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### The Resurrection of the Body in the Old Testament - An Exegetical Study

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**THE RESURRECTION OF THE BODY IN THE OLD TESTAMENT:**

**AN EXEGETICAL STUDY**

**A Thesis presented to the  
Faculty of Concordia Theological Seminary**

**in partial fulfillment of the  
requirements for the degree of**

**Bachelor of Divinity**

**by**

**Allen Schuldheisz**

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**Approved by**

**Th. Engelder**

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## OUTLINE

Introduction: The importance of the doctrine of resurrection. -- Theory of the gradual development of this doctrine in the O.T. -- The conservative position. -- Object of this treatise.--

*O.T. view of Immortality in general:*

### I. The Doctrine of the Resurrection as applied in:

- A. The O.T. doctrine of God:
  1. as distinguished from all other deities
  2. in His personal relation to His creatures, Men.
- B. The O.T. doctrine of Man: Man was created for immortality
- C. The O.T. conception of the future life:
  1. this belief in general
  2. Israelite conception of the body as being essential to the next <sup>life</sup> life
  3. the belief in a future reward for the righteous
  4. the belief in a final judgment and punishment

### II. Scriptural evidence for the doctrine of resurrection in the O.T.

#### A. The Books of Moses:

1. Gen. 3,15
2. Further Messianic prophecy: Gen. 12,3; 18,18; 22,18; 26,4; 28,14
3. The expressions: "gathered unto his people": Gen. 15,15; 25,8,17; 35,29; 49,29,33; Num. 20,26; 27,13; 31, 2; Deut. 32, 50.
4. The trial of Abraham's faith: Gen. 22,1-13, cp. Heb. 11,17-19
5. Ex. 3,6, cp. Matt. 22,23-33; Mark 12,18-27; Luke 20,27-38

#### B. The Historical Books:

1. II Sam. 12,23
2. I Kings 17,17-24; II Kings 4,34; II Kings 13,21

#### C. The Poetical Books:

1. Job 19, 25-27
2. Ps. 16, 9-11
3. Ps. 17,15
4. Ps. 49, 14,15
5. Ps. 68, 20
6. Ps. 73, 24

#### D) The Prophetical Books:

1. Isa. 25, 7,8.
2. Isa. 26, 19
3. Hos. 6,2
4. Hos. 13,14
5. Ezek. 37, 1-14
6. Dan. 12,2

### III. The apocryphal and apocalyptic writings:

1. Wisdom of Solomon
2. II Maccabees
3. II Esdras
4. Psalter of Solomon
5. Book of Enoch

### IV. Jewish Opinion concerning the resurrection:

1. Talmud
2. Later rabbinical opinion

### V. The N.T. support of the O.T. doctrine of the resurrection:

1. Sadducees
2. Pharisees
3. Popular belief
4. Apostles' view
5. Christ's own position

Conclusion:

The doctrine of the resurrection of the body is one of the cardinal articles of Christian faith. In his famous chapter on the resurrection Paul stresses the supreme importance of this doctrine by showing what would be our lamentable condition if there were no resurrection. He says: "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain;...ye are yet in your sins. Then they also which are asleep in Christ are perished." (1 Cor. 15, 12.13.14.17.18). Our very faith in this life and our hope for the next are dependent on the doctrine of the resurrection. Christian dogmatics has therefore rightly placed this doctrine among the fundamental teachings of Christianity, without which there can be no Christian faith. Dr. F. Pieper says: „Dass die Lehre von der Auferstehung der Toten zu den Fundamentallehren gehoert, ohne deren Annahme der christliche Glaube nicht bestehen kann, ist in der Schrift klar ausgedrueckt. Sie sagt von Hymenaeus und Genossen, welche die Auferstehung der Toten als bereits geschehen annahmen, also die leibliche Auferstehung am Juengsten Tage leugneten, dass sie der Wahrheit gefehlt (<sup>ἀληθείαν</sup> περὶ τὴν ἀληθείαν ἠσρόχησαν) und am Glauben Schiffbruch erlitten haben (<sup>πίστιν</sup> περὶ τὴν πίστιν ἐνανύησαν).“ (Christliche Dogmatik, B. III, S. 603)

Since this doctrine of the resurrection is of such fundamental significance, it would be strange indeed if it were not taught already in the Old Testament. Yet there are many who maintain that this teaching was not clearly enunciated throughout the Old Testament, but that it developed very gradually, and received distinct expression only in late prophetic times. W.A. Brown, after sketching the hope of immortality among primitive peoples, comes to speak of this same hope in the religion of Israel. "As we follow the course of the development we shall see how, starting on the same basis as other primitive peoples, the religious thinkers of Israel won their way step by step to an assured faith in God's universal moral government, in the continuance of His love and power in the realm of the dead, in the extension and ultimate tri-

umph of His Kingdom on earth, and in a universal resurrection and final judgment ushering in the rewards and punishments of the Last Day." (The Christian Hope, p.53). This same thought of the gradual development of the doctrine of resurrection is expressed by many of the dogmaticians. „Im Alten Testament tritt die Lehre von der Auferstehung nur sehr allmählich hervor. Ihr Keim liegt in der Grundwahrheit, dass der Mensch sein wahres Leben in Gott hat. Jehovah ist die Zuflucht der Frommen auch gegenüber dem Tode. Daraus entwickelte sich die Hoffnung, dass die Gottesgemeinschaft durch keine Macht zerrissen werden könnte." (Chr. E. Luthardt, Komp. der Dogmatik, S.386). Alexander von Oettingen says: „Die vielumstrittene und oft verneinte Frage, ob das Alte Testament eine Unsterblichkeit <sup>gestellte</sup> Lehre, ist theils eine schiefe gestellte (denn auch das Neue Testament lehrt sie im Grunde nicht), theils eine unklar formulierte.... das finden wir bereits im A.T. die Gewissheit der individuellen Fortexistenz ausgesprochen, wenn auch anfangs dunkel geahnt und allmählich erst --in der prophetischen Zeit-- zur Auferstehungshoffnung sich erklärend." (Lutherische Dogmatik, Zweiter Theil, S. 667). Thus also Voigt: "The doctrine of the resurrection is found only in the later books of the O.T." (Bibl. Dogm. p. <sup>237</sup> 239). Such is the general opinion; the doctrine of the resurrection develops slowly and hesitatingly and is clearly enunciated only in later books of the O.T.

Over against this opinion conservative scholars have maintained that the doctrine of the resurrection of the body was known, not only in the later books of the O.T., but from the very beginning. Dr. F. Pieper states: „Was die Heilige Schrift betrifft, so ist die Totenaufstehung nicht nur im N.T. durchweg als gewisse Tatsache gelehrt, sondern auch im A.T. bereits klar bezeugt." (Christl. Dogm. III, S.601). Hofmann remarks very emphatically: „Nichts kann irriger sein, als die Meinung, die Totenaufstehung sei eine spätere erst durch menschliches Nachdenken aufgekommene Idee, deren erste Spuren, wenn sie nicht gar erst von den Parsen an die Juden gekommen ist, bei Jesaja und Ezechiel, vielleicht auch schon in Psalmen Davids begegnen sollen..... Ueberhaupt aber <sup>ist</sup> keine Zeit zu finden, wo sich der Glaube ohne diese Hoffnung denken liesse, <sup>und</sup> und kein Zeitpunkt nach der ersten Verheissung, wo sie zuerst hätte aufkommen

koennen." (Der Schriftbeweis, Zweite Haelfte, S.490).

It will be the object of the following treatise to present, in a brief way, some of the Scriptural evidence from the O.T., showing that the believers of the Old Covenant held fast to the hope of a resurrection as a cardinal article of their faith.

