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EVIDENCE OF THE RESURRECTION OF THE LORD.

(Concluded.)

Friend and foe alike had been advised of the events which had transpired at Joseph of Arimathea's tomb. We have seen how the news stirred the malignant enemies of Christ and made them reckless and desperate. Also the small circle of the followers of Jesus must have been profoundly moved. An episode related by Luke affords a glimpse of the excitement which had seized the disciples. It may have been past the noon hour of this eventful day when two of the disciples started for a village in the neighborhood called Emmaus. Their conversation as they were walking betrayed agitation. They spoke of the report which the women had brought, and which had been verified by Peter and John, but do not mention the fact that the Lord had appeared to Mary Magdalene and later to her companions. What happened on the way and as they turned in at Emmaus is well known. They speed back to the city with the great news that they have been privileged to see the Lord and to converse with Him. That had been the third manifestation. On entering the place where the eleven and others were gathered, they are met with the report that the Lord had meanwhile appeared also to Simon. This is the only statement which Scripture makes of the fourth appearance, if it is the fourth; for it may have occurred immediately after Peter's visit at the grave, when Cleopas and his companion were just about to start for Emmaus. Cleopas relates not only the fact of the Lord's

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

(Continued.)

THE EVIL ANGELS.

Jude 6: *The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.*

Their apostasy. The words: "*The angels which kept not their first estate*" clearly imply that originally all angels alike possessed a "first estate." All were created good and holy, for after the entire creation had been finished, "God saw every thing that He had made,"—also the angels,—"*and behold, it was very good,*" Gen. 1, 31. A great number, however, fell from God. Now two classes of angels exist: such as persevered in their primeval state, and such as "*kept not their first estate.*" To these fallen angels, called demons, *δαίμονες*, or *δαιμόνια*, Matt. 8, 31; Mark 1, 34; Luke 8, 30, Scripture refers as "angels that sinned," 2 Pet. 2, 4. Of what nature this sin was we are not definitely informed. The apostasy took place after the sixth day of creation and before the fall of man, Gen. 1, 31; 3, 1—5; 1 John 3, 8. How it was possible for such holy beings, as these angels originally were, to fall into sin, is a metaphysical problem we cannot solve. We know the fact; that must suffice us.

The text, however, emphatically affirms that their apostasy was brought on by a *voluntary* act on their part. They "kept not their first estate," as they might have done, "but left their habitation." It was *their* estate, *their* habitation. Willfully, deliberately, they deserted God. To stress this idea of guilt on the part of the evil angels, the text says that the habitation they forsook was their "*own,*" *ἰδίου*, one which, since God had assigned it to them, belonged to them of right. "They kept not,"—"they left"—they have themselves to blame for the awful loss entailed by the fall.

What did they forsake? "*Their first estate.*" The word ἀρχή translated "first estate," literally means *beginning*. They were created just and holy. This beginning, this first state, this concreated state of holiness, they kept not. They sinned.

But the meaning of the word ἀρχή easily slips from that of "beginning" to that of "first place," hence "rule," "magistrate," "principality." Thus we find the word ἀρχή used as a title of angels in such passages as Col. 1, 16; Eph. 1, 21; 3, 10; 4, 12, where it is rendered "principality." In harmony with these passages Luther translates: "Engel, die ihr *Fuerstentum* nicht behielten." The Revised Version, too, has seen fit to substitute "principality" for "first estate." These two renditions—"first estate" and "principality"—are not opposed to each other. The latter includes the former and adds a thought. It points to the dignity these fallen angels possessed. By not keeping τὴν ἑαυτῶν ἀρχὴν and τὸ ἴδιον οὐκτῆριον they not only lost their original condition, their blissful state, but at the same time deprived themselves of the high rank they occupied, of their position of honor, power, and glory. What a fall was this!

