


<h1>ANASTASIS</h1> <div style="border: 2px solid black; border-radius: 50%; padding: 10px; display: inline-block; margin: 10px 0;"> <h2>ἀνάστασις</h2> </div> <h1>Resurrection</h1>	Transliteration: <h2>Anastasis</h2> <small>(conversion from Greek to English)</small>	
	Pronunciation: <h2>Ahn AH stah seess</h2>	
	Strong's: 386	
Definition: noun 1. A raising up, rising to stand 2. A rising from the dead		

In the Greek New Testament *anastasis* G414 is almost always the noun used to denote Jesus' resurrection, in one instance *egersis* G1587 is used.

Anastasis with the prefix *ana*, which means "up or again" connected to the noun *stasis* which means "existence," "continuance," or "standing," signifies a rising up of someone who has been in a reclining position or a coming to life again of someone who has died. In its basic sense *resurrection* denotes restoration to existence or life after a period of decline, oppression, or after death. The noun *anastasis* and the verbs *anistemi* and *egeiro* appear throughout the NT for both the resurrection of Christ and the resurrection of people in the eschatological future.

Resurrection is a creative act of God restoring a deceased person to life in body and soul, either to temporal life, as was the case in the OT with the widows son (1Kings 17:17-22), the Shunammite's son (2 Kings 4:18-37), the man thrown into Elisha's grave, and in the NT Jairus daughter (Mark 5:41), the young man at Nain (Luke 7:14), and Lazarus (John 11:37). Their revitalization is absolutely not the same as Christ's resurrection. They arose only to die again.

When God resurrected Christ He was glorified (Luke 24:26), transfigured (Phil. 3:21), and became life-giving spirit (1Cor. 15:45). Jesus Christ was raised to life eternal and everlasting glory (Romans 6:9-10; Hebrews 7:16; 1Peter 1:21; Revelation 1:18).

The sources for the knowledge of Christ's resurrection are the Scriptures, especially the Gospels, which contain the records of the experiences of eyewitnesses to whom the Lord

appeared. During the 40 days after the resurrection Jesus appeared eleven times to His followers in Jerusalem in the surrounding areas and in Galilee to give them "many convincing proofs" of the reality of his resurrection (Acts 1:3). Later Paul's encounter with the exalted Christ on the road to Damascus (Acts 9:1-9) and the revelation given to Paul (1 Cor. 15:3-8). These sources proclaim the resurrection as a historical fact of supernatural character.

In all four Gospels Jesus repeatedly speaks of his coming death in Jerusalem and his resurrection three days after. Although the Gospels presentations of Jesus resurrection vary in some detail (due to purpose and audience), they all treat the event as the theological centerpiece of the Gospel narrative. These narratives describe the death and resurrection of the Lord in terms of a body that could be seen felt, recognized, and experienced in fellowship (1 John 1:1-3). Each narrative records the empty tomb, the confusion of the disciples, and their transformation after the resurrection.

The effect of the resurrection was the Lord's ascension to the right hand of Father as Priest-King on behalf His people (Hebrews 7-10). He was anointed by the Spirit for this office in accord with Davidic promises "with angels, authorities, and powers having been subjected to Him" (Acts 13:30-37, Romans 1:3-4, 1 Peter 1:3, 3:21-22). His resurrection as firstfruit suggests the foundational priority of a "living hope" for His people as well as the supreme authority to deliver them from death. In John 11:25 Jesus declares, "**I am the resurrection and the life. Whoever believes in me will live, even though he dies**".

The resurrection story launches God's eschatological work and opens the door for the connection between the Jesus story and the church story. It is the foundation for both the Great Commission (Matt. 28:18-20) and Pentecost (Luke 24:49). All people of all nations can now meet the living Christ.

"So Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and he reached the tomb first." (John 20:3-4)

John and Peter raced to see the empty tomb! When John looked in and saw that Jesus had risen, he believed. He literally ran to his salvation!

Because the tomb was empty, we can experience salvation. Because Jesus arose, we have eternal hope.

The Resurrection of our Lord and Savior Jesus the Messiah is the single greatest moment in history for all mankind.