In spite of a recent resurgence of interest into whether the resurrection of Jesus was natural or supernatural, historical or mythical,1 '[T]he history of Christianity deliberately holds together the earthly identity of Jesus of Nazareth with that of the risen and ascended Christ.2 'The reality is that:

Throughout the history of Christianity, those who have affirmed Jesus’ bodily resurrection have shown differences in emphasis in the way in which they understand it. Some have seen Jesus’ resurrection as a matter of simple faith, unrelated to historical evidence or logical argumentation. Others have been convinced that an impartial consideration of the historical evidence proves Jesus’ bodily resurrection to be an actual occurrence.3

So, just what does the New Testament say about the resurrection of Jesus? Is there a single, contiguous description or understanding of the meaning of resurrection in the 26 documents that make up our New Testament? Furthermore, how do we Christians connect with the cosmic concepts of the first-century Mediterranean world that provide the metaphors that place of God and the resurrected Christ into their context of the heavens, or that link the resurrection of Christ with their hope of an eschatological resurrection for the faithful people of God?

Marcus Bockmuehl in his recent publication The Cambridge Companion to Jesus writes:

As '[T]here are no non-Christian witnesses of any sort who could give us information about the resurrection of Jesus and his appearances, or comment from a non-Christian aspect on the statements made about the resurrection by the early Christians' we are completely dependent on the New Testament documents for this study of such an ‘innovative belief’.5 But, even the New Testament documents will not give evidence of anyone actually seeing the moment when Jesus rose again and left the grave.6

Given the lack of any eye-witness accounts of the event itself that are available to us, we shall explore some of these New Testament texts in their chronological sequence in order to

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6 Bockmuehl, ‘Resurrection,102. ‘The resurrection itself is nowhere described, never clearly defined and quite diversely interpreted.’
discern the varying interpretations of the Greek words we translate as ‘resurrection’, ajnivsthmi and ejgeivrw.⁷ We will then explore whether there is a development over time, or even divergence at the same time, of differing concepts amongst the New Testament authors.⁸ We shall also read these texts recognizing the vastly differing contexts of human cosmic understanding between first century Middle-Eastern communities⁹ as well as those of contemporary twenty-first century Australian readers. Finally, we shall explore Thorwald Lorenzen’s assertion that ‘much of the resurrection debate takes little account of the essential interrelation of the resurrection with Jesus’ life and death on the one hand and with the believer and the community of faith on the other.’¹⁰

1. The earliest written sources: Resurrection in the Pauline Epistles

The Letters of Paul are the earliest written documents contained in the volume we know as the New Testament. Paul never wrote an extant theological treatise, but his theological frameworks can be discerned in the piecemeal letters written to several faith communities in the Jewish diaspora prior to his death in the mid-first century CE which notably preceded the destruction of Jerusalem in 70CE.

Paul’s consistently affirms the creedal codifications of those who preceded him.¹¹ Examples of creedal formulae can be seen in most of his letters affirming Jesus as both human and divine as well as assuring his readers of his own orthodoxy by repeating a basic liturgical confession of belief, that probably said something like: ‘I believe in Jesus Christ, the son of God the Father, born of a woman, crucified and buried by human hands and raised on the third day through the Spirit of God the Father.’¹²

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⁸ For example see Margaret Baker, The risen Lord. The Jesus of history as the Christ of faith. Edinburgh: T & T Clark, 1996, who asserts that Jesus’ resurrection historically took place at his baptism and is consciously disclosed in his teachings and actions.
¹¹ Galatians 1:1 Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead—
¹² Burton Mack The lost gospel. The book of Christian origins. San Francisco: HarperSanFrancisco, 1993, 208-209 sees a creed as a ‘statement of faith’ whereby the early followers of Christ were culturally inculcated, received a social identity, and were able to pass on ‘its history as a storied world.’
**Resurrection and Paul's personal experience**

Paul's writings do not assume the creedal statements are 'givens' that need no further explanation. For Paul, the creed is more than a repeated, received statement of association in a group. His faith in Christ is more than a cognitive assent to a received myth – rather it emerges from a life-changing, direct, personal encounter with the risen, transformed and exalted Christ himself. Furthermore, his experience was consistent with a culture in which 'visions, dreams, miracles and ecstatic experiences were not unusual.' The impact of this encounter for Paul resulted in a totally renewed understanding of his Jewish faith, a compulsion to share this new understanding throughout the diaspora, and the profound consciousness that this new life would soon have eschatological dimensions as the risen Christ came again to embrace the faithful into a ‘permanent life in the presence of God.’

