

Thursday April 8 14.30

Hans Ausloos

Selon les Écritures... ?

L'Ancien Testament comme arrière-fond du discours néotestamentaire sur la résurrection de la mort

Au sein du corpus entier de l'Ancien Testament, on peut indiquer à peine une vingtaine de passages, pour la plupart très concis, dans lesquels la résurrection des morts entre en ligne de compte. À côté de quelques résurrections opérées par Élie et par Élisée dans les 'livres historiques', il y a des textes qui réfèrent à la résurrection d'une manière plutôt abstraite. Or, les auteurs néotestamentaires sont souvent tributaires de la littérature vétértestamentaire : ils la citent ou y font allusion. Cette contribution veut examiner dans quelle mesure les rares textes vétértestamentaires où la résurrection est évoquée ont laissé des traces dans le discours néotestamentaire sur la résurrection en général et celle de Jésus en particulier.

Ryann Elizabeth Craig

Anastasis in the *Treatise on the Resurrection*:

What Jesus' Resurrection Teaches about Valentinian Christology and Anastasis

This paper analyzes teachings on resurrection in Valentinian Gnostic texts by examining passages on Jesus' anastasis, specifically those found in the Coptic Gnostic Nag Hammadi library. Textual analysis focuses on passages found in the *Treatise on the Resurrection*, with comparison to heresiologists accounts and the Gospel of Truth. Comparative analysis is given between the distinct Eastern and Western Valentinian schools' differences in Christology and doctrine of resurrection. Emphasis is drawn to the influence of Pauline theology on resurrection in the *Treatise on the Resurrection*, and an assessment is given of the mode and type of resurrection attributed to Jesus and applied to the Gnostic. Particular attention is paid to the Valentinian author's use of "Son of Man" (ΠΩΗΡΕ ΞΠΡΩΜΕ / ó υἱός τοῦ ἀνθρώπου) and "Son of God" (ΕΥΩΗΡΕ ΞΠΡΝΟΥΤΕ / υἱός τοῦ Θεοῦ) terminology, and the manner and nature and type of resurrection ascribed to Jesus' humanity and divinity.

Matthew Malcolm

The Resurrection of the Dead in 1 Corinthians

My suggestion is that the arrangement of 1 Corinthians follows an important cultural pattern of "double reversal", summoning the believers of Corinth to choose between the destinies of the presently-honoured "human rulers", and the presently shameful "Christ crucified". They are called to give up their boastful, clamouring divisions, and inhabit Christ's death in the present, looking ahead to sharing in his vindication in the future.

This possibility may present us with a fruitful way of hearing Paul's discussion of "the resurrection of the dead" in 1 Corinthians: It seems that, regardless of what was historically occurring in terms of the denial of resurrection in Corinth, Paul creatively hears this denial of "the resurrection of the dead" as the ultimate refusal to accept the validity of the dead - and thus, of the crucified. And so he insists on the necessity of taking the path that leads from death - or a death-filled way of life - to God-given resurrection. There can be no attaining of glory or immortality apart from following the path of the Christ, whose own death was followed by resurrection - a resurrection that ensures the future vindication of those whose cruciform labour indicates that they belong to him.

Thursday April 8 15.00

Erik Eynikel

La foi dans la résurrection dans les livres des Maccabées : une passerelle entre la théologie d'offrande dans l'Ancien Testament et le Nouveau Testament

Dans l'Ancien Testament, la théologie d'holocauste d'animaux est très présente ; par contre, les offrandes de personnes humaines sont strictement interdites. Dans la théologie du Nouveau Testament, particulièrement chez Paul, le sacrifice du Christ a « remplacé » les offrandes de l'Ancien Testament. Il a rendu superflues ces offrandes. Dans cette contribution, je veux rechercher dans quelle mesure la théologie, et plus particulièrement la foi émergente dans la résurrection dans les livres des Maccabées, a rempli la fonction de passerelle dans cette évolution de la théologie de l'holocauste.

