

empty grave, and delayed the public announcement of the resurrection until the fiftieth day, when the decay of the body had become complete."

Although many in Germany recognized the theory of Reimarus, some found certain weaknesses in it. It seems to be hardly possible that such an institution as the Christian Church was founded on a conscious fraud. Fifty years later another champion of rationalism, H. E. G. Paulus (1761-1851), sought to explain how the disciples came to have this belief in the resurrection of Jesus. Paulus was the distinguished representative of the rationalistic school in Germany. His outstanding work was a Life of Jesus published in 1828. This work is a synoptical translation of the Gospels, containing a preface which gives an account of the preparation for Christ and a brief summary of His history, along with very short explanations interwoven in the translation. In his study of the Bible he explained the supernatural events as simply natural happenings. He held that the events recorded in the Bible took place naturally. Paulus' view is that the writers of the Scriptures record actual events, but they have given a supernaturalistic interpretation of these events. He applies his views especially to the gospel accounts of the miracles. In his exposition of the gospel miracles Paulus distinguishes between the fact related and the author's opinion of the fact. For example, he gives a naturalistic exegesis of the narrative which relates the event of Christ walking on the water. The words in the original of Matthew 14:25 "ἐπὶ τῆς θαλάσσης" mean "by the shore" and not "on the sea." As far as the resurrection of Jesus is concerned, Paulus has advocated the swoon theory. In this hypothesis he alleged that Jesus did not actually die upon the cross. In a state of suspended animation He was taken from the cross