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CONSEQUENTER CONSIDERANDUM EST de his quæ pertinent ad exaltationem Christi.

Et primo, de ejus resurrectione;
secundo, de ejus ascensione;
tertio, de sessione ad dexteram Patris;
quarto, de judiciaria potestate.

Circa primum occurrit quadruplex consideratio:

quarum prima est de ipsa Christi resurrectione;
secunda, de qualitate resurgentis;
tertia, de manifestatione resurrectionis;
quarta, de ejus causalitate.

Quæstio 53. de resurrectione Christi

Circa primum quæruntur quatuor:

1. de necessitate resurrectionis ejus;
2. de tempore;
3. de ordine;
4. de causa.

articulus 1. utrum fuerit necessarium Christum resurgere

AD PRIMUM sic proceditur:[1] 1. Videtur quod non fuerit necessarium Christum resurgere. Dicit Damascenus, *Resurrectio est secunda ejus quod dissolutum est et cecidit animalis surrectio.*[2] Sed Christus non cecidit per peccatum, nec corpus ejus est dissolutum, ut ex supra dictis patet.[3] Non ergo proprie convenit sibi resurgere.

2. Præterea, quicumque resurgit, ad aliquid altius promovetur: quia surgere est sursum moveri. Sed corpus Christi remansit post mortem divinitati unitum, et ita non potuit in aliquid altius promoveri. Ergo non competebat sibi resurgere.

3. Præterea, ea quæ circa humanitatem Christi sunt acta ad nostram salutem ordinantur. Sed sufficiebat ad salutem nostram passio Christi, per quam sumus liberati a culpa et pœna, ut ex supra dictis patet.[4] Non ergo fuit necessarium quod Christus a mortuis resurgeret.

[1]cf III *Sent.* 21, 2, 1
[2]*De Fide Orthodoxa* IV, 27. PG 94, 1219
[3]3a. 15, 1; 51, 3
[4]3a. 49, 1 ad 3
[a]The main interest is not in the 'process' of the resurrection, or how it happened, but in the state of the risen Christ and what he is now.

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WE MUST NEXT CONSIDER matters pertaining to the exaltation of Christ:

first of all, his resurrection (53–56);
secondly, his ascension (57);
thirdly, his sitting at the right hand of the Father (58);
and fourthly, his power as judge (59)

Concerning his resurrection there are four headings:[a]

first, the resurrection itself (53);
second, the qualities of the risen Christ (54);
third, the manifestation of the resurrection (55);
fourth, the causality it exercises (56).

Question 53. the resurrection of Christ

Here there are four points under discussion:

1. the necessity of his resurrection;
2. the time;
3. the order;
4. the cause.

article 1. whether it was necessary for Christ to rise again

THE FIRST POINT:[1] 1. It would seem not, for Damascene[b] states, *Resurrection for a living being is a revival of what has decomposed or fallen.*[2] But Christ did not fall into sin, nor did his body decompose; this is evident from our earlier treatment.[3] Christ, therefore, cannot properly be said to rise again.

2. Furthermore, anyone who rises moves to a higher state, for to rise means to move upwards. But the body of Christ after death remained united to his divinity, and thus could not be moved to a higher state. Consequently it was not fitting for him to rise again.

3. Furthermore, everything concerned with the humanity of Christ is ordained for our salvation. But the passion of Christ, through which we have been liberated from both fault and penalty, was sufficient for our salvation, as is evident from what has been said previously.[4] Therefore it was not necessary that Christ rise from the dead.

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[b]St John of Damascus (d. *c.* 749). His *De Fide Orthodoxa*, a comprehensive presentation of the teaching of the Greek Fathers, became known to the West through the inadequate 12th-century translation of Burgundio of Pisa.

