

## Biblical Anthropology, Resurrection, and the New Man

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“In so far as the ancient, non-Jewish world had a Bible, its Old Testament was Homer. And in so far as Homer has anything to say about resurrection, he is quite blunt: it doesn’t happen.”<sup>1</sup> This statement sets the table for the fundamental challenge faced by early Christians on this topic. Christianity was born into a world where its central claim was “known” to be false.<sup>2</sup> Outside Judaism, nobody believed in resurrection, at least not in the way that the Bible defines it.<sup>3</sup>

This is not to say that the ancient world had no concept of life after death. If Homer

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<sup>1</sup>N. T. Wright, *The Resurrection of the Son of God*, Christian Origins and the Question of God, volume three (Minneapolis: Fortress Press, 2003), 32.

<sup>2</sup>Recall the mocking response of many of the Greek philosophers on Mars Hill when Paul brings up the resurrection of Jesus in Acts 17:31-32.

<sup>3</sup>Markus Bockmuehl, “Compleat History of the Resurrection: A Dialogue with N. T. Wright,” *Journal for the Study of the New Testament* 26:4 (2004): 491-492; Timothy Keller, *King’s Cross: The Story of the World in the Life of Jesus* (New York: Dutton, 2011), 216; John J. Tietjen, “A Book Worth Discussing: *The Resurrection of the Son of God*,” *Currents in Theology and Mission* 32/2 (April 2005): 96; Wright, *Resurrection*, 35.

functioned like the Old Testament for the Hellenistic world, its New Testament was Plato.<sup>4</sup> Plato had no need for resurrection because he understood the human person to be divided into two distinct parts; a mortal, material body and an immortal, immaterial soul that lives on after death.<sup>5</sup> So for Plato, death affects only the body, not the soul.

Before going any further it would be wise to define exactly what I mean by resurrection. Resurrection is not a general term for life after death in all its forms,<sup>6</sup> it refers specifically to the belief that the present state of those who have died will be replaced by a future state in which they are alive bodily once more.<sup>7</sup> This is not a redefinition of death, but the reversal or defeat of death, restoring bodily life to those in which it has ceased.<sup>8</sup> While the resurrected body may be different in many ways, it is as material as the first body, usually arising at the very place of death, wearing clothes, and arising with recognizable, physical characteristics of the former life.<sup>9</sup> Resurrection in the fullest sense requires the belief that human beings are whole persons, with unified body, soul and spirit. That means that, in the Seventh-day Adventist view, resurrection is

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<sup>4</sup>Wright, *Resurrection*, 47-48. Homer is generally reckoned to have lived around the Eighth Century BC and Plato in the late Fifth to early Fourth Century BC. See note 87 on page 48 of Wright, *Resurrection*.

<sup>5</sup>John C. Brunt, "Resurrection and Glorification," in the *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, Commentary Reference Series, volume twelve (Hagerstown, MD: Review and Herald Publishing Association, 2000), 365.

<sup>6</sup>Resurrection, re-incarnation, immortality of the soul, etc.

<sup>7</sup>This is well expressed in the second edition of the *Encyclopedia Judaica*: "Ultimately the dead will be revived in their bodies and live again on earth." Moshe Greenberg, "Resurrection in the Bible," in *Encyclopedia Judaica*, edited by Fred Skolnik and Michael Berenbaum, volume 17 (Detroit: Thomson- Gale, 2007), 240.

<sup>8</sup>Wright, *Resurrection*, 201.

<sup>9</sup>Albrecht Oepke, "evgei,rw, etc." in *Theological Dictionary of the New Testament*, volume two, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1964), 337.

absolutely necessary in order to experience life beyond the grave.<sup>10</sup>

According to the ancients, a lot of things happened after death, but bodily resurrection was not one of them, it was not a part of the pagan's hope for the future.<sup>11</sup> Death was like a one-way street, you can travel down that street leading to death, but once at your destination you can't come back.<sup>12</sup> The ancient Greeks did allow that resurrection could possibly occur as an isolated miracle, but such are either fictional or are more like resuscitations than genuine resurrections.<sup>13</sup> The idea of a true resurrection, particularly a general resurrection at the end of

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<sup>10</sup>P. G. Damsteegt, primary contributor, *Seventh-day Adventists Believe. . . : A Biblical Exposition of 27 Fundamental Doctrines* (Washington, DC: Ministerial Association, General Conference of Seventh-day Adventists, 1988), 356.

<sup>11</sup>Wright, *Resurrection*, 38, 85. Although other scholars might qualify the statement a bit, Wright goes on to say (page 76), "Nobody in the pagan world of Jesus' day and thereafter claimed that somebody had been truly dead and had then come to be truly, and bodily, alive once more." On pages 32-84 of his monumental work Wright summarizes the evidence for his categorical claim.

<sup>12</sup>*Ibid.*, 81-82.

<sup>13</sup>Albrecht Oepke, "avni,sthmi, etc.," in *Theological Dictionary of the New Testament*, Volume One, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1964), 369. On the difference between resuscitation and resurrection see Edith M. Humphrey, "Which Way Is Up? Revival, Resurrection, Assumption, and Ascension in the Rhetoric of Paul and John the Seer," *ARC* 33 (2005): 328-330. See also Michael Welker, "Wright on the Resurrection," *Scottish Journal of Theology* 60 (4, 2007): 462-466.

A couple of examples of such "isolated miracles" in ancient Greek literature can be found in the play *Alcestis* by Euripides and the novel *Callirhoe*, by Chariton. *Alcestis* is the only tale containing a true resurrection in the entire ancient world. The heroine of the story, Alcestis, does in fact return from the dead to bodily life, but even this is not a true parallel to New Testament resurrection; like Lazarus she will presumably die again. Even so, intelligent pagans in Jesus' day dismissed the story as a mythic fiction (see Wright, *Resurrection*, 67, but see Stanley E. Porter, "Resurrection, the Greeks and the New Testament," in *Resurrection*, edited by Stanley E. Porter, Michael A. Hayes and David Tombs [Sheffield: Sheffield Academic Press, 1999], 52-81). The story of *Callirhoe* tells of an empty tomb, with a mourner going at dawn and finding the grave stones moved away, the rumor spreading quickly, and others coming to the tomb and

the world, was alien to the Greeks.<sup>14</sup> This means that something happened to Jesus that had happened to no one else in the ancient world.<sup>15</sup> What is particularly striking is a sudden proliferation of apparent deaths and reversals of deaths in the ancient pagan world beginning with the mid to late First Century AD and for centuries afterward.<sup>16</sup> It is quite likely that these were influenced by the New Testament stories of the resurrection of Jesus.<sup>17</sup>

### **Resurrection in the Old Testament**

#### **The General Picture**

To those accustomed to reading the Old Testament through the lense of the New, it may come as a surprise that much of the Old Testament reads like Homer.<sup>18</sup> In the words of Job himself, “life is but a breath. . . he who goes down to the grave does not return. He will never come to his house again” (Job 7:7-10, NIV).<sup>19</sup> “At least there is hope for a tree: If it is cut down,

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finding it empty. This is a most interesting parallel to the New Testament, so much so that it is more likely to have been influenced by the New Testament than the other way around. By in this fictitious story no actual resurrection occurs and nobody in the story supposes that it actually can (see Wright, *Resurrection*, 68-72).

<sup>14</sup>Oepke, TDNT, 1: 369.

<sup>15</sup>Wright, *Resurrection*, 81-82.

<sup>16</sup>Ibid., 75.

<sup>17</sup>See note 13.

<sup>18</sup>Ibid., 87-93. See also Ernest C. Lucas, *Daniel*, Apollos Old Testament Commentary, edited by David W. Baker and Gordon J. Wenham, volume 20 (Leicester, England: Apollos, 2002), 302; Ernest Renan, “The Cry of the Soul,” in *The Dimensions of Job: A Study and Selected Readings*, edited by Nahum Glatzer (New York: Schocken Books, 1969), 119; Alan F. Segal, “Resurrection, Early Jewish,” in *The New Interpreter’s Dictionary of the Bible*, edited by Katherine Doob Sakenfeld, volume 4 (Nashville: Abingdon Press, 2006), 769.

<sup>19</sup>In this text Job knows nothing of a redemption from the grave, there is no second life after the present. There is a finality to death. Since there is no resurrection, Job feels free to express his opinions while he has life left, as there is no lasting consequence to doing so. The Akkadians (contemporary with an early date for Job) called death “The land of no return”

it will sprout again. . . . so man lies down and does not rise; till the heavens are no more, men will not awake or be roused from their sleep” (Job 14:7, 12, NIV).<sup>20</sup> Words like these sound like a one-way street.<sup>21</sup>

It is not that the writers of the Old Testament were deeply disturbed about this.<sup>22</sup> Old Testament Israelites were attached to life, they did not invest much energy in dreaming of a life

(Marvin H. Pope, *Job: Introduction, Translation and Notes*, The Anchor Bible, William Foxwell Albright and David Noel Freedman, general editors [Garden City, NY: Doubleday, 1965], 59). See also F. Delitzsch, *Job*, translated from the German by Francis Bolton in two volumes, *Commentary on the Old Testament in Ten Volumes*, by C. F. Keil and F. Delitzsch, volume four (Grand Rapids, MI: Eerdmans, 1973), 1: 121-123; Francis I. Anderson, *Job: An Introduction and Commentary*, Tyndale Old Testament Commentaries, edited by D. J. Wiseman (London: InterVarsity Press, 1976), 136; Samuel Rolles Driver and George Buchanan Grey, *A Critical and Exegetical Commentary on the Book of Job, Together with a New Translation*, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1921), 69-70; Greenberg, *Encyclopedia Judaica*, 17: 240. The Seventh-day Adventist Bible Commentary, on the other hand, suggests this statement is no denial of the resurrection, it is simply not relevant to the particular context to mention it. F. D. Nichol, *The Seventh-day Adventist Bible Commentary*, ten volumes (Washington, DC: Review and Herald Publishing Association, 1954), 3: 518.

<sup>20</sup>According to Delitzsch (*Job*, 227-230), Job was a true child of his age on this issue. See also John J. Collins, *Daniel: A Commentary on the Book of Daniel*, in *Hermeneia— A Critical and Historical Commentary on the Bible*, edited by Frank Moore Cross (Minneapolis: Fortress Press, 1993), 392; Delitzsch, *Job*, 227-230; Driver and Grey, *Job*, 127-129; George Buchanan Gray, *A Critical and Exegetical Commentary on the Book of Isaiah I - XXXIX*, in two volumes, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1912), 1: 447; Nahum Glatzer, *The Dimensions of Job: A Study and Selected Readings* (New York: Schocken Books, 1969), 44; Lucas, 302; Segal, NIDB, 4: 770. Pope (102) calls this the “standard Old Testament view.” While not addressing Job 14:12 at all, the SDA Bible Commentary admits that the details of a corporeal resurrection were not clearly unveiled until the time of Christ. SDABC, 3:537.

<sup>21</sup>Wright, *Resurrection*, 96. See also Arthur S. Peake, “Job’s Victory,” in *The Dimensions of Job: A Study and Selected Readings*, edited by Nahum Glatzer (New York: Schocken Books, 1969), 201. See also 2 Sam 14:14.

<sup>22</sup>Gerhard von Rad, *Old Testament Theology*, translated from the German by D. M. G.

hereafter.<sup>23</sup> As with Job, they were interested in the outcome of God's judgment in the here and now.<sup>24</sup> They did not believe that human beings have innate immortality.<sup>25</sup> Rather, they believed that life comes from God (Gen 2:7), returns to Him (Eccl 12:7), and the dead lose consciousness and never again have a part in what happens under the sun (Eccl 9:5-6).<sup>26</sup> *Sheol* or the grave was a place where the whole person goes at death. It is not a place of consciousness or purpose.<sup>27</sup>

So for most of the Old Testament the idea of resurrection was, at best, dormant.<sup>28</sup> The two or three relatively clear texts (Dan 12:2-3; Isa 26:19; Job 19:25-27) are accompanied by numerous hints that would eventually blossom into the full-blown confidence in the resurrection expressed by most of First Century Judaism.<sup>29</sup> What is the evidence for resurrection in the Old

Stalker, volume one (New York: Harper and Row, 1972), 389; Renan, 119.

<sup>23</sup>Robert Martin-Achard, translated by Terrence Prendergast, "Resurrection (Old Testament)," in *The Anchor Bible Dictionary*, volume 5, edited by David Noel Freedman (New York: Doubleday, 1992), 680.

<sup>24</sup>Wright, *Resurrection*, 96-97.

<sup>25</sup>Martin-Achard, ABD, 5: 680.

<sup>26</sup>Generally death was not feared. The Old Testament saints were content to go down to the grave as long as three conditions were met: 1) they had had a long and blessed life (Gen 15:15; Exod 20:12; Job 42:10-17), 2) they had left behind many descendants (Gen 15:17-18; 46:3), or at least a son (Deut 25:5-10), and 3) the proper burial rites were carefully observed (Gen 49:29-32; 2 Sam 3:30-39; Jer 16:1-7). Likewise, divine punishment was expressed through a shortened life, a lack of descendants and a corpse abandoned to the wild beasts. See Martin-Achard, ABD, 5: 680; von Rad, 1: 389-390.

<sup>27</sup>Damsteegt, 353; Martin-Achard, ABD, 5: 680-681; von Rad, 1: 389.

<sup>28</sup>Renan, 119. Some scholars even argue for the complete absence of Old Testament texts about resurrection. Byron Wheaton, "As It Is Written: Old Testament Foundations for Jesus' Expectation of Resurrection," *Westminster Theological Journal* 70 (2008): 246 and note 4. See also Wendell W. Frerichs, "Death and Resurrection in the Old Testament," *Word and World* 11 (1991): 14, note 2; and John L. McKenzie, *A Theology of the Old Testament* (Garden City, NY: Doubleday, 1974): 307-308.

<sup>29</sup>Wright, *Resurrection*, 85. While post-Old Testament Judaism exhibited dozens of ways to express life after death, bodily resurrection was clearly the standard teaching by the time of

Testament and how did people come to believe in it?

### Explicit OT Texts

The clearest expression<sup>30</sup> of bodily resurrection in the Old Testament is found in an apocalyptic context in Daniel 12:2-3:<sup>31</sup> “Many of those who sleep in the dust of the earth shall

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Jesus. In fact, the Mishnah (*Sanh.* 10:1) explicitly states (in reaction against the Sadducees) “And these are they that have no share in the world to come: he that says that there is no resurrection of the dead prescribed in the Law. . .” Herbert Danby, editor, *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes* (London: Oxford University Press, 1933), 397. See also Martin-Achard, ABD 5: 680; Oepke, TDNT, 1: 370; Wright, *Resurrection*, 129. For extensive surveys of the intertestamental literature on this subject see George W. E. Nickelsburg, “Resurrection (Early Judaism and Christianity),” in *The Anchor Bible Dictionary*, volume 5, edited by David Noel Freedman (New York: Doubleday, 1992), 685-688 and Wright, *Resurrection*, 129-200.

<sup>30</sup>And generally also considered the latest (see Wright, *Resurrection*, 109).

<sup>31</sup>Brunt, 359-360; Collins, *Hermeneia*, 392, 394; idem, *Daniel: With an Introduction to Apocalyptic Literature*, The Forms of the Old Testament Literature, Rolf Knierim and Gene M. Tucker, editors, volume 20 (Grand Rapids, MI: William B. Eerdmans, 1984), 100; Jacques Doukhan, *Daniel: The Vision of the End* (Berrien Springs, MI: Andrews University Press, 1987), 112-113; Greenberg, *Encyclopedia Judaica*, 17: 241; Gerhard F. Hasel, “Resurrection in the Theology of Old Testament Apocalyptic,” *Zeitschrift fuer die Alttestamentliche Wissenschaft* 92 (1980): 267-284; C. F. Keil, *Ezekiel, Daniel*, in *Commentary on the Old Testament in Ten Volumes* by C. F. Keil and F. Delitzsch, volume nine, translated from the German by M. G. Easton and separated into three volumes (Grand Rapids, MI: William B. Eerdmans, 1973), 3: 480-481; Martin-Achard, ABD, 5: 682-683; Nickelsburg, ABD, 5: 686; Oepke TDNT, 1: 369-370; Gerhard von Rad, *Old Testament Theology*, translated from the German by D. M. G. Stalker, volume two (New York: Harper and Row, 1965), 350; Segal, NIDB, 4:770; Zdravko Stefanovic, *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Boise, ID: Pacific Press Publishing Association, 2007), 436; Wright, *Resurrection*, 109-115. Some would argue that Daniel 12 is the only clear affirmation of a belief in resurrection in the Old Testament. See Louis F. Hartman and Alexander A. DiLella, *The Book of Daniel*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman, volume 23 (New York: Doubleday, 1978), 308-309; Lucas, 302; James A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1927), 471.

awake” (ESV).<sup>32</sup> The text goes on to make reference to two resurrections, one “to everlasting life” and the other “to shame and everlasting contempt.” Then in verse 3, referring to the first of the two resurrections, the “wise” shine like the brightness of the heavens, and those who bring many to righteousness like the stars forever and ever.<sup>33</sup> This prediction of the resurrection is the last in a long line of promises to the people of God in Daniel,<sup>34</sup> promises of a divine kingdom (Dan 2:35, 44-45), stories of vindication in the face of death (Daniel 3 and 6), the vindication of the son of man (Dan 7:13-14), and a Messiah to come (Dan 9:24-27). So deliverance of bodies from death is connected to the vindication of the whole people of God.<sup>35</sup>

It is not immediately clear if the word “many” foresees only a partial resurrection or whether the word is used as an idiom for “all.”<sup>36</sup> But what will prove particularly significant for

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<sup>32</sup>“Sleeping in the dust of the earth” undoubtedly refers to the death of the whole person in Hebrew thinking (on sleep as a metaphor of death see 2 Kings 4:31; Job 3:11-13; 14:10-13; Psa 13:3; Jer 51:35-40, 57; on dust as a destination of the dead see Gen 3:19; Job 10:9; 34:15; Psa 104:29; Eccl 3:13). Thus the metaphor of sleeping and waking refers to the concrete, bodily event of resurrection. See Montgomery, 471; Stefanovic, 436 and the discussion in note 107 of Wright, *Resurrection*, 109.

<sup>33</sup>The imagery of stars seems to have a royal connotation (kings are spoken of as stars or celestial beings— Num 24:17; 1 Sam 29:9; 2 Sam 14:17, 20; Isa 9:6). See also Wright, *Resurrection*, 112 and notes. This is perhaps related to the corporate kingship imagery of Exodus 19 and Revelation 1 and 5. “Stars” are also frequently identified with the angelic host in the Old Testament. John J. Collins, “Apocalyptic Eschatology as the Transcendence of Death,” *Catholic Biblical Quarterly* 36 (1974): 31-34.

<sup>34</sup>Hasel, 282; Lucas, 303; Wright, *Resurrection*, 114.

<sup>35</sup>The resurrection verses (Dan 12:2-3) are connected in the Hebrew to verse 1, where the deliverance of God’s people is at the center of focus. Verse 2 makes clear that in this text deliverance is not limited to deliverance within this life, but includes also deliverance out of death into the afterlife. C. F. Keil, *Daniel*, 477.

<sup>36</sup>Brunt, 360. The natural meaning of the language is that this text is not referring to a universal resurrection, only some of the dead will arise (see Nickelsburg, ABD, 5:686; Martin-Achard, ABD, 5:683). On the other hand, the word “many” is used in both Old and New Testament texts as a reference to the whole (Isa 53:12; Mark 14:24; Rom 5:15). See Stefanovic,

this paper is the fact that Daniel 12:2-3 alludes to earlier passages in the Old Testament (such as Isa 26:19;<sup>37</sup> 53:10-12;<sup>38</sup> 65:20-22; and 66:24<sup>39</sup>), putting an inner-biblical, bodily resurrection spin on passages that could be read in other ways.

The second clearest expression of bodily resurrection in the Old Testament can be found in Isaiah 26:19.<sup>40</sup> Isaiah 24-27 exhibits a more apocalyptic style than is generally found in the

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436. Some Adventists, however, have seen in Daniel 12 a reference to a special resurrection of some to be living witnesses to the Second Coming of Jesus. See Hasel, 277-279; F. D. Nichol, editor, *The Seventh-day Adventist Bible Commentary*, ten volumes (Washington, DC: Review and Herald Publishing Association, 1955), 4:878; William H. Shea, *Daniel 7-12*, The Abundant Life Bible Amplifier, edited by George R. Knight (Boise, ID: Pacific Press Publishing Association, 1996), 215-216; and Ellen G. White, (*The Great Controversy Between Christ and Satan: The Conflict of the Ages in the Christian Dispensation* [Mountain View, CA: Pacific Press Publishing Association, 1911]), 637: “Graves are opened, and ‘many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. All who have died in the faith of the third angel’s message come forth from the tomb glorified, to hear God’s covenant of peace with those who have kept His law. ‘They also which pierced Him’ (Revelation 1:7), those that mocked and derided Christ’s dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.” **This view of Daniel 12 is supported in some detail by Hartman and DiLella, 307-308.** Keil, (*Daniel*, 481-483) offers an interesting middle position.

<sup>37</sup>Allusion confirmed by Collins, *Hermeneia*, 392; Hartman and DiLella, 307; Hasel, 276; Stefanovic, 436; and Wright (*Resurrection*, 116), who notes: “Few doubt that this passage was strongly present to the writer of Daniel 12:2-3.”

<sup>38</sup>Allusion confirmed by Collins, *Hermeneia*, 393; idem, *Daniel: With an Introduction to Apocalyptic Literature*, 100; Lucas, 303; Martin-Achard, *ABD*, 5:683; Ben C. Ollenburger, “If Mortals Die, Will They Live Again?” *Ex Auditu* 9 (1993): 33; Wright, *Resurrection*, 110.

<sup>39</sup>Allusions suggested by Nickelsburg, *ABD*, 5:686, who believes “everlasting life” in Dan 12:2 is a reference to the long life referred to in Isaiah 65:20-22 and “shame and everlasting contempt” is a reference to the fate of the rebels outside Jerusalem in Isaiah 66:14, 24. See also Collins, *Hermeneia*, 393. But the verbal links between the two texts are quite weak, so I doubt an intentional link here. Hartman and DiLella (308) and SDABC (4: 878) support an allusion to Isa 66:24.

<sup>40</sup>Brunt, 359-360; F. Delitzsch, *Isaiah*, in *Commentary on the Old Testament in Ten*

pre-exilic prophets, envisioning the renewal of the whole cosmos.<sup>41</sup> The section is a mixture of doom and lament, on the one hand, and expressions of trust and praise on the other. The hope expressed in 26:19 is anticipated first in Isaiah 25:7-8 (NIV) where the Lord Almighty “will destroy the shroud that enfolds all peoples, the sheet that covers all nations;<sup>42</sup> he will swallow up death forever.”<sup>43</sup> The context of 26:19 is set in verses 13-15,<sup>44</sup> where the enemies of God’s people are now dead in the complete and endless sense. But in contrast to these (Isa 26:19, NIV), “Your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy.”<sup>45</sup> A resurrection of the body is clearly in view here, but there is no reference to a resurrection of the wicked.<sup>46</sup> Also significant for our purpose is that Isa 26:19 evokes the

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Volumes by C. F. Keil and F. Delitzsch, volume seven, translated from the German by James Martin in two volumes (Grand Rapids, MI: William B. Eerdmans, 1973), 1: 450-452; Gray, *Isaiah I - XXXIX*, 1: 446-447; Martin-Achard, ABD, 5: 682; Oepke TDNT, 1: 370; Philip Schmitz, “The Grammar of Resurrection in Isaiah 26:19a-c,” *Journal of Biblical Literature* 122/1 (2003): 145-149; SDABC, 4: 204; Wright, *Resurrection*, 116-118. Lucas (302) favors a metaphorical interpretation for this passage, yet believes that bodily resurrection is presumed (304). See also Thomas L. Leclerc, “Resurrection: Biblical Considerations,” *Liturgical Ministry* 18 (summer 2009): 98; Segal, NIDB, 4:770. Greenberg notes that while Daniel 12 could be read as a very limited resurrection, Isaiah 26 is clearly in the context of world judgment. Greenberg, *Encyclopedia Judaica*, 17: 241.