Paul, a self-confessed Pharisee (Philippians 3:4-6), was convinced of the messianic nature of a resurrected Jesus on these phenomenological grounds (Galatians 1:11-17). For Paul the resurrection of Jesus Messiah was more than resuscitation or restoration. It was a reality beyond human description that coalesces the faithful human person with Christ in glory through a process of transformation that is empowered by the immeasurable creative energies of God and perhaps, even more, validated his own claim to be an apostle.

**Resurrection as transformation**

Jesus’ resurrection is just the beginning of a new reality of being for Paul. As he asserts in his letter to the Philippians, ‘He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself’ (Phil 3:21) and to the Romans, ‘... present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect’ (Romans 12:1-3). Hence, for Paul, the resurrected Christ is the hope for a potential eternal future with God for all humanity, Jews and Greeks, slaves and free, male and female, that begins as a bodily

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15 Philippians 3:4-6 ‘If anyone else has reason to be confident in the flesh, I have more: 5 circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; 6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless.’

16 Galatians 1:11 'For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; 12 for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.'
experience in the here and now and will continue beyond the grave. The baptized people of faith are ‘in Christ' and hence inherit the same eternal dimension.

Resurrection as the breaking of a barrier between earth and heaven
Most profoundly this understanding can be seen in a hymn of the earliest church cited in Paul’s letter to the Philippians 2:5-11

5 Let the same mind be in you that was in Christ Jesus,
6 who, though he was in the form of God,
   did not regard equality with God as something to be exploited,
7 but emptied himself, taking the form of a slave,
   being born in human likeness. And being found in human form,
8 he humbled himself and became obedient to the point of death— even death on a cross.

9 Therefore God also highly exalted him
   and gave him the name that is above every name,
10 so that at the name of Jesus every knee should bend,
   in heaven and on earth and under the earth,
11 and every tongue should confess that Jesus Christ is Lord,
   to the glory of God the Father.

Hurtado sees in this passage evidence of
the emergence of the conviction that the crucified Jesus had been raised from death
and exalted to heavenly glory and rule . . .and in these sources the conviction is
already treated as a sacred tradition that goes back to the originating moments of the
Christian movement. Moreover this conviction is attributed primarily to the experiences
of individuals who encountered the risen and glorified Christ.17

So, for Paul, Jesus’ resurrection is more than a single post-death event that discloses
special knowledge for a few who are chosen. It is the moment of transcendence beyond the
constraints of the kind of human existence that is locked into internal tribal and personal
survival issues and oppressed by an understanding that there will be an inescapable death
divine judgment that takes no account of human frailty but focuses solely on appropriate
adherence to the Torah as interpreted by the religious hierarchy of the time.18 As Marian
Meye Thomson observes:

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18 Romans 4:22-25 Therefore [Abraham’s] faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, 25 who was handed over to death for our trespasses and was raised for our justification.
6:4 Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. 5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. . .9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him..
7:4 In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.
It is undeniable that the earliest Christian preaching, as recorded in the letters of Paul . . . assumed the continuity between the historical figure of Jesus of Nazareth and the exalted and risen Lord. It further assumed that the exalted Lord is alive, that he is present to his disciples, and they experienced his power over them. 19

_The resurrected Christ as ‘the second Adam’_

In addition, within the context of death and resurrection, Paul asserts that the risen Jesus Christ is a ‘second Adam’ who has reconciled human beings to the God of all creation.

**Romans 5:14** Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

**1 Corinthians 15:22** for as all die in Adam, so all will be made alive in Christ. . . . 45 Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life-giving spirit.

This understanding brought enlivening hope to a small minority who were captivated and empowered by the message of Jesus. They saw themselves in a relationship to a just, forgiving God who opened a pathway of privileged living to them that was intimately associated with a living, Divine reality.

_The resurrected Christ as a new Body_

Hurtado notes that Paul never mentions an ‘empty tomb’ but focuses on a received story of the resurrection of Jesus:

Not that Jesus somehow survived death by his own heroic strength, that his memory and influence continued to be inspiring among his followers, that he had been resuscitated back to mortal life or that he had been given a martyr’s commendation in heaven. . . . All evidence indicates that the immediate convictions were (1) that God had released Jesus from death, so that it is Jesus who really lives, not merely his memory or influence; (2) that this divine act involved bestowing upon Jesus a glorious new form of existence, an immortal and eschatological bodily existence that marks him out in comparison with all the elect. 20

At the same time, the body of the human Jesus that is now absent in its resurrected, transformed state is perceived, by Paul, to be made real on earth through Jesus’ faithful

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20 Hurtado, _How on earth did Jesus become God?_ 193.
followers – the baptized believers who become the Church, a concept that continues to be remembered in the Eucharist.