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SED CONTRA est quod dicitur *Luc.*, *Oportebat Christum pati et resurgere a mortuis.*[5]

RESPONSIO: Dicendum quod necessarium fuit Christum resurgere, propter quinque. Primo quidem, ad commendationem divinæ justitiæ, ad quam pertinet exaltare illos qui se propter Deum humiliant, secundum illud *Luc.*, *Deposuit potentes de sede, et exaltavit humiles.*[6] Quia igitur Christus, propter caritatem et obedientiam Dei, se humiliavit usque ad mortem crucis, oportebat quod exaltaretur a Deo usque ad gloriosam resurrectionem. Unde ex ejus persona dicitur in *Psalmo*, *Tu cognovisti*, idest approbasti, *sessionem meam*, idest *humilitatem et passionem, et resurrectionem*, idest *glorificationem in resurrectione*, sicut glossa exponit.[7]

Secundo, ad fidei nostræ instructionem. Quia per ejus resurrectionem confirmata est fides nostra circa divinitatem Christi: quia, ut dicitur II *Cor.*, *etsi crucifixus est ex infirmitate nostra, sed vivit ex virtute Dei.*[8] Et ideo I *Cor.* dicitur, *Si Christus non resurrexit, inanis est prædicatio nostra, inanis est et fides nostra.*[9] Et in *Psalmo* dicitur, *Quæ utilitas erit in sanguine meo*, idest *in effusione sanguinis mei, dum descendo*, quasi per quosdam gradus malorum, *in corruptionem?*[10] Quasi dicat, Nulla: *Si enim statim non resurgo, corruptumque fuerit corpus meum, nemini annuntiabo, nullum lucrabor*, ut *Glossa* exponit.[11]

Tertio, ad sublevationem nostræ spei. Quia, dum videmus Christum resurgere, qui est caput nostrum, speramus et nos resurrecturos. Unde dicitur I *Cor.*, *Si Christus prædicatur quod resurrexit a mortuis, quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est?*[12] Et *Job*, *Scio*, scilicet per certitudinem fidei, *quod Redemptor meus*, idest Christus, *vivit*, a mortuis resurgens, *et* ideo *in novissimo die de terra surrecturus sum: reposita est hæc spes mea in sinu meo.*[13]

Quarto, ad informationem vitæ fidelium, secundum illud *Rom.*, *Quomodo Christus resurrexit a mortuis per gloriam Patris, ita et nos in novitate vitæ ambulemus.*[14] Et infra: *Christus resurgens ex mortuis jam non moritur: ita et vos existimate mortuos esse peccato, viventes autem Deo.*[15]

Quinto, ad complementum nostræ salutis. Quia sicut propter hoc mala sustinuit moriendo ut nos liberaret a malis, ita glorificatus est resurgendo ut nos promoveret ad bona, secundum illud *Rom.*, *Traditus est propter delicta nostra, et resurrexit propter justificationem.*[16]

1. Ad primum ergo dicendum quod, licet Christus non ceciderit per

[5]*Luke* 24, 46
[6]ibid 1, 52
[7]*Psalm* 138 (139), 2. Interlinear & Lombard. PL 191, 1212. cf Augustine, PL 37, 1786. Cassiodorus, PL 70, 984
[8]II *Corinthians* 13, 4
[9]I *Corinthians* 15, 14
[10]*Psalm* 29 (30), 10
[11]*Ordinaria*: Lombard. PL 191, 296

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ON THE OTHER HAND it is written *that the Christ would suffer and rise from the dead.*[5]

REPLY: Christ's resurrection was necessary for five reasons. First of all, to fulfil the requirements of divine justice by which those who humble themselves for God are exalted: *He has pulled down princes from their thrones and exalted the lowly.*[6] Since Christ through charity and obedience to God humbled himself to the extent of death on the cross, it was necessary that he be exalted by a glorious resurrection. Consequently, the Psalmist speaks in the person of Christ and says, *You have known*, that is you have approved of, *my sitting down*, my *humility and passion, and my rising up*, the glorification in my resurrection, as a gloss interprets this passage.[7]

Secondly, to increase our knowledge in faith. For our faith is confirmed with regard to Christ's divinity, as is written, *He was crucified through weakness, and still he lives now through the power of God.*[8] For *if Christ had not been raised then our preaching is useless and your believing it is useless.*[9] And the Psalmist says, *What do you gain by my blood*, that is in shedding my blood, *if I go down to the Pit*, as if passing through various degrees of evil?[10] Nothing at all is the reply to this question according to the Gloss, *For if I do not immediately rise again, or should my body become corrupt, I will proclaim nothing to anyone; I will be of no use whatsoever.*[11]