Jonathan Draper

Walking the Way of Life or the Way of Death in the present existence as the beginning of eschatological life or death in the renewed earthly kingdom: The rationale for the limitation of the resurrection to the righteous departed in *Didache* 16:6-8

One of the striking features of resurrection in *Didache* 16:6-8 is that it is limited to the "holy ones": the righteous departed, citing Zechariah 14:5. In a previous article ("Resurrection and Zechariah 14.5 in the *Didache* Apocalypse", *JES* 5:2 (1997) 155-179) I demonstrated that this stands in continuity with a Jewish interpretive tradition evidenced also by the Rabbis. However, I did not explore the connection with the Two Ways teaching in the *Didache*, which appears also in 16:1-2. Faithfulness in the Way of Life already determines one's fate in the eschatological time. In other words, the use of "life" and "death" in the "Way of Life" is understood as more than metaphorical when viewed from the perspective of the Last Days. A similar understanding is found in the Manual of Discipline and also in John's Gospel. It draws on the covenant tradition of Deuteronomy 29:19-28; 30:15-20; Jeremiah 21:8, but develops it in terms of a person's position in the eschatological age. In *Didache*, then, those who are walking on the Way of Life need no resurrection since the life they have will be confirmed and rewarded with blessing in the renewed kingdom on earth. Those walking on the Way of Death living or departed will simply be cut off and punished for ever, so that no resurrection is necessary for them either. Only the "holy ones", the righteous departed, will be raised to join the Lord as he comes on the clouds to inaugurate the kingdom on earth with those walking faithfully on the Way of Life.

Edward Pillar

"Whom he raised from the dead"

Exploring the Anti-imperial Context of Paul's First Statement of Resurrection

If we accept Elliott's assertion that the Roman audience was ready to respond to even the subtlest allusion to political reality, and concur with Carter's contention that even when the New Testament texts seem to us to be silent about Rome's empire, it is, nevertheless ever present; what can we say about the resonance that the declaration of the resurrection would have had for the imperial audience? This paper proposes that when Paul commended the believers in Thessalonica and spoke of the resurrection of Jesus from the dead ("whom he raised from the dead." 1:10), he was making a statement that was deliberately and specifically aimed at undermining the claims of the Empire for the allegiance of its citizens. Moreover, through an examination of 1:9-10, we will aim to show that the conversion of the believers in that city was intended to be seen as being a coming out from under the controlling claims of the Empire, and crucially, was itself rooted in the understanding that the resurrection of Jesus from the dead fundamentally subverted and usurped the notion of the supreme power of the Imperial ruler.

Thursday April 8 16.00

Kristin De Troyer

The Semantic and Theological Relation between «paradise» and «being raised up... in the garden»

In the Hebrew Bible, the Persian term פָּרְדֵּי (Pardes) is used only three times. It refers to the forest of the Persian king in Neh 2:8, the parks of King Solomon in Qoh 2:5 and the orchard—in general—in Cant 4:13. In the Septuagint, the term פָּרְדֵּי pardes is transliterated and translated with παράδεισος paradeisos. The Greek term, however, is used in reference to a (walled) garden in general and the Garden of Eden in particular and as a transliteration of the Hebrew word Pardes. In the LXX, the term παράδεισος paradeisos is also used as a synonym for κήπος, garden. Moreover, it is used in the LXX (AT) to indicate the place in which a person was buried. Manasseh, for instance, was buried in the paradeisos of his house. Furthermore, in the intertestamental literature the term paradeisos is also used in reference to the pious ones that live for ever, in opposition to the sinners who go down to Sheol. Finally, there is the story in John 20, in which the resurrected Jesus is thought of as the gardenkeeper (ὁ κηπουρός). I will demonstrate that precisely the concept of garden / paradise is part of the burial/resurrection-concept.

Stephen Bedard

A Nation of Heroes : From Apotheosis to the Resurrection

It is often assumed that a bodily resurrection is a Jewish concept and that a disembodied afterlife is a Greek concept. Some scholars have claimed that Greco-Roman ideas could not have influenced the development of the bodily resurrection as they had no such concept in their tradition. It will be demonstrated that the Greco-Roman concept of apotheosis is an equivalent to the Jewish resurrection and that some of the earliest Jewish reflections on the resurrection are in terms of angelic transformation. As certain sons of Zeus could become full gods at death, so Israel (as sons of God) could be transformed into angels. The innovation of the Jewish view of the resurrection was not in the form of the afterlife but in the availability of this eternal hope.