*§ Before entering upon our topic proper, let us briefly look at the O.T. view of immortality in general.*

→ The hope of a ~~personal~~ future existence is already implied in ~~and based upon~~ two other important O.T. doctrines. The first of these is the O.T. teaching concerning God. The God of the O.T. is not a limited tribal deity, not a figment of the imagination; He is the One, the Only, the True, the Living God. "The Lord He is God; there is none else beside Him", Deut.4,35. After the trial between God and gods conducted by Elijah and the Baal-worshippers, the people cried out: "The Lord, He is the God; the Lord, He is the God", 1 Kings 18,39. The O.T. presents Jehovah as the Creator of the world: "In the beginning God created the <sup>heav-</sup>en and the earth", Gen.1,1; as the Divine Lawgiver: "Therefore shall ye observe all My statutes, and all My judgments, and do them; I am the Lord", Lev.19,37; as the Universal King and Ruler: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all", 1 Chron.29,11; as the Eternal Being: "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God", Ps.90,1.2; as the Almighty Dispenser of life and death: "See now that I, even I, am He, and there is no god with Me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand", Deut.32,39; and: "The Lord killeth, and maketh alive; He bringeth down to the grave, and bringeth up", 1 Sam.2,6. This latter point, namely that God is the God of life and death, is especially important for our present consideration, since it shows us distinctly that God has absolute power over death and the grave.

The question now arises: How is this O.T. doctrine concerning the Almighty, Eternal Creator and Ruler of heaven and earth, connected with the

doctrine of immortality? ~~in general and the resurrection in particular~~ That becomes evident when one stops to consider the relation of this Supreme Being to the creature of His hand --man. That relation was absolutely unique. Nowhere in the history of ethnic doctrines or the religion of primitive peoples will one find a similar relation between gods and men as between Jehovah of the O.T. and the man whom He created. That relation was a close, personal relation. The people of the O.T., from the very beginning, harbored a faith in a living, personal God, and not a God who had withdrawn Himself back into the secret recesses of ~~untouchable~~ <sup>divine</sup> majesty. This unique personal relationship of God toward man is shown us in the most concrete and delightful ~~form already~~ <sup>form already</sup> with the first man in the Garden of Eden. Scripture records simply: "And they heard the voice of the Lord God walking in the garden in the cool of the day.... And the Lord called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden, and I was afraid...", Gen. 3, 8, 9, 10. God walked in the garden, God called to Adam, Adam spoke to Him -- those ~~are~~ <sup>may well be</sup> the evidences of a unique, intimate relationship between God and man. Here, from the very beginning, man knows and believes in a personal, living God, whose close communion he has experienced. Would not that fact alone foster in man, especially after the <sup>IV</sup> ~~sentence~~ <sup>A</sup> of death was passed upon him, a longing desire and <sup>faith</sup> ~~in~~ the continuance of that personal relationship in the future life? Nor did this personal relationship of God to man discontinue after Adam's fall. Look at the history of the patriarchs. "The Lord said unto Noah; come thou and all thy house into the ark; for ~~thus~~ <sup>- thus,</sup> have I seen righteous before me in this generation", Gen. 7, 1. "After these things the word of the Lord came unto Abram in a vision, saying: fear not, Abram; I am thy shield, and thy exceeding great reward", Gen. 15, 1. "And the Lord appeared unto him (Isaac), and said: Go not down into Egypt", Gen. 26, 2. "And the Lord said unto Jacob: Return unto the land of thy fathers, and to thy kindred; and I will be with thee", Gen. 31, 3. Throughout their lives these men of God were guided and directed by personal communion with God. Such a life could not help strengthening in them the fond hope of being with this God after they would have to leave this world. And it should

be remembered that this personal relationship of God to man was not an individual favor to the patriarchs; the people in general stood in that same relation. Think of the many years of weary wandering in the wilderness when God was constantly present with them, providing food and drink, punishing and correcting them. The covenant of circumcision was the individual's token that he was in close communion with God. The whole O.T. theocracy put God into the daily lives of the people and made Him the center of all worship. This relationship of God toward the O.T. believers is therefore absolutely unique in its personal, intimate character. S.D.F. Salmond, in contrasting the religion of Egypt with that of the Jews, rightly says: "Where the religion of Egypt was a religion of death, a religion remote from the active, responsible interests of the present, that of Israel was a religion of life, a religion that heard the glad sounds of divine footsteps on earth, and felt the strength and joy of existence in the consciousness of a divine order in history. It was its doctrine of God, the living God who revealed Himself to men and was present in the nation, that saved Israel from that entanglement of the thought of a future life with superstition and decaying morality which took place in Egypt. It was this, too, that made the Hebrew hope of immortality what it ultimately came to be. The belief in a living, personal God was the deep foundation for the belief in the personal continuance of man..." (The Christian Doctrine of Immortality, p.156).

The O.T. doctrine concerning man likewise has a direct bearing on the O.T. <sup>hope</sup> of a personal future life. The story of man's creation shows us clearly that man was created for immortality. "God said; let us make man in our image, after our likeness...", Gen.1,26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul", Gen.2,7. Man has this in common with the other living creatures that God made them all living beings, but in man's case alone are we told that God created him in His own image, after His likeness. V.F. Storr remarks: "It is not said that the animals were made in the divine image, and they are nowhere described as receiving their life from the breath of God.

The writers of these narratives clearly wished to indicate that man among all created beings was unique in his possession of spiritual qualities which he shared only with God." (Christianity and Immortality, p.58). But there is more importance attached to man's creation in the image of God than just the fact that he was thereby set apart from and over the animal world. "His creation in the image of God, after His likeness, in itself involved immortality.... Man alone, of all created things in this our world, was formed in the image and likeness of Himself. He bore in himself that, for which, when it had been displaced by the fall, he was reborn in Christ, the image of the heavenly, 1 Cor.15,49. But in that he was created in the image of God, he must needs have in ~~himself~~ <sup>himself</sup> created gifts, corresponding to the all-perfect attributes of God. Man had then, as endowments wherewith he was created, reason, intelligence, imagination, beauty of soul, justice, goodness, ~~righteousness~~ right-  
eousness, love, immortality, as a sort of created reflection of the infinite Wisdom, Beauty, Godness, Justice, Righteousness, Eternity of Eternal Love, which is God. Everything else may in the end be obliterated; everything good, wherewith he was endowed, may be forfeited forever, in the endless separation from God in hell. Immortality alone must remain; and man is conscious of his immortality, because immortality is of the essence of his being." (E.B.Pusey, Daniel the Prophet, p.406).

The fact that the O.T. man was conscious of his creation for immortality is brought out very clearly by what we are told of the O.T. believers' view of the future life. By way of introduction to this point, it should be noted that the O.T. believer conceived of happiness, reward, punishment, the judgment in the future as happening to the whole man, body and soul. "The Christian doctrine of the future life includes a belief in the resurrection of the body. Of the existence of disembodied spirits Christianity knows nothing. The immortality of the soul apart from the body, which we find taught by Plato, is an impossible conception for a religion, the central article of whose creed is the Incarnation. The Christian can no longer with Greek thought regard matter as evil, or the body as the soul's prison house from which it

looks forward to be set free by death, for the coming of Christ in the flesh has given to matter a sacramental aspect and has emphasized the sacredness of all life. Man's survival of death must imply the possession of a body. It is the man who is immortal, rather than the soul." (Christianity and Immortality, V.F.Storr,p.55). That is the Christian concept in the light of the N.T. Is the O.T. believer's hope the same? Yes, for the two are essentially the same. Job confesses very emphatically that: "In my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another", 19,26.27. In several different ways Job here emphasizes the fact that he will stand before God in his flesh and shall actually see God with his own eyes. He presupposes a bodily future existence. Isaiah, in describing the tortures of the damned, speaks of them as happening to the body: "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh," 66,24. This belief in a bodily future life may well have been the popular belief. It certainly received popular emphasis when it was concretely illustrated in the translation of Enoch and the ascension of Elijah, both of which were examples of the fact that the body belonged to the future happiness. Of Enoch we are told in the Holy Record: "And Enoch walked with God; and he was not, for God took him," Gen.5,24. Here was a concrete example of a righteous patriarch, who, having walked in the ways of God, was signally blessed by being taken directly ~~and bodily~~ into the next world. Enoch's bodily translation must have created a profound impression among his contemporaries. E.B.Pusey says: "The impression made by the history of Enoch, that God took him, is marked by the repetition of the word as to the ascension of Elijah, 2 Kings 2,3.5.9.10,  $\pi\rho\tau$ . The same word expressed the faith of the Psalmists (49,15; 73,25), the sons of Korah and Asaph, and the faith, so expressed, entered henceforth into the public worship. From the time of David, Israel drank in that faith in their devotions." (Daniel the Prophet,p.408) Of course, we cannot generalize from these translations of Enoch and Elijah and conclude that they proclaim a bodily existence in the hereafter for all, but nevertheless they are significant because they present in concrete form

