck?  
<sup>13</sup> For then I should have lain down and been quiet;  
*I should have slept; then I should have been at rest,*  
<sup>14</sup> *with kings and counselors of the earth  
who rebuilt ruins for themselves,*  
<sup>15</sup> *or with princes who had gold,  
who filled their houses with silver.*  
  
<sup>16</sup> Or why was I not as a hidden untimely birth,  
as infants that never see the light?  
<sup>17</sup> *There the wicked cease from troubling,  
and there the weary are at rest.*  
<sup>18</sup> *There the prisoners are at ease together;  
they hear not the voice of the taskmaster.*  
<sup>19</sup> *The small and the great are there,  
and the slave is free from his master.*  
<sup>20</sup> *"Why is light given to him that is in misery,  
and life to the bitter in soul,*  
<sup>21</sup> ***who long for death, but it comes not,  
and dig for it more than for hid treasures;***  
<sup>22</sup> *who rejoice exceedingly,  
and are glad, when they find the grave?"*

3) ***Shall Man Live Again?***

- i) ***Job 14:1-2; 13-14*** <sup>1</sup> "Man that is born of a woman is of few days, and full of trouble. <sup>2</sup> He comes forth like a flower, and withers; he flees like a shadow, and

continues not ... *Oh that thou wouldest hide me in Sheol, that thou wouldest conceal me until thy wrath be past, that thou wouldest appoint me a set time, and remember me!* <sup>14</sup> *If a man die, shall he live again?*

4) ***Longing for Death***

- i) ***Job 19:22, 25-26*** <sup>22</sup> Why do you, like God, pursue me?  
Why are you not satisfied with my flesh?  
<sup>25</sup> *For I know that my Redeemer [go'et] lives,*  
and at last he will stand upon the earth;  
<sup>26</sup> and after my skin has been thus destroyed,  
then *from my flesh I shall see God ...*

5) ***All is Vanity***

- i) ***Eccles. 1:2*** *Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.*  
ii) ***Eccles. 3:2*** "... a time to be born, and a time to die ..."  
iii) ***Eccles. 9:2-11*** *Everything before them is vanity, since one fate comes to all, to the righteous and the wicked, to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice ... the hearts of men are full of evil, and madness is in their hearts while they live, and after that they go to the dead. But he who is joined with all the living has hope, for a living dog is better than a dead lion. For the living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost ... Go, eat your bread with enjoyment, and drink your wine with a merry heart; for God has already approved what you do. Let your garments be always white; let not oil be lacking on your head. Enjoy life with the wife whom you love, all the days of your vain life which he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun. Whatever your hand finds to do, do it with your might; for there is no work or thought or knowledge or wisdom in Sheol, to which you are going.*

6) ***Love – Stronger than Death***

- i) ***Song 8:6*** Set me as a seal upon your heart, as a seal upon your arm; *for love is strong as death, jealousy is cruel as the grave.*  
(1) **Pope Benedict XVI:** "Only where someone values love more highly than life, that is, only where someone is ready to put life second to love, for the sake of love, can love be stronger and more than death. *If it is to be more than death, it must first be more than mere life.*"<sup>69</sup>  
(2) **Pope Benedict XVI:** "To the Christian, faith in the Resurrection of Jesus Christ is an expression of certainty that the saying that seems to be only a beautiful dream is in fact true: "*Love is strong as death*" (*Song 8:6*). In the OT this sentence comes in the middle of praises of the power of *eros*. But this by no means signifies that we can simply push it aside as a lyrical exaggeration. The boundless demands of *eros*, its apparent exaggerations and extravagance, do in reality give expression to a basic problem, indeed *the* basic problem of

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<sup>69</sup> Joseph Ratzinger (Pope Benedict XVI), *Introduction to Christianity (Rev. Ed.)*, trans. J. R. Foster (San Francisco: Ignatius Press, 2004), 304.

human existence, insofar as they reflect the nature and intrinsic paradox of love: love demands infinity, indestructibility; indeed, it *is*, so to speak, a call for infinity. But it is also a fact that *this cry of love's cannot be satisfied, that it demands infinity but cannot grant it; that it claims eternity but in fact is included in the world of death, in its loneliness and its power of destruction. Only from this angle can one understand what 'resurrection' means. It is the greater strength of love in face of death.*<sup>70</sup>

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<sup>70</sup> Ratzinger, *Introduction to Christianity*, 301-02.

PASSAGE #6  
OT TEXTS / ANCIENT JUDAISM (IV / IV)  
LATER OT TEXTS AND EXTRA-BIBLICAL TEXTS  
FROM SECOND TEMPLE JUDAISM

EXCURSUS: N.T. WRIGHT ON RESURRECTION IN THE  
SECOND TEMPLE PERIOD<sup>71</sup>

“There was a wide spectrum of belief in second-Temple Judaism regarding the fate of the dead [ ] By *no means all Jews believed in a coming resurrection*. Other views were known and [ ] taught. *But there was a strong strand of resurrection belief, growing out of various biblical passages, called forth by the new circumstances of post-exilic Judaism, and expressed in a wide range of texts emanating from right across the second-Temple period and through into the rabbis ...*

...Resurrection’, with the various words that were used for it and the various stories that were told about it, was never simply a way of speaking about ‘life after death’. It was one particular story that was told about the dead: a story in which the *present* state of those who had died would be replaced by a *future* state in which they would be alive once more ... ‘resurrection’ was a life *after* ‘life after death’, the second of two stages in the post-mortem programme.

Resurrection was [ ] not the *redefinition* or *redescription* of death, a way of giving a positive interpretation to the fact that the breath and blood of a human body had ceased to function, leading quickly to corruption and decay, but the *reversal* or *undoing* or *defeat* of death, restoring to some kind of bodily life those who had already passed through that first stage. *It belonged with a strong doctrine of Israel’s God as the good Creator of the physical world. It was the affirmation of that which the pagan world denied ...*

We can see this clearly enough if we reflect for a moment on the main metaphorical meaning that ‘resurrection’ possessed in the Old Testament and some subsequent readings. Ezekiel’s dramatic picture of dry bones coming together, being clothed with skin and flesh, and finally being animated by breath, *was a rich allegory for the return of Israel from exile ...*

But increasingly, from at least the third century BC [ ] the metaphor itself came to life in a new way, precisely through reflection on *the suffering of those who withstood the pagans in the hope of national redemption*. The book of *Daniel* bears witness to [ ] the reaffirmation in a new form of the ancient Israelite belief in *the goodness and God-givenness of the created world and of bodily human life within it*. By the time *2 Macc.* was written *the metaphor has become literal*, having now the concrete referent of re-embodiment—getting back hands, tongues, entire bodies—*without losing the larger concrete referent of national restoration*.

... We can therefore put to this range of material the worldview questions, slanting them towards the fate of the dead within the belief of the mainstream belief in resurrection. Who or what are they? They are, at present, souls, spirits or angel-like beings, held in that state

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<sup>71</sup> Wright, *The Resurrection of the Son of God*, 201–06. The following excerpts are the most clear in all of Wright’s book – and helpful in clarifying Jewish beliefs in the period leading up to the first century.

of being not because they were naturally immortal but by the creative power of YHWH. Where are they? They are in the hand of the creator god; or in paradise; or in some kind of Sheol, understood now not as a final but as a temporary resting-place. What’s wrong? They are not yet re-embodied, not least because their god has not completed his purposes for the world and Israel. What’s the solution? Ultimate re-embodiment, which will be caused by YHWH’s power and spirit. What time is it? *It is still ‘the present age’; the ‘age to come’ has not yet begun (except, in the case of the Essenes, in the sense of a secretly inaugurated eschatology).*

Resurrection, therefore, seems to possess two basic meanings in the second-Temple period, with considerable fluidity between them. In each case the referent is concrete: *restoration of Israel* (‘resurrection’ as metaphorical, denoting socio-political events and investing them with the significance that this will be an act of new creation, of covenant restoration); of *human bodies* (‘resurrection’ as literal, denoting actual re-embodiment). *Nothing in the entire Jewish context* warrants the suggestion that the discussion in *1 Cor. 15* was about ‘resurrection *in heaven*’, or that the Jewish literature of the period ‘speaks both of a resurrection of the body and a resurrection of the spirit without the body ...

... Nothing here, either, would prepare us for the use of ‘resurrection’ to mean ‘that after his crucifixion ... Jesus entered into the powerful life of God’ or ‘the passage of the human Jesus into the power of God ... he hope that YHWH would restore Israel provided the goal; the hope that he would restore human bodies (especially of those who died in the cause) removed *the fear that might have undermined zeal. No wonder the aristocratic Sadducees rejected resurrection.*

But it remains the case that resurrection, in the world of second-Temple Judaism, was about the *restoration of Israel* on the one hand and *the newly embodied life of all YHWH’s people* on the other, with close connections between the two; and that it was thought of as the great event that YHWH would accomplish *at the very end of ‘the present age’*, the event which would constitute the ‘age to come’, *ha ‘olam haba*. All of this was concentrated, for many Jews, *in the stories of the righteous martyrs, those who had suffered and died for YHWH and Torah*. Because YHWH was the creator, and because he was the god of justice, the martyrs would be raised, and *Israel as a whole would be vindicated.*

But nobody imagined that any individuals had already been raised, or would be raised in advance of the great last day. *There are no traditions about prophets being raised to new bodily life*; the closest we come to that is Elijah, who had gone bodily to heaven and would return to herald the new age. *There are no traditions about a Messiah being raised to life*: most Jews of this period hoped for resurrection, *many Jews of this period hoped for a Messiah, but nobody put those two hopes together until the early Christians did so.*

*It may be obvious, but it needs saying: however exalted Abraham, Isaac and Jacob may have been in Jewish thought, nobody imagined they had been raised from the dead. However important Moses, David, Elijah and the prophets may have been, nobody claimed that they were alive again in the ‘resurrection’ sense.* The martyrs were honoured, venerated even; *but nobody said they had been raised from the dead.* The world of Judaism had generated, from its rich scriptural origins, a rich variety of beliefs about what happened, and would happen, to the dead. *But it was quite unprepared for the new mutation that sprang up, like a totally unexpected plant, within the already well-stocked garden.*

## DEATH AND RESURRECTION IN LATER OT TEXTS



1) **Charity Prevents Death**

- i) **Tobit 4:5-11** Remember the Lord our God all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing. For if you do what is true, your ways will prosper through your deeds. *Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it. Do not turn your face away from any poor man, and the face of God will not be turned away from you.* <sup>8</sup> If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have. ***So you will be laying up a good treasure for yourself against the day of necessity.*** *For charity delivers from death and keeps you from entering the darkness; and for all who practice it charity is an excellent offering in the presence of the Most High.*
- ii) **Tobit 12:9** For *almsgiving delivers from death*, and it will purge away every sin. Those who perform deeds of charity and of righteousness will have *fullness of life*; but those who commit sin are the enemies of their own lives.
- iii) **Sir. 29:11-12** Lay up your treasure according to the commandments of the Most High, and it will profit you more than gold. Store up almsgiving in your treasury, and *it will rescue you from all affliction* ...
- iv) **Matt. 19:21-22** Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have *treasure in heaven*; and come, follow me.” When the young man heard this he went away sorrowful; for he had great possessions.

2) **Tobias and Sarah – A Recapitulation of Adam and Eve**

- i) **Tob. 8:1-9** When they had finished eating, they escorted Tobias in to her. As he went he remembered the words of Raphael, and he took the live ashes of incense and put the heart and liver of the fish upon them and made a smoke [see: 6:1-8]. *And when the demon smelled the odor he fled to the remotest parts of Egypt, and the angel bound him.* When the door was shut and the two were alone, Tobias got up from the bed and said, “*Sister, get up, and let us pray that the Lord may have mercy upon us.*” And Tobias began to pray,

*“Blessed art thou, O God of our fathers, and blessed be thy holy and glorious name for ever. Let the heavens and all thy creatures bless thee. <sup>6</sup>  
Thou madest Adam and gavest him Eve his wife as a helper and support. From them the race of mankind has sprung.*

Thou didst say, ‘*It is not good that the man should be alone; let us make a helper for him like himself.*’ And now, O Lord, I am not taking this sister of mine because of lust, but with sincerity. Grant that I may find mercy and may grow old together with her.” And she said with him, “Amen.”

- (1) **Blessed John Paul II:** Thus, from the very first moment, *Tobias’ love had to face the test of life-or-death.* The words about love, ‘strong as death,’ spoken by the spouses in the *Song of Songs* in the transport of their hearts, *here takes on the character of a real test.* If love proves to be strong as death, this happens above all in the sense that Tobias (and Sarah with him) go without hesitating toward this test. They are later verified, because in this test of life-or- death,

*life has the victory, that is, during the test of the wedding night, love is revealed as stronger than death. This happens on account of the prayer.*<sup>72</sup>

### ADAM AND TOBIAS – COMPARING TWO HUSBANDS<sup>73</sup>

#### Adam

1. *Fails to protect his bride from the Serpent*
2. *Says / does nothing at Serpent's attack*
3. *Evil spirit triumphs*
4. *He & Eve sin, suffer spiritual death*

#### Tobias

1. *Protects Sarah from demon Asmodeus*
2. *Offers sacrifice in obedience*
3. *Evil spirit is bound*
4. *He & Sarah pray; are saved from death*

#### 1) *Sirach*

- i) **14:1-6** Give, and take, and indulge yourself, because in Hades [Heb: *Sheol*] one cannot look for luxury. All living beings become old like a garment, for the decree from of old is, ‘*You must die!*’
- ii) **17:27-2** Who will sing praises to the Most High in Hades in place of the living who give thanks? From the dead, *as from one who does not exist*, thanksgiving has ceased; those who are alive and well sing the Lord's praises.
- iii) **38:21-23** Do not forget, *there is no coming back*; you do the dead no good [by excessive mourning], and you injure yourself. *Remember his fate, for yours is like it; yesterday it was his, and today it is yours.* When the dead is at rest, let his remembrance rest too, and be comforted for him when his spirit has departed.
- iv) **41:1-4** *O death*, how bitter is the reminder of you to one who lives at peace among his possessions, to a man without distractions, who is prosperous in everything, and who still has the vigor to enjoy his food! *O death, how welcome is your sentence to one who is in need and is failing in strength, very old and distracted over everything; to one who is contrary, and has lost his patience! Do not fear the sentence of death; remember your former days and the end of life; this is the decree from the Lord for all flesh, and how can you reject the good pleasure of the Most High?* Whether life is for ten or a hundred or a thousand years, there *is no inquiry about it in Hades.*

#### 2) *Wisdom of Solomon*<sup>74</sup>

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<sup>72</sup> Blessed John Paul II, *Man and Woman He Created Them, A Theology of the Body* (trans. Michael Waldstein; Boston: Pauline, 2006), 596.

<sup>73</sup> I am grateful to Dr. Brant Pitre for the above comparison.

- i) **1:1-9** Love righteousness, you rulers of the earth, think of the Lord with uprightness, and seek him with sincerity of heart; because he is found by those who do not put him to the test, and manifests himself to those who do not distrust him. *For perverse thoughts separate men from God, and when his power is tested, it convicts the foolish; because wisdom will not enter a deceitful soul, nor dwell in a body enslaved to sin.* For a holy and disciplined spirit will flee from deceit, and will rise and depart from foolish thoughts, and will be ashamed at the approach of unrighteousness. *For wisdom is a kindly spirit* and will not free a blasphemer from the guilt of his words; because God is witness of his inmost feelings, and a true observer of his heart, and a hearer of his tongue. Because *the Spirit of the Lord has filled the world, and that which holds all things together knows what is said*, therefore *no one who utters unrighteous things will escape notice, and justice, when it punishes, will not pass him by.*
- ii) **1:12-16** Do not invite death by the error of your life, nor bring on destruction by the works of your hands; *because God did not make death, and he does not delight in the death of the living.* For *he created all things that they might exist*, and the generative forces of the world are wholesome, and there is no destructive poison in them; and *the dominion of Hades is not on earth. For righteousness is immortal.* But ungodly men by their words and deeds *summoned death*; considering him a friend, they pined away, and *they made a covenant with him*, because they are fit to belong to his party.
- iii) **3:1-8** But *the souls of the righteous are in the hand of God*, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. *In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever.*
- (1) **N.T. Wright**, “Like the martyrs in *II Maccabees*, the ‘righteous’ described in chs. 2–5 are faithful Jews who hold fast to their god in the face of torture and death, and are finally declared to be truly his children *through the resurrection, the great event for which the Exodus from Egypt was the prototype.* The resonances set up by this theme are of enormous importance not only for understanding Second-Temple Judaism in general, but for grasping the heart of its extraordinary mutation, early Christianity.”<sup>75</sup>
- iv) **7:25-29** *For she [Wisdom] is a breath of the power of God, and a pure emanation of*

<sup>74</sup> “There are signs that Paul knew Wisdom, alluding to it, and perhaps in oblique dialogue with it, at several points in Romans, e.g., *Rom. 1:18–32* with *Wisd. 13:1–19; 14:8–31; Rom. 2:4* with *Wisd. 12:10; Rom. 9:14–23* with *Wisd. 12:12–22; Rom. 9:20f.* with *Wisd. 15:7; Rom. 13:1–7* with *Wisd. 6:3.*” Wright, *The Resurrection of the Son of God*, 163

<sup>75</sup> Wright, *The Resurrection of the Son of God*, 174–75.

*the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets; for God loves nothing so much as the man who lives with wisdom. For she is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail [see: John 1:4].*

(1) “... therefore nothing defiled gains entrance into her.”

(a) **St. Thomas Aquinas, *Summa Contra Gentiles*:** “We must observe, however, with regard to the good, that *there may be something to prevent their souls from receiving*, as soon as they are separated from the body, *their ultimate reward, consisting in the vision of God. The rational creature cannot be raised to that vision, unless it be wholly purified, since that vision surpasses the entire natural faculty of the creature.* Hence it is said (*Wisd. 7:25*) of wisdom, that *no defiled thing cometh into her*, and (*Isa. 35:8*): *The unclean shall not pass over it.* Now the soul is defiled by sin, whereby it adheres inordinately to things beneath it: *and in this life it is cleansed from this defilement by Penance and the other sacraments, as stated above.*

*Sometimes, however, it happens that this cleansing is not entirely completed in this life, but the soul still owes a debt of punishment, through either neglect, or occupations, or because it has been surprised by death. [Yet], it does not for this reason deserve to be wholly deprived of its reward, since these things may happen without mortal sin, which alone takes away charity, to which the reward of eternal life is due ... Consequently, after this life, that soul will need to be cleansed before it can receive its final reward. Now this cleansing is effected by means of punishment, even as in this life the soul might have been cleansed by satisfactory punishment: otherwise the negligent would be better off than the prudent, if in the next life they were not to suffer for their sins the punishment they failed to undergo in this life. Therefore the souls of the just, who have something that could have been cleansed in this world, are debarred from receiving their reward, until they have suffered a purgatorial punishment: and this is why we hold that there is a Purgatory.*<sup>76</sup>

(2) **CCC 1030** All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; *but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.*

(3) **CCC 1031** The Church gives the name *Purgatory* to this *final purification of the elect, which is entirely different from the punishment of the damned* ... The Tradition of the Church, by reference to certain texts of Scripture, speaks of a *cleansing fire* (See: *1 Cor. 3:15; 1 Pet. 1:7*).

(4) **St. Gregory the Great, *Dialogues* 4.39:** As for certain lesser faults, we must believe that, *before the Final Judgment, there is a purifying fire.* He who is truth

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<sup>76</sup> Saint Thomas Aquinas, *Summa Contra Gentiles*, IV.91.

says that whoever utters blasphemy against the Holy Spirit will be pardoned neither *in this age nor in the age to come*. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.

(5) **CCC 1032** This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: “Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin” (*II Macc.* 12:46). *From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead.*

v) **St. John Chrysostom, Homily in 1 Cor. 41, 5:** If Job’s sons were purified by their father’s sacrifice, why would we doubt that our offerings for the dead bring them some consolation? *Let us not hesitate to help those who have died and to offer our prayers for them.*

vi) **Wright’s analysis of *Wisdom of Solomon***

“*Wisdom of Solomon* certainly does teach ‘immortality’, but it is (a) an immortality which is *attained* through wisdom, not innate in a pre-existent soul ... and (b) an immortality which ultimately consist(s) *not in a disembodied soul but in a renewed bodily life*, when at last the soul is given a body to match it (9:15). The time when ‘*the souls of the righteous are in God’s hand*’ (3:1) is simply the temporary period of rest during which they are looked after, like Daniel going to his ‘rest’, or the souls under the altar in *Revelation*, until the time when they, like him, rise for their reward, and indeed [to] rule over the world. *There is no ‘tension’ here between two different doctrines. To suggest such a thing is simply to fail to see how the story works, and how those who believe in a final resurrection necessarily also believe in an intermediate time when those to be raised in the future are kept alive not by an innate immortality but by the power and love of Israel’s God.*

This leads to a reflection on how the full picture emerged within Judaism. *It is unlikely that a quasi-Platonic belief in continuing disembodied existence after death could lead to a belief in resurrection ...* Rather, it seems probable that the *emerging belief in resurrection* (grounded in the belief in YHWH as Creator as characterized ancient Israel) precipitated further reflection on the continuing identity of the people of YHWH in between bodily death and resurrection. *For that task, Hellenistic language about the soul lay ready to hand. It was capable of being imported without necessarily bringing all its latent Platonic baggage with it.*

Like the martyrs in *II Maccabees*, the ‘*righteous*’ described in chs. 2–5 are faithful Jews who hold fast to their God in the face of torture and death, and are finally declared to be truly his children *through the resurrection, the great event for which the Exodus from Egypt was the prototype.*<sup>77</sup>

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<sup>77</sup> Wright, *The Resurrection of the Son of God*, 174–75. “The resonances set up by this theme are of enormous importance not only for understanding Second Temple Judaism in general, but for grasping the heart of its extraordinary mutation, early Christianity.”

3) *II Maccabees*

- i) **7:13-14** When he too had died, they maltreated and tortured the fourth in the same way. And when he was near death, he said, “One cannot but choose to die at the hands of men and to cherish the hope that God gives *of being raised again* by him. But for you there will be no *resurrection to life!*”
- ii) **7:20-23** The mother was especially admirable and worthy of honorable memory. Though she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord. She encouraged each of them in the language of their fathers. Filled with a noble spirit, she fired her woman’s reasoning with a man’s courage, and said to them, “I do not know how you came into being in my womb. *It was not I who gave you life and breath, nor I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws.*”
- iii) **7:31-36** But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God. For we are suffering because of our own sins. And if our living Lord is angry for a little while, to rebuke and discipline us, he will again be reconciled with his own servants. But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against *the children of heaven*. You have not yet escaped the judgment of the almighty, all-seeing God. *For our brothers after enduring a brief suffering have drunk of everflowing life under God’s covenant*; but you, by the judgment of God, will receive just punishment for your arrogance. I, like my brothers, give up body and life for the laws of our fathers, appealing to God *to show mercy soon to our nation* and by afflictions and plagues to make you confess that he alone is God, and through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation.”
- (1) **Wright:** The writer of 2 Maccabees did not suppose that the brothers and the mother had already been given their hands, tongues and whole bodies back again. Their resurrection would surely happen, but it certainly had not happened yet ... Resurrection is never a re-description of death, *but always its overthrow and reversal.*<sup>78</sup>

## DEATH AND RESURRECTION IN EXTRA-BIBLICAL TEXTS FROM SECOND TEMPLE JUDAISM

### 1. *Josephus*

- 1) [*War VII.343-48*] Life, not death, is man’s misfortune. *For it is death which gives liberty to the soul and permits it to depart to its own pure abode, there to be free from all*

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<sup>78</sup> Wright, *The Resurrection of the Son of God*, 152.

*calamity*; but so long as it is imprisoned in a mortal body and tainted with all its miseries, it is, in sober truth, dead, for association with what is mortal ill befits that which is divine. True, the soul possesses great capacity, even while incarcerated in the body ... *But it is not until, freed from the weight that drags it down to earth and clings about it, the soul is restored to its proper sphere, that it enjoys a blessed energy and a power untrammelled on every side, remaining, like God himself, invisible to human eyes.* For even while in the body it is withdrawn from view: *unperceived it comes and unseen it again departs, itself of a nature one and incorruptible*, but a cause of change to the body. For whatever the soul has touched lives and flourishes, whatever it abandons withers and dies; so abundant is her wealth of *immortality*.

2. **Tefillah** [Eighteen Benedictions]

- 1) You are mighty, humbling the proud; strong, judging the ruthless; you live for evermore, *and raise the dead*; you make the wind to return and the dew to fall; you nourish the living, *and bring the dead to life*; you bring forth salvation for us in the blinking of an eye. *Blessed are you, O Lord, who bring the dead to life.*

3. **I Enoch**

- 1) **1:8** But for the righteous he will make peace, and he will keep safe the chosen, and mercy will be upon them. They will all belong to God, and will prosper and be blessed, and *the light of God will shine upon them.*
- 2) **51:1, 4-6** In those days the earth will return that which has been entrusted to it, and *Sheol* will return that which has been entrusted to it, that which it has received, and destruction will return what it owes. And he will choose the righteous and holy from among them, for the day has come near that they must be saved ... And in those days the mountains will leap like rams, and the hills will skip like lambs satisfied with milk, *and all will become angels in heaven. Their faces will shine with joy.* And the faces of all the angels in heaven shall glow with joy, for in those days *the Chosen One will have risen*; and the earth will rejoice, and the righteous will dwell upon it, and *the chosen will go and walk upon it.*
- 3) **62:13-15** The righteous and elect ones shall be saved on that day; and from thenceforth they shall never see the faces of the sinners and the oppressors. The Lord of the Spirits will abide over them; *they shall eat and rest and rise with that Son of Man forever and ever.* The righteous and elect ones shall *rise from the earth* and shall cease being of downcast face. *They shall wear the garments of glory ...*
- 4) **104:1-4** In heaven the angels will remember you for good before the glory of the Great One; and your names shall be written before the glory of the Great One. Be hopeful, because formerly you have pined away through evil and toil. *But now you shall shine like the lights of heaven, and you shall be seen; and the windows of heaven shall be opened for you.* Your cry shall be heard. Cry for judgment, and it shall appear for you ... Be hopeful, and do not abandon your hope, because *there shall be a fire for you; are about to be making a great rejoicing like the angels of heaven.*

\* *I Enoch* concludes with a judgment scene; the righteous are *transformed and revived*:

- 5) **108:11-15** And now I will call the spirits of the good who are of *the generation of light*,

and I will *transform* those who were born in darkness, who in the flesh were not recompensed with honor, as was fitting to their faith. And I will bring out into shining light those who love my holy name, and I will set each one on the throne of his honor. *And they will shine for times without number*, for righteousness is the judgment of God, for with the faithful he will keep faith in the dwelling of upright paths. And they will see those who were born in darkness thrown into darkness, *while the righteous shine*. And the sinners will cry out as they see them shining, but *they themselves will go where days and times have been written down for them*.

#### 4. *The Testament of the Twelve Patriarchs*

- 1) [*Test. Benj.* 10:6-9] Then you will see Enoch and Seth and Abraham and Isaac and Jacob *being raised up* at the right hand in great joy. Then shall *we also be raised*, each of us over our tribe, and we shall *prostrate ourselves before the heavenly king*. Then *all shall be changed, some destined for glory, others for dishonor*, for the Lord first judges Israel for the wrong she has committed and then he shall do the same for all the nations.

#### 5. *Fourth Ezra*<sup>79</sup>

- 1) The world, which is not yet awake, *shall be roused, and that which is corruptible shall perish. And the earth shall give up those who are asleep in it*; and the chambers shall give up the souls which have been committed to them.

#### 6. *2 Baruch*

- 1) **30:1-2** It will happen after these things when the time of the appearance of the anointed One has been fulfilled and he returns with glory, that then *all who sleep in hope of him will rise*. And it will happen at that time that those treasures will be opened in which the number of the souls of the righteous were kept, *and they will go out and the multitudes of the souls will appear together, in one assemblage, of one mind*.
- 2) **50:2-4** For the earth will surely give back the dead at that time; it receives them now in order to keep them, not changing anything in their form. But as it has received them so it will give them back. *And as I have delivered them to it so it will raise them. For then it will be necessary to show those who live that the dead are living again*, and that those who went away have come back. And it will be that when they have recognized each other, those who know each other at this moment, *then my judgment will be strong*; and those things which have been spoken of before will come.
- 3) **51:8-12** They will live in the heights of that world and *they will be like the angels and will be equal to the stars*. And they will be changed into any shape which they wished, from beauty to loveliness, and from light *to the splendor of glory*. For the extents of *Paradise* will be spread out for them, and to them will be shown the beauty of the majesty of the living beings under the throne, as well as all the hosts of the angels ... *and the excellence of the righteous will then be greater than that of the angels*.

#### 7. *Psalms of Solomon*

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<sup>79</sup> *Fourth Ezra* contains a number of apocalyptic visions, concerning the destruction and restoration of Jerusalem. The third vision gives rise to the prediction of the coming messianic age, when the messianic son of god will be revealed and celebrate his kingdom for four hundred years. After this he will die, and the world will return to a primordial silence. It is after this vision that the above text occurs.



