

Who raised Jesus? Did He raise Himself?

It has been said that Christ raised himself from the dead, that He had power to raise Himself. Is it so?

John 10: 17 Therefore doth my Father love me, because ***I lay down my life***, that I might take it again. 18 No man ***taketh*** it from me, but I lay it down of myself. **I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father.

Strong's 1849--power.

ex-oo-see'-ah

power of choice, liberty of doing as one pleases, leave or permission

Note: This word “power” some say it means creative power, then He really didn’t lay it down. So it refers to His ***choice*** to, or not to, carry out the plan of salvation by His crucifixion. The choice of giving up His previous life: omnipresence, position, eternal existence. As Paul might well have returned to his position as a Pharisees, or the Apostles fishermen. The seed sower, The talents raise this question of following on or returning to ones life before a knowledge of God. ***Mark 13:16; Heb. 10:13; Matt. 19:29; Matt. 16:24.***

John 15: 12 This is my commandment, That ye love one another, as I have loved you. 13 ***Greater love hath no man than this, that a man lay down his life for his friends.*** 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but ***I have called you friends;*** for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, ***that ye love one another.***

Note: Here is the reason He laid it down—for His friends. Here is the reason He could not raise Himself—then He wouldn’t have died!

Matt. 26:38 Then saith he unto them, My soul is exceeding ***sorrowful***, even unto

death: tarry ye here, and *watch with me*. 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, *let this cup pass from me*: nevertheless not as I will, but as thou wilt. . . 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mark. 14:34 And saith unto them, *My soul is exceeding sorrowful* unto death: tarry ye here, and watch. 35 And he went forward a little, and *fell* on the ground, and prayed that, if it were possible, the hour **might pass from him**. 36 And he said, Abba, Father, all things are possible unto thee; *take away this cup* from me: nevertheless not what I will, but what thou wilt.

Luke. 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and *his sweat was as it were great drops of blood* falling down to the ground.

Note: If, as some unlearned claim He would raise Himself; Why would He pray for the cup to pass from Him, there would be no reason for His disciples to watch with Him, for His soul to be exceeding sorrowful, or to sweat great drops of blood.

John. 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: *the cup which my Father hath given me, shall I not drink it?*

Never can *the cost of our redemption* be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that *Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss*. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. {DA 131.3}

The rich man is not to glory in his riches. If we fix our affections on worldly

things, we fail to exalt Christ. Satan would keep our minds absorbed with the things of this life, that we may lose sight of the highest life; but we cannot afford to yield to his devices. Christ is the source of all temporal, as well as all spiritual blessings. If he has given us riches, it is not that we may claim them as our own. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” *Paul counted all things but loss that he might win Christ.* But when the Saviour calls for our possessions and our service, there are many who see they cannot obey God and carry their earthly treasures with them, and they decide to stay by their treasures. *Jesus left all his glory, and became poor, that we through his poverty might be made rich. But how few of his professed followers appreciate his great sacrifice! How few are willing to follow his example!* How can those who expect to stand around Christ’s throne, and to be clothed with his righteousness, distrust God, and fear that he will leave them to come to want? Where is their faith? Our Heavenly Father feeds the ravens, and will he not much more feed us? “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” If we had a right view of Christ, we would permit nothing to interpose between ourselves and him. { RH March 15, 1887, par. 16 }

THUS the divine Son of God came into this world—born of a woman. The mystery of his glorious incarnation is among the wonders which the angels desire to look into. 1Pet.1:11,12. Here the skeptic grows facetious, and the ribald scoffer waxes merry over his innuendos concerning the miraculous conception and birth of the Son of Man. Could such overcome the vacuity of their minds long enough to bestow a serious and sensible thought upon the subject, they might be asked, on the hypothesis that a plan of redemption was to be devised, how they would propose to accomplish that purpose. *Given this condition to be met, that a divine being is to come into this world on the plane of humanity, taking upon himself the nature of man, how would they have this change effected? Could there be a member of the human family not born of a woman? Could a divine being become a man among men without being born into this plane of existence? And to this end, what kind of woman would be chosen? Would it be any other than a pure and lovely youthful virgin, as the Scriptures assure us the virgin Mary was, who was the mother of Jesus?* Let, then, all cavilers retire abashed before the unavoidable