**Defending the resurrection**

It is not all ‘blue skies’ however in Paul’s ecclesiological community. Clearly, in some cases (particularly 1 Corinthians 15) Paul appears to be defending the resurrection of Jesus in a context where it is being questioned. He appears to ‘be steering a middle path between some who were denying the resurrection of the dead altogether and others who failed to understand that the resurrected body was something other than a resuscitated corpse. It was a “spiritual body.”

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21 Bockmuehl, ‘Resurrection,’ 102. ‘Paul, and the other New Testament writers affirm the resurrection of Jesus as the defining and indispensable foundation of Christian faith.’

22 Rom. 12:4 For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

1Cor. 10:16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread.

1Cor. 11:24-29 . . . and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” . . . 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner shall be answerable for the body and blood of the Lord. . . . .29 For all who eat and drink without discerning the body, eat and drink judgment against themselves.

1Cor. 12:12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. . . . .27 Now you are the body of Christ and individually members of it.

1Cor. 15:44 It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. . . . .53 For this perishable body must put on imperishability, and this mortal body must put on immortality. 54 When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: “Death has been swallowed up in victory.”

23 1 Corinthians15:12-52 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? 13 If there is no resurrection of the dead, then Christ has not been raised; 14 and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. 15 We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, then Christ has not been raised. 17 If Christ has not been raised, your faith is futile and you are still in your sins. . . . .20 But in fact Christ has been raised from the dead, the first fruits of those who have died. 21 For since death came through a human being, the resurrection of the dead has also come through a human being:. . . .29 Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? . . .32 If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” . . . .35 But someone will ask, “How are the dead raised? With what kind of body do they come?” . . . .42 So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. 43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. 44 It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. . . . .52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

24 N.T. Wright, ‘Jesus’ Resurrection and Christian Origins,’ Gregorianum, 83, 4 (2002) 618. [615–635] ‘Some in Corinth denied the future resurrection (1 Corinthians 15.12), but Paul put them straight; they were most likely reverting to pagan views, not opting for an over-realized Jewish eschatology.’

In these early church documents, however, it is not clear the extent to which Paul understands Jesus as an intrinsic part of a Trinitarian God. Rather, he is honoured as a Son of God but also subject to his Father.

As for Jesus’ ‘claims to be deity’, these are not merely absent from but even incompatible with the earliest Christian documents, where he figures as a supernatural personage higher in status than the angels, yet subordinate to the Father, to whom he will finally deliver up the kingdom (1 Corinthians 15:24 and 28), and himself then be merely the first-born among many brothers (Romans 8:29). 26

We need to remind ourselves that Paul's understanding of faith was not ‘merely intellectual assent to historical truth’ and nor was Jesus’ resurrection merely a ‘divine suspension of the laws of nature and history,’ rather Paul’s ontological approach embraces mystery and possibilities that move beyond objectification.27 In addition, Paul’s ‘constant teaching,’ according to Richard Longenecker not only assumes, but emphasizes Jesus’ resurrection from the dead, and also that the same resurrected Christ will come again, himself, to resurrect all those who believe in him;28 ‘In Paul's letters the resurrection is a sign for the present age, perhaps the ultimate sign, of Jesus’ vindication by God.’29 But, as we have seen, Paul's resurrection concept was not always readily embraced by some, but there does appear to be a shared understanding that the God and Father of their Lord Jesus Christ was the God above all gods in a world that had several levels of human being and spiritual consciousness and these understandings become fleshed out as the Gospel writers proclaim, in differing ways, the good news of the birth, life, death and resurrection of Jesus the Christ.30

3. The resurrection in the Gospel stories of Jesus

Compared with the relative continuity between the New Testament passion narratives, the resurrection narratives in the Synoptic Gospels have been described as ‘a fragmentary tradition consisting of relatively isolated accounts.’31 But the Gospels are not intended to be

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26 G.A. Wells: A Resurrection Debate: The New Testament Evidence in Evangelical and in Critical Perspective. Revised Edition*, Rationalist Press Association, 1988, 2000 <www.infidels.org/library/modern/g_a_wells/> accessed 5 January 2008. ‘Both sides in the debate in this volume seem to think (pp. ix, 3) that the resurrection, if a fact, would prove Jesus to be God, but this was certainly not the view of Paul, nor of other early Christian writers.’