Joel White

Christ's Resurrection is the Spirit's Firstfruits (Romans 8:23)

This reassessment of the firstfruits metaphor in Rom 8:23 is based on my 2006 dissertation *Die Erstlingsgabe im Neuen Testament* (Tübingen: Francke Verlag, 2007). I want to expand upon this section and make it available in English for the first time. I argue that the phrase *aparchē pneumatōs* in Rom 8:23 is to be understood not, as generally maintained, as an expegetical genitive (= "the firstfruits that is the Spirit") but as a possessive or authorial genitive (= "the firstfruits belonging to the Spirit" or "the firstfruits brought by the Spirit"). The meaning of the verse is thus that believers in Christ eagerly await their own bodily resurrection because they already have Christ's resurrection as firstfruits. The paper will seek to demonstrate the phrase is to be understood as a reference to Paul's own established teaching on the matter in 1Cor 15:20-28, that it fits congenially in the context of Romans 8, esp. Rom 8:11 and Rom 8:28-29, and that, understood this way, it becomes an important Christological anchor, otherwise missing, for this pneumatologically rich text.

Thursday April 8 16.30

Jacques Doukhan

From Dust to Stars : The Vision of Resurrection(s) in Daniel 12:1-3 and its Resonance in the Book of Daniel

Dan 12:1-3 is certainly the only explicit and unambiguous text about the double resurrection of the dead in the Hebrew Scriptures. After briefly exposing the various interpretations of resurrection the text has generated, this paper will seek to address the four fundamental issues that arise from this biblical passage: What kind of resurrection is intended in the text? What is the scope of that resurrection? What is the identity of the resurrected ones? And what is the chronological framework of the respective resurrections? The analysis of the literary structure and the poetic form of this passage as well as the search on its key words and expressions, will reveal that the reference to the resurrection of the wicked is only given incidentally within the flow of the text and concerns a special category of wicked. As for the righteous, identified as the rabbim, they seem to include a special eschatological group that is distinct from the group represented by Daniel in Dan 12:13. Also the literary connection between Dan 12:1-3 and the rest of the book of Daniel, especially Dan 2 and 7, as well as with Dan 12:13, will suggest that the resurrection in view in this passage is physical and individual, but also cosmic and eschatological.

Mark Grundeken

Resurrection of the Dead in the Shepherd of Hermas. A Matter of Dispute

After reassessing the major views on the theme of resurrection (see esp. *Sim.* 5.6.7 ; 7.1.2) in the *Shepherd of Hermas*, it is argued that there is insufficient evidence to assume that *Hermas* believes in an individual resurrection of the faithful (Osiek); a direct ascension of the soul to heaven (Pernveden); or a transformation of the faithful dead into angels (Lake). The paper will attempt to show that the text does not so much envision a transformation of the individual believer, but rather a continuation of the collective life of the true Christian community.

Juan Pawel Wawro

**Légiférer ou croire en la résurrection : un dilemme des pharisiens ?
Le Christ ressuscité comme « pierre d'achoppement » en Rm 9,32**

La controverse entre les pharisiens et les saducéens au sujet de la résurrection est bien connue : les premiers l'admettent et les seconds la refusent (cf. Évangiles, Actes, Flavius Joseph). L'exposé se veut une enquête à la recherche des « traces » de la foi pharisienne en la résurrection ou, plus exactement, de leur difficulté à embrasser la foi en la résurrection de Jésus – le Christ ressuscité.

Cette enquête est menée à l'intérieur de l'épître aux Romains, la seule lettre adressée par Paul « le pharisien » à une communauté dont l'apôtre n'était pas le fondateur. Elle s'appuie sur la comparaison de deux voix du verbe *logizomai* (moyenne : activité humaine en 14,14 et passive : activité divine en 4,22-25) et l'analyse de la résurrection du Christ (mentionnées à plusieurs reprises en Romains) en rapport avec la justification.

Il s'ensuit l'identification de la « pierre d'achoppement » en Rm 9,32 avec le Christ ressuscité et l'établissement d'une certaine dichotomie entre le fait de légiférer et la foi en Christ ressuscité. L'exposé se termine par une analyse de la solution paulinienne quant à l'avenir d'Israël, tout en l'articulant dans le contexte de la « pierre d'achoppement » identifiée avec le Christ ressuscité.

Friday April 9 14.30

Martijn Steegen

Resurrection of the Dead in John 5:27-29

Indicating Submission, Equality or Intimacy in the Relation between Father and Son ?