Thirdly, to increase our hope. For when we see that Christ who is our Head is risen, we hope that we too will rise again. *Now if Christ raised from the dead is what has been preached, how can some of you be saying that there is no resurrection of the dead?*[12] And further, *I know* with the certitude of faith, *that my Redeemer lives*; that is Christ risen from the dead. *Therefore, I will rise from the earth on the last day; such is the hope in my heart.*[13]

Fourthly, for instruction in the lives of the faithful. *So that as Christ was raised from the dead by the Father's glory, we too might live a new life.*[14] And in a later passage, *Christ, as we know, having been raised from the dead will never die again. And in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.*[15]

Fifthly, as a complement to our salvation. Just as by his death he endured evil in order to free us from it, so too by his resurrection he was glorified that he might move us towards what is good. *He was put to death for our sins and raised to life to justify us.*[16]

Hence: 1. Although Christ did not fall through sin, he did, however,

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[12]*1 Corinthians* 15, 12
[13]*Job* 19, 25, 27
[14]*Romans* 6, 4
[15]ibid 9, 11
[16]ibid 4, 25

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peccatum, cecidit tamen per mortem: quia sicut peccatum est casus a justitia, ita mors est casus a vita. Unde ex persona Christi potest intelligi quod dicitur *Mich.*, *Ne læteris, inimica mea, super me, quia cecidi: consurgam.*[17] Similiter etiam, licet corpus Christi non fuerit dissolutum per incinerationem, ipsa tamen separatio animæ a corpore dissolutio quædam fuit.

2. Ad secundum dicendum quod divinitas erat carni Christi post mortem unita unione personali: non autem unione naturæ, sicut anima unitur corpori ut forma ad constituendam humanam naturam. Et ideo per hoc quod corpus ejus unitum est animæ, promotum est in altiorem statum naturæ: non autem in altiorem statum personæ.

3. Ad tertium dicendum quod passio Christi operata est nostram salutem, proprie loquendo, quantum ad remotionem malorum: resurrectio autem ad inchoationem et exemplar bonorum.

articulus 2. utrum fuerit conveniens Christum tertia die resurgere

AD SECUNDUM sic proceditur:[1] 1. Videtur quod non fuerit conveniens Christum tertia die resurgere. Membra enim debent capiti conformari. Sed nos, qui sumus membra Christi, non resurgimus a morte tertia die, sed nostra resurrectio differtur usque ad finem mundi. Ergo videtur quod Christus, qui est caput nostrum, non debuit tertia die resurgere, sed debuit ejus resurrectio differri usque ad finem mundi.

2. Præterea, *Act.* dicit Petrus quod *impossibile erat Christum detineri ab inferno*[2] et morte. Sed quandiu aliquis est mortuus detinetur a morte. Ergo videtur quod Christi resurrectio non debuit differri usque ad tertiam diem, sed statim eodem die resurgere: præcipue cum *Glossa* super inducta dicat *nullam esse utilitatem in effusione sanguinis Christi si non statim resurgeret.*[3]

3. Præterea, dies incipere videtur ab ortu solis, qui sua præsentia diem causat. Sed ante ortum solis Christus resurrexit: dicitur enim *Joan.* quod *una sabbati Maria Magdalena venit mane, cum adhuc tenebræ essent, ad monumentum*: et tunc Christus jam resurrexerat, quia sequitur, *et vidit revolutum lapidem* a monumento.*[4] Ergo non resurrexit Christus tertia die.

SED CONTRA est quod dicitur *Matt.*, *Tradent eum gentibus ad deludendum et flagellandum et crucifigendum: et tertia die resurget.*[5]

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*Piana: *lapidem sublatum*

[17] *Micah* 7, 8

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fall through death; for just as sin is a fall with respect to justice, so death may be considered such with respect to life. The expression of Micah can thus be interpreted of Christ, *Do not gloat over me, my enemy; though I have fallen, I shall rise.*[17] Similarly, although the body of Christ did not decompose through reduction to dust, the separation of his soul from his body was in a certain sense a decomposition.

