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THE RESURRECTION OF THE BODY IN THE OLD TESTAMENT.

In the Third Article of the Apostles' Creed we confess with the whole Christian Church: "I believe the resurrection of the body." Luther's Small Catechism explains this clause as follows: "I believe . . . that the Holy Ghost, at the latter day, shall raise up me and all the dead." The resurrection of the dead is one of the fundamental doctrines of Christianity. It is the presupposition and mainspring of Christian faith and life, marking the end of the world's history and the consummation of the Kingdom of God on earth. The denial of this fact involves the ruin of all true faith. Whoever becomes regardless of it, and does not keep in mind a correct view of it, will be lacking in vigor of doctrine and morals. Any preacher of Christianity neglecting to preach this doctrine intelligently, to ground his hearers in the knowledge of the same, or who obscures its truth and does not preach faith in view of it, does not bring forth true faith and righteousness. He deviates from his calling. For the resurrection to the life eternal is the seasoned fruit of Christian faith and life, as the resurrection to eternal perdition is the outgrowth of sin and the rejection of grace.

The resurrection of the body is in no way taught by human reason. If man should know it, God must reveal it to him. The doctrine is found nowhere among the nations of the Gentile world. No ethnic creed has a notion of it. It cannot be deduced from any of the sciences. Neither logical nor mathematical formulas, nor the "laws" of physicists and chemists

lead to it. The book of nature and the principles of reason are silent about it, neither may mystical, subconscious, or somnambulistic states produce this doctrine. Hence philosophy does not take it into consideration in her systems save as a fable or myth. Christians have to conceive and learn it from the fountain of truth, the Word of God. True faith appropriates it out of the mouth of God. It is part of the certainty of the Christian faith revealed by the Most High for the strength and comfort of His children in life and death.

Because this doctrine is part and parcel of saving faith, every believer in the true God must know and believe it. The Holy Spirit must reveal and testify to it in the hearts of the children of God.

From the testimony of Scripture we know that the saints under the Old Dispensation have been saved by the same faith as we have to be in the New Covenant. Hence we conclude that the Holy Spirit must also have illumined them in regard to this doctrine. For them also it was the supposition and the vim of their faith in the coming Christ. Therefore the saints of the Old Testament have known, believed, retained, and propagated their faith in resurrection. For them also it was the foundation of their ethics in this life, their support under many tribulations, and their consolation in death.

For this reason we are able to limit the question to the proposition, whether this doctrine has been preserved in the Scriptures of the Old Testament. It is right here where modern theology makes its specious claims that such is not the case, even going to the length of expurgating the references to it in its Bible revisions. Modern theology argues that the germs of the doctrine of bodily resurrection might be found in the Old Testament, especially in the later writings, but not the doctrine itself.

What are the facts?

It is generally admitted that the New Testament is saturated with this doctrine. Believing and unbelieving Bible students take this much for granted. On the other hand, no

one will deny that Jesus and the apostles demanded acknowledgment and faith for all their teaching on account of its agreement with extant writings of the Jews. This is especially true of the doctrine of the resurrection of all the dead. For this we have the express testimony of Christ and Paul.

Matt. 22, 29—32 and its parallel passages, Mark 12, 26. 27; Luke 20, 37. 38, the Lord tells the Sadducees: "Ye do err, not knowing the Scriptures nor the power of God. . . . But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." The Sadducees had intended to show the absurdity of the doctrine of resurrection as generally received and known by the people at the time of Christ. An invented story of a woman marrying seven brothers, according to a precept of the Levitical law, was to make ridicule of this doctrine. They were persuaded, without doubt, that the early Scriptures, the Law of Moses, which alone they received as divine, did not teach it. To the astonishment of the multitude, Jesus demonstrated to them that their own Scriptures taught just the contrary of their notions, their reasoning being unreasonable. Jesus says that the Scriptures of the Old Testament, especially that portion which is also taken as true by these scoffers and unbelievers, the Law of Moses, teaches the resurrection.

Besides this, the Lord twice uses Old Testament verbiage in explaining to His disciples their reward in heaven. Matt. 13, 43: "The righteous shall shine as the sun in the kingdom of their Father," is based on Dan. 12, 14; likewise Luke 14, 14: "For thou shalt be recompensed at the resurrection of the just."

The miracles of resurrecting dead persons performed by Him, Christ claims, Matt. 11, 7, as an evidence of His Messiahship; for it was given in the Old Testament as one of the signs that the Messiah would raise the dead. He was in conformity with the Old Testament, and might have referred to Is. 35, 5; 42, 7; 61, 1, and especially 53, 8—11.