<sup>41</sup>Martin-Achard, ABD, 5: 682; Wright, *Resurrection*, 117.

<sup>42</sup>The Hebrew word translated “shroud” and “sheet” in this text has connotations of burial clothes (Job 40:13), so the language of the whole passage suggests a reversal of death, the great enemy of all humanity.

<sup>43</sup>See Delitzsch, *Isaiah*, 439-440; Gray, *Isaiah I - XXXIX*, 1: 429-430; Ollenburger, 38-40; SDABC, 4: 201.

<sup>44</sup>Brunt, 359; Collins, *Hermeneia*, 395; Wright, *Resurrection*, 117.

<sup>45</sup>Brunt, 359; Hasel, 273.

<sup>46</sup>Brunt, 360; Martin-Achard, ABD, 5:682. There is a detailed discussion in Hasel (272-276) regarding who the speaker in Isaiah 26:19 is, and also who is being addressed, but that goes beyond the scope of this paper.

language of earlier, more ambiguous Old Testament texts like Hosea 6:1-3.<sup>47</sup>

The third Old Testament text widely considered an explicit description of bodily resurrection is also the most controversial of the three; Job 19:25-27.<sup>48</sup> While there are difficulties in this passage, Brunt believes that the conviction of life after death is clear.<sup>49</sup> Job

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<sup>47</sup>Allusion confirmed by C. F. Keil, *Minor Prophets*, in *Commentary on the Old Testament in Ten Volumes* by C. F. Keil and F. Delitzsch, volume ten, translated from the German by James Martin in two volumes (Grand Rapids, MI: William B. Eerdmans, 1973), 1: 95; Martin-Achard, ABD, 5:682.

<sup>48</sup>Driver and Grey (*Job*, 171) call the manuscript evidence for Job 19:25-27 “corrupt and obscure” and “more ambiguous than could have been desired.” Pope (135) says that the ancient versions all differ and no reliance can be placed on any of them. He does not see in them a witness to bodily resurrection. Anderson, *Job* (193), says that several lines are “so unintelligible that the range of translations offered is quite bewildering.” For a sample of a dozen or so translations in German, English and French see H. H. Rowley, “The Book of Job and its Meaning, *Bulletin of the John Rylands Library* 41 (1958), note 5, running from 203-205. On the other hand, early Christian students of the Hebrew text like Jerome were confident that the text expressed the hope and reality of bodily resurrection. See Glatzer, Introduction, 27. And Anderson, *Job* (193), goes on to point out that we must not let the ambiguities in the text hide the fact that some things in the text are clear. See also Lucas, 302-303.

<sup>49</sup>Brunt, 359. Though conservative in his leanings, Wright (*Resurrection*, 97-98; see also Delitzsch, *Job*, 356-372) emphatically differs with regard to Job 19. He argues that the passage is a clearer reference to resurrection in some English translations than in the Hebrew. Job has earlier expressed the conviction that life is a breath, that the dead will not come up out of *Sheol* (Job 7:7-10), that they do not rise again as long as the cosmos exists (Job 14:1-14). Why should Job suddenly be singing a different tune? I would point out, however, that there is a progression in Job from hopeless doubt to trust in God, and the very expressions of hopelessness in chapters 7 and 14 set the table for the hope that is expressed in chapter 19. In Job 19:25 (masked by most English translations) the word for earth (רֶפָאִי) is actually “dust of the earth,” the very word used in key texts like Gen 2:7; 3:19; Isa 26:19 and Dan 12:2. So the context of verse 26 is God standing on the “dust of the earth” to vindicate His servant. Not only so, but in chapter 20 (as admitted by Wright, *Resurrection*, 98) Zophar reaffirms the traditional view of death and resurrection by way of rebuke to Job (see 20:2-9): “My troubled thoughts prompt me to answer because I am greatly disturbed. . . . Surely you know how it has been from of old, ever since man was placed on the earth, . . . he will perish forever, like his own dung; those who have seen him will say, 'Where is he?' Like a dream he flies away, no more to be found, banished like a vision

expresses confidence that God will be his *go'el* in the last days (19:25). What this means is expressed in verse 26, the challenging Hebrew of which is translated by the ESV: “And after my skin has been thus destroyed, yet in my flesh I shall see God.”<sup>50</sup> In the context, Job can find no justice and all his friends and family have deserted him. But in verse 25 the mood changes and Job expresses confidence that his *go'el* will one day vindicate him.<sup>51</sup> Such a vindication requires a judgment and a bodily resurrection, so in spite of translational challenges, it seems likely that

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of the night. The eye that saw him will not see him again; his place will look on him no more.” So I would place the weight of evidence in favor of a reference to bodily resurrection in Job 19:25-27. The Seventh-day Adventist Bible Commentary confidently asserts that verse 25 is “an unmistakable glimpse of the resurrection.” See Jacques Doukhan, “Radioscopy of a Resurrection: The Meaning of *niqq'pu zo't* in Job 19:26,” *Andrews University Seminary Studies* 34:2 (Autumn 1996): 187-193; SDABC, 3: 549.

<sup>50</sup>According to Anderson, *Job* (193), the reference here to skin, flesh and eyes makes it clear that Job expects to have this experience in the body, not as some disembodied “shade.” The problem in verse 26 is the Hebrew preposition *min* (lmi), which is united to the Hebrew word for flesh (*basar*– r<sup>f</sup>B'). *Min* in this context can express removal, separation or location. So possible translations include “in my flesh,” “apart from my flesh,” “away from my flesh,” or “from my flesh,” the choice makes a huge impact on the meaning of the verse as a whole. If one translates “in my flesh” or “from my flesh” the text supports bodily resurrection. If one translates “apart from my flesh” or “away from my flesh,” it could imply apart from the corruptible, mortal flesh in a new body like the one in 1 Corinthians 15. Either way, bodily resurrection is not denied in Job 19. See SDABC, 3: 549-550.

<sup>51</sup>Driver and Grey (172-174) are convinced that the text of verses 23 and 26 requires that Job will have some conscious sense of God's vindication after his death, although the fullness of bodily resurrection is not directly expressed, it is certainly implied. Charles Bruston (“Pour l'exegese de Job,” *Zeitschrift fuer die alttestamentliche Wissenschaft* 26 (1906): 143-146) takes the opposite position based on the same evidence, so not all will be convinced that Job 19 is a clear statement of bodily resurrection. Renan (119) takes a middle position: Job normally holds the standard Old Testament view of death, but in Job 19 catches a flash or intuition of something more beyond. Rowley seems to take a similar position. See H. H. Rowley, “The Intellectual versus the Spiritual Solution,” in Nahum Glatzer, *The Dimensions of Job: A Study and Selected Readings* (New York: Schocken Books, 1969), 126-127.

bodily resurrection is in view in Job 19,<sup>52</sup> although the word explicit is probably a stretch when applied to this passage.

### **Harbingers of the Resurrection in the Old Testament**

In addition to the more explicit texts on bodily resurrection in the Old Testament, there are a number of texts that offer intriguing hints of what would become the standard understanding within early Judaism and Christianity.<sup>53</sup> The two most intriguing of these are found in Isaiah 53 and Ezekiel 37. I will begin with Ezekiel 37.

In Ezekiel 37 God's ability to restore life is applied to the nation as a whole, in keeping with the community-oriented worldview of the Old Testament.<sup>54</sup> The prophet sees a valley full of dry bones.<sup>55</sup> He prophesies to the bones and they come together, life is breathed into them and they live again (Eze 37:1-10).<sup>56</sup> In verse 11 the vision is interpreted as a metaphor of Israel's

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<sup>52</sup>See the strong confirmation of this viewpoint in Anderson, *Job*, 194. But see also the extensive rejection of such a viewpoint in John M'Clintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, volume eight (n. p.: Harper and Brothers, 1879), 1053.

<sup>53</sup>Wright, *Resurrection*, 85-128 offers a thorough summary of most of these.

<sup>54</sup>Brunt, 358. Wright (*Resurrection*, 119) considers Ezekiel 37 the most famous of all Old Testament resurrection passages and also the most obviously metaphorical. See also Lucas, 302.

<sup>55</sup>Corpses and bones are highly unclean objects to the observant Jew. This is the state to which Israel has been reduced in the eyes of God. See Wright, *Resurrection*, 119.

<sup>56</sup>Martin-Achard, ABD, 5:682-3 sees the language here as grounded in the creation language of Genesis 2:7; Isaiah 42:5; and Psalm 104:29-30, echoed also in Job 33:4. Just as in creation, Adam was made in two stages, so here the resurrection would take place in two stages, the gathering of bones and construction of flesh first, then the breath of life comes into the reconstituted bodies. So Ezekiel 37 functions as a renewal of creation. See Keil, *Ezekiel, Daniel*, 2:118-119; Wright, *Resurrection*, 121. Moshe Greenberg affirms the connection between Ezekiel 37 and Genesis 2:7 (*Ezekiel 21-37: A New Translation with Introduction and Commentary*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman, volume 22A [New York: Doubleday, 1997], 741).

restoration after the Exile. But the repeated use of the word “grave” (rb,q,) in verses 12 and 13 suggests to some that the text goes beyond return from Exile to the resurrection of individuals within the nation who have died.<sup>57</sup> At the least, this text shows that the idea of resurrection was not unfamiliar to Israel, even if it was rarely expressed in explicit terms.<sup>58</sup>

Isaiah 53 is one of several “Servant Songs” in the latter part of Isaiah.<sup>59</sup> It is not always clear whether these songs are a metaphor of the suffering of Israel as a community in the future or a reference to one who suffers in their behalf.<sup>60</sup> As we have seen with Ezekiel 37, the language of death and bodily resurrection can be used as a metaphor for the exile and return of the whole nation.<sup>61</sup> But Isaiah 53:7-12 seems to imply more than that.<sup>62</sup> While there is no explicit mention of resurrection itself, verses 7-9 indicate that the servant dies and is buried and verses 10-12

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<sup>57</sup>Brunt, 358; Keil, *Ezekiel, Daniel*, 2:120-128. But see the counterpoint of Martin-Achard in ABD, 5: 681-682 and also G. A. Cooke, *A Critical and Exegetical Commentary on the Book of Ezekiel*, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1936), 400; Segal, NIDB, 4: 770; Walther Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25-48*, translated by James D. Martin, in *Hermeneia—A Critical and Historical Commentary on the Bible*, edited by Frank Moore Cross (Philadelphia: Fortress Press, 1983), 262-265. On the other hand, in the early rabbinic period Ezekiel 37 was seen as a prediction of physical resurrection. See Wright, *Resurrection*, 120-121. Greenberg (749-751) reviews Jewish and Christian interpretation of this passage in relation to bodily resurrection. Greenberg himself seems to lean toward the metaphorical interpretation (750).

<sup>58</sup>Brunt, 358; Leclerc, 100; Lucas, 304; Ollenburger, 37. This passage clearly asserts that Yahweh has sufficient power to accomplish anything that He promises to His people. See Keil, *Ezekiel, Daniel*, 2: 116.

<sup>59</sup>Isaiah 53, in fact, begins with 52:13. There is a break between verses 12 and 13 and the material flows naturally from 52:15 on into 53:1. See John McKenzie, *Second Isaiah: Introduction, Translation and Notes*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman (Garden City, NY: Doubleday, 1968), 129-131; SDABC, 4: 288.

<sup>60</sup>Martin-Achard, ABD, 5: 682; McKenzie, *Second Isaiah*, 132.

<sup>61</sup>Delitzsch, *Isaiah*, 2: 303-304.

indicate that he afterward emerges in triumph.<sup>63</sup> So the early Christian application of Isaiah 53 to the death and resurrection of Jesus was exegetically defensible. But more than this, numerous allusions to Isaiah 53 in Daniel 12:2-3 provide evidence that long before the time of Jesus, some Jews at least saw in Isaiah 53 a forecast of resurrection.<sup>64</sup> In Isaiah 53 belief that Israel's God will restore the nation after the exile becomes belief that He will restore the nation's representative after death.<sup>65</sup> So Isaiah 53 seems to provide a transition between national and bodily restoration.<sup>66</sup>

Hosea, one of the two earliest writing prophets,<sup>67</sup> has a couple of intriguing hints of

<sup>62</sup>Ibid., 2: 322-342; Lucas, 303 SDABC, 4: 291-292.

<sup>63</sup>Wright, *Resurrection*, 116. Verses 7-12 contain numerous words that refer to death. Verse 7 speaks of "slaughter" (xb;J,ä), a word used for the death of people in Isa 34:2. In verse 8 the servant is "cut off (rz:g>nl) from the land of the living." Then in verse 9 the text contains the language of "grave" (rb,q,) and "death" (tw<m'). Even in verse 10 it refers to the life of the servant as a "guilt offering" (~v'a'), and verse 12 repeats the reference to death (tw<m'). So if the servant of Isaiah 53 is an individual, there is no question that he dies, is buried and is then exalted in triumph. See also Martin Luther, *Lectures on Isaiah: Chapters 40-66*, in *Luther's Works*, edited by Hilton C. Oswald, volume 17 (St. Louis: Concordia Publishing House, 1972), 227-232; McKenzie, *Second Isaiah*, 135-136.

<sup>64</sup>Wright, *Resurrection*, 115-116. The "wise" of Daniel 12:3 seem to be a plural version of the servant who "deals wisely" in Isaiah 52:13. They "turn many to righteousness," the servant of Isaiah 53:11 "will justify many." The shining of the wise in Daniel 12:3 may also reflect the light featured in Isaiah 53:11 in the Hebrew manuscripts at Qumran and also the LXX (f̄w/j). Wright also notes a strong thematic parallel between the suffering and redemption of the wise in Daniel (Dan 12:2-3, cf. 11:33-35; 12:1) and that of the servant in Isaiah 53.

<sup>65</sup>Ibid., 123. See also 128: "The national element in this hope is never abandoned. The promise remains. But out of that promise there has grown something new."

<sup>66</sup>Delitzsch (*Isaiah*, 2: 302), however, does suggest that the individual reading of Isaiah 53 is grounded in multiple earlier references in Isaiah.

<sup>67</sup>C. L. Seow, "Book of Hosea," in *The Anchor Bible Dictionary*, six volumes, edited by David Noel Freedman (New York: Doubleday, 1992), 3: 291; J. D. Smart, "Hosea (Man and Book), in *The Interpreter's Dictionary of the Bible*, five volumes, edited by George Arthur

resurrection. Hosea 13:14 (ESV), speaking of Ephraim (northern Israel) asks, “Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol, where is your sting?” The thrust of the Hebrew is actually a denial that God will raise the northern kingdom of Israel from death, but the LXX and the New Testament (1 Cor 15:54-55) take the passage in a positive sense.<sup>68</sup> John Day has persuasively demonstrated that Isaiah 26:19, a fairly plain resurrection text, clearly alludes to Hosea 13:14.<sup>69</sup>

The second hint is in Hosea 6:1-3.<sup>70</sup> The idea of bringing to life (hy"x') on the third day is echoed in later passages, such as 1 Corinthians 15:4.<sup>71</sup> It may also have been in the mind of Daniel when he wrote his resurrection passage in Daniel 12.<sup>72</sup> That the bringing to life is preceded by a “striking down” (hk'n') is resurrection language.<sup>73</sup> While in its original context

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Buttrick (New York: Abingdon Press, 1962), 2: 648. Hosea’s ministry took place on either side of about 740 B.C. See Francis I. Anderson and David Noel Freedman, *Hosea: A New Translation with Introduction and Commentary*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman, volume 24 (Garden City, NY: Doubleday, 1980), 33-35 and William Rainey Harper, *A Critical and Exegetical Commentary on Amos and Hosea*, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1905), cxli.

<sup>68</sup>Harper, 404; SDABC, 4: 931; Wright, *Resurrection*, 118.

<sup>69</sup>John Day, “The Development of Belief in Life After Death in Ancient Israel,” in *After the Exile: Essays in Honour of Rex Mason*, edited by J. Barton and D. J. Reimer (Macon, GA: Mercer University Press, 1996), 244-245. Some eight different features of the texts and contexts of Isaiah 26:19 and Hosea 13:14 can be paralleled.

<sup>70</sup>“Come, let us return to the LORD. He has torn us to pieces but he will heal us; he has injured (hkn) us but he will bind up our wounds. After two days he will revive us; **on the third day he will restore us**, that we may live in his presence. Let us acknowledge the LORD; let us press on to acknowledge him. As surely as the sun rises, he will appear; **he will come to us like the winter rains, like the spring rains that water the earth.**” (NIV)

<sup>71</sup>“He rose again the third day according to the scriptures.”

<sup>72</sup>Wright, *Resurrection*, 119.

<sup>73</sup>Clearly affirmed by Anderson and Freedman, 419-422; Wright, *Resurrection*, 118. This

Hosea 6:1-3 is probably mocking an inadequate prayer based on Canaanite religious expectations,<sup>74</sup> both Hosea 6 and 13 demonstrate that the idea of resurrection was clearly present in Israel as early as the eighth century.<sup>75</sup>

There are other intimations of resurrection in the Old Testament.<sup>76</sup> There are several accounts of bodily resurrection in the stories related to Elijah and Elisha.<sup>77</sup> Perhaps these incidents inspired the language found in Hosea, written to the same area less than a hundred

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is also supported by the connection between the language of this passage and Deut 32:39. See Anderson and Freedman, 419; Keil, *Minor Prophets*, 94.

<sup>74</sup>The prayer of 6:1-3 is from the people of Ephraim to God and sounds impressive when read in isolation. But note the harsh condemnations directed by God to “Ephraim” immediately before and after the prayer in Hosea 5:14-15 and 6:4-11. Whatever its source, the prayer is clearly an inadequate response to the prophet’s message and is probably more metaphorical in intent than physical. See Harper, 281-284; Lucas, 302. But see also Keil (*Minor Prophets*, 94) who argues that these words are a call addressed by the prophet to the people in the name of the Lord. But while Keil takes the passage in a positive way, he does not see it in terms of bodily resurrection but rather in terms of the spiritual and moral restoration of Israel as a people (96).

<sup>75</sup>Martin-Achard, ABD, 5: 681.

<sup>76</sup>While generally skeptical about the clarity of resurrection in the Old Testament, Lucas (302) does suggest that in several texts the Psalmists’ relationship with God is so deep that it will somehow not be ended by death (Psalm 16:9-11; 73:23-26; 49:15). These texts seem worthy of further exploration even though most OT scholars do not mention them in this context.

<sup>77</sup>1 Kings 17:17-24; 2 Kings 4:31-37 and 13:20-21. See C. F. Keil, *The Books of Kings*, in *Commentary on the Old Testament in Ten Volumes*, edited by C. F. Keil and F. Delitzsch, volume three, translated from the German by James Martin in three volumes (Grand Rapids, MI: Eerdmans, 1973), 1: 239-240; 313-314; 378-379; Martin-Achard, 5: 681; James A. Montgomery, *A Critical and Exegetical Commentary on The Books of Kings*, edited by Henry Snyder Gehman, in *The International Critical Commentary*, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1951), 295-296; 369; 435-436; F. D. Nichol, editor, *The Seventh-day Adventist Bible Commentary*, ten volumes (Washington, DC: Review and Herald Publishing Association, 1954), 2: 814-815; 870-871; 929; Oepke, TDNT, 1: 369; Wright, *Resurrection*, 74, note 234. One could argue that these are not significant to the topic, since they are not used within Israel as examples of what can happen to all at the end of time. They are also more like resuscitations of people who will die again, they are not raised to immortal, bodily life. See Wright, *Resurrection*, 96.

years later. There are also the unusual stories of Enoch and Elijah, who took a different route to immortality than by death.<sup>78</sup> There are frequent expressions of hope that there might be a deliverance from *Sheol*.<sup>79</sup> And the Torah itself was later understood to offer a number of

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<sup>78</sup>Genesis 5:24; 2 Kings 2:1-15. The Enoch reference is in the midst of a genealogy in which it is said of others, “and he died,” but of Enoch “God took him.” See Keil, *The Books of Kings*, 1: 294-297; Martin-Achard, ABD, 5: 681; Montgomery, *The Books of Kings*, 353; SDABC, 2: 852; Alan F. Segal, “Resurrection, OT,” in *The New Interpreter’s Dictionary of the Bible*, edited by Katherine Doob Sakenfeld, volume 4 (Nashville: Abingdon Press, 2006), 769; Wright, *Resurrection*, 94-96. Von Rad (1: 406) clearly understands the Enoch and Elijah texts as expressing translation into Yahweh’s other realms beyond this life. While Cogan and Tadmor do not consider the story historical, they do concede that the intention is to describe an ascension into heaven. See Mordechai Cogan and Hayim Tadmor, *II Kings: A New Translation with Introduction and Commentary*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman, volume 11 (Garden City, NY: Doubleday, 1988), 32-33. Skinner notes that while the Enoch narrative clearly expresses a bypassing of the normal process of death, it was not presumed to relate to the destiny of ordinary mortals, it was an extraordinary circumstance. See John Skinner, *A Critical and Exegetical Commentary on Genesis*, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1910), 131-132.

There is less clarity within the Old Testament regarding the fate of Moses (Deut 34:5-6), who is later thought to have been translated after death (Jude 7) and also appeared with Elijah and Jesus on the mountain of transfiguration (Matt 17:1-13; Mark 9:1-13; Luke 9:27-36).

<sup>79</sup>1 Sam 2:6; 2 Kgs 5:7; Job 33:15-30; Psalm 16:8-11; 22:15-31; 104:29-30. The challenge with many of these texts is determining whether they refer to a deliverance that lies beyond *Sheol*; in other words, a bodily resurrection after death, or if they refer to a deliverance from death within this life; prolonging life to a good old age rather than dying in one’s prime. See Mitchell Dahood, *Psalms I: 1-50: Introduction, Translation and Notes*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman, volume 16 (Garden City, NY: Doubleday, 1966), 91; F. Delitzsch, *Psalms*, in *Commentary on the Old Testament in Ten Volumes* by C. F. Keil and F. Delitzsch, volume five, translated from the German by Francis Bolton in three volumes (Grand Rapids, MI: William B. Eerdmans, 1973), 1: 228; Driver and Gray, *Job*, 290; Greenberg, *Encyclopedia Judaica*, 17: 240; Segal, NIDB, 4: 780-781; Gregory V. Trull, “An Exegesis of Psalm 16:10,” *Bibliotheca Sacra* 161 (July - September 2004): 304-321; Wright, *Resurrection*, 103-105. Briggs and Briggs offer a third option, the text moves beyond death, but promises “God’s presence and favor” with the Psalmist in *Sheol* itself, or the replacement of the dead with newly created individuals. See Charles Augustus Briggs and Emilie

harbingers of the resurrection.<sup>80</sup> So from our perspective, at least, the Old Testament picture was not as bleak as it may seem at first glance.