- 1) **3:11-12** The destruction of the sinner is forever, and he will not be remembered when God visits the righteous. This is the share of sinners forever, but those who fear the Lord *shall rise up to eternal life*, and their life shall be in the Lord’s light, *and it shall never end.*

8. *The Dead Sea Scrolls*<sup>80</sup>

- 1) **4Q521** The heavens and the earth will listen to *his Messiah*, and none therein will stray from the commandments of the holy ones. Seekers of the Lord, strengthen yourselves in his service! All you hopeful in your heart, will you not find the Lord in this? For the Lord will consider the pious and call the righteous by name. Over the poor his spirit will hover and will renew the faithful with his power. *And he will glorify the pious on the throne of the eternal kingdom.* He who liberates the captives, restores sight to the blind, straightens the crooked. And for ever I will cleave to the hopeful and in his mercy ... And the fruit will not be delayed for anyone. And the Lord will perform marvelous acts such as have never been, as he said; for he will heal the wounded *and will make the dead live*, he will bring good news to the poor, he will lead ... and enrich the hungry ...

... see all the Lord has made: the earth and all that is in it, the seas and all they contain ... those who do what is good before the Lord ... like these, the accursed. *And they shall be for death ... he who gives life to the dead of his people.* We shall give thanks and announce to you ... of the Lord ...

- 2) **1QH 19:10-14** For the sake of thy glory thou hast purified man of sin that he may be made holy for thee, with no abominable uncleanness and no guilty wickedness; *that he may be one with the children of thy truth and partake of the lot of thy holy ones; that bodies gnawed by worms may be raised from the dust to the counsel of thy truth, and that the perverse spirit may be lifted to the understanding which comes from thee; that he may stand before thee with the everlasting host and with thy spirits of holiness, to be renewed together with all the living and to rejoice together with them that know.*

- 3) **1Q Hodayot 14-15:** You [protect] the ones who serve you loyally, [so that] their posterity is before you all the days. *You have raised an [eternal] name, [forgiving] offence, casting away all their iniquities, giving them as a legacy all the glory of Adam [and]*

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<sup>80</sup> The best translation of the Scrolls in English is: Florentino Garcia Martinez and Eibert J. C. Tigchelaar, 2 vols. *The Dead Sea Scrolls Study Edition (Translations)* (Leiden; New York: Brill, 1997-1998).

*abundance of days.*

- 4) **1 QS 22-23:** “The time appointed for the judgment decided. Then God will refine, with his truth, all man’s deeds, and will purify for himself the structure of man, *ripping out all spirit of injustice from the innermost part of his flesh, and cleansing him with the spirit of holiness from every wicked deeds.* He will sprinkle over him the *spirit of truth like lustral water* (in order to cleanse him) *from all the abhorrences of deceit and (from) the defilement of the unclean spirit,* in order to instruct the upright ones with knowledge of the Most High, and to make understand the wisdom of the sons of heaven to those of perfect behaviour. For those God has chosen for an everlasting covenant and ***to them shall belong all the glory of Adam.*** There will be no more injustice and all the deeds of trickery will be a dishonor.
  
- 5) **1 QWar Scroll [1Q33] 5-8:** Not [do they know that from the God of] Israel everything is and will be [...] in all that will happen eternally. Today is his appointed time to humiliate and abase the prince of the dominion of evil. He sends everlasting aid to the lot of his [co]venant by the power of the majestic angel for *the sway of Michael in everlasting light,* to illuminate with joy the covenant of Israel, peace and blessing to God’s lot, to exalt the sway of *Michael above all the gods,* and *the dominion of Israel over all flesh.* Justice will rejoice in the heights and *all the sons of his truth will have enjoyment in everlasting knowledge.*

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PASSAGE #7  
DEATH AND RESURRECTION IN ST. PAUL (I/II)

GENESIS 3 – RE-INTERPRETED IN THE LIGHT OF  
THE DEATH & RESURRECTION OF CHRIST

1. **Death from Adam, Life from Christ.** As it concerns *Gen. 3*, the classic biblical passage on Original Sin in the NT is **Rom 5:12-21**:
  - 1) Therefore as sin came into the world through one man and death through sin, and so *death spread to all men because all men sinned*— sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type [*tupos*] of the one who was to come. But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. And the free gift is not like the effect of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, *because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.* Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men. *For as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous.* Law came in, to increase the trespass; but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord.
2. **“Original Sin” Defined.** The “fully developed” doctrine of Original Sin, developed over time, is summarized in the *Catechism* (#402-05):
  - 1) **CCC 402** All men are implicated in Adam’s sin, as St. Paul affirms: “*By one man’s disobedience many [that is, all men] were made sinners*”: “*sin came into the world through one man and death through sin, and so death spread to all men because all men sinned...*”<sup>81</sup> (*Rom. 5:12-19*). The Apostle contrasts the universality of sin and death [*universalitati peccati et mortis*] with the universality of salvation in Christ. “*Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men*” (*Rom. 5:18*).
  - 2) **CCC 403** Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination toward evil and death cannot be understood apart from their connection with Adam’s sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the “death of the soul” [Trent, Session 5a, *Decretum de peccato originali*, canon 2]. Because of this certainty of faith, the Church baptizes for the remission of sins [*in remissionem peccatorum*] even tiny infants who have not committed personal sin.

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<sup>81</sup> Key terms are indicated from the official Latin: *Catechismus Catholicae Ecclesiae* (Vatican City: Libreria Editrice Vaticana, 1997).

- 3) **CCC 404** How did the sin of Adam *become the sin of all his descendants?* The whole human race is in Adam “*as one body of one man*” [St. Thomas, *Quaestiones disputatae de malo*, 4, 1]. *By this unity of the human race all men are implicated in Adam’s sin, as all are implicated in Christ’s justice.* Still, the transmission of original sin [*peccati originalis*] is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a *personal sin* [*peccatum personale*] but this sin affected *the human nature* that they would then transmit *in a fallen state* [*in statu lapsu*]. It is a sin which will be transmitted by propagation to all mankind [*toti humanitati*], that is, by the transmission of a human nature deprived of original holiness and justice.
- 4) **CCC 405** Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam’s descendants. *It is a deprivation of original holiness and justice* [*originalium sanctitatis et iustitiae*], but human nature has not been totally corrupted: it is wounded [*vulnerata*] in the natural powers proper to it; subject to ignorance, suffering, and the dominion of death; and inclined to sin—an inclination to evil that is called “concupiscence” [*concupiscentia*]. Baptism, by imparting the life of Christ’s grace, erases original sin and turns a man back toward God [*convertit*], but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle [*vocant spiritualem*].
- 5) **St. Irenaeus: Christ’s Recapitulation of Adam.** Already in the early Church though, St. Irenaeus develops the victory of Christ over Satan, who, by man’s misuse of freedom, introduced sin and death to all humanity:
- 6) **St. Irenaeus, *Against Heresies*, V.XXI.1** “[Christ] has therefore, in His work of *recapitulation (anakepalaiosis)*, *summed up all things*, both waging war against our enemy, and crushing him who had at the beginning *led us away captives in Adam*, and trampled upon his head, as thou canst perceive in *Genesis* that *God said to the serpent*,  
*“I will put enmity between you and the woman,*  
*and between your seed and her seed;*  
*he shall bruise your head,*  
*and you shall bruise his heel”* (Gen. 3:15).

For from that time, He who should be born of a woman, *from the Virgin, after the likeness of Adam*, was preached as *keeping watch for the head of the serpent*. This is the seed of which the apostle says in [ ] *Galatians*, “*till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary*” (Gal. 3:19). This fact is exhibited in a still clearer light in the same epistle: “*But when the time had fully come, God sent forth his Son, born of woman*” (Gal. 4:4). *For indeed the enemy would not have been fairly vanquished, unless it had been a man born of a woman who conquered him.”*

i) Irenaeus explains how Christ, by His death, rescued man –

- (1) ***Against Heresies*, V.XXI.1-2** “For it was by means of a woman that he got the advantage over man at first, setting himself up as man’s opponent. Therefore does the Lord profess Himself to be the Son of man, comprising in Himself *that original man out of whom the woman was fashioned (ex quo ea quae secundum mulierem est plasmatio facta est)*, in order that, *as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm of victory against us, so again by a*

*man we may receive the palm against death.*

Now the Lord would not have *recapitulated in Himself* that ancient and primary enmity against the serpent, *fulfilling the promise of the Creator, and performing His command, if He had come from another Father*. But as He is one and the same, who formed us at the beginning, and sent His Son at the end, the Lord did perform His command, being made of a woman, *by both destroying our adversary, and perfecting man after the image and likeness of God*.

And for this reason He did not draw the means of confounding him from any other source than from the words of the law, and made use of the Father’s commandment as a help towards the destruction and confusion of the apostate angel ... And thus, vanquishing him for the third time [in the Temptation in the Desert], He spurned him from Him finally as being conquered out of the law; and there was done away with *that infringement of God’s commandment which had occurred in Adam, by means of the precept of the law, which the Son of man observed, who did not transgress the commandment of God*”

- ii) Finally, he explains how Christ’s obedience *reversed Adam’s disobedience*. On the Cross, Christ rescued man “*from the grasp of his possessor*”:
  - (1) ***Against Heresies, V.XXI.3*** “For as in the beginning [the apostate angel] enticed man to transgress his Maker’s law, and thereby got him into his power; yet his power consists in transgression and apostasy, and with these he bound man [to himself]; so again, on the other hand, it was necessary that through man himself he should, when conquered, be bound with the same chains with which he had bound man, in order that man, being set free, might return to his Lord, leaving to [Satan] those bonds by which he himself had been fettered, that is, sin ...

After [the Man had done this], the Word bound him securely as a fugitive from Himself, and made spoil of his goods,—namely, those men whom he held in bondage, and whom he unjustly used for his own purposes. *And justly indeed is he led captive, who had led men unjustly into bondage; while man, who had been led captive in times past, was rescued from the grasp of his possessor, according to the tender mercy of God the Father, who had compassion on His own handiwork, and gave to it salvation, restoring it by means of the Word—that is, by Christ—in order that men might learn by actual proof that he receives incorruptibility not of himself, but by the free gift of God.*”

### 3. St. Augustine: Breaking New Ground on Eden

- 1) Beginning with St. Paul, Christian interpretation re-interpreted *Gen. 3* in the light of Christ, the New Adam. Yet what happened next was remarkable:
- 2) St. Augustine’s interpretation of *Gen. 3* was nothing less than a sea change in the interpretative history of the text! We’ll explain how –and why. But before do, it’ll be helpful to first recall the early Jewish interpretations of *Gen. 3* discussed in a previous lesson:
  - i) In early Judaism, the meaning of *Gen. 3* was not cut and dried:
    - (1) *Who was to blame? Would they have died anyway?*
    - (2) Some Jews, such as Josephus and Philo, seem to suggest that Adam and Eve would have died *regardless*, and only expedited their demise through a lack of

- virtue: they sped up the process through their disobedience.
- ii) Still, while there was no true consensus about the text, one thing was clear: *this was not a “definitive” text about the loss of immortal life in the human soul. That idea is notably absent in early Judaism.*
  - iii) This should hardly come as a surprise: Judaism did not yet have a fleshed out belief about life after death – or the immortality of the soul. Such as it was, it is hard to imagine how Second Temple Judaism could have seen the text as a “loss of divine life” in the soul of Adam (& Eve) – let alone the whole of humanity!
  - iv) So, what *did* it mean? A number of texts from the Second Temple period read *Gen. 3* an exhortation *to keep temporal abstinence and practice self-restraint in cultic matters.*
  - v) Among such Jews, *Gen. 3* was worked out – *as an allegory about Temple purity* – and the need to maintain disciplines pertaining to cultic expectations, especially as it concerned sexual abstinence.
  - vi) This is the approach that pervades texts such as *The Life of Adam and Eve* and *The Book of Jubilees*, both influential re-presentations of *Genesis*, originating in the second to first century B.C.
  - vii) For such texts, Eden was the image of the “pure Temple,” and (pre-lapsarian) Adam its primordial priest. By inferring that the union of Adam and Eve took place *outside of Eden, the Garden represented a Temple that demanded absolute sanctity; a priest who did not abstain from the conjugal acts for the prescribed period of days before Temple service brought impurity into the Temple.*
- 3) The implication: Adam and Eve *choose to refrain* from consummating their marriage in the Garden, out of reverence for the Tree of Life and God’s own sanctity in the Garden. In the same way, Jewish priests were to choose to refrain practice “temporal abstinence” prior to entering the Temple for priestly duty, out of reverence for *the sanctity of the Temple.*
  - 4) Only later, beginning with St. Paul, were such approaches to *Gen. 2-3* radically re-worked in light of Christ! Now, *Gen. 3* was taken up in Christ – and re-told in light of Good Friday and Easter Sunday. Beginning with Paul, *Gen. 3* was the story of the universal Fall of Man – and *the victory of the New Adam* (see *Rom. 5:12-19*).
  - 5) **The soil of Eden was now the ground to proclaim the grace of Christ, and the justification that the death of the New Adam brings to all men.**
  - 6) Despite the radically new Christian understanding of the text, one crucial idea from Judaism *did* manage to hold itself over, at least from St. Paul to the time of Augustine. In a word, the hold-over idea which lingered was the “personal choice” of Adam and Eve. As Gary Anderson writes, “*Christian writers put an emphasis on the power of free choice. We can both know the good and do it.*”<sup>82</sup>
4. Put another way, in the period from Paul to Augustine, the dominant interpretation of *Genesis 3* was a kind of “*pull yourself up by your boots*” Christian optimism. And it was very dangerous – in that it precipitated *Pelagianism* – the idea that man can merit salvation by his own doing, by making good choices, by choosing virtue. Such ideas were conveyed in a myriad of stories of saints and martyrs. These men and women *had freely chosen to*

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<sup>82</sup> Anderson, *The Genesis of Perfection*, 64.

*renounce all personal gain in order to advance the Kingdom of God.*<sup>83</sup> As Anderson summarizes,

- “The most powerful symbol of free will was *a life lived in perfect chastity. It showed that even the most powerful human urges could be overcome by sheer force of choice.*”<sup>84</sup>

5. However, in the fifth century, Pelagius forced the issue: “Pelagius went even further. For him, the sin of Adam was not some *indelible stain, never to be removed from our mortal garments ... Like other bad habits, what Adam learned could be unlearned.*”<sup>85</sup>
6. As such, Pelagianism imposed “*the terrifying weight of complete freedom on the individual: he [alone] was responsible for his every action.*”<sup>86</sup> This would not do for Augustine:

- 1) **St. Augustine, *City of God XIII.13*** “As soon as our first parents had disobeyed God’s commandment, *they were immediately deprived of divine grace* and were ashamed of their nakedness. They covered themselves with fig leaves, which perhaps were the first thing noticed by the troubled pair. The parts covered remained unchanged except that previously they occasioned no shame. *They felt for the first time a movement of disobedience in their flesh, as though the punishment were meant to fit the crime of their own disobedience to God. The fact is that the soul, which had taken perverse delight in its own liberty and disdained the service of God, was now deprived of its original mastery over the body.*

Because it had deliberately deserted the Lord who was over it, it no longer bent to its will the servant below it, being unable to hold the flesh completely in subjection as would always have been the case, if only the soul had remained subject to God. *From this moment on, then, the flesh began to lust against the spirit. With this rebellion we are born, just as we are doomed to die and because of the first sin to bear, in our members and vitiated nature, either the battle with or defeat by the flesh.*”

7. Because Augustine held that our wills were corrupt from birth, he could argue for a greater tolerance for those who failed. This did not lower moral standards – sin was still sin in his view.”<sup>87</sup> The *Catechism* explains how, beyond the NT, the Church’s teaching on

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<sup>83</sup> Anderson, *The Genesis of Perfection*, 64.

<sup>84</sup> Anderson, *The Genesis of Perfection*, 64. An excellent example of such praise for a life of perfect chastity over marriage is found in St. Gregory of Nyssa: “We should wean ourselves from this life in the flesh, which has an inevitable follower, death; and that we should search for a manner of life which does not bring death in its train ... *Now the life of virginity is such a life.* Just as, in the age of Mary the mother of God, he who had reigned from Adam to her time found, when he came to her *and dashed his forces against the fruit of her virginity as against a rock, that he was shattered to pieces upon her, so in every soul which passes through this life in the flesh under the protection of virginity, the strength of death is in a manner broken and annulled, for he does not find the places upon which he may fix his sting.* If you do not throw into the fire wood, or straw, or grass, or something that it can consume, it has not the force to last by itself; *so the power of death cannot go on working, if marriage does not supply it with material and prepare victims for this executioner ...* For our Lord has announced that *the life after our resurrection shall be as that of the angels.* Now the peculiarity of the angelic nature is that they are strangers to marriage; therefore the blessing of this promise has been already received by him *who has not only mingled his own glory with the halo of the Saints, but also by the stainlessness of his life has so imitated the purity of these incorporeal beings. If virginity then can win us favors such as these, what words are fit to express the admiration of so great a grace? What other gift of the soul can be found so great and precious as not to suffer by comparison with this perfection?*” (*On Virginity*, XIII.)

<sup>85</sup> Anderson, *The Genesis of Perfection*, 66.

<sup>86</sup> Peter Brown, *Augustine of Hippo: A Biography* (London, Faber, 1967), pp. 342.

<sup>87</sup> Anderson, *The Genesis of Perfection*, 66.

Original Sin was “articulated more precisely” by St. Augustine (and later still, at the Councils of Orange and Trent):

- **CCC 406** The Church’s teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine’s reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. Pelagius held that man could, by the natural power of free will and without the necessary help of God’s grace, lead a morally good life; he thus reduced the influence of Adam’s fault to bad example. The first Protestant reformers, on the contrary, taught that original sin has radically perverted man and destroyed his freedom; they identified the sin inherited by each man with the tendency to evil (*concupiscentia*), which would be insurmountable. The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529 A.D.) and at the Council of Trent (1546).
8. Anderson asks: “**What is the bearing of this Pauline theology on our understanding of Adam?** Augustine broke dramatic ground when he defined the chief effect of the Fall as *the fracture of the human will*. *In one fell swoop, the value put on Adam and Eve’s angelic bodies and the holiness of Eden were diminished considerably. Eden was not a sanctuary.*”<sup>88</sup>
- “The implications of this interpretative move were enormous. [Prior to Augustine,] The *sanctity* of Eden had been the principle objection to sexual intercourse in paradise. Because of his focus on the *will* of Adam and Eve, Augustine *passed over the theme of sanctity in silence. The objection to sex in Eden disappeared*. Augustine knew the revolutionary consequences of his position: *Adam and Eve were not chaste in Eden by design but by accident*. They sinned too quickly; they had no time to consummate their marriage. God *appointed the marriage bed for Eden*, but Adam and Eve were late for their wedding. *The angels were left holding the flowers. Augustine’s suggestion that marriage had been arranged for Eden was shocking and without parallel in the Christian world.*”<sup>89</sup>
9. Augustine’s interpretation had powerful implications in the “push back” against Pelagius about the goodness of marriage in general, and the sexual act in particular:
- 1) “No matter how long and hard one may argue for the freedom of the will, it is impossible to deny the power of sexual desire. *This was Augustine’s strongest argument against Pelagius.*”<sup>90</sup>
10. Augustine’s ground-breaking interpretation of *Gen. 3* had profound implications. It not only decisively won the day over Pelagianism, it corrected oversights of well-meaning Christian interpreters, who did not agree with Pelagius – but whose ideas left the door open for such ideas:
- 1) **Rom. 7:16-18** “Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. <sup>18</sup> For I know that nothing good dwells within me, that is, in my flesh. *I can will what is right, but I cannot do it.*”
11. As the *Catechism* would later work out, Original Sin is:

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<sup>88</sup> Anderson, *The Genesis of Perfection*, 66-67.

<sup>89</sup> Anderson, *The Genesis of Perfection*, 67.

<sup>90</sup> Anderson, *The Genesis of Perfection*, 68.



- 1) *“A deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it; subject to ignorance, suffering, and the dominion of death; and inclined to sin—an inclination to evil that is called ‘concupiscence’”* (CCC 405).
12. But thanks be to God, by virtue of Christ, the New Adam, the Sacrament of Baptism imparts:
  - 1) *“The life of Christ’s grace, erases original sin and turns a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle an inclination to evil that is called ‘concupiscence’.* Baptism, by imparting the life of Christ’s grace, erases original sin and turns a man back toward God but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle” (ibid).
13. These developments would have profound implications on: the nature of concupiscence, the goodness of marriage (and sexuality); the humility required for those entering into vocations, and much more.
14. ***O happy fault: A final remark:*** In the centuries between Augustine and Trent, St. Thomas wrote about the mystery and beauty of it all:
  - **St. Thomas Aquinas, *Summa Theologiae* III, 1, 3, ad 3:** There is no reason why human nature should not have been raised to something greater after sin. For God allows evils to happen in order to bring a greater good therefrom; hence it is written (Rom. 5:20): *Where sin abounded, grace did more abound.* Hence, too, in the blessing of the Paschal candle, we say: *O happy fault, that merited such and so great a Redeemer!*

PASSAGE #8  
DEATH AND RESURRECTION IN ST. PAUL (II/II)  
CRUCIAL TEXTS CONCERNING THE DEATH & RESURRECTION OF CHRIST

“... but we preach Christ crucified ...”

Apostle Paul, *I Cor.* 1:23

1. *The Core Kerygma: The Death and Resurrection of Jesus*

1) *I Cor.* 15:3-5

For I delivered to you as of first importance what I also received,  
that *Christ died for our sins in accordance with the scriptures,*  
that he was buried,  
that *he was raised on the third day in accordance with the scriptures,*  
and that he appeared to Cephas, then to the twelve.<sup>91</sup>

2) *I Cor.* 15:13-14 But if there is no resurrection of the dead, then *Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain.*

3) *Heb.* 13:20-21 Now may the God of peace *who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant,* equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; *to whom be glory forever and ever. Amen.*

2. *Christ Crucified*

1) *I Cor.* 1:18 For *the word of the cross* is folly to those who are perishing, but to us who are being saved it is *the power of God.*

2) *I Cor.* 1:22-25 For Jews demand signs and Greeks seek wisdom, *but we preach Christ crucified,* a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

3) *Gal.* 2:19-21 For I through the law died to the law, that I might live to God. *I have been crucified with Christ; it is no longer I who live, but Christ who lives in me;* and the life I now live in the flesh I live by faith in the Son of God, who loved me and *gave himself for me.* I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose.

4) *Gal.* 6:14-16 But far be it from me to glory except in *the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.*”

5) *Col.* 2:13-15 And you, who were dead in trespasses ... *God made alive together with*

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<sup>91</sup> “In the view of most exegetes, the original confession ends with verse 5, that is, with the appearance to Cephas and the Twelve. From further traditions, Paul added James, the group of over five hundred brethren, and “all” the Apostles—here he is evidently applying an understanding of “apostles” that extends beyond the circle of the Twelve. James is important because with him, Jesus’ family, who had previously been decidedly ambivalent (cf. Mk 3:20–21, 31–35; Jn 7:5), enter the circle of believers and also because James is the one who assumed the leadership of the Mother Church in the Holy City after Peter’s flight from Jerusalem.” (Ratzinger, *Jesus of Nazareth: Part Two*, 251.)

*him, having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in him.*

### 3. *Dead to Sin, Alive in Christ*

- 1) **Rom. 6:4-5** We were *buried therefore with him by baptism into death*, so that as *Christ was raised from the dead by the glory of the Father*, we too might walk in newness of life. For if we have been *united with him in a death like his, we shall certainly be united with him in a resurrection like his.*
  - i) **CCC 1003** United with Christ by Baptism, believers already truly participate in the heavenly life of the risen Christ, but this life remains “*hidden with Christ in God*” (Col. 3:3). The Father has already “*raised us up with him, and made us sit with him in the heavenly places in Christ Jesus*” (Eph. 2:6). Nourished with his body in the Eucharist, we already belong to the Body of Christ. When we rise on the last day we “*also will appear with him in glory*” (Col. 3:4).
  - ii) **CCC 1227** According to the Apostle Paul, *the believer enters through Baptism into communion with Christ’s death*, is buried with him, and rises with him ... The baptized have “*put on Christ*” (Gal. 3:27). Through the Holy Spirit, *Baptism is a bath that purifies, justifies, and sanctifies* (I Cor. 6:11).
  - iii) **CCC 1010** *Because of Christ, Christian death has a positive meaning: “For to me to live is Christ, and to die is gain” (Phil. 1:21). “The saying is sure: if we have died with him, we will also live with him” (II Tim. 2:11).* What is essentially new about Christian death is this: *through Baptism, the Christian has already “died with Christ” sacramentally, in order to live a new life; and if we die in Christ’s grace, physical death completes this “dying with Christ” and so completes our incorporation into him in his redeeming act.*
- 2) **Eph. 2:13-17** But now in Christ Jesus you who once were far off have been brought near in *the blood of Christ*. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself *one new man in place of the two*, so making peace, *and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.*
  - i) **St. Ignatius of Antioch:** It is better for me to die in Christ Jesus than to reign over the ends of the earth. *Him it is I seek—who died for us. Him it is I desire—who rose for us.* I am on the point of giving birth.... Let me receive pure light; when I shall have arrived there, *then shall I be a man* (Epistle to the Romans, 6, 1-2).
- 3) **Rom. 2:6-7** For he will render to every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give *eternal life* [αἰωνίος ζόη]; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury.
- 4) **Rom. 6:20-23** When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? *The end of those things is death* [thanatos]. But now that you have been set free from sin and have become slaves of God, *the return you get is sanctification and its end, eternal life* [αἰωνίος ζόη]. For the wages of sin is death, but the free gift of God is *eternal life* [αἰωνίος ζόη] in Christ Jesus our Lord.

- 5) **Phil. 1:19-23** *Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.*

#### 4. *The Sacrificial Death of Christ*

- 1) **I Cor. 5:6-8** Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, *our paschal lamb* [hémon to pascha] has been sacrificed. Let us, *therefore, celebrate the festival*, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
- 2) **I Cor. 10:16-16** The cup of blessing which we *bless*, is it not a *participation* [koinónia] in the blood of Christ? The bread which we break, is it not a *participation* [koinónia] in the body [sóna] of Christ? Because there is *one bread*, we who are many are *one body*, for we all *partake of the one bread*.
- 3) **Rom. 5:9-11** Much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by *the death of his Son*, much more, now that we are reconciled, shall we be saved by his life. only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.
- 4) **Rom. 5:22-25** “For there is no distinction; since *all have sinned and fall short of the glory of God*, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation [hilisterion] by his blood, to be received by faith.
- 5) **Phil. 2:5-11** Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied [ekenosen] himself, taking *the form of a servant, being born in the likeness of men*. And being found in human form he humbled himself and became obedient [hupoko] unto death, *even death on a cross*. Therefore God has *highly exalted* [hyperypsosen] him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, *in heaven and on earth and under the earth*, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.
- 6) **Eph. 5:2, 25** And walk in love, as Christ loved us and *gave himself up* [hupér heautón paradóken] for us, a fragrant offering and sacrifice to God ... Husbands, love your wives, *as Christ loved the church and gave himself up* [hupér heautón paradóken] for her.
- i) **CCC 994** But there is more. Jesus links faith in the Resurrection to his own person: “*I am the Resurrection and the life*” (John 11:25). It is Jesus himself who on the last day will raise up *those who have believed in him, who have eaten his body and drunk his blood*.