29 McClymond, Familiar stranger, 130.

30 N.T. Wright, ‘Jesus’ Resurrection and Christian Origins,’ Gregorianum, 83, 4 (2002) 619. [615–635] ‘Those Jews who believed in resurrection developed . . . . ways of speaking about the interim state of those who had died, ways of holding on to the belief that the physically dead had not entirely ceased to exist, but that they were still 'there' to be raised again on the last day.’

objective reports of the historical Jesus as much as intentional theological narratives where the concept of resurrection ‘into a new mode of existence’ is woven carefully, meaningfully and differently throughout each of the four distinct volumes.

3.1 Predictions of resurrection in the teachings of Jesus
For example, the death and resurrection of Jesus is a surprise ending only for characters in the Gospel story itself. The reader is aware that Jesus has been prophesying the consequences of his final journey to Jerusalem as he travels with his disciples throughout Galilee prior to the time of the Transfiguration and then onwards to Jerusalem. Largely word for word in all three synoptic Gospels is the statement that ‘he must undergo great suffering and be rejected at the hands of the elders, the chief priests and scribes and be killed, an on the third day be raised.’ In Luke the statement is repeated once, while in Mark and Matthew it occurs three further times. The disciples are portrayed as giving informed consent to the journey, but clearly they are distracted by the concepts of ‘messiah’ and ‘death.’

In the Fourth Gospel, the prediction is much earlier in the story and it is in a completely different context – the Temple becomes a metaphor for the body of Jesus. Unlike the narrative style of the Synoptics, the Fourth Gospel states explicitly at this early stage of the narrative that the disciples would not understand until after ‘he was raised from the dead’ (John 2:22).

John 2:19 Jesus answered them, “Destroy this temple, and in three days I will raise it up.” 20 The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” 21 But he was speaking of the temple of his body. 22 After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

3.2 Predictions of the exaltation of Jesus
All three synoptic Gospels portray Jesus’ potential post-death presence as a moment in which heaven and earth will be relationally connected through the triumphant Son of Man. Ultimate victory for the humble servant who puts ‘the other’ before ‘the self’ will be their vindication by God through exaltation; the ultimate triumph in the ultimate place of honor.

3.3 The pre-existing understanding of the Sadducees and Pharisees

32 McClymond, Familiar stranger, 129.
The same conflicting understandings about the concept of resurrection in that can be
discerned in Paul’s letters may be helpful in providing a context for a conversation that
Jesus has with (and about) Sadducees and Pharisees. It is included in all three Synoptic
Gospels.

This narrative discloses a number of possible presuppositions about life and death held by the
first century readers.
1. a cosmic understanding that goes beyond the temporal.
2. the ongoing presence of Patriarchs in a resurrected state of some sort.
3. an angelic state that goes beyond the human realm.
4. the realm of God includes women as valid individuals equal to men and is not dependent
on traditional family structures.
Whatever the context may have been, this narrative allows the resurrection metaphor to
embrace continuity within discontinuity and dimensions of relationships that are beyond
human construction. It is a fitting introduction to the Passion Narrative that will explore and
expand these concepts yet again.

3.4 The empty tomb of Jesus in the Gospels

All of the New Testament Gospels describe the absence of the body of the crucified Jesus
at the tomb in which he had been laid. The discovery of an empty tomb is common to them
all, but they each describe the circumstances of the discovery and the subsequent
revelations in differing ways, although they agree that women are the first to provide witness
to this discovery.36 There is no doubt that this event provides the turning point for all future
reflection on the person of Jesus of Nazareth. In the earliest document, the Gospel of Mark,
Jesus is not seen and only a ‘young man’ knows the truth of what has happened. The first
witnesses, all women, are terrified and apparently unable to pass on the news of their
discovery. Matthew inserts defensive paragraphs about the way in which the tomb was
secured by the ruling authorities (Matt. 27:62-66), and then their ‘cover-up’ on the discovery
that their security had been breached (Matt. 8:11-15).