the fact that God did and could continue bodily existence in the hereafter if it so pleased Him. To sum up we quote: "A peculiar feature of Jewish thought as to human life, marking it off clearly from some of the ethnic speculations and philosophic conceptions, consists in their habit of regarding the body as essential to man's full existence. The traditions embodied in the stories of the translations of Enoch and Elijah receive their explanation on the assumption that in this way alone would they be enabled to enjoy the continuance of a full and complete life beyond the grave" (J.Hastings, Dictionary of the Bible, Resurrection.p.791).

Now, bearing in mind that the Hebrews' conception of the future life included the body as being essential to such a life, let us look at the Israelite view of the life to come. The patriarch Jacob, when he was well advanced in years, summed up his life in these memorable words: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" Gen.47,9. Jacob's view of life cannot be regarded merely as a reference to his nomadic existence, or ~~a~~ ~~is~~ as a reflection on the transitoriness of life. He sincerely regarded his life here upon earth as a pilgrimage, a journey, which was to lead to a different life, the life in the hereafter. That is the explanation of Hebrews 11,13-16, where we are told that the patriarchs "confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly..". The Lord Himself inculcated this pilgrimage-view of life when He told Moses: "The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me," Lev. 25,23. Strangers and sojourners with God -- that was the patriarchal belief. David brings out the same world-view when he says: "WE are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." / Chron. 24, 15. <sup>15.</sup>

And when we come to the Psalms we find this same clear hope in a future life implied in those many passages containing the phrase "for ever". E.B.Pusey, after reviewing those passages in the Psalms which directly express the belief in immortality and the resurrection, goes on: "Besides these passages in the Psalms, which directly express in words the belief in the life to come or the resurrection, there is also much language which implies it. Look at the doings or gifts of God which, the early Psalms say, will be 'for ever'. 'Your heart shall live for ever', 22,26. 'Thou..settest ~~Te~~ before Thy face for ever', 41,12. 'I trust in the mercy of God for ever and ever; I will praise Thee for ever', 52,8.9. 'I will give thanks unto Thee for ever', 30,12.'The fear of the Lord is clean, enduring for ever', 19,9. An immortality of praise implies an immortality of being; the endless abiding of the reverence of God involves, that they who so revere Him shall abide alway... David's words express our ~~the~~ Christian hopes. We, whose hopes they express, cannot think that they meant less to David, whose hope they first fed." (Daniel the Prophet, p.413). Thus it becomes evident that the Israelites of the OT. had a clear conception of the future life.

And this view of the future was not just a vague, general belief; the O.T. believer had a definite belief in a future reward for the righteous and godly. Already in Leviticus the promise of life was extended, though conditionally: "Ye shall therefore ~~keep~~ keep my statutes, and my judgments; which if a man do, he shall live in them," 18,15. Baalam the prophet, instead of cursing the children of Israel as Balak, the king of Moab desired, broke out in a paean of praise: "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" Num.23,10. This is not merely a pious wish that he may die "in a green old age, in peace and honor, satisfied with length of days" (S.F.D.Salmond, Christian Doctrine of Immortality, p.170), but an expression of his hope for a blessed immortality. In Proverbs 14,32 we read: "The righteous hath hope in his death". Ch.11,18: "To him that soweth righteousness shall be a sure reward." The Psalmist sings;

"O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer", 31,23. "Verily there is a reward for the righteous", 58,11. Isaiah writes: "Say ye to the righteous, that it shall be well with him, for they shall eat the  $\frac{1}{2}$  fruit of their doings", 3,10. And so we could enumerate many more passages, which bring out the O.T. hope, not only of a future life in general, but of a reward in that life for the faithful. And when one remembers that the O.T. believer conceived himself as being in that future life with his whole person, body and soul, this view points distinctly to the concomitant belief in the resurrection of the body.

And just as the O.T. believer hoped <sup>for</sup> ~~in~~ a happy, blessed hereafter, so there are also many passages showing us the O.T. belief in a final judgment and punishment of the ungodly. Hannah, praying in the temple, exults: "The adversaries of the Lord shall be broken to pieces; out of heaven shall be thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed," 1 Sam. 2,10. Ps. 9,8: "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." And in connection with this final judgment, punishment would be handed out to the ungodly. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup", Ps. 11,6. "The wicked shall not be unpunished", Prov. 11,21. "Woe unto the wicked! It shall be ill with him, for the reward of his hands shall be given him", Isa. 3,11. (Especially descriptive is Isa. 66,24<sup>24</sup>: "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.") Thus we see that the O.T. likewise contains a definite doctrine of future judgment and retribution. And again, when one remembers that the Israelite conceived of these things as happening also to the body, as the very last passage distinctly shows, this point also is important for our discussion of the O.T. belief in a resurrection of the body.

After this preliminary review of <sup>the O.T. view of immortality in general,</sup> ~~underlying and concurrent doctrines,~~  
we shall now look at some of the direct and indirect evidence of the Old Testament Scriptures pertaining to the doctrine of the resurrection. Beginning with the Books of Moses, the first passage to come under consideration is naturally that passage in which sinful mankind was given its first promise of the Divine Deliverer, Gen.3,15: "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel." Conservative theology in general and Lutheran exegetes in particular have always taken this passage as being the Protovangel, the first Gospel-promise to fallen mankind, the first foregleam of their future deliverance. The Seed of the woman is the Incarnate Son of God who was to bruise the head of the serpent, that is, destroy the works and power of Satan. This He was to do at the cost of having His own heel bruised; He Himself would have to <sup>suffer</sup> suffer in the work of delivering man from Satan's clutches. In this passage we have, therefore, the first promise of Christ the Savior, who was to overcome Satan and all his works and power. "For this purpose was the Son of God manifested, that he might destroy the works of the devil," 1 John 3,8. And what are the works of the Devil? To the works of the Devil belong temporal, spiritual, and eternal. <sup>death</sup> "The wages of sin is death." Rom.6,23. Death -- that was the grasp Satan had on our first parents as soon as they had fallen into sin. But this power of Satan over man was to be destroyed when the Seed of the woman crushed his head. And by destroying the power of Satan, namely death, He would bring life and immortality to light, 2 Tim.1,10. In this passage, therefore, we have a clear indication that death was not the end of everything for man. Hofmann remarks very fittingly: „Die Hoffnung auf die Erlösung hat...Wurzel gefasst, als jenes erste Gotteswort nach der Sünde der Erstgeschaffenen vom Siege der Menschheit ueber ihren Verfuehrer sagte. In diesem Sieg ist auch der Tod verschlungen. Was aber der Menschheit verheissen war, sollte sich der Glaube des Einzelnen das nicht zurechnen? Wenn sie wussten, dass ihnen die Sünde vergeben war, wie konnten sie anders als sich der Hoffnung getroesten,

dass sie nicht im Tode bleiben werden? Was dies aber heisse, wussten sie eben so ~~gut~~ von selbst, als sie keiner Belehrung bedürften, was fuer ein Vorgang das Sterben sei. Wie das Sterben den Menschen an Leib und Seele betrifft, so wird auch die Erloesung aus dem Tode den ganzen Menschen ins Leben wiederherbringen." (Der Schriftbeweis, Zweite Haelfte, S.491). We can therefore safely conclude that the belief in a deliverance from death is as old as the first Gospel-promise, and that Adam and Eve had essentially the same hope as we have today. Luther says: "Derhalben ist zwischen Adam und Eva ihrem, und unserem Glauben, kein Unterschied; allein dieser, dass sie geglaubt, dass Christus, Gottes Sohn, als wahrer, allmaechtiger Gott, soll des Weibes Same, das ist, rechter Mensch werden, und in die Welt kommen; den wuerde der Teufel in die Ferse stechen, das ist, toedten und morden; aber er wuerde erstehen vom Tode und dem Teufel seinem Kopf zertreten, von Suenden, Gottes Zorn, Tod und Hoelle erlaesen, Gerechtigkeit, Leben, Seligkeit wiederbringen." (ST.L.111,661).

