320 To Rise from the Dead, Resurrection (*Resurgere, Resurrectio*)

Resurrection is double according to Augustine.[[1]](#endnote-1) One of minds in this world, the other of bodies at the end.

Concerning the first, Augustine says, *De verbis Domini*, sermon 64.[[2]](#endnote-2) And the Apostle, [Eph. 5:14]: “Rise you that sleep, and arise from the dead, and Christ shall enlighten you.” John [5:25]: “The hour comes, and now is, when the dead shall hear the voice of the Son of God.” Here note according to Augustine,[[3]](#endnote-3) that all shall rise in the body to perpetual pain. However, they who have risen here, this one arose before in his soul, afterwards with his goodness in his body to glory because they received the garment of beatitude on the body which they had before in the soul.

¶ The example of the double resurrection, just as one infirm convalescing. First, he rises from his bed, but at this he needs a staff, but when he has convalesced fully, he throws away the staff. So, after the resurrection of the mind man needs the staff of the cross and penance, but after the second resurrection, when he receives his strength in full, he throws away this staff. Origen, *Super gentes transitans*,[[4]](#endnote-4) concerning the sacrifice of Abraham, says that Abraham so believed God that he permitted him to sacrifice his son, that God would save him, because of my deeds there was the promise. And the Apostle hinted this, Heb. 11[:9-17]. Wherefore also Abraham said to his servants who had come with him to the death, “after we have worshipped, we will return to you, Gen. 22[:5].

Again, Augustine, *Super Psalmo* 68[:21],[[5]](#endnote-5) if Christ did not wish to die, neither would he have wished to be born. He made both causes of the resurrection. The two in us were sufficiently known, namely, to be born and to die. But one unknown which is to rise again and live in eternity. And therefore, Christ showed us what we did not know, he undertook from us what we knew. Wherefore Augustine says, *Super Psalmo* 101[:24],[[6]](#endnote-6) it is not a praise of the faith of Christians, to believe Christ had died, but because they believe Christ had risen. For the first even the infidel believes. Therefore, the Apostle [Rom. 10:9]: “For if you confess that God has raised Jesus up from the dead, you shall be saved.”

Again, Augustine, *De civitate,* book 22, c. 26,[[7]](#endnote-7) Plato briefly said, without bodies souls could not exist in eternity. From which it follows a common resurrection for both the good and the evil. Examples are set down by the saints for proving the resurrection. Wherefore Augustine, in *Sermo de Pasche*,[[8]](#endnote-8) the fetus of a lion is brought forth dead, at the roar of its father it is brought to life. He says the same concerning the phoenix burned on its pyre,[[9]](#endnote-9) that on the third day it rises from that bird and replicates, at the proposition of Ambrose in the *Hexameron*, book 5.[[10]](#endnote-10)

Again, Augustine says, *De gravo mortuo*,[[11]](#endnote-11) that at the heat of the sun it revives.

¶ Again, it is to be noted here that Christ proved his resurrection in many ways.

And first, by the frequent appearances, for it is read he appeared ten times, namely, on the day of his resurrection, about which see in the *Legenda Sanctorum*.[[12]](#endnote-12)

Second, he proved the truth of the resurrection, about which see in the testimonies of the angels [Matt. 28:6].[[13]](#endnote-13)

¶ Third, by the showing of his wounds [John 20:24-29] and eating of food [Luke 24:42-43], lest his resurrection be thought a fantasy.

¶ Fourth, by the exposition of the scriptures made to two disciples.

¶ Fifth, by the showing of miracles, so that by his rising many bodies arose.

Again, there was an earthquake and he entered closed doors.

¶ Again, in the passion of Christ the apostles failed in their faith, because to them who had not seen him to have arisen they did not believe.

Again, they failed in hope because they were saying, we, however, were hoping that he would be the redeemer of Israel.

Again, they failed in charity because having left him they all fled. Therefore, Christ rising that he may remove infidelity from them. He stood in the middle of them that he might take away their desperation. He showed them his side and hands that he might excite their love and charity. He said to them, [John 20:26]: “Peace be to you.” Wherefore it is to be noted here that the triple kind of men need to rise, namely, the sitting, the lying down, and the sleeping.

Those sinning only in the heart are sitting. Because they do not totally touch the place where they sit. To such people can be said that of the Psal. [126:2]: “Rise after you have sat, you that eat the bread of sorrow.” Wherefore Gen. 19[:12] the angels said to Lot to not have too much liking to stay in Sodom. Rise and go out from this place, because the Lord will destroy it, so ought sinners quickly cast out their sins. Where the prodigal son said, Luke 15[:18]: “I will arise, and will go to my father, and say to him: I have sinned against heaven, and before you.” Such a one is blessed according to that of the Apo. 20[:6]: “Blessed is he that had part in the first resurrection.” This if the first resurrection by which man rose from the death of the heart and soul to the life of grace. Against which it is said in the Psal. first chapter [1:5]: “The wicked shall not rise again in judgment.” For if they judge themselves by rising from the death of the heart they will not remain wicked, but they will be justified.