conditions of the case, and the divine condescension revealed in its accomplishment. Instead of seeking some point at which to jeer and mock, as skeptics do, as the turkey-buzzard scans the landscape, not for its honeyed fruits and flowers, but for some putrid carcass on which to prey, the Christian enters rather into the spirit of the song which the angels sang, and the declaration made by the heavenly messenger when he said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10,11. Pressed with a burden of sin, and a longing desire for freedom from its power, the thoughtful penitent is only too glad to know that a way was devised whereby a divine being, to be called "Jesus," because he would "save his people from their sins," could come to his help — too glad for this, to be tempted to stop and indulge in ribald quibble over the means by which God chose to bring it to pass. { LUJ US 25.1}

When Christ left heaven to die for a lost world, ***he left behind, for the time being, his immortality also.*** but how could that be laid aside? That it was laid aside is sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, ***not in body only, while the spirit, the divinity, lived right on; for then the world would have only a human Saviour, a human sacrifice for its sins;*** but the prophet says that "his soul" was made "an offering for sin." Isaiah 53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, the answers to which the finite mind could never grasp. The nature, though not the manner, of this marvelous event, Paul partially reveals in 1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "The Word," says John, "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. Again we read: "But we see Jesus, who was made a little lower than the angels for the suffering of death" (Hebrews 2:9), that is, that he might suffer death. LUJ 23.2. Ps. 16:10

Rev. 1:18 I am he that liveth, ***and was dead;*** and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Matt. 28:7; John 2:22; 20:9; 21:14;

I saw the beauty of Heaven. I heard the angels sing their rapturous songs; I heard them sing praise, honor, and glory, to Jesus. I could then realize something of the wondrous love of the Son of God. ***He left all the glory, all the honor he had in Heaven, and was so interested for our salvation that he patiently and meekly***

bore every indignity and slight that man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross and suffered the most agonizing death to save us from death, that his blood might wash us and we be raised up to live with him in the mansions he is preparing for us, enjoy the light and glory of Heaven, and hear the angels sing, and sing with them. { 4bSG 10.3 }

The old nature, born of blood and the will of the flesh, *cannot inherit* the kingdom of God. The old ways, the hereditary tendencies, the former habits, *must be given up*; for grace is not inherited. The new birth consists in having *new motives, new tastes, new tendencies.* Those who are begotten unto a new life by the Holy Spirit, have *become partakers of the divine nature*, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, *in what does their position differ from that of the worldling?* They do not appreciate the truth as a sanctifier, a refiner. They have not been born again (The Review and Herald, April 12, 1892). { 6BC 1101.1 }

The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. *If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted.* {3SM 131.3}

Heb. 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, *despising the shame*, and is set down at the right hand of the throne of God.

The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be freewill offerings. {3T 413.3}

Note: First lets compare scripture with scripture. The meaning then is that He had the power to choose to die for us or not, to carry forward the plan of salvation. And we to have the power to choose whether to Die to self for Christ as Paul illustrates "I die daily," 1Cor. 15:31 and "For to me to live is Christ, and to die is gain." Phil 2:21

Second, He could not be our Substitute if He did raise himself, for we can not raise ourself, therefore He would not be subject to eternal separation from the

Father by death as we are! Giving us an excuse for non compliance.

Heb. 2:9 But we see Jesus, who was made *a little lower than the angels for the suffering of death*, crowned with glory and honour; that he by the grace of God should taste death for every man

Now that we see this Scripture refers to His Choice/Decission.

Now we can see He could use nothing that we cannot.

Can we raise ourselves from the Dead?

"Christ felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. *This agony He must not exert His divine power to escape.* As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. " {ST, January 15, 1902 par. 2}

John. 5: 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, *The Son can do nothing of himself*, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

5:30 *I can of mine own self do nothing:* as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and *that I do nothing of myself;* but as my Father hath taught me, I speak these things.