Their punishment. The text reads: εἰς κρίσιν μεγάλης ἡμέρας δεσμοῦς ἀίδιους ὑπὸ ζόφου τετήρηκεν. "*Unto the judgment of the great day in eternal bonds under darkness He has kept.*" God has kept and still keeps—that is the force of the perfect τετήρηκεν—them under darkness. So the punishment of the evil angels is a present one. ζόφος, *darkness*, is used here, v. 13, and in the parallel passages, 2 Pet. 2, 4. 17. Its synonym is σκότος, *darkness*. We find the two linked in Jude 13: ὁ ζόφος τοῦ σκότους, "the blackness of darkness," to intensify the meaning, the expression being equivalent to "the densest darkness."¹ Cf. 2 Pet. 2, 17. σκότος, *darkness*, is the emblem of grief, sorrow, misery. Its signification it derives from the context. It may mean *physical* darkness, Matt. 27, 45, *spiritual* darkness, the state of sin and unbelief, 1 Pet. 2, 9; "the outer darkness,"—τὸ σκότος τὸ ἐξώτερον,—where

1) Compare the similar structure: ἅγια ἁγίων, Hebr. 9, 3: "holy of holies," "the holiest of all."

“there shall be weeping and gnashing of teeth,” the darkness of hell, Matt. 8, 12. Manifestly this last mentioned meaning of *σκότος* is to be applied to its synonym *ζόφος* in our text. Jude says, and there is a touch of irony in the double use of the word *τηρεῖν*, “kept”: “Angels which *kept* not their principality—He has *kept* under darkness.” The implied contrast is this: These angels were angels of light once, now they are angels of darkness; they despised the habitation of heaven, the habitation of light, they *kept* it not, now God *keeps* them in the habitation of darkness, of hell. Their fate is sealed. They are kept *in chains*, from which they cannot extricate themselves; there is no hope of release, the chains are *eternal*, forever they will be excluded from light, from the presence of God.

Now already they are in hell, but worse is to come. They are kept in eternal bonds *unto the judgment of the great day*. Now, as it were, the devil finds consolation, in persecuting the Christians, in seducing men into shame, misbelief, and other great vices, but on that great day, the Judgment Day, Acts 2, 20; Rev. 6, 17; 16, 14, this pernicious activity of his, too, shall cease, and he himself shall receive his final judgment and be tortured forever in that everlasting fire that was prepared for the devil and his angels, Matt. 25, 41.

Eph. 6, 12: *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

The forces marshaled against the Christians here pass in review.

Nature and intent. Our enemies are not “*flesh and blood*,” human antagonists that can be fought with carnal weapons, but our battle is “*against spiritual wickedness in high places*,” the conflict is a *spiritual* conflict. The phrase: τὰ πνευματικὰ τῆς πονηρίας—“*spirituals of wickedness*,” *i. e.*, “*spiritual powers of wickedness*,” is equivalent to “*wicked spirits*.” Our opponents are *spirits*, hence unseen, and for

that very reason all the more dangerous. No sound or footfall announces their coming. They are far superior to us in intellect and wisdom.

The Apostle characterizes them as spirits "of wickedness." The phrase "of wickedness" says much more than the simple adjective "wicked." The devils are wickedness personified; wicked are all their thoughts, wicked all their desires, wicked all their deeds—and all these thoughts, desires, and deeds are centered upon one thing—to destroy the soul of man.

Organization. These "spiritual powers of wickedness" resemble a well-organized army. The commander-in-chief is $\delta\ \delta\acute{\iota}\alpha\beta\omicron\lambda\omicron\varsigma$, the devil, v. 11. Under him, governing and directing the attacks of the legions, of evil angels, Mark 5, 9, are the $\acute{\alpha}\rho\chi\acute{\alpha}\iota$, the principalities, and the $\acute{\epsilon}\xi\omicron\upsilon\sigma\acute{\iota}\alpha\iota$, the authorities, which terms evidently denote ranks and orders of the evil spirits, as the same terms signify ranks and orders among the good angels, Eph. 1, 21; 3, 10.