Both Matthew and Luke will alter the story and depict women as the first evangelists who
pass on the good news that the crucified Jesus has risen, although Luke will add Peter, and
the Fourth Gospel will include both Peter and the Beloved Disciple as primary witnesses to
the empty tomb. Lorenzen states that:

36 Donald Hagner, ‘Gospel, kingdom and resurrection in the Synoptic Gospels,’ Life in the face of death. The
Eerdmans, 1998, 109. [99-121]
We would therefore have to conclude that both the explicit references to the flight of the disciples and to the first appearances to male disciples in Galilee suggest that the flight of the disciples is not a legend created by some New Testament scholars, but that it remains as the best explanation of the available evidence. . . . this means that the psychological make-up of the disciples – flight, theological crisis, disappointment, fear, sadness – was such that an affirmation of the resurrection of the crucified Christ could not have been the product of their hearts and minds. For them the cross of Jesus was the crisis of their faith. They fled. The resurrection was for them an unexpected novum.\textsuperscript{37}

In Matthew, Luke and John, Jesus reveals himself appeared to them physically\textsuperscript{38} and to varying degrees he is recognized not on the basis of his appearance but because of what he says. In differing ways Matthew, Luke and John then describe ways in which Jesus commissions both his faithful and doubting followers to pass his message on to others.

3.4 Post-resurrection appearances

3.4.1 Jesus’ bodily presence

The Gospels of Matthew and Luke accentuate the physicality of the resurrected body of Jesus. In Matthew, the women at the empty tomb ‘took hold of his feet and worshipped him’ (Matthew 28:9) while in Luke Jesus invites his disciples to ‘touch me and see; for a ghost does not have flesh and bones as you see that I have’ (Luke 24:39). Luke goes on to describe Jesus eating fish in the presence of his followers (Luke 24:42-43) and John depicts the resurrected Jesus serving his followers with tangible fish and bread (John 21:13).

On the other hand, Jesus is depicted in both Luke and John as not being immediately recognizable in his resurrected state. He travels alongside his followers on the road to Emmaus but they do not recognize him until he breaks bread with them at the table and then ‘vanished from their sight’ (Luke 24:15-16, 30-31). In John’s Gospel, Mary Magdalene does not recognize him when he appears in bodily form outside the empty tomb (John 20:14), then Jesus appears unexpectedly to his disciples twice in carefully secured rooms and discloses his identity by showing them his wounded body (John 20:19-20, 26-28).

Resurrection and ascension are therefore completely different concepts. The resurrection of Jesus is the beginning of a new cosmic order, the ascension of Jesus is the hopeful assurance of God’s ‘saving and liberating’ presence amongst all humanity.\textsuperscript{39}

3.4.2 Ascension narratives

\textsuperscript{37} Lorenzen, \textit{Resurrection and discipleship}, 122.
\textsuperscript{38} Bockmuehl, ‘Resurrection,’ 113. He is ‘seen, not “visualized”, as personally present.’
\textsuperscript{39} Lorenzen, \textit{Resurrection and discipleship}, 247.
Matthew 28:16-20 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

Luke 24: 50-53 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51 While he was blessing them, he withdrew from them and was carried up into heaven. 52 And they worshiped him, and returned to Jerusalem with great joy; 53 and they were continually in the temple blessing God.

Acts 1:6-11 So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” 7 He replied, “It is not for you to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” 9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. 10 While he was going and they were gazing upward toward heaven, suddenly two men in white robes stood by them. 11 They said, “Men of Galilee, why do you stand looking upward? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

John Dominic Crossan reads the ascension narratives as ‘parables’ and this parabolic intent is consistently about the ultimate triumph of Christ over all other earthly and heavenly powers.

2. References to the resurrection in Acts

In Acts Jesus is depicted as appearing to his disciples on several occasions over a period of forty days (Acts 1:3).

Acts 2:24 But God raised him up, having freed him from death, because it was impossible for him to be held in its power.

Acts 2:32 This Jesus God raised up, and of that all of us are witnesses.

Acts 3:15 and you killed the Author of life, whom God raised from the dead. To this we are witnesses.

Acts 3:26 When God raised up his servant, he sent him first to you, to bless you by turning each of you from your wicked ways.

Acts 4:10 let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead.

Acts 5:30 The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree.

Acts 7:37 This is the Moses who said to the Israelites, ‘God will raise up a prophet for you from your own people as he raised me up.’

Acts 10:40 but God raised him on the third day and allowed him to appear,

Acts 13:30 But God raised him from the dead;

Crossan, ‘Appendix: Bodily-resurrection faith,’ in The resurrection of Jesus, 171-173. ‘the resurrection of Jesus means for me that the human empowerment that some people experienced in Lower Galilee... is now available to any person in any place at any time. ... Empty tomb stories and physical appearance stories... are, for me, parables of resurrection, not the resurrection itself.’