Luke 18, 31. 33 and 24, 26. 27 Christ tells His disciples that His own resurrection was foretold by Moses and the prophets in the Scriptures. It was foreshadowed by the sign of Jonah, Matt. 12, 39. 40. The life to spring from His exaltation to the cross was typified by the sign of the serpent in the wilderness.

Peter also argues Christ's resurrection from Old Testament passages (Acts 3, 27. 28), referring to Ps. 16, 10, and Paul, in Acts 13, 33—37, uses like arguments. The Epistle to the Hebrews attributes to Abraham belief in the resurrection, chap. 11, and that in this hope the believers of the Old Testament endured all the tribulations of this world. Thus the Revelation of St. John uses Old Testament language in describing the victory of the redeemed over death and the grave, for instance, Rev. 21, 4 being based on Is. 35, 10.

In his discourses on this doctrine Paul refers unceasingly to the Scriptures of the Old Testament. When he, at Athens, refers to "the day of the Lord," when He shall pronounce judgment on the quick and the dead, the Athenian philosophers understood him to talk of the resurrection. It is the "great and terrible day of the Lord" foretold in Joel 3 and Mal. 4.

Especially is his discourse on the Resurrection in the 15th chapter of First Corinthians based on the extant Scriptures. Christ is risen from the dead on the third day according to the Scriptures. In the course of his reasoning he parallels the death of all men in Adam with the resurrection of all believers in Christ (1 Cor. 15, 21. 22), the same as in Rom. 5, 8. He, like Is. 22, 13; 56, 12, refers to the doctrine of the Sadducees as false and immoral in v. 32. His praises for the victory over death are given in words of Scriptures of the Old Testament as written in Is. 25, 8 and Hos. 13, 14. In contending with the Jews, Paul always based his arguments on the Old Testament. Also in the doctrine of resurrection he did not teach anything contrary to what they themselves knew from Scriptures. From these he demonstrated the resurrection of Christ and that of all believers. In this matter the Pharisees

and Scribes could but assent. They had found it thus themselves. Before Agrippa, the king of the Jews, he says: "Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer and be the first that should rise from the dead," Acts 26, 22. 23. By demonstrating this doctrine from their own Scriptures, he once (Acts 23, 6—9) made the Pharisees take his part against the Sadducees, at another time (Acts 24, 10—15) even the unbelieving Roman governor Felix, because he knew this lore of the Jews, having been for many years "a judge unto this nation."

All of this goes to show that not only Christ and His apostles, but also their enemies were convinced that the Scriptures of the Old Testament testified clearly of the resurrection of the body, being replete with references to the same.

According to the testimony of Christ and His apostles and the New Testament generally, the doctrine of resurrection is not only a presupposition of the Old Testament, but is clearly and explicitly stated for the guidance of believers for all times. That it did not seem and was not needed to be thus is explained by the fact that the prophecies were not yet fulfilled, that Christ was not yet risen. The conscience of believers, menaced by the Law and its curses, hardly dared to solace itself with this glorious revelation of God. There were times in Israel when even true prophets were loath to remind their hearers of this comforting hope of the elect. Where death and damnation is written on all faces, where indifference and opposition to the divine order gains the upper hand and no hope of eternal life can be held out, it becomes exceedingly difficult to preach the doctrine of the resurrection. Only the certainty growing from finished salvation, from the resurrection of the First Fruit, gives the courage to herald the resurrection of all the dead.

Yet in spite of this handicap of prophecy, the testimony of the prophets is abundant in their writings. God personally testified to it. On the first pages of the Old Testament, as soon as death invaded the earth and became the wages of sin, the promise of redemption therefrom was given to the first parents

of the human race in no uncertain voice. They were destined to eternal life. It was God's serious and earnest intent to translate them without seeing the grim monster. Divine prohibition to eat from the tree of knowledge created the possibility of death. Their own act of disobedience brought on its reality. Man had henceforth become mortal. But God's love for His creature did not come to a halt. It changed to mercy for the sinner, finding the means to neutralize his awful predicament. The Seed of the Woman was promised to crush the head (יְשׁוּפֵךְ רֹאשׁ) of the Serpent, the bringer of death, by His death and resurrection, expressed with the words: "And thou shalt bruise (crush) His heel" (תִּשְׁפָּטֵנּוּ עֲקֵב); signifying by the latter phrase that He shall not remain in death. Thus God's curse pronounced on the Serpent of Temptation is the glad tidings of resurrection for mankind represented in Adam and Eve. By divine inspiration man called the woman's name "Mother of Life."