His rule of darkness. The devil and his host are $\kappa\omicron\sigma\mu\omicron\chi\eta\delta\omicron\tau\omicron\upsilon\varsigma\ \tau\omicron\upsilon\tilde{\omega}\ \sigma\acute{\alpha}\tau\omicron\tau\omicron\upsilon\varsigma\ \tau\omicron\upsilon\tilde{\omega}\ \alpha\acute{\iota}\omega\omicron\upsilon\varsigma\ \tau\omicron\upsilon\tilde{\omega}\tau\omicron\upsilon$, "world-rulers of the darkness of this age." The whole world is the field of their satanic activity; no part of it, however remote or secluded, is exempt from their rule. How vast is their dominion! They are "world-rulers of darkness." Darkness is the element, the means, and the result of their pernicious rule. Matt. 4, 16: "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up," i. e., Christ and His Gospel. Without the Gospel, darkness prevails. Darkness is the region of spiritual death.

Paul, in speaking of his mission to the Gentiles, says that he was sent "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," Acts 26, 18. Darkness is the state of spiritual blindness, the state of alienation from God and subjection to the power of the devil. In Col. 1, 13 the apostle exhorts the Christians to render thanksgiving to God who "hath delivered us from the power of darkness, and hath translated us into the kingdom

of His dear Son." Darkness is the kingdom of Satan, in which all men are by nature. Here the "works of darkness," such as "rioting and drunkenness, chambering and wantonness and fulfilling the lusts of the flesh," hold full sway, Rom. 13, 13. Darkness is the state of sin and unbelief. Such, then, is the nature of this rule of darkness out of which we have been called into God's marvelous light, 1 Pet. 2, 9; such is, in brief outline, the gigantic opponent, with whom we Christians are to cope.

The apostle writes: *οὐκ ἔστω ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς κτλ.* "The wrestling is not to us," or "our wrestling is not against flesh and blood, but against," etc. The conflict is a bitter conflict, a "wrestling-match," ἡ πάλη, a hand-to-hand encounter, a life-and-death struggle. And when the text says: "Our wrestling is — ἔστω —" etc., this indicates that it is an ever-present conflict; there is no cessation of hostilities. No one is immune against the devil's attacks, not even the great apostle himself, for when he warns the Christians against the wiles of Satan, he includes himself, saying: "We wrestle," etc. The repetition of the preposition "against" gives prominence, rhetorically, to each concept separately, and vividly pictures the vast and mighty forces arrayed against us. At first sight the thought: "We wrestle *not* against *flesh and blood*," may seem strange. The truth imbedded here is this: Our contests may appear primarily as being contests against flesh and blood, but back of this flesh and blood, back of the world with its manifold enticements to sin, is the devil inciting us through these willing tools. Indeed,

The old evil Foe
 Now means deadly woe:
 Deep guile and great might
 Are his dread arms in fight;
 On earth is not his equal.

How necessary, therefore, to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil," vv. 11. 13.

John 8, 44: *The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

"Murderer," ἀνθρωποκτόνος, *man-slayer*, this name fully characterizes the aim and end of the devil's designs. He seduced our first parents. Thus sin and death came into the world, "and death passed upon all men, because all have sinned," Rom. 5, 12. Thus the devil was a "man-slayer." Such he was "*from the beginning*," not of his existence, for he, too, was created good and holy, Gen. 1, 31, but from the beginning of his apostasy from God. Here, by the way, we have the biblical solution to that vexed question of the Gnostics: ποθεν τὸ κακόν; "Whence did evil come?"

"The first estate," Jude 6, the state of concreated purity and rectitude, was *eo ipso* a state of truth, as it is in God. Truth, absolute truth, was the element in which he stood and moved, truth, nothing but truth, governed his inner self. This state of truth he wantonly forsook when apostatizing from God. He "*abode not in the truth*," ἐν τῇ ἀληθείᾳ. Since then there is no truth and truthfulness, ἀλήθεια, in him. The sphere in which he now lives and moves is the lie, ὅτι ψεύστης ἐστίν, "for a liar he is." "*When he speaketh a lie, he speaketh of his own.*" This does not discriminate between his speaking the truth at times, at times the lie. Literally it reads: "When he speaks *the lie*," τὸ ψεῦδος, as is his nature, "he speaketh of his own," ἐκ τῶν ἰδίων, *out of his own resources*; the well-spring of lie, falsehood, and deception is within him. He cannot do otherwise, "for a liar he is."