Swartley, Covenant of peace, 425.
Acts 13:37 but he whom God raised up experienced no corruption.
Conclusion

‘One popular critical view for the past two centuries has been to interpret talk of Jesus’ bodily resurrection as the unnecessary and inconvenient product of a Jewish apocalyptic mind.42 But, the memory of the resurrection of Jesus the Messiah is central to the meaning of faith for those who choose to be followers of the Christ. As Gerd Lüdemann states, ‘The story of Jesus after his death is also a part of his life, since it is only because of this history that we still know anything about him.’43 Furthermore, as Moltmann asserts, ‘. . . what we can know historically about Christ’s resurrection must not be abstracted from the question of what we can hope from it, and what we have to do in its name.’44 The reality is that ‘the truth of the resurrection is not dependent on an empty tomb or a vanished corpse. Rather, the truth of the resurrection is grounded in the experience of Christ as a living reality before his death.’45

One way to engage with the meaning of resurrection is through poetic images. It is a topic that goes beyond the constraints of evidence-based scientific analysis and belongs best in the communal memory exchange that enlivens and impassions generation after generation. Perhaps it is something like this love poem ‘Out of the blue:’

Nothing can explain this adventure – let’s say a quirk of fortune steered us together – we made our covenants, began this odyssey of ours, by hunch and guess work, a blind date where foolish love consented in advance. No my beloved, neither knew what lay beyond the frontiers. You told me once you hesitated: a needle can waver, then fix on its pole; I am still after many years baffled that the needle’s gift dipped in my favor. Should I dare to be so lucky? Is this a dream? Suddenly, in the commonplace that first amazement seizes me all over again – a freak twist to the theme, subtle jazz of the new familiar, trip of surprises. Gratuitous, beyond our fathom, both binding and freeing, this love re-invades us, shifts the boundaries of our being.46


The mutuality of this concept was first understood by some countercultural women who stayed at the tomb and experienced the Christ who is beyond the confines of gender, race, status or religious institutionalization. Their memory has been retained in the Gospel narratives and it calls us on to open our eyes and see beyond the anthropocentric theories of atonement to the overwhelming, if fragile, grace of the God of resurrection in the midst of all creation.47

Appendix

Matt. 27:53 After his resurrection they came out of the tombs and entered the holy city and appeared to many.

John 5:29 and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

John 11:24 Martha said to him, “I know that he will rise again in the resurrection on the last day.” 25 Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live,

Acts 1:22 beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.”

Acts 2:31 Foreseeing this, David spoke of the resurrection of the Messiah, saying, ‘He was not abandoned to Hades, nor did his flesh experience corruption.’

Acts 4:2 much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead.

Acts 4:33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.

Acts 17:18 Also some Epicurean and Stoic philosophers debated with him. Some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign divinities.” (This was because he was telling the good news about Jesus and the resurrection.)

Acts 17:32 When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.”

Acts 23:6 When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, “Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead.”

Acts 23:8 (The Sadducees say that there is no resurrection, or angel, or spirit; but the Pharisees acknowledge all three.)

Acts 24:15 I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both the righteous and the unrighteous.

Acts 24:21 unless it was this one sentence that I called out while standing before them, ‘It is about the resurrection of the dead that I am on trial before you today.’"

3. The earliest written sources: References to resurrection in the Later Epistles & Revelation

Colossians 2:12 when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead.
3:1 So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.

**Ephesians** 1:20 God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, . . . 2:6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,

**Hebrews** 6:2 instruction about baptisms, laying on of hands, resurrection of the dead, and eternal judgment.

11:35 Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection.

**2 Timothy** 2:8 Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel,
2:18 who have swerved from the truth by claiming that the resurrection has already taken place. They are upsetting the faith of some.

**1 Peter.** 1:3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, . . . 1:21 Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

3:21 And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

Apart from the direct references to the risen Jesus, resurrection is implied in both the Deutero- Pauline and Petrine understanding of the baptismal rite so that,

The New Testament epistles never refer to ‘holy place’ situating the tomb of Jesus in a particular place.