Within the framework of chapter five the reader of the Fourth Gospel is confronted by a first and important cluster of sayings on the "resurrection of the dead" (cf. John 5:21.24-25.27-29). This resurrection motif is woven into Jesus' defense (5:19-47) on the charge of blasphemy by the Jews, for having made himself equal to God (cf. 5:18: ἴσον ἑαυτὸν ποιῶν τῷ θεῷ) after breaking the Sabbath by healing the sick man and calling God his "own Father" (cf. 5:17: ὁ πατήρ μου).

The interpretation of the aside in 5:18 has been much debated, and has an important influence on the understanding of Jesus' subsequent defense in 5:19-47. In this paper, we examine two positions and their influence on the subsequent defense of Jesus. Traditional Johannine exegesis interprets the charge in 5:18 as indicating that the Jews fully understood Jesus' statement in 5:17 as a claim to deity and equality with God (e.g. Meeks, 1990). Others prefer an interpretation in which the Jews' accusation is a result of Jesus connecting his work on the Sabbath (καγὰρ ἐργάζομαι) – healing the sick man – with God's work on the Sabbath "until now" (ὁ πατήρ μου ἔως ἄρτι ἐργάζεται). Within this view the Jews accuse Jesus of placing his activity on the same level as God's. In that case the defense of Jesus would be one of submission, justifying his authority to work on the Sabbath, for God granted him the power to do so (cf. 5:27; see Lataire, 2000).

We argue that it is not useful to opt for one position at the exclusion of the other, since both positions—equality and submission to God—are apparent in the Gospel (e.g., 1:1; 10:30; 20:28 against 14:28). The sayings on the resurrection of the dead (5:21.24-25.27-29) are often neglected in the debate on 5:17-18. In this paper we demonstrate that the resurrection sayings in chapter 5 in combination with the resurrection narrative of Lazarus (John 11) as realization of 5:28-29, throw an important light on the relation between Father and Son. We defend that the resurrection sayings indicate that the question whether Jesus is equal or subordinated to God is not essential within the framework of John 5. In 5:21-22.26-27 the evangelist does not make a statement on the exercising of giving life and judgment by the Son, but points primarily at the relationship that exists between Father and Son. Although this relationship is characterized by a strong paradox in terms of dependency and authority (cf. 5:26), which the evangelist does not intend to dissolve, he emphasizes that the Father loves (φιλέω) the Son and therefore shows him all that He himself is doing (cf. 5:20-23; 3:35). In our view divine intimacy and unity in diversity are the features used to distinguish between the Father and the Son, and between the Son and whoever he will raise to eternal life. This becomes clear when Jesus raises Lazarus in John 11 as fulfillment of 5:21 (οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῶσποικεῖ). A relationship of intimacy (cf. 11:3.5.11.36) between Jesus and Lazarus will be crucial for Lazarus to come out of the tomb.

Paul Decock

Origen : On Making Sense of the Resurrection as a Third Century Christian

The focus of Origen's interpretation of Scripture is on what Christ is saying through the text to Christian readers. The words of Scripture are read as a guide for the readers in their spiritual journey towards fuller love and life in God. His close reading is guided by the Christian Rule of Faith of his time and articulated by means of his vast philosophical culture. With regard to the resurrection he will challenge the views of 'Judaizing' Christians, who see the resurrection more or less as a return to the present kind of life in the body; of the Gnostics, who deny that the present world is the work of a wise and good God; and of the Greeks, for whom the resurrection of the body does not make sense.

Origen situates the resurrection in the cosmic drama of God's creation and salvation in opposition to Gnostic narratives. The resurrection of the body is part of the process of the 'resurrection' of the soul, that is, of ever fuller union of the soul with (or return to) God, the source of true life. The present mortality of the body is an expression of the sinfulness of the soul, which will be overcome by union in Christ (images of the one body and of the marriage union). The soul is incorporeal in itself, but as a created entity is always related to a body (only the Trinity being absolutely incorporeal). The intensity of the union of the soul with God (or the absence of union) is reflected in the quality of the body. The resurrection starts with baptism, the first resurrection (Apoc 20:5-6), and is completed when God will be all in all (1 Cor 15:28). In the end, the souls' bodies will reflect that fullness of life and will share in the glorious state which is already now realized in the risen body of Jesus' human soul.

Against this background the paper will focus on Origen's views of the soul (immortality and incorporeality), of the necessary relationship of the soul to the body, of the relationship between Jesus' death and resurrection, and of the quality of the body at the end.