### **The Path to Resurrection**

This survey of the Old Testament data raises the historical question of where resurrection came from within Israel. We have seen that explicit references to resurrection are rare and most of the implicit ones can be understood as metaphors of the community's return from exile and disgrace. When and why did God begin to turn Israel's eyes from the hope of national resurrection to an individual hope in the resurrection of the body?

The consensus among scholars who take a naturalistic,<sup>81</sup> developmental approach to the Old Testament is to see this shift as fairly late. They understand Job 19 to be written not by Moses, but during or after the Exile.<sup>82</sup> They consider Job, in any case, to be ambiguous at best regarding bodily resurrection. They also date Daniel and the Isaiah Apocalypse (Isaiah 24-27) as second and third century BC insertions into the canon of the Old Testament.<sup>83</sup> So in the critical

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Grace Briggs, *A Critical and Exegetical Commentary on The Book of Psalms*, two volumes, The International Critical Commentary, edited by S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T & T Clark, 1906), 1: 121-122; 2: 336-337.

<sup>80</sup>The best known of these, of course, is the statement of Jesus that the God of Abraham, Isaac and Jacob is the God of the living, not the dead (Matt 22:31-32). But there are many other texts in the Pentateuch that were seen as intimating resurrection in the *Mishnah* and the *Talmud* (Num 15:31; 18:28; Deut 11:9; 31:16; 32:39; 33:6). Most of these references are found in *Sanhedrin*, 90-92 and are exegeted briefly in Wright, *Resurrection*, 197-198.

<sup>81</sup>By naturalistic I mean an approach to Scripture which ignores or denies supernatural intervention in history or in the development of the biblical canon. In such an approach, shifts in biblical thinking over time are not due to divine revelation, but to natural cause and effect triggered by cultural and philosophical developments in the Israelite environment.

<sup>82</sup>James L. Crenshaw, "Book of Job," in *The Anchor Bible Dictionary*, six volumes, edited by David Noel Freedman (New York: Doubleday, 1992), 3: 863.

<sup>83</sup>John J. Collins, "Book of Daniel," in *The Anchor Bible Dictionary*, six volumes, edited

consensus, belief in bodily resurrection was a late development in Israel, clearly witnessed only centuries after the Exile.

Given these critical assumptions, it is often assumed that the belief in bodily resurrection arose among Israelites around or after their exposure to Zoroastrianism in the Persian court.<sup>84</sup> But the popularity of this view has waned considerably among scholars.<sup>85</sup> First of all, as we have seen, the language of resurrection is echoed not only in Ezekiel 37, but all the way back to Hosea, in the eighth century BC. And Ezekiel's story of the dead rising from their graves cannot be related to Zoroastrianism, since the Persians exposed their dead rather than burying them.<sup>86</sup> And the emerging Israelite belief in resurrection is anything but dualistic, a core characteristic of Zoroastrianism.

More recently it has become fashionable to see the emerging Israelite belief in resurrection as grounded in the dying and rising Baal of Canaanite mythology.<sup>87</sup> While this

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by David Noel Freedman (New York: Doubleday, 1992), 2: 29-30; Gray, *Isaiah* (399-400) asserts that Isaiah 24-27 is much closer to Daniel (Second Century B.C. in his mind) than to Ezekiel (Sixth Century B.C.). But many critical scholars place Isaiah 24-27 as early as the Exile. See William R. Millar, "Isaiah 24-27 (Little Apocalypse)," in *The Anchor Bible Dictionary*, six volumes, edited by David Noel Freedman (New York: Doubleday, 1992), 3: 489.

<sup>84</sup>Oepke, TDNT, 1: 369. While Zoroaster himself may have lived much earlier, Zoroastrianism was introduced to general consciousness during the Persian period when it became the official religion of the Persian Empire. From there it is assumed that it crept into the relatively late Jewish documents such as Daniel and Isaiah. See Mary Boyce, "Zoroaster, Zoroastrianism," in *The Anchor Bible Dictionary*, six volumes, edited by David Noel Freedman (New York: Doubleday, 1992), 5: 1168-1174.

<sup>85</sup>See Collins, *Hermeneia*, 396; Hartman and DiLella, 308; Wright, *Resurrection*, 124-125.

<sup>86</sup>Collins (*Hermeneia*, 396) sees no Persian motifs in Daniel 12 either.

<sup>87</sup>See in particular John Day, "The Development of Belief in Life After Death in Ancient Israel," 245-248; idem, "Resurrection Imagery from Baal to the Book of Daniel," in *Congress Volume: Cambridge 1995*, edited by J. A. Emerton, *Supplements to Vetus Testamentum* 66

approach is more plausible in terms of its historical progression, it is also unlikely to be the primary explanation of Israel's emerging belief in the resurrection.<sup>88</sup> For one thing, there is no reason to believe the Canaanites ever applied the resurrection of their god to themselves. And it is also questionable in light of the larger picture of the Exile. If Israel's exile was a consequence of its compromise with pagan gods and their nature religions, why would the prophets who promised a return borrow their central imagery from those same religions?

If one accepts the biblical chronology of Daniel and Isaiah at face value, a different trajectory begins to emerge. With Hosea the seeds of resurrection, buried long before in the Pentateuch, begin to emerge as metaphors of Israel's rebirth as a people.<sup>89</sup> With the Isaiah Apocalypse (Isaiah 24-27), bodily resurrection, hinted at also in Isaiah 53, takes explicit form. During the Exile itself, Daniel and Ezekiel apply resurrection language not only the return of the nation but also to the return from the grave of at least some of those who have died in the past. In such a trajectory, it is more likely that Zoroaster picked up the idea of resurrection from Daniel than the other way around.

If bodily resurrection is a plausible development within the evidence of the Old

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(Leiden: E. J. Brill, 1997), 125-133.

<sup>88</sup>See Wright, *Resurrection*, 126-127.

<sup>89</sup>Note the remarkable statement by Anderson and Freedman (420): "Hosea reflects the adaptation of individual physical death and resurrection to the experience of the nation, and thus is figurative. The underlying picture, while deriving from the realm of sickness and severe injury, and associated with it, must also embrace the notion of real death and real revivification. Most scholars find a doctrine of death and resurrection of people at this stage in Israel's thought too advanced. Recent research on the belief of early Israelites in personal survival after physical death has weakened this approach."

As mentioned earlier, these texts may have taken their cue from the three resuscitations recorded in the Elijah and Elisha stories of the historical books. 1 Kings 17:17-24; 2 Kings 4:31-37 and 13:20-21. See Martin-Achard, 5: 681; Oepke, TDNT, 1: 369; Wright, *Resurrection*, 74,

Testament itself,<sup>90</sup> what were the factors that led to that development? I believe there are several, which I will summarize here. First, is the belief in creation.<sup>91</sup> If God is the ultimate source of physical life, it is perhaps inevitable that people would come to believe that the same God is powerful enough to both end life and restore it (Deut 32:39; 1 Samuel 2:6).<sup>92</sup> He created and thus He can re-create.<sup>93</sup> And indeed, some of the resurrection texts we have explored contain strong echoes of the Genesis creation narratives.<sup>94</sup> In those narratives, Yahweh created the first human from the dust, breathing into Adam His own breath (Gen 2:7). This language is then echoed in relation to death in Genesis 3:19; when God takes His breath away, humanity returns to the dust once more.<sup>95</sup> Furthermore, in Adam and Eve's expulsion from the garden, we see a first intimation of Israel's future exile. So the fate of the nation and the body are linked together in the original narrative of creation.<sup>96</sup>

A second root of resurrection belief lay in the promises of God's love (bh;a') and faithfulness (ds,x,) to Israel.<sup>97</sup> If God's love and faithfulness are only for this life, they are truly steadfast in only a limited sense. Victory over death provided Israel's God the ultimate way to

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note 234.

<sup>90</sup>Martin-Achard, ABD, 5: 684.

<sup>91</sup>Wright, *Resurrection*, 127.

<sup>92</sup>Brunt, 358; Martin-Achard, ABD, 5: 684; Nickelsburg, ABD, 5: 685; Wright, *Resurrection*, 139.

<sup>93</sup>“Belief in the resurrection concerns the capacity of God. Immortality, on the other hand, is our weak claim to autonomous significance.” Walter Brueggemann, “Ultimate Victory: Jesus and Resurrection,” *Christian Century* 124, no. 3 (February 6, 2007), 33. In other words, resurrection puts the focus on God while immortality puts the focus on us. See also Martin-Achard, ABD, 5: 684 and 2 Macc 7:22-23, 28-29.

<sup>94</sup>Wright, *Resurrection*, 122-123.

<sup>95</sup>See also Psa 7:5; 22:15, 29; 30:9; 104:29; 119:25; 146:4; Eccl 12:7.

<sup>96</sup>*Ibid.*, 123.

demonstrate his faithfulness and love toward His own people.<sup>98</sup> A personal experience with the steadfast love of Israel's God led to the conviction that His faithfulness would be known, not only in the present, but also beyond the grave.<sup>99</sup> There Israel's relationship with God would continue.<sup>100</sup>

Resurrection belief within Israel is also rooted in the justice of God combined with His sovereign power.<sup>101</sup> As the almighty Judge, God rewards the faithful and punishes those who rebel against His covenant commandments.<sup>102</sup> A God of justice would not forever leave Israel to suffer oppression from the pagans.<sup>103</sup> But that kind of justice was less and less seen as Israel's history went on. It became clear that if there is no resurrection and no judgment, there is no justice in this world, therefore, a future bodily resurrection is required for justice to occur. It is precisely the resurrection that allows God to fully demonstrate his faithfulness toward His people.<sup>104</sup> God's justice is seen first in the national resurrection of the people, and ultimately in the bodily resurrection of the individuals that made up that people.<sup>105</sup>

The fourth root of resurrection belief lay in Israel's belief in the wholeness of human beings, the idea that body and soul are a single, indivisible unit.<sup>106</sup> This wholistic perspective is

<sup>97</sup>Ibid. , 127.

<sup>98</sup>Martin-Achard, ABD, 5: 684. It is in the resurrection that Israel received the ultimate answer to the questions of the Psalmists about the future quality of God's love and faithfulness (Psalms 6, 16, 22, etc.).

<sup>99</sup>Collins (Hermeneia, 394) particularly note Psa 73:23-26 and 16:9-10 in this regard.

<sup>100</sup>Wright, *Resurrection*, 103.

<sup>101</sup>Martin-Achard, ABD, 5: 684; Wright, *Resurrection*, 139. See 2 Macc 7:9.

<sup>102</sup>Nickelsburg, ABD, 5: 685.

<sup>103</sup>Wright, *Resurrection*, 202.

<sup>104</sup>Martin-Achard, ABD, 5: 684.

<sup>105</sup>Brunt, 358.

<sup>106</sup>Daniel Boyarin and Seymour Siegel, "Resurrection in the Rabbinic Period," in

revealed in Genesis 2:7, where the living soul represents the whole being, including the body. According to Brunt, the Old Testament view of death grows out of this wholistic understanding.<sup>107</sup> If it is the whole person that dies, then any hope for an afterlife must include a restoration of the physical body.<sup>108</sup>

The final root of resurrection belief lay, of course, in the promise of national restoration at the other side of the exile.<sup>109</sup> In passages such as Isaiah 53 and Ezekiel 37, as we have seen, the two restorations are so completely mingled that it is hard to tell them apart. As hope for Israel's national restoration began to fade with the Persian and Greek occupations after the Exile, bodily resurrection became more and more the focus of the remnant of ancient Israel.<sup>110</sup>

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*Encyclopedia Judaica*, edited by Fred Skolnik and Michael Berenbaum, volume 17 (Detroit: Thomson-Gale, 2007), 241; Leclerc, 98.

<sup>107</sup> Brunt, 358.

<sup>108</sup> Recently Francois Bovon protested against the current tendency of biblical scholars toward what he called "inflation of the body" and a fixed commitment to the "unity of the human person as the core of biblical anthropology." He feels that this doctrine of wholeness encourages the absence of the divine in an outrageously secular society. His protest, however, ignores the monumental work of N. T. Wright (*The Resurrection of the Son of God*) as well as the vast body of evidence from the Old Testament and the ancient Near East. See Francois Bovon, "The Soul's Comeback: Immortality and Resurrection in Early Christianity," *Harvard Theological Review* 103:4 (October 2010): 401.

<sup>109</sup> Collins, *Hermeneia*, 395; Wright, *Resurrection*, 93.

<sup>110</sup> An interesting feature of this trajectory is that the more Greek the ancient Bible is, the more personal resurrection one finds in it. See Wright, *Resurrection*, 147-150. In the LXX the Old Testament passages that speak unambiguously of resurrection come through loud and clear, there is no attempt to soften them in any way. When it comes to Job 19, Hosea 6 and Hosea 13, the LXX translator had no doubt at all about bodily resurrection and made sure that the Greek translation of these texts affirmed it without question. For example, in Hosea 13:14, the translator takes the rhetorical question "shall I redeem them from death?" with the expected answer being "no," and turns it into a straightforward statement, "I will redeem them from death." In Job 14:14, the translator turns "if a man die shall he live again?" into "if a man dies, he shall live." It is interesting that the LXX is a Greek translation of a Hebrew text in ancient

Given the theological perspective just outlined, why is the Old Testament so implicit about the resurrection? Brunt argues that the Old Testament writers could not point back to the resurrection of Jesus Christ as the foundation of their hope for the future.<sup>111</sup> Their thought world was oriented to the community rather than the individual. So it is to the social unit and its survival that the emphasis of God's revelation to them is placed.<sup>112</sup> But individual and national restoration are not an either/or in the Old Testament.<sup>113</sup> Many seeds of both the Messiah and the future understanding of resurrection are planted in the Old Testament, to bear fruit once the messianic promises of God were fulfilled.

### **Resurrection in the New Testament**

Edgar Krentz makes a very strong statement that is nevertheless not an overstatement. "If there is no proclamation of the resurrection, then there is no gospel, no church, and no Christian

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Egypt, a philosophical home of bodiless afterlife. One might expect that every Old Testament reference to resurrection would be altered into something more Platonic and immaterial. But that is not what happened. Instead Hellenistic Jews saw bodily resurrection in places less than clear in the Hebrew Old Testament itself.

<sup>111</sup>Brunt, 357. Brunt also makes the point (360) that while resurrection is less explicit in the Old Testament than in the New, it is theologically consistent with what the New Testament teaches.

<sup>112</sup>Wright, *Resurrection*, 99-103, 127. Wright notes that in Genesis 3 the future hope is couched in terms of child-bearing and that the future of the land is a central theme throughout the OT. This community focus is crucial also to the remnant theme in the Old Testament, which is grounded on the survival of the people in the face of destructive threats that could destroy the whole nation's future. See Tarsee Li, "The Remnant in the Old Testament," 23-25 and Angel Manuel Rodriguez, "Concluding Essay: God's End-Time Remnant and the Christian Church," 201-202, in *Toward a Theology of the Remnant: An Adventist Ecclesiological Perspective*, edited by Angel Manuel Rodriguez, Biblical Research Institute Studies in Adventist Ecclesiology, volume one (Silver Spring, MD: Biblical Research Institute, 2009).

<sup>113</sup>Wright, *Resurrection*, 116. Resurrection becomes a primary metaphor for the return in Psalm 16, 49, 73; Isaiah 24-27, 52-53, 66; and Ezekiel 37. See Nickelsburg, ABD, 5: 685.

theology. The early church is the child of the resurrection.”<sup>114</sup> The resurrection in general and the resurrection of Jesus in particular are absolutely central to the message of the New Testament.<sup>115</sup> It is on account of the resurrection that Jesus the preacher became Jesus the preached.<sup>116</sup> We can understand this theme best when we read the New Testament in the light of the Old Testament and the way it was understood in the Jewish context of the First Christian century.

### **The Jewish Context**

Christian faith arose in the context of Early Judaism in the Greco-Roman World.<sup>117</sup> Jesus Himself was born and raised as a Jew in the Roman province of Syria/Palestine. The earliest Christian church was not distinct from the synagogue. Christians and Jews worshiped the same God, used the same Scriptures, frequented the same temple in Jerusalem and were essentially one people.<sup>118</sup> So it should not surprise us to find out they held a similar view of the resurrection.

It is true that there were a variety of views on life after death within Early Judaism.<sup>119</sup> But

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<sup>114</sup>Edgar Krentz, “Images of the Resurrection in the New Testament,” *Currents in Theology and Mission* 18:2 (April 1991): 98.

<sup>115</sup>According to Krentz, twenty one of the twenty seven New Testament books speak about the resurrection of Jesus. James, Second Thessalonians, Second Peter, Third John, Jude and Titus do not refer to Jesus’ resurrection explicitly, although it could be argued that at least some of them presuppose it. Krentz, 99-100.

<sup>116</sup>Krentz, 99, 102.

<sup>117</sup>James D. G. Dunn, *The Partings of the Ways Between Christianity and Judaism and their Significance for the Character of Christianity* (London: SCM Press, 1991). On the meaning of the phrase “Early Judaism” see James Hamilton Charlesworth, *The Old Testament Pseudepigrapha and the New Testament: Prolegomena for the Study of Christian Origins* (Cambridge: Cambridge University Press, 1985), 59-62.

<sup>118</sup>Dunn, 18-36.

<sup>119</sup>Brunt, 365-366; Wright, *Resurrection*, 129. There were dozens of options, with different ways of describing similar positions and similar ways of describing different ones. The more ancient texts we find, the more variety there seems to have been. Immortality of the soul,

the “standard” view among Jews in New Testament times was bodily resurrection of the dead at the end of the age.<sup>120</sup> The view is widespread throughout the centuries preceding and following the First Century, and was also widespread geographically.<sup>121</sup> And the diversity of views within Judaism did not carry over into Christian belief.<sup>122</sup> New Testament Christians, instead, presupposed standard Jewish beliefs about the resurrection with one main shift of understanding. In the words of George Nickelsburg: “God has begun the eschatological process by raising the crucified Jesus from the dead.”<sup>123</sup>

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for example, was clearly taught by Philo of Alexandria. He believed that the deserving dead lived on in some kind of non-bodily life. There is archaeological evidence that many other Jews of his day would have agreed with him, showing that the influence of Plato and other Greek philosophers was widespread in both Palestine and the diaspora (Ibid., 140-146). The Sadducees, on the other hand, did not believe in an afterlife at all. See Brueggemann, 33; Benedict T. Viviano and Justin Taylor, “Sadducees, Angels, and Resurrection,” *Journal of Biblical Literature* 111, no. 3 (Fall 1992): 496-498; and Wright, *Resurrection*, 131-140. It is possible that they saw bodily resurrection as a revolutionary doctrine (Ibid., 138), that it had to do with the coming new age when the present system of things would be overturned, along with their own privileged position.

<sup>120</sup>George Foot Moore, *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim*, three volumes (Cambridge: Harvard University Press, 1927), 2: 323; Wright, *Resurrection*, 146-200. Boyarin and Siegel, (*Encyclopedia Judaica*, 17: 241) note: “The doctrine of the resurrection of the dead enables righteous souls throughout history to have a share in the world to come.”

<sup>121</sup>Wright, *Resurrection*, 147. Bodily resurrection of the dead is strongly attested in the martyrdom passages of 2 Maccabees 7 and 14, Ethiopic Enoch and other early apocalypses (see Ibid., 153-162), the Wisdom of Solomon (Ibid., 162-175), Josephus (Ibid., 175-181), and Pseudo-Philo 19:12-13, as well as the *Mishnah* and the Targums (Ibid., 191-200).

The Early Jewish hope of the future resurrection was materialistic, meaning resurrection with a physical body. Such resurrections occur at the place where a person died, the resurrected individuals are wearing clothes when they rise, there is a sound of a trumpet and people rise with their distinctive characteristics, with the exception that anything that was broken in this life is healed. See summary in Oepke, TDNT, 2: 337.

<sup>122</sup>Bockmuehl, 493.

<sup>123</sup>Nickelsburg, ABD, 5: 688. As attractive as the idea has been for some scholars, the

## The Language of Resurrection

There are three main words used to describe bodily resurrection in the New Testament, *egeiro* (evgei,rw), *anastasis* (avna,stasij) and *zao* (za,w). *Anastasis* (avna,stasij) is the preferred noun for resurrection in the New Testament and *egeiro* is the preferred verb.<sup>124</sup> The root meaning of *egeiro* (evgei,rw) is “to awaken from sleep,” “to arouse,” and, of course, “to awaken the dead.”<sup>125</sup> All of these meanings are found in the Bible.<sup>126</sup> The word is used for resurrections performed by Jesus during His earthly ministry (Mark 5:41; Luke 7:14; John 12:1, 9, 17) and the one that occurred in the context of the cross (Matt 27:52). It is also reflected in the Easter stories (Matt 28:7; Mark 16:6; Luke 24:34; and John 21:14). This word is particularly used by Paul with reference to the resurrection of believers, but the fact that it is found in parts of Paul that echo earliest Christian traditions (Phil 2:6-11; Rom 1:3-4; 1 Thess 4:13-14)<sup>127</sup> shows that it was part of the general teaching of the earliest Christian churches.<sup>128</sup>

The word *anastasis* is used in a variety of ways in the ancient Greek world. It is applied to the erection of statues and public structures, expulsion from one’s house, arising from sleep in the morning, and in isolated instances for an uprising or insurrection. Most of these meanings are

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dying and rising gods of the ancient world were not the root of Christian belief in the resurrection, they are not even a true parallel to early Christian belief, instead that belief was firmly rooted in the Jewish context. See Leclerc, 101; Oepke, TDNT, 2:335-336; Alan F. Segal, “Resurrection, NT,” in *The New Interpreter’s Dictionary of the Bible*, edited by Katherine Doob Sakenfeld, volume 4 (Nashville: Abingdon Press, 2006), 772; Tietjen, 96.

<sup>124</sup>Oepke, TDNT, 2: 335.

<sup>125</sup>Oepke, TDNT, 2: 333-334.

<sup>126</sup>Oepke, TDNT, 2: 334.

<sup>127</sup>See Nickelsburg, ABD, 5: 688. These texts contain traces of early Christian creedal formulas, hymns and other traditions.

<sup>128</sup>Oepke, TDNT, 2: 336; Nickelsburg, ABD, 5: 688.

not found in the New Testament.<sup>129</sup> Instead, *anastasis* became the standard noun with which to express the resurrection of Jesus Christ from the dead<sup>130</sup> as well as that of those who believe in Jesus when He returns at the end of the age.<sup>131</sup> There is no evidence whatsoever that either *egeiro* or *anastasis* were capable of expressing some sort of non-bodily survival after death.<sup>132</sup>

*Zao* (ζα,ω), often shortened to simply *zo* (ζω/), generally means to be alive in a physical sense.<sup>133</sup> By extension in the New Testament it can refer to the glory of the life to come, as in eternal life, and also with reference to the sanctified life in the present.<sup>134</sup> But in the context of death, the term can be used in an inceptive way as a return to life, another way of describing resurrection.<sup>135</sup>

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<sup>129</sup>Oepke, TDNT, 1: 372.