**Rev. 20:5** (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6 Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.
Appendix 1

The resurrected Christ Jesus is believed in just as the resurrected Julius Caesar and Caesar Augustus were widely accepted by Roman society and remembered over and over again as their ascended being in star form climbs to its annual ascendancy in the heavens.48

The Hebrew traditions also ‘had no difficulty believing that prophets recent or ancient might be ‘raised from the dead’ and walk among the living.’49 ‘Resurrection, we must remember, was a prominent tenet of faith in Pharasaic-Rabbinic tradition, but not so amongst the Sadducees (m. Sanh 10.1; Acts 23:8). 50 In particular, the Maccabean literature depicts ‘a pattern of righteous suffering and vindication’51 not unlike the contemporary Islamic hope in a righteous martyrdom (that is interpreted in the West as willful terrorism).

2 Maccabees 7:14 When he was near death, he said, “One cannot but choose to die at the hands of mortals and to cherish the hope God gives of being raised again by him. But for you there will be no resurrection to life!”

12:43 He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection.

2 Esdras 2:23 When you find any who are dead, commit them to the grave and mark it, and I will give you the first place in my resurrection.

A significant difference in the Judeo-Christian tradition is that of the hero status of the martyr. Jesus was crucified as a criminal rather than being a Greek or Roman hero figure, and the proclamation that such a person could achieve the status of a god-like figure is a unique construct in that context. Consequently, a ‘unique language’ was developed that was a ‘gradual convergence of experience and pre-existing language in a way that inexorably changes the register of the language.’52

‘Finally, some at least of those who believed in the resurrection also believed in the coming of the Messiah, though the relation between Messiah and resurrection is not usually clear. The Messiah would defeat YHWH’s enemies, rebuild or cleanse the

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48 See apotheosis traditions . .
51 Bockmuehl, ‘Resurrection,’ 115. ‘Suggestive Old Testament antecedents include Isaac in Gen 22, Job, Jonah, the righteous servant in Isaiah 53, the vindication of the Son of Man in Dan 7, the murdered firstborn of the house of David in Zech 12:10-13:1, and Psalms like 22, 69 and 118.’ See also Apocryphal and Rabbinic literature such as Wis 2:2; 2 Macc 6-7; 4 Macc 6:17; 4 Q225; b. Berakot 56b; Sukkah 52a; Pirqe R. El 31; Yal 575, 581 on Zechariah.
Temple, and establish YHWH’s rule in the world. Belief in the coming of a Messiah was obviously political as well as theological, as the messianic movements in the period bear witness. Resurrection and Messiah together speak of the time when God will be king and the present rulers (Caesar, Herod, the Sadducees) will be deposed. Together they speak of the coming Reign of God.  

Appendix 2

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<td><strong>16:21</strong> From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised.</td>
<td><strong>8:31</strong> Then he began to teach [the disciples] that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.</td>
<td><strong>9:22</strong> saying, “The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.”</td>
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<td><strong>17:9</strong> As they were coming down the mountain, Jesus ordered them, “Tell no one about the vision until after the Son of Man has been raised from the dead.” . . . 22 As they were gathering in Galilee, Jesus said to them, “The Son of Man is going to be betrayed into human hands, 23 and they will kill him, and on the third day he will be raised.” And they were greatly distressed.</td>
<td><strong>9:29</strong> As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. . . . 31 for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.”</td>
<td><strong>9:44</strong> “Let these words sink into your ears: The Son of Man is going to be betrayed into human hands.” 45 But they did not understand this saying: its meaning was concealed from them, so that they could not perceive it. And they were afraid to ask him about this saying.</td>
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<td><strong>20:17</strong> While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 18 “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”</td>
<td><strong>10:33</strong> saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; 34 they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.”</td>
<td><strong>18:31</strong> Then he took the twelve aside and said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. 32 For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. 33 After they have flogged him, they will kill him, and on the third day he will rise again.</td>
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<td><strong>26:30</strong> When they had sung the hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’”</td>
<td><strong>14:26</strong> When they had sung the hymn, they went out to the Mount of Olives. 27 And Jesus said to them, “You will all become deserters; for it is written, “The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.”</td>
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and the sheep of the flock will be scattered.'  
32 But after I am raised up, I will go ahead of you to Galilee.”

'I will strike the shepherd, and the sheep will be scattered.'  
28 But after I am raised up, I will go before you to Galilee.”