While on this subject of Messianic prophecy we may mention in this connection also the many promises given to the patriarchs, in which, just as in the Protevangel, there is also included the hope of the resurrection from the dead. When God told Abraham to leave his homeland, He gave him the promise: "In thee shall all families of the earth be blessed", Gen.12,3. This promise was repeated to Abraham, in essentially the same form, in Gen.18,18; 22,18. Isaac received the same promise: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed", Gen.26,4. Jacob received the promise in almost the same words, Gen.28,14. Who is this Seed in whom all the nations of the world were to be blessed? That Seed can only be <sup>the</sup> the Promised Seed of the woman who was to be descended from the patriarchal line. That Seed is Christ the Savior of the world, Acts 3,25; Gal.3,8. And the blessing which was to come upon all the world through that Seed is redemption through the blood of the Lamb of God. And this redemption includes deliverance from sin, the wrath of God, Satan, and death. That means that in these Gospel-promises given to the patriarchs, there was also a distinct promise for a

blessed future life. H. Ebeling states: "Der Segen: in dir sollen gesegnet werden alle Geschlechter auf Erden, steht dem Fluch gegenueber, welchen er aufhebt, und da der Fluch den Tod einschliesst, Gen.2,17, so muss der Segen auch den Tod aufheben, also die Auferstehung einschliessen," (Der Menschheit Zukunft, S.59).

This same belief in a deliverance after death lies also in those singular expressions connected with the death of the patriarchs. In Gen.15,15 the Lord gives Abram the promise: "And thou shalt go to thy fathers in peace..", and of Abraham's death we are told: "Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people;" Gen.25,8. Of Ishmael we are told the same thing, Gen.25,17. Isaac was likewise "gathered unto his people", Gen.35,29. Jacob himself told his sons; "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite", Gen.49,29, and when he died he "was gathered unto his people", v.33. The Lord told Moses that "Aaron shall be gathered unto his people, and shall die there (Mt.Hor)", Num.20,26. God spoke to Moses: "And when thou hast seen it (the promised land) thou also shalt be gathered unto thy people, as Aaron thy brother was gathered", Num.27,13;31,2;Deut.32,50. Later we are told of David: "So David slept with his fathers..", ~~1~~ 1 Kings 2,10;2,21;Acts13,36. What is the import of this ever-recurring "gathered unto his people"? It cannot mean that these patriarchs of old were merely placed in a common burial-place, for Abraham was not buried with his fathers, nor was Ishmael. And Jacob speaks of his being "gathered unto his people" as something distinct from his burial: "I am to be gathered unto my people; bury me with my fathers...", Gen.49,29. We must conclude, therefore, that these words are an expression of the O.T. hope of immortality and reunion after death with those who have gone before. Luther, in explaining Gen.25,8 says: "Wo ist aber Abraham hingefahren? Mose sagt: Er ward zu seinem Volke gesammelt! Sind denn noch Voelker vorhanden nach diesem Tode? Denn also lauten die Worte, als waere er von einem Volk zum andern gezogen, von einer Stadt in

die andere. Das ist nun ein treffliches und merkwuerdiges Zeugnis der Auferstehung und zukuenftigen Lebens, welches man zum Trost vorhalten soll allen, die an Gott glauben", (St.L.1,1755).

Next we mention the trial of Abraham's faith in that he was commanded by God to sacrifice his only son. This incident shows us Abrahams implicit and unswerving faith in God, and though from the O.T. point of view the resurrection of the body is not indicated, yet according to the N.T. exegesis of this passage, Abraham displayed a distinct faith in the resurrection in connection with his sacrificing of Isaac. The Epistle to the Hebrews states: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him (Isaac) up, even from the dead, from whence also he received him in a figure", 11,17019. Here we have unmistakable evidence, given to the author of Hebrews by inspiration of the Spirit, for the fact that Abraham of the O.T. believed in the resurrection of the dead, *or at least that God would raise up Isaac from the dead.*

That brings us to our next passage, Ex. 6,3, which, because of Christ's own explanation, becomes a very important link in the chain of proof for the O.T. doctrine of resurrection. This passage contains the words of Jehovah to His servant Moses at the burning bush. After the Lord had told him that he was treading upon holy ground, He continued: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." ~~We have already seen that the doctrine of immortality is implied in what the O.T. teaches concerning the unique, personal relation of God to man and man to God.~~ In these remarkable words of our text we are clearly told that God's personal relation ~~of~~ to man and man's intimate fellowship with God are not interrupted by the hand of grim death, but that those very same relations continue after death. "The doctrine of life after death lay, for thoughtful minds, in the continued relation of God to the patriarchs, expressed in the title: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob", by which God revealed Himself anew to Israel in Egypt." (Ex.B. Pusey, Daniel the Prophet, p.407).

And when this passage, Ex.6,3, is considered in the light of the Savior's own exeg<sup>e</sup>sis in the N.T., there can be no doubt whatsoever that in these words there was taught, not only the doctrine of immortality in general, but specifically the doctrine of the resurrection. Christ gave His explanat<sup>i</sup>on of this passage one day when there "came to Him the Sadducees, which say that there is no resurrection", Matt.22,23-33; Mark 12,18-27; Luke 20, 27-38. These unbelieving Sadducees came to Him with the question of the seven brothers who had been, successively, the husbands of the same wife during their life-time. The question which the Sadducees then maliciously st<sup>e</sup> up was this: "Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her", Matt. 22,28. Not being believers in the resurrection they meant to nonplus the Savior with their quest<sup>i</sup>on. But Jesus not only put them to shame; He also proceed<sup>ed</sup> to show them from that very part of the O.T. which they accepted that there will be a resurre<sup>c</sup>tion. He said: "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?", Ex.6,3. And from this O.T. quotation Christ draws the unmistakable conclusion: "God is not the God of the dead, but of the living", Matt.22,32. If these O.T. believers were dead, in the sense of the Sadducees, that is, if their souls were<sup>d</sup> extinct and annihilated, then God, who here distinctly calls Himself the God of Abraham, Isaac, and Jacob, would be the God of nothing, "since, if they be not living, existing now, they have ceased to be, and are absolutely <sup>nothing</sup> nothing. If God could not or would not preserve them from annihilation, how could He still be their God?" (Lutheran Com., Matthew, Chas.F.Schaeffer). The unavoidable conclusion is that God is the God of the living; God is now the God of Abraham, Isaac, Jacob; God is now the God of all those O. and N.T. believers who are sleeping in the dust of the earth. The Pulpit Commentary sums up the argument thus: "God was the patriarchs' Father, Saviour, Redeemer, Judge, Rewarder; He could not hold these relations to mere dust and ashes, but only to conscious and responsible beings, existing, though in another condition, and

in another portion of God's creation. Thus was proved the continued existence and personality of the soul; and the resurrection of the body follows consequentially from this. Man is a complex being; he has body and soul, neither of which is complete without the other. The soul is not perfect man without the body, which is its organ; the body is not perfect man without the soul, which animates it. In giving eternal life to man, God gives it to the creature as originally made, not to one portion only of His nature."