<sup>130</sup>Acts 1:22; 2:31; Rom 1:4; 1 Cor 15:12; Phil 3:10; 1 Pet 1:3; 3:21. It is not, however, used in the four gospels to describe Jesus' resurrection, instead the verb form (*egeiro*) is used, "He is risen."

<sup>131</sup>John 5:29; 11:24; 1 Cor 15:21; Phil 3:11; Heb 6:2; Rev 20:5-6.

<sup>132</sup>Wright, *Resurrection*, 330.

<sup>133</sup>*A Greek-English Lexicon of the New Testament and other Early Christian Literature*, third edition, revised and edited by Frederick Danker, based on Walter Bauer's *Griechisch-deutsches Woerterbuch zu den Schriften des Neuen Testaments und der fruehchristlichen Literature*, sixth edition (Chicago: University of Chicago Press, 2000), 424.

<sup>134</sup>*Ibid.*, 425.

<sup>135</sup>*Ibid.*, 425. In Revelation 20:4 beheaded martyrs "came to life" (aorist indicative). In Matthew 9:18 a ruler expresses faith that if Jesus would put His hand on the man's daughter she would "come to life" (future indicative). The word is also used with reference to the resurrection of Jesus in Mark 16:11; Luke 24:5, 23; and Acts 1:3, among others. According to Danker, *zao* is used for resurrection in the New Testament 14 times. So it is not as significant as *anastasis* and *egeiro*, but is frequent enough to be of note. There is also a rare form of the word, *anazao* (αvναζα,ω), which is found in variants of Rev 20:5 with reference to the resurrection at the eschaton and variants of Rom 14:9 with reference to the resurrection of Christ. See Rudolf Bultmann, *avnaza,ω*, in *Theological Dictionary of the New Testament*, ten volumes, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1964), 2: 872-873.

## Different Kinds of Resurrection

It may be helpful to begin our discussion of the New Testament evidence with a list of all the resurrections that are described in it in the order in which they occur.<sup>136</sup> First, in point of time, are the resurrections that occur in the course of Jesus' earthly ministry.<sup>137</sup> Second are the resurrections of "bodies of the saints who had fallen asleep" in the context of Jesus' crucifixion (Matt 27:52, ESV).<sup>138</sup> Third is the resurrection of Jesus Himself.<sup>139</sup> Fourth are the resurrections performed by the apostles and reported in the Book of Acts (Acts 9:36-42; 20:7-10). Fifth is the special resurrection of individuals before the second coming of Christ, so that they might be witnesses of that event (Rev 1:7). Sixth is the resurrection of the righteous at the beginning of the millennium (Rev 20:5-6, cf. Luke 14:14; John 5:29; Acts 24:15). And finally there is the temporary resurrection of the wicked at the end of the millennium (Rev 20:6-10, cf. John 5:28; Acts 24:15).<sup>140</sup>

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<sup>136</sup>Brunt offers a helpful but incomplete list on page 349.

<sup>137</sup>Mark 5:38-43 and parallels; Luke 7:11-17; John 11:38-45, cf. Matt 10:8 and 11:5.

<sup>138</sup>In the context of Jesus' death and resurrection, the passage makes sense as a fulfillment of the Old Testament concept of the Day of the Lord. J. Bergman Kline, "The Day of the Lord in the Death and Resurrection of Christ," *Journal of the Evangelical Theological Society* 48:4 (December 2005): 757-770. This was, perhaps, also a foretaste of the resurrection of all the saints. Mary Rose D'Angelo, "Re-Reading the Resurrection," *Toronto Journal of Theology* 16:1 (Summer 2000): 111.

<sup>139</sup>David J. Norman, "Doubt and the Resurrection of Jesus," *Theological Studies* 69 (2008): 786-811. Norman offers a thorough discussion of the history of Jesus' death and resurrection. I do not attempt here to review the evidence or arguments regarding the historicity of the resurrection of Jesus, these are well covered by others. See Peter Stuhlmacher, "The Resurrection of Jesus and the Resurrection of the Dead," translated by Jonathan M. Whitlock, *Ex Auditu* 9 (1993): 45-56.

<sup>140</sup>Oepke (TDNT, 1: 371) says that the predominant view in the New Testament is that of a double resurrection, one for the righteous and one for the wicked. Brunt (348-349) notes that

The core event among the seven is the resurrection of Jesus. All other New Testament teaching on resurrection is firmly grounded in the resurrection of Jesus.<sup>141</sup> This event is unquestionably attested in three of the four gospels<sup>142</sup> and widely referred to in the rest of the New Testament, particularly in Paul. In the Synoptic Gospels and Acts Jesus is not only the one who rises from the dead Himself, but He is also the one who raises others from the dead.<sup>143</sup> His resurrection is the first-fruits of the general resurrection (1 Cor 15:20, 23), it is an eschatological event, the beginning of the end.<sup>144</sup> The miracles Jesus did are signs of the messianic age as well as the resurrection of the dead at the end of the age.<sup>145</sup> All Christian hope is based on the resurrection as there is no natural immortality that human beings can count on.<sup>146</sup> Jesus' resurrection inaugurated the final events.

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the wicked attack on the city in Rev 20:7-10 indicates their unwillingness to accept Christ's rule despite all evidence. They are then destroyed with Satan. Revelation is the only New Testament book to be specific about the difference in time between the two resurrections (see Brunt, 355; Damsteegt, 358).

<sup>141</sup>Nickelsburg, ABD, 5: 688-689.

<sup>142</sup>Matthew, Luke and John. Although the resurrection of Jesus is announced in Mark 16:6, the earliest manuscripts of Mark end at 16:8 without a clear description of Jesus' resurrection or post-resurrection appearances. Later manuscripts include such in verses 9-20, the originality of which is uncertain on the basis of the textual evidence. See also Edward Robinson, "The Resurrection and Ascension of our Lord," *Bibliotheca Sacra* 150 no. 597 (January - March, 1993): 9-34.

<sup>143</sup>Brunt, 347, 352-353. Christ's resurrection assures believers that all the promises of God are reliable, even after death.

<sup>144</sup>Brunt, 347-348; Oepke, TDNT, 1: 371.

<sup>145</sup>Oepke, TDNT, 2: 335.

<sup>146</sup>Brunt, 347-350.

## The Resurrection Body

What kind of body will resurrected believers have?<sup>147</sup> Will it be identical to the present body except in its perfection or will there be differences? To answer these questions it is helpful to begin with what the New Testament says about the resurrected body of Jesus.<sup>148</sup> Jesus appeared to His disciples a number of times over a period of 40 days after the resurrection (Acts 1:3; 1 Cor 15:5-8), but these appearances tended to be brief and often began and ended abruptly.<sup>149</sup> What can we learn about Jesus' resurrected body from these appearances?

In some ways Jesus' body seems to have been different than it was before His death and resurrection.<sup>150</sup> Jesus either passed through walls to enter a room in John 20:19 or He entered the room invisibly when the door was open. In Luke 24:31 He vanishes suddenly out of sight while sitting at the dinner table.<sup>151</sup> He is recognizable but not easily recognized (Luke 24; John 20:15; 21:4).<sup>152</sup> He lifts off the ground and ascends up into the clouds (Luke 24:51; Acts 1:9-11).<sup>153</sup> So His resurrected body seems to have had powers that were either not available before or that He did not choose to exercise before.

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<sup>147</sup>This direct question is asked in 1 Corinthians 15:35. Paul's lengthy answer to the question is found in verses 36-57. See Benjamin L. Gladd, "The Last Adam as the 'Life-Giving Spirit' Revisited: A Possible Old Testament Background of One of Paul's Most Perplexing Phrases," *Westminster Theological Journal* 71 (2009): 304-305 and pages following above.

<sup>148</sup>In fact, the resurrected body of the believer will be like the resurrected body of Jesus. See Wright, *Resurrection*, 341, 348.

<sup>149</sup>Brunt, 361.

<sup>150</sup>Gerald O'Collins, "Resurrection and New Creation," *Dialogue* 38:1 (Winter 1999): 16; Segal, NIDB, 4: 772. Paul seems to address this in 1 Cor 15:40-42.

<sup>151</sup>Segal, NIDB, 4: 773-774.

<sup>152</sup>Raymond E. Brown, "The Resurrection in John 20— A Series of Diverse Reactions," *Worship* 64:3 (May 1990): 199-200; Leclerc, 104; Eugene Peterson, "Resurrection Breakfast: John 20:1-14," *Journal for Preachers* 25 (3, 2002): 15.

<sup>153</sup>Leclerc, 104.

But the emphasis in the gospels is on continuity rather than discontinuity.<sup>154</sup> Both Luke and John seem eager to demonstrate that the resurrected body of Jesus was not a phantom or disembodied spirit, but was as real as the body He had lived in before the crucifixion.<sup>155</sup> Jesus' voice was recognizable and it was possible to hold onto Him (John 20:16-17). The scars in His hands could be seen and it was possible to touch them (John 20:20, 27).<sup>156</sup> He did physical tasks like cooking breakfast (John 21:9-12).<sup>157</sup> While the disciples on the road to Emmaus did not recognize Him at first, Luke explains that it was because they were kept from recognizing Him (Luke 24:16). Jesus even ate in their presence (Luke 24:43). But the strongest support for continuity is in verses 36-39 where the idea that Jesus was some sort of disembodied spirit is explicitly rejected.<sup>158</sup> After the resurrection, it is the same Jesus, but His body has been transformed.<sup>159</sup>

For the believer, likewise, there is continuity and discontinuity between the present body and the glorified, resurrection body.<sup>160</sup> The discontinuity can be summed up in one basic fact: the earthly body is mortal, it is subject to the law of sin and death, the great enemy. The resurrected body of the believer, on the other hand, participates in Christ's victory over death and is immortal.<sup>161</sup>

The passage that most directly addresses this continuity and discontinuity is 1 Corinthians

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<sup>154</sup>Segal, NIDB, 4: 773-774. Welker (464-474) argues more for discontinuity.

<sup>155</sup>Brunt, 361; Charles H. Talbert, "The Place of the Resurrection in the Theology of Luke," *Interpretation* 46:1 (January 1992): 24-25.

<sup>156</sup>Segal, NIDB, 4: 773.

<sup>157</sup>Leclerc, 104.

<sup>158</sup>Brunt, 361; Segal, NIDB, 4: 774; Talbert, 24-25.

<sup>159</sup>Leclerc, 104.

<sup>160</sup>Bovon, 401; Brunt, 361.

<sup>161</sup>Brunt, 361.

15:35-50.<sup>162</sup> Paul there uses an analogy to describe the similarities and differences between the present earthly body and the glorious resurrected body. The earthly body is like a seed, which when buried in the ground comes forth a plant (1 Cor 15:37, 42-44). There is continuity between a seed and a plant, but there is also discontinuity. Note how Paul works out the analogy in verses 42-44 and 47-49.<sup>163</sup>

The earthly body is sown perishable, but raised imperishable. It is sown in dishonor, but raised in glory. It is sown in weakness, but raised in power. It is sown a natural body, or as the Greek brings out, “soul-like;” it is raised a spiritual body, or “spirit-like.”<sup>164</sup> The first body is related to the first Adam, the man of the “dust,” the resurrected body is related to the second

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<sup>162</sup>Note the second question in verse 35. Conzelmann focuses mainly on the discontinuities in this passage. Han Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, translated by James W. Leitch, in *Hermeneia— A Critical and Historical Commentary on the Bible*, edited by Frank Moore Cross (Minneapolis: Fortress Press, 1975), 280-288.

<sup>163</sup>Brunt (362) is particularly helpful here. But see also Conzelmann, 282-283; Stephen Hultgren, “The Origin of Paul’s Doctrine of the Two Adams in 1 Corinthians 15.45-49,” *Journal for the Study of the New Testament* 25 (3, 2003): 366-370.

<sup>164</sup>Paul clarifies the terms “soul-like” and “spirit-like” in verse 45. He chose the term “soul-like” from Genesis 2:7, where the original Adam was made from the dust of the ground and became a “living soul” when the breath of God entered him. So soul in verse 44 represents the whole person, not just the mind or consciousness. The “spirit-like” resurrected body reflects the second Adam, who is a “life-giving spirit.” So the two bodies are compared and contrasted along the lines of the two Adams. Paul follows up the reference to two Adams by speaking of the “man of the dust (or earth)” in verses 47-49, a further reference to Genesis 2. The concept of a “spiritual body” would be a complete contradiction in a Platonic view of the immortality of the soul. Segal, *NIDB*, 4: 772.

The concept of “spiritual body” is clearly not intended to express the material in which it is made. In Greek adjectives ending in *-ikos* have ethical or functional meanings rather than referring to the material of which something is made. See Wright, *Resurrection*, 351-352.

For a detailed analysis of the allusions to Genesis 2:7 and 5:3 in 1 Corinthians 15:45 see Gladd, 305-308.

Adam, the man from heaven. What is different about the resurrected body is precisely its shedding of human mortality.<sup>165</sup> It is no more subject to death (Rom 6:9). It is no more vulnerable to dishonor and weakness.<sup>166</sup>

Does Paul's contrast between the natural body and the spiritual body imply that the resurrected bodies of believers are no longer material or physical as they were before? The analogy of the seed and the plant argues strongly against this. The resurrected body is spiritual, not in the sense of being disembodied or non-physical, but in the sense that it is no longer subject to death.<sup>167</sup> The new body is freed from all the imperfections that result from sin, but it remains physical and material as it was before.<sup>168</sup> This is confirmed by the nature of Jesus' resurrected body, which had powers and qualities that transcended His previous body yet was undeniably physical in that He could be seen, touched, heard and was able to handle food and eat it.<sup>169</sup>

### **The Meaning of the Resurrection of Jesus**

The disciples were initially puzzled by both the death and the resurrection of Jesus. But

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<sup>165</sup>Wright, *Resurrection*, 360-361.

<sup>166</sup>Tietjen, 96-97. Why then does Paul say in 1 Corinthians 15:50 that "flesh and blood cannot inherit the kingdom of God?" Wright (*Resurrection*, 359) suggests that flesh and blood have here their ordinary meaning of corruptible, decaying human existence in contrast to the transformed, incorruptible body after the resurrection. It is not an expression of the material in contrast with immaterial.

<sup>167</sup>Brunt, 348. According to Krentz (108), since Christ was clearly raised bodily in the material sense, the resurrection of believers will also be bodily. The "soul-like" body is characterized by the sensual appetite of the original Adam after sin. The resurrection body will be spiritual, not in an immaterial sense, but in the sense that it is characterized by the Spirit.

<sup>168</sup>Conzelmann, 283; M'Clintock and Strong, 1054-1055; Alan G. Padgett, "The Body in Resurrection: Science and Scripture on the 'Spiritual Body' (1 Cor 15:35-58)," *Word and World* 22:2 (Spring 2002): 162.

<sup>169</sup>Bockmuehl (496) and Wright (*Resurrection*, 477) use the word "transphysical" to describe the resurrection body.

over time they came to realize that these two events together were the decisive key to understanding who Jesus is and what He accomplished by His earthly ministry. Careful, exegetical attention to texts that interpret the resurrection reveal a trajectory in their understanding that can also help today's readers to take meaning from that event.

1) *The Resurrection as Revelation.* In Luke-Acts the death of Jesus was portrayed as a travesty of justice.<sup>170</sup> It would have been easy for the disciples to draw from this that Jesus' life and death were ordinary and meaningless. But the resurrection revealed God's reversal of these human verdicts, and made the guilt of those who condemned him publically evident.<sup>171</sup> It was now clear that Jesus' innocence was not only affirmed by earthly authorities but also by God Himself,<sup>172</sup> and that He had authority and dignity of the highest order.<sup>173</sup> It is at the resurrection that Jesus is revealed without question to be more than a mere man.

2) *Resurrection as Enthronement.* The earliest stages of Christian theological thinking are

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<sup>170</sup>See Krentz, 100-101. At the end of Jesus' trial there is no pronouncement of guilt (Luke 22:71 in contrast to Matt 26:65-66 and Mark 14:64). Instead, Pilate pronounces Jesus innocent three times (Luke 23:4, 14, 22) and claims that Herod agrees with that verdict (23:15), One of the criminals crucified with Jesus also testifies to His innocence (23:41), as does the Roman centurion stationed at the cross (23:47). Nevertheless, Pilate gives in to the clamor of the crowd and surrenders Jesus to them (23:23-25). The sermons in Acts underline the point. Jesus was "disowned" and "betrayed" by the Jewish leaders even though many of them knew that God was with Him, and they made league with Gentile leadership to kill him unjustly (Acts 2:22-24; 3:13-15; 5:30-31; 7:52-53).

<sup>171</sup>See the texts in Acts referenced in the previous note. See also Krentz, 100.

<sup>172</sup>The trial of Jesus was a miscarriage of justice which was corrected by God's act of resurrection. This interpretation of the crucifixion and resurrection would have made a lot of sense in the Roman world, to which Luke was writing. See Krentz, 101; Wolfhart Pannenberg, "A Theology of the Cross," *Word and World* 8:2 (Spring 1988): 170.

<sup>173</sup>Krentz, 100-101, 105-106. Through the resurrection, Jesus is revealed as the Jewish Messiah (Acts 2:36, see also Tietjen, 98), who is exalted to the right hand of God, (Acts 2:25, 33-36; 5:31; 7:55-56), and who was raised by the creative power of God. In a sense the

directly witnessed in the hymns cited by Paul.<sup>174</sup> These early hymns emphasize how the resurrection leads to the enthronement of Christ.<sup>175</sup> In Philippians 2:6-11, Jesus went so low in His death that His exaltation to the “highest place” seems all the greater.<sup>176</sup> In Colossians 1:18 “the firstborn of the dead” is now pre-eminent over all things.<sup>177</sup> The impact of Jesus’ enthronement was at least twofold in the ancient world.<sup>178</sup> He brought victory over the spiritual

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resurrection of Jesus is the ultimate act of creation.

<sup>174</sup>Colossians 3:16 describes the early hymns as the “account of the Messiah” (~Ο Ιο,γοι του/ cristou/). Hymns in the New Testament can be detected by a number of features benchmarked by ancient standards of song-writing. They open with a relative pronoun that has no antecedent. The lines of the hymn may have cadence, parallels in thought and grammatical structure (as in the antithetical datives at the end of each line in 1 Timothy 3:16), and sometimes end rhymes. See Krentz, 101. Among the better known early Christian hymns embedded in the New Testament are Philippians 2:6-11, Colossians 1:15-20 and 1 Timothy 3:16.

<sup>175</sup>Krentz (101) notes that 1 Timothy 3:16 is formed along the lines of ancient enthronement rituals. There are six lines, each beginning with a verb that rhymes with all the others. To quote Krentz regarding 1 Timothy 3:16: “The first two lines [of the hymnic portion of the verse] assert that the subject is elevated to the status of ruler in heaven and on earth. Lines three and four describe his public presentation by his appearance in heaven to the angels and his proclamation (in missionary preaching) to the nations of the world. Lines five and six present the response of those ruled: he is accepted in the universe by faith, he is installed as *Kosmokrator* (Lord of the cosmos) in heaven.”

<sup>176</sup>While the death of Jesus Christ is mentioned in the text, the cross’s salvific meaning is not mentioned. The emphasis, rather, is on the voluntary and humble nature of Jesus’ human experience (Phil 2:6-8) as the background to His exaltation in verses 9-11. In some sense God exalts Jesus to an even higher place than He had before He humbled Himself. Philippians 2:9-11 is, along with Revelation 5, the clearest description of what the phrase “Jesus is Lord” meant to the early church. The allusion to Isaiah 45:23 includes Jesus Christ in everything the Old Testament attributes to Yahweh.

<sup>177</sup>The “all things” (πα/σιν) in this text means the entire universe. As the “first born over all creation” (Col 1:15, NIV), the Son is the agent of God who created all things and the one who reconciles all things and makes peace in the universe (Col 1:15-20).

<sup>178</sup>Beside the hymns in the New Testament and the “seated at the right hand of God” motif (see notes 174 and 175), there are other significant enthronement texts. In Mark 14:61-62 the High Priest asks if Jesus is the Messiah. Jesus’ reply combines Daniel 7:13-14 (the son of

powers<sup>179</sup> that the ancients feared and which controlled their lives. And He demonstrated the emptiness of the Roman Emperor's claims to be lord and savior over this world.<sup>180</sup> The resurrection of Jesus is the key to early Christian belief and experience.

3) *Resurrection as First Fruits*. Since the resurrection of Jesus was God's creative act in the power of the Holy Spirit, and that Spirit now dwells in the believer, Romans 8 asserts that the God who raised Jesus from the dead will also "give life to your mortal bodies through his Spirit" (Rom 8:11). The resurrection of Jesus enables us to live in the Spirit. And the life we now have in the Spirit is an advance payment on the resurrection we will have in the future.<sup>181</sup> Both the resurrection of Jesus and the advance payment of the Spirit are called "first fruits" in the New Testament.<sup>182</sup>

### **Resurrection Power in the Present**

The concept of first fruits indicates that the resurrection of Jesus has greater implications

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man coming with the clouds) with Psalm 110:1ff., which speaks of the enthronement of a king ("sit at my right hand"). Matthew includes the same incident and statement (Matt 26:64) but expands on its significance by describing the death of Jesus as an eschatological event (27:50-53) which brings Jesus into total authority over all creation (28:18-20). See Krentz, 103-104.

<sup>179</sup>"Things visible and things invisible" (Col 1:16). See Krentz, 102.

<sup>180</sup>Krentz, 104-105; Tietjen, 98. The Christian phrase "Jesus is Lord" (Acts 10:36; Phil 2:11) stood in stark contrast to "Caesar is Lord." In First Thessalonians 1:9-10 it is the one who was raised from the dead that rescues His people from the wrath that is to come. And in Philippians 3, it is on account of the resurrection of Jesus (3:8-11) that believers can look to Him as the "Savior" (another title of the Roman Emperor) who is the Lord enthroned in the heavens (3:20).

<sup>181</sup>Krentz, 106.

<sup>182</sup>First Corinthians 15:20-23 speaks of the death and resurrection of Jesus as a "firstfruits" of all those who have "fallen asleep." See the section on First Corinthians 15 on pages 44-46 below. Romans 8:23, on the other hand, speaks of the believer's experience as a "firstfruits" of the Holy Spirit.

than merely a promise of future, bodily life. The power of the resurrection also impacts the believer's present existence.<sup>183</sup> The resurrection of Jesus is not just another story, it is the underlying reality to which all stories point.<sup>184</sup> In pointing to the ultimate resurrection, the resurrection of Jesus changes everything about the world we live in today.<sup>185</sup> According to Romans 6:3-14, those who die with Christ in baptism are united with Him also in His resurrection. This brings resurrection power into the present life of the believer. This theme is also found in Ephesians 2:3-7 where believers are, as it were, raised up into heavenly places in Christ. There is power to live a new life, power to change and a new meaning and purpose to existence (2 Cor 5:15).<sup>186</sup>

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<sup>183</sup>Wright, *Resurrection*, 373.

<sup>184</sup>Keller, 228.

