

	[3] On the way to Golgotha			
283	Simon of Cyrene compelled to bear the cross	27.32	15.21	23.26 19.16-
284	Jesus laments over the daughters of Jerusalem			23.27-31
285	Two criminals led out with Jesus			
	[4] The Crucifixion at Golgotha			
286	The Crucifixion	27.33-37	15.22-26	23.33-34
	19.17b-27			
287	Jesus derided on the cross	27.38-43	15.27-32a	23.35-38 19.18
288	The Two thieves with Him	27.44	15.32b	23.39-43
289	The Death of Jesus	27.45-54	15.33-39	23.44-48
	19.28-30			
290	Witnesses of the Crucifixion	27.55-56	15.40-41	23.49
	19.24b-27			
291	Jesus' side is pierced			I
	[5] The Burial of Jesus			
292	His body laid in a tomb	27.57-61	15.42-47	23.50-56
	19.31,38-42			
293	The Guard posted at the tomb	27.62-66		
9 - THE RESURRECTION AND ASCENSION OF JESUS				
	[1] The empty tomb			
294	The women at the tomb	28.1-8	16.1-8	24.1-12 20.1
295	Jesus appears to the women: Mary Magdalene	28.9-10	16.9-11	24.10-11
	20.14-18			
296	The report of the guard	28.11-1		
	[2] Resurrected Lord instructs Eleven			
297	Jesus appears to the Two men on the way to Emmaus		16.12-13	24.13-35
298	Jesus appears to the disciples [Thomas absent]			24.36-43
	20.19-23			
299	Jesus appears to the disciples [Thomas present]			
	20.24-29			
300	Jesus appears and commissions the eleven as they eat		16.14-18	20.26-29
301	Jesus appears to the eleven on a mountain in Galilee	28.16-20	16.14-18	14.23
302	Jesus appears to his disciples by sea of Tiberias			5.1-11 21.1-14
303	Jesus received into Heaven and the mission which followed		16.19-20	24.50-53

The Nature of the Resurrection Event

1 – The Resurrection as a new type of event

An event in history but going beyond it into a new creation

Resurrection issues in a new creation beyond the corruptible processes of this world. It is on the other side of decay and death and on the other side of judgment. How can we think these things together?

The undoing and the redemption of the past into a new order of being

Remember that recapitulation [ἀνακεφαλαιώσις] has a dual movement [Ephesians 1.10]. OTOH it penetrates backwards into time, into the roots of evil and sin, even into death and hell. We can get some sense of this if we think of the descent into hell as the descent into the irreversibility of time and memory and guilt – a movement that threads regressively along the skien of human transgression and fall, undoing the tangled skein of disobedience and rebellion, breaking the tyranny of guilt laden existence and time. OTOH recapitulation has a forward movement, in which the unraveled existence and time of humanity are gathered up and restored in Christ in a relation which is consistent with, and gels with the real being of God.

Now the resurrection is the recapitulation in that positive aspect, answering to the real descent into hell, because it is the healing, the lifting up and forward projection of the human being into a new order of things. It is the redeeming of man's life from the wasting power of the destroyer and restoring it to full being [eg. Namaan's healing 2k 5.14 and Joel's prophecy Joel 2.25ff].

[a] The resurrection is a real event in space-time

Atonement and redemption are both empty without resurrection in space and time

If the resurrection is not an event in history, a happening in the same order of reality to which we belong, then it can achieve nothing for men and women in this world. So any docetic view of the risen Christ are quite irrelevant to men of flesh and blood. So eschatology, with the heart taken out of it in the denial of the real resurrection, is meaningless. Everything depends on the resurrection of the body, otherwise we have a ghost for our saviour.

The resurrection is an event in historical time that cannot be captured in its framework

Although an historical dateable event, with eyewitnesses and other contemporary evidences; nevertheless the resurrection breaks through, because it is an event of redemption, the historical and human social awarenesses which are infected and determined by sin and guilt.

But whilst we have a redeemer who releases us from the past, we are still in the present space and time. Yet, when the secular historian attempts to understand the resurrection, determinations of sin and guilt make it difficult for him to see his way.

[b] The resurrection is a new kind of event in space and time

Remains a continuous live happening and does not decay into the past

The sort of time in which we live in this 'passing world' is the time of an existence that crumbles away into the past, into nothingness.

The resurrection, by being what it is, is a new kind of historical happening, it is rising out of death and the past and continues on into being a reality. And so it overcomes the sense of privation and loss of being for those involved in it.

The risen Jesus is not only not dead but alive, but more real than any of us.