(Matthew, A.L.Williams; W.J.Deane). And if this passage of the O.T., Ex.6,3, implies the resurrection, then also those other similar passages, in which God calls Himself the God of His people, can be used in this connection.

Dr. J.T. Mueller says: "Wherever in the Old Testament we read the gracious promise: 'I am thy God', we have a passage teaching the resurrection of the dead, since 'God is not the God of the dead, but of the living' Gen.17,7; 26,24; 28,13; Ezek.37,27; etc." (Christian Dogmatics, p.626).

This concludes our review of the Books of Moses. Let us now look briefly at the historical books of the O.T. ~~From the very nature of these books it is evident that one could hardly expect to find dogmatic utterances on any doctrine, and yet~~ In these also we have incidents giving us intimations of the belief in a resurrection of the body. There is, first of all, that remarkable expression of David's faith concerning his dead son: "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me," (2 Sam. 12,23). David, seeing that his son is dead, realizes the utter futility of mourning and fasting for him. He is dead, out of this life, and therefore he will not return to David. Nevertheless, David comforts himself with the glorious thought that some day he would "go to him." He presupposes, first of all, that his son continues to live in another world, that death had not been the end for his infant son. In that already there is a clear evidence of David's belief in an after-life. And then he says: "I shall go to him." When he himself would pass out of this world through the gate of death, he would enter another world where he would find his son. Note how David holds to the idea of a personal, bodily existence

in the hereafter. He says distinctly: "I shall go to him." These are remarkable words, and from the lips of a sorrowing father "a clear confession of the belief in a life after death," (P.E.Kretzmann, Pop. Comm.).

In the First and Second Books of the Kings we have the records of three very remarkable incidents -- the raising of dead persons on this earth. The first of these incidents is recorded in I Kings 17,17-24. Elijah the Tishbite had kept himself and the widow of Zarephath alive by miraculously increasing the barrel of meal and cruse of oil. Soon after this event the widow's son "fell sick; and his sickness was so sore, that there was no breath left in him," v.17. Elijah took the child, prayed to the Lord God, "and the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived," v.22. The second incident took place in the life of Elisha, the successor of Elijah, II Kings 4,34. The son of his hostess, the Shunammite woman, had died. The woman came to him with her trouble, "and when Elisha was come into the house, behold, the child was dead, and laid upon his bed," v.32. Elisha prayed to the Lord and having stretched himself over the child, "the flesh of the child waxed warm,... and the child opened his eyes," vv.34.35. The third instance is of a somewhat different nature. In II Kings 13,21 we are told: "And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." It will not do to say, as some hold, that in these cases the persons raised were only seemingly dead. The records are too explicit in stating that these persons were actually dead, that the breath of life had left them, and when they were revived the soul returned to the body. They were, therefore, actually dead, and yet the prophets, with divine help, brought them back to life. Now of what significance are these incidents as far as the belief in a resurrection is concerned? We cannot draw dogmatic conclusions from these exceptional cases; nevertheless, as S.D.F.Salmond remarks: "The instances of the restoration of the dead to life..., however understood, show at least that at that time to which these records belong death was not supposed to be

*It should be remembered, however, that these were miraculous, exceptional cases.*

absolutely and irremediably an end to man," (The Christian Doctrine of Immortality, p.136). Another point which these instances prove is the fact that God could and did raise up those who had really died here in this world, and if He did that, then the possibility certainly was there that the same God could and would raise up the dead at the end of time. These miracles, the report of which must have been rumored abroad among the people, were therefore for them a foreshadowing of their own final resurrection, and in so far they are evidence for the belief in a resurrection of the body.

Now we come to the poetical books of the O.T. The first passage to be considered is that remarkable, but much disputed confession of Job, the sufferer, ~~chap~~ chapter 19, 25-27. This passage is used by the Lutheran church as a sedes doctrinae for the resurrection of the body. In this it follows the ancient church and the text itself. Various objections have been raised against this passage as referring to the resurrection. The more important of these will be considered in the course of the presentation. For the present, let us look at the passage itself.

In Chap. 19 Job answers the opinion expressed by Bildad the ~~Shuhite~~ Shuhite, who seeks to explain the terrible sufferings of Job on the ground that Job was being punished for his sinfulness. Job, however, protests his innocence, and in verses ~~23~~ 23 and 24 he expresses the wish that his protestations of innocence might be recorded in a book or indelibly inscribed upon a rock as an everlasting testimony to his innocence. But realizing the futility of this imagined hope, Job looks into the future and solaces himself with the thought of the Redeemer who would some day deliver him from the grave and proclaim his innocence before God. Such is the thought of this remarkable passage: 19, 25, 27.

Let us look at this confession of Job in more detail. V. 25 reads: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The first word of importance in this connection is the word *יְשׁוּעָה*, "my Redeemer". The original significance of this *יְשׁוּעָה* is the

nearest kinsman who had special obligations toward his relatives under certain circumstances, Lev.25,25ff; Ruth 2,20; 3,9; 4,1; 4,8.24. This  $\text{אֱלֹהִים}$  had the obligation of a) avenging when his near kinsman was killed, Num. 35,19ff; Deut.19,6.12; Josh.20,3.5.9; 2 Sam.14,11; he is therefore called  $\text{אֱלֹהִים}$ ; b) redeeming a kinsman from slavery, Lev.25,48.49; c) buying back a brother's land, Lev.25,25; Ruth 4,4.6; d) taking care of a kinsman's widow, Ruth 3,13; 4,1-10; e) receiving the recompense for someone's trespass against a kinsman, Num.5,7.8. In a special sense God is called the "Redeemer of Israel", Isa.41,14; Jer.50,34; Ps.19,14; 78,35. And that this  $\text{אֱלֹהִים}$  may refer to the second person of the Godhead, the Redeemer from sin and death, is clear from Gen.48,16, where Jacob in blessing Joseph's sons says in conclusion: "The Angel which redeemed me from all evil, bless the lads." Job mentions the same Angel, 33,23; 33,24, who is his witness in heaven, 16,19. This same Angel is the  $\text{אֱלֹהִים}$  in whom he here expresses the confidence that at some future time, on the last day, He would appear on earth to deliver Job from the shackles of the grave, v.25.

After that has taken place; "Though after my skin worms destroy this body, yet in my flesh shall I see God," v.26. This verse has caused great difficulties. Some have presupposed a corruption of the text. "It is generally conceded that this famous passage has suffered considerable corruption in the course of transmission." (C.J.Ball, The Book of Job). The difficulty which some exegetes have found in these verses arises evidently from their refusal to see in these words a clear indication of the bodily resurrection. Delitzsch translates: "Und nach meiner Haut, also zerfetzt, Und ledig meines Fleisches werd' ich schaun Eloah.."

His explanation is this: after the destruction of Job's body, and when he no longer has his flesh, he will see God in beatific vision. No thought of the resurrection, for „die Auferstehungshoffnung als formulirter Glaubenssatz (ist) in Israel ueberhaupt juenger als die salomonische Zeit. Dadurch wird man zu der Annahme gedraengt, dass Job hier die Hoffnung eines jenseitigen geistigen Schauens Gottes und also eines jenseitigen Lebens bekenne und so die ihm

sonst beherrschende volksmaessige Vorstellung vom Hades durchbreche." (Bibl. Com. ueber die poet. Buech.) A.B. Davidson expresses a similar opinion. He says of v. 26: "It is highly improbable that the great thought of the resurrection of the body could be referred to in a way so brief. Even if the idea had been current and a commonplace of belief, a reference to it by the words 'my flesh' would be singular and unnatural. But on O.T. ground, and in the situation of Job, such a matter-of-fact kind of reference is almost inconceivable." (The Book of Job, Appendix). The great majority of these exegetes are laboring under the notion that the doctrine of the resurrection was not known until late prophetic times, that at this time it could not yet have been a popular conception. We have already seen that the belief in a bodily existence hereafter existed from the very beginning, and it is therefore not at all surprising to hear a confession like Job's. On the contrary, since Job found himself in circumstances where his earthly body was well-nigh eaten up by boils and when he felt himself at the point of death, it is only natural that he should look beyond death to the time when his Redeemer would raise up his miserable body and transform it into a new, glorious one.