<sup>185</sup>Keller, 222 and Robert H. Smith, "(W)right Thinking on the Resurrection?" *Dialogue* 43:3 (Fall 2004): 251. Resurrection tells us that ordinary life is good, it is worth preserving. But Keller points out that the problem with ordinary life is that it is always going away or falling apart. Death, disease and violence are hard to take because we think this broken world is the only world we will ever have. But when we realize that this is not the only world, the only body we will ever have, that someday we will have a perfect body and an eternal life, it no longer matters what other people think or what they do to us. You can face the worst that life throws at you with joy and hope. When we see that Jesus has broken the boundaries of death and that his death and resurrection somehow include us all, our perspective on death and tragedy changes. Peace in the midst of the storm is really possible.

I would go even a step further. The same divine power that raised Jesus from the dead is more than sufficient to transform even this life in tangible and miraculous ways. Through the Holy Spirit, resurrection power is unleashed within this age and within this life. As we focus our attention on the death and resurrection of Jesus, the power of the resurrection becomes real in the present. See Jon Paulien, *Meet God Again for the First Time* (Hagerstown, MD: Review and Herald Publishing Association, 2003), 137-159.

<sup>186</sup>Brunt, 352. Note Ellen G. White, *The Desire of Ages*, (Mountain View, CA: Pacific Press, 1911), pages 209-210: "The Sadducees held that there would be no resurrection of the body; but Jesus tells them that one of the greatest works of His Father is raising the dead, and that He Himself has power to do the same work (John 5:25). The Pharisees believed in the

This present aspect to the resurrection is particularly the focus in the Gospel of John, renowned for its emphasis on realized eschatology.<sup>187</sup> In John 5:19-29, Jesus contrasts two kinds of resurrection. There is the eschatological resurrection, “the hour is coming,” in which both righteous and wicked are raised to different fates (John 5:28-29).<sup>188</sup> But there is also a present, spiritual resurrection, “the hour is coming and now is,” in which eternal life becomes a present reality for those who believe in Jesus (verses 24-25).<sup>189</sup> Those living in this present reality are described as having “passed over from death to life (verse 24– present tense).”<sup>190</sup> While the

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resurrection of the dead. Christ declares that even now the power which gives life to the dead is among them, and they are to behold its manifestation. This same resurrection power is that which gives life to the soul ‘dead in trespasses and sins.’ Eph 2:1. That spirit of life in Christ Jesus, ‘the power of His resurrection,’ sets men ‘free from the law of sin and death.’ Phil. 3:10; Rom. 8:2. The dominion of evil is broken, and through faith the soul is kept from sin. He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave.”

<sup>187</sup>Jon Paulien, *John: Jesus Gives Life to a New Generation*, Abundant Life Bible Amplifier (Boise, ID: Pacific Press, 1995), 123: “The Gospel of John seems to have little interest in the future end of the world. Instead, it asserts that what others view as a future reality has become a present reality in the work of Christ.” This is not to say, however, that John is completely uninterested in future eschatology, as a number of texts make clear (John 5:28-29; 6:39, 40, 44, 54; 12:48; 14:1-3). See *ibid.*, 124-125; Brunt, 354-355. Nickelsburg (ABD, 5: 690) points out that there are two sets of Johannine texts that stand in tension with the general emphasis on present eschatology; texts that assert the resurrection of Jesus Himself before He ascended to heaven (John 20:19-23), and texts that speak about a future resurrection and universal judgment on the basis of deeds (John 5 and 6 texts quoted above)..

<sup>188</sup>Haenchen agrees that this passage refers to bodily resurrection at the end of time but argues that it is a later insertion into the gospel intended to correct the absence of such a perspective in the gospel actually written by John. He believes the original author of the gospel had no concept of a future bodily resurrection. Ernst Haenchen, *John 1: A Commentary on the Gospel of John Chapters 1-6*, translated by Robert W. Funk, in *Hermeneia— A Critical and Historical Commentary on the Bible*, edited by Frank Moore Cross (Minneapolis: Fortress Press, 1984), 253-254.

<sup>189</sup>Haenchen, *John 1*, 252.

<sup>190</sup>Paulien, *John*, 120-122.

language is different from Romans 6 or Ephesians 2, the essential meaning is the same.<sup>191</sup> Faith in God's power to raise the dead is an important component of life-transforming faith in the present.<sup>192</sup> The two resurrections are also intertwined in John 6:54: "He who eats my flesh and drinks my blood *has* eternal life, and I *will raise* him up at the last day." We will have more to say about the practical implications of belief in the resurrection in the next major section of this paper.

### **Major New Testament Resurrection Texts**<sup>193</sup>

John 11:20-27<sup>194</sup>

In this passage Jesus proclaims that he is the resurrection and the life (11:25). He then uses the resurrection of Lazarus as an acted parable to demonstrate the assertion (38-45).<sup>195</sup> At the time of the resurrection Lazarus has been in the tomb for four days. This was proof to the Jewish onlookers that it was a genuine resurrection. Jews of the time believed that resuscitation of a corpse is only possible in the three days after death.<sup>196</sup>

This passage demonstrates that the Christian hope transcended the beliefs of Judaism at the time. Martha's statement in verse 24: "I know that he will rise again in the resurrection on the

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<sup>191</sup>Brunt, 354. Oepke argues that in Romans 6 the resurrection is already a present possession for believers, although the future resurrection is the primary emphasis in Paul. Oepke, TDNT, 1: 371.

<sup>192</sup>Brunt, 357. Notice the interplay between the two in the eleventh chapter of the Book of Hebrews.

<sup>193</sup>For a review of the resurrection texts in the Book of Revelation see Beate Kowalski, "Martyrdom and Resurrection in the Revelation to John," *Andrews University Seminary Studies* 41 (1, 2003): 55-64.

<sup>194</sup>For more detail on this passage see Paulien, *John*, 186-187.

<sup>195</sup>Paulien, *John*, 89-90.

<sup>196</sup>Paulien, *John*, 185.

last day," was perfectly in harmony with Jewish belief.<sup>197</sup> But Jesus had something more to reveal to her. What she did not yet know was that Jesus Himself was the basis of her hope in the resurrection. Beyond that, resurrection is more than a future event, it is a living hope made real through the personal presence of Jesus.<sup>198</sup> This living presence renders the present kind of death as of no consequence.<sup>199</sup>

This explains the meaning of John 11:26, where Jesus says that those who believe in Him will never die.<sup>200</sup> We see believers dying all the time. Did Jesus mean that the body dies, but the soul continues to live in Christ? Here is where the dialogue between Jesus and His disciples in verses 11-16 of this chapter becomes instructive. For Jesus the death that believers die is not really death, it is only temporary like sleep (11-14). Though believers may sleep like Lazarus, they will never die in the ultimate sense. Death need not be feared any longer. Believers may sleep but they will never truly die.

1 Corinthians 15:12-26

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<sup>197</sup>Ernst Haenchen, *John 2: A Commentary on the Gospel of John Chapters 7-21*, translated by Robert W. Funk with Ulrich Busse, in *Hermeneia— A Critical and Historical Commentary on the Bible*, edited by Frank Moore Cross (Minneapolis: Fortress Press, 1984), 62.

<sup>198</sup>Brunt, 354. In the Gospel of John, the evangelist goes to great pains to show that the second generation of Christians, those who had never experienced the physical presence of Jesus, were at no disadvantage in comparison with those who had. In John the miracles of Jesus did not require His physical presence. Water turned to wine in another part of the house than where Jesus was. The nobleman's son was healed 16 miles away. Jesus does not offer the paralytic His hand, the man gets up on his own. The blind man is healed at the Pool of Siloam, 1200 yards from the place where Jesus spoke to him. Jesus does not touch Lazarus but calls to him. In this way the Gospel shows that Jesus' word is as good as His presence. Through the Holy Spirit believers have as much access to Jesus' miraculous, resurrection power as those who experienced His physical presence. See Paulien, *John*, 19-23. See also Brunt, 355.

<sup>199</sup>Brunt, 354-355.

<sup>200</sup>Brunt, 355.

In 1 Corinthians 15, Paul begins by affirming that the death and resurrection of Jesus Christ is of first importance to the gospel (15:1-4).<sup>201</sup> The language there clearly indicates that this is a bodily resurrection after a burial.<sup>202</sup> Then in verse 12 he gets to the main point at issue. Some individuals related to the Corinthian Church were saying that there is no resurrection of the dead.<sup>203</sup> Paul's response makes clear that Christian faith is an integral package that includes both Christ's resurrection and the believer's resurrection, and that the two resurrections are of the same kind.<sup>204</sup> If any part of the package is removed, all is lost.<sup>205</sup> Without the resurrection, preaching is vain (15:14), faith is futile, and we are all still in our sins (verse 17). Any other view of things fails to reach beyond this world (1 Cor 15:18-19).<sup>206</sup>

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<sup>201</sup>Kirk R. MacGregor, "I Corinthians 15:3B-6A, 7 and the Bodily Resurrection of Jesus," *Journal of the Evangelical Theological Society* (June 2006): 225-234. MacGregor affirms the above in interaction with scholars who believe First Corinthians 15:3-7 affirms a spiritual rather than bodily resurrection for Jesus.

First Corinthians 15:11 (ESV) summarizes the earlier verses with "so we preach and so you believed." The key to the gospel is four lines in verses 3-5, each beginning with "that" (ο[ti]), which express the following: Christ died, He was buried, He was raised and He appeared. The first and the third lines are accompanied by "according to the Scriptures," so they seem to be the key concepts. The fact that He was buried (line two) proves that He actually died. The fact that He appeared to many (line four) proves that He was raised. So the key assertions of this passage are that Jesus died (first line) and that he was raised from the dead (third line). This is the essence of the gospel and no one can rightly understand the death and resurrection of Jesus unless one uses the Hebrew Scriptures to interpret them (Krentz, 107). The essence of the gospel is the death and resurrection of Jesus.

<sup>202</sup>Wright, *Resurrection*, 317-329.

<sup>203</sup>It is impossible to say exactly what motivated this kind of thinking, it is possible that the Corinthians were influenced by an early type of Gnostic thinking. See Brunt, 350.

<sup>204</sup>Conzelmann, 265; Wright, *Resurrection*, 332.

<sup>205</sup>Brunt, 350.

<sup>206</sup>Conzelmann, 266. And it is clear in First Corinthians 15 that Paul has bodily resurrection in mind, not just any kind of post-mortem existence. See Jerry L. Sumney, "Post-Mortem Existence and Resurrection of the Body in Paul," *Horizons in Biblical Theology* 31

In verse 20 Paul asserts unequivocally that Jesus was in fact raised from the dead. This was not a solitary act, but is bound up with the believers' hope for the resurrection. Christ is the first fruits, so His resurrection is the assurance of more resurrections to come (verses 22-23). As such He is the counterpart of Adam (15:22), His actions affect the whole human race.<sup>207</sup> Christ's resurrection involves a victory, not only over death, but over every power and authority that troubles life here on earth (25-27).<sup>208</sup> The resurrections of Jesus and the believer are here tied together theologically.<sup>209</sup>

## 2 Corinthians 5:1-10

The Greek words for "resurrection" do not appear in 2 Corinthians 5:1-10, yet this passage is clearly relevant for our purpose.<sup>210</sup> Paul is contrasting the "earthly tent" of our present humanity with the "building from God" that is our future hope.<sup>211</sup> One could infer that Paul is here supporting the idea of the immortality of the soul. For example, he refers to the body as an earthly tent. He also speaks about being "away from the Lord" in the present body (2 Cor 5:6) and the future presence with the Lord as being "away from the body," as if it were something

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(2009): 13-16.

<sup>207</sup>Krentz, 108. We will have a lot more to say about Adam a little later, from page 57 through the end of the paper.

<sup>208</sup>Greidanus detects an allusion to Genesis 3:15 in verse 25. This would extend the reference to Adam typology. Sidney Greidanus, "Preaching Christ from the Narrative of the Fall, *Bibliotheca Sacra* 161 July-Sept 2004): 264.

<sup>209</sup>Brunt, 351.

<sup>210</sup>Marvin Pate sees this passage as relevant, not only for the issue of resurrection, but also with relation to Adam Christology, the topic of the last section of this paper. Scott Hafemann, Review of C. Marvin Pate, *Adam Christology as the Exegetical and Theological Substructure of 2 Corinthians 4:7 - 5:21* (Lanham, MD/New York: University Press of America, 1991) in *Journal of Biblical Literature* 113:2 (Summer 1994): 346-347.

<sup>211</sup>Brunt, 351.

that could be lightly discarded (2 Cor 5:8). But there are a number of problems with imputing an immortality of the soul conclusion on Paul.

For one thing, nowhere does Paul speak of a soul or of any existence distinct from the body. There is no hint of a division of humans into two parts.<sup>212</sup> He speaks of the earthly tent as being destroyed rather than separated from the soul. Paul does not desire a state of “nakedness,” which is what he would feel like without the earthly tent. If the intermediate state were conscious existence of the soul with Christ, why would he reject such a condition?<sup>213</sup> But Paul does not wish to be unclothed, he wishes to be further clothed, and that will occur at the resurrection, which becomes clear later on in the chapter (2 Cor 5:15)<sup>214</sup> and echos the language of the latter part of 1 Corinthians 15, where mortality gives way to immortality only at the return of Christ.<sup>215</sup> So the “heavenly building” of 2 Corinthians 5:4-5 must refer to the believer’s glorious resurrection body, which replaces the mortal body (the earthly tent) at the parousia.<sup>216</sup> Paul’s focus in 2 Corinthians 5 is not an intermediate state for part of his person, but the ultimate fate of his person as an embodied whole. Unlike his “earthly tent,” his future body will be eternal.<sup>217</sup>

1 Thessalonians 4:13-18

The earliest reference to the resurrection of Jesus in the New Testament is probably the

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<sup>212</sup>H. Wheeler Robinson, *The Christian Doctrine of Man*, third edition (Edinburgh: T & T Clark, 1934).

<sup>213</sup>Sumney, 21-23.

<sup>214</sup>In 2 Corinthians 5:15 the language of resurrection is clearly used (tw/| u`pe.r auvtw/n avpoqano,nti kai. evgerqe,ntiÅ).

<sup>215</sup>Brunt, 351-352; Wright, *Resurrection*, 364.

<sup>216</sup>Pate, 121, as summarized in Hafemann, 347.

<sup>217</sup>Calvin J. Roetzel, “As Dying, and Behold We Live: Death and Resurrection in Paul’s Theology,” *Interpretation* 46, no. 1 (January 1992): 15. Eschatological expectations frame the

one in First Thessalonians 4:13-14.<sup>218</sup> It seems the Thessalonian believers were ignorant regarding the fate of loved ones who had died since they were converted (4:13).<sup>219</sup> In verse 14 Paul seeks to solve that problem by drawing a parallel between the death and resurrection of Jesus and the death and resurrection of the believer.<sup>220</sup> If Jesus was raised from the dead, those who believe in Him will also be raised.<sup>221</sup> Paul does not say that the deceased ones are conscious, or in some sense alive.<sup>222</sup> Instead he says that they are “asleep” and will remain so until the resurrection of the dead when Christ will return (verses 15-16).<sup>223</sup> There is a future hope for the

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entire letter of First Thessalonians (1:10; 5:10, 23). See Humphrey, 331-332.

<sup>218</sup>Leclerc, 101. On First Thessalonians as the first New Testament book to be written, see D. A. Carson, Douglas J. Moo and Leon Morris, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1992), 293-294, 347-348; Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings*, fourth edition (New York: Oxford University Press, 2008), 309; Helmut Koester, *Introduction to the New Testament volume two: History and Literature of Early Christianity*, Hermeneia– Foundations and Facets Series, edited by Robert W. Funk (Philadelphia: Fortress Press, 1982), 112; Werner Georg Kuemmel, *Introduction to the New Testament*, revised edition, translated by Howard Clark Kee (Nashville: Abingdon, 1975), 257-260; Abraham J. Malherbe, *The Letters to the Thessalonians: A New Translation with Introduction and Commentary*, The Anchor Bible, edited by William Foxwell Albright and David Noel Freedman, volume 32B (New York: Doubleday, 2000), 75.

The passage in 1 Thessalonians 4 is very closely paralleled in Paul’s later statement in 1 Corinthians 15:23. See Wright, *Resurrection*, 337.

<sup>219</sup>Malherbe, 264. After looking at several options in the literature, P. H. R. Van Houwelingen (“The Great Reunion: The Meaning and Significance of the ‘Word of the Lord’ in 1 Thessalonians 4:13-18,” *Calvin Theological Journal* 42 [2007]: 311-312) suggests that the Thessalonians lack of familiarity with the idea of bodily resurrection led them to misunderstand Paul’s initial teaching.

<sup>220</sup>van Houwelingen, 313: “The resurrection of the dead is anchored in the resurrection of Jesus.” See also page 317.

<sup>221</sup>Humphrey, 333; Malherbe, 266.

<sup>222</sup>Brunt, 349.

<sup>223</sup>Sleep, of course, was a widespread ancient euphemism for death. See F. F. Bruce, *1 & 2 Thessalonians*, Word Biblical Commentary, edited by David A. Hubbard and Glenn W.

dead, along with those who are alive when Jesus comes.

But what does Paul mean when he says that God will “bring with him” those who have fallen asleep (verse 14)?<sup>224</sup> Some read this as saying that those who have died in Christ (and supposedly went to heaven at death) will return with Jesus when he comes. But this interpretation contradicts Paul’s own teaching that the resurrection of dead believers occurs at the Second Coming, not before.<sup>225</sup> In verse 14 Paul is not saying that God “brings” the dead Christians down to earth when Jesus comes, instead He “brings” them back up from the ground “through Jesus!”<sup>226</sup>

This fits the earlier model in verse 14. Jesus rose from the dead, then ascended to heaven, it was not the other way around. So it is with the believer. We are raised from the dead and only then are carried up to heaven. It is only then that the saints are “with the Lord.” If people went to heaven when they died, they wouldn’t need to ascend at the Second Coming.

But there is more. If Paul taught the Thessalonians that the dead believers were already in heaven, why were they grieving like those who had no hope?<sup>227</sup> If the problem was their ignorance of that fact, why didn’t Paul tell them? Paul, therefore, clearly did not believe that the saints go to heaven when they die. Instead he comforted the Thessalonians by telling them that

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Barker, volume 45, (Waco, Texas: Word Books, Publisher, 1982), 95; van Houwelingen, 310.

<sup>224</sup> The Greek word for “bring” (*agw*) can also mean “take.” The only way to translate correctly is by observing the context. See Danker, 16-17.

<sup>225</sup> Robert Jewett, *The Thessalonian Correspondence: Pauline Rhetoric and Millenarian Piety*, Hermeneia–Foundations and Facets Series, edited by Robert W. Funk (Philadelphia: Fortress Press, 1986), 94-96.

<sup>226</sup> Humphrey, 332-333.

<sup>227</sup> Sumney (20) points out that Paul comforts the Thessalonians with a resurrection at the Second Coming, he makes no mention of an intermediate state. The passage refers to an extinction followed by a re-creation of those who died.

when Jesus comes they will be reunited with those they have loved.<sup>228</sup>

### **Practical Implications of the Biblical Doctrine of Resurrection**

The concluding question that should haunt all efforts at theology is, *What difference does it make?* So the Bible teaches the resurrection, so what? What are some practical implications of the Bible's teaching on this subject? How does the study of the resurrection make us better persons than we would otherwise be? I here turn to some practical implications of the biblical doctrine of the resurrection.

#### **Community**

We noticed in our survey of the Old Testament material that the earliest intimations of resurrection were all related to the community. Resurrection language in Hosea, Isaiah and Ezekiel spoke first to the restoration of the community and only second to the physical restoration of the bodies of Israel's saints. Thus, it should not surprise us if one of the most powerful implications of the resurrection has to do with restoration of God's people as a community.

People die one at a time, in the process being separated from their community. According to belief in the immortality of the soul, that individualism continues in the afterlife. Believers go to heaven one by one after death in isolation from their earthly community. This teaching fits with our Western individualism. But the writers of the Bible could not conceive of fellowship with God apart from community.<sup>229</sup> Christ is the head of the body and partnership with Him

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<sup>228</sup>The Thessalonians had feared that at the Second Coming the living would leave the dead behind. See van Houwelingen, 312, 324.

<sup>229</sup>Brunt, 363.

includes fellowship with the community of believers.

The doctrine of resurrection underlines the corporate nature of biblical thought. In the words of John Brunt, “This corporate nature of participation with Christ is much clearer when the NT concept of resurrection, as opposed to the notion of the immortality of the soul, is understood. It means that all receive the final reward together as community.”<sup>230</sup> According to Hebrews 11, the great saints of the Old Testament have not yet received their final reward, but “God had foreseen something better for us, that apart from us they should not be made perfect.” Heb 11:40.

The resurrection from the dead, consequently, is not individualistic, but involves the restoration of the whole community.<sup>231</sup> “The righteous dead all rise up together, and those alive receive translation at the same time. We die individually, but we rise up together.”<sup>232</sup> All enjoy the blessings of eternity together.<sup>233</sup> So true and full community in eternity requires that the resurrection come first! And the purpose of the resurrection is to restore the community.

### **Attitude Toward Life and Death**

The doctrine of resurrection also affects our attitude toward both life and death.

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<sup>230</sup>Brunt, 363.

<sup>231</sup>Lucas, 303-304. In the words of John Goldingay, “[Resurrection] happens to individuals, but it does not happen to them individually. . . it is not the means of them enjoying individual bliss, but of them having a share in the new life and glory of the people of God.” See John E. Goldingay, *Daniel*, Word Biblical Commentary Series, edited by David A. Hubbard and Glenn W. Barker (Dallas, TX: Word Books, 1989), 318.

<sup>232</sup>In First Thessalonians 4:17 the key theme is togetherness. The dead are raised to rejoin the living believers. And they rise up into the air together to meet Jesus there. It is only then that they are “together with the Lord.”

<sup>233</sup>Sakae Kubo, *God Meets Man: A Theology of the Sabbath and Second Advent* (Nashville: Southern Publishing Association, 1978), 136.

Immortality of the soul scorns the value of the human body and the physical world, seeking something better in the absence of the flesh. In the process, there is a subtle pride. If immortality is something I possess inherently, then I have significance in my own right. Resurrection, on the other hand, puts all significance in the capacity of God to recreate us from inanimate material. In other words, resurrection puts the focus on God while immortality puts the focus on us. All the glory goes to God rather than us.<sup>234</sup> But while resurrection affirms the humble status of human beings in relation to God, it also affirms the goodness and importance of the present created order. God does not abandon His creation, the substance of hope lies within creation, not beyond it.<sup>235</sup> In simpler terms, according to the Bible, physical life is good.<sup>236</sup>

Believers nourished in the biblical world view, therefore, have a realistic attitude toward life and work in the present world. Some Christians, looking forward to the future world, become apathetic about this one. But the life-affirming nature of the resurrection hope compels us to work for the good of others in the here and now.<sup>237</sup> But this tension between the now and the not yet also provides a strong dose of realism.<sup>238</sup> Adventist Christians know that our work in the

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<sup>234</sup>Brueggemann, 33.

<sup>235</sup>Wright, *Resurrection*, 86-87. Ellen White states that the resurrection body will be recognizable, affirming the value of the present body and of human activity in this life. *The Desire of Ages*, 804.

<sup>236</sup>Brunt, 364.

<sup>237</sup>Brunt, 364-365.

