

“My children, for whom I am again suffering the pangs of birth until the Anointed is formed in you...”

What does Resurrection mean?

Realized Eschatology?

- *Eschatology* is the study of the ultimate human destiny.
- *Realized Eschatology* is a theological claim that in Jesus the full destiny has come upon the world, kingdom come.

The shape of the spiritual journey:

- Begins with a sense that something is unsatisfactory, there is a calling to a quest.
- The path leads through suffering, even a spiritual “death.”
- There is a moment of rebirth, from an old way and perception of life to something built on a new foundation, that sets the stage for growing more fully into what we were meant to be.
- For more, see: James Fowler, M. Scott Peck, *Spiral Dynamics*.

Possible consequences of death and rebirth:

- The power that death holds over us is broken.
- Our identity is no longer a self-defined attachment.
- *Resurrection is not a return to this earthly form of life.*

Resources used

- *New Testament History and Literature* by Dale B. Martin (Yale)
- *The New Testament* translation/notes by David Bentley Hart
- *Resurrection: Theological and Scientific Assessment* eds. Peters, Russell, Welker

“And if the Anointed has not been raised
then our proclamation is vain,
and your faith vain;”
(1 COR 15:14)

Sharing in the Resurrection THE RESURRECTION: PART 5

Colossians 2:9-15; 16-23; 3:1-17 (~80 CE, disputed)

The Epistle to the Colossians is attributed to the Apostle Paul, but many scholars since the 19th century think it was written later in his name because the style and theology differ (importantly, with a high Christology and a realized eschatology).

Because in [the Anointed One, Jesus the Lord,] dwells all the Fullness of deity bodily, and you are those who have been made full in him who is the head of every Rule and Power, in whom also you were circumcised with a circumcision not accomplished by hand, through the shedding of the body of the flesh, through the circumcision of the Anointed, **buried with him** in baptism, by which you were also **raised along with him** by the faithfulness of the operation of the God who raised him from the dead; and, while you were dead in trespasses and in your foreskin of flesh, he gave you life along with him, forgiving all trespasses, expunging what is written by hand against us—contrary to us—in ordinances, and has removed it, out of the way, nailing it to the cross; stripping the Archons and Powers, he exposed them in the open, leading them prisoner along with him in a triumphal procession.

Therefore, let no one judge you for eating and drinking, or for taking part in a festival or in a new moon celebration or in Sabbaths; these are a shadow of things to come, but the solid body thereof is that of the

Anointed. Let no verdict be passed against you by anyone affecting humility and a religion of the angels, venturing upon visions he has never had, blustering aimlessly by the mind of his flesh, not holding to the head from whom all the body—furnished and knitted together by its joints and ligatures—will grow with a growth from God.

If with the Anointed you died away from the Elementals of the cosmos, why are you submissive to ordinances, as though living in the cosmos—“do not handle” or “taste” or “touch” things that are all reduced to decay in being used up—according to the injunctions and teachings of human beings? Which things indeed—though having a reputation as wisdom on account of affected religion and mental lowliness and lavish neglect of the body—are of no real value against indulgence of the flesh.

If, therefore, you were raised together with the Anointed, seek the things above, where the Anointed is sitting at God’s right hand; set your mind on the things above, not the things on earth. **For you have died and your life has been hidden with the Anointed in God;** when the Anointed, our life, is made manifest, then you too will be made manifest along with him in glory.

So mortify those bodily members that are on earth: whoring, impurity, passion, malign desire, and acquisitiveness (which is idolatry), on account of which things God’s indignation is coming, and in which things you used to walk, back then when you lived by them; but now you must put it all away: indignation, animosity, malice, blasphemy, obscene speech from your mouth; do not lie to one another, having shed the old human along with all their practices, and having donned the new human, who is renewed in full knowledge, according to the image of the one creating them, where there is no Greek and Judaeon, Circumcision and Foreskin, barbarian, Scythian, slave, freeman; rather, the Anointed is all things and is in all. Therefore, as God’s chosen ones, holy and beloved, put on inward compassion, honesty, humility, gentleness, magnanimity—upholding one another and forgiving one another if anyone should have a complaint against anyone . . . just as the Lord forgave you, so you also—and, above all of these, love, which is the bond of perfection. And

let the Anointed’s peace rule in your hearts, to which you were indeed called in one body; and become thankful. Let the word of the Anointed dwell within you richly, teaching and admonishing each other in all wisdom, in psalms, hymns, spiritual songs, singing in grace within your hearts to God; and everything you do whatsoever, in word or in deed, do all things in Lord Jesus’s name, giving thanks to God the Father through him.

Note: Orthodox theologian and Greek scholar David Bentley Hart uses “the Anointed” as his translation of “Christ.”

Other Texts of Paul (Uncontested)

Romans 6:5; 8:29; 13:14

“For, if we have become of a kindred nature in the similitude of his death, we shall at least also be of the resurrection;”

“Because those he knew in advance he then marked out in advance as being in conformity to the image of his Son, so that he might be firstborn among many brothers;”

“...rather, array yourselves in the Lord Jesus the Anointed, and take no forethought for the lusts of the flesh.”

1 Corinthians 15:53–55

“For this perishable thing must clothe itself in imperishability, and this mortal thing must clothe itself in immortality. And, when this perishable thing shall clothe itself in imperishability and this mortal thing clothe itself in immortality, then will the saying that has been written come to pass: “*Death has been swallowed up in victory. Where, death, is your victory? Where, death, is your sting?*”

Galatians 3:27; 4:19

“For as many of you as were baptized into the Anointed have clothed yourselves in the Anointed.”