Constantin Pogor

Deux expressions portant sur la résurrection des morts dans un texte de Qumrân et dans le Nouveau Testament. Quels rapports ? Étude de cas sur 4Q521 2 ii 12 et Mt 11, 5 // Lc 7, 22

La présence en 4Q521 2 ii 12 de l'expression « et les morts il fera revivre » (וּמְתִים יַחֲיֶה) invite à réfléchir aux éventuels rapports avec Mt 11, 5 par. Lc 7, 22, qui contient une expression semblable « et les morts ressuscitent » (καὶ νεκροὶ ἐγείρονται).

L'examen philologique des deux expressions donne à penser à la possibilité qu'elles utilisent Is 26,19, non pas selon la LXX mais selon le TM. De plus, ces expressions font partie de deux listes de bienfaits eschatologiques, listes qui exhibent une certaine originalité au niveau de la structure par rapport à d'autres listes vétérotestamentaires (Is 29,18-19; 35,5-6; 42,7; 61,1-2). En ce sens, ces constats réclament un nouveau regard sur le texte néotestamentaire.

Friday April 9 15.00

Michael Labahn

Resurrection of the Followers of the Lamb between Heavenly "Reality" of Life and the Future of Hope The Concept of "First Resurrection" (Rev 20:5 –6) within the Pictures of Life in the Book of Revelation

In his hermeneutical model of radicalization of present time (cf. Ulland), the author of the book of Revelation draws a picture of martyrdom and radical endangering of the lives of Christian followers of the lamb. Although only one Christian martyr is mentioned (Antipas in Rev 2:13) the story identifies a lot of people killed for the law of God and for the word of Jesus (cf. Rev 12:17). These characters appear within the visions and they are portrayed as being still alive because of the blood of Jesus and standing already in front of the throne of God (Rev 7:9–17).

This hermeneutic is the model on which the story develops pictures of an anticipation of hope in the resurrection. This hope could only be presented on a special topographical level of the story. It is placed in heaven in front of the throne of God (Rev 7:9, 11). Inviting his addressees to give a radically negative answer to the need of a radicalized present, the book refers to a counter-world, heaven, as a counter-reality of life.

However, as long as "resurrection" of Christian followers is still a matter of future hope (cf., e.g., 2:7, 10; 3:5, 11, 12, 21) for the actual addressees, the Book of Revelation still expects a future resurrection (Rev 20:5–6) which is developed as a concept of re-compensation of shame and hate during the earthly life within the millenarium empire (Rev 20:1–6). The story also addresses the problem of final judgement of all people ignoring the term "second resurrection", instead speaking of the coming of the dead (Rev 20:11–15) which leads into a second death that will not affect the Christian followers of the Lamb (cf. 2:11).

This paper will focus on both aspects, the heavenly "reality" of life and the future of hope, explore their role in the story and in the ethical argument of the book. We will try to show how the much debated concept of the "first resurrection" (Rev 20:5f.) places itself into the overall imagery of life in the Book of Revelation.

Gergely Juhász

Resurrection or Immortality of the Soul ? A Dilemma of Reformation Exegesis

In 1531 the English reformer and Bible translator William Tyndale argued that the idea of an immortal soul was alien to Jewish thinking, that it was introduced into Christian theology only under the influence of Hellenistic philosophers, and that accordingly the biblical view on afterlife in general, and Paul's view in particular (1 Thes 4-5, 1 Cor 15) are essentially monistic, allowing only for the resurrection of the entire person (being the unity of body and soul). With this position Tyndale represented the opposite end to the exegesis of his Swiss fellow Protestant, Huldrych Zwingli who argued that Paul's view on the afterlife necessarily presupposed the immortality of the soul, and that even 1 Cor 15 can be understood as referring to the immortality of the soul rather than to the resurrection of the body. This paper will examine the exegetical arguments of both Tyndale and Zwingli, and will shortly present what position some of the leading exegetes of the early Reformation period took in that debate.