#### 5. *The Resurrection of the Body*

- 1) **I Cor. 15:20-23, 26, 32** [when are the dead raised?]: *But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep*. For as by a man came death, by a man has come also the resurrection of the dead. *For as in Adam all die, so*

*also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. ... The last enemy to be destroyed is death. If the dead are not raised, “Let us eat and drink, for tomorrow we die.”*

- i) **CCC 1001** *When?* Definitely “*at the last day,*” “at the end of the world” (*John* 6:39–40, 44, 54; 11:24). Indeed, the resurrection of the dead is closely associated with Christ’s Parousia: For the Lord himself will descend from heaven, with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. And the dead in Christ will rise first” (*I Thess.* 4:16).
  - ii) **CCC 1038** The resurrection of all the dead, “*of both the just and the unjust*” (*Acts* 24:15), will precede the Last Judgment. This will be “*the hour when all who are in the tombs will hear [the Son of man’s] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment*” (*John* 5:28–39). Then Christ will come “*in his glory, and all the angels with him ... Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.... And they will go away into eternal punishment, but the righteous into eternal life*” (*Matt.* 25:31, 32, 46).
- 2) **I Cor. 15:36–41** [what kind of body? How?] But some one will ask, “*How are the dead raised? With what kind of body do they come?*” *You foolish man! What you sow does not come to life unless it dies.* And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. *But God gives it a body as he has chosen, and to each kind of seed its own body.*
- i) **CCC 997** *What is “rising”?* In death, the separation of the soul from the body, *the human body decays and the soul goes to meet God,* while awaiting its reunion with its glorified body. God, in his almighty power, will definitely grant *incorruptible life to our bodies* by reuniting them with our souls, through the power of Jesus’ Resurrection.
  - ii) **CCC 1000** *This “how” exceeds our imagination and understanding;* it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ’s transfiguration of our bodies.
  - iii) **St. Irenaeus:** Just as bread that comes from the earth, after God’s blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: *so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection.* (*Against Heresies* IV.18.4–5)
- 3) **I Cor. 15:42–50** [is the resurrection body imperishable?] So is it with the resurrection of the dead. *What is sown is perishable, what is raised is imperishable.* It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual which is first but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

- i) **CCC 1004** In expectation of that day, the believer’s body and soul *already participate in the dignity of belonging to Christ*. This dignity entails the demand that he should treat with respect his own body, *but also the body of every other person, especially the suffering*. “The body [is meant] for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ?... *You are not your own; ... So glorify God in your body*” (I Cor. 6:13-15; 19-20).
- 4) **I Cor. 15:42-55** [is death truly vanquished?] Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. *For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality*. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “*Death is swallowed up in victory.*” “*O death, where is thy victory? O death, where is thy sting?*”
- 5) **Rom. 8:11** If the Spirit of him who *raised Jesus from the dead* dwells in you, he who *raised Christ Jesus from the dead* will give life to *your mortal bodies* also through his Spirit who dwells in you.
- 6) **Phil. 3:10-11** That I may know him and *the power of his resurrection*, and may *share his sufferings*, becoming like him in his death, that if possible I may attain *the resurrection from the dead*.
- 7) **Phil. 3:20-21** “But our commonwealth is in *heaven* [huranos] and from it we await a Savior, the Lord Jesus Christ, *who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself*.
6. **Our Glorious Hope**
- 1) **Rom. 8:18-23** I consider that the sufferings of this present time are not worth comparing with the *glory* [doxa] that is to be *revealed* [apokalupto] to us. For the creation waits with eager longing for *the revealing* [tén apokalypsin] of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its *bondage to decay* and obtain the *glorious liberty* of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption *of our bodies* [tén hémón sómatos].
- 2) **Rom. 8:31-39** What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but *gave him up for us all* [hupér hémón pantón] will he not also give us all things with him? Who shall bring any charge against God’s elect? It is God who justifies; who is to condemn? ***Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?*** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... No, in all these things we are more than conquerors through him who loved us. *For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*
- i) **CCC 989** *We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day. Our resurrection, like his own, will be the work*

*of the Most Holy Trinity.*

- ii) **CCC 1011** In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul’s: “*My desire is to depart and be with Christ*” (Phil. 1:23). *He can transform his own death into an act of obedience and love towards the Father, after the example of Christ.*
- iii) **Tertullian:** The resurrection of the dead is the Christian’s trust. *By it we are believers.” (On the Resurrection of the Flesh, 1.1)*

## 7. *Those who have ‘fallen asleep’*

- 1) **I Thess. 4:13-18 5-11** But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For *since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.* For this we declare to you by the word of the Lord, *that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep.* For the Lord himself will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. *And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord.* Therefore comfort one another with these words.
  - i) **St. Cyril of Jerusalem, Catech. myst. 5, 9. 10** - Then, we pray [in the anaphora] for the holy fathers and bishops *who have fallen asleep*, and in general *for all who have fallen asleep before us*, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present ... *By offering to God our supplications for those who have fallen asleep, if they have sinned, we ... offer Christ sacrificed for the sins of all*, and so render favorable, for them and for us, the God who loves man.”
- 2) **I Thess. 5:1-11** But as to the times and the seasons, brethren, you have no need to have anything written to you. *For you yourselves know well that the day of the Lord will come like a thief in the night.* When people say, “There is peace and security,” then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape. But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day; we are not of the night or of darkness. *So then let us not sleep, as others do, but let us keep awake and be sober.* For those who sleep, sleep at night, and those who get drunk are drunk at night. But, *since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation.* For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, *who died for us so that whether we wake or sleep we might live with him.* Therefore encourage one another and build one another up, just as you are doing.
  - i) **Wright:** What does Paul mean by ‘resurrection’? In this passage he clearly indicates that those who have already died will, at some future date, be raised from the dead ‘in the same way’ (*houtos*, 4:14). Jesus’ resurrection will be the model for that of his people. Those currently dead will rise up (*anastesontai*, 4:16), and so possess ‘salvation’ rather than being the objects of ‘wrath’ (5:9) ... Whatever other beliefs Paul revised following his conversion, resurrection remained constant. This means that we are bound to see resurrection as *bodily*, not only because of the terminology (there is no evidence that the *anastasis* root

meant anything other than bodily resurrection, either in the paganism that denied it or the Pharisaic Judaism that affirmed it), not only because of the obviously Jewish context, but also because of the narrative logic. Resurrection is something new, something the dead do *not* presently enjoy; it will be life *after* ‘life after death’.<sup>92</sup>

- ii) **St. Simeon of Thessalonica:** “We sing for his departure from this life and separation from us, but also because *there is a communion and a reunion. For even dead, we are not at all separated from one another, because we all run the same course and we will find one another again in the same place.* We shall never be separated, for we live for Christ, and now we are united with Christ as we go toward him ... we shall all be together in Christ” (*De ordine sepulturæ*, 336).

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<sup>92</sup> Wright, *The Resurrection of the Son of God*, 215.



PASSAGE #9  
DEATH AND RESURRECTION IN  
THE GOSPELS & ACTS (I/V)

BACKGROUND TO THE GOSPEL TRADITION

1. INTRODUCTION

1) POPE BENEDICT XVI, “WORD AND EVENT”

All four Gospels tell of the hours that Jesus spent hanging on the Cross and of his death—they agree on the broad outlines of what happened, but there are differences of emphasis in the detail. What is remarkable about these accounts is the multitude of Old Testament allusions and quotations they contain: *word of God* [OT] and event [Cross] are deeply interwoven. The facts are, so to speak, permeated with the word—with meaning; and the converse is also true: *what previously had been merely word—often beyond our capacity to understand—now becomes reality*, its meaning unlocked.<sup>93</sup>

2. JEWISH GROUPS AND THEIR BELIEFS ABOUT RESURRECTION

1) SUMMARY:

- i) Sadducees: *Denied the resurrection of the dead.*
- ii) Pharisees: *Believed in the resurrection of the dead at the close of the age.*
- iii) Essenes: *Believed in the resurrection of the dead at the close of the age – which was imminent.*

2) Jesus and the Sadducees:

- i) **Matt. 22: 23-34** The same day *Sadducees* came to him, *who say that there is no resurrection*; and they asked him a question, saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother must marry the widow, and raise up children for his brother.’ Now there were seven brothers among us; the first married, and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. *In the resurrection, therefore, to which of the seven will she be wife?* For they all had her.”

But Jesus answered them, “*You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.*” And when the crowd heard it, they were astonished at his teaching. But when the Pharisees heard that he had silenced the Sadducees, they came together.

3) Josephus – On Pharisees and Sadducees:

- i) **On Pharisees: Antiq. XVIII.12-15** Now, for the Pharisees ... *They also believe that souls have an immortal vigor in them, and that under the earth there will be*

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<sup>93</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 202.

rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former *shall have power to revive and live again*; on account of which doctrines, they are able greatly to persuade the body of the people; and whatsoever they do about divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities gave great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.

- ii) **On Sadducees: *Antiq. XVIII.12-15*** But the doctrine of the Sadducees is this: *That souls die with the bodies; nor do they regard the observation of anything besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent*; but this doctrine is received but by a few, yet by those still of the greatest dignity; but they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.
- iii) **CCC 993** *The Pharisees and many of the Lord’s contemporaries hoped for the resurrection. Jesus teaches it firmly. To the Sadducees who deny it he answers, “Is not this why you are wrong, that you know neither the scriptures nor the power of God (Mark 12:24; see: John 11:24; Acts 23:6)?” Faith in the resurrection rests on faith in God who “is not God of the dead, but of the living” (Mark 12:27).*

### 3. **EARLY GOSPELS WITHOUT RESURRECTION NARRATIVES?** [MARK AND ‘Q’]

- 1) Is the resurrection narrative of *Mark 16* authentic?

*Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. But when they heard that he was alive and had been seen by her, they would not believe it. After this he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them. Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, “Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.” So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.*

- 2) **What is the *Synoptic Problem* - and does it matter in regard to the Resurrection?**

- i) **Definitions:**

- (1) ‘*Synoptic Problem*’- refers to the shared gospel tradition of *Matt, Mark & Luke* – and various attempts to explain the literary relationship between them.
- (2) Two related terms:

- (a) ‘*Markan priority*’ - refers to the theory that *Mark* (not *Matt* or *Luke*) was the first written Gospel.
  - (b) ‘*Q*’ refers to a hypothetical early written source of Jesus’ sayings, which, along with *Mark*, was crucial in the development of the other gospels.
- ii) **The triple tradition – and Markan priority.** According to numerous modern scholars, *Mark* – not *Matthew* was the earliest written Gospel. This is known as ‘*Markan priority*.’
- (1) Yet, Markan priority alone cannot explain the (alleged) dependency of *Matthew* and *Luke* upon *Mark* – *if* – *Mark* was in fact the earliest Gospel.
  - (2) The so-called ‘*triple tradition*’ in the Synoptic Gospels refers to *pericopae* that occur in *Mt-Mk-Lk*.<sup>94</sup>

**Mark 15:33-37** And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “*Elo-i, Elo-i, lama sabach-thani?*” which means, “*My God, my God, why hast thou forsaken me?*” And some of the bystanders hearing it said, “*Behold, he is calling Elijah.*” And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, “*Wait, let us see whether Elijah will come to take him down.*” And Jesus uttered a loud cry, and breathed his last.

**Matt. 27:45-50** Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, “*Eli, Eli, lama sabach-thani?*” that is, “*My God, my God, why hast thou forsaken me?*” And some of the bystanders hearing it said, “*This man is calling Elijah.*” And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, “*Wait, let us see whether Elijah will come to save him.*” And Jesus cried again with a loud voice and yielded up his spirit.

**Luke 23:44-46** It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, *while the sun’s light failed; and the curtain of the temple was torn in two.* Then Jesus, crying with a loud voice, said, “*Father, into thy hands I commit my spirit!*” And having said this he breathed his last.

- (3) Comments about the above pericopae:
  - (a) Note that all three texts relate the same account – with minor differences. E.g. Both *Mark* and *Matt* include the Aramaic saying (*Luke* does not).
  - (b) Additionally, both *Matt* and *Luke* have one of the ‘*bystanders*’ remarking that He is “calling Elijah” (*Luke* does not).
  - (c) Both *Mark* and *Matt* include narrative about Jesus being given a vinegar soaked sponge – *Matt* adds “at once.”
  - (d) All 3 pericope indicate Jesus cried out in a “loud voice”; *Mark* and *Luke* note that He “*breathed his last.*” (*Matt* has that He “*yielded up His spirit.*”)
  - (e) Of all 3 accounts, *Luke* is the most condensed. He includes *unique* material: “*while the sun’s light failed; and the curtain of the temple was torn in two.*”

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<sup>94</sup> Other examples of triple tradition material include: “*Who is the greatest in the Kingdom*” (*Mark* 9:30-33 // *Matt.* 18:1-5 // *Luke* 9:44-48); “*Let the children come to me*” (*Mark* 10:13-16 // *Matt.* 19:13-15 // *Luke* 18:15-17); “*Blind Bartimaeus*” (*Mark* 10:46-52 // *Matt.* 20:29-34 // *Luke* 18:35-43), etc.

- (f) Despite these distinctions, the 3 texts have quite a remarkable congruity.
- (4) **The double tradition: the basis for ‘Q’.** Such overlap in the Synoptic tradition cannot be explained in light of oral tradition alone. *Here’s why:*
- (a) This is only one of *many* passages in the triple tradition, in which significant overlap is seen. The above pericope is less remarkable than others, in terms of the *quantity* of overlap in the shared tradition.
  - (b) Additionally, the overlaps occur in the Greek mss. In other words, it is not plausible to suggest that the parallels reflect overlapping oral tradition. Clearly some form *literary dependence* is involved.
  - (c) Still, the triple-tradition does *not* account for all of the parallels in the Synoptic Gospels. There are numerous other passages (roughly equal in number to the triple-tradition) that overlap in *Matt-Luke only*.
  - (d) Such non-Markan parallels are known as the ‘*double tradition*.’<sup>95</sup>
- (5) **Questioning Q.**
- (a) Assuming *Markan priority* – *how does one account for the double tradition in Matt and Luke?*
  - (b) In the early 20<sup>th</sup> century, confidence in Markan priority (along with other literary clues in the double tradition) led to the formulation of a new hypothesis - of *another* early written source apart from *Mark*.
  - (c) Synoptic parallels that could not be attributed to Mark as source were ascribed to a hypothetical document known as ‘*Q*’ (*Quelle* = source).
  - (d) It is beyond the scope of this course to deal further with the so-called “Synoptic Problem.”<sup>96</sup> However, some remarks are necessary:
    - (i) No theory has remedied all of the technical issues pertaining to the Synoptic Question.<sup>97</sup>
    - (ii) While there is data that supports an early Q-source, there are a number of weaknesses with the hypothesis. Here are 3:
      1. **No extant text of Q:**
        - a. What we have is a ‘*reconstruction*’ of it (assuming it exists) based upon *Matt-Mk-Luke* (specifically, ‘Q’ is essentially the double tradition material).
        - b. *If* it did exist, there is no way to adjudicate its *actual form*. Theory is one thing – but what *was and was not* a part of the text is another.<sup>98</sup>

<sup>95</sup> Example of double tradition material: “The Beatitudes” (*Matt. 5:3-12 // Luke 6:20-26*); “Jesus heals the Centurion’s Servant” (*Matt. 8:5-13 // Luke 7:-10*); “We have Abraham as our Father” (*Matt. 3:7-10; Luke 3:7-14*), etc.

<sup>96</sup> It is beyond our scope to either endorse or refute the *Two Source Theory* [2ST]. Provided one holds to essential principles of exegesis (inspiration, inerrancy, etc.) a Catholic can, in some sense, adhere to the 2ST. Yet, there are important issues related to Q – that go beyond the question, “Which Gospel came first?” Moreover, the Q-hypothesis has, for good reason, been subject to serious criticism in recent years.

<sup>97</sup> Despite its prominent usage today, the phrase ‘*Synoptic Problem*’ is unnecessary; a more accurate (and helpful) term is suggested: ‘*Synoptic Question*.’

<sup>98</sup> In vogue today are all sorts of “redactions” of Q, notably by John S. Kloppenborg: *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis: Fortress Press, 2000); *The Shape of Q: Signal Essays*

- c. The lack of a text is problematic. Q-theorists argue it did exist, and that it influenced both the development of two gospels (*Matt* and *Luke*); after which it was subsequently *lost*.
- 2. Inconsistent and speculative theory:**
  - a. Q-scholars often diminish the presence of so-called ‘*minor agreements*’ when it comes to the double tradition.
  - b. Key to the hypothesis’ viability is this:
    - i. *Mark* did not see *Q* nor vice versa. (*If they did, all bets are off - who needs Q?*)
    - ii. *Matt* did not “see” *Luke* nor vice versa. [Ironically, the entire Q-hypothesis seeks to explain how both *Matt* and *Luke* saw both Mark and Q, and selectively “used” *Mark* and *Q* ... All while not seeing each other – ever.
- 3. A ‘Passion-less’ Gospel Community?**
  - a. Much of the Q material consists of concise sayings of Jesus. Much of ‘Q’ is comprised of *aphorisms* (*wisdom sayings, etc.*)
  - b. What is most remarkable of all is that there is no Passion Narrative in Q. Nor a Resurrection narrative.<sup>99</sup>
  - c. Supposing Q’s existence (notwithstanding (i) and (ii) above), how can one explain the lack of the two most crucial narratives in the Gospels?
  - d. John Kloppenborg is the most far-reaching. He proposes 2 possibilities:
    - i. *The ‘Q’ community did not know of the Passion / Resurrection narratives.*
    - ii. *The Q’ community did not care about the Passion / Resurrection narratives.*
  - e. Was Jesus a wandering sage, like one of the ancient Cynics?.
  - f. Solution “i” defies all credibility: *are we really to believe that some community knew nothing at all of the 2 most crucial narratives in all of Christianity?* (All the while, getting good reports of His exorcisms, etc?)
  - g. Solution “ii” is even more absurd: in this case, the community knew of the Passion Resurrection, *but chose to ignore it*. This is Kloppenborg’s own suggestion; that the ‘Q’-community was so invested in a Cynic-Jesus that the Passion *was of no use to them*.
  - h. To be clear: not all scholars follow such theories about the ‘Q’ community. Even so, throwing-up-one’s hands and claiming “*I can’t explain [the lack of the Passion]*” creates a deafening silence on the matter.

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on the *Sayings Gospel* (Minneapolis: Augsburg, 1994). Kloppenborg (Verbin) has proposed *three stages of redaction* in the formation of ‘Q’ in: *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis: Fortress Press, 2000).

<sup>99</sup> This is highly problematic; and as a questioner of ‘Q’ I wonder if this can be better accounted for by the *presence of actual Passion and Resurrection materials in Matt-Mk-Lk* – rather than by a *lack thereof in a hypothetical document which no one has ever seen*.

iii) **Putting the ‘Synoptic Question’ in Proper Perspective.**<sup>100</sup>

- (1) **Ratzinger:** *One thing is clear to me: in two hundred years of exegetical work, historical-critical exegesis has already yielded its essential fruit.* If scholarly exegesis is not to exhaust itself in constantly new hypotheses, becoming theologically irrelevant, it must take a methodological step forward and see itself once again as a theological discipline, without abandoning its historical character . . . It must recognize that a properly developed faith-hermeneutic is appropriate to the text and can be combined with a historical hermeneutic, *aware of its limits*, so as to form a methodological whole.<sup>101</sup>
- (2) **Wright:** It is always possible, of course, for scholars carefully to extract a theme from what is already a hypothetical source (i.e. ‘Q’), and to announce that they have thereby recovered an earlier version in which this theme was not known. *There are, however, strong reasons in the history of early Christianity for doubting such a hypothesis in this case.*

The enormous pressure in some parts of the New Testament studies guild, particularly in North America, to come up with versions of early Christianity which know little and care less about the death and resurrection of Jesus, in order (dare one say) to legitimate similar movements today, or indeed to discredit movements which emphasize these things, should make us wary of hypotheses according to which an early version of ‘Q’ provides evidence for that kind of movement.<sup>102</sup> It remains the case, of course, that ‘Q’ *has no resurrection narrative*, though if the document existed and was intended as a collection of Jesus’ sayings there is no reason why it should have done.

- 3) **Ratzinger:** The ending of Mark poses a particular problem. According to authoritative manuscripts, the Gospel comes to a close with 16:8—“*and they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.*” The authentic text of the Gospel as it has come down to us ends with the fear and trembling of the women. Previously the text had spoken of the discovery of the empty tomb by the women who came to anoint the body and of the appearance of angels who announced Jesus’ Resurrection to them and urged them to tell the disciples, “*and Peter*”, that Jesus would go before them to Galilee as he had promised. *It is impossible that the Gospel would have ended with the words that follow concerning the women’s silence: it takes for granted that the news of their encounter was passed on.* And it must obviously have known of the appearance to Peter and the Twelve, described in the essentially older account of the First Letter to the

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<sup>100</sup> The comments by Ratzinger and Wright are offered as a positive corrective to such hypothetical constructions. For detailed analysis and critique of ‘Q’ see especially: Mark Goodacre, *The Synoptic Problem: A Way through the Maze* (London and New York: T&T Clark, 2001). Along the same lines, Goodacre has assembled a remarkable web-based resource, *The New Testament Gateway* (<http://NTGateway.com>). Additionally, see: David Catchpole, *The Quest for Q* (Edinburgh: T&T Clark, 1993).

<sup>101</sup> Ratzinger, *Jesus of Nazareth: Part Two*, xiv–xv.

<sup>102</sup> Wright, *The Resurrection of the Son of God*, 433. “In fact, it is logically possible, even if unlikely, that ‘Q’ did have a resurrection narrative which corresponds to what we now have in either Mt. or Lk., and that the other evangelist had access to another source which he preferred. We should never forget that ‘Q’ is simply a construct, and that as soon as we allow for one evangelist modifying it or preferring his own material we have opened a very wide door to all kinds of other possibilities.”

Corinthians. *For what reason our text breaks off at this point, we do not know.* In the second century, a concluding summary was added, bringing together the most important Resurrection traditions and the mission of the disciples to proclaim the Gospel to the whole world (*Mk 16:9–20*). *Whatever the facts of the case, even the short ending of Mark presupposes the discovery of the empty tomb by the women, the message of the Resurrection, and knowledge of the appearances to Peter and to the Twelve. Its enigmatic interruption we must leave unexplained.*<sup>103</sup>

#### 4. THE IMPORTANCE OF EYE-WITNESS TESTIMONY

- 1) ***Dei Verbum 18*** “The Church has always and everywhere held and continues to hold that the four Gospels are of apostolic origin. For what the Apostles preached in fulfillment of the commission of Christ, afterwards they themselves and apostolic men, under the inspiration of the divine Spirit, handed on to us in writing: the foundation of faith, namely, the fourfold Gospel, according to Matthew, Mark, Luke and John.”
- 2) ***DV 19*** “Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day He was taken up into heaven (see Acts 1:1). Indeed, after the Ascension of the Lord the Apostles handed on to their hearers what He had said and done. This they did with that clearer understanding which they enjoyed after they had been instructed by the glorious events of Christ's life and taught by the light of the Spirit of truth.
- 3) ***Verbum Domini 55***: “The historical fact is a constitutive dimension of the Christian faith. *The history of salvation is not mythology, but a true history*, and it should thus be studied with the methods of serious historical research.”
- 4) ***Irenaeus: Against Heresies 3.1.1*** “After our Lord rose from the dead, [the apostles] were invested with power from on high when the Holy Spirit came down, were filled from all [His gifts], and had perfect knowledge; they departed to the ends of the earth, preaching the glad tidings of the good things [sent] from God to us, and proclaiming the peace of heaven to men, who indeed do all equally and individually possess the Gospel of God. Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome, and laying the foundations of the Church (ca. 55-60 A.D.). After their departure (ca. 62-66 A.D.), **Mark**, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. *Afterwards, John, the disciple of the Lord, who also had leaned upon His breast* [the “Beloved Disciple”], *did himself publish a Gospel during his residence at Ephesus in Asia.*”

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<sup>103</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 261-62.

PASSAGE #10  
DEATH AND RESURRECTION IN  
THE GOSPELS & ACTS (III/V)

(EXCLUDING THE PASSION AND RESURRECTION NARRATIVES)

1. PARABLES AND TEACHINGS ON DEATH / RESURRECTION IN THE SYNOPTIC TRADITION

1) Parable of the Vineyard (*Matt. 21:33-42 // Luke 20:9-18 // Mark 12:1-11*)

(*Luke 20:9-18*) And he began to tell the people this parable: "A man planted a vineyard, and let it out to tenants, and went into another country for a long while. When the time came, he sent a servant to the tenants, that they should give him some of the fruit of the vineyard; but the tenants beat him, and sent him away empty-handed. And he sent another servant; him also they beat and treated shamefully, and sent him away empty-handed. And he sent yet a third; this one they wounded and cast out. Then the owner of the vineyard said, *'What shall I do? I will send my beloved son; it may be they will respect him.'* But when the tenants saw him, they said to themselves, *'This is the heir; let us kill him, that the inheritance may be ours.'* And they cast him out of the vineyard and killed him. What then will the owner of the vineyard do to them? *He will come and destroy those tenants, and give the vineyard to others.*" When they heard this, they said, "God forbid!" But he looked at them and said, "What then is this that is written:

*'The very stone which the builders rejected*

*has become the head of the corner'?* [*Psa. 118:22; see: Isa. 5:1-7*]

Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him."

2. The Rich Man and Lazarus (*Luke 16:19-31*)

1) "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. *The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom.* And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear



them.’ And he said, ‘No, father Abraham; but if some one goes to them from the dead, they will repent.’ *He said to him, ‘If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.’*”

- 2) **Ratzinger, *Introduction to Christianity*** – “This brings us back to our starting point, the article of the Creed that speaks of *the descent into hell*. This article thus asserts that *Christ strode through the gate of our final loneliness, that in his Passion he went down into the abyss of our abandonment. Where no voice can reach us any longer, there is he. Hell is thereby overcome, or, to be more accurate, death, which was previously hell, is hell no longer*. Neither is the same any longer because there is life in the midst of death, because *love dwells in it*. Now only deliberate self-enclosure is hell or, as the Bible calls it, the second death (*Rev. 20:14*, for example). But death is no longer the path into *icy solitude*; the gates of *Sheol* have been opened. From this angle, I think, one can understand the images—which at first sight look so mythological—of the Fathers, who speak of fetching up the dead, of the opening of the gates. The apparently mythical passage in St. Matthew’s Gospel becomes comprehensible, too, the passage that says that at the death of Jesus tombs opened and the bodies of the saints were raised (*Matt. 27:52*). *The door of death stands open since life—love—has dwelt in death.*”<sup>104</sup>
- 3) CCC 631 Jesus “descended into the lower parts of the earth. He who descended is he who also ascended far above all the heavens.” The Apostles’ Creed confesses in the same article Christ’s descent into hell and his Resurrection from the dead on the third day, because in his Passover it was precisely out of the depths of death that he made life spring forth:
- Christ, that Morning Star, who came back from the dead,  
and shed his peaceful light on all mankind,  
your Son who lives and reigns for ever and ever. Amen.  
- *Roman Missal*, Easter Vigil 18, *Exsultet*
- 4) CCC 632 The frequent New Testament affirmations that Jesus was “*raised from the dead*” presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection. This was the first meaning given in the apostolic preaching to Christ’s descent into hell: *that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there (I Pet. 3:18-19)*.
- 5) CCC 633 Scripture calls the abode of the dead, to which the dead Christ went down, “hell”—*Sheol* in Hebrew or *Hades* in Greek—because those who are there are deprived of the vision of God.<sup>105</sup> Such is the case for all the dead, whether evil or righteous, while they await the redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into “Abraham’s bosom”:<sup>106</sup> “It is precisely these holy souls, who awaited their Savior in Abraham’s bosom, whom Christ the Lord delivered when he

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<sup>104</sup> Joseph Ratzinger, *Introduction to Christianity (Rev. Ed.)*, trans. J. R. Foster (San Francisco: Ignatius Press, 2004), 301.

<sup>105</sup> See: *Phil* 2:10; *Acts* 2:24; *Rev* 1:18; *Eph* 4:9; *Psa.* 6:6; 88:11–13.

<sup>106</sup> See: *Psa.* 89:49; *I Sam.* 28:19; *Ezek* 32:17–32; *Luke* 16:22–26.

descended into hell.” Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him.

- 6) **CCC 634** “The gospel was preached even to the dead” (*I Pet.* 4:6). *The descent into hell brings the Gospel message of salvation to complete fulfillment.* This is the last phase of Jesus’ messianic mission, a phase which is condensed in time but vast in its real significance: the spread of Christ’s redemptive work to all men of all times and all places, for all who are saved have been made sharers in the redemption.
- 7) **CCC 635** Christ went down into the depths of death so that “the dead will hear the voice of the Son of God, and those who hear will live.” Jesus, “the Author of life,” by dying destroyed “him who has the power of death, that is, the devil, and [delivered] all those who through fear of death were subject to lifelong bondage.” Henceforth *the risen Christ holds “the keys of Death and Hades,”* so that “*at the name of Jesus every knee should bow, in heaven and on earth and under the earth.*”
- 8) **Ancient Homily for Holy Saturday:**

- “*What is happening?* Today there is a great silence over the earth, a great silence, and stillness, a great silence because the King sleeps; the earth was in terror and was still, *because God slept in the flesh and raised up those who were sleeping from the ages. God has died in the flesh, and the underworld has trembled.* Truly he goes to seek out our first parent like a lost sheep; he wishes to visit those who sit in darkness and in the shadow of death. *He goes to free the prisoner Adam and his fellow-prisoner Eve from their pains, he who is God, and Adam's son.*

*The Lord goes in to them holding his victorious weapon, his cross.* When Adam, the first created man, sees him, he strikes his breast in terror and calls out to all: ‘My Lord be with you all.’ And Christ in reply says to Adam: ‘And with your spirit.’ And grasping his hand he raises him up, saying: ‘Awake, O sleeper, and arise from the dead, and Christ shall give you light.

*I am your God, who for your sake became your son, who for you and your descendants now speak and command with authority those in prison: Come forth, and those in darkness: Have light, and those who sleep: Rise.*

*I command you: Awake, sleeper, I have not made you to be held a prisoner in the underworld. Arise from the dead; I am the life of the dead. Arise, O man, work of my hands, arise, you who were fashioned in my image. Rise, let us go hence; for you in me and I in you, together we are one undivided person.*

*For you, I your God became your son; for you, I the Master took on your form; that of slave; for you, I who am above the heavens came on earth and under the earth; for you, man, I became as a man without help, free among the dead; for you, who left a garden, I was handed over to Jews from a garden and crucified in a garden.*

*Look at the spittle on my face, which I received because of you, in order to restore you to that first divine inbreathing at creation. See the blows on my cheeks, which I accepted in order to refashion your distorted form to my own image [CCC #518].*

*See the scourging of my back, which I accepted in order to disperse the load of your sins which was laid upon your back. See my hands nailed to the tree for a good purpose, for you, who stretched out your hand to the tree for an evil one.*

*I slept on the cross and a sword pierced my side, for you, who slept in paradise and brought forth Eve from your side. My side healed the pain of your side; my*

sleep will release you from your sleep in Hades; my sword has checked the sword which was turned against you ...