Second, those sinning in work are lying down, because sins touch them totally, Jos. 7[:10]: “The Lord said to Josue: Arise, why do you lie flat on the ground?” Man lying flat on the ground designates that one who totally is indebted to earthly matters. Against whom the Apostle says [Col. 3:1-5]: “if you be risen with Christ, seek the things that are above,” etc., up to “which are upon the earth.” Elephants which have inflexible members,[[14]](#endnote-14) after he lies down does not get up, and thus he is captured and killed by the hunter. So, part of the will of this one is hardened in evil, afterward when he falls he does not rise again.

¶ Third, those sinning from habit are as if sleeping, because all the spiritual senses are bound in such things. Such things are said in Eph. 5[:14]: “Rise that sleeps, and arise from the dead.”

¶ Note here concerning the lion’s cub how it rises at the roar of its father.[[15]](#endnote-15) And Act. 9[:8] Paul who slept in sin at the call of Christ arose. So, the flowers and grass which seem as if sleeping revive at the presence of light and rain, so the sinner at the presence of grace. In the figure it is read in Act. 12[:7] that when “a light shined in the room of the prison, and the chains fell off from Peter’s hands.”

1. Augustine, *Sermo De scripure* 127.6.8 (PL 38:709): Resurrectio corporis aliis in bonum, aliis in malum. Sed non ista sola est, restat et corporis. Qui resurgit in anima, bono suo resurgit in corpore. Non enim omnes resurgunt in anima: omnes resurrecturi sunt in corpore. In anima, inquam, non omnes resurgunt: sed qui credunt et obediunt [↑](#endnote-ref-1)
2. Augustine, *Sermo De scripture* 127.6.8 (PL 38:709-710): Si ergo non omnium est fides, non omnes resurgunt in anima. Cum venerit hora resurrectionis corporis, omnes resurgent: boni sint, mali sint; omnes resurgent. Sed [Col.0710] qui prius resurgit in anima, bono suo resurgit in corpore: qui non prius resurgit in anima, malo suo resurgit in corpore. Qui resurgit in anima, resurgit in corpore ad vitam: [↑](#endnote-ref-2)
3. Augustine, *Sermo De scripture* 127.6.8 (PL 38:710): qui non resurgit in anima, resurgit in corpore ad poenam. Quia ergo Dominus commendavit nobis resurrectionem istam animarum, ad quam omnes debemus festinare, in qua laborare ut vivamus, et vivendo usque in finem perserveremus; restabat ut commendaret nobis etiam resurrectionem corporum, quae futura est in fine saeculi. Sed audite quomodo et ipsam commendavit. [↑](#endnote-ref-3)
4. Origen, *In Genesim Homilia* 8.2 (PG 12:204-205): Sed nunc interim tentabat, inquit, Deus Abraham et dicit ad eum: Accipe filium tuum charissimum quem diligis. Non enim suffecerat dixisse filium, sed adjicitur et charissimum. Esto et hoc: quid ad huc additur et quem diligis? ... Ut recordaretur Abraham quia dixeras ad eum quaod in Isaac vocabitur tibi semen, et quod in Isaac erunt tibi repromissiones. Fit et commemoratio nominis, ut ei promissionum que sub hoc nomine facta sunt, desperatio subeat. Sed haec omnia, quia teantabat Deus Abraham.

Cf. Origen, *Omelia ottava sulla Genesi* 2 (p. 2): 2. Ma intanto ora Dio tentava Abrahamo, e gli dice: Prendi il tuo figlio carissimo, che ami (Gen 22, 1-2); non gli era bastato aver detto figlio, ma aggiunge anche carissimo; sia pure, ma perché aggiunge ancora: che ami? Considera la gravità della tentazione: mediante questi dolci e cari nomi, di nuovo e più volte ripetuti, sono eccitati i sentimenti del padre, affinché, essendo ben desta la memoria dell'amore, la destra del padre sia trattenuta nell'immolare il figlio, e tutta la milizia della carne faccia lotta contro la fede dell'anima.