This promise is not only implied. It is an explicit and direct annunciation, as soon as we grant the Seed of the Woman to be the God-man, Christ. He who searches the Scriptures to find Christ cannot, regarding all the circumstances connected with the narrative of the curse on the Serpent, find anything else but the promise of Christ's resurrection and of the whole human race with Him, the latter being the primary result of the conquest of the Tempter.

But we are reminded at the same time that it is the resurrection of the body. A spiritual resurrection would be none. Man is body and soul. Man's body, made first, *became* a living soul. Both being severed, makes man's body return to the earth. This death was threatened, bodily death. This death must be taken from man in order to fully restore him. And this is promised in the curse pronounced upon the Serpent. Both, the curse pronounced upon the Serpent and the promise given mankind, cannot be taken figuratively, but must be taken literally and sensorially, because man had become a sensual being.

On this presupposition hinges the whole argumentation of the apostle: "For as they all died in Adam, thus they are all made alive in Christ." He found it in the Old Testament. We know thus by the Holy Spirit, who inspired Paul, that our exposition of this passage is no discovery between the lines, no eisegesis, but corresponding to the words and facts. Luther says of this passage: "Therefore this passage includes the redemption from the Law, from sin and death, and shows forth the clear and certain hope of resurrection and renewal (of the body) in the life beyond. For if the head of the Serpent shall be crushed, then death must be lifted and abolished."

Thus, at the threshold of man's pilgrimage through this earthly vale of sin and death, at the beginning of God's activity for the redemption of the sinful race, stands God's promise of resurrection as the goal to be attained by humanity. Even if there had been no further mention of this hope in the Old Testament, it would have been enough for those saints to live and die by.

But following the argumentation of Christ and the apostles in the New Testament, we assert that the doctrine of resurrection is included in all the predicates attributed to the essence of God in the Old Testament besides not a few passages explicitly stating this doctrine.

Christ rebuking the Sadducees really arouses in two different ways when He says: "Ye do err, not knowing the Scriptures nor the power of God." Because the Old Testament teaches the true God, the Creator, Redeemer, and Comforter, it teaches thereby the hope of resurrection. For this is the goal to which all the great deeds of creation, redemption, and sanctification are tending.

That this is true of Ex. 3, 6 we know out of the mouth of Christ Himself, the true interpreter of His Father's Word. At the manifestation of God in the burning bush, Moses asks for the divine name. In answering, God attributes to Himself that holy name Jehovah, signifying His eternal fidelity and loyalty to all His promises given to the forefathers of Israel.

With them He had made His covenant, and He is going to keep it. But should the living, faithful God do so with men who pass this life never to return? Never. Even though they have died, they live not only with their souls in blessedness, but they shall live in their bodies in eternity. With His omnipotence He watches over their graves. Besides, He calls Himself "thy—thine God and thy fathers' God," designating Himself as the gracious, merciful God who forgives sins. Blotting out sin results in blotting out all punishment of it, foremost of which is death, which means the resurrection of the body.

In the Epistle to the Hebrews we have the testimony for such faith in the doctrine of resurrection by the holy patriarchs. When Abraham was to offer up his only son, he accounted that God would raise him even out of death, from whence He received him as a type.

Thus Jacob witnessed to the same faith in the resurrection in saying in his dying hour (Gen. 49, 18): "I wait for Thy salvation, O Lord." Thy salvation (יְשׁוּעָתְךָ) is the redemption through Jesus Christ, including resurrection. Dying he "waits" for it (קָוִיתִי). How might he do so, how might he wait, that is, hope to receive something, if he was to remain in death? No, he hoped to see his Savior and the day of his full salvation at the latter day, as Jesus says of Abraham, John 8. The Hebrew verb denotes this by its form. The waiting is not concluded with the expiration of this life. In the same vein we have to consider the insistence of all the patriarchs and other saints of the Old Testament to be gathered to their fathers and be buried with them.

Then there is no want of examples of resurrections in the Old Testament. Elijah recalled to life the dead body of the widow's son of Zarephath, 1 Kings 17, 22; Elisha, the son of the Shunamite woman, 2 Kings 4, 35; and thus a dead man arose when his body touched the dead bones of the prophet in his sepulcher, 2 Kings 13, 21. In the same way as the miracles of resurrection performed by our Lord while on earth are signs and tokens of what His omnipotence shall perform

at His second coming, so also are these resurrections of the Old Testament tokens and demonstrations of God's almighty power, that there is to come another reviving of the dead.