But arise, let us go hence. *The enemy brought you out of the land of paradise; I will reinstate you, no longer in paradise, but on the throne of heaven. I denied you the tree of life, which was a figure, but now I myself am united to you, I who am life. I posted the cherubim to guard you as they would slaves; now I make the cherubim worship you as they would God.*

The cherubim throne has been prepared, the bearers are ready and waiting, the bridal chamber is in order, the food is provided, the everlasting houses and rooms are in readiness; the treasures of good things have been opened; the kingdom of heaven has been prepared before the ages.”

9) **Holy Saturday Responsoy:**

*Our shepherd, the source of the water of life, has died.  
The sun was darkened when he passed away.  
But now man's captor is made captive.  
This is the day when our Savior broke through the gates of death.  
He has destroyed the barricades of hell,  
overthrown the sovereignty of the devil.  
This is the day when our Savior broke through the gates of death.*

10) **Holy Saturday Prayer:**

*All-powerful and ever-living God, your only Son went down among the dead and rose again in glory. In your goodness raise up your faithful people, buried with him in baptism, to be one with him in the eternal life of heaven, where he lives and reigns with you and the Holy Spirit, one God, forever and ever.*

**3. The Sign of Jonah (Matt. 12:38-42 // Luke 11:29-32)**

1) (Matt. 12:38-41) Then some of the scribes and Pharisees said to him, “Teacher, we wish to see a sign from you.” But he answered them, “*An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth.* The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

i) **Wright:** The first thing to notice here is the explicit resurrection-language used of the men of Nineveh and the queen of the south. Both versions underline Jesus’ saying that they will ‘arise at the judgment’, as will the Israelites of Jesus’ own generation. Their very presence will show that *they are in the right and that Jesus’ contemporaries are in the wrong. This, too, belongs firmly on the spectrum of second-Temple Jewish beliefs, with the exception that those Jews who predicted the future resurrection normally envisaged Israel judging the Gentiles, not vice versa.*<sup>107</sup>

**4. RAISINGS FROM THE DEAD**

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<sup>107</sup> Wright, *The Resurrection of the Son of God*, 432.

1) **Jairus’ Daughter** (*Matt. 9:18-26 // Mark 5:21-24-19; 35-42 // Luke 8:40-42; 49-56*)

- i) (*Mark 5:21-24-19; 35-42*) And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him; and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, and besought him, saying, “*My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.*” And he went with him. And a great crowd followed him and thronged about him. ... While he was still speaking, there came from the ruler’s house some who said, “*Your daughter is dead. Why trouble the Teacher any further?*” But ignoring what they said, Jesus said to the ruler of the synagogue, “*Do not fear, only believe.*” And he allowed no one to follow him except Peter and James and John the brother of James. When they came to the house of the ruler of the synagogue, he saw a tumult, and people weeping and wailing loudly. And when he had entered, he said to them, “*Why do you make a tumult and weep? The child is not dead but sleeping.*” And they laughed at him. But he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. Taking her by the hand he said to her, “*Talitha cumi*”; which means, “*Little girl, I say to you, arise.*” And immediately the girl got up and walked (she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.

2) **Widow’s Son at Nain** (*Luke 7:11-17*)

- i) Soon afterward he went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, *a man who had died was being carried out, the only son of his mother, and she was a widow*; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, “*Do not weep.*” And he came and touched the bier, and the bearers stood still. And he said, “*Young man, I say to you, arise.*” And *the dead man sat up, and began to speak.* And he gave him to his mother. Fear seized them all; and they glorified God, saying, “*A great prophet has arisen among us!*” and “*God has visited his people!*” And this report concerning him spread through the whole of Judea and all the surrounding country.
- ii) **CCC 646** Christ’s Resurrection was *not* a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: *Jairus’ daughter, the young man of Nain, Lazarus.* These actions were miraculous events, but the persons miraculously raised *returned by Jesus’ power to ordinary earthly life. At some particular moment they would die again. Christ’s Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space.*
- iii) **Wright:** *Lazarus, Jairus’ daughter, and the son of the widow at Nain, were all in a sense ‘raised’, but nobody imagined that this meant they were messianic figures, let alone ‘divine’.* If one of the two brigands crucified alongside Jesus had been raised from the dead three days later it would have caused quite a stir, but there is no reason to suppose that people would have concluded that *he was Israel’s Messiah, the Lord’s anointed.*<sup>108</sup>

## 5. JOHANNINE TEXTS

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<sup>108</sup> Wright, *The Resurrection of the Son of God*, 576.

- 1) **John 1:4** In him was life [ζόε], and the life [ζόε] was the light of men.
- 2) **John 1:29 (36):** The next day he saw Jesus coming toward him, and said, “*Behold, the Lamb of God, who takes away the sin of the world!*”
- 3) **John 2:19-22** Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he spoke of the temple of his body. *When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken.*
  - i) **Wright:** The present Temple system is corrupt and under divine judgment; *Jesus’ own death and Resurrection will be the means of the true God doing the new thing through which, as much of the Gospel will make clear, that which was hitherto accomplished through the Temple would from now on be accomplished through Jesus himself...* John is already indicating to his readers that Jesus’ Resurrection has indeed opened up the long-promised new world ... in which the long-awaited divine blessing would go out to all peoples.<sup>109</sup>
- 4) **John 3:16** For God so loved the world that he gave his only [μονογένης] Son, that whoever believes in him should not perish but have eternal life [αἰώνιον ζόην].
- 5) **John 3:36** He who believes in the Son has eternal life [αἰώνιον ζόην].; he who does not obey the Son shall not see life [ζόην], but the wrath of God rests upon him.
- 6) **John 6:33-35; 39-40** For the bread of God is that which comes down from heaven, and *gives life to the world.*” They said to him, “Lord, give us this bread always.” Jesus said to them, “*I am the bread of life [εγώ εἰμί ὁ ἄρτος τῆς ζώης];* he who comes to me shall not hunger, and he who believes in me shall never thirst. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. For this is the will of my Father, *that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day.*”
- 7) **John 6:40** For this is the will of my Father, that every one who sees the Son and believes in him *should have eternal life,* and I *will raise him up [αναστέσω] at the last day.*
- 8) **John 6:68** Lord, to whom shall we go? *You have the words of eternal life [αἰώνιος ζώης]?*
- 9) **John 10:17-18** For this reason the Father loves me, *because I lay down my life [τέν ψυχῆν], that I may take it again.* No one takes it from me, but *I lay it down of my own accord. I have power to lay it down, and I have power to take it again;* this charge I have received from my Father.
- 10) **John 11:21-27** Martha said to Jesus, ‘Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask him.’ ‘Your brother’, said Jesus to her, ‘will rise again.’ ‘*I know he will rise again,*’ said Martha, ‘*in the resurrection on the last day.*’ ‘*I am the resurrection and the life,*’ said Jesus to her. ‘The one who believes in me, even if he dies, will live; and whoever lives and believes in me, **will never, ever die** (*eis ton aiona*, i.e. *unto the age to come*). Do you believe this?’ ‘Yes, Lord,’ she replied, ‘I have believed that you are the Messiah, the son of God, the one who is coming into the world.’
  - i) **Wright:** The story of the raising of Lazarus in *John 11* is of course one of the most powerful narratives in the canonical portrayals of Jesus ... *This is John’s fullest answer to the set of questions we raised about first-century resurrection beliefs ...*

<sup>109</sup> Wright, *The Resurrection of the Son of God*, 441.

Resurrection’ as a metaphor for something that takes place in the present has to do with the confession of faith in Jesus as the Messiah, *the one whom the true God has sent, and with the possession already of the ‘life of the age to come’* ...<sup>110</sup>

- ii) **CCC 646** Christ’s Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus’ daughter, the young man of Naim, Lazarus. *These actions were miraculous events, but the persons miraculously raised returned by Jesus’ power to ordinary earthly life. At some particular moment they would die again.* Christ’s Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus’ Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is “the man of heaven”
- 11) **John 12:24-25** Truly, truly, I say to you, *unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.* He who loves his life loses it, and he *who hates his life in this world will keep it for eternal life.*
- 12) **John 13:1** Now before the feast of the Passover, when Jesus knew that *his hour* had come to depart out of this world to the Father, having loved his own who were in the world, he loved them *to the end* [*télos*].
  - i) **Pope Emeritus Benedict XVI:** With the Last Supper, Jesus’ “hour” has arrived, the goal to which his ministry has been directed from the beginning (2:4). The essence of this hour is described by John with two key words: it is the hour of his “departing” (*metabáinein / metabasis*); it is the hour of the love that reaches to the end (*agápē*) ... The two concepts shed light on one another and are inseparable. Love is the very process of passing over, of transformation, of stepping outside the limitations of fallen humanity—in which we are all separated from one another and ultimately impenetrable to one another—into an infinite otherness. “Love to the end” is what brings about the seemingly impossible *metábasis*: stepping outside the limits of one’s closed individuality, which is what *agápē* is—breaking through into the divine. The “hour” of Jesus is the hour of the great stepping-beyond, the hour of transformation, and this metamorphosis of being is brought about through *agápē*. It is *agápē* “to the end”—and here John anticipates the final word of the dying Jesus: *tetélestai*—“it is finished” (19:30). This end (*télos*), this totality of self-giving, of remolding the whole of being—this is what it means to give oneself even unto death.<sup>111</sup>
- 14) **John 14:2-4** In my Father’s house [*én moú tou patrós*] are *many mansions* [*pollaí monaí*]; if it were not so, would I have told you that I go to prepare a place for you? And when I go and *prepare a place for you*, I will come again and will take you to myself, *that where I am you may be also.*
  - i) **Wright:** Other references to ‘my father’s house’ clearly refer to the Temple, and it is likely (*esp. since Jews characteristically thought of the Temple as the place where heaven and earth met*) that Jesus is using the image of the many apartments in the large Temple complex as a picture of the many ‘rooms’ which will be provided *in the heavenly world* for which the Temple is both the earthly counterpart and the point of

<sup>110</sup> Wright, *The Resurrection of the Son of God*, 444.

<sup>111</sup> Joseph Ratzinger (Pope Benedict XVI), *Jesus of Nazareth: Part Two: Holy Week: From the Entrance into Jerusalem to the Resurrection* (San Francisco: Ignatius Press, 2011), 54-55.

intersection.<sup>112</sup>

- 15) **John 15:13** Greater love has no man than this, that a man lay down *his life* [*tén psychén*] for his friends.
- 16) **John 19:10-11** Pilate therefore said to him, “You will not speak to me? *Do you not know that I have authority* [*exousían*] *to release you, and power to crucify* [*staurósai*] *you?*” Jesus answered him, “You would have *no authority* [*oúk exousían*] over me unless it had been given you from above ...
- i) **John 10:17-18** For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father.”
- ii) **CCC 599** Jesus’ violent death was not the result of *chance in an unfortunate coincidence of circumstances*, but is part of the mystery [*ad mysterium*] of God’s plan, as St. Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: “*This Jesus [was] delivered up according to the definite plan and foreknowledge of God.*”

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<sup>112</sup> Wright, *The Resurrection of the Son of God*, 446.

PASSAGE #11  
DEATH AND RESURRECTION IN  
THE GOSPELS & ACTS (II/V)

THE DEATH OF CHRIST IN THE FOUR GOSPELS<sup>113</sup>

CCC 571 The Paschal mystery of Christ’s cross and Resurrection *stands at the center of the Good News* that the apostles, and the Church following them, are to proclaim to the world. God’s saving plan was accomplished ‘once for all’ (*Heb. 9:26*) by the redemptive death of his Son Jesus Christ.

1. What happened on Good Friday?

1) THE BRUTALITY OF ROMAN CRUCIFIXION

- i) *‘Ex-cruciate’ – (Latin: out from the cross)*
- ii) Although the Romans did not invent crucifixion,<sup>114</sup> they perfected it to a science. Under the Romans, it was reserved as a form of capital punishment. By nature, it was gruesome – and intended to bring about a painfully slow, “*excruciating*” death.<sup>1</sup>
- iii) **Josephus, *Jewish War* VII. 203:** Whereupon Eleazar besought them not to disregard him, now he was going to suffer the most wretched of deaths [i.e. crucifixion], and exhorted them to save themselves, by yielding to the Roman power and good fortune, since all other people were now conquered by them.<sup>115</sup>

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<sup>113</sup> For an introduction to “crucifixion” in the first century, see especially: David W. Chapman, *Ancient Jewish and Christian Perceptions of Crucifixion* (WUNT 2.244; Tübingen: Mohr Siebeck, 2008; Grand Rapids: Baker Academic, 2010). Also: R. E. Brown, Brown, *The Death of the Messiah: From Gethsemane to the Grave, a Commentary on the Passion Narratives in the Four Gospels* (New York; London: Yale University Press, 1994) vol. II, 945-52; also M. O. Wise, “Crucifixion,” in *Eerdmans Dictionary of Early Judaism* (eds. John J. Collins and Daniel C. Harlow; Grand Rapids: Eerdmans, 2010), 500-501; Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (trans. John Bowden; Philadelphia: Fortress, 1977).

<sup>114</sup> The earliest recorded crucifixions were among the Persian, and later, the Greeks, under Alexander. See: G. Friedrich, *Theological Dictionary of the New Testament (TDNT)*, Grand Rapids: Eerdmans, 1971, vol. 7, 572-73, 632.

<sup>115</sup> More brutal is Josephus’ description still, earlier in the text: “So the soldiers, taking this exhortation of their commander in a sense agreeable to their desire of gain, did not only plunder the place they were sent to, but forcing themselves into every house, they slew its inhabitants; so the citizens fled along the narrow lanes, and the soldiers slew those that they caught, and no method of plunder was omitted; they also caught many of the quiet people, and brought them before Florus, *whom he first chastised with stripes, and then crucified*. Accordingly, the whole number of those that were destroyed that day, with their wives and children (for they did not spare even the infants themselves), was about three thousand and six hundred; and what made this calamity the heavier, was this new method of Roman barbarity; for Florus ventured then to what no one had done before, that is, to have men of the equestrian order *whipped and nailed to the cross* before his tribunal; who, although they were by birth Jews, yet were they of Roman dignity notwithstanding” (*Jewish War*, II. 305-08).



- iv) **Cicero**, It is a crime to put a Roman citizen in chains, it is an enormity to flog one, sheer murder to slay one: *what, then, shall I say of crucifixion? It is impossible to find the word for such an abomination.*
- v) **Josephus, Jewish War V. 451** “[Titus] allowed his soldiers to have their way, especially as he hoped that the gruesome sight of the countless crosses might have moved the besieged to surrender. So the soldiers, out of the rage and hatred they bore the prisoners, nailed those they caught in different postures to the crosses, by way of jest.”
- vi) **Quintilian, Declamations 274**: “When we crucify the guilty, *the most crowded roads are chosen, where most people can see and be moved by this fear.*”
- vii) **Mark 15:20** “And they led him out [*exágousin*] to crucify him.”
- viii) **John 19:20** “Many of the Jews read this title, *for the place where Jesus was crucified was near the city* [*én engús tés póleos*]; and it was written in Hebrew, in Latin, and in Greek.”

## 2. MEDICAL FACTS ABOUT CRUCIFIXION

### 1) Scourging of Jesus Christ

- i) At the Praetorium, Jesus was severely flogged (Gk: *phragellóo*): *Matt. 27:26 // Mark 15:15 // John 19:1.*
- ii) Flogging was a legal preliminary to every Roman execution. Only women and Roman senators or soldiers (except in cases of desertion) were exempt.<sup>116</sup> The usual instrument was a short whip (flagellum) with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals
- iii) The back, buttocks, and legs were flogged either by two soldiers - or one who alternated positions.<sup>117</sup> The severity of the scourging depended on the disposition of the soldiers. It was intended to weaken the victim *to a state just short of collapse or death. After the scourging, the soldiers often taunted their victim.*
- iv) “The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a preshock state. Moreover, *hematidrosis* had rendered his skin particularly tender. *The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to his generally weakened state.* Therefore, even before the actual crucifixion, Jesus’ physical condition was at least serious and possibly critical.”<sup>118</sup>

### 2) The Crucifixion

- i) In its earliest form, in Persia, the victim was either tied to a tree or was tied to or impaled on an upright post, usually to keep the guilty victim’s feet from touching holy ground.<sup>119</sup> Only later was a true *crux* (cross) utilized. The *crux* was

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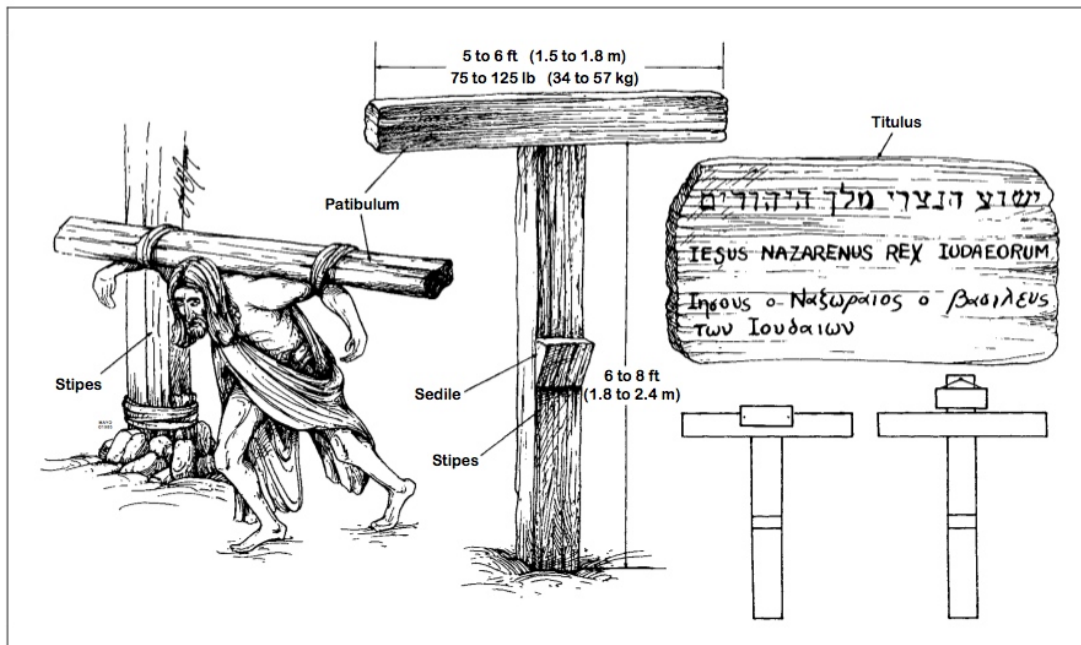
<sup>116</sup> Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross*, 22-45, 86-90.

<sup>117</sup> See: R. Bucklin, “The legal and medical aspects of the trial and death of Christ,” in *Science Law* (1970), 10:14-26; C. T. Davis, “The Crucifixion of Jesus: The Passion of Christ from a Medical Point of View,” in *Arizona Medical* (1965), 22:183-187.

<sup>118</sup> W. D. Edwards (MD); W. J. Gabel and F. E. Hosmer (MS, AMI), “On the Death of Jesus Christ,” in *Journal of Medicine of America* (1986) vol. 255.11, 1455-63.

<sup>119</sup> P. Barbet, *A Doctor at Calvary: The Passion of Our Lord Jesus Christ as Described by a Surgeon*, Earl of Wicklow (trans). Garden City, NY: Doubleday, 1953, 12-18, 37-147, 159-175, 187-208.

comprised of a *stipes* (upright post) and *patibulum* (horizontal crossbeam). See Fig. 1 (below).



**Figure 1:** “Crux and Titulus.” Left – Victim carrying *patibulum* (crossbeam) to site of *stipes* (upright post). Center – *Tau* cross (*crux commissa*), common in Roman crucifixions in Judea in first century. Upper right – Artistic rendering of Christ’s *titulus*, with inscription of victim’s name and crime: *Iesus Nazarenus Rex Iudaeorum* (Jesus of Nazareth, King of the Jews). It was inscribed in Hebrew, Latin, and Greek. Lower right – Possible methods for attaching *titulus* to *crux* (*patibulum* or *stipes*).

- ii) It was customary for the condemned to carry his own cross from the flogging post to the site of crucifixion outside the city walls. He was usually naked, unless this was prohibited by local customs.<sup>120</sup>
- iii) As the weight of the entire *crux* was over 300 lbs., the *patibulum* (weighing 80-125 lbs) was placed across the nape of the victim’s neck and balanced along both shoulders.
- iv) The procession to the site of execution was led by a Roman military guard, headed by a centurion. One of the soldiers carried the *titulus* on which the condemned man’s name and crime were inscribed for all to read.<sup>121</sup> Later, the *titulus* would be nailed to the top of the *crux*. The Roman guard did not leave the victim until they were sure of his death [see: *John* 19:31-32].
- v) At the execution site the victim was, by Roman law, given a bitter drink of wine mixed with myrrh as a mild analgesic.<sup>122</sup>

<sup>120</sup> Barbet P: *A Doctor at Calvary*: 37-147.

<sup>121</sup> See Figure 1.

<sup>122</sup> C. T. Davis, “The Crucifixion of Jesus: The Passion of Christ from a Medical Point of View,” in *Arizona Medical* (1965), 22:183-187.

- vi) The criminal was thrown to the ground on his back, with his arms outstretched along the *patibulum*.
- (1) The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans.<sup>123</sup>
  - (2) The archaeological remains of a crucified body, found in an ossuary near Jerusalem and dating from the time of Christ, indicate that the nails were tapered iron spikes approximately 6 to 7 inches in length.<sup>124</sup>
  - (3) It has been shown that the ligaments and bones of the wrist can support the weight of an adult man’s body hanging from them, but his palms cannot.<sup>125</sup>
- vii) The Roman soldiers, along with a civilian crowd, taunted Jesus throughout the ordeal. They also cast lots for his clothing.
- viii) The Synoptic Gospels agree that the Jewish leaders *empaízontes* (“mocked”) at him:
- Matt. 27:41-42** So also the chief priests, with the scribes and elders, mocked him, saying, ‘*He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him.*’<sup>126</sup>
- ix) Christ spoke seven times from the cross:
- (1) **Luke 23:34** “*Father, forgive them, for they know not what they do.*”
  - (2) **Luke 23:43** “*Amen I say to you, this day you will be with me in paradise*”  
[Vulgate: *Amen dico tibi: Hodie mecum eris in paradiso*]
  - (3) **John 19:26-27** “When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, ‘*Woman, behold, your son!*’ Then he said to the disciple, ‘*Behold, your mother!*’”
  - (4) **Matt. 27:46** “‘*Eli, Eli, lamma sabacthani?*’ that is, “My God, my God, why have you forsaken me?” ( [see: *Psa. 22:1ff*]
  - (5) **John 19:28** “*I thirst.*”
  - (6) **John 19:30** “*It is finished*” [Vulgate: *Consummatum est!*]
  - (7) **Luke 23:46** “*Father, into thy hands I commend my spirit.*”
- x) As speech occurs during exhalation, these short, terse utterances must have been excruciatingly painful.
- xi) At about 3:00 pm that Friday, Jesus cried out in a loud voice, bowed his head, and died<sup>127</sup>.
- xii) The Roman soldiers and onlookers recognized his moment of death.<sup>128</sup>
- xiii) The actual cause of Jesus’ death, like that of other crucified victims, may have been multi-valent but resulting primarily from *hypovolemic shock, exhaustion asphyxia*, and perhaps *acute heart failure*.<sup>129</sup>

<sup>123</sup> Barbet, *A Doctor at Calvary*, 100-147.

<sup>124</sup> Ibid.

<sup>125</sup> Ibid. See also: Chapman, *Ancient Jewish and Christian Perceptions of Crucifixion*, 77-100.

<sup>126</sup> See: *Mark 15:30-31 and Luke 23:35*. Whereas *Matthew* has “chief priests, with scribes and elders,” *Mark* has “chief priests, with scribes” while *Luke* simply has “rulers.”

<sup>127</sup> The “death” of Jesus is recorded in all four Gospels: *Matt. 27:50; Mark 15:37; Luke 23:46; John 19:27*.

<sup>128</sup> *Matt. 27:54* “When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, ‘*Truly this was the Son of God!*’ (see: *Mark 15:39; Luke 23:46*).

<sup>129</sup> Barbet, *A Doctor at Calvary*, 100-147, 183-87.

### 3. JESUS' DEATH: A PASSOVER SACRIFICE

- 1) **MARK 10:45** “For the Son of man also came not to be served but to serve, and to give his life as a ransom for many.”
  - i) **CCC 608** After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the “*Lamb of God, who takes away the sin of the world.*”<sup>130</sup> By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel’s redemption at the first Passover.<sup>131</sup> Christ’s whole life expresses his mission: “*to serve and to give his life as a ransom for many.*”
  - ii) **Ratzinger:** In more recent times, this way of speaking about priesthood and sacrifice has been dismissed as pure allegory. It has been claimed that the language of priesthood and sacrifice is meant only in a *figurative*, purely spiritual, not in a real, cultic sense. Paul himself and the whole early Church viewed this matter exactly the other way around. For them, the truth was that the material sacrifices were only figurative sacrifices and worship – they were an attempt to reach out toward something that they themselves could not bring about. True worship is the living human being, who has become a total answer to God, shaped by God’s healing and transforming word. And true priesthood is therefore the ministry of the word and sacrament that transforms people into an offering to God and makes the cosmos into praise and thanksgiving to the Creator and Redeemer. Therefore, Christ, who makes an offering of Himself on the Cross, is the *true high priest*, anticipated symbolically by the Aaronic priesthood. Hence, his self-giving – his obedience, which takes us all up and brings us back to God – is the true worship, the true sacrifice.<sup>132</sup>
- 2) **Isa. 53:7-12** He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to bruise him; he has put him to grief; when he *makes himself an offering for sin*, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.
- 3) **I Cor. 5:7-8** Cleanse out the old leaven that you may be a new lump, as you really

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<sup>130</sup> *Jn* 1:29; cf. *Lk* 3:21; *Mt* 3:14–15; *Jn* 1:36.

<sup>131</sup> *Isa* 53:7, 12; see: *Jer* 11:19; *Exod* 12:3–14; *Jn* 19:36; *1 Cor* 5:7.

<sup>132</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 238-39.

are unleavened. For Christ, our paschal lamb (*ho páscha*) has been sacrificed. Let us, therefore, *celebrate the festival (heortázo)*, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

- 4) **I Pet. 1:17-21** You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, *but with the precious blood of Christ*, like that of a lamb [*hós amnoú*] *without blemish or spot*. He was destined before the foundation of the world but was made manifest *at the end of the times* [*ep tón eschátou kósmou*] for your sake. Through him you have confidence in God, *who raised him from the dead and gave him glory* [*doxan*], so that your faith and hope are in God.

5) **St. Melito of Sardis, *Peri Tou Pascha* 1-10, 103**

- i) First of all, the Scripture about the Hebrew Exodus has been read and the words of the mystery have been explained as to how the sheep was sacrificed and the people were saved. Therefore, understand this, O beloved: ***The mystery of the Passover is new and old, eternal and temporal, corruptible and incorruptible, mortal and immortal*** in this fashion: It is old insofar as it concerns the law, but new insofar as it concerns the gospel; temporal insofar as it concerns the *type, eternal because of grace, corruptible because of the sacrifice of the sheep, incorruptible because of the life of the Lord; mortal because of his burial in the earth, immortal because of his resurrection from the dead.*

*The law is old, but the gospel is new; the type was for a time, but grace is forever. The sheep was corruptible, but the Lord is incorruptible, who was crushed as a lamb, but who was resurrected as God. For although he was led to sacrifice as a sheep, yet he was not a sheep; and although he was as a lamb without voice, yet indeed he was not a lamb. The one was the model; the other was found to be the finished product.*

*For God replaced the lamb, and a man the sheep; but in the man was Christ, who contains all things. Hence, the sacrifice of the sheep, and the sending of the lamb to slaughter, and the writing of the law—each led to and issued in Christ, for whose sake everything happened in the ancient law, and even more so in the new gospel. For indeed the law issued in the gospel—the old in the new, both coming forth together from Zion and Jerusalem; and the commandment issued in grace, and the type in the finished product, and the lamb in the Son, and the sheep in a man, and the man in God.*

For the one who was born as Son, and led to slaughter as a lamb, and sacrificed as a sheep, and buried as a man, rose up from the dead as God, since he is by nature both God and man ... So come, all families of human beings who are defiled by sins, and receive remission of sins. For I am your remission, I am the Passover of salvation. I am the Lamb sacrificed for your sake. I am your ransom. I am your life. I am your resurrection. I am your light. I am your salvation.