Jean-Sébastien Rey

La résurrection des morts dans la littérature de Sagesse du II^e siècle av. notre ère : Ben Sira et 4QInstruction

Le livre de Ben Sira et 4QInstruction sont deux écrits de sagesse plus ou moins contemporains, vraisemblablement rédigés en Judée au début du II^e siècle de notre ère. Ces deux textes présentent des affinités évidentes. Outre un même genre littéraire, tous deux portent des caractéristiques linguistiques qui leur sont propres (voir par exemple la construction ... אל תקטל...פן) et abordent des thématiques similaires : l'honneur envers les parents, les relations maris-épouses, les questions financières, etc. En dépit de ces nombreuses ressemblances, les deux auteurs divergent de façon marquante dans leur conception de l'eschatologie individuelle. Tandis que Ben Sira se montre particulièrement discret sur le sujet, l'auteur de 4QInstruction offre d'importantes descriptions du jugement eschatologique envisageant une vie éternelle pour le juste et une destruction radicale des impies (cf. 4Q416 1 ; 4Q418 69 ii ; 4Q418 126 ii ; 4Q417 1 i ; 4Q418 81 + 81a).

Dans la présente étude, nous chercherons à mettre en évidence les perspectives de ces deux auteurs concernant la destinée post-mortem. On montrera en particulier comment chacun d'eux articule discours sapientiel et description du jugement eschatologique, et enfin, dans quelle mesure une telle évolution est susceptible d'éclairer certaines vues du Nouveau Testament.

Friday April 9 16.00

Gilbert Van Belle

The Resurrection Appearances as Signs in the Fourth Gospel: R. Bultmann's Interpretation Revisited

In this short paper we will deal with the three following assertions of R. Bultmann on the resurrection and the resurrection appearances in the Gospel of John. First, he presumes that "If Jesus' death on the cross is already his exaltation and glorification, his resurrection cannot be an event of special significance". Second, he defends that "The resurrection appearances just like the miracles of Jesus are reckoned among his 'signs'". Third, he claims that "As the miracle is a concession to the weakness of man, so is the appearance of the Risen Jesus a concession to the weakness of the disciples". To answer to Bulmann, we will analyse John's presentation of Jesus' death and the meaning of *sèmeion*.

Baudouin Decharneau

De la réincarnation à la résurrection : une évolution doctrinale sur la parenté promise à un succès inespéré ?

En nous appuyant sur les traditions orphique, pythagoricienne, platonicienne, nous adoptons une hypothèse de travail : par opposition aux doctrines soutenant la thèse de réincarnation, on trouve dans l'Antiquité tardive la théorie selon laquelle, au terme d'une seule vie, l'être humain échapperait aux cycles des incarnations en ressuscitant. Cette croyance donna naissance à un espoir différent du regard que nous portons aujourd'hui sur ces théories. Il conviendrait donc, en prenant en compte les sources polythéistes antiques, de revisiter l'idée de résurrection en montrant son caractère innovant et attractif, non pour les philosophes (Ac 17, 32-34), mais bien pour les milieux sociaux plus modestes auxquels s'adressait en priorité le message évangélique.

Hans Debel

Once More, with Feeling

Qohelet's Denial of Life-Beyond-Death in the 'Final Poem' (Qoh 12,1-7)

Among the writings of the Hebrew Bible, the Book of Qohelet stands out for its extremely sceptical attitude towards traditional beliefs and practices. More in particular, Qohelet rejects the various expressions of the so-called 'doctrine of retribution', which postulates a correlation between man's current behaviour and his future fate. At the same time, Qohelet repeatedly complains about the 'vanity' of all human pursuits, which has led many commentators, ancient and modern, to state that Qohelet advocates an eschatologically inspired contemptus mundi directed towards the fullness of the heavenly life. However, contemporary scholarship has justifiably pointed out the incompatibility of such an approach with Qohelet's rejection of the upcoming belief in life beyond death and with the recommendations of enjoyment that pervade the book. In fact, Qohelet's carpe diem seems to be deeply motivated by a memento mori. The present contribution seeks to explore this twofold rhetorical strategy through the analysis of the 'final poem' (Qoh 12,1-7), which not only constitutes the 'grand finale' of the book as a whole, once more reiterating the recommendation of enjoyment, but also brings Qohelet's denial of a future life to a climax through a richly painted picture of the grimness of old age and the despair that surrounds the death of the individual. As such, this paper will highlight Qohelet's alternative to a resurrection from the death as one of the biblical voices to be heard in the dialogue envisaged by the conference.

Friday April 9 16.30

Peter Schmidt

Un corps ressuscité mange-t-il de la nourriture non ressuscitée ?