<sup>238</sup>There have always been two different types of Adventism. Both are grounded in the Scriptures and nourished by the Spirit of Prophecy. Yet we have never been able to fully integrate the two. On the one hand, Seventh-day Adventism is an apocalyptic faith, drawing its identity from the remnant of Revelation and the book *Great Controversy*, seeking to live apart from the world and preserving its moral and theological boundaries in the face of other faiths and many outside challenges. On the other hand, Seventh-day Adventism is a healing influence, drawing its identity from the healing and teaching ministry of Jesus and books like *The Ministry of Healing* (Idem, *The Ministry of Healing* [Mountain View, CA: Pacific Press Publishing

present is a participation in God's work. But it is also an anticipation of God's ultimate work. This tension keeps us from making an idol out of our efforts to bless and to heal in this life. Because God will raise us up one day, we can spend ourselves and take risks for the sake of others in this life, yet know that what we work for is not the ultimate thing. Life is a gift, to be embraced and valued, but not at the cost of eternity.<sup>239</sup>

The doctrine of the resurrection also gives believers a realistic attitude toward death. If bodily life is valuable we will promote life and fight against death. Death is not a friend. It is not a natural part of life, a right of passage. Rather, it is an enemy. But more than this, it is a defeated enemy! We can fight death with confidence because we know that its victories are temporary and ultimately it will not prevail. We can be on the side of health and life and peace without becoming discouraged that our efforts will somehow prove meaningless in the end. The enemy we fight wins many battles but is destined to lose the war.<sup>240</sup>

This view of life and death also guards us against other pitfalls. Since we know that there

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Association, 1905]), reaching out to the world and ministering to its needs, seeking and gathering scattered gems of truth that are out there and nurturing affirming relationships with people of other faiths and perspectives. The former perspective could be loosely associated with the mission of Andrews University and the latter with Loma Linda. Both mandates are divinely ordained and biblically supported. One could argue that if all we had from the pen of Ellen White was *The Great Controversy*, Loma Linda University would not exist. On the other hand, if all we had from her pen was *The Ministry of Healing*, our evangelism would probably be vastly different than it presently is. The reality is we live with the same tension exhibited by the biblical doctrine of resurrection, a tension between the now and the not yet, between an affirmation of bodily life and a longing for a perfect world that is yet to come. I first encountered this perspective in Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*, second edition (Bloomington, IN: Indiana University Press, 2007), 11-18.

<sup>239</sup>Brunt, 365.

<sup>240</sup>Brunt, 364.

is no conscious life outside the body, we can avoid the deceptions of channeling or attempting to communicate with the dead. All such purported communication is a deception that can lead us astray from the foundation of a biblical world view. The doctrine of the resurrection keeps our eye firmly fixed on the true realities, which inoculates us against deception.<sup>241</sup>

### **Immortality and Human Nature**

The biblical doctrine of the resurrection has significant implications for the doctrine of human nature and the way human beings can attain to immortality. The creation account makes it clear that human life is derived from God.<sup>242</sup> Immortality is not innate to humanity, but is a gift from God,<sup>243</sup> sustained in the original context by access to the Tree of Life (Gen 2:9, 22-23) and conditional upon obedience to God (Gen 2:16-17).<sup>244</sup> Resurrection of the body is not a natural transition from one state to another, it is nothing less than a miracle in which God re-creates that which had ceased to exist.<sup>245</sup> That miracle occurs at the Second Coming of Jesus Christ, where mortality is swallowed up by immortality, and death is swallowed up by victory (1 Cor 15:51-54).<sup>246</sup> Teachings like the immortality of the soul or reincarnation deny the finality of death apart from a miracle of God's re-creative power.

Bodily resurrection is also grounded in the organic unity of human nature.<sup>247</sup> There is no

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<sup>241</sup>Brunt, 364.

<sup>242</sup>Gen 1:26-28; 2:7; Acts 17:25, 28; Col 1:16-17.

<sup>243</sup>Damsteegt, 350.

<sup>244</sup>Brueggemann, 33.

<sup>245</sup>Ibid., 33; Brunt. 364.

<sup>246</sup>Damsteegt, 351.

<sup>247</sup>Ibid., 352-353; I. Howard Marshall, "Being Human: Made in the Image of God," *Stone-Campbell Journal* 4 (Spring 2001): 61. The soul is not separate from the body, able to exist apart from it, according to Genesis 2:7 the soul is the entire person, made up of a physical

human consciousness in the absence of a body. At the same time, death is not total annihilation, it is described as a sleep, a state of temporary unconsciousness in which a person awaits the resurrection.<sup>248</sup> Belief that the dead are somehow conscious apart from the body prepares Christians to accept spiritualism. So the bodily nature of resurrection is an important safeguard against the deceptions of the End-time.<sup>249</sup>

### **Resurrection and Adam Typology**

My assignment involves summarizing the biblical picture regarding resurrection and then

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body imbued with a breath or life principle from God. At death the physical body returns to the ground (Gen 3:19) and the life principle returns back to God (Psa 146:4). The soul has no conscious existence apart from the body and there is no biblical text that unequivocally suggests that at death the soul or the spirit survives as a conscious entity, the contrary is the case (Ezek 18:20; Matt 10:28). At death there is no difference between human and animal (Eccl 3:19-21).

Wright (*Resurrection*, 373) describes this “life principle” in these words, “[The dead] are safe in the mind, plan and intention of the creator God.”

<sup>248</sup>Damsteegt, 352.

<sup>249</sup>Ibid., 354. N. T. Wright pays significant attention to the idea of an intermediate state. Since resurrection comes at some distance from death in most cases it raises the question as to what occurs between the moment of death and the moment of the resurrection, or as Wright (108-109) likes to put it, the resurrection is about “bodily life after life after death.” The one does not immediately follow the other. While Wright is not as clear as Adventists are on the unconsciousness of the intermediate state, he is very clear that this gap in time implies that there is no immediate “resurrection to heaven.” The full resurrection comes at the End and the dead wait in their graves until that moment.

See further his summary comments in Wright, *Resurrection*, 203. According to him, between death and resurrection humans are in a “post-mortem existence.” This is not an immortal soul in the Platonic sense, but belief in Yahweh as creator is sufficient explanation for the dead being held in some kind of continuing existence by divine power rather than in virtue of something inherent to their own nature. While his language is troubling from an Adventist perspective, it is not far from the Adventist idea that in death the “life principle” (Damsteegt, 353) is held in the mind and heart of God awaiting the day when God re-creates the body out of nothing in a form that is recognizably similar to what was before. In contrast to the Adventist position, Wright is unclear whether there is any kind of consciousness in the intermediate state.

trying to break some new ground with regard to the role of Jesus' death and resurrection in the context of Adam typology.<sup>250</sup> I will explore that typology briefly and then draw some conclusions for how the death and resurrection of Christ, in the context of Adam typology, can impact spiritual life and growth today.<sup>251</sup>

### **Adam Typology in the Old Testament**

The concept of Adam typology is clearly present in the Old Testament, although it has not had major emphasis within scholarship. The first instance of Adam typology is probably within the Flood story.<sup>252</sup> The Hebrew language used in the Flood story is parallel to that of the first major account in Genesis, the Creation. The Flood is described in terms of the destruction of the original creation. God takes His own creation apart, much as a child might take a Lego creation apart piece by piece. He then rebuilds it piece by piece in the same *language* and style as the original creation.

In the process, Noah, the chief figure in the Flood story, is described in parallel to the

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<sup>250</sup>Within the wider Christian world, the Adam-Christ analogy within the writings of Paul has been a major foundation of Reformed theology. The Westminster Confession specifically cites Romans 5:12-19 as proof that the guilt of Adam's sin was imputed to all humankind. See Peter J. Leithart, "Adam, Moses, and Jesus: A Reading of Romans 5:12-14," *Calvin Theological Journal* 43 (2, 2008): 257 and note 3.

<sup>251</sup>Scholars debate whether typology is predictive or retrospective. This issue is not relevant for the purposes of this paper. I believe God is quite capable of intentionally imbedding foreshadowings of His future acts if He so chooses and also to model later acts on earlier ones out of simple consistency. I'm not sure we can tell the difference most of the time and most of the time we don't need to in order to get the point of the text.

<sup>252</sup>Warren Austin Gage, *The Gospel of Genesis: Studies in Protology and Eschatology* (Winona Lake, IN: Carpenter Books, 1984), 11-12; John C. L. Gibson, *Genesis*, The Daily Study Bible Series, volume one (Philadelphia: Westminster Press, 1981), 192.

original Adam through specific language in the Hebrew text.<sup>253</sup> For example, at creation, the animals are brought to Adam, in the flood story the animals are brought to Noah.<sup>254</sup> Note also the similarity of language in the instructions God gives to Adam and Noah in Genesis 1:26-30 and 9:1-3.<sup>255</sup> In Genesis 9:1-3 Noah's diet is prescribed by God in similar terms to that of Adam in the original creation.

Noah is described, therefore, as a second Adam, a new Adam.<sup>256</sup> In fact, the very

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<sup>253</sup>A fairly detailed exposition of these parallels can be found in Kenneth A. Mathews, *Genesis 1 - 11:26*, The New American Commentary, edited by E. Ray Clendenen, volume 1a (Nashville: Broadman and Holman, 1996), 414-415. See also Gage, 136-137.

<sup>254</sup>"Pairs of creatures that have the breath of life in them came to Noah and entered the ark." (Gen 7:15, NIV). The language of this text, and the unique phrasing of "breath of life" recalls not only the dominion of Adam over the animals (Gen 1:26, 28; 2:19-20) but the creation of Adam himself (Gen 2:7).

<sup>255</sup>Mathews, 399-401; R. R. Reno, *Genesis*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2010), 124-125; John H. Walton, *Genesis*, The NIV Application Commentary, edited by Terry Mucks (Grand Rapids, MI: Zondervan, 2001), 341-343.

Genesis 1:26-30 (with major parallels to 9:1-3 in italics): "Then God said, 'Let us make man in our image, in our likeness, and let them rule over *the fish of the sea and the birds of the air*, over the livestock, over all the earth, and over all *the creatures that move along the ground*. . . ' God blessed them and said to them, '***Be fruitful and increase in number***; fill the earth and subdue it. Rule over *the fish of the sea and the birds of the air* and over every living creature ***that moves on the ground***.' Then God said, 'I give you every *seed-bearing plant* on the face of the whole earth and every tree that has fruit with seed in it. They will be ***yours for food***. And to all ***the beasts of the earth and all the birds of the air*** and all the creatures ***that move on the ground***--everything that has the breath of life in it--***I give every green plant for food***.' And it was so."

Genesis 9:1-3 (with major parallels to 1:26-20 in italics): "Then God blessed Noah and his sons, saying to them, '***Be fruitful and increase in number*** and fill the earth. The fear and dread of you will fall upon all ***the beasts of the earth*** and all ***the birds of the air***, upon every ***creature that moves along the ground***, and upon all ***the fish of the sea***; they are given into your hands. Everything that lives and moves will be ***food for you***. Just as ***I gave you the green plants***, I now give you everything. . . '"

<sup>256</sup>Gibson, 192; Reno, 128.

language of the Hebrew is explicit. The Hebrew root word for "Adam" (*ha'adam*– ~d"a'h') means "earth."<sup>257</sup> Using the very same Hebrew term Gen 9:20 says, "Noah, a man of the soil (*adamah*– hm'd"a]), proceeded to plant a vineyard."<sup>258</sup> Noah was a man of the earth. Was Adam a man of the earth? "And the LORD God formed man from the dust of the ground (*adamah*)<sup>259</sup> and breathed into his nostrils the breath of life, and man became a living being." (Gen 2:7) Furthermore, just as Adam fell into sin and shame by eating from the fruit of a tree (Gen 3:5-10), Noah shamed himself by drinking from the fruit of the vine (Gen 9:20-23). It also says of Adam that when he ate the fruit, his eyes were opened (Gen 3:5,7). It says of Noah that after he became drunk, he awoke and he realized what had happened to him (Gen 9:24).<sup>260</sup>

One additional Adam typology from the Old Testament will suffice for our purpose. It comes in a surprising place for Adventists, Daniel chapter seven. The vision of the chapter begins with darkness, a stormy sea and the "winds of heaven" churning up the great sea."<sup>261</sup>

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<sup>257</sup>William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, based upon the lexical work of Ludwig Koehler and Walter Baumgartner (Grand Rapids, MI: Eerdmans, 1971), 4; Terry A. Armstrong, Douglas L. Busby and Cyril F. Carr, *A Reader's Hebrew-English Lexicon of the Old Testament*, volume 1, Genesis-Deuteronomy (Grand Rapids, MI: Eerdmans, 1980), 129. Greidanus (264 playfully translates Genesis 2:7 as "the earthling was made from earth."

<sup>258</sup>While Brueggemann does not note the word play, he does affirm the connection with Adam (Gen 1:28; 2:15). Walter Brueggemann, *Genesis*, Interpretation: A Bible Commentary for Teaching and Preaching, edited by James Luther Mays (Atlanta: John Knox Press, 1982), 89. See also Mathews, 414-416.

<sup>259</sup>Mathews, 415-416.

<sup>260</sup>Other parallels between Noah and Adam are the language of curse (Gen 3:14, 17; 9:25) and blessing (1:28; 9:26), nakedness (3:7, 10-11; 9:24), and the Hebrew expressions אָתָּב (2:9; 3:3, 8; 9:21) and [d:y" (3:7; 9:24). Mathews, 414-415.

<sup>261</sup>Goldingay, 160. Note that in the Aramaic (in this case, Dan 7:2) and the Hebrew (in the case of creation [Gen 1:2] and the Flood story [Gen 8:1]), the word for "wind" can also be

Then the story moves to a number of animals who appear to be coming out of that sea.<sup>262</sup> Then the story shifts to a “son of man,” who has dominion over those animals in Daniel 7:13-14.<sup>263</sup>

Who is this Son of Man? The instinctive Adventist answer is “Jesus,” and that is correct according to Jesus’ own self-understanding. But there is a deeper dimension in the original context. The vision of Daniel 7 is built on the backstory of a new creation. In that context, the Son of Man of Daniel 7 functions as a Second Adam,<sup>264</sup> who is prophesied to deliver Daniel’s people from the earthly powers that had dominated them up to that point in time. So when New Testament writers apply the concept of a Second Adam to Jesus, they are interpreting the Old Testament along similar lines to the way Old Testament writers themselves interpreted earlier Old Testament texts.<sup>265</sup>

### **Adam Typology in the New Testament**

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translated as “Spirit.” The choice of translation is a judgment call based on the context. But the original readers would note the unusual choice of words here as an allusion to the original creation narrative.

<sup>262</sup>These animals, of course, represent a series of nations as well. And the combination of a stormy sea and animals of “different kinds” evokes the great creation myths of the ancient world as well as the stories of creation in the Bible. Tremper Longman III, *Daniel*, The NIV Application Bible Commentary, edited by Terry Mucks (Grand Rapids, MI: Zondervan, 1999), 181-183.

<sup>263</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 a 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 7:13-14, ESV. Because the languages are different (Aramaic in Daniel 7 and Hebrew in Genesis 1) the verbal parallels are not as strong as the parallel themes and structures in the two accounts.

<sup>264</sup>Goldingay, 150.

<sup>265</sup>In addition to these two Adam typologies, Gage sees both Israel in general and David in particular being described in relation to Adam within the Old Testament. See Gage, 66-72.

Adam typology in the New Testament is more than a theory, it is grounded in explicit references.<sup>266</sup> In Romans 5:12-21 the first Adam is “a pattern for the one to come (Jesus Christ).”<sup>267</sup> Through Adam, sin and death came into the world.<sup>268</sup> Through Christ these two consequences were reversed for the entire human race.<sup>269</sup> In 1 Corinthians 15:45-50 the contrast

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<sup>266</sup>This is particularly true in the writings of Paul. See Maya Weyermann, “The Typologies of Adam-Christ and Eve-Mary, and their Relationship to One Another,” *Anglican Theological Review* 84 (summer, 2002): 609-626. See also Gerald Bray, “Adam and Christ,” *Evangel* 18:1 (Spring, 2000), 4-8; Alistair Drummond, “Romans 5:12-21,” *Interpretation* 57:1 (January 2003): 67-69; Don Fortner, *Discovering Christ in Genesis* (Darlington, England: Evangelical Press, 2002): 53-54; Greidanus, 263. Morna Hooker argues that Paul was influenced by the account of Adam’s fall in Genesis 1-3 through the letter to the Romans. See Victor Paul Furnish, “Review of *From Adam to Christ: Essays on Paul*, by Morna Hooker, in *Journal of Theological Studies* 43:1 (April 1992), 197.

Scholars have generally placed Paul’s Adam typology in either a Gnostic or Jewish stream of thought. The Gnostic background has been increasingly denied in recent years and the Jewish perspective is generally favored. Seyoon Kim, on the other hand, has demonstrated that the Adamic framework of Paul is grounded in the Damascus Christophany. He argues that Paul saw Christ as the image of God in that encounter and then worked backward from that experience to the Genesis texts, seeing Christ as the last Adam who has come to restore Israel and bring about the new creation. See Gladd, 298, note 7.

<sup>267</sup>Rom 5:14, NIV. The English Standard Version uses the interesting language “a type of the one who was to come.” The entire passage (Rom 5:12-21) is constructed in binary form (Adam/Christ, death/life, sin/righteousness, etc.), with the antithetical parallel between Adam and Christ being at the core of the argument (Greidanus, 263; Karl Kertelge, “The sin of Adam in the light of Christ’s redemptive act according to Romans 5:12-21,” *Communio* 18 [Winter 1991]: 502-513; Leithart, 263; Marshall, 55). Weyermann (611) believes that First Corinthians was prior to Romans and that Romans 5 was an expansion of Paul’s Adam typology first laid out there.

<sup>268</sup>For Paul, death is not natural to humanity, it is not the result of the earthly and bodily constitution of human beings, but it is rather the specific result of Adam’s choice in Genesis 3. As source of the human story of sin, Adam became the archetype of sinful humanity, the personal symbol of all. See Weyermann, 611.

<sup>269</sup>According to Gerald Bray (4) the story of Adam lies behind the entire book of Romans up to that point, even though Adam is not specifically mentioned until the latter half of chapter five.

is drawn between the “first Adam” and the “last Adam” (1 Cor 15:45 in most translations).<sup>270</sup>

While the name Adam is not used there, the same is true also for verses 20-22<sup>271</sup> and indeed the point of Romans 5 is made even more closely. Verse 21 makes the point that as death came to all through the actions of a single person, so the resurrection came to all through the resurrection of Jesus.<sup>272</sup> So there is a direct correspondence between the death of Adam and the resurrection of Jesus Christ. Through the cross God dealt with Adam’s sin and through the resurrection He dealt with death. So the death and resurrection of Christ are interpreted through the lens of the First and Second Adam.<sup>273</sup>

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<sup>270</sup>See above from pages 33-35. See also Marshall, 55, 58; Padgett, 160-161 and John Pester, “Jesus Christ: Last Adam, Life-Giving Spirit,” *Affirmation and Critique* 3:4 (October 1998): 17-26. Paul here reverses the interpretation of Philo to make his point (Krentz, 108; Wright, *Resurrection*, 353). Philo believed that there was a distinction between the Adam of Genesis 1 and the Adam of Genesis 2. The first Adam in Genesis 1 was entirely spiritual, formed by the word of God, and therefore a heavenly being. Philo identifies the Adam of Genesis 1 as the Logos in contrast to the molded man Adam of Genesis 2. This “second Adam” was formed from the ground and was therefore part earthy and part spirit. So he fell into sin while the heavenly Logos/Adam of chapter one did not. By way of contrast, Paul sees the Adam of Genesis 1 and 2 as the same, earthly and mortal. Jesus, in Paul’s case, is the second Adam, empowered by the resurrection into a “life-giving spirit” (1 Cor 15:45). His resurrection anticipates that of the believer, who will bear the image of the heavenly Adam at the end (15:49). See also Steenburg, 104-105.

<sup>271</sup>Conzelmann, 267-269, 280, 284. See also Krentz, 108.

<sup>272</sup>Weyermann, 610.

<sup>273</sup>Adam-Christ typology can be traced all the way back to some of the earliest church fathers. See Weyermann, 612-613. According to Irenaeus, the human race offended God in the first Adam, by not obeying His command, but is now reconciled to God in the second Adam. See *Against Heresies*, 5, 16, 3 (*The Ante-Nicene Fathers*, edited by Alexander Roberts and James Donaldson, American Reprint [Grand Rapids, MI: Eerdmans, 1989], 1: 544); see also Clark M. Williamson, “Atonement Theologies and the Cross,” *Encounter* 71:1 (Winter, 2010): 5-6. Hippolytus’ view was similar to Irenaeus. He saw Jesus Christ as the new, better creation of Adam, the new and perfected human being. He received the heavenly Logos from the Father and the earthly humanity from the old Adam, through the virgin. See *Contra Noetum*, 17 (*The Ante-*

In Jewish thinking of the time, Adam was the “primal man,” in whom the whole of humanity is contained.<sup>274</sup> The effects of Jesus’ resurrection are universal and cosmic, just as Adam had a universal effect in the beginning.<sup>275</sup> As the second Adam, Jesus can also be called “the image of God” (2 Corinthians 4:4, Colossians 1:15, Hebrews 1:3),<sup>276</sup> a clear reference to the Genesis account (Gen 1:26-28).<sup>277</sup> Adam was the image of God in the original creation.<sup>278</sup> But in the new creation, Jesus takes the place of Adam.<sup>279</sup> He becomes Adam as Adam was intended to be. Although the explicit links between Adam and Christ are relatively few, the theme is

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*Nicene Fathers*, edited by Alexander Roberts and James Donaldson, American Reprint [Grand Rapids, MI: Eerdmans, 1990], 5: 230).

<sup>274</sup>Conzelmann, 268-269; Kertelge, 509.

<sup>275</sup>Krentz, 108; John Pester, “Living Under the Divine Administration through the Divine Dispensing of the Processed Christ as the Last Adam and Life-Giving Spirit: The Gospel Presented in 1 Corinthians 15,” *Affirmation and Critique* 10:1 (April 2005): 32; Weyermann, 611.

<sup>276</sup>Gage, 33. D. Steenberg (“The Worship of Adam and Christ as the Image of God,” *Journal for the Study of the New Testament* 39 [1990]: 98-99) would add Philippians 2:6-11 to the list as would Hooker (Furnish 197). Philippians 2:6 speaks of Christ being in “the form of God,” a synonymous expression.

<sup>277</sup>In *The Life of Adam and Eve* (13-15) the image of God in Adam is associated with the fall of Satan, who refuses to worship Adam even though he has the “face” of God. It is in his capacity as representative of the human race, ruler of the world and bearer of a visible likeness to God that he is held out to the angels as the object of a single act of devotion. See R. H. Charles, editor, *The Apocrypha and Pseudepigrapha of the Old Testament in English*, volume two (Oxford: Clarendon Press, 1913) page 137; James H. Charlesworth, *The Old Testament Pseudepigrapha*, two volumes (Garden City, NY: Doubleday, 1985) 2: 252, 262. There is a comparable passage in the *Sibylline Oracles* (8: 442-445). See also Mathews, 171; Steenberg, 96-97.

<sup>278</sup>Not only so, but the original Adam was able to pass that image on to his descendants (Gen 5:3). Cf. Wright, *Resurrection*, 356.