PASSAGE #12  
DEATH AND RESURRECTION IN  
THE GOSPELS & ACTS (IV/V)

**THE KINGDOM AND THE GLORY: THE RESURRECTION NARRATIVES**

A. *THINE IS THE KINGDOM:*

RESURRECTION IN *MATTHEW* AND *LUKE* (MATT 28:1-20 // 24:1-53)

1. **KINGDOM IN *MATTHEW*.**

- i. In *Matthew*, the consistent theme is the “Kingdom of Heaven.”<sup>133</sup>
- ii. Yet, while “Kingdom of Heaven” points to the blessing of eternal life (*zōē*), it cannot be reduced to a purely future reality; *it is present in and through Jesus, and continues through the Spirit in the lives of the Apostles.*
- iii. The Kingdom is invoked whenever Jesus, the messianic King is invoked by His Church, e.g. ***Matt. 18:19-20***<sup>134</sup> + ***Matt. 25:34***<sup>135</sup>
- iv. The Jewish roots of the expression are seen in the OT book of *Daniel*.
  1. In *Dan. 2*, the Kingdom is prefigured as established in heaven, which fills the whole earth, and surpasses all the earthly kingdoms in splendor, majesty and power:
    - ***Dan. 2:31-35*** As you looked, *a stone was cut out by no human hand*, and it smote the image on its feet of iron and clay, and broke them in pieces; then the iron, the clay, the bronze, the silver, and the gold, *all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.*<sup>136</sup>
  2. Daniel foresees “*one like a son of man*” (7:13-14), the authoritative king through whom God will establish His kingdom. *Matthew* makes this connection clear:
    - *Matt. 26:65* “Hereafter you will see *the Son of man seated at the right hand of Power, and coming on the clouds of heaven.*” (See: *Matt. 24:30; 28:18*)
- v. From beginning to end, *Matthew* emphasizes that Jesus is the

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<sup>133</sup> See: *Matt. 3:3; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11, 12; 13:11, 24, 31, 33, 44, 45, 47, 52; 16:19; 18:1, 3, 4, 23; 20:1, 2; 23:13; 25:1.*

<sup>134</sup> *Matt. 18:19-20* “Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, *there am I in the midst of them.*”

<sup>135</sup> *Matt. 25:34*: “Then *the King* will say to those at his right hand, ‘Come, O blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world ...*’”

<sup>136</sup> See: *Dan. 2:17:18* – “Daniel answered the king, “No wise men, enchanters, magicians, or astrologers can show to the king the mystery which the king has asked, *but there is a God in heaven who reveals mysteries*, and he has made known to King Nebuchadnezzar what will be in the latter days ...”

fulfillment of the **Davidic covenant**, in which God swore an oath to establish David’s kingdom forever:

1. **II Sam. 7:12-13, 16** When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth from your body, *and I will establish his kingdom*. He shall build a house for my name, and I *will establish the throne of his kingdom forever*. I will be *his father*, and he shall be *my son* ... *And your house and your kingdom shall be made sure for ever before me; your throne shall be established forever.*
  2. **Psa. 89:3-4** Thou hast said, “I have made a covenant with my chosen one, I have sworn to David my servant: *‘I will establish your descendants forever, and build your throne for all generations.’*”
- vi. The **‘Davidic Kingdom’** motif runs throughout *Matthew*:
1. Jesus is the *Messianic son of David*:
    - 1:1** The book of the genealogy of Jesus Christ, *the son of David*, the son of Abraham.” (See: 9:27; 12:23; 15:22, etc.)
  2. In the genealogy, “*David*” is the central figure:
    - 1:18** So all the generations from Abraham to *David* were *fourteen generations*, and from *David* to the deportation to Babylon *fourteen generations*, and from the deportation to Babylon to the Christ *fourteen generations*.<sup>137</sup>
  3. The *Beatitudes* – and the entire Sermon on the Mount are the ethical response of the Kingdom:
    - 5:3** Blessed are the poor in spirit, for theirs is *the kingdom of heaven*.
    - 6:10** *Thy kingdom come. Thy will be done, on earth as it is in heaven.*
  4. The kingdom is *ecclesiological* – and this particularly expressed in the kingdom authority given to Peter:
    - 16:18-19** And I tell you, you are Peter, and on this rock I will build my church (*ecclesia*), and the gates of Hades shall not prevail against it. I will give you *the keys of the kingdom of heaven*, and *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*.
  5. “Kingdom” is the key that unlocks the meaning of Jesus’ Resurrection: its *eschatological fulfillment*:
    - 28:9** And behold, Jesus met them and said, “*Hail!*” *And they came up and took hold of his feet and worshiped him*. Then Jesus said to them, “Do not be afraid; go and tell my brethren to go to Galilee, and there *they will see me*.”
  6. The “authority” of the resurrected Davidic King is conferred upon the Apostles in the Great Commission:
    - 28:19-20** And Jesus came and said to them, “*All authority in heaven and on earth has been given to me*. Go therefore and

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<sup>137</sup> It is well established that the number “fourteen” is the sum of David’s name in Hebrew (D-V-D).

make disciples *of all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

7. Although the Ascension is explicit in *Luke* alone, it is hinted at in *Matthew* (the Parousia presumes the Ascension):

**16:28** Truly, I say to you, there are some standing here who will not taste death before they see *the Son of man coming in his kingdom.*”

## 2. KINGDOM IN LUKE.

- i. As in *Matthew*, the true meaning of the Resurrection (and Ascension) is presented as *the fulfillment of the Davidic covenant*:

- **Luke 22:14–20** And when the hour came, he sat at table, and the apostles with him. And he said to them, “I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in *the kingdom of God.*” And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine *until the kingdom of God comes.*” And he took bread, and when he had given thanks he broke it and gave it to them, saying, “*This is my body which is given for you. Do this in remembrance of me.*” And likewise the cup after supper, saying, “*This cup which is poured out for you is the new covenant in my blood.*”
- **Scott Hahn:** “*Luke* alone of the Synoptic Gospels specifies the cup as the “*new covenant in my blood*” (22:20), which alters the most immediate OT reference from *Exod.* 24:6–8 (the Sinaitic Covenant) to *Jer.* 31:31.<sup>138</sup> The new covenant of *Jer.* 31:31 is explicitly said to be *unlike* the broken covenant of Sinai (*Jer.* 31:32). In *Jer.* 30–33, it is clear that this new covenant involves *not only a new level of intimacy with God* (31:33–34<sup>139</sup>) and *the reunification of the divided (Davidic) kingdom* (31:31), but also *the restoration of the Davidic monarchy* (30:9; 33:14–26) and *covenant* (33:19–21). Thus, the declaration of the New Covenant in *Luke* 22:20 points to *the restored Davidic kingdom-covenant constellation* as promised in the prophets rather than merely the memory of Sinai. In fact, the new covenant is not a complete *novum*, it is *the renewal of the Davidic covenant*. Moreover, by identifying the cup with the new covenant,

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<sup>138</sup> *Jer.* 31:31–32 “Behold, the days are coming, says the LORD, *when I will make a new covenant with the house of Israel and the house of Judah* not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the LORD.

<sup>139</sup> *Jer.* 31:33 *But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will remember their sin no more.*”



Jesus marks this meal—the *eucharistic “breaking of bread”* that is to be continued “*in remembrance*” of him—as a covenant renewal meal for the new covenant, just as the Passover was *the covenant renewal meal par excellence* of the Mosaic covenant. Luke’s readers should understand that when they participate in the eucharistic cup, *they reaffirm their place within the promised new covenant, which is in essence the renewed and transformed Davidic covenant.*<sup>140</sup>

- ii. **The “assignment of a Kingdom.”** In the Eucharist, God “covenants” a kingdom to Jesus – and Jesus declares its conferral on the Apostles:
- **Luke 22:28-29** “You are those who have continued with me in my trials; and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
  - **Hahn, Kinship:** The *only* kingdom established on the basis of a covenant in Scripture is *the kingdom of David* (see *Psa* 89:3–4, 28–37). Moreover, the use of father-son terminology in v. 29b evokes the father-son relationship of the LORD with the Son of David as reflected in *2 Sam.*7:14, *Psa.* 2:7 and 89:26–27. Significantly, in each of these three passages, father-son terminology is employed in the context of *God granting a kingdom to the Davidide.*<sup>141</sup> *The meaning of Luke 22:29b becomes clear: God has “covenanted” a kingdom to Jesus, since Jesus is the Son of David, the legal heir to David’s covenant and throne ... Now Jesus, through the “new covenant in [his] blood” (v. 20), is “covenanting” to the disciples that same kingdom of David ... Jesus’ authority, given by the Father, is extended to the Eleven. They will mediate for him. Jesus rules and so will the Eleven.*<sup>142</sup>
  - **CCC 611** The Eucharist that Christ institutes at that moment will be the memorial of his sacrifice (*I Cor.* 11:25). Jesus includes the apostles in his own offering and bids them perpetuate it (*Luke* 22:19). By doing so, the Lord institutes his apostles as priests of the New Covenant: “*For their sakes I sanctify myself, so that they also may be sanctified in truth*” (*John* 17:19).

iii. **The Eucharistic Kingdom: The Emmaus Road.**

1. The sequence of 4 verbs recalls the Last Supper, in which the same terms are used at the Institution of the Eucharist:
  - **24:30** When he was at table with them, he took the bread

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<sup>140</sup> Scott W. Hahn, *Kinship by Covenant: a Canonical Approach to the Fulfillment of God’s Saving Promises* (New Haven: Yale University Press, 2009), 226.

<sup>141</sup> See: *2 Sam* 7:13; *Psa* 2:6, 8; 89:25, 27.

<sup>142</sup> Hahn, *Kinship by Covenant*, 227–228 (emphases added). “This is not the *promise of a conferral* (i.e. future tense), but the *declaration of a conferral* (present tense) ... The present tense ... means that they are joining the task now, not later. Jesus’ authority, given by the Father, is extended to the Eleven. They will mediate for him. Jesus rules and so will the Eleven. This emphasis on present authority fits Luke’s emphasis on the kingdom’s present form. The Eleven’s leadership extends Jesus’ mission, something Acts will detail ... *An appeal only to the presence of God’s kingly power in the person and message of Jesus misses the significance of this transfer of power to others and ignores the kingdom associations Jesus makes in explaining these activities.*”

and *blessed*, and *broke* it, and *gave* it to them.<sup>143</sup>

2. Only in “the breaking of the bread” do the disciples on the Emmaus Road do they “see” Jesus:

- **24:31-35** And their eyes were opened and *they recognized him (epigenosan)*; and *he vanished out of their sight*. They said to each other, “*Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?*” And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, “*The Lord has risen indeed, and has appeared to Simon!*” Then they told what had happened on the road, and how he was known to them *in the breaking of the bread (en te klásei tou ártou)*.

iv. **The Ascended King.** Of the Four Gospels, only Luke recounts the Ascension of Christ:

- **24:50-53** Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them, and was *carried (anapheréto)* up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple blessing God. (See: *Acts 1:3, 9*)
- **CCC 664** Being seated at the Father’s right hand signifies *the inauguration of the Messiah’s kingdom*, the fulfillment of the prophet Daniel’s vision concerning the Son of man: “*To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed*” (*Dan. 7:14*). After this event the apostles became witnesses of the “kingdom [that] will have no end.”
- **Pope Benedict XVI**, “*The departing Jesus does not make his way to some distant star. He enters into communion of power and life with the living God, into God’s dominion over space. Hence he has not “gone away”, but now and forever by God’s own power he is present with us and for us. . . . Because Jesus is with the Father, he has not gone away but remains close to us. Now he is no longer in one particular place in the world as he had been before the “Ascension”: now, through his power over space, he is present and accessible to all—throughout history and in every place.*”<sup>144</sup>

## B. THINE IS THE GLORY:

### RESURRECTION IN JOHN (*JOHN 20:1-30; 21:1-25*)

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<sup>143</sup> Compare with *Luke 22:19* “And he *took* bread, and when he had *given thanks (eucharistéas)* he *broke* it and *gave* it to them, saying, “This is my body which is given for you. Do this in remembrance of me.”

<sup>144</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 284.

## 1. Jesus – the Glory of God

- i. **John 1:1-3** In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; <sup>3</sup> all things were made through him, and without him was not anything made that was made.
  1. “*In the beginning ...*”
    - **Pope Benedict XVI**, “If we realize that this is an allusion to the beginning of the book of *Genesis* (*Gen* 1:1), we find ourselves faced with a beginning which is absolute and which speaks to us of the inner life of God. The Johannine Prologue makes us realize that the Logos is truly eternal, and from eternity is himself God. *God was never without his Logos.*”
  2. “And the Word was with God” (Greek: *pros ton theon*)
    - a. Not just “with” – also “towards”
    - b. Jesus is the One who “*gazes at God*” (see: 1:18)
- **1:14** And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.
  - Dwells among us (*Sir* 24:8-11)
  - Two “we’s in the Prologue”
    - i. 1:14 = Apostles “*We beheld His glory*” (see: *I John* 1:1-4)
    - ii. 1:16 = Whole Church “And from his fulness *have we all received, grace upon grace.*”
- **1:17-18** For the law was given through Moses; grace and truth came through Jesus Christ. No one (*oudeis*) has ever *seen God*; the only Son, *who is in the bosom of the Father*, he has revealed him.
  - Jesus is the New Moses: [Law → Moses; Grace and truth → Jesus]
  - According to the OT, who has “*seen God*?”
    - Moses – *Deut* 34:10;
    - Jacob – *Gen.* 32:29-30
    - Has anyone really ever *seen God*? (*Exod.* 33:18-20)
  - **Pope Benedict XVI**, “God makes himself known to us as a mystery of infinite love in which the Father eternally utters his Word in the Holy Spirit. Consequently the Word, who from the beginning is with God and is God, *reveals God himself in the dialogue of love between the divine persons, and invites us to share in that love.*” (*Verbum Domini* 6)

## 2. The theme of “glory” continues throughout the Gospel:

- i. **2:11** “This, the first of his signs, Jesus did at Cana in Galilee, *and manifested his glory*; and his disciples believed in him.”
- ii. **8:54, 57** “Jesus answered, ‘*If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God ... Your father Abraham rejoiced that he was to see my day; he saw it and was glad.*’”
- iii. **11:4-5** “But when Jesus heard it he said, “This illness is not unto death; *it is for the glory of God, so that the Son of God may be glorified by*

*means of it.”*

- iv. **12:27-29** “... For this purpose I have come to this hour [see below]. *Father, glorify thy name.*’ Then a voice came from heaven, *‘I have glorified it, and I will glorify it again.’*”

3. **The theme of “glory” culminates with the “lifting up” of Jesus on the Cross (the hour of glory)**

- i. **17:1-5** “When Jesus had spoken these words, he lifted up his eyes to heaven and said, ‘Father, the hour has come,<sup>145</sup> *glorify thy Son that the Son may glorify thee*, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. *I glorified thee on earth*, having accomplished the work which thou gavest me to do; and now, Father, *glorify thou me in thy own presence with the glory which I had with thee before the world was made.*” (John 17:1-5; see also: 1:1-2)

- ii. This motif is present earlier in the Gospel, and foreshadows not only the Crucifixion – but indirectly, the Ascension:

- **3:13-15** “No one has *ascended into heaven* but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, *so must the Son of man be lifted up*, that whoever believes in him may have eternal life.”

- iii. **Not-seeing-yet-believing.** The Resurrection narrative in *John* is said by many to be about “true belief” in the Resurrected Christ. This is true – but demands clarification: For John, the Resurrection is the final “witness” that Jesus the Son of God, that He was “sent” from the Father and “returning” to the Father (see 3:13-15; 14:1-2, 12) As such, two types of “belief” are contrasted in the Resurrection narratives in *John* – “*seeing-and-believing*” faith ... and “*not-seeing-yet-believing*” faith. John urges the latter:

- **20:26-29** Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; *do not be faithless, but believing.*” Thomas answered him, “My Lord and my God!”<sup>29</sup> Jesus said to him, “Have you believed because you have seen me? *Blessed are those who have not seen and yet believe.*”

iv. **John 21: Peter lives to glorify God – in his own death.**

1. Following his threefold denial (18:15-18, 25-27), Peter is tasked with “*shepherding the flock*” and is so vindicated – in a threefold restoration (21:15-19).
2. Jesus asks Peter to love him with unconditional love (*agapao*).

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<sup>145</sup> The “hour” of Jesus is a key theme that runs throughout the Gospel of John. In sum, the “hour” of John refers to the coming hour of his “glorification” of His crucifixion, i.e. the “hour” is when Jesus pours out His love for His disciples on the cross, when Jesus is ‘*lifted up*’. In contrast, in the Synoptic Gospels, the idea of Jesus’ glorification is represented in His *Resurrection*.)

Yet Peter meets Jesus invitation with “friendship” (*phileo*). This incongruence is precisely the point: Christ’s resurrection is a *gift* and an *invitation*; Christ desires Peter’s heroic love – but accepts us and loves us despite our human limitations.

3. Following this, Peter’s martyrdom by crucifixion is hinted at:
  - **21:18** Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, *you will stretch out your hands, and another will gird you and carry you where you do not wish to go.*”
4. Thus, Peter’s restoration is complete in death: though Peter’s words exemplify *pheleo-love*, in the final analysis, his *agapao-love* of the Risen Lord is exemplified by his own crucifixion, in which he too glorifies God:
  - **21:19a** This he said to show by what death he was to *glorify God* (*doxásei ton theōn*).
5. Interestingly, Jesus’ last words to Peter echo His very first:
  - **21:19b** And after this he said to him, “*Follow me.*”
- v. Finally, in the *Book of Revelation*, the fullness of the “glory of God” is described as the light of the “temple” – which is the Trinity itself:
  - **Rev 21:22-27** “And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, *for the glory of God is its light, and its lamp is the Lamb*. By its light shall the nations walk; and the kings of the earth shall *bring their glory into it*, and its gates shall never be shut by day—and there shall be no night there ... But nothing unclean shall enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb’s book of life.”

PASSAGE #13  
DEATH AND RESURRECTION IN  
THE GOSPELS & ACTS (V/V)

*THE HISTORY & SIGNIFICANCE OF JESUS' RESURRECTION*

1. **RESURRECTION: A MAGNITUDE OF MEANING**

- 1) **St. Paul:** Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; *if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised.* For if the dead are not raised, then Christ has not been raised. *If Christ has not been raised, your faith is futile and you are still in your sins.* Then those also who have fallen asleep in Christ have perished. *If for this life only we have hoped in Christ, we are of all men most to be pitied.* (1 Cor. 15:12-19)
- 2) **Ratzinger:** “Only if Jesus is risen has anything really new occurred that changes the world and the situation of mankind. Then he becomes the criterion on which we can rely. For then God has truly revealed himself.”<sup>146</sup>

2. **DID IT REALLY HAPPEN?**

- 1) **No doubt:** “The NT testimonies leave us in no doubt that what happened in the ‘Resurrection of the Son of Man’ was utterly different. Jesus’ Resurrection was about breaking out into an entirely new form of life, into a life that is no longer subject to the law of dying and becoming, but lies beyond it—a life that opens up a new dimension of human existence. Therefore the Resurrection of Jesus is not an isolated event that we could set aside as something limited to the past, but it constitutes an ‘evolutionary leap’ ... In Jesus’ Resurrection a new possibility of human existence is attained that affects everyone and that opens up a future, *a new kind of future, for mankind.*”<sup>147</sup>
- 2) **A universal event – or nothing at all.** “So Paul was absolutely right to link the resurrection of Christians and the Resurrection of Jesus inseparably together... Christ’s Resurrection is either a universal event, or it is nothing, Paul tells us. And only if we understand it as a universal event, as the opening up of a new dimension of human existence, are we on the way toward any kind of correct understanding of the NT Resurrection testimony.”<sup>148</sup>
- 3) **Does the Resurrection contradict science?** “Can there really only ever be what there has always been? *Can there not be something unexpected, something unimaginable, something new?* If there really is a God, is he not able to create a new dimension of human existence, a new dimension of reality altogether? Is not creation actually waiting for this last and highest ‘evolutionary leap’, for the union of the finite with

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<sup>146</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 242.

<sup>147</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 244.

<sup>148</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 244.

the infinite, for the union of man and God, for the conquest of death?<sup>149</sup>

3. **Are the Resurrection Accounts in the Four Gospels Historically Reliable?** Scholars such as Dominic Crossan and Bart Ehrman suggest that the Gospels are poor historical sources and deficient in their ability to indicate “*what really happened.*”<sup>150</sup>

1) Some of the more critical objections raised by Ehrman are presented here, along with a response.

i) **Objection #1: Did Mary Magdalene go alone to the tomb – or were other women with her?**

- **Response:** The “inconsistencies” in the Gospels are a common objection to the Resurrection narratives. First, it should be stated that all of the Synoptic Gospels report that a small group of women went to the tomb. *John* focuses on Mary Magdalene alone. Yet, note her report to the Apostles:

**John 20:1-2** Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.”

In v:1, John indicates that Mary Magdalene went to the tomb; yet, in v. 2, John records it in the plural, as “we.” It is unlikely that this is a “literary plural,” since later, Mary announces the news in the singular:

**John 20:18** Mary Magdalene went and said to the disciples, “*I have seen the Lord*”; and she told them that he had said these things to her.

In a similar way, Luke records Peter running to the tomb, i.e., as if he alone:

**Luke 24:12** But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home wondering at what had happened.

Yet, later in the same chapter, Peter indicates “some women of our company” were present as well:

**Luke 24:22-24** Moreover, *some women of our company* amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. *Some of those who were with us* went to the tomb, and found it *just as the women had said*; but him they did not see.”

\* At times, the Gospels hone in on a single witness (Mary, Peter) in order to highlight their personal encounter. Yet, *when all of the details reported by the Gospels are accounted for*, it is clear that numerous women were with Mary.

- Similarly, Ehrman objects as to the inconsistencies in terms of the figures the women see upon arriving at the tomb:

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<sup>149</sup> Ratzinger, *Jesus of Nazareth: Part Two*, 247.

<sup>150</sup> J. Dominic Crossan, , *The Birth of Christianity: What Happened in the Years Immediately Following the Execution of Jesus* (San Francisco: HarperSanFrancisco, 1998); Bart D. Ehrman, *Jesus Interrupted: Revealing the Hidden Contradictions in the Bible – and Why We Don’t Know About Them* (New York: Harper One, 1998); Bart Ehrman and Michael Licona, *Can Historians Prove That Jesus Rose from the Dead?* 2 DVDs. Charlotte, N.C.: Southern Evangelical Seminary , 2009 (www.4truth.net/debate).

- **Matt. 28:2** Behold, there was a great earthquake; for *an angel of the Lord descended from heaven and came and rolled back the stone, and sat on it.*
- **Mark 16:5** And entering the tomb, they saw *a young man sitting on the right side, dressed in a white robe; and they were amazed.*
- **Luke 24:4** While they were perplexed about this, behold, *two men stood by them in dazzling apparel ...*

(i) In *Luke* and in *Mark*, the figure(s) is not human *but only seemed to be at first glance*. This is clear by the description (*white robe / amazed / dazzling apparel*); (ii) This is corroborated later in *Luke 22:22*. Peter’s response indicates that the “two men” *were really angels*: “Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that *they had even seen a vision of angels, who said that he was alive.*” While *Mark* never clarifies this, it can be easily inferred.<sup>151</sup> Next, (iii) the issue of 1 angel (*Mark*) or 2 (*Luke*) is less problematic than it appears. As in the above discussion about the women, one figure is highlighted for emphasis. Finally, (iv) concerns about the position of the angels (*sitting on the stone, inside the tomb, standing*) are incidental; it is implausible that such peripheral details were invented.<sup>152</sup>

- A complete chronology of the Gospel accounts of Jesus’ Resurrection is provided below. When examined carefully, it becomes clear that there are no serious or objectionable discrepancies, despite multiple accounts.

ii) **Objection #2: Since the Four Gospels are late and the true authors are unknown, it follows that they are more prone to contain inaccurate data, exaggerations, and Christian propaganda ...** The canonical gospels were written by anonymous sources – not by eyewitnesses. Only later, in the 2<sup>nd</sup> century were the inscriptions “*According to ...*” (*Matthew*, etc.) added.

- **Response:** 3 issues need to be addressed: a) Ehrman’s claim about inscriptions; b) an important oversight pertaining to external sources; c) the quality of gospel reports themselves.
  - a) Ehrman’s claim about inscriptions being added in the 2<sup>nd</sup> century amounts to an *argument from silence*. There is no data to support it (though it is popularly held by some academics). The facts are these:
    1. There are *no* autographs of the canonical gospels, nor any 1<sup>st</sup> century mss. Thus, one cannot “prove” nor “disprove” that the inscriptions were there from the outset.
    2. Yet, *every extant manuscript* of the canonical gospels contains an inscription enlisting the author’s name: ‘*Euaggelion Katá Matthaion <Markōn, Loukán, Iōanōn>*: “the Gospel in the version of *Matthew*, etc.”
    3. The inscription is consistently found in this precise form.

<sup>151</sup> Additionally, other OT and NT texts similarly describe angels as “young man / men”: *Acts 1:10* “And while they were gazing into heaven as he went, behold, *two men stood by them in white robes ...*” See also: *Tobit 5:5-10; Acts 10:30*.

<sup>152</sup> Moreover, in *Luke 24:4*, the verb “stood by” (*ephistimi*) can connote “being present, stationary” and need not necessarily refer to whether one is actually standing or sitting.



Moreover, “this goes against the form customary in ancient book titles, in which the name of the author is put first in the *genitive* and followed by the title of the work; we find this even in the New Testament, in the Catholic epistles ... The unusual titles of the Gospels already indicate that the Evangelists are not meant to appear as ‘biographical’ authors like others, *but to bear witness to the one saving message of Jesus Christ ... The real ‘author’ of the one Gospel was Jesus Christ himself.*”<sup>153</sup>

There are no extant copies of any gospel manuscripts *without such inscriptions*. While it is theoretically possible that the inscriptions were added later, i.e., by the community that shaped and redacted the gospel, there is no evidence to support this claim. The burden of proof lies with the one making the claim: bring forth an anonymous canonical gospel manuscript! The reality is that this is a red herring and not supported by a shred of data.

- b) Ehrman overlooks the wealth of external sources from the early patristic period which overwhelmingly support the individual eyewitnesses, i.e. the Evangelists.<sup>154</sup> Ehrman discounts such sources as later propaganda, all repeating the same things – *but this flies in the face of the types of evidences that are collected and evaluated by historians.*<sup>155</sup>
- c) Ehrman’s objection ignores the level of reporting by the Gospels. Putting aside the quantitative and qualitative details concerning the life and ministry of Jesus in the Gospels, and focusing exclusively on the Resurrection narratives, some striking patterns of “realism” emerge:
  1. The core material of the Resurrection narrative is *remarkably consistent*, given multiple sources (see below for details);
  2. *If the stories were later fictionalized / embellished, then they were poorly embellished: why would such redactors allow in less credible data, e.g. the testimony of women?*
  3. Assuming the Gospels were composed 4–5 decades after Jesus’ death, living individuals who knew the truth would have debunked any myths purportedly contained therein.

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<sup>153</sup> Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ* (Harrisburg, PA: Trinity Int’l Press, 2000), 50–54. “These superscriptions were not added to the Gospels secondarily, at a later time, long after their composition, as [some] still believed, say when the four Gospels were first brought together in a great codex – *a view that is still widespread today but on closer inspection is untenable*. Already they belonged together by their content, in the second century – as I have already said – *they primarily still circulated in codex form as individual writings ... [The individual codex form] is certainly substantially older than the first collection of more than one Gospel in a codex and in my view goes well back into the first century*. It set the sacred books of the new community apart from the Scriptural scrolls of its Jewish mother ... *Thus the Gospels were likely probably written on codices from the beginning*” (p. 50).

<sup>154</sup> Patristic testimony in support of the authorship of the canonical gospels by “individual eyewitnesses,” i.e., the Evangelists, was discussed in an earlier lesson. Refer to it for citations from Eusebius, etc.

<sup>155</sup> Why then do secular scholars advance this theory? *It fits their suppositions about the origin of the Gospels*. They are pre-disposed to assumptions that the Gospels are not the product of eyewitness reports, but community discourse and redaction.

iii) **Objection #3: Jesus does not appear in any non-canonical pagan sources until 80 years after his death.** Ehrman: “*So clearly he didn’t make a big impact on the pagan world.*”

- **Response:** The Gospel accounts are remarkably close to the events they report, in comparison with ancient sources. E.g. There are 9 primary sources on the life of Caesar Augustus: just two are contemporary with him; but they only cover his life from age 19-20. A third is a short funeral inscription written immediately after his death. A fourth is within 50-110 years of his death, and the remaining four were written 100-200 years after his death.<sup>156</sup>

iv) **Objection #4: The reports about the Resurrection, as reported in the canonical gospels differs from the reports in the apocryphal gospels.**

- **Response:** (i) The lack of historical veracity of the apocryphal gospels looms large: *it is hardly worth comparing these later documents with the eyewitness testimony of the Four Gospels.* To be clear: the canonical gospels originate in the middle of the first century, composed by eyewitness sources close to Jesus. They were promulgated in the immediate aftermath of Jesus’ death and Resurrection in oral form, and were subsequently composed, spreading like a wildfire. In contrast, the apocryphal gospels originate in the second century (at the earliest). They were not composed by eyewitnesses, nor likely anyone in the believing community of Jesus’ followers; (ii) The canonical gospels are best described as *Gnostic* texts devoid of serious interest in advancing the true Jesus story. They were not composed to “spread the Good News” but to advance sectarian philosophy. One should not be surprised to observe the wide disparity between the Four Gospels and later apocryphal gospels.

4. **A Complete New Testament Chronology of the Burial, Discovery of the Empty Tomb and Resurrection Appearances of Jesus.** The following 23 points represents the basic chronology of the Resurrection of Jesus. They are incontrovertible facts about the Resurrection, as reported by the NT. Lastly, none of the following are in any serious disagreement with one another.

- 1) Jesus is buried, as several women watch (*Matt. 27:57-61 // Mark 15:42-47; Luke 23:50-56; John 19:38-42*).
- 2) The tomb is sealed and a guard secures it (*Matt. 27:62-66*).
- 3) At least 3 women, *including* Mary Magdalene, Mary the mother of James, and Salome, prepare spices to go to the tomb (*Matt. 28:1 // Mark 16:1*).
- 4) An angel descends from heaven, rolls away the stone and sits upon it. There is an earthquake, and the guards faint (*Matt 28:2-4*).
- 5) The women arrive at the tomb and find it empty. Mary Magdalene leaves the other women at the tomb, and runs to report it to the Eleven (*John 20:1-2*).
- 6) The women who remain at the tomb see two angels - who announce that *Jesus is risen*. The angels instruct them to tell the disciples to go to Galilee (*Matt. 28:5-7 // Mark 16:2-8 // Luke 24:1-8*).
- 7) The women leave the tomb and tell the news to the disciples (*Matt. 28:8*).

