



The Armor of Faith
Topic Summary: The Profession of Faith
Resurrection of the Dead – Part I



Father Abraham have mercy on me and send Lazarus
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Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Our panelists represent a rather broad background in catechesis gained in support of various parishes as well as a variety of age and spiritual interest groups. So, welcome to our panelists as well as to our listeners.

Let us open with a prayer:

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray.

Discussion:

Last time, we concluded our two part discussion concerning the meaning of baptism as part of our **faith**. We discussed baptism as a new beginning, a new birth from above through which we may receive forgiveness as well as the gift of the Holy Spirit. It is a sacrament over which we may rejoice, but in our rejoicing, we must be prepared to tend to the moments which shall come; moments of learning and moments of temptation.

We mentioned that as we open the door to Christian life through baptism, we must not be complacent. We must also consider that baptism is not an ending or a graduation, but a new beginning which requires our continued learning as to what God asks of us. If we are parents, we must recognize that we are not only responsible for our journey, but also the journey of the lives we bring into the world and to which God has entrusted to us, or the life for which we have assumed responsibility if we are adoptive parents. We also mentioned that sponsors and Godparents of those who are baptized have a responsibility as well, for such titles are not merely honorary, but an opportunity to help fulfill the second of the greatest commandments in honor of the first, for as we care for God's creation, we demonstrate our love for Him as well.

Though baptism is a new life, we must also recognize that our time in this world is limited. The day will come where we will pass from it. Our **faith** tells us, though, that is not the end, but another beginning. The question is, what will be the form of that beginning? In the profession of **faith**, we say that we, "...look forward to the **resurrection of the dead**," which is the subject of our discussion today.

We are certainly aware of the **resurrection** of Jesus as told to us in the New Testament, but something which might be less common to our knowledge is the topic of the **resurrection of the dead** in the Old Testament. Indeed, even in the time of Jesus, there were those, such as the Pharisees who believed in the **resurrection** and the Sadducees, who did not.

In the Old Testament, the references to the possibility of the **resurrection of the dead** are somewhat obscure. One place where it is referenced is in 2 Maccabees 7:

7 After the first brother had died in this manner, they brought the second to be made sport of. After tearing off the skin and hair of his head, they asked him, "Will you eat the pork rather than have your body tortured limb by limb?" 8 Answering in the language of his ancestors, he said, "Never!" So he in turn suffered the same tortures as the first. 9 With his last breath he said: "You accursed fiend, you are depriving us of this present life, but the King of the universe will raise us up to live again forever, because we are dying for his laws."

(2 Maccabees 7:7-9)

(Question 1: In this story of the martyrdom of a mother and her seven sons, we see the efforts of King Antiochus to force his laws upon the Jews above that of the laws of God. What is the response to the torture and murder we see in this example of scripture and what meaning does this foreshadow for us?)

*7 I bless the LORD who counsels me;
even at night my heart exhorts me.
8 I keep the LORD always before me;
with him at my right hand, I shall never be shaken.
9 Therefore my heart is glad, my soul rejoices;
my body also dwells secure,
10 For you will not abandon my soul to Sheol,
nor let your devout one see the pit.
11 You will show me the path to life,*

*abounding joy in your presence,
the delights at your right hand forever.*

(Psalms 16:7-11)

22 You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. 23 This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. 24 **But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.** 25 For David says of him:

*'I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
26 Therefore my heart has been glad and my tongue has exulted;
my flesh, too, will dwell in hope,
27 because you will not abandon my soul to the netherworld,
nor will you suffer your holy one to see corruption.
28 You have made known to me the paths of life;
you will fill me with joy in your presence.'*

29 My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. 30 But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, 31 **he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption.** 32 God raised this Jesus; **of this we are all witnesses.** 33 Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth, as you [both] see and hear. 34 **For David did not go up into heaven, but he himself said:**

***'The Lord said to my Lord,
"Sit at my right hand
35 until I make your enemies your footstool."'***

36 Therefore let the whole house of Israel know for certain that **God has made him both Lord and Messiah, this Jesus whom you crucified.**"
(Acts 2:22-36)

(Question 2: In Acts 2:22-36, Peter speaks to the Jews who supported the crucifixion of Jesus. What did Peter reveal as he spoke and how does this tie to the Psalm Peter referenced?)

