

rection from the dead." (Acts 4:2) Even in spite of persecution and imprisonment Peter and the other apostles preached this message as a firm and solid conviction. The general importance of the witness of the primitive Christian community to the resurrection is brought out strongly in Acts 4:33 where we read, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus." Later we find Peter in his message to Cornelius, a Gentile, bringing home the great truth of the risen Christ, speaking of "Him God raised up the third day, and gave Him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with Him after He rose from the dead. And He charged us to preach unto the people, and to testify that this is He who is ordained of God to be the Judge of the living and the dead." (Acts 10: 40-42)

Not only did Peter emphasize the resurrection of Jesus, but also the apostle Paul stressed it in his preaching. In his recorded sermon in Pisidian Antioch Paul notes the meaning and significance of the resurrection. He says, "But God raised Him from the dead; and He was seen for many days of them that came up with Him from Galilee to Jerusalem, who are now His witnesses unto the people." (Acts 13:30-31) In the same context Paul cites the words of Psalm 2, "Thou art My Son, this day have I begotten Thee," in reference to the resurrection of Jesus. Like Peter he quotes a portion of the sixteenth Psalm with its fulfillment in the resurrection of Christ. When Paul visited Thessalonica we read that for three sabbath days he reasoned with his hearers from the Scriptures, "opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." (Acts 17:3) On the occasion when Paul spoke before the intellectuals at Athens, one of the points he most stressed was the resurrection. There "he