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<sup>156</sup> Michael R. Licona, *The Resurrection of Jesus: A New Historiographical Approach* (Downers Grove: InterVarsity, 2010) 588-90.

- 8) The startled guards gather themselves, report the empty tomb to the authorities, who bribe the guards to say *the body was stolen* (*Matt. 28:11-15*).
- 9) On their way to find the disciples, Mary the mother of James – along with the other women, see Jesus (*Matt. 28:9-10*).
- 10) The women relate what they saw and heard to the disciples (*Luke 24:9-11*).
- 11) Peter and John run to the tomb, discover that it is empty, and find the grave clothes (*Luke 24:12 // John 20:2-10*).
- 12) Mary Magdalene returns to the tomb. She sees the angels, and then she sees Jesus (*John 20:11-18*).
- 13) Later the same day, Jesus appears to Peter (*Luke 24:34; I Cor. 15:5*).
- 14) Still on the same day, Jesus appears to Cleopas and another disciple on their way to Emmaus (*Luke 24:13-32*).
- 15) That evening, the two disciples report the event to the Eleven in Jerusalem (*Luke 24:32-35*).
- 16) Jesus appears to ten of the Eleven – Thomas is absent (*Luke 24:36-43; John 20:19-25*).
- 17) Jesus appears to the Eleven – Thomas is present, and convinced that Jesus is God (*John 20:26-31*).
- 18) Jesus appears to seven disciples by the Sea of Galilee (*John 21:1-25*).
- 19) Jesus appears to about 500 disciples in Galilee (*I Cor. 15:6*).
- 20) Jesus appears to James (*I Cor. 15:7*).
- 21) Jesus commissions His disciples (*Matt. 28:16-20*).
- 22) Jesus explains Himself in light of the OT – and promises to send the Holy Spirit (*Luke 24:44-49; Acts 1:4-5*).
- 23) Jesus Ascends into heaven (*Luke 24:50-53; Acts 1:6-12*).

## 5. The Resurrection of Jesus Christ: Five Possible Theories.<sup>157</sup>

(Christianity, Hallucination, Myth, Conspiracy, the “swoon” theory)

### i) Examining the alternatives:

#### (1) Hallucination:

- (a) There were too many witnesses to make this scenario plausible.
  - (i) Hallucinations are *private, subjective, individual affairs*. Christ appeared separately to: Mary Magdalene, the Eleven (without / with Thomas); the disciples on the road to Emmaus; seven disciples on the seashore, including Peter; to the Apostle Paul, and to over 500 at one time. “Hallucinations cannot possibly account for these facts.”<sup>158</sup>
  - (ii) Such overlapping corroboration is not the stuff of hallucinations. Moreover, anyone hesitant to believe could easily “check the truth of the story by questioning the eyewitnesses—*he could never have done this*”

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<sup>157</sup> See: “The Resurrection” in: Peter Kreeft and Ronald K. Tacelli, *Handbook of Christian Apologetics: Hundreds of Answers to Crucial Questions* (Downers Grove, IL: InterVarsity Press, 1994), 173-98. Also: “The Resurrection of Jesus” in: William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton: Crossway Books, 2008), 255-98.

<sup>158</sup> Lane Craig, *Reasonable Faith*, 288.

*and gotten away with it, given the power, resources and numbers of his enemies, if it were not true.*<sup>159</sup>

- (b) Hallucinations last minutes, rarely hours. “This one hung around for forty days (*Acts* 1:3).”<sup>160</sup>
  - (c) Such theories do not account for the “physicality” of the Resurrection appearances:
    - (i) Hallucinations do not talk, walk or eat (see: *Luke* 24:42; *John* 21:1-14).
    - (ii) The disciples “touched” Jesus (*Matt* 8:9; *Luke* 24:39; *John* 20:27).
  - (d) If it was a hallucination, then Jesus’ body remained in the tomb. So – as the Gospels were spreading, *where was the corpse?* Anyone in Jerusalem could have checked and verified that he was indeed dead.
- (2) **Myth**
- (a) The style of the Gospels is radically distinct from that of myth. In the Gospels, “*there are no overblown, spectacular, childishly exaggerated events. Nothing is arbitrary. Everything fits in. Everything is meaningful. The hand of a master is at work here.* Psychological depth is at a maximum ... The character depth and development of everyone in the Gospels—especially, of course, Jesus himself—is remarkable. It is also done with an incredible economy of words. Myths are verbose; the Gospels are laconic.”<sup>161</sup>
  - (b) There was not enough time for a myth to develop. Rudolf Bultmann, F.C. Bauer and more recently, Bart Ehrman, presume a late date of the Gospels; this decision is not based upon hard data, but the *necessity* of an unreliable document originating in the second century.
  - (c) In reality, the *terminus ad quem* of the Gospels is, at the outset, 100 A.D. It is likely that they were in circulation well before the destruction of the Temple (70 A.D.) – and in oral form as early as the 40’s.
  - (d) *There is not even one generation from Jesus’ Resurrection to St. Paul’s epistles.* Key elements within (e.g., *I Cor.* 15:1-5) originated as “*primitive liturgical creeds*” in the years (months?) following the Crucifixion.
  - (e) **Augustine, Confessions V.II:** “The speech of one Elpidius, who had spoken and disputed face to face against the Manichees, had already begun to affect me at Carthage, when he produced arguments from Scripture which were not easy to answer. And the answer [the Manichees, who claimed to be true Christians] gave seemed to me feeble—indeed they preferred not to give it in public but only among ourselves in private—the answer being that the Scriptures of the NT had been corrupted by some persons unknown ... yet the Manicheans made no effort to produce uncorrupted copies.”
  - (f) **William Lane Craig:** “The Gospels are a miraculous story, and we have no other story handed down to us than that contained in the Gospels. ... The letters of Barnabas and Clement refer to Jesus’ miracles and resurrection. Polycarp mentions the resurrection of Christ, and Irenaeus relates that he

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<sup>159</sup> Kreeft and Tacelli, *Handbook of Christian Apologetics*, 18; Lane Craig, *Reasonable Faith*, 287-88.

<sup>160</sup> Kreeft and Tacelli, *Handbook of Christian Apologetics*, 187.

<sup>161</sup> Kreeft and Tacelli, *Handbook of Christian Apologetics*, 189.

had heard Polycarp tell of Jesus’ miracles. Ignatius speaks of the resurrection. Puadratus reports that persons were still living who had been healed by Jesus. Justin Martyr mentions the miracles of Christ. *No relic of a non-miraculous story exists. That the original story should be lost and replaced by another goes beyond any known example of corruption of even oral tradition, not to speak of the experience of written transmissions. These facts show that the story in the Gospels was in substance the same story that Christians had at the beginning ... The resurrection of Jesus was always a part of the story.*<sup>162</sup>

(3) **Conspiracy**

(a) **Deceived:** This assumes Jesus (somehow did not die) but only purported to, i.e. “swoon theory” (below).

(i) Assuming He could survive Roman execution, would a staggering, half-dead man persuade his followers?

(ii) In *Mere Christianity*, C.S. Lewis famously wrote:

- “I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I’m ready to accept Jesus as a great moral teacher, but I don’t accept his claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on the level with the man who says he is a poached egg — or else he would be the Devil of Hell. *You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse.* You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to ... *Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God.*”<sup>163</sup>

(b) **Deceivers:** Couldn’t Jesus’ well-meaning disciples have made it all up?

(i) There is no plausible motive for such a lie: the very idea of “individual resurrection in the middle of time” was unthinkable. What advantage would such a lie *benefit them*? It is unthinkable that they were imprisoned, tortured, boiled alive, hung, crucified, etc. for a “truth” *which they knew to be abjectly false*. Moreover, the Jewish leaders could have produced a corpse and ended the fantasy.

(ii) Kreeft: “If they made up the story, they were the most creative, clever, intelligent fantasists in history, far surpassing Shakespeare, or Dante or Tolkien. *Fishermen’s ‘fish stories’ are never that elaborate, that convincing, that life-changing, and that enduring.* The disciples’ character argues strongly against such a conspiracy on the part of all of them, with no dissenters. *They were simple, honest, common peasants, not*

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<sup>162</sup> William Lane Craig, *Knowing the Truth About the Resurrection* (New York: Servant Books, 1998) ch. 6.

<sup>163</sup> C.S. Lewis, *Mere Christianity* (London: Harper Collins, 1952), 54–56.

*cunning, conniving liars.* They weren't even lawyers! Their sincerity is proved by their words *and* deeds. They preached a resurrected Christ and they lived a resurrected Christ. They willingly died for their 'conspiracy.' *Nothing proves sincerity like martyrdom.*"<sup>164</sup>

- (iii) **Pascal, *Pensées* 322, 310:** "The hypothesis that the Apostles were knaves is quite absurd. Follow it out to the end, and imagine these twelve men meeting after Jesus' death and conspiring to say that he had risen from the dead. *This means attacking all the powers that be. The human heart is singularly susceptible to fickleness, to change, to promises, to bribery.* One of them had only to deny his story under these inducements, or still more because of possible imprisonment, tortures and death, and they would all have been lost. Follow that out."
- (iv) **Joachim Jeremias:** "Ancient Judaism did not know of an *anticipated resurrection as an event of history.* Nowhere in the literature does one find anything comparable to the resurrection of Jesus. Certainly, resurrections of the dead were known, *but these always concerned resuscitations, the return to earthly life.* In no place in the late Judaic literature does it concern a resurrection to *doxa* [glory] as an event of history."<sup>165</sup>

(4) **The "swoon" theory**

- (a) Jesus could not have survived crucifixion (see above). Roman law prescribed the death penalty for any soldier who allowed a capital criminal to somehow escape. Procedures of execution and burial were airtight.
- (b) Jesus' legs were not broken, as He was *already dead* (*John* 19:31-32). The soldiers were *certain* that He expired and needed no further convincing.
- (c) Blood and water poured out from his pierced heart (*John* 19:34-35), a sure sign of lung collapse and death by asphyxiation.
- (d) *How could Jesus, in a horrifically beaten, dehydrated, bleeding and shock-trauma state remove a massive stone from the tomb? How did He escape notice by the Roman guard? Where did He go?*
- "Think this through: you have a living body to deal with now, not a dead one. Why did it disappear? There is absolutely no data, not even any false, fantastic, imagined data, about Jesus' life after his crucifixion, in any sources, friend or foe, at any time, early or late. *A man like that, with a past like that, would have left traces.*"<sup>166</sup>
- (e) A related theory is that the disciples simply went to the "**wrong tomb.**" This was first proposed in 1907 by Kirsopp Lake. This is a fantastic theory, that is very arbitrary with the facts. *How could the women have forgotten where Jesus was buried?* Additionally, Lake works with *Mark* 16:6, wherein the "young man" says "*he is not here.*" Lake discounts the entire

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<sup>164</sup> Kreeft and. Tacelli, *Handbook of Christian Apologetics*, 185.

<sup>165</sup> Joachim Jeremias, "Die latest Schicht der Osteruberlieferung," in: *Resurrexit*, ed. Edouard Dhanis, *Auferstehung*, Themen der Theologie 4 (Stuttgart: Kreuz Verlag, 1970), 131.

<sup>166</sup> Kreeft and. Tacelli, *Handbook of Christian Apologetics*, 184.

phrase, “Do not be amazed; you seek Jesus of Nazareth, who was crucified. *He has risen*, he is not here; see the place where they laid him.”

- (f) **Kreeft:** “It is psychologically impossible for the disciples to have been so transformed and confident if Jesus had merely struggled out of a swoon, badly in need of a doctor. A half-dead, staggering sick man who has just had a narrow escape is not worshiped fearlessly as divine lord and conqueror of death.<sup>167</sup>”

ii) **Conclusion:**

- (1) The “Resurrection Hypothesis” [RH] is the best historical explanation of what transpired after the death of Jesus.
- (a) Despite attempts to show that the Gospel accounts contradict one another, they are, in spite of the multiple attestation, remarkably coherent in the core narrative.
- (b) Numerous pieces of historical data demonstrate that the tomb of Jesus was found empty by a group of women followers. No natural explanation of hypothesis can explain this fact.
- (c) Subsequently, Jesus appeared to His disciples in a physically raised and glorified (not merely resuscitated) body to different groups of individuals and groups, who saw him, spoke with him, touched him and ate with him.
- (d) **Lane Craig:** “It is striking how successfully the historical facts undergirding the resurrection of Jesus pass the test of authenticity.”<sup>168</sup>
- (2) Alternative theories must take all of this same historical data – and not only *disprove* their veracity, but additionally *replace* the Resurrection Hypothesis with a theory that is more plausible than it. Among the options are the following: (a) *Hallucination*; (b) “*Swoon*”; (c) *Myth, Conspiracy / Wrong tomb*.
- (3) **Lane Craig:** “Once one abandons the philosophical prejudice against the miraculous, the resurrection is no more implausible than its rivals, nor are they more plausible than the resurrection ... There is certainly little chance of the rival hypotheses ever exceeding the Resurrection Hypothesis ... The stupefaction of contemporary scholarship when confronted with the facts of the empty tomb, the resurrection appearances, and the origin of Christian faith suggests that *no better rival is anywhere on the horizon*.”<sup>169</sup>

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<sup>167</sup> Kreeft and Tacelli, *Handbook of Christian Apologetics*, 183.

<sup>168</sup> Lane Craig, *Reasonable Faith*, 293.

<sup>169</sup> Lane Craig, *Reasonable Faith*, 295.

PASSAGE #14  
DEATH AND RESURRECTION IN  
OTHER NEW TESTAMENT TEXTS

1. ***THE ACTS OF THE APOSTLES***

- 1) “A solid block of evidence thus demonstrates that *Acts*, whatever earlier traditions it has incorporated, *places the resurrection of Jesus at centre stage in its theology*. Jesus’ own resurrection *from* the dead is the beginning of ‘the resurrection *of* the dead.’”<sup>170</sup>
- 2) ***Acts 1:8-11*** But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” *And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight.* And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? *This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.*”
- 3) ***Acts 2:29-36*** Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, ***he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.*** *This Jesus God raised up, and of that we all are witnesses.* Being therefore *exalted at the right hand of God*, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. For David *did not ascend into the heavens*; but he himself says,  
‘The Lord said to my Lord, *Sit at my right hand*, till I make thy enemies a stool for thy feet.’ Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, *this Jesus whom you crucified.*”
  - i) **CCC 627** Christ’s death was a real death in that it put an end to his earthly human existence. But because of the union which the person of the Son retained with his body, his was not a mortal corpse like others, for “*it was not possible for death to hold him*” (*Acts 2:24*) and therefore “divine power preserved Christ’s body from corruption.”<sup>171</sup> Both of these statements can be said of Christ: “*He was cut off out of the land of the living*” (*Isa. 53:8*) and “*My flesh will dwell in hope. For you will not abandon my soul to Hades, nor let your Holy One see corruption*” (*Acts 2:26-27*; see: *Psa. 16:9-10*). Jesus’ Resurrection “*on the third day*” was the sign of this also, *because bodily decay was held to begin on the fourth day after death.*
- 4) ***Acts 4:1-4*** And as they were speaking to the people, the priests and the captain of the Temple *and the Sadducees* came upon them, annoyed because *they were teaching the people and proclaiming in Jesus the resurrection out from among the dead* [*ten anastasin ek nekron*]. And they arrested them and put them in custody until the morrow, for it was already evening. *But many of those who heard the word believed; and*

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<sup>170</sup> Wright, *The Resurrection of the Son of God*, 453.

<sup>171</sup> St. Thomas Aquinas, *Summa Theologiae* III. 51, 3.



*the number of the men came to about five thousand.*

- i) **Wright:** This does not mean simply that they were teaching a particular doctrine (*one with which, as we know, the Sadducees disagreed strongly*), and doing so on the authority of Jesus, or even with him as an example ...

It goes further than that. It means that they were announcing (the very word *katangellein* carries the force of an announcement of something that has happened, not simply teaching about a doctrine) that ‘the resurrection from the dead’ had happened, with this case as its prototype.

The Greek is not simply *anastasis nekron*, the resurrection of the dead, the great moment which was still awaited when all the dead (or at least all the righteous dead) would be raised.

They were teaching *ten anastasin ek nekron*, ‘the resurrection “out from among” the dead’. *This was, clearly, the dawn of the new day; but it was so in the single, individual case of Jesus himself.* He had come ‘out from among’ the dead bodies. But both halves of this mattered. It was not just that the disciples were saying something outrageous about Jesus. They were saying that in and through him a new era in Israel’s history, in world history, had dawned.<sup>172</sup>

- 5) **Acts 10:26-41** You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. *And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. **They put him to death by hanging him on a tree; but God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead.***
- 6) **Acts 13:29-33** And when they had fulfilled all that was written of him, *they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those* who came up with him from Galilee to Jerusalem, *who are now his witnesses to the people.* And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children *by raising Jesus ...*
- 7) **Acts 17:29-32** Being then God’s offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man [see: *Rom. 1:18-22; Wisd. 13-14*]. The times of ignorance God overlooked, but now he commands all men everywhere to repent, because *he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead.* Now when they heard of the resurrection of the dead, some mocked; but others said, “*We will hear you again about this.*”

## 2. HEBREWS

- 1) **Heb. 11:18-19** By faith Abraham, when he was tested [peirazomenos – see: *Matt. 6:13*], offered up Isaac, and he who had received the promises was ready to offer up his only [monogene – see: *John 1:18; 3:16*] son, of whom it was said, “Through Isaac shall your descendants be named.” *He considered that God was able to raise men even*

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<sup>172</sup> Wright, *The Resurrection of the Son of God*, 452.

from the dead; hence he did receive him back and this was a symbol (*én parabóle*).

- i) **R. E. Brown:** In *Jubilees* and perhaps more widely before AD 100 the sacrifice of Isaac was imagined to have taken place at Passover, *and his blood becomes a theme in the midrashim*. The Synoptics portray the Last Supper as a Passover meal, and in *Mark 14:24* and *Matt 26:28* Jesus specifies that his blood is “*poured out for many*.” Had the sacrifice of Isaac at Passover *already* taken on an expiatory aspect and been associated with the liberation of Israel?<sup>173</sup>
- ii) **Josephus, *Antiquities I. 232*:** Now Isaac was of such a generous disposition *as became the son of such a father*, and was pleased with this discourse; and said “That he was not worthy to be born at first, *if he should reject the determination of God and of his father*, and should not resign himself up readily to both their pleasures; since it would have been *unjust if he had not obeyed*, even if *his father* [patér] alone had so resolved.” *So he went immediately to the altar to be sacrificed*.
- iii) ***IV MACC. 16:20-21*:** For his sake also our father Abraham was *zealous to sacrifice his son Isaac*, the ancestor of our nation; and when Isaac saw his father’s hand wielding a sword and descending upon him, *he did not cower*.
- iv) **Clement of Rome, *Epistle 31:3*** *Isaac* with confidence, as knowing the future, was led a willing sacrifice.
- v) **Josephus, *Antiquities I. 226*:** Now the two servants went along with [Abraham] two days; *but on the third day*, as soon as he saw the mountain, he left those servants that were with him till then in the plain, and, *having his son alone with him, he came to the mountain*. It was that mountain upon which king David afterwards *built the temple*.
- vi) ***Jubilees 18:13*** And Abraham called that place ‘*The Lord has seen*’, so that it is said in the mount the Lord hath seen: that is Mount Zion [See: *II Chron. 3:1*].

#### 4. **FIRST PETER**

- 1) ***I Pet. 3:18-19*** For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit ...

#### 15. **JOHANNINE EPISTLES**

- 1) ***I John 2:28*** And now, little children, abide in him, so that *when he appears we may have confidence and not shrink from him in shame at his coming* [parousía].
  - i) The ‘royal presence’ of Jesus (*parousia*) will be the signal for the great transformation in which the hidden reality of present Christian experience will become the public reality of God’s new world, and his renewed people. The rest of the letter emphasizes what the Fourth Gospel had stressed: *that there is a passing over from death to life which can occur in the present time*, and that Christians must allow that transition, or transformation, to have its effect in their thoughts and actions.<sup>174</sup>
- 2) ***I John 3:1-3*** See what love the Father has given us, that we should be called

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<sup>173</sup> Brown, *The Death of the Messiah, Vol. 1 and 2: From Gethsemane to the Grave, a Commentary on the Passion Narratives in the Four Gospels* (New York; London: Yale University Press, 1994), 1441.

<sup>174</sup> Wright, *The Resurrection of the Son of God*, 464.

children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God’s children now; *it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.* And every one who thus hopes in him purifies himself as he is pure.

- 3) **I John 3:14, 16** We know that *we have passed out of death into life*, because we love the brethren ... By this we know love, *that he laid down his life for us; and we ought to lay down our lives for the brethren.*
- 4) **I John 5: 13, 16-17** I write this to you who believe in the name of the Son of God, that you may know that you have eternal life [ζόε] ... If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. All wrongdoing is sin, but there is sin which is not mortal.

## 16. THE BOOK OF REVELATION

- 1) **Rev. 1:17** When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, “Fear not, I am the first and the last, and *the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades.*
  - i) **CCC 1137** The book of *Revelation* of St. John, read in the Church’s liturgy, first reveals to us, “*A throne stood in heaven, with one seated on the throne*” (*Rev.* 4:2), the Lord God. It then shows the Lamb, “*standing, as though it had been slain*”: *Christ crucified and risen*, the one high priest of the true sanctuary, the same one “who offers and is offered, who gives and is given” (*Rev.* 5:6). Finally it presents “the river of the water of life ... flowing from the throne of God and of the Lamb,” one of most beautiful symbols of the Holy Spirit.
  - 2) **Rev. 7:13-17** Who are these, *clothed in white robes, and whence have they come?*” I said to him, “Sir, you know.” And he said to me, “*These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.*  
*Therefore are they before the throne of God,*  
*and serve him day and night within his temple;*  
*and he who sits upon the throne will shelter them with his presence.*  
*They shall hunger no more, neither thirst any more;*  
*he sun shall not strike them, nor any scorching heat.*  
*For the Lamb in the midst of the throne will be their shepherd,*  
*and he will guide them to springs of living water;*  
*and God will wipe away every tear from their eyes.”*
    - i) **CCC 1138** “*Recapitulated in Christ,*” these are the ones who take part in the service of the praise of God and the fulfillment of his plan: the heavenly powers, all creation (the four living beings), the servants of the Old and New Covenants (the twenty-four elders), the new People of God (the one hundred and forty-four thousand), *especially the martyrs* “*slain for the word of God,*” and the all-holy Mother of God (the Woman), the Bride of the Lamb, and finally “a great multitude which no one could number, from every nation, from all tribes, and peoples and tongues.
    - ii) **CCC 1195** By keeping the memorials of the saints—*first of all the holy Mother of God, then the apostles, the martyrs, and other saints*—on fixed days of the liturgical year, the Church on earth shows that she is *united with the liturgy of heaven.* She

gives glory to Christ for having accomplished his salvation *in his glorified members*; their example encourages her on her way to the Father.

iii) **CCC 2473** *Martyrdom* is the supreme witness given to the truth of the faith: it means bearing witness even unto death. *The martyr bears witness to Christ who died and rose, to whom he is united by charity.* He bears witness to the truth of the faith and of Christian doctrine. He endures death through an act of fortitude. “*Let me become the food of the beasts, through whom it will be given me to reach God*” (St. Ignatius, *Epistle to the Romans* 4.1).

3) **Rev. 12:1-6, 13-17** <sup>1</sup> *And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars;* <sup>2</sup> *she was with child and she cried out in her pangs of birth, in anguish for delivery.* <sup>3</sup> *And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads.* <sup>4</sup> *His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth;* <sup>5</sup> *she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,* <sup>6</sup> *and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days . . .*

<sup>13</sup> *And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child.* <sup>14</sup> *But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.* <sup>15</sup> *The serpent poured water like a river out of his mouth after the woman, to sweep her away with the flood.* <sup>16</sup> *But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river which the dragon had poured from his mouth.* <sup>17</sup> *Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus.*

i) **CCC 2853** Victory over the ‘*prince of this world*’ was won once for all at the Hour when Jesus *freely gave himself up to death to give us his life.* This is the judgment of this world, and the prince of this world is ‘cast out.’ ‘He pursued the woman’ (Rev. 12:13-16) but had no hold on her: *the new Eve, ‘full of grace’ of the Holy Spirit, is preserved from sin and the corruption of death (the Immaculate Conception and the Assumption of the Most Holy Mother of God, Mary, ever virgin).* ‘Then the dragon was angry with the woman, and went off to make war on the rest of her offspring’ (12:17). Therefore the Spirit and the Church pray: ‘*Come, Lord Jesus*’ (22:17, 20) *since his coming will deliver us from the Evil One.*

ii) **CCC 972** After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude *than by looking to Mary.* In her we contemplate *what the Church already is in her mystery on her own “pilgrimage of faith,” and what she will be in the homeland at the end of her journey.* There, “in the glory of the Most Holy and Undivided Trinity,” “*in the communion of all the saints,*” the Church is awaited by the one she venerates as Mother of her Lord and as her own mother.

In the meantime the Mother of Jesus, *in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come.* Likewise she shines forth on earth, until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.

- iii) **CCC 966** “Finally the Immaculate Virgin, preserved free from all stain of original sin, *when the course of her earthly life was finished*, was taken up *body and soul into heavenly glory*, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death” (Pius XII, *Munificentissimus Deus* (1950). *The Assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians*:
- iv) **Byzantine Liturgy:** In giving birth you kept your Virginity; in your Dormition you did not leave the world, *O Mother of God*, but were joined to the Source of life. You conceived the living God and, by your prayers, will deliver our souls from death. (*Troparion, Feast of the Dormition*, Aug. 15<sup>th</sup>.)
- 4) **Rev. 20:4-6** Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. *They came to life, and reigned with Christ a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.* Blessed and holy is he who shares in *the first resurrection!* Over such *the second death* has no power, but they shall be priests of God and of Christ, and they shall reign with him *a thousand years.*
- i) **CCC 676** The Antichrist’s deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgment. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of *millenarianism*, especially the “intrinsically perverse” political form of a secular messianism.
- ii) **CCC 675** Before Christ’s second coming *the Church must pass through a final trial that will shake the faith of many believers.* The persecution that accompanies her pilgrimage on earth will unveil the “mystery of iniquity” in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.
- iii) **St. Francis of Assisi, *Canticle of the Creatures*:**  
Praised are you, my Lord, for our sister bodily Death,  
from whom no living man can escape.  
Woe on those who will die in mortal sin!  
Blessed are they who will be found  
in your most holy will,  
*for the second death will not harm them.*
- 5) **Rev. 21:1-6** Then I saw *a new heaven and a new earth*; for *the first heaven and the first earth had passed away, and the sea was no more.* And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, “Behold, *the dwelling of God is with men.* He will dwell with them, and they shall be his people, and God himself will be with them; *he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have*

*passed away.*” And he who sat upon the throne said, “*Behold, I make all things new.*” Also he said, “Write this, for these words are trustworthy and true.” And he said to me, “*It is done! I am the Alpha and the Omega, the beginning and the end.*”

- 6) **Rev. 2:7** He who has an ear, let him hear what the Spirit says to the churches. To him who conquers *I will grant to eat of the tree of life, which is in the paradise [paradeiso] of God.*
- i) **CCC 1042** At the end of time, the Kingdom of God will come in its fullness. After the universal judgment, the righteous will reign forever with Christ, glorified in body and soul. The universe itself will be renewed:  
*The Church ... will receive her perfection only in the glory of heaven, when will come the time of the renewal of all things.* At that time, together with the human race, the universe itself, which is so closely related to man and which attains its destiny through him, will be perfectly re-established in Christ.
- ii) **CCC 1043** Sacred Scripture calls this mysterious renewal, which will transform humanity and the world, “*new heavens and a new earth.*” It will be the *definitive realization of God’s plan to bring under a single head “all things in [Christ], things in heaven and things on earth (Eph. 1:10).*
- iii) **CCC 1044** In this new universe, *the heavenly Jerusalem*, God will have his dwelling among men (*Rev. 21:5*). “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away” (*Rev. 21:4*).
- iv) **CCC 1045** *For man*, this consummation will be the final realization of the unity of the human race, which God willed from creation and of which the pilgrim Church has been “in the nature of sacrament.” Those who are united with Christ will form *the community of the redeemed*, “*the holy city*” of God, “*the Bride, the wife of the Lamb*” (*Rev. 21:2, 9*). *She will not be wounded any longer by sin, stains, self-love, that destroy or wound the earthly community (Rev. 21:27).* **The beatific vision**, in which God opens himself in an inexhaustible way to the elect, will be the ever-flowing well-spring of happiness, peace, and mutual communion.
- v) **Gaudium et Spes 39:2** Far from diminishing our concern to develop this earth, *the expectancy of a new earth should spur us on, for it is here that the body of a new human family grows, foreshadowing in some way the age which is to come.* That is why, although we must be careful to distinguish *earthly progress* clearly from the increase of the kingdom of Christ, such progress is of vital concern to the kingdom of God, insofar as it can contribute to the better ordering of human society (see: CCC 1049).

