

This work represented a turning point in the study of the New Testament. This great work on the Life of Jesus produced an immense sensation and brought forth a storm of criticism. Strauss not only attacked the traditional orthodox view of the gospel narratives but also directed his attack ^{against} on the rationalistic treatment of the same accounts by Paulus and Reimarus. According to Strauss the miracles in the Gospels are not misunderstood accounts of real events. In the hands of Strauss the miracles are given a mythological explanation. He maintained that the supernatural cannot be historical.

Regarding the resurrection Strauss has to explain the disciples' belief in the resurrection of Jesus. He suggested that the belief is best accounted by the suggestion that the disciples had visions of Christ. He claimed that it is not difficult to discover how a belief in visions originated. The disciples of Jesus according to Strauss already had the idea of a resurrection from the grave. This belief was a part of their Jewish faith. He mentions the fact that the state of mind of the disciples following the death of Jesus would naturally be one of great excitement. The disciples treasured the precious memory of their Master with an abiding affection. It was almost impossible for them to believe that He was gone from them. In meditating upon certain passages from the Old Testament which spoke of the resurrection of the Messiah, along with their recollection of Jesus' own words concerning His death and resurrection, Strauss thinks the disciples were abundantly prepared to have such visions.

Strauss does not believe that anything startling happened on the third day. Following the death of Jesus His disciples went back to Galilee, remembering the message that Jesus would meet them there. In Galilee the disciples began to live again the scenes of their fel-