2. The divinity was united to the flesh of Christ after his death by a personal union. This was not, however, a union of nature, such as is the union of the soul as form of the body to constitute human nature. Therefore, by this union of soul to body a higher state was attained with respect to his nature but not to his person.

3. Strictly speaking the passion of Christ achieved its effect with regard to the removal of evil; his resurrection, however, was both the first instance and the model of the good effects produced.

article 2. whether it was fitting that Christ rise on the third day

THE SECOND POINT:[1] 1. It would seem that it was not fitting. For members must be conformed to the head. We, who are members of Christ, will not rise on the third day; our resurrection is delayed until the end of the world. Therefore, Christ, our Head, should not rise on the third day, but his resurrection too should be delayed until the end of the world.

2. Furthermore, St Peter affirms that *it was impossible for him to be held in the power of Hades*[2] and by death. As long as a person is dead, death holds him in its power. It would seem, therefore, that Christ's resurrection should not be delayed until the third day, but that he should rise immediately on the same day as his death. This is the principal reason demanded by the Gloss; *there would be no profit in the shedding of Christ's blood if he did not rise immediately.*[3]

3. Furthermore, the day begins with the rising of the sun whose presence causes daylight to begin. But Christ rose before this; *it was very early on the first day of the week and still dark, when Mary Magdalen came to the tomb.* By this time Christ had already risen, for the text continues, *she saw that the stone had been moved away from the tomb.*[4] Christ, therefore, did not rise on the third day.

ON THE OTHER HAND it is written, *They will hand him over to the pagans to be mocked and scourged and crucified; and on the third day he will rise again.*[5]

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[1]cf 3a. 51, 4. III *Sent.* 21, 2, 2. IV *Sent.* 43, 3, 1 ad 1. *Compend. Theol.* 236. *In Symb. Apost.* 5. *In Ps.* 15. *In Joan.* 2, 3
[2]*Acts* 2, 24
[3]*Ordinaria.* Lombard. PL 191, 296
[4]*John* 20, 1
[5]*Matthew* 20, 19

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RESPONSIO: Dicendum quod, sicut dictum est,[6] resurrectio Christi necessaria fuit ad instructionem fidei nostræ. Est autem fides nostra et de divinitate et de humanitate Christi: non enim sufficit alterum sine altero credere, ut ex prædictis patet.[7] Et ideo, ad hoc quod confirmaretur fides divinitatis ipsius, oportuit quod cito resurgeret, et ejus resurrectio non differretur usque ad finem mundi: ad hoc autem quod confirmaretur fides de veritate humanitatis et mortis ejus, oportuit moram esse inter mortem et resurrectionem; si enim statim post mortem resurrexisset, videri posset quod ejus mors vera non fuerit, et per consequens nec resurrectio vera. Ad veritatem autem mortis Christi manifestandam, sufficiebat quod usque ad tertiam diem ejus resurrectio differretur: quia non contingit quin infra hoc tempus in homine qui mortuus videtur cum vivat appareant aliqua indicia vitæ.

Per hoc etiam quod tertia die resurrexit, commendatur perfectio ternarii, qui est *numerus omnis rei*, utpote habens *principium, medium et finem*, ut dicitur in *de Cælo*.[8]

Ostenditur etiam, secundum mysterium, quod Christus *una sua morte*, quæ fuit lux propter justitiam, corporali scilicet, *duas nostras mortes destruxit*, scilicet corporis et animæ, quæ sunt tenebrosæ propter peccatum: et ideo una die integra et duabus noctibus permansit in morte, ut Augustinus dicit.[9]

Per hoc etiam significatur quod per resurrectionem Christi tertium tempus incipiebat. Nam primum fuit ante legem; secundum sub lege; tertium sub gratia. Incipit etiam in Christi resurrectione tertius status Sanctorum. Nam primus fuit sub figuris legis; secundus, sub veritate fidei; tertius erit in æternitate gloriæ quam Christus resurgendo inchoavit.

1. Ad primum ergo dicendum quod caput et membra conformantur in natura, sed non in virtute: excellentior est enim virtus capitis quam membrorum. Et ideo, ad demonstrandam excellentiam virtutis Christi, conveniens fuit ipsum tertia die resurgere, aliorum resurrectione dilata usque ad finem mundi.

