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No. 1.

DID GOD HAVE TO BE RECONCILED BY THE DEATH OF CHRIST?

Paul speaks of "the offense of the cross." (Gal. 5, 11.) He was conscious of the scandalizing effect which his preaching of Christ crucified was continually producing in the world of secular culture and in the world of mechanical religiousness. (1 Cor. 1, 22. 23.) There was a spiritual heroism connected with his ministry, of which many glimpses are afforded the reader of Paul's writings; but it is doubtful whether the quality and extent of this heroism is generally and fully appreciated. Paul had been a devout devotee of the most sanctimonious type of Pharisaism. He was not unacquainted with Greek learning and art. He embraced the cause of the condemned criminal on Calvary with the distinct feeling that he was making a sacrifice. His "knowledge of Jesus Christ" cost him "the loss of all things." (Phil. 3, 7. 8.) His sensitive heart felt the sneer and haughty scorn that greeted the bearer of the tidings of reconciliation which the death of the Nazarene prophet was supposed to have effected between the angry God and rebel man. (Rom. 1, 16.) He was aware that the miseries attending his apostolate reflected the sufferings of the Redeemer (Gal. 6, 17); yea, that no herald of the atoning sacrifice by which God was appeased once for all time could look for a more favorable reception of his evangelical message from the self-wise and self-righteous world than that which had been accorded him. (2 Tim. 1, 8.) The offense of the cross must be perpetual.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

THE THIRD ARTICLE.

(Continued.)

THE RESURRECTION OF THE BODY.

John 5, 28. 29: *The hour is coming in which all that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*

The Lord speaks of two resurrections: the spiritual, here in time (vv. 24—27), and the bodily resurrection at the last day (vv. 28. 29). Of the latter we treat.

The passage is so clear as to need little comment. It will suffice to indicate the statements made. "*The hour is coming in which all . . . shall come forth.*" Not only the

day (Acts 17, 31; 2 Pet. 3, 10), but the very *hour* of this event is fixed, and this hour *is coming*, surely, certainly, inevitably. This resurrection of the dead is a *universal* resurrection: "All . . . shall come forth." In the same hour, simultaneously, *all* will arise. There will be no interval of a thousand years between the raising of the just and that of the unjust. They that espouse the latter opinion, the Chiliasts; the Millennialists, give Christ the lie. Christ says: "All shall come forth" in that "*hour*." (Cf. Matt. 24, 27—39; 25, 31. 32.) — "All that are *in the graves* . . . shall come forth," *i. e.*, the dead bodies. The identical bodies that were separated from the soul in death, and lowered into the grave with many a tear, shall be restored to their senses, to life, so much so, as the text says, that, *e. g.*, they *hear*. They shall hear *His*, *i. e.*, Christ's, voice, v. 27. Christ's voice will call them forth. Christ's voice is God's voice; this almighty voice can and will do that. (Rom. 4, 17.) — The passage divides the "all that are in the graves" into two classes: "*they that have done good*," the believers; and "*they that have done evil*," the unbelievers. Believers and unbelievers are described according to their works, since the Judgment is to be a public judgment of the whole world. (2 Cor. 5, 10; Acts 17, 31.) The good works will be produced in evidence of faith, the evil works in evidence of unbelief. (Matt. 25, 31—46.) The doctrine, "By grace are ye saved through faith," is hereby in no wise subverted or called in question. — As there are but two classes of people, believers and unbelievers, so there are but two places hereafter, *life* and *damnation*. The genitives, ζωῆς, *of life*, and κρίσεως, *of judgment*, express purpose. The one class is raised for the purpose of inheriting eternal *life*; the other, for the purpose of being cast into *damnation*. — There are only *two* places hereafter, heaven and hell. The Catholic purgatory is a figment; Russell's theory of the annihilation of the bodies of the ungodly is a lie. — God grant that we belong to them "that have done good," and are called forth "unto the resurrection of life."