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. By conceding to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Had Christ complied with the suggestion of the enemy, Satan would still have said, Show me a sign that I may believe you to be the Son of God. Evidence would have been worthless to break the power of rebellion in his heart. *And Christ was not to exercise divine power for His own benefit.* He had come to bear trial as we must do, leaving us an example of faith

and submission. Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. His wonderful works were all for the good of others. Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. {DA 119.3}

Jesus revealed *no qualities, and exercised no powers, that men may not have* through faith in Him. His perfect humanity is that which all His followers may possess, *if they will be in subjection* to God as He was. {DA 664.4}

Had Jesus yielded for a moment, had He changed His course in the least particular to *save Himself*, Satan's agencies would have triumphed, and the world would have been lost. DA 486.1

The Son of God had taken upon Himself *man's nature*. He must do as man must do in like circumstances. Therefore *He would not work a miracle to save Himself* the pain and humiliation that man must endure when placed in a similar position. DA 729.2

Matt. 27: *save thyself*. If thou be the Son of God, come down from the cross.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. *He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss*. {DA 49.1}

Note: Had He raised Himself from the grave it would've destroyed the plan of salvation—this is a doctrine that bares the marks of satan. Why? because He would not have been subject to eternal separation from God as we are through sin—therefore He could have not had faith, being our example in all things.

The Saviour could not see through the *portals* of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. *He feared that sin was so offensive to God that Their*

separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's *wrath* upon Him as man's substitute, that made the cup He drank so bitter, and *broke the heart* of the Son of God. {DA 753:2}

Note: This separation means eternal death if He failed.

Isa. 53:4 . . smitten of God, and afflicted. . . 7 . . . he is brought as a lamb *to the slaughter*, . . 12 “Therefore will I” The Father “divide him a portion with the great, and he shall divide the spoil with the strong; *because he hath poured out his soul unto death*: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Ps. 22:15 . . . thou hast brought me into the dust of death.

Ps. 16:10 “For thou” The Father “*wilt not leave* my soul” The Son “*in hell*; neither wilt thou” The Father “*suffer thine Holy One to see corruption.*”

Ps. 6:5 For in death there is no remembrance of thee: in the grave who shall give thee thanks? . . . 88:10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. 11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? 12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? 89:48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

Isa. 38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. 18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. 19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

Hos. 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Heb. 12:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin.

At Least 26 Times the Apostles said, Who raised Jesus?

1 Cor. 15:13 But if there be no resurrection of the dead, then is Christ not risen:

15:14 And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.

15:15 Yea, and we are found false witnesses of God; because we have testified of **God that he raised up Christ:** whom he raised not up, if so be that the dead rise not.

1Thess 1:9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true **God;**

1:10 And to wait for his Son from heaven, whom he **raised from the dead,** [even] Jesus, which delivered us from the wrath to come.

Note: But notice the Apostles and One who was there, didn't believe Christ raised Himself from the Grave. If Jesus raised himself were true it would make the Apostles false witnesses. Thus destroying faith in the Bible.

Acts. 2:24 Whom **God hath raised up**, having loosed the pains of death: because it was not possible that he should be holden of it.

2:32 This Jesus **hath God raised up**, whereof we all are witnesses.

3:15 And killed the Prince of life, whom **God hath raised from the dead;** whereof we are witnesses.

3:26 Unto you first **God, having raised up** his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom **God raised from the dead,** [even] by him doth this man stand here before you whole.

5:30 The **God of our fathers raised up** Jesus, whom ye slew and hanged on a tree.

10:40 Him **God raised up** the third day, and showed him openly;

13:30 But **God raised him from the dead:**

13:33 God hath fulfilled the same unto us their children, **in that he hath raised up** Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

13:34 And as concerning that *he raised him up from the dead*, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

13:37 But he, *whom God raised* again, saw no corruption.

17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], *in that he hath raised him from the dead*.

Romans. 4:24 But for us also, to whom it shall be imputed, if we *believe on him that raised up Jesus our Lord from the dead*;

6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead *by the glory of the Father*, even so we also should walk in newness of life.

8:11 But if the Spirit of him *that raised up Jesus from the dead* dwell in you, *he that raised up* Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart *that God hath raised him from the dead, thou shalt be saved*.

1Cor. 6:14 And *God hath both raised up* the Lord, and will also raise up us by his own power.

