

**THE GOSPEL OF THE  
RESURRECTION: THOUGHTS  
ON ITS RELATION TO  
REASON AND HISTORY**

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The Gospel of the Resurrection: Thoughts on Its Relation to Reason and History by Brooke Foss Westcott

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**BROOKE FOSS WESTCOTT**

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*110. k. 58.*

Εὐλόγως ὁ διδάσκαλος ἡμῶν ἔλεγεν.  
ΓΙΝΕΣΘΕ ΤΡΑΠΕΖΙΤΑΙ ΔΟΚΙΜΟΙ.





## P R E F A C E.

Ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

**T**HE present Essay is an endeavour to consider some of the elementary truths of Christianity as a miraculous Revelation from the side of History and Reason. There seems to be a growing impression, for it is too vague to be called a belief, that such a fact as the Resurrection cannot be brought into harmony with what we see of the life of the world or what we feel of the laws of individual thought. The opponents of Christianity tacitly assume that a miracle must be explained away; and its defenders neglect to notice the manifold lines of culture and thought which converge towards the central lessons of the Gospel and again start from them with the promise of richer fruitfulness. If the arguments which

are here adduced are valid they will go far to prove that the Resurrection, with all that it includes, is the key to the history of man, and the complement of reason. At least they will shew that the supposed incompatibility of a devout belief in the Life of Christ with a broad view of the course of human progress and a frank trust in the laws of our own minds, is wholly imaginary. Indeed it is not too much to assert that the fact of the Resurrection (as the typical miracle of the Gospel) becomes more natural as we take a more comprehensive view of history, and more harmonious with reason as we interrogate our instincts more closely. A conviction of the certainty of the facts of the Gospel seems to be best gained either by the most general or by the most personal view of their import. They fill up the most critical place in the great record of the progress of mankind; and they satisfy wants which each man feels for himself. Christianity has many sides; and those are by no means the least noble which are thus opened to the student of life and thought.

The object which I proposed to myself necessarily involved a mode of treatment wholly un-

theological. Many topics consequently are dealt with otherwise than they would be dealt with in a doctrinal exposition ; and many are wholly omitted which would have found a place in such a work. But while I have endeavoured to avoid technical language, I trust that no word in the Essay will be found at variance with the fulness of Catholic truth.

He who has long pondered over a train of reasoning becomes unable to detect its weak points. It is so, I am conscious, with what I now offer to the criticism of others. But the only desire which he can have who writes on such a subject must be to learn the truth fully that in turn he may speak it. The questions which are raised are momentous and personal. If we believe that the answers which I have given are true or like the truth, our modes of thought and our lives must bear witness to our Faith.

And it seems impossible not to acknowledge that the recognition of the Resurrection as a fact which has moulded the thoughts of Christians and yet retains the fulness of its vital power, is less spontaneous and instinctive among us than it