Now we proceed to the much-disputed passage of Job 19, 25. 26. We give our own translation from the Hebrew text as follows: "But I know my Redeemer as living, and a coming one shall arise upon the dust. And even after these (sores) have perforated my skin, from out of my flesh shall I behold God, whom I shall see for myself, and my eyes shall look for Him, and not as a stranger I shall embrace Him within my bosom."

We contend that, as far as grammatical construction and the meaning of words is concerned, our translation is as correct as any other new translation. And just for this we blame the new German revised Bible that it substitutes its own reading for Luther's words when nothing linguistical compels another rendering. Especially is it absurd to render מִבְּשָׁרִי "without my flesh." בְּ, whether local or comparative, always expresses augmentation, not diminution. "Better than in the flesh, I shall see God," is the correctest meaning. But we give the local value (*from out—in*) as being required by the context. What does Job intend to say in these words? According to his introduction to these words, they are to be a testimony or confession well worthy to be written down, to be read by all, yea, to be engraved in stone as a memorial for all time to come. When he was devoured by death; when his skin fell in pieces from his flesh and bone, and his gums even became bare; when his friends and his wife began to loathe him on account of his sores as one punished by the Almighty for his wickedness; when he himself despaired of his righteousness before God and man,—then the Holy Spirit enlightens him, and his faith sails forth like an eagle, and he looks to the glory of the future day to be manifested on his own body which is now decaying. His words are the happy ending of all his complaints against his adversity, which he suffered not for a special sin, but from the hand of Satan. If he might not claim his righteousness

against the chastisements of the Almighty, yet he can look to Him in the end as his Redeemer. He claims God is his ^{נִסְאֵל}, that is, the Revenger against his foes, the Avenger of his innocence, and the merciful Redeemer from all evil, even the last enemy, death. ^{יִרְעֵהוּ} = he acknowledges him as such. He is no stranger to him, and he accepts Him. With his eyes of faith he looks to Him. This his *Go'el* is ^{חַי} = living, even though he, Job, dies. He cannot rescue himself; a Living One must watch over his body in the grave. Only the living God can be the avenger of his last enemy, death and corruption.

Grammatically considered, ^{אֲחֵרִיתוֹ} in the next sentence might be taken as an adverbial clause of time, as is done in the Authorized Version, "at the latter day," and as Luther translated it. But then the sentence has no subject, and it would have to be supplied from the previous sentence. This would seem strange in such pregnant language, where even the pronouns have been written down in order to avoid any wrong conception. We therefore take it as the subject of this sentence. As such it might be an abstract noun, *i. e.*, the last, the end, or the time to come. But then it would not be a proper subject for ^{יָקוּם}. Taking it for a concrete noun, it is another name for ^{נִסְאֵל} and parallel with it = the Coming One. It is the coming Savior from death. His action is expressed as ^{יָקוּם עַל-עָפָר}. Revisionists translate it: "He shall stand upon the dust or the grave." The German revision has it: "He shall raise Himself above the dust," admitting that ^{יָקוּם} is not the *kal* form. But then, Luther's rendering is just as correct: "He shall raise me from the grave." Nothing forbids this rendering. The object has to be supplied anyhow, ^{יָקוּם} being the technic expression for the raising of the dead or resurrection (see Mark 5, 41). Its use in the causative form needs no object. The object is the dead body. Luther, to render it truly German, supplied it from the foregoing: "He shall raise *me* [Job] from the grave." Our own translation, "A Coming One (Savior = ^{נִסְאֵל}) shall arise upon the dust," does not change the thought of Luther. It refers distinctly to the com-

ing resurrection, including both that of the Savior and of the dead generally.

The following words are a strong reinforcement of this luminous prophecy. Literally they read: "And after these have perforated my skin, I shall behold God from out of my flesh." נִקְפְּרוּ-זֶאֱתָ = These perforate (by eruption), cut up, make it like a sieve. זֶאֱתָ is the subject of this new sentence, and from the action of it we must infer that they are the sores (carbuncles) of his body. Luther translated: I shall be, after this time, clothed with this my skin. It is true, נִקְפַּי has also this meaning, but only when it has the object of person or thing along or both, with עַל, as we find it in the 6th verse of the same chapter of Job: וַיַּצְרֵנוּ עָלַי הַקִּיּוֹה = "He has thrown His net around me." Besides, it has this meaning only in the *hiphil*. For these reasons we may correct Luther's rendering, in order to save Luther's translation of the following clause. Both together give a shining testimony of Job's faith in the resurrection of the body.