Besides this usual explanation of this verse (26), namely that Job would some "see" God without his body, there is also the explanation that Job was to see God while he was yet on earth. Thus C.J. Ball, who translates:

"For I, I know my Avenger;  
And at last He will rise up on earth;  
I shall see, while I yet live, El's revenges,  
And in my flesh I shall gaze on Eloah!"

He continues: "Job's prophecy, then, finds its fulfillment within the limits of the poem itself. He is not represented as looking forward to the establishment of his innocence after he had passed out of the body into the dim world of the dead; much less is he anticipating his own resurrection from the dead at the last day." (The Book of Job).

Having reviewed these explanations, let us look at the text itself in more detail. The translation of the A.V. is rather unhappy at this point: "And though after my skin worms destroy this body, yet in my flesh shall I

see God." The first phrase reads:  $\eta \delta \tau - \eta \beta \rho \eta \nu \text{ '} \eta \nu \text{ } \eta \rho \delta \eta$ . The  $\eta \rho \delta \eta$  is here evidently a preposition of time, meaning as much as: after, or afterward. To take it locally: „hinter meiner Haut“ (Hofmann) is veryunnatural and forced. Concerning the  $\text{'} \eta \nu$ , my skān, there~~is~~ no dispute. But about the  $\eta \delta \tau - \eta \beta \rho \eta \nu$  there has been much controversy. Hofmann takes  $\eta \beta \rho \eta \nu$  as „eine Nominalform ~~wie~~  $\eta \nu \nu \rho \eta \nu$ , welche vor dem folgenden Zischlaute ihr  $\eta$  abgeworfen hat, wie  $\eta \nu \nu$  vorkommt neben  $\eta \nu \nu$  und  $\text{'} \nu \psi \nu$  anstatt  $\eta \nu \psi \nu$ , und seine Bedeutung, ‚Umspannung‘, ergibt sich aus der Vergleichung von Jes.3,24.“

By for the majority of exegetes are agreed, however, that the form is a verbal form. As such it can be: Piel of  $\eta \beta \rho \eta \nu$  or also the Niphal. A.G.Doebler sums up the discussion of the word: „Nach den Verbis primae rad. Nun ist es das ganz regelmaessige Piel von nakaf, dessen Bede~~t~~ung auch umgeben ~~sein~~ sein koennte... Es ist aber auch nakefu die ganz regelmaessige Form eines Niphal von nakaf. Heisst dieses nakaf umgeben, so wuerde das Niphal heissen umgeben werden, und so haben es Hieronymus und Luther verstanden. Sei es nun hier Piel oder Niphal, immer erscheint es als Hapaxlegomenon, nur einmal vorkommend. Indess kommt allerdings das Verbum nakaf auch in der Bedeutung von schlagen vor, wo man es von dem Arabischen naquafa herleitet. Diese Bedeutung zeigt sich auch in dem Abschlagen der Oliven, Jes.17,6; 24,3... Allein um so weniger selten ist nakaf in der Bedeutung von umgeben, umkreisen. Im Buche Hiob selbst kommt es Kap.1,5 vor: ‚Und es geschah, da die Tage des Wohllebens ihren Umlauf gehabt‘. Ja 19,6, also in dem Kapitel unserer in Erwaegung gezogenen Stelle selbst, heisst es: ‚Und mit seinem Jagdnetz hat er mich umringt‘. Von diesem nakaf ist auch nakefah, Strick (der den Leib umgibt), gebildet. Es kommt Ps.22,17; Jos.6,3 und oeffter vor.“ (Lehre und Wehre, Jahrg.38, S.15-16). On the basis of this usage of the word we translate: "afterward with my skin there shall be surrounded this (body)."

$\text{'} \eta \nu$  is here the accusative of material.  $\eta \delta \tau$ , the feminine, evidently refers back to something -- just <sup>what</sup> remains vague. Some refer <sup>it</sup> back to the feminine  $\eta \beta \rho \eta \nu$  of v. 20, which makes very good sense. The above translation is also that of Jerome: "Et rursum circumdabor pelle mea," and of Luther: „Und

werde darnach mit dieser meiner Haut umgeben werde."

The next phrase, a very important one in this consideration, is likewise the object of much contention. It reads:  $\text{וְיִשָּׂא אֱלֹהִים בְּיָדָאָהוּבָא}$ . The difficulty lies in the preposition  $\text{בְּ}$  connected with  $\text{בְּיָדָאָהוּבָא}$ . In order to preserve the principle of parallelismus membrorum, most critics, who have translated the previous  $\text{וְיִשָּׂא אֱלֹהִים בְּיָדָאָהוּבָא}$  with "destroyed, zerschlagen" are constrained to translate  $\text{בְּיָדָאָהוּבָא}$  as "without, or away from my flesh." Thus Delitzsch: "ledig meines Fleisches"; Driver and Gray: "away from my flesh"; Heiligstedt: "~~ohne mein Fleisch~~"; Davidson: "without my flesh". Thus they get away from the resurrection idea completely; but this translation is contrary to the context, v.27, contrary to the analogy of faith, and contrary to the text itself. The preposition  $\text{בְּ}$  has a locative sense, "out of, from", and a separative sense, "away from, without". Here the preposition, <sup>כִּזְ</sup> its original locative sense, "out of, from, or in". This is demanded a) by the text itself. Job says that from or in his flesh he shall see God. The seeing is here not the prophetic vision, or the beatific vision <sup>after death</sup> of the next life, but an actual physical seeing, and that presupposes the possession of a body; ~~Ø~~ b) by the context. In the very next verse Job repeats that he will see God for himself, and his eyes shall behold him; c) by the principle of Hebrew poetry, parallelismus membrorum. We have seen that the previous  $\text{וְיִשָּׂא אֱלֹהִים בְּיָדָאָהוּבָא}$  is to be translated "surrounded." Job there speaks of the restoration of his body.  $\text{בְּיָדָאָהוּבָא}$  expresses a similar thought; that "but of" his very flesh he would behold God; d) by the analogy of faith. Scripture presents the resurrectio carnis. That the body is to be raised is the very essence of the resurrection, 1Cor.15,35-44; e) This translation: "From, or in my flesh" is also that of the Vulgate and of the fathers. Vulgate: "Et rursum circumdabor pelle mea; Et in carne mea videbo Deum meum, Quem visurus sum ergo ipse, Et oculi mei conspecturi sunt, et non alius."

Augustine, Cāv.XXII, 29, says: "Illud etiamquod ait Job sicut in exemplaribus quae ex Hebraeo sunt invenitur: et in carne mea videbo Deum meum, resurrectionem carnis sine dubio prophetavit."

