

and placed in the tomb. In the tomb Jesus revived under the influence of the cool air and the sweet spices. After He came forth from the tomb, He met a number of His disciples and followers. Some time later He died a natural death. His departure from this life was thought of as the ascension by His followers. Here is another attempt to explain away the resurrection of Jesus. The view of Paulus was short-lived. It was demolished by a younger contemporary, David Friedrich Strauss. Strauss' words regarding the theory of Paulus are memorable, "A man half-dead, dragging Himself in languor and exhaustion out of His tomb, with wounds requiring careful and continuous medical treatment--could He, in such a state, have produced upon the minds of the disciples the impression that He was victor over death and the grave, the Prince of Life--an impression which indeed was the source and spring of all their subsequent activity?"

The very scholar who is thought by many to have given the death-blow to the swoon theory of Paulus was also faced with the belief of the disciples in the resurrection of Christ. David Friedrich Strauss, a brilliant German scholar and man of letters, had to face this fact in his study of the life of Jesus of Nazareth. During his student days he specialized in philosophy, history, and theology. While at the University of Tübingen Strauss came under the influence of F. C. Baur. Baur introduced him to the writings of Schleiermacher, which aroused his interest in religion. Later on Strauss went to Berlin where he heard the lectures of Schleiermacher. His lectures on the life of Jesus exercised a very powerful influence upon Strauss. It was very early in his career that Strauss projected a Life of Jesus. This work was published in the year 1835 which has become recognized as an important date in the study of New Testament criticism.