This second clause contains the main difficulty of the passage. A literal translation is the following: "From out of my flesh I shall see God." (וּמִבְּשָׂרִי אֶחֱוֶה אֱלֹהִים). The German revisionists show in their work that they wish to accommodate themselves to modern theology, denying the doctrine of the resurrection to be contained in the Old Testament. They render it: "And *without* my flesh I shall see God." But there is not a particle of evidence that this gives the real sense. If we take the preposition מִן in its original meaning, "part of," it is generally a local and comparative preposition with the sense of "more than," "better than." Thus we may render it: Better than in my (present) body, for it is a parallelism of contrary members. מִן is never used as a diminutive, but as an augmentative. Job intends to say: Even when death destroys this body, I shall acquire a better body having a clearer vision of God from face to face.

On this better sight of God he lays the stress in the following lines. The mention of bodily eyes that are shining with

delight in seeing God, and of the bodily bosom, with which he embraces his Savior, show full well that Job is certain of a bodily resurrection, not only of the immortality of the soul, as modern theology wishes to construe his words.

The certainty of resurrection among the believers of the Old Testament and how it is their comfort in the midst of the wrath of the Law and the tribulations of their earthly sojourn, is vouchsafed for by not a few passages in the Psalms. In Ps. 16, 10, 11 we hear David tell why his heart is glad and his glory exceeding: "For my flesh shall rest confidently [= in security]. For Thou wilt not leave my soul [= my being] in the grave (*šimš* = death and grave); neither wilt Thou suffer Thine Holy One to see corruption." Peter (Acts 2, 25—32) and Paul (Acts 13, 35—37) refer to this passage as proving the resurrection of Christ, the Holy One, and us a prophecy of Christ's body's not suffering decay in the grave. This is only one phase included in the larger aspect of the Psalmist; the security with which every believer can leave his body to the grave. Its resurrection is assured, the following verse (11) describing nothing less than the glory of the incorruptible body in the presence of God in eternity.

No less drastically the Psalmist sets forth his faith in the resurrection of the body in Ps. 17, 14, 15. He feels his impotence against his wicked enemies, observing their well-being in this life. For him they are the sword of the Lord chastising him. Yet he rises to the sublime certainty, that, though they receive their portion in this life, he shall receive a better inheritance. He is to see the face of God in righteousness when he awakes in the likeness of God. It is the awakening of his body in the grave. Death is only a sleep for him as Jesus taught in the New Testament. Surely, David knew of the blessed hope of the resurrection.

Another unmistakable testimony to the resurrection in the Old Testament we find in Ps. 49, 16. Here the sons of Korah speak in their temple song, for the edification of the throngs of worshipers, of worldly power, riches, and other aggrandize-

ments as vanishing. Those acquiring them have to go the way of all flesh. They are not abiding, and perish in death like all the rest. The grave consumes all men alike. Yet believers have a better future awaiting them: "But God will redeem my soul (שׁוֹמֵר = life, being) from the power (יָד = from the hand) of the grave (שׁוֹמֵר = death and grave); for He shall receive me (יָד = He shall seize me by the hand)." Here the Redeemer of the soul is pictured as taking hold of the dead body to raise it to life, uniting body and soul.

Some passages, like Ps. 73, 24 and 68, 19: 21, refer less clearly to the resurrection, because they include the salvation awaiting the soul immediately after expiration, before the resurrection of the body.

Ps. 88 contains a seeming contradiction to the resurrection of the dead (vv. 10—12). But remembering the deep shadows of tribulation overcasting the mind of the singer, we must acknowledge that he takes in view only the present state of things which God does not disturb for his earthly benefit. His sufferings continue as if God were unable to save him from them, while his enemies are rejoicing.

From the preaching of the prophets we hear the distinct announcement of a general resurrection.

Is. 26 is a sermon dealing almost entirely with this subject. It is a praise song of the people of God for their eternal salvation. Its grand finale reads literally translated: "Thy dead shall live, my corpse shall be raised. Revive and praise, ye dwellers in the dust. For thy breath [wet breathing] is like a dew of the morning, and the land of the (gigantic) shadows thou shalt overthrow." These words need no commentary. In their literalness they are the clearest expression of the hope of the remnant of the chosen nation under their present untoward fortune.

