

WRESTLING WITH THE RESURRECTION  
REVELATIONS FROM THE BEYOND

A. <sup>4</sup>On the twenty-fourth day of the first month, as I was standing on the bank of the great river (that is, the Tigris), <sup>5</sup>I looked up and saw a man clothed in linen, with a belt of gold from Uphaz around his waist. <sup>6</sup>His body was like beryl, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the roar of a multitude. <sup>7</sup>I, Daniel, alone saw the vision; the people who were with me did not see the vision, though a great trembling fell upon them, and they fled and hid themselves. (Daniel 10:4-7)

B. Now Apollonius had already passed away from among men, but people still wondered at his passing, and no one ventured to dispute that he was immortal. This being so, the discussions were mainly about the soul, for a band of youth were there passionately addicted to wisdom. The young man in question, however, would on no account allow the tenet of immortality of the soul, and said: "I myself, gentlemen, have done nothing now for over nine months but pray to Apollonius that he would reveal to me the truth about the soul; but he is so utterly dead that he will not appear to me in response to my entreaties, nor give me any reason to consider him immortal." Such were the young man's words on that occasion, but on the fifth day following, after discussing the same subject, he fell asleep where he was talking with them, and of the young men who were studying with him, some were reading books, and others were industriously drawing geometrical figures on the ground, when on a sudden, like one possessed, he leapt up still in a half sleep, streaming with perspiration, and cried out: "I believe you." And, when those who were present asked him what was the matter; "Do you not see," said he, "Apollonius the sage, how that he is present with us and is listening to our discussion, and is reciting wondrous verses about the soul?" "But where is he?" the others asked, "For we cannot see him anywhere, although we would rather do so than possess all the blessings of mankind." And the youth replied: "It would seem that he is come to converse with myself alone concerning the tenets which I would not believe."<sup>1</sup>

C. While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me. <sup>7</sup>I fell to the ground and heard a voice saying to me, "Saul, Saul, why are you persecuting me?" <sup>8</sup>I answered, "Who are you, Lord?" Then he said to me, "I am Jesus of Nazareth whom you are persecuting." <sup>9</sup>Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. (Acts 22:6-9)

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, <sup>4</sup>and that he was buried, and that he was raised on the third day in accordance with the scriptures, <sup>5</sup>and that he appeared to Cephas, then to the twelve...Last of all, as to someone untimely born, he appeared also to me.  
(1 Corinthians 15:3-8)

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<sup>1</sup> Philostratus, *The Life of Apollonius of Tyana*, translated by F.C. Conybeare (1912), Chapter 31. Published in Sacred-Texts.com. <https://www.sacred-texts.com/cla/aot/laot/laot44.htm>. Apollonius of Tyana was a Pythagorean philosopher (wisdom teacher) and miracle worker, who is thought to have lived c.15-100 CE. He was the subject of the longest biography written in antiquity. Its author was Philostratus (c. 170-245). Apollonius taught the immortality of the soul, which the young man in the extract above questioned before receiving a visitation from the soul of Apollonius himself.