<sup>279</sup>And like the first Adam, He is able to pass His image on to those connected to Him (1 Cor 15:49). Cf. Wright, *Resurrection*, 356.

significant throughout the New Testament in implicit form.<sup>280</sup> In order to fully understand this Adam Christology we need to go back to the first chapter of Genesis.<sup>281</sup>

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<sup>280</sup>There are a number of suggestions in the literature: Kim Coleman Healy (“Christ the Gardener,” *Parabola* 26:1 [Spring 2001]: 73-79) sees Adam typology in the “gardener” of John 20. Cf. D’Angelo, 122. Ulrich Mell (“Jesu Taufe durch Johannes [Markus 1:9-15]– zur narrativen Christologie vom neuen Adam,” *Biblische Zeitschrift* 40 [2, 1996]: 176-177) argues that Mark portrays Jesus as the newly created Adam, the goal of God’s creation. Philip Oakeshott (“A Watchman for the House of Israel: Son of Adam,” *Faith and Freedom* 59:2 [Autumn-Winter 2006]: 138-145) argues that the phrase Son of Man is originally a reference to Adam. If that is true, references to Adam in the New Testament would be multiplied. The fact that the appearance of the phrase in Daniel 7 is already in the context of Adam typology (as seen above) would support Oakeshott’s conclusion. Carl L. Taylor (“Jesus, the Prodigal Son,” *Covenant Quarterly* 57:1 [Fall 1999]: 36-48) argues that the Prodigal Son story of Luke 15 is based on Adam typology. One later Jewish idea was that Adam was originally the creator of the cosmos, the *Yotser Bereshith*. See Steenburg, 103. This may suggest some Adam typology in references to Jesus as the creator in places like John 1 and Colossians 1. Gage (83) sees Adam typology in the Lamb’s slaying of the dragon that serpent of old (Rev 12:7-10; 20:1-15).

<sup>281</sup>A less explicit but still significant text is Revelation 3:14, where Jesus is referred to as “the ruler (or “beginning”) of God’s creation.” The underlying Greek word for “ruler” or “beginning” (*arche*, *avrch*.) is ambiguous. The root meaning of the word *arche* is “first.” So *arche* can mean “old” or “beginning,” as in “*archaeology*” (study of old things or first things). On the other hand, it can also mean ruler– the first in the kingdom and the source of power and authority. The English language expresses this latter Greek foundation in words like “*patriarch*” (“rule by the father”) and “*monarchy*” (“rule by one”). So the Greek word “*arche*” has a double meaning, resulting in two different ways of translating it.

The very first verse of the Greek Old Testament begins with “*arche*.” “In the beginning (“*en arche*,” *evn avrch*/|) God created the heavens and the earth.” Rev 3:14 reminds us of Genesis 1:1 and the original creation. Calling Jesus the “ruler of God’s creation” is a reference to Adam, who had dominion over the original creation (Gen 1:26-28). Such connections between Jesus and Adam are not unique to Revelation, they are common throughout the New Testament. Within Revelation itself, the second Adam typology is also alluded to in mentions of the “tree of life” (Rev 2:7; 22:2), which is clearly a reference to the original creation (Gen 2:9; 3:22, 24). There is also a parallel expression to “ruler of God’s creation” in Rev 1:5– “the ruler (*archon*) of the kings of the earth.”

## Adam As Adam Was Meant To Be

The beginning of the story of Adam is found in Genesis 1:26-28. While the name “Adam” doesn’t usually appear in translation, it is found in the Hebrew *ha’adam*.<sup>282</sup>

“Then **God said, ‘Let us make man** ( $\sim d''\pm a'$ , *adam*) **in our image**, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’”

“So God created man ( $\sim d''a'h'*$ , *ha-adam*) in his own image, in the image of God he created him; **male and female he created them**.

“God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. **Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.**’”

Gen 1:26-28

In the story of Genesis 1 “the image of God” manifested itself in three basic relationships, highlighted in the text above.<sup>283</sup> (1) First of all, Adam was in relationship with God.<sup>284</sup> As the “image of God” he had great dignity but was clearly in an inferior position to God.<sup>285</sup> He was dependent on God as his mentor or teacher. God was the Creator and Adam was the creature.<sup>286</sup>

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<sup>282</sup>The Hebrew term *ha’adam* generally means humanity as a whole. Only in Genesis 4-5 is it tantamount to a proper name. Gibson, 69; Mathews, 163, 172-173; Skinner, 32-33.

<sup>283</sup>This positive assessment of the human race is unusual in the Old Testament. Generally the creatureliness, dependence and weakness of humanity is the focus (Job 4:17-19; 5:7; 14:1-2; Psalm 39:4-6; 62:9; 103:13-17; Eccl 3:19-20; Isa 40:6-8; Jer 17:5-6, 9). Only Psalm 8 comes close to this high view of human nature. See Gibson, 71-73 and comments by Walton, 136-145. For a discussion of various options for the meaning of the image of God in the Old Testament see Marshall, 50-55.

<sup>284</sup>In all of Genesis chapter one God does not speak to any creature other than the original man and woman. Brueggemann, 31.

<sup>285</sup>Adam was the first creature in Genesis not created “according to its kind” but according to the image and likeness of God. Douglas P. Baker, “The Image of God: According to Their Kinds,” *Reformation and Revival* 12:2 (Summer 2003): 98.

<sup>286</sup>Some of the early fathers of the eastern church suggested that since Christ preexisted eternally, the original Adam was created in the image of Christ, so the relation between the two is even closer than suggested on the surface of the New Testament. Seely Joseph Beggiani, “The Typological Approach of Syriac Sacramental Theology,” *Theological Studies* 64 (2003): 545.

Adam's relationship with God was that of a subordinate to a superior.

(2) The image of God included both male and female.<sup>287</sup> Adam and Eve were designed for relationship with each other. God did not create Adam to be alone. He created the human race for relationship among equals, regardless of gender or ethnic background (all ethnic groups share the image of God and ancestry from Adam).<sup>288</sup>

(3) The image of God also included dominion over the earth.<sup>289</sup> Adam ruled over the fish of the sea, the birds of the air, and the creatures that move along the ground. Adam and Eve were to be like mentors to the animals, the plants, and the whole environment.<sup>290</sup> These three relationships can be illustrated as follows:

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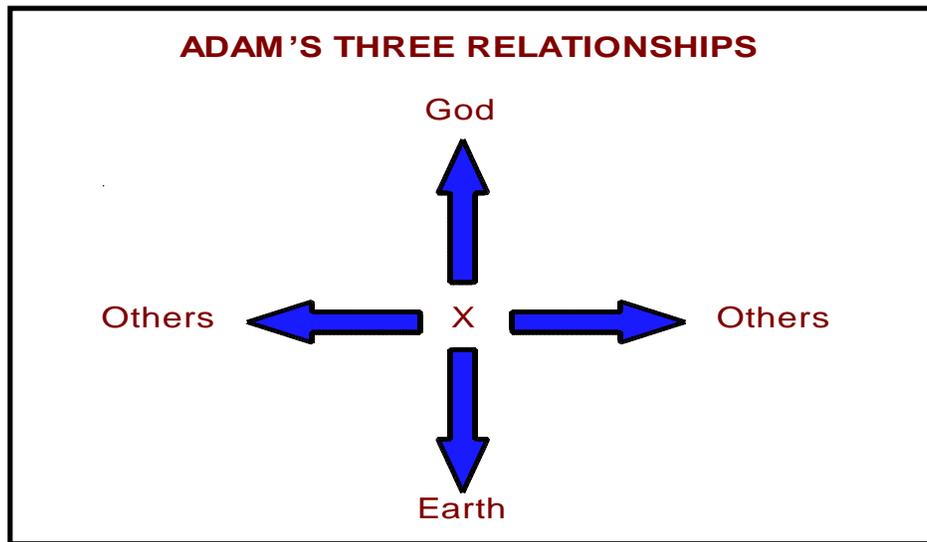
<sup>287</sup>Brueggemann, 33-34; Andrew Louth and Marco Conti, *Genesis 1-11*, Ancient Christian Commentary on Scripture, Thomas C. Oden, general editor (Downer's Grove, IL: InterVarsity Press, 2001), 27; Mathews, 164; Marshall, 53.

Gladd (301) observes that Genesis 5:1-2 repeats the language of Genesis 1:27 with the further clarification that he named both male and female "Adam" (~d"êa') in the day that they were created. So "Adam" or "the man" in some sense applies to both genders.

<sup>288</sup>Gibson, 85-87.

<sup>289</sup>Brueggemann, 32; Gibson, 80-81. This theme was picked up strongly in early Jewish literature. In *2 Enoch 31:3* Adam was created to rule and reign over the earth. He is uniquely superior to every other created thing. In *2 Enoch 30* he is portrayed as a microcosm or symbol of the entire cosmos. The rabbis also theorized that God created him of dust taken from all parts of the earth, therefore, Adam represents the whole creation. See Steenburg, 102.

<sup>290</sup>This is most clearly brought out by Graeme Goldsworthy, *Gospel and Kingdom: A Christian's Guide to the Old Testament* (Minneapolis, MN: Winston Press, 1981), 54; see also Gibson, 77-80; Gladd, 299; Reno, 54.



In terms of the original Adam, all three relationships were seriously damaged at the Fall.<sup>291</sup> Instead of seeking relationship with God, Adam became afraid of Him. Instead of enjoying intimacy with each other, Adam and Eve fell into blame and shame. With the coming of sin, the earth began to resist Adam's dominion.<sup>292</sup> So as a model, Adam was perfect in his creation, but flawed on account of his sin.<sup>293</sup> The effect of sin on Adam's three basic relationships can be illustrated as follows.

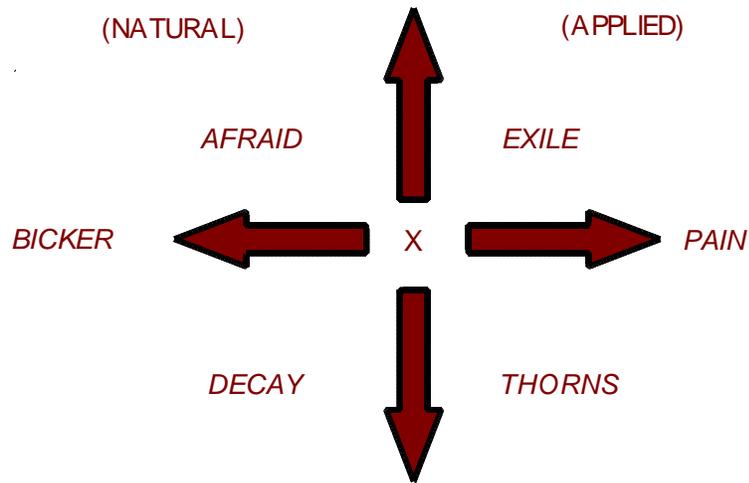
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<sup>291</sup>Gage, 27; Mathews, 252.

<sup>292</sup>One of the consequences of sin was Adam's exile from the Garden (Gen 3:24-25). Pate (127) sees this exile as the background for Paul's Adam typology in 2 Corinthians 5:6-10. Based on Hafemann, 347.

<sup>293</sup>Skinner, 78.

## The Consequences of Sin



The New Testament, however, describes Jesus as the Second Adam. He is Adam as Adam was meant to be.<sup>294</sup> Just as the original Adam had three basic relationships, so did Jesus. Jesus came to restore what was lost on account of Adam's sin.

(1) *A Relationship with God*. The first of Adam's relationships to be broken was his relationship with God. But Jesus came to be Adam as Adam was meant to be. So Jesus had a perfect relationship with God, modeled on the perfect relationship Adam had with God before the Fall.<sup>295</sup> For example, in John 14:28 Jesus said, ". . . the Father is greater than I."<sup>296</sup> It was as the Second Adam that Jesus said things like, "I do nothing on my own but speak just what the Father has taught me" (John 8:28), and "I have obeyed my Father's commands and remain in his love" (John 15:10).

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<sup>294</sup>Hans Boersma, "Eschatological Justice and the Cross: Violence and Penal Substitution," *Theology Today* 60 (2003): 186-199; Williamson, 5.

<sup>295</sup>Fortner, 54-55. Most of the Early Church Fathers made this connection. See Louth and Conti, 27.

<sup>296</sup>There are some who believe this text expresses that Jesus was inferior to God by nature. But that is a misunderstanding of the text. Jesus is not inferior to God in His divine nature, but as the "Second Adam" He has taken a position of subordination to the Father. He was

(2) *Relationship with Others*. Adam wasted no time putting the blame on his wife as soon as sin came in (Gen 3:12).<sup>297</sup> In contrast, Jesus had a perfect relationship with others. His whole attitude to others was one of service. In acts of loving service He illustrated the perfect relationship God intended for Adam and for all human beings.<sup>298</sup> Jesus carried His willingness to serve all the way to death.<sup>299</sup>

(3) *Relationship with the Earth*. In addition to a perfect relationship with God and with others, Jesus also had a perfect relationship with the environment. He was Adam as Adam was intended to be.<sup>300</sup> Like Adam, He had dominion over the fish of the sea, the birds of the air, the wind and the waves. He was Adam as Adam was intended to be. This is delightfully illustrated in a number of New Testament stories.<sup>301</sup> The three relationships of the Second Adam are

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demonstrating the relationship with God that Adam was intended to have.

<sup>297</sup>Gibson, 131; Skinner, 77-78.

<sup>298</sup>Brueggemann, 34. Two verses state this with clarity: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” Mark 10:45. “Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.” Phil 2:6-7.

<sup>299</sup>In serving other people, Jesus demonstrated what a perfect relationship among human beings would be like. If everyone exhibited the desire to serve and benefit others, we wouldn’t have strife, war, or most other problems of today. In His life on earth, He had the kind of relationship with other people that Adam was intended to have in the original creation. The ideal “other relationship” is beautifully illustrated by the foot-washing service. Jesus knew Who He was. He knew that He had come down from Heaven where He had been a member of the Godhead from eternity (John 13:3). Nevertheless, He willingly performed the act of a slave (Phil 2:6-8). He stooped down to wash His disciples’ feet. It is that sort of attitude that brings peace and harmony into our relationships with others. No wonder Paul said, “Your attitude should be the same as that of Christ Jesus.” Phil 2:5.

<sup>300</sup>Brueggemann (34-35) notes that Jesus’ care for creation is evidence that He is the true Image of God, the true human.

<sup>301</sup>For example, one day Jesus was out with His disciples in a wooden sailboat on the Sea of Galilee. But the boat ran into a storm. Jesus was asleep in the back while the waves were lashing the boat and the rain was pouring down. The disciples feared that the boat was going

illustrated in the following box, along with sample texts:

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down so they roused Jesus and asked Him to intercede for them. He stood up in the boat, put up His hands and said, "Peace, be still." The wind and the waves immediately obeyed Jesus (Matt 8:26-27). He had "dominion over the earth." He was Adam as Adam was intended to be.

The original Adam's dominion included dominion over the fish of the sea (Gen 1:26, 28). One night the disciples went out fishing without Jesus (John 21:2-11). Why did they go out at night instead of during the day, when it would be more pleasant? Because of their chosen method of catching fish. There are two basic types of fishing: net fishing and lure fishing. Lure fishing requires light so that fish can be attracted to some object that looks tasty or interesting to them. When the fish bites at the object, it gets caught by the hook. So lure fishing works best in the day time.

With net fishing, on the other hand, your task is to surprise fish and catch them unawares, if possible. That's why net fishing works best at night. At night the fish won't always see the net coming. The disciples spent the whole night net fishing, but without success, they caught nothing. Morning came and the sun was beginning to rise over the Galilean hills. They had one last chance to surprise some fish. They cast the net into the shadow of the boat. Fish swimming in the bright sunshine might wander into the shadow of the boat and get caught before they realize a net is there.

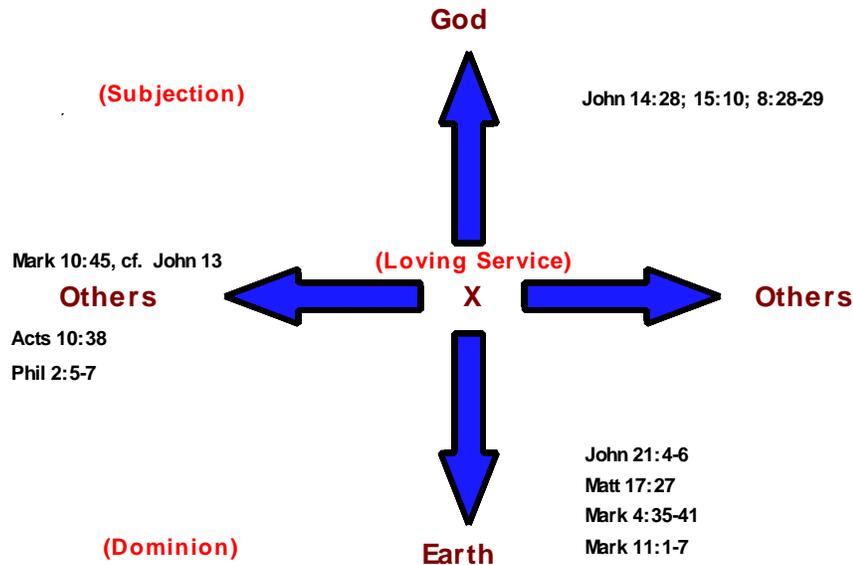
About this time there was a man standing on the beach, not far away. This Man knew a lot about preaching, but He seemed to know very little about fishing. He called out to these disciples, "Cast your net on the right side of the boat" (John 21:6). That would have been the sunny side.

The disciples must have thought He was crazy but they did it anyway. What happened? Fish came into that net from all over the lake. Big ones. Lots of them. Jesus didn't have to know the art of fishing, at least in human terms. He had dominion over the fish and could tell them what he wanted them to do. And 153 huge fish filled the disciples' nets. Why? Because Jesus was Adam as Adam was intended to be.

On another occasion Peter was talking about the need to pay some taxes. Jesus not only directed a fish to catch the appropriate coins, He also directed it to grab onto Peter's hook so he could retrieve the coins (Matt 17:24-27). Jesus had dominion over the fish of the sea (Gen 1:26,28). Jesus had dominion over every living thing. Jesus was Adam as Adam was intended to be.

Do you remember Jesus' last ride into Jerusalem? When He rode over the Mount of Olives on an unbroken colt (Mark 11:1-7)? Have you ever tried that? It's a frightening thing to ride an unbroken colt unless your name is Jesus. When Jesus sat on that colt, however, it obeyed Him like a trained animal. It recognized its master. Jesus was Adam as Adam was intended to be.

## ADAM AS ADAM WAS INTENDED TO BE



As the Second Adam, Jesus' experience was modeled on that of the first Adam. Like the first Adam, Jesus was put to sleep and an opening was made in His side (Gen 2:21-22; John 19:31-37). Out of that opening came the substances with which God created the church— blood and water (1 John 5:6).<sup>302</sup> In 1 Corinthians 11:2-3 and Ephesians 5:25-32, Jesus is described as a Second Adam and the church as a Second Eve— the bride of Jesus Christ.<sup>303</sup> Just as Adam and

<sup>302</sup>Beggiani, 555-556.

<sup>303</sup>Ibid., 555-556; Craig Blomberg, *1 Corinthians*, The NIV Application Bible Commentary, edited by Terry Mucks (Grand Rapids, MI: Zondervan, 1994), 210; Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, edited by David A. Hubbard and Glenn W. Barker, volume 42 (Dallas, TX: Word Books, 1990), 379-382; Annette Merz, "Why Did the Pure Bride of Christ (2 Cor. 11.2) Become a Wedded Wife (Eph. 5.22-33)? Theses about the Intertextual Transformation of an Ecclesiological Metaphor," *Journal for the Study of the New Testament* 79 (2000): 135-146; Charles H. Talbert, *Ephesians and Colossians, paideia Commentaries on the New Testament*, edited by Mikeal C. Parsons and Charles H. Talbert (Grand Rapids, MI: Baker, 2007), 142-144.

Eve were married in the Garden of Eden, so Jesus becomes the “husband” of His church.<sup>304</sup> New Testament writers saw Adam in all of Jesus’ life and experience. In this case Jesus was Adam as God created him and Adam as he was intended to be.

To speak christologically, then, in a real sense Jesus reflected the reality of Adam’s experience before the Fall. He lived in perfect relationship with God. He lived the life of a servant in His relationship with others. He acted out Adam’s dominion over the animal kingdom and over the earth. He was Adam as God intended Adam to be. In order to redeem the fallen Adam it was necessary for Him to do and be that which the original Adam was intended to do and be.

But that is not all there is to say about the relationships between the original Adam and the Second Adam. Not only did Jesus act out the commission of the unfallen Adam, He also succeeded where Adam failed.<sup>305</sup> He was tempted along the same lines that Adam was tempted, beginning with appetite.<sup>306</sup> But He did not yield to any of Satan’s temptations. He walked the ground where Adam walked and conquered Satan at exactly the same points where Adam failed. Jesus relived Adam’s experience and redeemed Adam’s failure. He was not only Adam as Adam was intended to be, He became what Adam was not.<sup>307</sup>

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<sup>304</sup>Merz, 131-147. This typology was also picked up by some of the early fathers of the church. They not only saw the church as a new Eve in its relation to Christ, but they also constructed elaborate parallels between Mary, the mother of Jesus and Eve. Both Mary and the church were considered helpers to the new Adam. See Weyermann, 613-624. Mary was seen as a type of the church which gives birth to Christ among the believers, and the church is also the new Eve which is the bride and consort of the Lord. Weyermann, 625.

<sup>305</sup>Fortner, 54-55; Kline, 770.

<sup>306</sup>Greidanus, 272.

<sup>307</sup>Crucial to this whole dynamic is the understanding, based on the Old Testament, that the image of God can be passed on from one to another. Genesis 5:3 specifically states that when

More than this, the second Adam reaped the consequences of the first Adam's sin.<sup>308</sup> The consequences of sin in the Garden were thorns, nakedness, sweat and death (Gen 3:7, 11, 17-19, 22-24). These are the very things Jesus Christ experienced in the Christ-event; the sweat of Gethsemane (Luke 22:44), the crown of thorns (Matt 27:29; Mark 15:17; John 19:5), the nakedness and death of the cross. As the Second Adam, Jesus reaped the consequences of Adam's sin as the representative of the human race.

### **A New History**

This strange, but biblical Christology has enormous implications for the human race. It is one of the most powerful messages of salvation in the entire New Testament. From a New Testament perspective, the original Adam was the father and progenitor of the entire human race. What happens to him happens to us all (Romans 5:12-21). And here is where the gospel comes in powerfully to our experience.

As the Second Adam, Jesus walked over the ground we all personally experience. Like Adam, we have a history of failure, dysfunction and disgrace. Our relationship with God, our relationships with each other, and our relationship with the earth are all broken. But the story of the Second Adam tells us that Jesus has walked the ground that we have walked, He has redeemed our personal histories and made it possible for us to succeed where our ancestor Adam

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Adam gave birth to Seth, he fathered a son "after his own image." So the image of God, which Adam had received (Gen 1:26, 28) in the Garden, could be passed on to his children. Paul understands elsewhere (Rom 5:12-21) that this image was flawed by sin. But the same principle applies in 1 Corinthians 15:49, where the "man of dust" produces us in his own image, but the Second Adam, the "life-giving spirit" of 1 Cor 15:45, reshapes us into his own likeness. See Gladd, 297-309, especially 302-303.