*1 The souls of the righteous are in the hand of God,
and no torment shall touch them.
2 They seemed, in the view of the foolish, to be dead;
and their passing away was thought an affliction
3 and their going forth from us, utter destruction.
But they are in peace.
4 For if to others, indeed, they seem punished,*

yet is their hope full of immortality;
5 Chastised a little, they shall be greatly blessed,
because God tried them
and found them worthy of himself.

(Wisdom 3:1-5)

9 Those who trust in him shall understand truth,
and the faithful shall abide with him in love:
Because grace and mercy are with his holy ones,
and his care is with the elect.

10 But the wicked shall receive a punishment to match their thoughts,
since they neglected righteousness and forsook the LORD.

11 For those who despise wisdom and instruction are doomed.
Vain is their hope, fruitless their labors,
and worthless their works.

(Wisdom 3:9-11)

(Question 3: In these passages from the book of Wisdom, we see reference to the righteous and the wicked. What do these passages tell us about the future of the righteous and the wicked?)

1 "At that time there shall arise Michael,
the great prince,
guardian of your people;
It shall be a time unsurpassed in distress
since the nation began until that time.
At that time your people shall escape,
everyone who is found written in the book.

2 Many of those who sleep
in the dust of the earth shall awake;
Some to everlasting life,
others to reproach and everlasting disgrace.

3 But those with insight shall shine brightly
like the splendor of the firmament,
And those who lead the many to justice
shall be like the stars forever.

(Daniel 2:1-3)

10 Many shall be refined, purified, and tested, but the wicked shall prove wicked; the wicked shall have no understanding, but those with insight shall.

(Daniel 2:10)

13 Go, take your rest, you shall rise for your reward at the end of days."

(Daniel 2:13)

33 Those with insight among the people shall instruct the many; though for a time the sword, flames, exile, and plunder will cause them to stumble. 34 When they stumble, they will be helped, but only a little; many shall join them, but out of treachery. 35 Some

of those with insight shall stumble so that they may be tested, refined, and purified, until the end time which is still appointed to come.

(Daniel 11:33-35)

(Question 4: In these passages of Daniel 2 and 11, we see a reference to those who sleep in the dust of the earth, but shall awaken. We also see reference to those with insight and the wicked. As this is described, what do we learn of the destiny of the “wicked” and those with “insight?”)

2 After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, 3 and his clothes became dazzling white, such as no fuller on earth could bleach them. 4 Then Elijah appeared to them along with Moses, and they were conversing with Jesus. 5 Then Peter said to Jesus in reply, “Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah.” 6 He hardly knew what to say, they were so terrified. 7 Then a cloud came, casting a shadow over them; then from the cloud came a voice, “This is my beloved Son. Listen to him.” 8 Suddenly, looking around, they no longer saw anyone but Jesus alone with them. 9 As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. 10 So they kept the matter to themselves, questioning what rising from the dead meant.

(Mark 9:2-10)

(Question 5: We recognize this passage of scripture as the story of the Transfiguration. As we reflect on these events, what do they reveal to us about our belief in the **resurrection of the dead?**)

*23 On that day Sadducees approached him, saying that there is no **resurrection**. They put this question to him, 24 saying, “Teacher, Moses said, ‘If a man dies without children, his brother shall marry his wife and raise up descendants for his brother.’ 25 Now there were seven brothers among us. The first married and died and, having no descendants, left his wife to his brother. 26 The same happened with the second and the third, through all seven. 27 Finally the woman died. 28 Now at the **resurrection**, of the seven, whose wife will she be? For they all had been married to her.” 29 Jesus said to them in reply, “You are misled because you do not know the scriptures or the power of God. 30 At the **resurrection** they neither marry nor are given in marriage but are like the angels in heaven. 31 And concerning the **resurrection** of the dead, have you not read what was said to you by God, 32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.” 33 When the crowds heard this, they were astonished at his teaching.*

(Matthew 22:23-33)

(Question 6: Here, the Sadducees, questioned Jesus on a subject in which they did not believe. They presented what they thought was an impossible scenario for Jesus to address. What does the response of Jesus reveal to us about **the resurrection of the dead?**)

*35 But someone may say, “How are the dead **raised**? With what kind of body will they come back?”*

36 You fool! *What you sow is not brought to life unless it dies.* 37 And what you sow is not the body that is to be but a bare kernel of wheat, perhaps, or of some other kind; 38 but *God gives it a body as he chooses, and to each of the seeds its own body.* 39 Not all *flesh is the same*, but there is one kind for human beings, another kind of flesh for animals, another kind of flesh for birds, and another for fish. 40 *There are both heavenly bodies and earthly bodies, but the brightness of the heavenly is one kind and that of the earthly another.* 41 The brightness of the sun is one kind, the brightness of the moon another, and the brightness of the stars another. For star differs from star in brightness.