Dan. 12, 2: *Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.*

The confession of the Christian Church, "He will at the *last day* raise up me and all the dead," is the doctrine of the Old Testament as well as that of the New.—God says to Daniel, the prophet: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot *at the end of the days,*" *i. e.*, the Last Great Day.—In the verse preceding our text, Daniel prophesies of "the time of trouble" that shall come at the end. Many shall be slain for their faith in Jehovah. But the slain and their slayers shall rise again, and these will be *many*, "*rabbim,*" a great multitude, namely, when all shall rise. Of the "*many*" of whom the prophet speaks, "*some,*" *i. e.*, they who suffered death for their faith, shall awake "to everlasting life" to suffer no more; "*and some,*" *i. e.*, the persecutors of the believers, the infidels, shall awake "*to shame and everlasting contempt.*" *Shame*, reproach, will be their lot for their wicked folly of rejecting the only means of salvation. They will be objects of *contempt*, of abhorrence, of loathing. And this fate will be *everlasting*, endless; it will continue throughout eternity.—Blessed the lot of them that awake on that day to *life everlasting*.

Job 19, 25—27: *I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.*

Truly, this text is one of the most brilliant gems among the many of the Old Testament. How clearly it speaks of the Redeemer's work, of the resurrection of the body, and of life everlasting! Not knowing its author, one might think it to be culled from the sayings of some New Testament writer. Small wonder the enemies of the Bible and its Christ have busied themselves again and again to becloud its glorious, heavenly rays.

It is a text replete with consolation. Let us briefly bring to our minds the dark background of the text by means of the context.—Job is sorely afflicted; humanly speaking, a cure of his disease is out of the question; he is soon to die. His brothers, his kinsfolk, his servants, his friends, are estranged from him; even his own wife has turned against him (vv. 13—19). His “consolers” have no sympathy, no word of consolation for him. He is smitten of God for his wickedness; this they give him to understand (chap. 18). They “break him in pieces with words” (19, 1—5). Yea, God Himself seems to be his enemy (v. 21). Yet he knows his accusers are doing him injustice.

And out of the depth of this great misery rises this joyful hymn of triumph and faith. Job looks beyond the grave and decay and death, and there beholds the Redeemer and His work; beholds the day of the resurrection of the body and of eternal bliss. Conscious of the depth of the utterance he is about to make, he sorrowfully exclaims: “Oh, that my words were now written! Oh, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever!” Condemned and forsaken by his contemporaries as a wicked person, posterity at least then would know of his justification in the sight of God.

Amid all this earthly misery, what is his consolation? “*But,*” over against all that my “friends” may say to the contrary, “*I know,*” I have positive knowledge, I am divinely assured of a certain fact. And the contents of this knowledge? “*My Redeemer,*” my *Goel*, “*liveth.*” Who is this *Goel*? Not the Triune God is here meant as, for example, in Is. 41, 14; 43, 1, but the second person of the Trinity. (Gen. 48, 16.) How do we know? The context says that this *Goel* will raise Job from the dead,—this is a work of the Son of Man, John 6, 40; 5, 22. It says that this *Goel* will lead Job to a beatific vision of God,—this is a work of the Savior. Hence the Hebrew *Goel* is properly translated by “*Redeemer.*” What does Job confess of Him? “*My Redeemer liveth.*” Satan,

sin, death, have assaulted Job; but Satan, sin, death, will be overcome by Job's Goel. He will redeem Job from their clutches. Satan, sin, death, will assail Christ; and Christ, too, Job's Goel, must die. But death cannot retain Him; for He is the Prince of Life. (Acts 3, 15; John 17, 25.) The Redeemer *lives*. "Through death He destroyed him that had the power of death, that is, the devil." (Heb. 2, 14. 15.) The redemption-money was paid, and now He lives and lives, and will forever live. Of this living Redeemer Job confidently asserts: He is *my* Redeemer. The ransom was paid for *me*; I shall not die, but live. In New Testament diction Job's Redeemer is He who said to His disciples: "*Because I live, ye shall live also.*" (John 14, 19.) In this life-giving Redeemer Job puts his trust. His body may decay, still eternal life will be his. — With the children of the New Testament he sang:

Jesus, my Redeemer, lives!
 I, too, unto life must waken;
 Endless joys my Savior gives;
 Shall my courage, then, be shaken?
 Shall I fear? Or could the Head
 Rise and leave His members dead?