A new historical happening

All this is quite baffling to the secular historian working in 'ordinary' historical pre-sets. It is a fish that cannot be netted in those pre-sets. Here we have the same continuity and discontinuity which we saw in the virgin birth of Jesus which makes it difficult to grasp. It is the new decisive kind of happening in a final form which is the incursion of the new creation into our sphere of existence that breaks through the hard and rigid forms into an unfettered final disclosure. The resurrection remains a continuous live happening within history. So we have to interpret it as running against the stream of history or the secular framework of space and time.

Resurrection involves an apocalypse and transformation of the old creation

We are called constantly to shed the image of the corruptible and put on the image of the new creation, for we are caught up in a movement that runs counter to the regressive flow of corruption and decay. We are being carried forward to the future of the final disclosure of our real being in Christ.

Resurrection means the redemption of space and time and not the end of space and time

Space and time are not abrogated, nor transcended – they are redeemed, healed and restored just as we are. For we are the bearers of the new order and we, in our relations, live in space and time as those who look forward and know what is coming. We cannot think this right out now without the consideration of the Ascension and the parousia, however we can consider some aspects of time and history right now.

2 – The Problem of how we interpret historical events.

In speaking of us living in the kind of time that is crumbling away and has a backward regression into dust which is irreversible; we see that we live in that kind of time now. There is a fixity of that time we cannot escape, in which we are incarcerated in our ageing and dying.

[a] Interpreting ordinary historical events

[i] Freedom and necessity in historical events

Consider the "free act" of throwing a stone through the window. Once an event has taken place it becomes "necessary" in the sense that it cannot be other than it is. At this point we can enter a delusion – because it is now a necessary fact we can infer that it had to happen.

We have read the trajectory of the stone back through the broken window and into the free act behind it. Some historians make this mistake- when they think that historical events are to be interpreted as natural processes being linked together by causal necessity.

Distinction between causal necessity [causal determination of events] and factual necessity [that once they happen they cannot be otherwise].

Historical events are bound up with purposeful agents who act freely.

[ii] History is the inter-weaving of natural processes with human intention

It is this interweaving of natural processes and rational intentions that gives history its complicated patterns. At the heart of historical events there is the free happening which bears the intention in which the true meaning of history is discerned.

The handling of the temporal relation has proved very difficult and elusive in the history of thought, for it has often been assimilated to the logical relation and so transposed into something very different.

Historical events need to be interpreted in terms of the human intention behind events

We distinguish, in historical happening between the logico-causal necessity and the factual necessity.

We are, [on the same analogy as nature], needing to be caught up into the kinetic type thinking of those who are embedded into the natural world ourselves – there is no point of absolute rest from which we could, as it were, sit down and think about what is happening. So the same historically, we are doing a similar kinetic mode of thinking as we are involved in the history itself. How far can we do that when time is decaying around us. We cannot escape this when we interpret the Scriptures.

[b] Interpreting the resurrection – theological factors.

[i] the Resurrection needs to be interpreted in accordance with the nature of the person involved.

It is the free happening, the free deciding, that determines what is the historical event. And behind that free happening, is the person who is the agent of that movement of will. Here, in the resurrection we have a divine-human Subject, and so a unique happening defined by the nature of this unique agent.

While there were other person involved in the history of Jesus, eg Mary, John, Judas, Caiaphas, Pilate etc – and so we will have to interpret the history of Jesus along with the kind of historical happening of human history, nevertheless the inner meaning of his history will be found in the life of the Son of God incarnate in space and time and we shall have to understand it in a way appropriate to his nature. This is true of his birth, his life and to his resurrection and so we can speak of the whole thing as a miracle.

Needs to be interpreted both historically and theologically

So we cannot interpret the historical happening of the resurrection except from within the free movement of his life and agency [‘messianic secret’]. That is, we must interpret it theologically as well as historically.

But we cannot just interpret it theologically, as apart from history, because that would be to mythologise it and docetise it. Then we would have nothing to interpret.

Nor can we just interpret it simply historically, for that would be to foreclose on the nature of Jesus in a most unscientific way [this is where the quest for the historical Jesus went].

Because Jesus is still alive we can penetrate into the historical happening of Jesus’ resurrection in a way not possible with any other event

So, to interpret it in the way appropriate to the nature of the Person – the agent or the subject involved – we can do it in accordance with the free and living happening of Jesus’ life.

This can be done because it is not the kind of event that fades away or regresses backwards – it remains a living historical happening or event.

Access into the historical happening of Jesus through the communion of the Spirit

We also have the penetration provided by Pentecost and the union with Christ through the fellowship of his Spirit. That is how we enter into the inner and free happening of Jesus the subject.