42 So also is the **resurrection of the dead**. *It is sown corruptible; it is raised incorruptible.* 43 *It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful.* 44 *It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one.*

45 So, too, it is written, “The first man, Adam, became a living being,” the last Adam a life-giving spirit. 46 *But the spiritual was not first; rather the natural and then the spiritual.* 47 *The first man was from the earth, earthly; the second man, from heaven.* 48 *As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly.* 49 *Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.*

(1 Corinthians 15:35-45)

(Question 7: The question which Saint Paul addresses is related to the vessel of our soul, which is our body. What do we think some of the concerns might be about the **resurrection of the body** and what does Paul's answer reveal?)

50 *This I declare, brothers: flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption.* 51 *Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed,* 52 *in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed.* 53 *For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality.* 54 *And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about:*

“Death is swallowed up in victory.
55 *Where, O death, is your victory?*
Where, O death, is your sting?”

56 *The sting of death is sin, and the power of sin is the law.* 57 *But thanks be to God who gives us the victory through our Lord Jesus Christ.*

(1 Corinthians 15:50-56)

(Question 8: Here, Saint Paul declares that we shall be changed as “the dead will be raised incorruptible.” He continues to explain, “The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.” What is

meant by Saint Paul's explanation that the sting of death is sin, but thanks be to God who gives us the victory through our Lord Jesus Christ? What is this sting and what is this victory?")

9 After this *I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands.* 10 They cried out in a loud voice:

"Salvation comes from our God, who is seated on the throne, and from the Lamb."

11 All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, 12 and exclaimed:

"Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen."

13 Then one of the elders spoke up and said to me, *"Who are these wearing white robes, and where did they come from?"* 14 I said to him, *"My lord, you are the one who knows."* He said to me, *"These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb."*

(Revelation 7:9-14)

(Question 9: This event, recounted by John in the book of Revelation, occurs in heaven. **What does this passage reveal about the multitude, the Lamb, and those wearing white robes?)**

Quotes:

"**Faith** in the **Resurrection** of Jesus says that there is a future for every human being; the cry for unending life which is a part of the person is indeed answered."
– Pope Benedict XVI, *Benedictus*, 128

"The Cross had asked the questions; the **Resurrection** had answered them...The Cross had asked: "Why does God permit evil and sin to nail Justice to a tree?" The **Resurrection** answered: "That sin, having done its worst, might exhaust itself and this be overcome by Love that is stronger than either sin or death."
– Archbishop Fulton Sheen, *Lent and Easter Wisdom*, 110

O Death, where is your sting? O Hell, where is your victory? Christ is **risen**, and you are overthrown. Christ is **risen**, and the demons are fallen. Christ is **risen**, and the angels rejoice. Christ is **risen**, and life reigns. Christ is **risen**, and not one dead remains in the grave. For Christ, being **risen from the dead**, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages."
– St. John Chrysostom

25 "I am the **resurrection** and the life; whoever **believes** in me, even if he dies, will live, 26 and everyone who lives and **believes** in me will never die. Do you **believe** this?"
– Jesus Christ (John 11:25-26)

Final Thoughts:

Do you **believe** in this? This is what Jesus asked Martha. What He asked of Martha, He also asks of us, and so we proclaim, "...I look forward to the **resurrection** of the dead..."

Today, we discussed some examples of scripture in relation to our **belief** in the **resurrection** of the dead. We examined but a few passages from the Old and New Testaments. There is obviously more, but for the fullness of our understanding, as we often find, we must look beyond one verse, passage, or book of the Bible. This is one of the fundamental missions of the Church, which is to help us unlock, for our comprehension, the elements of our **faith**. The simple answer is, we have hope in life everlasting, but as we have already observed in scripture, it is a concept which generates some questions about the nature of our eternity.

Next time, we will take a look at the Catechism of the Catholic Church and discuss the questions it raises and the answers it helps to provide.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we pick up our discussion with part II of the portion of the Profession of Faith where we say, "...we look forward to the resurrection of the dead..."

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: The Profession of Faith: Resurrection of the Dead – Part II.