What follows in the context confirms and develops this thought. Job proceeds: "*And as the Last One He shall stand upon the earth,*" or, *the grave*. The whole earth — this is the sublime conception — is one vast sepulcher, in which the dead rest. Job views himself as being dead and bedded in the earth, the grave. But on this earth, on this dust of his, the Redeemer *stands* in all His glory, power, and majesty. He will manifest His power; He will prove Himself to be Job's Goel. When will this be? When He shall stand as the *Last One* on the earth, and shall destroy the last enemy, death (1 Cor. 15, 26), *i. e.*, on "the day of the Lord," on Judgment Day. — What will this mighty and gracious Redeemer do for Job? "*And though after my skin worms destroy this body, yet in my flesh shall I see God.*" Though in the original the words "worms" and "body" are wanting, still the sense

of the Hebrew text is clearly brought out. Luther's translation: "*Und werde danach mit dieser meiner Haut umgeben werden,*" is more faithful to the original. Job says: My skin will be destroyed, my body will turn to dust and ashes in the grave, but there will be a resurrection day, when my body will again be clothed with the selfsame skin I now possess. "I believe in the resurrection of the body."

I am only flesh and blood,
And on this *corruption* seizeth;
But I know my Lord and God
From the grave my *body* raiseth.

And after the resurrection, what? "*In my flesh shall I see God.*" My flesh, my body, will be restored, and in this restored body, the organ of the soul, *I shall see God*, and this beatific seeing of God will make me eternally blessed. (Ps. 17, 15; 1 John 3, 2.) This my Redeemer that liveth will do for me.—What a contrast: Job in his suffering state now; in his blissful state then! This happy prospect causes Job to dwell upon, and to unfold, this blessed truth. He heaps words upon words to make his *knowledge*, his belief, clear; his belief in the resurrection of the body and life everlasting. "*And mine eyes shall behold.*" The eyes he now possesses shall be restored to him, and with these identical eyes he shall behold God. And as if to make the meaning still plainer, he adds: "*and not another,*" which says emphatically: I shall be the same Ego that I now am, the same person with the same eyes, the same body. I shall come forth out of the grave with body and soul reunited, and enter eternal bliss, everlastingly seeing God. This "*I know,*" of this I am absolutely sure, because "*my Redeemer liveth.*" (Cf. 2 Tim. 1, 12.)

NOTE.—The words of our text: "*In my flesh shall I see God,*" correctly translated, the Standard American Version renders: "Then *without* my flesh I shall see God," the purpose being, of course, to do away with the clear declaration of the resurrection of the *body*. Aside from linguistical reasons, text and context, even in their English dress, loudly protest against this mistranslation. The same S. A. V. translates v. 27 correctly (the text here being so very clear): "*And mine eyes shall behold.*" Query: How can Job's *eyes* behold *without* his flesh? Ought not these contradictory translations:

"Without my flesh I shall see God," and still: "Mine eyes shall behold," bring the flush of shame to their faces? — To do them justice, we shall add that in a foot-note we find the alternative rendition: "Yet from my flesh shall I see God."

Phil. 3, 20: *For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.*

The resurrection-body will be the same body, in all its parts, that we possessed in this life; but it will be *changed, glorified*. This we learn from the present text.

The apostle had spoken of "the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things" (v. 19). They live but for this life; their heaven they seek here on earth. With these infidels he contrasts the Christians. "*Our conversation,*" that is, *our commonwealth, our citizenship, πολιτευμα*, "is in heaven." The citizenship of the unbelievers is on earth; ours, in heaven; they mind earthly things; we, on the contrary, are heavenly minded. Heaven is our true home. Here we are but sojourners, pilgrims, wandering through this City of Destruction to the Celestial City. Our attitude is this: "*from whence [heaven] we look for,*" we are awaiting, "*the Savior, the Lord Jesus Christ.*" He may come at any time. When that event occurs, He will effect a glorious change in our bodies. What will be the nature thereof? The apostle says: "*Christ shall change our vile body that it may be fashioned like unto His glorious body.*" Two bodies are here contrasted, our body and Christ's body. Our body is *vile*, Christ's is *glorious*. Now, what is said? Our vile body shall be *changed*. The word rendered "changed," μετασχηματίζει, means *transform, change into another form, umgestalten, in eine andere Gestalt verwandeln*, so that the essence of the thing remains, but other properties are given. Now, when the apostle asserts that Christ will "change," transform, our vile body, that says: The same body will remain, but this