Quelques remarques concernant les récits de Saint-Luc en Lc 24 et Actes 1

Tant que l'exégèse des textes sacrés se comprendra elle-même en fonction de l'annonce de l'évangile, elle devra être prête au dialogue avec l'univers de vie, de pensée et de savoir de ceux à qui l'annonce veut s'adresser. Les remarques qui suivent découlent de ce souci. « Je me fiche de votre explication historique du texte », me lança un jour une amie, « je veux savoir ce que je dois dire à mes enfants sur la résurrection ! » En effet, la question reste toujours celle-ci : même si l'on arrive à bien comprendre et expliquer comment les évangélistes se représentaient la résurrection du Christ, en quoi est-ce que cela clarifie la chose elle-même pour le croyant (ou non-croyant) d'aujourd'hui ?

En premier lieu, il est absolument nécessaire, pour ouvrir la voie d'une réflexion adéquate sur la question « comment comprendre le message de la résurrection ? », d'enlever les pierres d'achoppement qui jonchent la route même avant toute approche symbolique ou littéraire. Comme exemple frappant, il faudrait éliminer clairement l'ambiguïté que les Églises laissent planer sur la 'réalité' de la 'résurrection du corps', affirmé par le Crédo. Au risque de paraître caricaturale, mon intervention vise à illustrer clairement l'absurdité d'une représentation matérielle du ressuscité comme le fait Saint-Luc (et Saint-Jean ?). Jésus, en mangeant le même poisson que les apôtres, nous confronte avec un corps ressuscité qui fonctionne encore - ou de nouveau - comme un organisme biologique. Cette représentation ne découle sans doute pas en premier lieu de la technique littéraire, mais d'une conception magique - même si elle se veut 'métaphysique' - de la vie comme une réalité abiologique. Les absurdités rationnelles inhérentes à une telle représentation bloquent aujourd'hui tout dialogue tant soit peu rationnel sur la résurrection. De quelle 'vie' parlons-nous, quand on a enlevé toutes les caractéristiques biologiques ? À quelle réalité notre analogie se réfère-t-elle ?

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Fred Tappenden

Luke and Paul in Dialogue: Examining Early Christian Resurrection Discourse as instances of Conceptual Metaphor

Contending that the author of Luke-Acts was in fact aware of many of Paul's letters, this paper argues that the Lucan description of Jesus' resurrected body arises not from eyewitness accounts, nor from visions resulting from altered states of consciousness, but rather in relation to Paul's resurrection discourse in 1 Cor 15. Utilizing G. Lakoff and M. Johnson's notion of conceptual metaphor, it is argued that Paul frames his understanding of the resurrection through a series of species-specific and culture-shared conceptual metaphors. Such metaphors are grounded, it is argued, within both human physiological experience (e.g., resurrection is consciousness and 1st century C.E. religio-ritual experiences (e.g., resurrection is scripture meaning). After identifying these various metaphors, it will be argued that the Lucan appearance narratives (i.e., Luke 24 and Acts 1) are both an elaboration and narration of these conceptual structures. Attention is specifically drawn to the inter-discursive connection between both Luke-Acts and Paul, as well as to reasons why Luke reproduces these mental representations. What emerges is an examination of the intertextual nature of early Christian resurrection/appearance discourse, exploring the way in which texts interact with one another not through explicit citations and allusions but rather through shared conceptual and embodied structures.

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Gie Vleugels

Resurrection in the Odes of Solomon

From the time of the discovery of the Odes of Solomon in codex Harris in 1909 the themes of immortality and resurrection in this ancient hymn book have been studied by some of the main scholars working on the Odes (Harris, Charlesworth, Lattke ...). While the transition from death to life is unquestionably one of the major subjects, if not the central one, until today there is no consensus as to how the odist understands this transition. Some scholars insist the Odes are solely referring to an experience of salvation by new believers ('realized eschatology'), which leaves no room for life after death or resurrection. Others perceive in the Odes a Docetism which does not allow for genuine suffering and real death of Messiah, and deny any reference to a resurrection of Christ along traditional lines. Resurrection is inconceivable if life was never lost.

In this paper I hope to show how the Odist tells the story of death and resurrection by drawing a symbolic landscape which provides the décor for the plot of the book. Messiah leads his people out of Sheol and gives them a place in Paradise. We will study these pictures and this story to shed light on the Odist's understanding of resurrection.