The devil is a *murderer* and a *liar*. The name "murderer" indicates his design; "liar," one of the methods by which he endeavors to carry his purposes. By means of a lie he felled our first parents. God had said: Ye shall surely die! The devil is so monstrous a liar as to have the effrontery to call God a liar, saying: "Ye shall not surely die," Gen. 3, 4. The devil denies Scripture, thus he lies. It was a lie when he said

to Christ: "He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," Matt. 4, 6. By omitting the phrase "in all thy ways," Ps. 91, 11, this quotation was emptied of its true meaning; it was no longer Scripture, it was a lie. False doctrines, *i. e.*, lies, "the doctrines of devils," 1 Tim. 4, 1, is one of his most efficient weapons of warfare even to-day. The devil is a liar, "*and the father of it.*" Ananias lied, but it was *Satan who filled his heart to lie*, Acts 5, 3. See 1 John 3, 8.

This passage teaches, (1) the personal existence of the devil, (2) his being the cause of the fall of mankind, (3) his own apostasy, and (4) the depth of wickedness into which he has sunk.²⁾

1 Pet. 5, 8. 9: *Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.*

Strictly speaking, the term *ὁ διάβολος*, the devil, is a proper name and designates the prince of the devils, the enemy

2) Much wrangling has been indulged in by exegetes as to the proper translation of the Greek word *ἔστηκεν*, which the Authorized Version renders "abode": "and abode not in the truth." Alford, for example, says: "*οὐχ ἔστηκεν*, not 'abode not,' E. V.; a sense which *ἔστηκα* will not bear, being always *present* in meaning, and = 'I have placed myself,' *i. e.*, I stand: see Matt. 12, 47; 20, 6; Mark 9, 1; 11, 5; John 1, 26; 3, 39; Acts 1, 11; 7, 33; Rom. 5, 2; 11, 20 *al. fr.*: whereas the pluperfect, *εἰστήκειν*, 'I had placed myself,' *i. e.*, I stood, is *imperfect* in sense; see Matt. 12, 46. And that this place forms no exception, is shown by *οὐ οὐκ ἔστων* (not *ἦν*) immediately following." The interest that attaches itself to this translation is simply this: "He abode not," or, "He has not stood" in the truth, teaches the *fall*, the *lapsus* of Satan, while He *stands* not speaks of his present *status*. Bengel also says "non lapsus, sed status" is taught here. — And yet, what does all this war of words amount to? If one should insist on translating the clause: He "*stands* not in the truth," thus emphasizing his *present* state, the fact of the *fall* still remains as clear as daylight. This Alford concedes. He says: "But as the account of this *present* sense shows, it is not a *mere* present, but a present depending on, and commencing with, an implied past fact. And that fact here is, the *fall* of the devil," etc. Thus we are brought back to Luther's Version and to that of the English Bible, with which the translations in various other languages agree.