After this brief consideration of Job's remarkable confession we can draw the conclusions pertinent to the subject under consideration. What does Job say about the resurrection of the body? He says: a) that his Redeemer will appear on the last day to raise him up from the grave; b) that the very skin and flesh of his earthly body, <sup>in glorified form</sup> will be restored; c) that he will see God with his own eyes. Certainly a most powerful testimony to the fact that the resurrection of the body is taught in the O.T. Job here expresses the very same faith that we of the N.T. have. We conclude this section with a remark of Jerome, quoted by H. Ebeling: „Niemand hat nach Christo so klar von der Auferstehung gesprochen, wie Hiob vor Christo." (Der Menschheit Zukunft, S.60)

Several passages from the Psalms will be our next consideration. The first of these is Ps. 16, 9-11: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Psalm 16 is generally accepted as a Messianic Psalm. That is proved first of all by the Psalm itself, which speaks of a definite individual called Thy Holy One, v. 10. Concerning the word  $\eta' \eta' \eta'$  there has been much disagreement. The greater number of the manuscripts favor the singular: Thy Holy One. Pusey has listed these Manuscripts: "De Rossi counts 158 MSS. of Kennicott and 183 collated by himself, in all 271 MSS., which read "Thy Holy One"; and 40 editions, some of the 15th, most of the 16th century. All the old versions render so ." (Daniel the Prophet, p. 4/2). This singular "Thy Holy One" cannot refer to David (Delitzsch), nor is the plural: "thy holy ones" meant here. "Thy Holy One" refers to Christ, the Holy One of God, (Luther, Stier, Stoeckhardt, et. al.) Luther: „Dein Heiliger ist on dieser Stelle  $\eta' \eta' \eta'$ , der durch die Gnade des Geistes geheiligt ist, und Christus ward <sup>E</sup>wigentlich und ueberall in der Schrift ,der Heilige Gottes' genannt, wie auch, der Christ des Herrn. Und es wird nicht leicht irgend ein Mensch gefunden, der im Singular ein Heiliger Gottes genannt werde, oder, dein Heiliger

ausser Christo allein," (St. L.IV, 989). The whole matter as to the Messianic import of this Psalm is settled by Acts<sup>2</sup>, 25,31; 13,35-37, where Peter and Paul distinctly state that this was a prophecy speaking of Christ. "For David speaketh concerning him (Christ): I foresaw the Lord always before my face,.. 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." (Acts 2,25-27). G.M.Zorn remarks very fittingly: „Viele Theologen sagen, David rede in diesem Psalm von sich selbst. Der Heilige Geist sagt, David rede in diesem Psalm von Christo." (Die Psalmen).

But what connection has this Psalm with the topic under consideration? It has a very close connection because "the 16th Psalm speaks yet more distinctly of the body, since it is a prophecy of the resurrection of the undecayed body of Jesus," (E.B.Pusey, Daniel the Prophet, P.411) In v. 9 we read: "My flesh also shall rest in hope,  $\text{נִשְׁכַּח בְּאֵימָתִי וְלֹא יִשְׁכַּח אֶת־אֱלֹהֵי אֲבוֹתַי}$ . Luther explains this phrase: „das hebraeische Verbum ‚wird liegen‘ ist dasselbe, was im vorhergehenden Psalm (15,1) gesetzt ist: ‚Er wird ruhen‘ oder ‚er wird wohnen‘ auf deinem heiligen Berge. Deshalb uebersetzt Hieronymus hier: ‚Mein Fleisch wird sicher wohnen‘, d.h. wiewohl es begeben werden wird, ebenso wie das der anderen Menschen, so wird es doch Ruhe und Frieden haben, denn es wird nicht beruehrt werden von irgend einer Faeulnis oder Wuermern. Diesen Frieden und diese Ruhe hat kein anderes Fleisch." (St. L. IV 988).

V.10: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." To leave the soul to hell means as much as to abandon the soul to ~~hell's~~ <sup>death's</sup> power. „ $\text{לֹא יִשְׁכַּח אֶת־אֱלֹהֵי אֲבוֹתַי}$  bezeichnet hier, wie sonst an den meisten Stellen, den Hades, das infernum, das Totenreich, den Ort und Zustand der abgesehenen Seelen," (G.Stoekhardt, Ausgewahlte Ps.). "Thine Holy One" is, as we have explained, the Only One of God, Christ Jesus. The body of Christ was to rest securely in the grave; it would not see corruption,  $\text{נִשְׁכַּח}$ . The word  $\text{נִשְׁכַּח}$  signifies corruption, putridity. Several modern com-

mentators translate "pit", „Grube", or „Grab". Hengstenberg: „Hier kann an die Bedeutung ‚Verwesung‘ um so weniger gedacht werden das gerade unser  $\eta \lambda \psi \eta \iota \sigma \tau$  anderwaerts, Ps.49,10, erweislich in der Bedeutung: die Grube schauen, fuer Sterben vorkommt." (Comm. ueber die Psalmen, erster Band).

Gesenius, B.Davidson, Winer, and Luther take it as Verwesung, corruption. LXX translates: " $\sigma \upsilon \delta \epsilon \nu \epsilon \lambda \lambda \epsilon \upsilon \varsigma \alpha \varphi \eta \sigma \epsilon \iota \tau \acute{\omicron} \nu \sigma \alpha \nu \tau \acute{\omicron} \nu \sigma \sigma \upsilon \nu \nu \alpha \iota \delta \eta \delta \iota \alpha \varphi \theta \rho \alpha \tau \acute{\omicron} \nu$ ." Vulgate: "nec dabis sanctum tuum videre corruptionem." The N.T. explanations of this psophecy, Acts 2,25-31; 13,35-37 likewise translate:  $\epsilon \delta \epsilon \iota \nu \delta \iota \alpha \varphi \theta \rho \alpha \tau \acute{\omicron} \nu$ .

V. 11: "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Luther sums this verse up succinctly: „Er beschreibt aber die Herrlichkeit der Auferstehung in drei Stuecken: dem unsterblichen Leben, der innerlichen Freude, und dem ewigen lieblichen Wesen." (St. L. IV. 992).

In this passage we have, therefore, a clear prophecy of the bodily resurrection and blessed hereafter of the Holy One of Isreal. This, the O.T. believers, could well apply to their own resurrection and future happiness, for they, like Abraham and all the patriarchs "die in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11,13. And it should also be remembered that Christ's resurrection is the pledge and seal of our resurrection, John 11,25.26. E.B.Pusey therefore says very correctly: "What was fulfilled in Christ redounds to us, for, for our sake, it was fulfilled in Him. The Psalm relates to the Psalmist and to us, reflected back from Christ. What was accomplished perfectly in Him the Head, overflows to us the members; His resurrection was the source and the pledge of ours. So we believe, that God will not abandon our souls to hell. But David knew and impressed the more the belief in the resurrection, in that he set Him before his people, over Whom death had no power, and joyed in His joy, which He has made ours." (Daniel the Prophet.P.412).

In Psalm 17,15 we have another remarkable statement which has a direct

bearing on our topic: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." The significance of this verse hinges on the term  $\text{שׁוֹכֵן}$ , the Hiphil infinitive of  $\text{שָׁן}$ , which means: "to awake from sleep, death; to awake, rise." What is meant by "in the awakening" in this verse? Some explain it as the awakening after a night's sleep (Hengstenberg, Hupfeld, Ewald). Thus Hengstenberg: „Unser Psalm (enthaelt) ein Abendgebet des Saengers, oder von ihm zum Abendgebet der Glaebigen bestimmt wurde. In der Stille der Nacht klagt der Gerechte auf dem Lager dem Herrn seine Noth und erhaelt von ihm inneren Trost und die Versicherung ~~des~~ seines Beistandes. Beruhigt schlaeft er nun ein, gewiss, dass der Herr ihm beim Erwachen die versprochene Huelfe gewaehren werde." (Comm. ueber die Ps.). The context, however, shows clearly that something else is meant here. The entire Psalm is a prayer to God for deliverance from his enemies. In v. 14 David says that his enemies have "their portion in this life;..they are full of children, and leave the rest of their substance to their babes." His enemies glory in their earthly possessions and in their children to whom they will leave their wealth, but he, David, looks beyond these things to the future life. They have their satisfaction in this life,  $\text{שׂוֹכֵן}$ ; he will have his in the next life when the Awakening will come,  $\text{שׁוֹכֵן}$ . The term "in the awakening" can therefore refer only to the Great Awakening of the dead on the last day. Delitzsch, after rejection of all other explanations, says: "The only remaining explanation, therefore, is the waking up from the sleep of death." But to be consistent with his theory of the late revelation of this doctrine of resurrection, he continues: "The fact that all who are now in their graves shall one day hear the voice of Him that wakes the dead, as it is taught in the age after the exile (Dan. 12,2), was surely not known to David, for it was not yet revealed to him. But why may not this truth of revelation, towards which prophecy advances with such giant strides (Isa. 26,19; Ezek. 37,1-14), be already heard even in the Psalms of David as a bold demand of faith and as a hope that has struggled forth to freedom out of the comfortless conception of Sheol

possessed in that age, just as it is heard a few decades later in the master-work of a contemporary of Solomon, the Book of Job?" (Bibl. Com. on the Ps.). We cannot agree with Delitzsch that the resurrection<sup>of</sup> the body ~~תהיה/תהיה/תהיה/~~ "was surely not known to David." He himself admits here that  $\text{זָרַחַת} \text{לִּי}$  refers to the awakening from death. These words of David are a plain confession of faith based upon actual knowledge of this teaching.

