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GRACE.

For establishing whatever there is vital in personal Christianity, as well as for determining the exact doctrinal position of a teacher of Christianity, such Biblical concepts as "grace," "faith," and "righteousness" call for a careful inquiry and analysis. For these concepts are theological quantities of paramount value and importance that enter into the *articulus stantis atque cadentis ecclesiae*.¹⁾ Justification must remain a term of undefined extent as long as its coefficients are not exhibited in the full Scriptural value of their divinely intended meaning. According as a Christian understands, and a theologian explains, the meaning of these terms, he will hold as a net result of his efforts either a living spiritual reality, full of joy and solace, or a fantastic shadow that mocks his efforts at embrace. If the keynote of every genuine Christian hope for peace here and beyond has really been sounded, and the overshadowing issue of the Church's mission to fallen mankind has been fully stated in that momentous conclusion of the apostle: "Therefore we conclude that a man is justified by faith

1) "Above other matters in the Holy Scriptures the term grace, in particular, requires an explanation, not only because it is so widely used, but also because it is used in setting forth a matter by far the most important, namely, the article of justification, and, lastly, because ignorance of (the import of) this term has, before this time, occasioned the most pernicious errors." (Flacius, *Glossa*, ed. ultima, Basel, 1617; sub voce gratia, p. 370 a.)

THE RESURRECTION OF CHRIST AS PROPHESED.

“Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated, and spit-
 ted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again,” Luke 18, 31—33. At three different times and upon three different occasions (cf. Matt. 16, 21; 17, 22) Jesus foretold His sufferings and death, and every time He concluded with a reference to His resurrection. His sufferings were foretold in many passages of the Old Testament. He “shall be mocked,” is a fulfillment of Ps. 22, 7: “All they that see me laugh me to scorn: they shoot out the lip, they shake the head.” He shall be “spitefully entreated, and spitted on: and they shall scourge Him,” is foretold Is. 50, 6. 7: “I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.” “They shall put Him to death,” is stated in Is. 53, 8. 12: “He was cut off out of the land of the living, . . . He hath poured out His soul unto death.” Even so almost every circumstance, although apparently unimportant, was prophesied.

But how about His resurrection? In his statement: “All things that are written by the prophets concerning the Son of man shall be accomplished,” Christ enumerates amongst other details also this: “And the third day He shall rise again.” Accordingly, this last act also must have been foretold. Since Christ can speak nothing but the truth, we must find a prophecy concerning His resurrection. Searching the Scriptures we certainly will not find so many clear and explicit declarations regarding Christ’s resurrection as regarding His passion. But even if we found but one single passage, it would suffice to show that the resurrection also has been clearly predicted by the prophets; but we have quite a number.

Peter quotes one prophecy in his pentecostal address to the Jews from Ps. 16, 10: "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." In his commentary on this Psalm Luther explains this passage thus: "Although I come into suffering and death, nevertheless my body remains uncorrupted, and my life shall not stay in hell. Hell, however, means everything, whatever it be, into which we pass after this life, be it the grave or something else. I judge, however, that *sheol* (hell) is derived from the word לִשְׂאוֹל , which means to demand, and denotes the place which can never be satisfied, but forever wants more. The word soul means life. קִבְרוֹ means a grave and corruption. Thou wilt, He says, not suffer me to see corruption, *i. e.*, that which takes place in the grave, namely, corruption. This is a very clear text on the resurrection, and cannot be understood of anyone else except of Christ; who, being holy and pure, cannot be held by death, He must rise again." (Erl. ed. 38, 143 f.) A life which is not left in hell (*sheol*), surely must come out of it again; a body which is not suffered to see corruption, *i. e.*, to decay, cannot remain in the grave. It must come out of it before corruption can set in. So Christ had to rise again from the dead, and that prior to the time in which corruption might infect His body.

To corroborate this truth and the fact that this Psalm treats of Christ, we have the testimony of the Holy Ghost by St. Peter, Acts 2, 25—27. He says: "For David speaketh concerning Him (Christ), I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption."

Isaiah presents Christ as a living Christ after He has "made His grave with the wicked," and after He has been "with the rich in His death." He beholds Christ dead and

buried and alive again, because he says of Him: "He (the Father) shall prolong His days," ch. 53, 10. Isaiah can say this only of one who is to live again after he has died. But if he is to live again after death, he certainly must rise again from the grave. Consequently, we here have another explicit statement concerning the resurrection of Jesus.

Besides these two explicit statements of Christ's resurrection there are many passages in which Christ is presented as a living Savior. The predictions regarding His death are clear and unmistakable, for instance, Ps. 22, 15. Is. 53, 8. 9. But of this very same Christ it is asserted that He is living, living forever; His throne is established forever. But it is impossible to conceive how the Holy Spirit could by the mouths of the prophets speak of Christ, of whom He has said that He is dead, as of one living, if we were not permitted to infer from these expressions that Christ was to rise again from the dead. The same David who speaks of the death of the Messiah, Ps. 16, asserts that the Lord "will establish the throne of His kingdom for ever," 2 Sam. 7, 13, and glorifies Him, saying: "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool," Ps. 110, 1.

The suffering Messiah, complaining: "Thou hast brought me into the dust of death," Ps. 22, 15, rejoices, saying: "I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee," Ps. 22, 22. How could this have come to pass, if He should have remained in the "dust of death"?

Daniel represents the "One like the Son of man" as receiving "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," ch. 7, 13 f. So Jesus must live, for He is the "Son of man." Yet, this "Son of man" must die and be buried, and it would be preposterous to ascribe to Him an "everlasting do-

minion" if He were to remain dead. The dead have no dominion; it is only the living that exercise power.

Christ is to bruise the Serpent's head, although the Serpent is to bruise His heel, Gen. 3, 15. Christ is to suffer death at the hands of the devil, but at the same time He shall destroy the power of Satan. A dead Christ, however, cannot destroy the power of Satan. If Christ would have been held captive by the grave, He would have been the one that had lost the battle with the powers of hell. Wherever Christ is spoken of as living forever, as exercising everlasting power, as having everlasting dominion, His resurrection is presupposed. His resurrection is a fact well known to the "holy men of God."

All the believers of the Old Covenant hoped in the Messiah. They trusted in Him that He would raise their bodies again from the dead. Job in his troubles comforts himself with the words: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth," ch. 19, 25. What a fool Job would have been to hope in a dead Redeemer! But he knew better. Looking forward to the end of time, he beholds his Redeemer living and standing upon his grave to call him forth to new life and everlasting bliss.

Finally, David beholds Christ ascending into heaven and rejoices: "Thou hast ascended on high, Thou hast led captivity captive," Ps. 68, 18. And again: "God is gone up with a shout, the Lord with the sound of a trumpet." "God reigneth over the heathen; God sitteth upon the throne of His holiness," Ps. 47, 6. 8.

The resurrection of Christ is well established in the Old Testament. As His sufferings and death were prophesied and fulfilled, even so His resurrection. And knowing and believing that He "was delivered for our offenses, and raised again for our justification," we may triumph with St. Paul: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15, 55—57. W. L.