κατ' ἐξοχήν, Matt. 13, 25. 39. The Greek word *διάβολος*, Latin, *diabolus*, from which come the English *devil* and the German *Teufel*, signifies "slanderer," "false accuser," Tit. 2, 3; 3, 3, *et al.* "The accuser" (the devil, v. 9) "of our brethren is cast down, which accuseth them before God day and night," Rev. 12, 10. The equivalent in Hebrew is *שָׂטָן*, *Satan* (Job 1, 6 ff.; 2, 1; 1 Chron. 21, 1), "adversary," "opponent." In the New Testament both terms, devil and Satan, are practically synonymous. Matt. 4, 1 has: "tempted of the *devil*," and Mark 1, 13: "tempted of *Satan*." See Matt. 4, 1. 10; 16, 23, and John 6, 70. The devil is the Christians' *ἀντίδικος*, says Peter. This word strictly denotes *an opponent in a court of justice*; but since there is no allusion to the divine judgment in this passage, and since the *καταπίνειν* (to devour) is given as the aim of the devil, it is best to accept the word in its general sense—that of "*adversary*." Satan is filled with enmity against all mankind; he has no pity even for the children of disobedience in whom he has his work, Eph. 2, 2; but the true Christians, who, by the grace of God, have escaped his dominion, are the particular objects of his hatred. Hence the apostle says, speaking to Christians, he is "*your adversary*." His purpose is to deprive them of their faith; their salvation. He is a formidable enemy. The text compares him to a *lion*, Prov. 30, 30. The image is made more vivid and the danger stressed by the use of the adjective *roaring*. As a lion intimidates people by his roaring, so the devil seeks to terrify the Christians by persecutions, sufferings, etc. The pages of Church history treating of the satanical cruelties devised and practiced during the Christian persecutions of the first three centuries are saturated with the blood of the martyrs who would not deny their Savior. Then the devil roared most fiercely! These persecutors of the Christians were the tools of Satan. Powerful in himself, he, as "this prince" and "god of this world," John 14, 30; 16, 11; 2 Cor. 4, 4, pressed and still presses his allies, the children of disobedience in whom he works, Eph. 2, 2, into his service. He is the instigator of

persecutions and afflictions visited on the Christians. Thus he manifests himself as a roaring lion.

This, however, does not exclude that these things also come from God. The apostle begins this exhortation with the words: "Humble yourselves under the *mighty hand of God*," v. 6. The devil and his host are subject to God's supreme dominion and control. God holds the reins of government in His hands. Satan can go no further than God permits. Of Job the Lord said to Satan: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand," Job 1, 12. See Job 2, 6; Luke 13, 16. In persecutions, in affliction, under the cross, the devil has evil intents, while God has good intents. And God controls the evil intents of Satan for the good of His beloved ones, Gen. 50, 20; Rom. 8, 28.

With this ferocity our adversary combines a relentless and an untiring activity in the pursuit of his prey. "He *walketh* about, *seeking* whom he may devour." He is always on the alert. "Whence comest thou?" said the Lord to Satan, when he, as the accuser of the brethren, appeared in the midst of the sons of God. Satan answered: "From going to and fro through the earth, and from walking up and down in it," Job 1, 7. He is all the more assiduous in the work of destruction, "having great wrath, because he knoweth that he hath but a short time," Rev. 12, 12. Together with his legion of devils, he keeps a sharp lookout for the Christians collectively, and for each one individually. It is to be observed that the "whom" — *tiva* — is in the singular number. No Christian at any time is safe from his attacks. Peter speaks from bitter experience. The wily enemy engaged a frail maiden to fell Peter. Peter did not watch; he denied his Lord. —

LUTHER: "He is, moreover, an angry and bitter enemy to you, who have life in Christ. This he cannot endure, and seeks, and meditates only how he may again deprive you of it, and do not, by all means, think that he is far from you, or assails you at a distance; on the contrary, he is encamped as near as possible to you, and round about you; yea, in your own

field, that is, in your flesh and blood, where he seeks when he may reach you, and surprise you when you are unguarded, and tries now this artifice, and then that, when he cannot overthrow you with one; now with false confidence, with doubt; then with anger, impatience, avarice, evil lusts, etc., as he sees his opportunity, and finds you weak. — Therefore think not that it is a jest, and that he is playing with you, for he is furious and more hungry than any hungry lion, and aims not only at inflicting wounds upon you, nor giving you a thrust, but at devouring you wholly and entirely, so that there remain not anything of you, either as to the soul or the body.” (Ep. for III. p. Trin. New Market Ed., p. 45.)

The dangers which encompass the Christians are great indeed, hence the apostle exhorts them: “Be sober, be vigilant!” “Resist steadfast in the faith.” Resist *steadfast*, *στέρεσοί*, as *firm* people. How are they such? Through *faith*. Faith relies upon God, upon Christ, and God is stronger than the devil. Faith is the victory that overcometh the world and the devil. “Resist the devil, and he will flee from you,” James 4, 7; Matt. 4, 1—11.

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(To be continued.)