2. Ad secundum dicendum quod detentio coactionem quandam importat. Christus autem nulla necessitate mortis tenebatur adstrictus, sed erat *inter mortuos liber*.[10] Et ideo aliquandiu in morte mansit, non quasi detentus, sed propria voluntate, quandiu judicavit hoc esse necessarium ad instructionem fidei nostræ. Dicitur autem statim fieri quod fit brevi interposito tempore.

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[6]art. 1
[7]cf 3a. 36, 4. Cf 2a2æ. 2, 7 & 8
[8]*De Cælo* 1, 2. 268a 11. St Thomas, *lect.* 2
[9]*De Trinitate* IV, 3. PL 42, 889–892

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REPLY: Christ's resurrection was necessary to increase our knowledge in faith.[6] Our faith, however, is in both the humanity and the divinity of Christ, and belief in one is not sufficient without belief in the other.[7] Consequently to confirm our belief in his divinity, it was necessary that Christ's resurrection take place immediately and not be postponed until the end of the world. A confirmation of his humanity and of his death demanded that there be a lapse of time between the death and resurrection. If Christ had risen, it would have seemed that his death had not actually taken place, and so too his resurrection. To show that it was a genuine death, a prolongation of three days was sufficient, for during this period a man who appeared to be dead though alive, would show some signs of life.[a]

The perfection of 'three' is also manifest in this resurrection on the third day, for, as Aristotle says, it is the *number indicating all reality* with *a beginning, a middle and an end.*[8]

There is a further mystical interpretation: Christ, *by his unique death*, which was a light for justice's sake, by this corporeal death *destroyed two types of death present in us*: death of both soul and body by which we have become darkness through sin. For this reason Christ remained, according to Augustine,[b] an entire day and two nights in the realm of death.[9]

Finally through the resurrection of Christ a third period of time began. The first period was before the Law, the second under the Law and the third under grace. This final state of the Saints began with the resurrection of Christ. The first period was one of figurative representation of the Law; the second portrayed the reality of faith; and the third, which Christ began through his resurrection, will be realized in the glory of eternity.

Hence: 1. There is a conformity of head and members as far as nature is concerned but not as far as power. For the power of the head is always greater than the power of the members. Consequently, to show the greater excellence of the power of Christ, it was fitting that he rise on the third day and that our resurrection be deferred until the end of the world.

2. Any restraint implies a certain amount of force. Death, however, held Christ restrained in no way, for he was *among the dead most free.*[10] If he remained in the state of death of his own free will with no force implied, this was judged necessary for our instruction in faith. What was accomplished in so short a time can be said to have taken place immediately.

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[10]*Psalm* 87 (88), 6

[a]The soul was said to hover over the corpse for three days. cf H. L. Strack & P. Billerbeck, *Kommentar*, II, Munich, 1924, in *John* 11, 39.

[b]St Augustine of Hippo, d. 430. For St Thomas, despite his Aristotelean reaction against Augustinianism, the major patristic authority in theology.

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3. Ad tertium dicendum quod, sicut supra dictum est,[11] Christus resurrexit circa diluculum, illucescente jam die, ad significandum quod per suam resurrectionem nos ad lucem gloriæ inducebat: sicut mortuus est advesperascente jam die et tendente in tenebras, ad ostendendum quod per suam mortem destrueret tenebras culpæ et pœnæ.

Et tamen dicitur tertia die surrexisse, accipiendo diem pro die naturali, quæ continet spatium viginti quatuor horarum. Et, sicut dicit Augustinus, *Nox usque ad diluculum quo Domini resurrectio declarata est, ad tertium pertinet diem. Quia Deus, qui dixit de tenebris lumen clarescere, ut per gratiam novi Testamenti et participationem resurrectionis Christi audiremus, Fuistis aliquando tenebræ, nunc autem lux in Domino,*[12] *insinuat nobis quodammodo quod a nocte dies sumat initium. Sicut enim primi dies, propter futurum hominis lapsum, a luce in noctem: ita isti, propter hominis reparationem, a tenebris ad lucem computantur.*[13]