15:15 Yea, and we are found false witnesses of God; because *we have testified of God the he raised up Christ*: whom he raised not up, if so be that the dead rise not.

2Cor. Knowing that he which *raised up* the Lord Jesus *shall* raise up us also by Jesus, and shall present [us] with you.

Gal. 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who *raised him* from the dead;)

Eph. 1:20 Which he wrought in Christ, *when he raised him from the dead*, and set [him] at his own right hand in the heavenly [places],

Col. 2:12 Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, *who hath raised* him from the dead.

1Thess. 1:10 And to wait for his Son from heaven, whom *he raised from the dead*, [even] Jesus, which delivered us from the wrath to come.

1Peter. 1:21 Who by him do believe in God, *that raised him up from the dead*, and gave him glory; that your faith and hope might be in God.

John 5:30 *I can of mine own self do nothing*: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Ps. 16:10 For *thou wilt not leave* my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

22:8 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. See verse 18

I will try to answer this important question: *As God He could not be tempted*: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. *His human nature was created; it did not even possess the angelic powers*. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, *in our own humanity*. 3SM 129.3

He was in all things like unto us. *Though He was God*, He did not appear as God. *He veiled the manifestations of Deity*, which had commanded the homage and called forth the admiration of the universe. *He divested Himself of the form of God*, and in its stead took the form of man. He laid aside His glory, and for our sakes became poor, that we through His poverty might be rich. 17MR 339.1

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, *as God* He was the fountain of life for the world. *He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life*, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6. {DA 484.1}

When Christ left heaven to die for a lost world, he left behind, for the time being, his immortality also. but how could that be laid aside? That it was laid aside is sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, not in body only, while the spirit, the divinity, lived right on; *for then the world would have only a human Saviour, a human sacrifice for its sins*; but the prophet says that “his *soul*” was made “an offering for sin.” Isa.53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, *the answers to which the finite mind could never grasp*. The nature, though not the manner, of this marvelous event, Paul partially reveals in 1Tim.3:16: “And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” “The Word,” says John, “was *made flesh*, and dwelt among us, (and we beheld his glory, the glory as of the only *begotten* of the Father,) full of grace and truth.” John 1:14. Again we read: “But we see Jesus, who was made *a little lower than the angels* for the suffering of death” (Heb.2:9), that is, that he might suffer death. {LUJ US 23.2}

Note: If Jesus did not die then why “from the sixth hour there was darkness over all the land unto the ninth hour.” Matt. 27:45. Showing the loss of God’s dear son. But it will be noticed that if Jesus didn’t die then would the sacrificial lamb had been set free. Some say Christ didn’t die. Don’t they know then they have no Saviour!

1Cor. 15:3 For I delivered unto you first of all that which I also received, how that *Christ died for our sins* according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: Mark 9:31;10:34; John 7:19; 8:37,40.

Rev. 1:18 I am he that liveth, and *was dead*; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Conclusion.

In 1Kings 9:7 this house which I have hallowed for my name, will I cast out of my site;

Note: How many times was this Temple destroyed? At Least twice; therefore it was not the temple that was the source of worship. So when Christ spoke these same words John 2:19 and added “I will raise it up again in three days,” It was not His body that was to be the object of worship to be raised up. It was the true worship

He came to re-establish. John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall *neither in this mountain, nor yet at Jerusalem, worship the Father*. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the *true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him*. 24 God is a Spirit: and they that worship him *must worship him in spirit and in truth*. Because the Jews had taken such control of the church through worship for their own enrichment was the purpose of His statement “raise it up agains,” made.

Jer. 7:3 Thus saith the Lord of hosts, the God of Israel, *Amend your ways and your doings*, and I will cause you to dwell in this place. 4 *Trust ye not in lying words, saying*, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. 5 For *if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:*” then what? “Verse 7

What do Catholics teach?

CCC 649 As for the Son, he affects his own Resurrection by virtue of his **divine power**. Jesus announces that the Son of man will have to suffer much, die, and then rise. Elsewhere he affirms explicitly: “I lay down my life, that I may take it again.... I have power to lay it down, and I have power to take it again.” “We believe that Jesus died and rose again.” [Did Jesus Raise Himself from the Dead? – Defenders of the Catholic Faith](#)