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<td>16:27 &quot;For the <strong>Son of Man</strong> is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.</td>
<td>8:38 <strong>Those who are ashamed of me and of my words</strong> in this adulterous and sinful generation, of them **the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”</td>
<td>9:26 <strong>Those who are ashamed of me and of my words</strong>, of them <strong>the Son of Man will be ashamed when he comes</strong> in his glory and the glory of the Father and of the holy angels.</td>
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| 21:42 Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes’?" | 12:10 **Have you not read this scripture:**  
'**The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is amazing in our eyes’?’ | 20:17 But he looked at them and said, “What then does this text mean:  
‘The stone that the builders rejected has become the cornerstone’? |
| 22:44 The Lord said to my Lord,  
“Sit at my right hand, until I put your enemies under your feet”’? | 12:36 ‘**The Lord said to my Lord,  
“Sit at my right hand, until I put your enemies under your feet.”’  
' | 20:42 ‘**The Lord said to my Lord,  
“Sit at my right hand, 43 until I make your enemies your footstool.”’ |
| 24:30 Then the sign of the **Son of Man** will appear in heaven, and then all the tribes of the earth will mourn, and they will see 'the Son of Man coming on the clouds of heaven' with **power and great glory.** 31 | 13:26 **then they will see ‘the Son of Man coming in clouds’ with great power and glory.** 27 Then he will send out the angels, and gather his elect from the four winds, from the ends | 21:27 Then they will see ‘**the Son of Man coming in a cloud’ with power and great glory.** 28 Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.” |
And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

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<td>23 The same day some Sadducees came to him, saying <em>there is no resurrection</em>; and they asked him a question, saying, 24 “Teacher, Moses said, ‘If a man dies childless, his brother shall marry the widow, and raise up children for his brother.’” 25 Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. 26 The second did the same, so also the third, down to the seventh. 27 Last of all, the woman herself died. 28 In the resurrection, then, whose wife of the seven will she be? For all of them had married her.”</td>
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<td>18 Some Sadducees, who say <em>there is no resurrection</em>, came to him and asked him a question, saying, 19 “Teacher, Moses wrote for us that ‘if a man’s brother dies, leaving a wife but no child, the man shall marry the widow and raise up children for his brother.’” 20 There were seven brothers; the first married and, when he died, left no children; 21 and the second married her and died, leaving no children; and the third likewise; 22 none of the seven left children. Last of all the woman herself died. 23 In the resurrection whose wife will she be? For the seven had married her.”</td>
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<td>27 Some Sadducees, those who say <em>there is no resurrection</em>, came to him 28 and asked him a question, “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. 29 Now there were seven brothers; the first married, and died childless; 30 then the second 31 and the third married her, and so in the same way all seven died childless. 32 Finally the woman also died. 33 In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”</td>
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<td>29 Jesus answered them, “You are wrong, because you know neither the scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. 31 And as for the resurrection of the dead, have you not read what was said to you by God, 32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is God not of the dead, but of the living.”</td>
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<td>24 Jesus said to them, “Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. 26 And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is God not of the dead, but of the living; you are quite wrong.”</td>
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| 34 Jesus said to them, “Those who belong to this age marry and are given in marriage; 35 but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. 36 Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. 37 And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. 38 Now he is God not of the dead, but of the living; for to him all of them are
Matthew 28:16-20  
16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” 19 He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he alive.”

John 20:11-18  
11 But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; 12 and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. 13 They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” 14 When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” 16 Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). 17 Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” 18 Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.
was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him
Matthean additions and insertions

Matthew 27:62-66 The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate 63 and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ 64 Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.” 65 Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.” 66 So they went with the guard and made the tomb secure by sealing the stone.

Matt. 28:11-15 While they were going, some of the guard went into the city and told the chief priests everything that had happened. 12 After the priests had assembled with the elders, they devised a plan to give a large sum of money to the soldiers, 13 telling them, “You must say, ‘His disciples came by night and stole him away while we were asleep.’ 14 If this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” 15 So they took the money and did as they were directed. And this story is still told among the Jews to this day.

Lukan additions

Luke 24:25 Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?” 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

Marcan additions

Mark 16:14 -18 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. 15 And he said to them, “Go into all the world and proclaim the good news to the whole creation. 16 The one who believes and is baptized will be saved; but the one who does not believe will be condemned. 17 And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; 18 they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.”

Johannine insertions
**John 20:19-31** When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” 20 After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” 22 When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

24 But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. 25 So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” 27 Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” 28 Thomas answered him, “My Lord and my God!” 29 Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book. 31 But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

**John 21:1-15** After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. 2 Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. 3 Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. 5 Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” 6 He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. 7 That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. 8 But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

9 When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. 10 Jesus said to them, “Bring some of the fish that you have just caught.” 11 So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. 12 Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and did the same with the fish. 14 This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

15 When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” . . . .