body will be endowed with new attributes, adapted to the nature of the circumstances then existing. What transformation will take place? Our *vile* body will be changed into a *glorious* body. The *vileness* will be taken away from it, and *glory* will take its place. To be somewhat plainer, — what is here nicely translated by *vile body* the apostle calls a “*body of humiliation*,” τὸ σῶμα τῆς ταπεινώσεως, a sinful, frail, corruptible, mortal body, a body subject to all sorts of humiliation. This “*vileness*” will be a thing of the past when the change spoken of in the text takes place, and “*gloriousness*,” like unto that possessed by Christ’s body, will be ours. How is this done? We do not know. But take an illustration. Here is a glass, say, of “*vile*,” filthy water. Filter it. What is the result? It is the same water, to be sure, but in a “*glorious*” condition; it is clear as crystal. The “*vileness*,” the filth, has been separated from it. *Fiat applicatio.*

Let us proceed. Christ will transform “*our body of humiliation that it may be fashioned like unto the body of His glory.*” “*That it may be fashioned like unto*,” that is to say, “*that it may become conformed to the body of His glory.*” The glory of our bodies will be the same in kind as the glory of Christ’s body, though not of the same degree. — In order to better apprehend the meaning of the apostle’s dictum: “*Christ shall change our vile body that it may be fashioned like unto His glorious body*,” let us contemplate the *glorified* body of Christ. When the Lord rose from the dead, He did not have a new body, but the one taken from the essence of the Virgin Mary. His disciples knew Him: they saw the selfsame Master; they heard the selfsame voice. To assure them that He was not a spirit, He showed them His wounds. “*A spirit hath not flesh and bones, as ye see Me have*,” He said to them. (Luke 24, 39.) When they still doubted, He ate and drank with them. But His body had new qualities, new endowments. He did not come and go now, after the resurrection, as He had been wont to do, after the manner of men. He appeared to the disciples of

Emmaus and—vanished. Suddenly He is amongst His disciples,—they knew not whence He came; just as suddenly He departs they know not whither. Barred doors are no hindrance to Him. He was no longer limited by time or space. Christ's glorified body was a *spiritual* body. It is called a spiritual body, not because Christ no longer had flesh and blood, and had been changed into a spirit, but because, although the body remained the same as to its essence, it possessed the properties of a spirit. Which are some of the properties of a spirit? Invisibility, no necessity of progressing successively from one place to another, no need of meat and drink, etc. But we cannot enumerate all the properties of the glorified bodies in heaven; space forbids.—The resurrection-body of our Lord is a type of the bodies of the believers that will be theirs at the resurrection day.

What a glorious thing this is that we have contemplated! Who can understand it? How can this be? Does this question come to your minds? Paul has answered it. He says: Let the Lord attend to that. He will and can do it "*according to the working whereby He is able even to subdue all things unto Himself.*" This believe.

NOTE.—The Catechism cites 1 Cor. 15, 51, 52 with the remark: "Transmutation of the living." The persons living at Christ's second advent will experience this same transformation spoken of in Phil. 3. The process will be instantaneous. Paul says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed *in a moment, in the twinkling of an eye, at the last trump.*"

Luke 16, 23, 24: *And in hell he lift up his eyes, being in torment, and seeth Abraham afar off; and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

The believers will rise with glorified bodies to everlasting life. The unbelievers will rise to eternal death. Of the unbelievers' awful fate we must now treat.

Our text is taken from the well-known narrative of the rich man and Lazarus. Of the rich man we are told that he

died and was buried. And the very next thing we read of him is this: "*And in hell he lift up his eyes,*" etc. There is no room here for a Catholic purgatory, no room here for an intermediate state, call it what you will, a state of probation, a modern Hades, or what not. All such opinions are anti-Scriptural and soul-destroying. But, say some, consult the Greek of this text; there it says of the rich man: "*And in Hades he lift up his eyes.*" So there is such a place as Hades. Good, let us inquire into the nature of this place called Hades. The rich man—in Hades—is "in torments"; he cries pitifully for "mercy," but no mercy is shown him; he is "tormented in this flame," in hell-fire; even the drop of water that might adhere to the tip of a finger is denied him; he finds no alleviation, no cessation of this excruciating pain. He suffers both in body and soul. Such is the description of this Hades. Hades is hell.—There are but two places hereafter: Abraham's bosom and hell. "*Abraham's bosom*" is a figurative expression, picturesquely designating heaven. In the Scriptures Abraham is called the father of all believers; by faith they are closely connected with him; they are his spiritual children, who rest in his bosom, enjoy what he enjoys: heavenly rest, security, heavenly bliss. (Rom. 4, 1. 11. 12. 16. 17. Cf. Matt. 8, 11.)