Prendi, dice dunque, il tuo figlio carissimo, che ami, Isacco ; sia pure, Signore, che tu ricordi il figlio al padre; aggiungi anche carissimo di colui che comandi di uccidere; basti questo al supplizio del padre; di nuovo aggiungi anche che ami; pure in questo siano triplicati i supplizi del padre; ma che bisogno c'è ancora che tu ricordi anche Isacco? Forse che Abrahamo non sapeva che quel suo figlio carissimo, colui che egli amava, si chiamava Isacco? Ma perché si aggiunge ciò a questo punto? Perché Abrahamo si ricordasse che gli avevi detto: In Isacco si chiamerà per te la discendenza, e in Isacco saranno per te le promesse (cf Gen 21, 12; Rm 9, 7-8; Eb 11, 18; Gal 3, 16.18; 4, 23). Viene anche ricordato il nome, affinché subentri la disperazione nei confronti delle promesse che erano state fatte in questo nome.

Ma tutto questo, perché Iddio tentava Abrahamo.

<http://www.clerus.org/clerus/dati/2000-04/02-2/Origene8.html> [↑](#endnote-ref-4)
5. Augustine, *Enarrationes in Psalmos* 68 sermo 2.5 (PL 36:857): Si mori nollet, nec nasci vellet: causa resurrectionis utrumque fecit. Duo enim quaedam nobis in genere humano nota erant, unum autem incognitum. Nasci quippe homines et mori sciebamus; resurgere et in aeternum vivere nesciebamus. Ut ostenderet nobis quod non noveramus, suscepit duo quae noveramus. [↑](#endnote-ref-5)
6. Augustine, *Enarrationes in Psalmos* 101.2.7 (PL 37:1308): Non enim laus fidei Christianorum est, quia credunt mortuum Christum; sed quia credunt resurrexisse Christum. Nam mortuum et paganus credit; et hoc tibi pro crimine objicit, quia in mortuum credidisti. Quae igitur laus tua? Credere resurrexisse Christum, et sperare te resurrecturum esse per Christum: haec est laus fidei. [↑](#endnote-ref-6)
7. Augustine, *De civitate Dei* 22.26 (PL 41:794): Emendet libros suos istorum omnium magister Plato, et dicat eorum deos, ut beati sint, sua corpora fugituros, id est, esse morituros, quos in coelestibus corporibus dixit inclusos; quibus tamen Deus, a quo facti sunt, quo possent esse securi, immortalitatem, id est, in eisdem corporibus aeternam permansionem, non eorum natura id habente, sed suo consilio praevalente, promisit. Ubi etiam evertit illud quod dicunt, quoniam est impossibilis, ideo resurrectionem carnis non esse credendam. Apertissime quippe juxta eumdem philosophum, ubi diis a se factis promisit Deus non factus immortalitatem, quod impossibile est, se dixit esse facturum. [↑](#endnote-ref-7)
8. Augustine, cf. Pliny, *Historia naturalis* 8.18.45 (LCL 353:34-35): informes minimasque carnes magnitudine mustellarum esse initio, semenstres vix ingredi posse nec nisi bimenstres moveri;

and that the cubs are mere lumps of flesh and very small, at the beginning of the size of weasels, and at six months are scarcely able to walk, not moving at all until they are two months old;

Cf. Isidore, *Etymologiae* 12.2.5 (PL 82:434): Cum genuerint catulum, tribus diebus et tribus noctibus catulus dormire fertur; tunc deinde patris fremitu, vel rugitu veluti tremefactus cubilis locus, suscitare dicitur catulum dormientem.

When they give birth to a cub, it is thought to sleep for three days and nights, until the place where it sleeps is shaken by the roar of the father, which wakes it.

Cf. Bestiary, Lion: and its cubs are born dead and are brought to life on the third day when the mother breathes in their faces or the father roars over them. … The lion roaring over his dead cubs to bring them to life represents how God the father woke Jesus after three days in his tomb.