Need to understand the resurrection enhypostatically as well as anhypostatically.

If anhypostatically only then this leads to the resurrection as being some sort of super-history, touching our history in a sort of tangential way and there fore not really historical. [early Barth, Brunner, Dodd, Niebuhr have a continual crisis and timeless events.

[ii] the Resurrection needs to be interpreted in accordance with its nature as the redemption of time.

Resurrection is redemption ‘under the law’ but ‘apart from law’ = within ‘nomistic’ human existence but out of it

In our nomistic human existence law prevents lawlessness but imprisons us in our inability to obey it

Resurrection redeems us from nomistic time into a new time of creation.

3 – Positive implications of the Resurrection

[a] In the risen Christ, there is a hypostatic union between eternity and the new time hidden from us by the ascension

[b] The Church lives in two times, the time of the passing world and the time of the new creation
The Church is sent as a servant to live the life of the new creation in the old

[i] The language of apocalyptic, the new seen through the language of the old. As the old man perishes day by day so the new man is renewed day by day

[ii] The millenium time of the already inaugurated kingdom

Millenium time is hidden from sight, but seen by faith and is present in the wucharist

[iii] The need to think Christologically, to hold together the two times

The concept of the 1000 year earthly reign fails to recognise the majesty of the risen Christ

[c] The Church lives 'between the times' – resurrection and second advent

[d] As in the days of his earthly life Jesus waits for the 'hour' of final consummation

The Church is commanded to life up its head in joy, for its 'redemption' is 'drawing near'

anhypostasia and enhypostasia

The mystery of true God and man in the one person.

1. Doctrine of Christ is the doctrine of the mystery of true divine nature and true human nature in the one person. It is the heart of the Christian faith.

In Christ, something has taken place that is so new, so different, that it is related to our ordinary knowledge only at the edges. If we are to get it, it can only be apprehended outside of the normal experience and thought. And even then it will remain a mystery.

That is, even in the midst of its disclosure, it remains something inconceivable and miraculous. We can only acknowledge it in wonder and praise. This is what the Nicene Creed makes clear – it is to be adored and worshipped with wonder and thankfulness.

2. The mystery only capable of negative definition

In Jesus Christ true God and true man are united in one person – that is the doctrine of the hypostatic union [ένωσις ύποστατική, or the ένωσις καθ' ύπόστασιν.]

It is marked out on either side of this mystery what it is not. In this way we allow the mystery to declare itself to us without hindering the depth of its elf-disclosure by positive man-made definitions of what it actually is.

The Chalcedonian Definition [451AD] states that God and man are united in such a way that:

[a] there is no impairing or diminishing of wither the deity or the humanity in the union

[b] there is neither separation of the natures nor confusion between them. This was stated in four negaitive exdpressions: [1] inconfuse άσυγχύτως without confusion, [2] indivise άδιαιρέτως without division, [3] immutibiliter άτρέπτως without change and [4] inseparabiliter άχωρίστως without separation.

3.The inseparability of the anhypostasia and the enhypostasia

The two natures in the person of Jesus Christ may be considered from two aspects, two movements:

[a] in the light of the transcendent act of grace in the incarnation of the one eternal Son, in His becoming man and assuming human nature and

[b] in the light of the obedient life of the incarnate Son on earth. Without ceasing to be God, the Son of God upon the earth now exists as the man Jesus of Nazareth, who is fully and truly man with his own individual life. On the other hand, there would have been no Jesus of Nazareth apart from the pure act of God in the incarnation. So, the truly and fully human life of Jesus is grounded in the act of the Son or the Word in becoming flesh.

This is the doctrine of the the anhypostasia and the enhypostasia regarded in their complementarity.

Anhypostasia

Because of the assumption of humanity by the Son, Christ's human nature has its existence only in union with God, in God's existence or personal mode of being [hypostasis]. It does not possess it in an for itself – [hence an-hypostasis [not person ie no separate person].

What did not take place in Christ an assumption of a separately existing or independent human ὑποστασις or personal subsistence – this would be the adoptionist heresy.

Enhypostasia

Because of the assumption of humanity by the Son, the human nature of Christ is given existence *in* the existence of God, and co-exists in the divine existence or mode of being [hypostasis] – hence en-hypostasis [person *in*, that is, the real human person in the Person of the Son].

This means that Jesus had a fully human mind, will, and body, and was in complete possession of his faculties. This doctrine of the anhypostasis and the enhypostasis is a careful way of stating that we cannot think statically of the hypostatic union. Rather we must think of it on the one hand, in terms of the great divine act grace in the incarnation, and on the other hand, in terms of the dynamic personal union carried through in the whole life of Jesus.