Et ita patet quod, etiam si media nocte surrexisset, posset dici tertia die eum surrexisse, intelligendo de die naturali. Nunc autem, cum in diluculo surrexerit, potest dici quod die tertia surrexit, etiam accipiendo diem artificialem, quæ causatur ex præsentia solis: quia jam sol incipiebat aërem illustrare. Unde et *Marc.* dicitur quod mulieres venerunt ad monumentum, *orto jam sole.*[14] Quod non est contrarium ei quod *Joan.* dicit, *cum adhuc tenebræ essent,*[15] ut Augustinus dicit, *Quia die surgente, reliquiæ tenebrarum tanto magis extenuantur, quanto magis oritur lux:* quod autem dicit *Marc., orto jam sole, non sic accipiendum est tanquam sol ipse videretur super terram, sed tanquam eo proximo veniente in has partes.*[16]

articulus 3. *utrum Christus primo resurrexerit*

AD TERTIUM sic proceditur:[1] 1. Videtur quod Christus non primo resurrexerit. Nam in veteri Testamento per Eliam et Elisæum aliqui resuscitati leguntur, secundum illud *Heb., Acceperunt mulieres de resurrectione mortuos suos.*[2] Similiter etiam Christus, ante passionem suam, tres mortuos suscitavit. Non ergo Christus fuit primus resurgentium.

2. Præterea, *Matt.*, inter alia miracula quæ in passione Christi acciderunt, narratur quod *monumenta aperta sunt, et multa corpora sanctorum qui dormierant surrexerunt.*[3] Nec ergo Christus fuit primus resurgentium.

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[11]cf 3a. 51, 4, ad 1, 2
[12]*Ephesians* 5, 8
[13]op cit IV, 6. PL 42, 894
[14]*Mark* 16, 2
[15]*John* 20, 1
[16]*De Consensu Evang.* III, 24. PL 34, 1198
[1]cf IV *Sent.* 43, 3, 1 ad 3. *Compend. Theol.* 236, 239. *In Matt.* 27. In I *Cor.* 15, *lect.* 3. In *Coloss.* 1, *lect.* 5

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3. The previous argumentation is valid here.[11] Christ rose at daybreak, that is when light first began to appear. This signified that he was to lead us to the light of glory through his resurrection. So too he died at nightfall, the beginning of darkness, to show how through his death he had destroyed the darkness of our fault and penalty.

In another sense to have risen on the third day can be taken as a natural day of twenty-four hours. Augustine refers to this when he says, *The space of time from night to daybreak when the resurrection took place belongs to the third day. God said that light should come out of darkness in order that through the grace of the New Testament and our participation in the resurrection of Christ, we might understand the meaning of this text, You were once darkness, but now you are light in the Lord.*[12] *Thus it is made known that for us day takes its beginning from night. In the first days of the world's creation the calculation of time was from the first light to nightfall because of the future fall of man. Now, however, because of the restoration of man, the three days before the resurrection are to be calculated from darkness to daylight.*[13]

It is evident from this that Christ could be said to have risen on the third day even if he rose in the middle of the night, if we were to reckon according to a natural day. Given the fact, however, that Christ rose at daybreak, we can say that he rose on the third day even according to the convention of counting the day from sunrise, for then the sun already lights up the sky. *Mark* says that the women came to the tomb *just as the sun was rising.*[14] This does not contradict what *John* says, *while it was still dark,*[15] for as Augustine explains, *when daylight arrives the darkness passes away slowly depending on the force of the light which is rising. Mark* implies this same meaning when he says, *just as the sun was rising. We must not take this to mean that the sun was already in view but that it was about to rise there.*[16]

article 3. *whether Christ was the first to have risen*

THE THIRD POINT:[1] 1. It would not seem so. For in the Old Testament both Elijah and Elisha are said to have brought people back to life: *Some came back to their wives from the dead, by resurrection.*[2] In fact Christ himself raised three people from the dead before his passion. Therefore, he was not the first of those who have risen.

2. Furthermore, among the other miracles which took place during Christ's passion we read that *the tombs opened and the bodies of many holy men rose from the dead.*[3] Christ, therefore, was not the first of those who have risen.

[2]*Hebrews* 11, 35

[3]*Matthew* 27, 52

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