## APPENDICES

APPENDIX I  
APPENDIX II

*THE LIFE OF ADAM & EVE*  
*MISC. HOMILIES*

# APPENDIX I

## *THE LIFE OF ADAM & EVE*

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### Expulsion

**1.1** When Adam and Eve were expelled from paradise they made for themselves a tent and spent seven days mourning and lamenting in great sadness.

**2.1** But after seven days they began to be hungry and sought food to eat and did not find any.

**2.2** Eve told Adam: "Adam, my lord, Then Eve said to Adam: "My lord, I am hungry. Go, seek for us something to eat. Perhaps the Lord God will look upon us and have mercy on us and will call us back to the place where we were previously."

**3.1** And Adam arose after seven days and Adam arose and walked for seven days over all that land but did not find food such as they had in paradise.

**3.2** Eve said to Adam: "My lord, would that I might die. Perhaps then the Lord God would bring you back into paradise, for it was because of me that the Lord God grew angry with you. Do you wish to kill me, that I might die? Perhaps the Lord God will bring you back into paradise, since on account of my action you were expelled from there."

**3.3** Adam responded: "Don't say such things Eve lest the Lord God bring upon us some other curse. How could it be that I should raise my hand against my own flesh? Let us arise and seek for ourselves something by which we might live so that we might not perish."

**4.1** Walking about, they searched for many days but did not find anything like they had in paradise. They only found what animals eat.

**4.2** Adam said to Eve: "The Lord gave these things to animals and beasts to eat. Ours, however was the angelic food.

**4.3** But justly and worthily do we lament before the face of God who made us. Let us perform a great penitence. Perhaps the Lord God will yield and have mercy on us and give us something by which we might live."

### Penitence and Second Temptation

**5.1** Eve said to Adam: "My lord, tell me what is penitence and how long should I perform it, lest perhaps we place on ourselves a labor which we cannot endure, and he not hear our prayers,

**5.2** And the Lord turned his face from us because we did not fulfill what we promise.

**5.3** My lord, how much penitence are you thinking of doing since I brought labor and tribulation upon you."

**6.1** Adam said to Eve: "You cannot do as much as I, but do as much so that you might be saved. For I will do forty days of fasting. You, however, arise and go to the Tigris River and take a stone and stand upon it in the water up to your neck in the depth of the river. Let not a word go forth from your mouth since we are unworthy to ask of the Lord for our lips are unclean from the illicit and forbidden tree.



**6.2** Stand in the water of the river for thirty seven days. I however, will do forty days in the water of the Jordan. Perhaps the Lord will have mercy on us."

**7.1** Eve walked to the Tigris River and did just as Adam told her

**7.2** Likewise, Adam walked to the Jordan River and stood upon a rock up to his neck in the water.

**8.1** Adam said: "I say to you, water of the Jordan, mourn with me and separate from me all swimming creatures which are in you. Let them surround me and mourn with me.

**8.2** Let them not lament for themselves, but for me, for they have not sinned, but I."

**8.3** Immediately, all living things came and surrounded him and the water of the Jordan stood from that hour not flowing in its course.

**9.1** Eighteen days passed. Then Satan grew angry and transfigured himself into the brilliance of an angel and went off to the Tigris River to Eve.

**9.2** He found her weeping, and then, the Devil himself, as if mourning with her began to weep and said to her: "Come out of the water and rest and weep no longer. Cease now from your sadness and lamenting. Why are you uneasy, you and your husband Adam?"

**9.3** The Lord God has heard your lamenting and accepted your penitence. All of us angels have pleaded for you, praying to the Lord,

**9.4** and he sent me to lead you forth from the water and to give you the nourishment which you had in paradise and for which you have grieved.

**9.5** Now, therefore, come out of the water and I will lead you to the place where your food is prepared."

**10.1** Hearing this, Eve believed him and went out of the water of the river. Her flesh was like grass from the waters coldness.

**10.2** When she had come out, she fell to the ground, but the Devil stood her up and led her to Adam.

**10.3** When Adam saw her and the Devil with her, he cried out with tears, saying: "O Eve, O Eve, where is the work of your penitence? How have you again been seduced by our adversary, through whom we were alienated from the dwelling of paradise and spiritual happiness?"

**11.1** When Eve heard this, she knew that it was the Devil who had persuaded her to go out from the river and she fell on her face on the ground and her grief was double, as was her wailing and lamentation.

**11.2** She cried out, saying: "Woe to you, Devil. For what reason do you fight against us? What concern do you have with us? What have we done to you that you should persecute us so grievously? Why does your malice extend to us?"

**11.3** Did we ever take your glory from you or cause you to be without honor? Why do you persecute us, O enemy, impiously and jealously unto death?"

## Fall of Satan

**12.1** Groaning, the Devil said: "O Adam, all my enmity, jealousy, and resentment is towards you, since on account of you I was expelled and alienated from my glory, which I had in heaven in the midst of the angels. On account of you I was cast out upon the earth."

**12.2** Adam answered: "What have I done to you?"

**12.3** What fault do I have against you? Since you have not been harmed nor injured by us, why do you persecute us?"

**13.1** The Devil answered: "Adam what are you saying to me? On account of you I was cast out from heaven."

**13.2** When you were formed, I was cast out from the face of God and was sent forth from the company of the angels. When God blew into you the breath of life and your countenance and likeness were made in the image of God, Michael led you and made you worship in the sight of God. The Lord God then said: 'Behold, Adam, I have made you in our image and likeness.'

**14.1** Having gone forth Michael called all the angels saying: 'Worship the image of the Lord God, just as the Lord God has commanded.'

**14.2** Michael himself worshipped first then he called me and said: 'Worship the image of God Jehovah.'

**14.3** I answered: 'I do not have it within me to worship Adam.' When Michael compelled me to worship, I said to him: 'Why do you compel me? I will not worship him who is lower and posterior to me. I am prior to that creature. Before he was made, I had already been made. He ought to worship me.'

**15.1** Hearing this, other angels who were under me were unwilling to worship him.

**15.2** Michael said: 'Worship the image of God. If you do not worship, the Lord God will grow angry with you.'

**15.3** said: 'If he grows angry with me, I will place my seat above the stars of heaven and I will be like the Most High.'

**16.1** Then the Lord God grew angry with me and sent me forth with my angels from our glory. On account of you we were expelled from our dwelling into this world and cast out upon the earth.

**16.2** Immediately we were in grief, since we had been despoiled of so much glory,

**16.3** and we grieved to see you in such a great happiness of delights. 16:4 By a trick I cheated your wife and caused you to be expelled through her from the delights of your happiness, just as I had been expelled from my glory."

**17.1** Hearing this, Adam cried out with a great shout because of the Devil, and said: "O Lord my God, in your hands is my life. Make this adversary of mine be far from me, who seeks to ruin my soul. Give me his glory which he himself lost."

**17.2** Immediately the Devil no longer appeared to him.

**17.3** Adam truly persevered for forty days standing in penitence in the waters of the Jordan.

## Separation of Adam and Eve

**18.1** Eve said to Adam: "Long may you live, my lord to you is my life submitted, since you did not take part in either the first or second collusion. But I conspired and was seduced, because I did not keep the commandment of God. Now separate me from the light of this life. I will go to the west and I will be there until I die.

**18.2** She then began to walk toward the western regions and began to wail and weep bitterly with great moaning.

**18.3** She made there a dwelling, being three months pregnant.

**19.1** When the time of her delivery approached, she began to be distressed with pains, and she cried out to the Lord, saying:

**19.2** "Have mercy on me, O Lord, help me." She was not heard, nor was the mercy of God toward her. She said to herself: "Who will tell my lord Adam? I beseech you, lights of the heavens, when you turn again to the east, tell my lord Adam.

**20.1a** In that very hour Adam said: "The lament of Eve has come to me. Perhaps the serpent has fought with her again."

**20.2** Walking, he found her in great distress. Eve said: "How is it that I see you, my Lord.

My soul has grown cold being in such pains. Now pray to the Lord God on my behalf that he might hear you and look down upon me and free me from my very bad pains."

**20.3** Adam then prayed to the Lord for Eve.

**21.1** And behold, twelve angels came and two Virtues, standing to the right and to the left of Eve.

**21.2** Michael was standing to her right and touched his face to her chest and said to Eve: "Blessed are you, Eve, on account of Adam, for his prayers and supplications are great. I was sent to you that you might receive our help. Arise now and prepare yourself for birth."

**21.3a** She brought forth a son who shone brilliantly. At once the infant stood up and ran out and brought some grass with his own hands and gave it to his mother. His name was called Cain.

## Death of Abel

**22.1** Adam took Eve and the boy and led them to the east.

**22.2** The Lord God sent various seeds by Michael the angel, who gave them to Adam and showed them how to work and tend the ground, in order to have fruit, from which they and all their generations might live.

**22.3** Afterwards, Eve conceived and bore a son, whose name was Abel, and Cain and Abel remained together as one.

**22.4a** Eve said to Adam:

**22.4b** "My lord, while asleep I saw a vision like the blood of our son Abel on the hand of Cain who tasted it with his mouth. On account of this I am pained."

**22.5** Adam said: "Woe, let not Cain kill Abel, but let us separate them from each other and make separate houses for them."

**23.1** They made Cain to be a farmer, and Abel to be a shepherd that they might thus be separated from each other.

**23.2** But even after this, Cain killed Abel. Adam was then 130 years old. Abel was killed when he was 122 years old.

**23.3** After this Adam knew his wife and begot a son and called his name Seth.

**24.1** Adam said to Eve: "Behold, I have begotten a son in place of Abel, whom Cain killed."

**24.2** After Adam begot Seth, he lived for 800 years and begot 30 sons and 30 daughters 63 altogether and they were multiplied over the earth in its nations.

## Adam's Vision

**25.1** Adam said to Seth: "Let me recount for you what I have heard and seen. After I and your mother were cast out of paradise,

**25.2** when we were at prayer, the archangel Michael, the messenger of God, came to me.

**25.3** I saw a chariot like the wind, and its wheels were afire, and I was caught up into the paradise of the just. I saw the Lord seated, his face like fire burning intolerably. Many thousands of angels were at the right and the left of his chariot.

**26.1** Seeing this, I was disturbed and fear seized me and I worshipped before God above the face of the earth.

**26.2** Then God said to me: 'Behold, you shall die because you transgressed the commandment of God, because you hearkened more to the voice of your wife whom I gave over to your control that you might have her in your will. You listen to your her and

transgressed my words.'

**27.1** When I heard these words of God, falling down on the ground I worshipped the Lord and said: 'My Lord, Almighty and merciful God, holy and faithful, do not let the name of the memory of your majesty be destroyed, but turn my soul around, for I will die and my spirit will go forth from my mouth.

**27.2** Do not cast me out from your sight, whom you formed from the dust of the earth, nor put me out from your grace whom you nourished.

**27.3** Behold, your word has come over me.' Then the Lord God said to me: 'Since your days are numbered, you have become attentive to knowledge. my very bad pains.'" On account of this no one shall ever be taken from your offspring to minister unto me.'

**28.1** When I heard these words, I prostrated myself on the ground and worshipped the Lord God saying: 'You are the eternal and most high God. All creatures give you honor and praise.

**28.2** You are above all, the shining light, the true light, the living life, the Virtue of incomprehensible greatness. To you the spiritual virtues give honor and praise. With the human race you show the great deeds of your mercy.'

**28.3** After I worshipped the Lord God, straightway Michael, the archangel of God, took my hand and threw me out of the paradise of God's visitation and commanding.

**28.4** Michael, holding in his hand a rod, touched the waters which surrounded paradise and they froze.

**29.1** Then I crossed over, and Michael crossed over with me and brought me again to the place from which he had taken me.

**29.2** Hear also, my son Seth, the other mysteries and promised things to come which have been revealed to me. By eating of the tree of knowledge I have known and understood the things which are in this age,

**29.3** which God will do to his creature, the human race.

**29.4** The Lord will appear in a flame of fire. From the mouth of his majesty he will give commandment and precepts to all (from his mouth will go forth a sword, sharp on both edges) and they will sanctify him in the house of the dwelling of his majesty. He will show to them the marvelous place of his majesty.

**29.5** Then they will build a house for the Lord God on my behalf that he might hear you and look down upon me and free me from Lord their God in the land which he will prepare for them, and there they will transgress his precepts. Their sanctuary will be set afire, and their land shall be desolate, and they themselves will be dispersed because they provoked God.

**29.6** But again, (on the third / seventh day ?) he will save them from their dispersion and they will build once more the house of God, and it will then be higher than it was before.

**29.7** But once again, iniquity will conquer justice. After this, God will dwell, living with men on the earth. Then justice will begin to shine, and the house of the Lord will be honored forever. The opponents will no more be able to kill men who believe in God. God will then receive unto himself a faithful people, who will be saved forever and ever. But the impious who did not wish to love his law will be punished by God their King.

**29.8** Heaven and earth, night and day, and all creatures will obey him and will not transgress his commandment, nor will they alter his works. Men who forsake the law of the Lord, however, will be changed.

**29.9** On account of this, the Lord will cast away from himself the impious, but the just will shine like the sun in the sight of God. At that time, men will be purified by water of their sins.

**29.10** Those unwilling to be purified by water will be condemned. Blessed will be the man

who shall amend his soul when the judgments and great deeds of God will be among men. Their deeds will be investigated by God, the just judge." ]II,III,IV

## Illness of Adam

**30.1b** After Adam reached the age of 930 years, knowing that his days were ended, he said [to Eve]: "Gather about me all my children that I might bless them before I die, and that I might speak with them."

**30.2** They were gathered before his sight, in front of the oratory where he worshipped the Lord God. [They numbered 15,000 men, not counting women and children.]

**30.3** They asked him [and when they all had been gathered, they said with one voice]: "What is wrong with you, father, that you have gathered us together? Why are you lying on your bed?"

**30.4** Answering, Adam said: "My children, I am in great pain." All his children said to him: "What does mean, father, to have great pain?"

**31.1** Then his son, Seth, said: "Lord, do you perhaps long for some of the fruit of paradise, which you used to eat, and therefore you lie there saddened? Tell me and I will go up to the gates of paradise and cast dust on my head and throw myself on the ground before the gates of paradise, mourning in great lamentation, beseeching the Lord. Perhaps he will hear me and send his angel to bring me some of the fruit you desire."

**31.2** Adam answered and said: "No, my son, I do not desire it, even though I am suffering infirmity and great pain in my body."

**31.3** Seth answered: "What is pain, my lord, father, for I do not know. Do not send us away, but tell us [for inwardly we do not know.]"

## Adam's Story of the Fall

**32.1** Adam answered and said: "Hear me, my children. When God made us, me and your mother, and placed us in paradise and gave us all fruitbearing trees for food, he forbade us, saying: 'Of the tree of the knowledge of good and evil, which is in the midst of paradise, you may not eat.'

**32.2** God, however, gave part of paradise to me, and part to your mother: to me he gave the tree of the eastern and northern part (which is against the north ?), and to your mother he gave the southern and western part.

**33.1** The Lord God gave us two angels to watch over us.

**33.2** The hour came for the angels to ascend to the sight of God for worship. At once, the Devil, our adversary, found the place.

**33.3** Then she ate and gave to me to eat.

**34.1** Immediately, the Lord God grew angry with us and said to me: 'Because you have forsaken my mandate and have not kept my word which I entrusted to you, I will bring upon your body seventy afflictions. You will be racked with pains from the top of your head, eyes, and ears, to the bottom of your feet, and in every single member.' This he counted as punishment fitting in suffering [to the seriousness of our transgression] concerning the trees (of suffering for the transgression of the fruit of the tree?)

**34.2** The Lord sent all these ills upon me and all our generations."

## Command to Retrieve the Oil

**35.1** Saying this to all his children, Adam was seized with great pains, and crying out with a great voice, he said: "What shall I do, I who am unfortunate, being in so much pain?"

**35.2** When Eve saw him, she began to cry and said: "My Lord God, transfer his pain over to me, since it was I who sinned." Eve then said to Adam: "My lord, give me part of your pain, since by me this blame came upon you."

**36.1** Adam then said to Eve: "Rise, go with my son, Seth, near to the gates of paradise and cast dust on your heads, and prostrate yourself on the ground, lamenting in the sight of God.

**36.2** Perhaps he will take pity and send his angel over to the tree of his mercy from which flows the oil of life, and will give you a little of it with which to anoint me so that I may have rest from these pains with which I am consumed."

## Encounter with the Beast

**37.1** Seth and his mother went away to the gates of paradise. As they were walking, there suddenly appeared the serpent, the beast, who attacked and bit Seth.

**37.2** When Eve saw this, she said: "Alas, woe is me, for I am cursed because I did not keep the precepts of the Lord."

**37.3** Eve said to the serpent in a great voice: "O cursed beast, why are you not afraid to cast yourself at the image of God, but dare to fight against it? Why have your teeth prevailed?"

**38.1** The beast answered in a human voice: "O Eve, was our malice ever not against you? Isn't our anger against you?"

**38.2** Tell me, Eve. How could you open your mouth to eat the fruit which the Lord God commanded you not to eat. Now, however, you are not able to bear it, if I should begin to reproach you?"

**39.1** Then Seth said to the beast: "May the Lord God reproach you. Be mute, grow silent, close your mouth, cursed enemy of the truth, disorder of destruction. Fall back from the image of God until the day when the Lord God shall order you to be brought in for trial."

**39.2** The beast said to Seth: "Behold, I am going away, just as you have said, from the face of the image of God." At once the wound from its teeth disappeared from Seth.

## Arrival at Paradise

**40.1** Seth and his mother then walked to the region of paradise for the oil of mercy to anoint the sick Adam. Arriving at the gate of paradise, they picked up dust from the ground and cast it on their heads, and prostrated themselves on the ground and began to lament with a great moan, beseeching the Lord God that He might have mercy on Adam in his pains, and send his angel to give them some oil from the tree of his mercy.

**41.1** [After they had prayed and pleaded for many hours, behold, the angel Michael appeared to them and said: "I was sent to you by the Lord. I was given power over the human body.

**41.2** I tell you, Seth, man of God, do not weep, praying and pleading for the oil of the tree of mercy to anoint your father Adam on account of the pains of his body.

## Michael's Reply

**42.1** For in no wise can you receive any until the last days, 42:2 after 550 years have passed.

**42.2** Then the most loving king of God will come upon the earth to resurrect the body of Adam, and, with him, the bodies of all the dead. The very Son of God, when he comes, will be baptized in the river Jordan, and when he comes forth from the water of the Jordan, he will then anoint all who believe in him with the oil of his mercy.

**42.3** 42:4 This oil of mercy will be from generation to generation on those who are reborn of water and the Holy Spirit into eternal life. 42:5 Then, the most loving Son of God will descend into the earth and lead your father, Adam, back into paradise to the tree of mercy.

## Return to Adam

**43.1** But you, Seth. go to your father, Adam, for the time of his life is complete. Six days hence, his soul will go forth from his body, and, when it does, you will see great wonders in heaven and on earth, and in the lights of heaven."

**43.2** Saying this, Michael at once withdrew from Seth. Seth and Eve went home, carrying with them [a small branch and] spices — nard, crocus, calaminth, and cinnamon.

**44.1** When Seth and his mother reached Adam, they said to him [III all that had been done on the way, and said] that the beast, the serpent, had bitten Seth.

## Adam's Rebuke of Eve

**44.2** Adam said to Eve: "What have you done? You have brought on us a great affliction, fault and sin unto all our generations.

**44.3** What you have done will be passed on to your children after my death, for those who arise from us will not have all they need from their labors, but will be lacking. They will curse us, saying:

**44.4** "Our parents, who were from the beginning, brought all these evils on us." Hearing this, Eve began to weep and moan.

## Death of Adam

**45.1** Just as Michael had predicted, after six days the death of Adam came.

**45.2** When Adam knew that the hour of his death had come, he said to all his children: Now I am 930 years old, and if I die, bury me beside the great garden of God near his dwelling."

**45.3** And it happened that, when he had finished all his words, he gave up his spirit..

## Angelic Liturgy

**46.1** The sun, moon and stars grew dark for seven days. Seth embraced the body of his father and mourned over it. Eve cast her eyes upon the ground with her hands clasped above her head and her head placed on her knees. All her children wept with very bitter tears.

**46.2** Then Michael the angel appeared, standing at Adam's head, and said to Seth: "Arise from the body of your father, and come with me and see what the Lord God has arranged for him. He is his creature and he has taken pity on him.

## Assumption of Adam to Paradise

**47.1** Then all the angels, playing trumpets, said: "Blessed are you, Lord, for you have taken pity on your creature."

**47.3** Then Seth saw the hand of the Lord outstretched, holding Adam. He handed him over to Michael, saying:

**47.5** "Let him be in your care until the day of retribution, in supplication until the last years when I shall change his mourning into joy. Then he will sit on the throne of him who beguiled him."

## Adam and Abel's Funerary Rites

**48.1** Again the Lord said to the angels Michael and Uriel: "Bring me 3 linen shrouds and stretch them over Adam. Bring other shrouds and stretch them over Abel, his son. Then bury Adam and his son."

**48.2** And all the virtues of the angels processed before Adam, and thus was the dormition of the dead sanctified.

**48.3** The angels Michael and Uriel buried Adam and Abel in the regions of paradise which Seth and his mother saw, but no one else. Michael and Uriel: "Just as you see us doing, likewise bury your dead."

## Two Stelae Legend

**49.1** Six days after Adam's death, Eve knew her own death [was near], so she gathered together all her sons and daughters, who were Seth along with his thirty brothers and thirty sisters. Eve said to them all:

**49.2** "Hear me, my children, that I might recount for you how I and your father transgressed the precept of God. Michael the archangel said to us:

**49.3** 'On account of your conspiracies, our Lord will bring upon your race the wrath of his judgment, first by water, and second by fire. By these two will the Lord judge all the human race.'

**50.1** But hear me, my children! Make tablets of stone, and other tablets of earth, and write on them my whole life, and that of your father, which you have heard from us and seen.

**50.2** If he judges our race by water, the tablets of earth will dissolve, but the tablets of stone will endure. If, however, he judges our race by fire, the tablets of stone will be destroyed, but the tablets of earth will be fired."

**50.3** When she had said all these things to her children, she stretched out her hand toward heaven, knelt upon the earth, worshipped God, and giving thanks, gave up her spirit.

## Eve's Funeral and Epilogue

**51.1** Afterwards, all her children buried her with great weeping. After they had mourned her for four days, Michael appeared to them and said to Seth:

**51.3** "Man of God, mourn no longer than 6 days, for the 7th day is the sign of the resurrection, the repose of the coming age, and on the 7th day the Lord rested from all his works. [III+ from all his work. Indeed, the 8th day is [the sign] of the future and eternal



blessedness, in which all the holy will reign throughout endless ages with the Creator and Savior himself, in both soul and body, never again to die. Amen. III]

51.3 Then Seth made tablets.

## History of the Stelae

52.1 52 Then Seth made 2 tablets of stone and two of earth, (and he devised the caps of letters?) and wrote on them the life of this father, Adam, and his mother, Eve, which he had heard from them and seen with his own eyes. He placed the tablets in the middle of his father's house in the oratory where he prayed to the Lord. After the flood, these written tablets were seen by many men (these written stones?) but were legible to no one. Solomon, however, being wise, saw the writing and prayed to the Lord. There appeared to him an angel of the Lord, saying: "I am he who held the hand of Seth, that he might write these stones with his finger (with an iron finger/ with an iron stylus?). You will be knowledgeable of these writings, so that you might know and understand (Whence they are ) what all these stone contain, and where the oratory was where Adam and Eve worshipped the Lord God. You must build there the temple of the Lord, which is the house of prayer. Then Solomon completed the temple of the Lord God, and called these letters 'achiliacae,' that is, written without the teaching of words' ('achiliacae' stones, which is in Latin, teaching written without lips' / achiliacae' which is in Latin, parchments 'written without the teaching of books' ?) by the finger of Seth, while the angel of the Lord held his hand.

53.1 On these stones was found what Enoch, the seventh from Adam, prophesied before the flood about the coming of Christ: "Behold the Lord will come in his sanctuary (in his holy soldiers, in his soldiers, in his holy clouds ?) to render judgment on all and to accuse the impious of all their works by which they have spoken concerning him Ñ sinners, impious murmurers, and the irreligious who have lived according to their feelings of desire, and whose mouths have spoken pridefully.] [Those whose mouths have spoken pridefully will go to Hades, but the just will surely go rejoicing into the kingdom of heaven.

54.1 (Adam entered paradise after forty days, and Eve after eighty. Adam was in paradise for seven years and near to the day they moved each one of the beasts [?]IV.

## Octapartite Adam

55.1 It must be known that the body of Adam was formed of eight parts. The first part was of the dust of the earth, from which was made his flesh, and thereby he was sluggish. The next part was of the sea, from which was made his blood, and thereby he was aimless and fleeing. The third part was of the stones of the earth, from which his bones were made, and thereby he was hard and covetous. The fourth part was of the clouds, from which were made his thoughts, and thereby he was immoderate. The fifth part was of the wind, from which was made his breath, and thereby he was fickle. The sixth part was of the sun, from which were made his eyes, and thereby he was handsome and beautiful. The seventh part was of the light of the world, from which he was made pleasing, and thereby he had knowledge. The eight part was of the Holy Spirit, from which was made his soul, and thereby are the bishops, priests, and all the saints and elect of God.

## Place of Adam's Creation

**56.1** It must also be known that God made and formed Adam in that place where Jesus was born, that is, in the city of Bethlehem, which is in the center of the earth. There Adam was made from the four corners of the earth, when angels brought some of the dust of the earth from its parts, viz. Michael, Gabriel, Raphael, and Uriel. This earth was white and pure like the sun and it was gathered together from the four rivers, that is, the Geon, Phison, Tigris, and Euphrates. Man was made in the image of God, and he blew into his face the breath of life, which is the soul. For just as he was gathers from the four rivers, thus from the four winds he received his breath.

## Adam's Name

**57.1** When Adam was made, and there was no name assigned to him yet, the Lord said to the four angels to seek a name for him. Michael went out to the east and saw the eastern star, named Ancolim, and took its first letter from it. Gabriel went out to the south, and saw the southern star, named Disis, and took its first letter from it. Raphael went out to the north, and saw the northern star, named Arthos, and took its first latter from it. Uriel went out to the west, and saw the western star, named Mencembrion, and took its first letter from it. When the letter were brought together, the Lord said to Uriel: "read these letters." He read them and said, "Adam." The Lord said: "Thus shall his name be called. "Here ends the life of our protoplast, Adam, and his wife, Eve.

## APPENDIX II

### *HOMILIES ON DEATH & RESURRECTION*

#### **Pope John Paul II, Easter 1996**

1. *Surrexit Dominus de sepulchro qui pro nobis pependit in ligno.* He is risen, the One who was nailed to the Cross for us; the Lord has left the tomb. These are the final and definitive words of the days of the Triduum Sacrum: after the words of the Last Supper, and of the prayer in Gethsemani, and those of Good Friday. “*Ecce lignum Crucis, in quo salus mundi pependit.*” After the profound silence of Holy Saturday, at daybreak on Easter morn there resounds the proclamation: “*Surrexit, non est hic*” (*Mk* 16:6 “God raised him on the third day and made him manifest” (*Acts* 10:40) to those who would be witnesses of his Resurrection (cf. 3:15). The One who died hanging on the Cross is alive; “The Lord has risen indeed, and has appeared to Simon” (*Lk* 24:34). Today, the Successor of Peter bears witness once again to the Lord's Resurrection. *Pascha Domini Nostri Jesu Christi*: Brothers and Sisters, it is the Passover of the Lord in the year 1996, at the threshold of the Third Millennium.

2. “The stone which the builders rejected has become the corner stone” (*Ps* 118:22; cf. *Mt* 21:42). “Stone rejected”, stone rebuffed! How better could be expressed what happened on Good Friday? “Away with him, away with him, crucify him!”, The crowd had cried. “Shall I crucify your King?” Pilate had asked. “We have no king but Caesar” (*Jn* 19:15), insisted the high priests. “He ought to die, because he has made himself the Son of God” (*Jn* 19:7). And he did die, the Son of God! We have contemplated the agony of the “Author of life” (*Acts* 3:15). We have observed his shameful death on the Cross.

3. And today? If the tomb is empty, if he is alive, has it not proved true what the Roman centurion, upon seeing how Christ died, had declared: “*Truly this was the Son of God*” (*Mt* 27:54)? And if he is risen, is he not indeed, in the history of humanity, the corner-stone and the keystone of the divine edifice? Yes! It is God himself who builds upon him the New Covenant of faith, hope and love. The Covenant of love and immortality: because “he knows not the corruption of death, the Lord of life ...”

4. “This is the work of the Lord, a marvel in our eyes” (*Ps* 118:23). Yes! We are witnesses of the marvel; witnesses of the power of God. Divine power, which is Life made manifest and communicated to give a new face to existence and to the hopes of the men and women of our day too. Power which reveals goodness and condemns evil and its tragic consequences. Divine power, which is the source of

fresh vitality, capable of softening even hardened hearts and renewing courage in those who, having lost their way, wander aimlessly, pilgrims of the void. Divine power, which is the condition of the true freedom for the human race, to whom it proclaims, today and always: Love has conquered hatred.