Into hell the rich man must go, and all they who are like-minded. The rich man went there, not because he was rich, but because during his lifetime he despised Moses and the prophets, *i. e.*, because of his unbelief. In hell the rich man turns to spiritualism: he requests Abraham to send Lazarus to testify to his five brothers, "lest they also come into this place of torment" (v. 28). In hell there is remorse, but no repentance. Abraham says, No. The rich man insists, "Nay, Father Abraham, but if one went unto them from the dead, they will repent." Abraham makes answer, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Spiritualism is not based on "Moses and the prophets"; spiritualism is a hellish

doctrine, a snare of the devil. The time deciding man's eternal fate is on this side the grave. Nothing in heaven and on earth can and will save him, who will not believably hear Moses and the prophets!*

Matt. 10, 28: *Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.*

When the Lord sent out His twelve disciples to preach the Gospel, He gave them special instructions for their work. In the course of this beautiful address He forewarned them of the hardships and persecutions awaiting them in the faithful discharge of their duties. Steadfastly they are to confess Him before men. Publicly, from the housetops, they are to preach the saving Gospel. What would come to pass? Cruel persecutions, even death. But, says the Lord encouragingly: the worst your enemies can do is to "*kill the body*"; they "*are not able to kill the soul.*" Hence, "*Fear them not.*" Do not shirk your duty,—maintain silence, abjure your faith,—and thus sin against God, "*who is able to destroy both soul and body in hell.*" So much as to the text in its context.

Now as to the doctrine pertinent to our *locus*. The text expressly says: The *body* can be killed, but not the *soul*. The soul is immortal. But, say the Adventists and the Russellites, the second member of the passage says that both body and *soul* may be *destroyed* in hell; and destruction is annihilation. *Non sequitur*. Destruction is not annihilation. Again, the statement here is not simply: Body and soul of the unbeliever will be destroyed, but: They will be destroyed *in hell*. What is the Biblical meaning of being *destroyed in hell*? For an answer see what is said about the rich man: his body and soul were destroyed in hell, and are continually being destroyed. In hell, "the lake of fire and brimstone," the godless "shall be tormented day and night forever and ever." (Rev.

* For an instructive article on "Sheol Passages in the Old Testament," by Prof. Dau, see THEOL. QUARTERLY, Vol. X, 22 ff.

20, 10.) Would you know what "destruction in hell" means, turn to 2 Thess. 1, 9. Of the ungodly the apostle there says: "Who shall be punished with *everlasting* destruction from the presence of the Lord and from the glory of His power."

Is. 66, 24: *Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.*

This passage describes the inexpressible torments of the damned in hell. We know this from the authoritative interpretation of our Lord Himself, Mark 9, 43—48. In the most solemn manner He repeatedly warns against hell, a place in which the "fire never shall be quenched," and three times He repeats these words from Isaiah: "*Where their worm dieth not, and the fire is not quenched.*"—Isaiah speaks of the great Judgment Day, in which the world will be "judged in righteousness." (Acts 17, 31; 2 Cor. 5, 10.) In hell the unbelievers will writhe in unspeakable agony forever and ever. "*Their worm,*" their guilty conscience, will gnaw at them into all eternity by accusing them of the fact: You are damned, and justly so; you rejected and despised the grace in Christ that was offered you. Aye, indeed, hell is "the furnace of fire," where "there shall be the weeping and gnashing of teeth." (Matt. 8, 12; 22, 13; 13, 41, *et al.*) What unutterable, endless sufferings of body and soul in hell! How great the torment, — this accusing conscience acting like the *undying* worm! And what objects of abhorrence, terrible to look upon, the inmates of hell will be! "*They shall be an abhorring to all flesh.*"—From this fate preserve us, heavenly Father, for Christ's sake!

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(To be continued.)