<sup>308</sup>Gage, 46-47.

failed. Our flawed personal histories can be replaced by His perfect history.<sup>309</sup> That leaves us with hope that we can be more like the Second Adam and less like the first Adam.

But there is more. Jesus not only redeemed Adam's failure, He also reaped the consequences of Adam's failure.<sup>310</sup> When Adam sinned, he suffered the consequences of sin— in his case thorns, sweat, nakedness, and death. So He not only redeemed Adam's broken history (and thereby ours) but accepted its consequences so that, in Christ, we can walk in newness of life (Rom 6:3-6). The New Testament as a whole ties the fullness of Jesus' experience to Adam.<sup>311</sup>

### **The Great Reversal**

If we had the time at this conference we could extend parallels like this to nearly all the major characters of the Old Testament. Jesus is not only the new Adam, He is the new Isaac, the new Moses, the new Israel, the new Joshua, the new David, the new Solomon, and so on. I have dealt with these many parallels in my book *Meet God Again for the First Time*.<sup>312</sup> For New Testament writers, it was vital to connect the life and work of Jesus to every character and experience of the Old Testament. And most of these characters were much more flawed than Adam was in Genesis 1 and 2. So Jesus fully takes upon himself humanity, in Him God meets

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<sup>309</sup>There is something of a foundation to this new history concept in the way the Old Testament writers speak of Israel as the bride of God. Weyermann (614) suggests that this theme is found extensively in Isaiah, Jeremiah, Hosea, Ezekiel and possibly the Song of Solomon. As we have seen in our look at the resurrection in the Old Testament, the individual use of a typology may be rooted in the community's history and experience. In the New Testament, likewise, the reign of God is compared to a marriage feast (Matt 25:1-13; Rev 19:6-10) and Jesus Himself is the bridegroom (Matt 9:15; John 3:29).

<sup>310</sup>Fortner, 55-56.

<sup>311</sup>See Williamson, 5-6, for a list of additional parallels.

the human race where we are.

What we learn from these many parallels is that there is a great reversal in the experience of Christ.<sup>313</sup> He lived a perfect life in our human flesh, though he had to battle the full force of human temptation. He was Adam as Adam was intended to be. On the basis of His perfect life, we inherit eternal life and justification. What had been the original Adam's by right of creation has been purchased back at infinite cost. At the same time, although He did not deserve it, He carried all the consequences of human sin in His body on the cross (Rom 8:3; 1 Pet 2:24). He reaped the full force of the curse. As a result, the death and condemnation that we inherited from the first Adam is no longer held to our account (Rom 5:19).<sup>314</sup> This reversal can be illustrated as

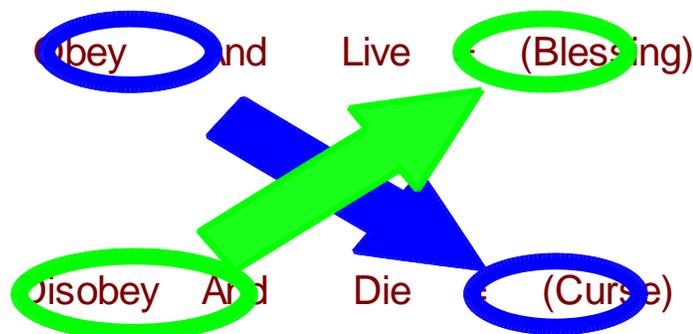
<sup>312</sup>Hagerstown, MD: Review and Herald Publishing Association, 1993.

<sup>313</sup>This is brought out explicitly in Romans 5:17 where there is a clear parallel and contrast between death and life. The passage is at the center of a chiasm running from verses 12 through 21 (see details in Leithart, 263). Before Christ came death was the primary authority in human experience (death reigned— Rom 5:17, NIV). Romans 5:17 suggests a transfer of authority from death to those who receive the gifts of grace and righteousness through the actions of the new Adam, Jesus Christ. In other words, the death and resurrection of Christ reverses the sentence of death passed on the human race in Genesis 3, and restores the dominion of Adam (Gen 1:26-28) which had been lost at the fall. As the representative man, Jesus Christ retakes Adam's three relationships in behalf of the human race and restores these to all who place their faith in Him. See also Fortner, 56-57.

<sup>314</sup>Leithart (257-273) offers an intriguing suggestion for how the Adam/Christ dynamic works in reality. He reads Romans 5:13 ("sin is not counted where there is no law") as saying that the Law (Torah) was necessary in order for Christ to bear the sins of the whole human race. He draws a distinction between "sin" and "transgression" (Leithart, 269). Adam's sin was real and brought real death into the world. But the Law provided a means of imputation ("counting"). Specific violations of the law turn sin into transgression. With the coming of Torah, death no longer reigns over those who do not have the Torah (Rom 5:13-14) because all human sin is now concentrated onto Israel (Leithart, 271). Israel is the sin-bearing priest that stands in place of the whole world (Exod 19:5-6). According to Paul's gospel, sin is concentrated onto Israel so that it could be borne away by the Messiah (in note 29 on page 271, Leithart refers the reader to a similar argument in N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline*

follows:<sup>315</sup>

## God's Mighty Act In Christ



This great reversal was possible because in some way Jesus came to represent the entire human race.<sup>316</sup> He was the Second Adam, Moses, Joshua and David.<sup>317</sup> As a result, every action

*Theology* [Minneapolis: Fortress Press, 1993], 151-152). “From the time of Abraham, Israel was destined to be the human agent of Yahweh’s redemption of the world. . . . From the time of Moses, Israel was destined to redeem the world through the Cross. With the Davidic covenant, this sin-bearing role is narrowed to one man, the Son of David who is also Son of Yahweh, the Son who is Israel personified.” Leithart, 271-272. Through Moses, then, the actions of Christ reverse also the actions of Adam and their impact on the whole human race (see previous note). This explains the importance of Jesus’ being born “under the law (Gal 4:4). It is His fulfillment of Torah that reverses the sin of Adam.

<sup>315</sup>Norman R. Gulley similarly ties Romans 5:19 to a great reversal from death and sin, on the one hand, and to righteousness and life on the other. Norman R. Gulley, “The Effects of Adam’s Sin on the Human Race,” *Journal of the Adventist Theological Society* 5:1 (1994): 205. In this he is echoing the SDA Bible Commentary (SDABC, 6: 529). See also Williamson, 5.

<sup>316</sup>“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” 2 Cor 5:21. “Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. ‘With His stripes we are healed.’” Ellen White, *The Desire of Ages*, p. 25.

<sup>317</sup>For much more detail on these themes see Jon Paulien, *Meet God Again for the First*

of his life, death and resurrection applies in a real sense to every one of us. Our history, a history of failure and disgrace, became His history.

Through the cross and the resurrection, the actions of Jesus' perfect life become for us a new and alternative history. Since Jesus was the representative of the entire human race, His resurrection was an expression of God's approval of the entire human race, including you and me (Acts 13:32-33; 2 Cor 1:20). In His perfect thirty-three and a half years of life, Jesus walked over the ground that you and I have walked and redeemed it. As the Second Adam and the "second Paulien" he succeeded where I failed and provided a new and perfect history that belongs to me as much as the old history does.<sup>318</sup>

### **The Gospel in a Nutshell**

As brought out in First Corinthians 15:3-5, this is the essence of the gospel. Since Jesus Christ was the representative of the whole human race, God communicated two messages to the human race in His death and resurrection. First, in the death of Jesus Christ the whole human race was judged. He represented the full reality of our sinfulness there (1 Pet 2:24). At the cross, God counted us exactly as we are: wretched, filthy, selfish, rebellious, and worthy of death. The human race was brought to the bar of judgment in the person of Christ at the cross. And that humanity was condemned and executed in the person of Christ (Rom 8:3).

Second, that is not all that was communicated by the Christ event. Jesus Christ also

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*Time.*

<sup>318</sup> This is clearly seen in the context of 2 Corinthians 5, NIV: <sup>14</sup>"For Christ's love compels us, because we are convinced that **one died for all**, and therefore all died. <sup>15</sup> And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. <sup>17</sup> Therefore, if anyone is in Christ, he is **a new creation**; the old has gone, the new has come! <sup>21</sup> **God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.**"

If Marvin Pate (139-143) is right, the whole background of Second Corinthians 5 is grounded in "First/Last Adam theology, expressed in the language of corporate solidarity. So my connection of 2 Cor 5:21 with Adam typology is grounded in an intentional allusion by Paul himself. See summary of Pate's view in Hafemann, 348.

represented the whole human race in His resurrection. God looked at the whole human race and saw thirty three and a half years of perfect righteousness. In raising Jesus He was saying, “The human race is acceptable to Me in Jesus Christ.” At the resurrection all the promises of God to Adam and to Israel became alive and active for us (Acts 13:32-33; 2 Cor 1:20).

The gospel, therefore, is essentially the death and resurrection of Jesus Christ (1 Cor 15:1-4). It contains two messages for each one of us. 1) We are condemned in Christ on account of our sin, and 2) we are acceptable to God in Christ on account of His perfect righteousness. To accept the gospel is to accept that both messages are true concerning us. We acknowledge the fullness of our depravity. When we confess our sins, we are simply telling the truth about ourselves, a truth already acknowledged at the cross. On the other hand, to accept the gospel is to also acknowledge that we are acceptable to God in Jesus Christ. His righteousness, His perfect obedience is sufficient for us. To put it in Paul’s terms, in Adam the entire human race received two things, sin and death. The cross of Christ deals with the sin part of the human dilemma and the resurrection of Jesus Christ deals with the death part.<sup>319</sup>

### **The Practical Outcome of the Gospel**

The truth of the resurrection has powerful practical implications. Our history as a human race is rooted in Adam. It is a history of failure and disgrace. But Christ worked out a new

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<sup>319</sup>Both messages are needed. Both messages make the gospel complete. To proclaim one side of the gospel without the other is heresy (truth out of balance). For example, to constantly hammer people about their sins without the acceptance of the gospel will leave them discouraged, in worse condition than they were before. On the other hand, to preach a gospel of acceptance without accountability cheapens the grace of Christ. One message without the other leads to theological extremes, but both messages together make the gospel complete. And the full gospel makes people whole.

history for us. He confronted our history in His perfect life and succeeded where we failed. He took our failed history to the cross and condemned it in His flesh. Our old history was buried with Him in the grave and we rose with Him into newness of life (Rom 6:3-11). “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God (2 Cor 5:21, NIV).” This is the New Testament gospel and there are powerful implications for our everyday experience.

If we have a new or alternative history, we can also have a new outlook on life. We are no longer confined to an old history that keeps us mired in failure and disgrace. We have a new history, a new family tree, so to speak. You and I are now children of the King! As children of the King we will behave differently, not because we ought to or we have to, but because we *are* different than we were before. Many believe that the way to overcome sin in our lives is to focus on the various sins in our lives and eliminate them one by one or piece by piece, so to speak. But this approach has never worked for me or for anyone I know. Instead the New Testament suggests that we overcome sin not by a focus on sin, but by a focus on Christ.<sup>320</sup>

This change of focus is critical for us. You see, life as most of us experience it is filled with vicious cycles over which we have little or no control. People who abuse children physically or sexually were almost always abused themselves when they were children. People who are addicted to alcohol or drugs are seeking to deaden the pain of a past that also governs their present. Our history is important because it controls who we are in the present. It binds us

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<sup>320</sup>“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. 2 **Let us fix our eyes on Jesus**, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.” Heb 12:1-2, NIV.

with chains that seemingly cannot be broken. And in my experience this is as true in the church as it is outside the church.

How do you break the chains of addiction? Psychologists will tell you that the only way to stop the vicious cycles of addiction is with a new history. We have to stop doing and being what we have been before and create a new history. But experience tells us that this is very hard to do.<sup>321</sup> The only way out of this cycle is through the gospel, through the new history that is available in Jesus Christ, a perfect history. We are no longer controlled by the programming of

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<sup>321</sup>Let me illustrate why this is so by an example from my own ministry experience. Let's say the first generation is addicted to alcohol. The father comes home late at night drunk. On the good nights he crashes through the door and falls asleep on the floor. On the bad nights he starts beating up on mom and when he's done with her he takes it out on his son. What will that son be thinking? "I will never be like my father!" He has every intention of being different when he grows up. But the addiction is still there.

So in the second generation that son does all he can to avoid alcohol. But the pain of his past does not go away. The new father knows that alcohol is not the answer so he slips into sexual behaviors to ease the pain of the past. He indulges in pornography, flirtation with other women, and perhaps even adultery or incest. His son sees the great pain and damage that this causes in the home. What will that son be thinking? "I will never be like my father!" He has every intention of being different when he grows up. But the addiction is still there.

So in the third generation the new father does all he can to avoid the twin perils of alcohol and sexual addiction. But he eases the pain of the past through anger. He blames and he shames and controls his family with loud and biting words. The consequences for the family are as great as they were in the previous two generations. What will his son be thinking? "I will never be like my father!" But the addiction is still there.

What happens next? There is a good chance that the son in the fourth generation will go into ministry. Why? Because he feels the same dissonance the previous generations felt. He sees the devastating results of that history and wishes to do better. He enters ministry in the hope that by saving others, he himself can be saved. I wish this were not true, but in twenty-five years of teaching at the Seminary (Andrews University) I have heard scores of histories like the above. Ministry, even Adventist ministry, is riddled with the victims of all forms of abuse. And some abuse others, not only in the home but in the pulpit. The power of sin in the form of various types of addictions is impossible to fully break without divine help.

our earthly past. The new history that Jesus created in his perfect life on earth becomes ours by faith. That history interposes itself between me and my own old history. As I more and more focus on the actions and character of Jesus, my own actions and history have less and less control over my life.

The fuming anger Saul of Tarsus exhibited against the followers of Jesus likely arose from a similar history of failure and disgrace. Few people in all of history have been as radically transformed by the gospel as the Saul who became Paul. He himself confesses that as Saul he was “a blasphemer and a persecutor and a violent man” (1 Tim 1:13). Where did this uniquely focused violence come from? What kind of history produced this angry minister? The pages of Saul’s generational history remain blank. But in another place he speaks powerfully of the surpassing importance of the new history in his own life. In Phil 3:4-11 he does not contrast the new history in Christ with the worst of his old history, but with the very best:<sup>322</sup>

Instead of his sordid past, Paul here lists his multitude of qualities and achievements. It is interesting that the good and the bad lived side by side in his old history. Yet even the best of his history is worth nothing more than a rubbish pile in contrast with the transforming new history available in Jesus Christ. What counts for Paul now is not what he has done, but what Christ has

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<sup>322</sup>4 . . . “If anyone else thinks he has reasons to put confidence in the flesh, I have more: 5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; 6 as for zeal, persecuting the church; as for legalistic righteousness, faultless. 7 But whatever was to my profit I now consider loss for the sake of Christ. 8 What is more, **I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ** 9 and **be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ**--the righteousness that comes from God and is by faith. 10 I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, 11 and so, somehow, to

done. To know Christ, to be in relationship with Him, is more important than all else. The key to the transforming power of the gospel is to acknowledge the futility of our old history (gospel message one based on the cross of Christ) and at the same time the blessed reality of our new history (gospel message two based on the resurrection of Jesus).

But the practical question still remains. How does this new history actually change our lives in the real world? What do you do when bodily cravings cry out for relief, when events trigger traumatic emotions from the past, when negative thoughts from the old history overwhelm? You reaffirm the reality of the new history that became yours in the resurrection of Jesus. You reckon yourself dead to the old history and alive to the new. To some degree the old history will always rise up inside of you as long as you are in your mortal body (Rom 8:19-23). But when the old history does rise up to torment, you reaffirm the new history that has become yours in Christ. You focus on Him and on His history rather than on your own. And as you continue to do this, the new history becomes more and more natural to you and the old history less and less desirable.<sup>323</sup>

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attain to the resurrection from the dead.”

<sup>323</sup>Note how Paul and Ellen White counsel us to behave: “It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.” Ellen White, *The Desire of Ages*, 83.

“Don’t you know that all of us who were baptized into Christ Jesus were **baptized into his death**? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. . . . 8 **Now if we died with Christ, we believe that we will also live with him.** 9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. 10 The death he died, he died to sin once for all; but the life he lives, he lives to God. 11 **In**

By nature our body parts are all governed by self. Their fundamental instinct is to protect self, to defend self, to live for self. The problem with selfishness is that it doesn't ever work in the long run. The good that we desire for ourselves never comes. Instead we become more and more chained to the dysfunctional patterns of the past. A legalistic approach to life never worked for me or for anyone I know because it leaves us chained to the selfish patterns of our old history.

But when we spend that thoughtful hour each day with Christ what kind of history do we see? It is His perfect history. He went about healing, ministering and serving others. He did not live for Himself but for others. So when we "die with Him" we no longer have to live for ourselves. We can live for Him who died for us. Instead of our self-centered old history, we have a new history of healing, ministering and serving. We no longer "live for ourselves" but "for Him who died for us" (2 Cor 5:15). His new history changes the whole direction of our lives (what the Bible calls "conversion").

It must be remembered, however, that the full fruits of the gospel take time. In my own personal experience there was a considerable lag between my intellectual acceptance of the gospel and my full embrace of it emotionally and physically. It is possible to know in your mind that you are right with God and yet not feel it in your heart or in your flesh. It is possible to "know" where you stand with God and yet be plagued with negative thoughts and anxieties. But over time, as we reckon ourselves dead to sin and alive in Christ (Rom 8:11), as we spend that

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**the same way, count yourselves dead to sin but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its evil desires. 13 Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. 14 For sin shall not be your master, because you are not under**

thoughtful hour each day (DA 83), as we learn to see Christ's face instead of our own in the mirror (2 Cor 4:17-18), our emotions and our physical responses will more and more reflect the kind of history Jesus achieved rather than our own.<sup>324</sup>

Here is where the many Adventist rules for life can be either a blessing or a curse. When looked at as things we have to do in order to find Christ, the multitude of dietary, dress and behavioral rules Adventism advises become a heavy burden that mires us even deeper in failure and disgrace. We see in greater and greater detail how hopeless and miserable we really are. And in order to live with ourselves, we hide our history and performance from each other and sometimes even from God, the opposite of confession and repentance.

But when our standing with God is grounded outside of ourselves, when we embrace the new history that is ours in Christ, our failures and mistakes no longer define who we are, they are vestiges of the past. In the confidence we gain from the new history, we reject the reappearance of the old history as an anomaly, something that no longer belongs to us. In the joy of the new history, the rules of our faith become guidelines that help protect the gains of the new history. They remind us not to allow ourselves to slip back into old, negative modes of thinking and acting.

To some degree the old history will always be with us in this life (Rom 8:19-23). But the new history that is ours in Christ enables us to reject that old history at every manifestation. We no longer allow that old history to define us, instead we are defined by the perfect life of Jesus.

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law, but under grace." Rom 6:3-14.

<sup>324</sup>In my own case, it was almost twenty years from the day I understood the gospel intellectually to the day I was able to fully embrace it emotionally. The gospel does not instantly cancel the old history, but puts us in the place where we can more and more put that old history to death and live in the light of the new history achieved for us in Christ (Rom 8:19-23).

Our behavior and attitudes are less and less grounded in earning God's favor and more and more the outflow of a life of gratitude grounded in grace (Rom 6:14). Genuine obedience is always the outflow of grace. Any other obedience is grounded in selfishness, the desire to save ourselves at all cost. Selfish obedience is a hindrance to both salvation and growth in character.

## **Conclusion**

I began this essay setting the context for the Old Testament doctrine of resurrection in the ancient world, where resurrection in biblical terms was unknown and virtually unconceived of. While the immortality of the soul gained the ascendancy in the time of Plato, resurrection remained inconceivable. The absence of resurrection seems also to have been the case in much of the Old Testament, although visions of Israel's restoration more and more included the restoration of individuals to bodily life in the future. By the time of Jesus, bodily resurrection had become the standard view within Early Judaism.

The New Testament writers accepted the standard Jewish view with one major exception. They saw in the resurrection of Jesus a first fruit or down payment on the resurrection of the whole human race at the end of time. Just as Jesus died and rose again, so also everyone who believes in Jesus will rise to immortal, bodily life at the Second Coming. The New Testament adds another significant element to the doctrine. Through the Holy Spirit the power of Jesus' resurrection begins to be exercised in the living experience of those who believe in Jesus. Through this resurrection power, believers can not only experience God's acceptance, but can also be freed from the addictive power of sin and begin to live the kind of life they will experience in eternity.

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Exploring the Adam-Christ typology enabled us to get a clearer picture of just how the resurrection of Jesus can make all the difference in human experience today. Through Adam the whole human race reaped the consequences of sin and death. Through the resurrection of Jesus Christ both death and the addicting power of sin were and are overcome in a great reversal of fortunes. Our history and experience were placed on Him so that His history and experience can be gifted to us. This is the key to assurance of salvation and victory over sin in our lives today.

In closing, Timothy Keller has pointed me to a great conflict in the realm of literature that our topic sheds light on.<sup>325</sup> It seems that we live in the first era of human history where a happy ending is perceived as the mark of inferior art. If life is ultimately meaningless, then a happy ending to a story is mere escape at best and a lie at worst. Happy endings are all right for children's stories but not for thinking adults. Grown up stories, like *Seinfeld* and *Thirty Rock* lack narrative coherence and a happy ending. In spite of his great popularity, Steven Spielberg never won an Oscar until he stopped making movies with happy endings.

The spiritual mentor of C. S. Lewis, J. R. R. Tolkien, tied the significance of the resurrection of Jesus to the world we live in today. He argued that everyday people love happy endings because they somehow sense that happy endings are not just escapist but true to reality, in spite of what they see in the world. The most satisfying stories are those that conclude with good triumphing over evil, peace over catastrophe and death over life.<sup>326</sup> The world is certainly full of danger, sorrow and tragedy, but there is meaning in things, a difference between good and evil and a final defeat of evil and escape from death, the best of all happy endings.

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<sup>325</sup>Keller, 226-230.

<sup>326</sup>Tolkien called this kind of story "eucatastrophe." J. R. R. Tolkien, *Tree and Leaf* and *The Homecoming of Beorhtnoth* (New York: Harper/Collins, 2001), 68-70; quoted in Keller,

The story of Jesus' resurrection is not just another story with a happy ending, it is not just another story that gives us a glimpse of ultimate reality, pointing to an ultimate happy ending, it is the story that embraces all other stories. The resurrection of Jesus is the underlying reality to which all other happy endings point. To use the words of Keller, "The fact of the resurrection of Jesus is what makes the gospel story not merely a great experience to read, but a life-changing power. . . . it takes evil and loss with utmost seriousness, because it says we cannot save ourselves. . . . But if we believe the gospel, then our hearts slowly heal even as we face the darkest times because we know that, because of Jesus, life *is* like that."<sup>327</sup>

According to Robert W. Jenson, our culture is in crisis today because the world "has lost its story."<sup>328</sup> The resurrection of Jesus is the ultimate story that certifies an even deeper and more mysterious reality. We are involved in a cosmic conflict where the outcome is assured. Victory will come after defeat. Weakness will triumph over strength. Rescue will come after abandonment. Life will triumph over death. The resurrection of Jesus demonstrates that the ultimate story is true. And if it is true, we can have hope, meaning and purpose now because we know that life *really is* like that.

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<sup>327</sup> Keller, 228-229.

<sup>328</sup> Robert W. Jenson, "How the World Lost Its Story," *First Things* 36 (October, 1993), 19-24; as quoted in Keller, 229.