

**“We look for the
resurrection of the dead,
and the life of the age to
come. Amen.”**

Thursday, April 14, 2022

St. Mina and St. Marina

The conclusion of the Niceno-Constantinopolitan Symbol/Creed

- *προσδοκοῦμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.*
- *μέλλοντος* (*MEL-londos* – future (coming))
- *αἰῶνος* (*e-awnos*) – (*masc.*) (*genitive*)
 1. lifetime
 2. generation
 3. a long period of time, eon, epoch, age
 4. the current world

Resurrection... Life...

- Jesus said to her, “Your brother will rise again.”† Martha said to Him, “I know that he will rise again in **the resurrection at the last day.**” Jesus said to her, “**I am the resurrection and the life.** He who believes in Me, though he may die, he shall live. (**John 11:23-25, OSB**)

**“We look for the resurrection of the dead,
and the life of the age to come. Amen.”**

• This is the part that's sung...

• ΤΕΝΧΟΥΨΤΕΒΟΛ...

“... resurrection of the dead...”

- The Scripture spoke in several places on the general resurrection.
- We read during the distribution of Joyous Saturday liturgy the following prophecies:
- **Deut 32.39-43**
- **Isa 60.1-8**
- **Isa 42.5-17**
- **Isa 49.13-23**
- **Jer 38 (31).23-28, OSB**
- **Hab 3.1(2)-19, OSB**
- **Zec 2.14-17(10-13), OSB**
- **Isa 49.6-11**
- **Wis 5.1-7**

“... resurrection of the dead...”

- We also read in Scripture many passages alluding to the resurrection, whether the general or Christ's:
- **Gen 2.7; 22.5, 12;**
- **Gen 49.9, OSB**
- **Gen 50.24f, OSB**
- **Lev 14.10, OSB**
- Similarly, “... on the eighth day...” (**Lev 15.14, 29 (OSB)**)

“We look for the resurrection of the dead”

- *We* – continuing Niceno-Constantinopolitan tradition of proclaiming in first person **plural**
- Πιστεύομεν – we believe... (pistevomen as we say in one of the Institution Narrative responses: Ameen. *Pistevomen ke omologhoomen ke doxazomen*).
- Likewise, conclusion is *not* in first person singular, προσδοκῶ... (**I** look for...)
- But rather it's in first person **plural**: προσδοκοῦμεν (**we** look for) ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

“We look for the resurrection of the dead”

- **Look for** – it is a message of hope. Hope in eternity. Hope in the resurrection.

The First and Second Death

- Before we talk of the first and second resurrections, we must discuss briefly the first and second deaths
- What is the **first death**?
- The sin of corruption entailing death, which entered into the world through the envy of the devil...
- Man fell through this. Thus, he separated from God – that's death.
- The **second death** is the eternal death in Hell.

The resurrection of the dead

- There are several resurrections mentioned in the Holy Bible:
 1. The resurrection of Christ. He is the Firstfruit, the Firstborn, the Head...
 2. The general resurrection at the last day
 3. The resurrection from the death and corruption of sin – this is what Rev 20 means by the first resurrection
 4. The resurrection of entering into the kingdom of God – although nowhere in Scripture is there ever mention of a second resurrection, this is the one we can infer.

The resurrection of the dead

1. The resurrection of Christ

- and coming out of the graves after **His resurrection**, they went into the holy city and appeared to many. (**Matthew 27:53, OSB**)
- beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of **His resurrection.**" (**Acts 1:22, OSB**)
- he, foreseeing this, spoke concerning **the resurrection of the Christ**, that His soul was not left in Hades, nor did His flesh see corruption. (**Acts 2:31, OSB**)
- And with great power the apostles gave witness to **the resurrection of the Lord Jesus**. And great grace was upon them all. (**Acts 4:33, OSB**)

The resurrection of the dead

2. The general resurrection at the last day

- and come forth—those who have done good, to **the resurrection of life**, and those who have done evil, to **the resurrection of condemnation**. (John 5:29, OSB)
- I have hope in God, which they themselves also accept, that there will be a **resurrection of the dead**, **both of the just and the unjust**. unless it is for this one statement which I cried out, standing among them, ‘Concerning **the resurrection of the dead** I am being judged by you this day.’ ” (Acts 24:15, 21, OSB)

The resurrection of the dead

3. The resurrection from the death and corruption of sin (the first resurrection, Rev 20)

- Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as **Christ was raised from the dead by the glory of the Father**, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of **His resurrection**, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (**Romans 6:3-11, OSB**)

The resurrection of the dead

4. The resurrection of entering into the kingdom of God (the second resurrection)

- And you will be blessed, because they cannot repay you; for you shall be repaid at **the resurrection of the just.**” (**Luke 14:14, OSB**)

The First and Second Resurrections

- First, let's recap the first and second deaths.
- First death: the fall of man, separation from God, therefore death.
- Second death: eternity in Hell.
- Thus, it plainly follows that if the first death is falling, the first resurrection is renewal through repentance and baptism.
- Likewise, if the second death is Hell, the second resurrection is Heaven, entering into the kingdom of God, entering into the joy of our Lord.

The resurrection of the dead

- That all that die must rise is in the general resurrection, for everyone.
- However, “we look...” is plainly not just for the general resurrection, but for the specific resurrection, called the second resurrection, reserved only for the faithful righteous ones, those awaiting the Lord’s coming, fulfilling His will...

And the life of the age to come...

- *the life* – death is really a departure for them.
- *the age* – there is this age, temporal, and another age...
- *to come* – eternal.

And the life of the age to come...

- **Ps 70.18, OSB**
- **Mt 24.3**
- **1 Cor 2.6**

Whose kingdom shall have no end...

- <https://orthodoxwiki.org/Chiliasm> (accessed April 10, 2022)
- **Chiliasm** is a teaching that Christ will reign for a literal 1000 years on earth after his second coming. Chiliasm was condemned at the Council of Nicea with the phrase “whose kingdom shall have no end” in the Nicene Creed.

Whose kingdom shall have no end...

- St Augustine, The City of God, Bk 20, Ch 7:
- The evangelist John has spoken of these **two resurrections** in the book which is called the Apocalypse, but in such a way that some Christians do not understand the first of the two, and so construe the passage into ridiculous fancies... "...Blessed and holy is he that hath part in **the first resurrection**: on such **the second death** hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Those who, on the strength of this passage, have suspected that **the first resurrection** is future and bodily, have been moved, among other things, specially by the number of a thousand years, as if it were a fit thing that the saints should thus enjoy a kind of Sabbath-rest during that period, a holy leisure after the labors of the six thousand years since man was created, and was on account of his great sin dismissed from the blessedness of paradise into the woes of this mortal life, so that thus, as it is written, "One day is with the Lord as a thousand years, and a thousand years as one day," there should follow on the completion of six thousand years, as of six days, a kind of seventh-day Sabbath in the succeeding thousand years; and that it is for this purpose the saints rise, viz., to celebrate this Sabbath. And this opinion would not be objectionable, if it were believed that the joys of the saints in that Sabbath shall be spiritual, and consequent on the presence of God; **for I myself, too, once held this opinion**. But, as they assert that those who then rise again shall enjoy the leisure of immoderate carnal banquets, furnished with an amount of meat and drink such as not only to shock the feeling of the temperate, but even to surpass the measure of credulity itself, such assertions can be believed only by the carnal. They who do believe them are called by the spiritual **Chiliasts**, which we may literally reproduce by the name **Millenarians**. It were a tedious process to refute these opinions point by point: we prefer proceeding to show how that passage of Scripture should be understood.

Amen.

- A powerful ending, conclusion, seal...