5. O Risen Christ, Redeemer of the human race, enlighten and guide all those who are building peace, every day and in every corner of the globe, at the cost of great sacrifices. O Victor over death, strengthen the artisans of justice and peace in Bosnia and Hercegovina, In Ireland and the Middle East, and particularly in the Holy Land, where hopes for peaceful co-existence are still jeopardized by recourse to force and violence. Comfort those who reject the inevitability of ethnic rivalries in Burundi and Rwanda. Allay the sufferings of those who are subjected to the violence of arms in the Caucasus, in Afghanistan, Algeria, the Sudan, and in so many other regions of the world. May hope not be extinguished in those who—in Africa, Latin America, Asia and Europe— trust that at last a hearing will be given to their legitimate aspirations to employment, to housing, to greater social justice and true freedom of conscience and religion, hindered at times by the intransigence precisely of the followers of other religions.

6. *Surrexit Dominus*: the Lord is risen and grants to those who share in his triumph over death the courage and the strength to continue to build up a new humanity by refusing every kind of violence, sectarianism and injustice. The Lord of life has risen with power, bringing with him love and justice, respect, forgiveness and reconciliation. The One who from nothingness had called the world into existence, only he could break the seals of the tomb, only he could become the source of New Life for us, who are subject to the universal law of death. “*Who will roll away the stone for us from the door of the tomb?*” (Mk 16:3), the women were asking one another, when very early they were going to the tomb where the Lord had been laid. To this question, asked by the people of every age, of every country, culture and continent, the Bishop of Rome replies, this year too, with the message “*Urbi et Orbi*:”

“*Scimus Christum surrexisse a mortuis vere...*” Yes, we know for certain that Christ is truly risen from the dead: You, victorious King, have mercy on us. *Amen! Alleluia!*

**FR. RANIERO CANTALAMESSA**  
**HOMILY FOR GOOD FRIDAY (2011)**

In his passion, writes St. Paul to Timothy, Jesus Christ “*has given his noble witness*” (1 Timothy 6:13). We ask ourselves: witness to what? Not to the truth of his life or the rightness of his cause. Many have died, and still die today, for a wrong cause, while believing it to be right. Now, the resurrection certainly does testify to the truth of Christ. “*God has given public proof about Jesus, by raising him from the dead,*” as the Apostle was to say in the Areopagus at Athens (Acts 17:31).

Death testifies not to the truth of Christ, but to his love. Of that love, in fact, it is the supreme proof. “*No-one can have greater love than to lay down his life for his friends*” (John 15:13). One could object that there is a greater love than giving your life for your friends, and that is to give your life for your enemies. But that is precisely what Jesus has done: “*Christ died for the godless,*” writes the Apostle in the Letter to the Romans. “You could hardly find anyone ready to die, even for the upright; though it is just possible that, for a really good person, someone might undertake to die. So, it is proof of God’s own love for us that Christ died for us while we were still sinners (Romans 5:6-8). “*He loved us while we were enemies, so that he could turn us into friends*” [1], exclaims St. Augustine.

A certain one-sided “*theology of the cross*” can make us forget the essential point. The cross is not only God's judgment on the world and its wisdom; it is more than the revelation and condemnation of sin. It is not God's “no” to the world, it is the “yes” God speaks to the world from the depths of his love: “*That which is wrong,*” writes the Holy Father in his latest book about Jesus, “*the reality of evil, cannot simply be ignored; it cannot just be left to stand. It must be dealt with; it must be overcome. Only this counts as true mercy. And the fact that God now confronts evil himself, because men are incapable of doing so -- therein lies the 'unconditional' goodness of God.*” [2]

But how can we have the courage to speak about God's love, with so many human tragedies before our eyes, like the disaster that has struck Japan, or the shipwrecks and drowning incidents of these last few weeks? Should we not mention them at all? But to stay completely silent would be to betray the faith and to be ignorant of the meaning of the mystery we are celebrating today.

There is a truth that must be proclaimed loud and clear on Good Friday. The One whom we contemplate on the cross is God “in person.” Yes, he is also the man Jesus of Nazareth, but that man is one person with the Son of the Eternal Father. As long as the fundamental dogma of the Christian faith is not recognized and taken seriously -- the first dogma defined at Nicea, that Jesus Christ is the Son of God, and is himself God, of one substance with the Father -- human suffering will remain unanswered.

One cannot say that “Job's question has remained unanswered,” or that not even the Christian faith has an answer to give to human pain, if one starts by rejecting the answer it claims to have. What do you do to reassure someone that a particular drink contains no poison? You drink it yourself first, in front of him. This is what God has done for humanity: he has drunk the bitter cup of the passion. So, human suffering cannot be a poisoned chalice, it must be more than negativity, loss, absurdity, if God himself has chosen to savor it. At the bottom of the chalice, there must be a pearl.

We know the name of that pearl: resurrection! *“In my estimation, all that we suffer in the present time is nothing in comparison with the glory which is destined to be disclosed for us”* (Romans 8:18), and again: *“He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness or pain. The world of the past has gone”* (Revelation 21:4).

If life's race ended here below, we would have every reason to despair at the thought of the millions, if not billions, of human beings who start off at a great disadvantage, nailed to the starting line by poverty and underdevelopment, without even a chance to run in the race. But that is not how it is. Death not only cancels out differences, but overturns them. *“The poor man died and was carried away by the angels into Abraham's embrace. The rich man also died and was buried ... in Hades”* (cf. Luke 16:22-23). We cannot apply this scheme of things to the social sphere in a simplistic way, but it is there to warn us that faith in the resurrection lets no-one go on living their own quiet life. It reminds us that the saying "live and let live" must never turn into "live and let die."

The response of the cross is not for us Christians alone, but for everyone, because the Son of God died for all. There is in the mystery of redemption an objective and a subjective aspect. There is the fact in itself, and then awareness of the fact and our faith-response to it. The first extends beyond the second. "The Holy Spirit," says a text of Vatican II, *“offers to all the possibility of being made partners, in a way known to God, in the paschal mystery.”* [3]

One of the ways of being associated with the paschal mystery is precisely through suffering: *“To suffer,”* wrote John Paul II in the days following the attempt on his life and the long convalescence that ensued, *“means to become particularly susceptible, particularly open to the working of the salvific powers of God, offered to humanity in Christ.”* [4] Suffering — all suffering, but especially that of the innocent and of the martyrs — brings us into contact with the cross of Christ, in a mysterious way *“known only to God.”*

After Jesus, those who have “given their noble witness” and “have drunk from the chalice” are the martyrs! The account of a martyr's death was called *“Passio,”* a passion, like that of the sufferings of Jesus to which we have just listened. Once more the Christian world has been visited by the ordeal of martyrdom, which was thought to have ended with the fall of totalitarian atheistic regimes. We cannot pass over their testimony in silence. The first Christians honored their martyrs. The records of their martyrdom were circulated among the churches with immense respect. In this very day, in a great Asian country, Christians have been praying and marching in the streets to avert the threat hanging over them.

One thing distinguishes genuine accounts of martyrdom from legendary ones composed later, after the end of the persecutions. In the former, there is almost no trace of polemics against the persecutors; all attention is concentrated on the heroism of the martyrs, not on the perversity of the judges and executioners. St. Cyprian even ordered his followers to give twenty-five gold coins to the executioner who beheaded him. These are the disciples of the one who died saying: *“Father, forgive them; they do not know what they are doing.” Truly, ‘Jesus' blood speaks a different language from the blood of Abel’* (Hebrews 12:24): *it does not cry out for vengeance and punishment; it brings reconciliation.* [5]

Even the world bows before modern witnesses of faith. This explains the unexpected success in France of the film "Of Gods and Men," which tells the story of the seven Cistercian monks slain in Tibhirine on the night of the March 26-27, 1996. And who can fail to admire and be edified by the words of Shahbaz Bhatti, a Catholic politician in Pakistan who was

recently killed for his faith? His testament is a legacy to us, his brothers and sisters in the faith, and it would be an act of ingratitude to allow it to be quickly forgotten.

He wrote: *“I was offered high government positions and asked to quit my struggle but I always refused to give up, even at the cost of my life. I do not want popularity; I do not want any position. I just want a place at Jesus' feet. I want my life, my character, my actions to speak for me and indicate that I am following Jesus Christ. Because of this desire, I will consider myself most fortunate if -- in this effort and struggle to help the needy and the poor, to help the persecuted and victimized Christians of Pakistan -- Jesus Christ will accept the sacrifice of my life. I want to live for Christ and I want to die for Him.”*

We seem to hear again the martyr Ignatius Antioch, when he came to Rome to suffer martyrdom. The powerlessness of the victims doesn't however justify the indifference of the world toward their fate. *“The upright person perishes,”* lamented the prophet Isaiah, *“and no one cares. The faithful is taken off and no one takes it to heart”* (Isaiah 57:1).

Christian martyrs are not the only ones, as we have seen, to suffer and die around us. What can we believers offer to those who have no faith, apart from the certainty our own faith gives us that there is a ransom for suffering? We can suffer with those who suffer, weep with those who weep (*Romans 12:15*).

Before proclaiming the resurrection and the life, with the weeping sisters of Lazarus before Him, *“Jesus wept”* (*John 11:35*). At this time we can suffer and weep, most of all with the Japanese people, now recovering from one of the most devastating natural disasters in history. We can also tell those brothers and sisters in humanity that we admire the example of dignity and composure that they have given to the world.

Globalization has at least this positive effect: the suffering of one people becomes the suffering of all, arouses the solidarity of all. It gives us the chance to discover that we are one single human family, joined together for good or ill. It helps us overcome all barriers of race, color or creed. As one of our poets put it: *“Peace, you peoples! Too deep the mystery of the prostrate earth.”* [6]

But we must take in the teaching contained in such events. Earthquakes, hurricanes and other disasters that strike the innocent and the guilty alike are never punishments from God. To say otherwise would be to offend both God and humanity. But they do contain a warning: in this case, against the danger of deluding ourselves that science and technology will be enough to save us. Unless we practice some restraint in this field, we see that they can become more devastating than nature itself.

There was an earthquake also at the moment when Christ died: *“The centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said: ‘In truth, this man was son of God’* (*Matthew 27:54*). But there was an even bigger one at the moment of his resurrection: *“And suddenly there was a violent earthquake, for an angel of the Lord, descending from heaven, came and rolled away the stone, and sat on it”* (*Matthew 28:2*). This is how it will always be. Every earthquake that brings death will always be followed by an earthquake of resurrection and life. Someone once said: *“Only a god can save us now”* (*Nur noch ein Gott kann uns retten*). [7] We have the sure and certain guarantee that he will do exactly that, because *“God loved the world so much that he gave His only-begotten Son”* (*John 3:16*).

Let us, then, prepare to sing the ancient words of the liturgy with new conviction and heartfelt gratitude: “*Ecce lignum crucis, in quo salus mundi pependit* (See the wood of the cross, on which hung the savior of the world). *Venite, adoremus* (Come, let us worship).”

#### NOTES

[1] St. Augustine, *Commentary on the First Letter of John* 9,9 (PL 35, 2051).

[2] Cf. J. Ratzinger - Benedict XVI, *Jesus of Nazareth*, Part II, Ignatius Press, San Francisco 2011, p.133.

[3] *Gaudium et spes*, 22.

[4] *Salvifici doloris*, 23.

[5] J.Ratzinger - Benedict XVI, op. cit. p.187.

[6] G. Pascoli, *I due fanciulli* (The two children).

[7] *Antwort. Martin Heidegger im Gespräch*, Pfullingen 1988.

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**FUNERAL MASS  
OF THE ROMAN PONTIFF  
JOHN PAUL II**

***HOMILY OF HIS EMINENCE CARD. JOSEPH RATZINGER***

*St. Peter's Square  
Friday, 8 April 2005*

*“Follow me.”* The Risen Lord says these words to Peter. They are his last words to this disciple, chosen to shepherd his flock. *“Follow me”* – this lapidary saying of Christ can be taken as the key to understanding the message which comes to us from the life of our late beloved Pope John Paul II. Today we bury his remains in the earth as a seed of immortality – our hearts are full of sadness, yet at the same time of joyful hope and profound gratitude. These are the sentiments that inspire us, Brothers and Sisters in Christ, present here in Saint Peter’s Square, in neighbouring streets and in various other locations within the city of Rome, where an immense crowd, silently praying, has gathered over the last few days. I greet all of you from my heart. In the name of the College of Cardinals, I also wish to express my respects to Heads of State, Heads of Government and the delegations from various countries. I greet the Authorities and official representatives of other Churches and Christian Communities, and likewise those of different religions. Next I greet the Archbishops, Bishops, priests, religious men and women and the faithful who have come here from every Continent; especially the young, whom John Paul II liked to call the future and the hope of the Church. My greeting is extended, moreover, to all those throughout the world who are united with us through radio and television in this solemn celebration of our beloved Holy Father’s funeral.

*Follow me* – as a young student Karol Wojtyła was thrilled by literature, the theatre, and poetry. Working in a chemical plant, surrounded and threatened by the Nazi terror, he heard the voice of the Lord: Follow me! In this extraordinary setting he began to read books of philosophy and theology, and then entered the clandestine seminary established by Cardinal Sapieha. After the war he was able to complete his studies in the faculty of theology of the Jagiellonian University of Kraków. How often, in his letters to priests and in his autobiographical books has he spoken to us about his priesthood, to which he was ordained on 1 November 1946. In these texts he interprets his priesthood with particular reference to three sayings of the Lord. First: *“You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last”* (Jn 15:16). The second saying is: *“The good shepherd lays down his life for the sheep”* (Jn 10:11). And then: *“As the Father has loved me, so I have loved you; abide in my love”* (Jn 15:9). In these three sayings we see the heart and soul of our Holy Father. He really went everywhere, untiringly, in order to bear fruit, fruit that lasts. *“Rise, Let us be on our Way!”* is the title of his next-to-last book. *“Rise, let us be on our way!”* – with these words he roused us from a lethargic faith, from the sleep of the disciples of both yesterday and today. *“Rise, let us be on our way!”* he continues to say to us even today. The Holy Father was a priest to the last, for he offered his life to God for his flock and for the entire human family, in a daily self-oblation for the service of the Church, especially amid the sufferings of his final months. And in this way he became one with Christ, the Good Shepherd who loves his sheep. Finally, “abide in my love:” the Pope who tried to meet everyone, who had an ability to forgive and to open his heart to all, tells us once again today, with these words of the

Lord, that by abiding in the love of Christ we learn, at the school of Christ, the art of true love.

*Follow me!* In July 1958 the young priest Karol Wojtyła began a new stage in his journey with the Lord and in the footsteps of the Lord. Karol had gone to the Masuri lakes for his usual vacation, along with a group of young people who loved canoeing. But he brought with him a letter inviting him to call on the Primate of Poland, Cardinal Wyszyński. He could guess the purpose of the meeting: he was to be appointed as the auxiliary Bishop of Kraków. Leaving the academic world, leaving this challenging engagement with young people, leaving the great intellectual endeavour of striving to understand and interpret the mystery of that creature which is man and of communicating to today's world the Christian interpretation of our being – all this must have seemed to him like losing his very self, losing what had become the very human identity of this young priest.

*Follow me* – Karol Wojtyła accepted the appointment, for he heard in the Church's call the voice of Christ. And then he realized how true are the Lord's words: *“Those who try to make their life secure will lose it, but those who lose their life will keep it”* (Lk 17:33). Our Pope – and we all know this – never wanted to make his own life secure, to keep it for himself; he wanted to give of himself unreservedly, to the very last moment, for Christ and thus also for us. And thus he came to experience how everything which he had given over into the Lord's hands came back to him in a new way. His love of words, of poetry, of literature, became an essential part of his pastoral mission and gave new vitality, new urgency, new attractiveness to the preaching of the Gospel, even when it is a sign of contradiction.

*Follow me!* In October 1978 Cardinal Wojtyła once again heard the voice of the Lord. Once more there took place that dialogue with Peter reported in the Gospel of this Mass: *“Simon, son of John, do you love me? Feed my sheep!”* To the Lord's question, *“Karol, do you love me?”* the Archbishop of Krakow answered from the depths of his heart: *“Lord you know everything; you know that I love you.”* The love of Christ was the dominant force in the life of our beloved Holy Father. Anyone who ever saw him pray, who ever heard him preach, knows that. Thanks to his being profoundly rooted in Christ, he was able to bear a burden which transcends merely human abilities: that of being the shepherd of Christ's flock, his universal Church. This is not the time to speak of the specific content of this rich pontificate. I would like only to read two passages of today's liturgy which reflect central elements of his message. In the first reading, Saint Peter says – and with Saint Peter, the Pope himself – *“I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ - he is Lord of all”* (Acts 10:34-36). And in the second reading, Saint Paul – and with Saint Paul, our late Pope – exhorts us, crying out: *“My brothers and sisters, whom I love and long for, my joy and my crown, stand firm in the Lord in this way, my beloved”* (Phil 4:1). *Follow me!* Together with the command to feed his flock, Christ proclaimed to Peter that he would die a martyr's death. With those words, which conclude and sum up the dialogue on love and on the mandate of the universal shepherd, the Lord recalls another dialogue, which took place during the Last Supper. There Jesus had said: *“Where I am going, you cannot come.”* Peter said to him, *“Lord, where are you going?”* Jesus replied: *“Where I am going, you cannot follow me now; but you will follow me afterward.”* (Jn 13:33,36). Jesus from the Supper went towards the Cross, went towards his Resurrection – he entered into the paschal mystery; and Peter could not yet follow him. Now – after the Resurrection – comes the time, comes this "afterward." By shepherding the flock of Christ, Peter enters into the paschal mystery, he goes towards the cross and the resurrection. The Lord says this in these words: *“... when you were younger, you used to fasten your own belt and to go wherever you wished. But when you*

*grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go” (Jn 21:18).* In the first years of his pontificate, still young and full of energy, the Holy Father went to the very ends of the earth, guided by Christ. But afterwards, he increasingly entered into the communion of Christ’s sufferings; increasingly he understood the truth of the words: “*Someone else will fasten a belt around you.*” And in this very communion with the suffering Lord, tirelessly and with renewed intensity, he proclaimed the Gospel, the mystery of that love which goes to the end (cf. *Jn 13:1*). He interpreted for us the paschal mystery as a mystery of divine mercy. In his last book, he wrote: The limit imposed upon evil “*is ultimately Divine Mercy*” (*Memory and Identity*, pp. 60-61). And reflecting on the assassination attempt, he said: “*In sacrificing himself for us all, Christ gave a new meaning to suffering, opening up a new dimension, a new order: the order of love ... It is this suffering which burns and consumes evil with the flame of love and draws forth even from sin a great flowering of good*” (pp. 189-190). Impelled by this vision, the Pope suffered and loved in communion with Christ, and that is why the message of his suffering and his silence proved so eloquent and so fruitful.

*Divine Mercy:* the Holy Father found the purest reflection of God’s mercy in the Mother of God. He, who at an early age had lost his own mother, loved his divine mother all the more. He heard the words of the crucified Lord as addressed personally to him: “*Behold your Mother.*” And so he did as the beloved disciple did: he took her into his own home” (*eis ta idia: Jn 19:27*) – *Totus tuus*. And from the mother he learned to conform himself to Christ. None of us can ever forget how in that last Easter Sunday of his life, the Holy Father, marked by suffering, came once more to the window of the Apostolic Palace and one last time gave his blessing *urbi et orbi*.

*We can be sure that our beloved Pope is standing today at the window of the Father’s house, that he sees us and blesses us. Yes, bless us, Holy Father. We entrust your dear soul to the Mother of God, your Mother, who guided you each day and who will guide you now to the eternal glory of her Son, our Lord Jesus Christ. Amen.*

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## Pope Benedict XVI – Easter Vigil, 2010

*Dear Brothers and Sisters,*

An ancient Jewish legend from the apocryphal book *“The life of Adam and Eve”* recounts that, in his final illness, Adam sent his son Seth together with Eve into the region of Paradise to fetch the oil of mercy, so that he could be anointed with it and healed. The two of them went in search of the tree of life, and after much praying and weeping on their part, the Archangel Michael appeared to them, and told them they would not obtain the oil of the tree of mercy and that Adam would have to die. Later, Christian readers added a word of consolation to the Archangel’s message, to the effect that after 5,500 years the loving King, Christ, would come, the Son of God who would anoint all those who believe in him with the oil of his mercy. *“The oil of mercy from eternity to eternity will be given to those who are reborn of water and the Holy Spirit. Then the Son of God, Christ, abounding in love, will descend into the depths of the earth and will lead your father into Paradise, to the tree of mercy.”*

This legend lays bare the whole of humanity’s anguish at the destiny of illness, pain and death that has been imposed upon us. Man’s resistance to death becomes evident: somewhere – people have constantly thought – there must be some cure for death. Sooner or later it should be possible to find the remedy not only for this or that illness, but for our ultimate destiny – for death itself. Surely the medicine of immortality must exist. Today too, the search for a source of healing continues. Modern medical science strives, if not exactly to exclude death, at least to eliminate as many as possible of its causes, to postpone it further and further, to prolong life more and more. But let us reflect for a moment: *what would it really be like if we were to succeed, perhaps not in excluding death totally, but in postponing it indefinitely, in reaching an age of several hundred years? Would that be a good thing?* Humanity would become extraordinarily old, there would be no more room for youth. Capacity for innovation would die, and endless life would be no paradise, if anything a condemnation. The true cure for death must be different. It cannot lead simply to an indefinite prolongation of this current life. It would have to transform our lives from within.

It would need to create a new life within us, truly fit for eternity: it would need to transform us in such a way as not to come to an end with death, but only then to begin in fullness. What is new and exciting in the Christian message, in the Gospel of Jesus Christ, was and is that we are told: yes indeed, this cure for death, this true medicine of immortality, does exist. It has been found. It is within our reach. In baptism, this medicine is given to us. A new life begins in us, a life that matures in faith and is not extinguished by the death of the old life, but is only then fully revealed.

To this some, perhaps many, will respond: I certainly hear the message, but I lack faith. And even those who want to believe will ask: but is it really so? How are we to picture it to ourselves? How does this transformation of the old life come about, so as to give birth to the new life that knows no death? Once again, an ancient Jewish text can help us form an idea of the mysterious process that begins in us at baptism. There it is recounted how the patriarch Enoch was taken up to the throne of God. But he was filled with fear in the presence of the glorious angelic powers, and in his human weakness he could not contemplate the face of God. “Then God said to Michael,” to quote from the *Book of Enoch*, *“Take Enoch and remove his earthly clothing. Anoint him with sweet oil and vest him in the robes of glory!”* And Michael took off my garments, anointed me with sweet oil, and this oil was more than a

radiant light ... its splendour was like the rays of the sun. When I looked at myself, I saw that I was like one of the glorious beings” (Ph. Rech, *Inbild des Kosmos*, II 524).

Precisely this – being re-clothed in the new garment of God – is what happens in baptism, so the Christian faith tells us. To be sure, this changing of garments is something that continues for the whole of life. What happens in baptism is the beginning of a process that embraces the whole of our life – it makes us fit for eternity, in such a way that, robed in the garment of light of Jesus Christ, we can appear before the face of God and live with him forever.

In the rite of baptism there are two elements in which this event is expressed and made visible in a way that demands commitment for the rest of our lives. There is first of all the rite of renunciation and the promises. In the early Church, the one to be baptized turned towards the west, the symbol of darkness, sunset, death and hence the dominion of sin. The one to be baptized turned in that direction and pronounced a threefold “no”: to the devil, to his pomp and to sin. The strange word “pomp”, that is to say the devil’s glamour, referred to the splendour of the ancient cult of the gods and of the ancient theatre, in which it was considered entertaining to watch people being torn limb from limb by wild beasts. What was being renounced by this “no” was a type of culture that ensnared man in the adoration of power, in the world of greed, in lies, in cruelty. It was an act of liberation from the imposition of a form of life that was presented as pleasure and yet hastened the destruction of all that was best in man. This renunciation – albeit in less dramatic form – remains an essential part of baptism today. We remove the “*old garments*”, which we cannot wear in God’s presence. Or better put: we begin to remove them. This renunciation is actually a promise in which we hold out our hand to Christ, so that he may guide us and re-clothe us. What these “garments” are that we take off, what the promise is that we make, becomes clear when we see in the fifth chapter of the Letter to the Galatians what Paul calls “*works of the flesh*” – a term that refers precisely to the old garments that we remove. Paul designates them thus: “*fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing and the like*” (Gal 5:19ff.). These are the garments that we remove: the garments of death.

Then, in the practice of the early Church, the one to be baptized turned towards the east – the symbol of light, the symbol of the newly rising sun of history, the symbol of Christ. The candidate for baptism determines the new direction of his life: faith in the Trinitarian God to whom he entrusts himself. Thus it is God who clothes us in the garment of light, the garment of life. Paul calls these new “garments” “*fruits of the spirit*”, and he describes them as follows: “*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control*” (Gal 5:22).

In the early Church, the candidate for baptism was then truly stripped of his garments. He descended into the baptismal font and was immersed three times – a symbol of death that expresses all the radicality of this removal and change of garments. His former death-bound life the candidate consigns to death with Christ, and he lets himself be drawn up by and with Christ into the new life that transforms him for eternity. Then, emerging from the waters of baptism the neophytes were clothed in the white garment, the garment of God’s light, and they received the lighted candle as a sign of the new life in the light that God himself had lit within them. They knew that they had received the medicine of immortality, which was fully realized at the moment of receiving holy communion. In this sacrament we receive the body of the risen Lord and we ourselves are drawn into this body, firmly held by the One who has conquered death and who carries us through death.

In the course of the centuries, the symbols were simplified, but the essential content of baptism has remained the same. It is no mere cleansing, still less is it a somewhat complicated initiation into a new association. It is death and resurrection, rebirth to new life. Indeed, the cure for death does exist. Christ is the tree of life, once more within our reach. If we remain close to him, then we have life. Hence, during this night of resurrection, with all our hearts we shall sing the alleluia, the song of joy that has no need of words. Hence, Paul can say to the Philippians: “*Rejoice in the Lord always, again I will say, rejoice!*” (Phil 4:4). Joy cannot be commanded. It can only be given. The risen Lord gives us joy: true life. We are already held for ever in the love of the One to whom all power in heaven and on earth has been given (cf. Mt 28:18). In this way, confident of being heard, we make our own the Church’s Prayer over the Gifts from the liturgy of this night: Accept the prayers and offerings of your people. With your help may this Easter mystery of our redemption bring to perfection the saving work you have begun in us. Amen.

**URBI ET ORBI MESSAGE  
OF POPE FRANCIS  
EASTER 2013**

*Easter Sunday, 31 March 2013*

*Dear brothers and sisters in Rome and throughout the world, Happy Easter! Happy Easter!*

What a joy it is for me to announce this message: Christ is risen! I would like it to go out to every house and every family, especially where the suffering is greatest, in hospitals, in prisons ...

Most of all, I would like it to enter every heart, for it is there that God wants to sow this Good News: Jesus is risen, there is hope for you, you are no longer in the power of sin, of evil! Love has triumphed, mercy has been victorious! The mercy of God always triumphs! We too, like the women who were Jesus’ disciples, who went to the tomb and found it empty, may wonder what this event means (cf. *Lk 24:4*). What does it mean that Jesus is risen? It means that the love of God is stronger than evil and death itself; it means that the love of God can transform our lives and let those desert places in our hearts bloom. The love God can do this!

This same love for which the Son of God became man and followed the way of humility and self-giving to the very end, down to hell - to the abyss of separation from God - this same merciful love has flooded with light the dead body of Jesus, has transfigured it, has made it pass into eternal life. Jesus did not return to his former life, to earthly life, but entered into the glorious life of God and he entered there with our humanity, opening us to a future of hope.

This is what Easter is: it is the exodus, the passage of human beings from slavery to sin and evil to the freedom of love and goodness. Because God is life, life alone, and we are his glory: the living man (cf. Irenaeus, *Adversus Haereses*, 4,20,5-7).

Dear brothers and sisters, Christ died and rose once for all, and for everyone, but the power of the Resurrection, this passover from slavery to evil to the freedom of goodness, must be

accomplished in every age, in our concrete existence, in our everyday lives. How many deserts, even today, do human beings need to cross! Above all, the desert within, when we have no love for God or neighbour, when we fail to realize that we are guardians of all that the Creator has given us and continues to give us. God’s mercy can make even the driest land become a garden, can restore life to dry bones (cf. *Ez 37:1-14*).

So this is the invitation which I address to everyone: Let us accept the grace of Christ’s Resurrection! Let us be renewed by God’s mercy, let us be loved by Jesus, let us enable the power of his love to transform our lives too; and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish.

And so we ask the risen Jesus, who turns death into life, to change hatred into love, vengeance into forgiveness, war into peace. Yes, Christ is our peace, and through him we implore peace for all the world.

[Greetings ...]

Peace in the whole world, still divided by greed looking for easy gain, wounded by the selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this twenty-first century; human trafficking is the most extensive form of slavery in this twenty-first century! Peace to the whole world, torn apart by violence linked to drug trafficking and by the iniquitous exploitation of natural resources! Peace to this our Earth! Made the risen Jesus bring comfort to the victims of natural disasters and make us responsible guardians of creation.

Dear brothers and sisters, to all of you who are listening to me, from Rome and from all over of the world, I address the invitation of the Psalm: “Give thanks to the Lord for he is good; for his steadfast love endures for ever. Let Israel say: ‘His steadfast love endures for ever’” (*Ps 117:1-2*).