<http://bestiary.ca/beasts/beast78.htm> [↑](#endnote-ref-8)
9. Augustine, *Sermo ad fratres in eremo commorantes* 18 (PL 40:1264): Quid enim agit phoenix, nisi quia dum senescit, ad partes calidissimas volat, ligna siccissima congregat, et lignis congregatis ligna alis percutit, et sic ignem accendit, et in eodem se comburi permittit? Ex quibus cineribus vermiculus nascitur, et postmodum phoenix alia efficitur. [↑](#endnote-ref-9)
10. Ambrose, *Hexameron* 5.23.79. (PL 14:238): Phoenix quoque avis in locis Arabiae perhibetur degere, atque ea usque ad annos quingentos longaeva aetate procedere. Quae cum sibi finem vitae adesse adverterit, facit sibi thecam de thure et myrrha et caeteris odoribus, in quam impleto vitae suae tempore intrat, et moritur. De cujus humore carnis vermis exsurgit, paulatimque adolescit, ac processu statuti temporis induit alarum remigia, atque in superioris avis speciem formamque reparatur. Doceat igitur nos haec avis vel exemplo sui resurrectionem credere, quae et sine exemplo, et sine rationis perceptione ipsa sibi insignia resurrectionis instaurat. Et utique a ves propter hominem sunt, non homo propter aves. [↑](#endnote-ref-10)
11. Augustine, cf. Hilary of Poitier, *In Evangelium Matthaei commentarius* 5.12 (PL 9:949): Germen autem illud est, quod virtutis suae flore dilapso, ad calorem solis arescit. Igitur requies nulla gentibus, neque mortis, ut volunt, compendio quies dabitur: sed corporalis et ipsis aeternitas destinabitur ut ignis aeterni in ipsis sit aeterna materies, et in universis sempiternis exerceatur ultio sempiterna. [↑](#endnote-ref-11)
12. James of Voragine, *The Golden Legend*, 1.54 (William Granger Ryan, 1:219): We come to the sixth question: how many times did the risen Christ appear? Let it be known that he appeared five times on the day of the resurrection, and five more times on subsequent days. [↑](#endnote-ref-12)
13. Cf. James of Voragine, *The Golden Legend*, 1.72 (William Granger Ryan, 1:294): Dionysius, in the seventh chapter of his book *On the Celestial Hierarchy*, seems to insinuate that, while Christ was ascending, three questions were asked by the angels. The superior angels exchanged the first question among themselves, the same superior angels posed the second to Christ as he ascended, and the inferior angels asked the third of the superior ones. .... [↑](#endnote-ref-13)
14. Bestiary, Elephants have no knee joints, so if they fall down they cannot get up again. To avoid falling, the elephant leans against a tree while it sleeps. To capture an elephant, a hunter can cut part way through a tree; when the elephant leans against it, the tree breaks and the elephant falls. Unable to rise, the beast cries out, and a large elephant tries to lift it up, but fails.

Cf. Ambrose, *Hexameron* 6.5.31-32 (PL 14:253-254): Ideoque nec genua inflectit, quia rigidioribus opus fuit cruribus, quo velut columnis tanta possit membrorum machina sustineri. Calcaneum leviter incurvat, rigent caetera pedum a summo usque ad imum. Nec sicut in ancylas nos saepe deponimus, ita se etiam bestia potest tanta deflectere; meritoque non volvendi se, neque curvandi usum cum caeteris animantibus potest habere communem. Fulcitur hinc inde trabibus maximis; ut in somno aliquantulum sine periculo reflectatur, quia pes ejus nulla artuum conjunctione distinguitur. Mansuetis [Col.0253D] igitur veluti quaedam fulcra eorum quibus hic usus est, parantur ingenio: feris autem et agrestibus, quia nemo hujusmodi quibus sustentari queant fulcra substernit, hinc venit usus periculi.

32. Namque arbori innixi aut costas fricant, aut in somno sese relaxant, quae nonnumquam victa atque inflexa tanto corpore frangitur: ille vero qui sese in eamdem refuderat, corruit nec erigere atque elevare se potest; ibique jacens interit, aut gemitu suo proditus [Col.0254A] sternitur, dum ventre caeterisque juxta mollioribus ad vulnus patet. Nam dorsum ejus caeteraque exteriora non ulla facile solent tela penetrare. Sunt autem qui propter ebur has illis insidias parent; ut arbores eas quibus se applicare consueverint, ex alia parte qua infrequentior usus ei sit, aliquantulum recidant, ut reflectente se elephanto, pondus membrorum ejus sustinere non possit ruinamque ejus arcessat.

... the elephant does not bend its knees, his view being that it has need of rigid legs like pillars in order to support so great a fabric of limbs. The result is that it cannot lie down, and he describes how tame elephants 'are propped up with great beams, so that when asleep they can to some extent recline without danger of falling. But wild elephants, which lean against trees when rubbing their sides or sleeping, not infrequently fall down by the tree giving way, and there they lie and perish, or betray themselves by trumpeting, so that the hunter comes up and kills them. And the hunters take advantage of this habit to cut a slit partly through the tree, so that it gives way under the elephant's weight, and so they are captured.' [↑](#endnote-ref-14)
15. Cf. Isidore, *Etymologiae* 12.2.5 (PL 82:434): Cum genuerint catulum, tribus diebus et tribus noctibus catulus dormire fertur; tunc deinde patris fremitu, vel rugitu veluti tremefactus cubilis locus, suscitare dicitur catulum dormientem.

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