On this hope bases Is. 35, 10. The description of the Holy Land and the City therein was never suited to any earthly paradise, but for the Zion above, and thus it is used in Rev. 21, 4. The same holds true in regard to Is. 49, 10. 11.

Isaiah also, in the last chapter, teaches the resurrection of the wicked and their eternal punishment. In the previous chapter (v. 17) and again in the last (v. 22) he declares the Lord's promise of creating the new heavens and the new earth. As they stand before Him, thus also the remnant of His people, the believers in His redemption, shall stand before the Lord, and all flesh shall come worshiping before Him. But they shall go forth and look on the living corpses of His enemies smashed and bleeding. The Hebrew פָּנִי does not signify of itself a dead carcass, but living, though mutilated. And that they are the resurrected wicked is shown in their terrible punishment lasting in eternity: "Their worm shall not die; neither shall their fire be quenched (תִּכְבֶּה), and they shall be an object of horror (רִיזוֹן) unto all flesh." (See Mark 9, 47.)

Isaiah, the foremost seer of his nation, who, more than any other, stood in the midst of all the hopes and fears of the Old Testament as no other prophet, is most pronounced on this theme. But traces of this faith may be detected in most all of the prophetic writings. The glorious promise found in Jer. 3, 17—19 is only conceivable on the supposition of a general resurrection, though in his bitter grief he sees nothing ahead but the desolation of his native land.

In Ezekiel (chap. 37, 1—14) the return of the tribes of Israel is depicted as a resurrection of a field of dead bones, who regain life and are reclothed by flesh and skin through the Spirit of the Lord. Here are all the details of a true resurrection. This picture would be impossible and lack all force of conviction for the regeneration of Israel, if the prophet and his hearers had been disbelievers in the resurrection at the end of the world. The return of Israel appeared a greater difficulty to the prophet than a reanimation of dead bones.

A beautiful direct prediction of the general resurrection is found in Hosea, preaching in the northern kingdom at the time of Isaiah. Chapter 13, 14 reads: "I will ransom them from the power of the grave (מִיַּד שְׂאוֹל); from death I will redeem them. Where (is) thy (pestilential) destructiveness,

death? Where (is) thy destructing pestilence, O hell (בְּיַסוּרִים = here prison of the dead)?" (In the New Testament [1 Cor. 15] Paul renders this passage: "O death, where is thy sting? O grave, where is thy victory?") "Repentance" (or "comfort" in other readings) "is hidden before mine eyes." If the second reading (מַחֲסוּם in place of מַחֲסוּם) is correct, this remark indicates how difficult it was for the prophet to announce this doctrine amidst the general ruin of hopes for his people. He felt unable to imagine how life was to spring from the general moral decay surrounding him.

The regeneration of the people of God on the great and terrible day of the Lord, prophesied by Joel (chap. 2 and 3) and by Malachi (chap. 4) is intelligible only when referring to the Last Day, when the risen righteous shall go forth, treading upon the wicked as on ashes under their feet. In the same vein we find other references in the smaller prophetic writings.

The strongest testimony for the resurrection of the body we have spared for the conclusion, because therein the resurrection of both classes of the dead, the wicked and the good, is clearly and distinctly asserted and promulgated. It is found in Dan. 12, 2. It also is announced with reference to the deliverance of the chosen nation. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Although "many" may here not be pressed for "all," on account of the reading רַבִּים מִשְׁנֵי = many "of" the sleeping, yet the resurrection of the wicked is distinctly taught, and also their eternal fate. This shall happen at the time when the power of the saints on earth shall have been scattered and all things finished, when many shall have been purified and tried by persecution, and when the wicked triumph in their wickedness. Daniel, too, is bidden to hide these words and seal these scriptures even to the last time, *i. e.*, the time of the New Testament. At the time of the Old Testament this revelation of God was to be little understood, because man was dead in trespasses and sin, more given to lamenting the wrath of the Law than looking

to his glorious destiny in heaven. Without the fulfillment of the promised redemption by Christ and other promises, the prophecy of this final resurrection remained under a cloud. Only through the glorious resurrection of the first fruit, Christ, has it become distinctly visible to the eye of faith. The last enemy to be conquered by faith is death. While this doctrine may not have been clearly outlined in the mind of the Old Testament saints at all times, yet it being their final goal, the same as to us, we believe from our heart that they knew it, believed and confessed it.

Crete, Nebr.

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