The remaining statements of this passage express David's expectations as regards the life after his resurrection. He will "behold thy face in righteousness." This statement reminds us of what God told Moses, Ex.35.20: "Thou canst not see my face; for there shall no man see me, and live," and v. 23: "My face shall not be seen." God revealed Himself more clearly to Moses than to any one else, Num.12,8, and yet God did not show him His countenance. It is a law of mortality that no one can see God face to face and live. But when this body has put on immortality, after the resurrection, then we shall behold God face to face. David continues: "I shall be satisfied...with thy likeness." In Num.12,8 God says: "With him (Moses) will I speak mouth to mouth, and not in dark speeches; and the similitude of the Lord  $\text{וְצִלְמוֹת} \text{לַיהוָה}$  shall he behold." In our passage we have  $\text{תְּצַלְמֵנוּ}$ , "thy likeness." " $\text{וְצִלְמוֹת} \text{לַיהוָה}$ " corresponds to  $\epsilon\tilde{\iota}\delta\omicron\varsigma$  John 5,37 or  $\mu\omicron\rho\phi\eta$  Phil.2,6." (E.B.Pusey, Daniel the Prophet, p.411). Just what this likeness, form, shape, or similitude of God is we will, of course, not know until we ourselves shall be satisfied with His likeness.

David's confession in the 15th verse of this Psalm is therefore another remarkable bit of evidence for the belief in the resurrection of the body in the O.T. He confesses the hope that he shall be awakened, that he shall behold God face to face, and that he shall be perfectly satisfied with God's likeness. Luther gives his impression of this passage in these words: „Gar schoen hat er ein Wort der Auferstehung gesetzt; wenn ich erwache, naemlich von dem Schlaf des Todes, damit er uns lehre, dass unsere Saettigung nicht in diesem, sondern im zukuenftigen Leben sei." (St.L.IV.1037).

Our next passage is taken from Ps. 49, verses 14 and 15: "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me." The subject of this Psalm is the lot of the worldling and of the righteous in the future life. He condemns those "that trust in their wealth, and boast themselves in the multitude of their riches," v.6. "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations," v.11. But such an attitude toward life is folly, v. 13, no better than that of the beasts, v.12. This thought is continued in v.14. The foolish rich are laid into the grave like sheep. Death shall be their shepherd. The righteous, however, have the Lord as their Shepherd, Ps.23,1. The foolish rich may have had dominion over the righteous on this earth, but "in the morning" the righteous shall triumph, while the wicked shall be consumed in the grave.

The thought which is important for our discussion is contained in the phrase: "in the morning,"  $\eta\mu\epsilon\acute{\rho}\alpha$ . It will not do to take this as meaning the morning after the night of affliction, as some have taken it. According to the context there is a contrast between the lot of the foolish rich here upon earth and their condition in the hereafter. The "morning" can mean only the morning of the last day, when all the world shall be awakened from the sleep of death. Thus Delitzsch: "The meaning of  $\eta\mu\epsilon\acute{\rho}\alpha$  is limited if it be understood only of the morning which dawns upon the righteous one after the night of affliction. What is, in fact, meant is a morning which not merely for individuals, but for all the upright, will be the end of oppression and the dawn of dominion; the ungodly are destroyed, and they (the upright) now triumph above their graves. In these words is expressed, in the manner of the O.T., the end of all time." (Bibl.Com.on the Ps.). This morning is, therefore, the glorious Resurrection Morn, in which the "saints shall judge the world," 1 Cor.6,2.

Now let us look also at v.15 in which the Psalmist applies this truth to his own personal case: "God will redeem my soul from the power of the grave; for he shall receive me." Hengstenberg robs this statement of all eschatological significance by saying that it refers only to a deliverance from temporal calamity. He says: „Nach dem Zusammenhang kann die Erloesung der Seele des Gerechten aus der Hoelle nur die Errettung aus droehender Lebensgefahr bezeichnen..." (Comm. ueber die Ps.). That militates against the previous verse in which the Psalmist spoke of the final Morning. The meaning of this statement becomes evident when we look at the next phrase: "for he shall receive me,"  $\text{כִּי יִקְבֹּץ לִי}.$  This phrase contains an evident reference to Gen.5,24 where we are told concerning Enoch: "God took him,"  $\text{וַיִּקְבֹּץ אֱלֹהִים אֶת עֵנוֹךְ}.$  The same phrase is found in Ps. 73<sup>24</sup>: "and afterward receive me to glory,"  $\text{וְיִקְבֹּץ אֱלֹהִים אֶת רַגְלֵי מִן הַיָּם}.$   $\text{וְיִקְבֹּץ אֱלֹהִים אֶת רַגְלֵי מִן הַיָּם}.$  is a favorite expression for the conception of being received, or taken, into the future life. Delitzsch, after mentioning the parallels Gen.5,24; Ps.73,24, says: "The removals of Enoch and Elijah were, as it were, fingerprints which pointed forward beyond the cheerless idea they possessed of the way of all men, into the depth of Hades. Glancing at these, the poet, who here speaks in the name of all upright sufferers, gives expression to the hope that God will wrest him out of the power of Sheol and take him to Himself." (Bibl. Comm. on the Ps.). But, consistent with his idea of the later revelation of this teaching of resurrection, Delitzsch continues: "It is a hope that possesses no direct word of God upon which it could rest; it is not until later that it received the support of divine promise, and is for the present only a bold flight of faith...This dimness that is only gradually lighted up, which lies over the last things in the O.T., is the result of a divine plan of education, in accordance with which the hope of eternal life was gradually to mature, and to be born as it were out of the wrestling faith itself." (Bibl. Com. on the Ps.) Again we must say that the belief in a future life and the hope of resurrection existed from the very beginning as an indispensable concomitant of the Gospel-promises of the coming Messiah.

Summing up our conclusions from these verses we find that David expresses his hope in the coming resurrection morn; his faith that he himself will be delivered from the grave; his belief that he will be taken to God. Certainly a noteworthy contribution to the testimonies for the resurrection of the body in the O.T.

In Ps.68,20 David gives us another indication of his belief in a final deliverance from death. We are told; "He that is our God is the God of Salvation; and unto God the Lord belong the issues from death." The important word here is  $\eta\iota\lambda\chi\iota\lambda$ , which means deliverances, escapings, or issues, as the A.V. has it. Delitzsch says:  $\eta\iota\lambda\chi\iota\lambda$ , the parallel word  $\tau\omicron\lambda\iota\psi\iota\gamma\iota\zeta$ , signifies, and it is the most natural meaning, the escapings;  $\chi\iota\zeta$  evadere, as in I Sam.14,41; II Kings 13,5; Eccl.1,7,8." (Bibl. Com. on the Ps.). It is used here in a general significance, as is shown already by the plural. Therefore some have taken  $\eta\iota\lambda\chi\iota\lambda$  as referring also to deliverances from temporal dangers, exitus e periculo, and this may well be included here. But its very generality includes also the deliverance from the grasp of death. And when one takes into consideration the context which calls God the "God of our salvation", v.19, then it becomes evident that the Psalmist also had the eschatological deliverance from death in mind. Most of the exegetes admit and speak for this possibility. Delitzsch: "In Jahve's power are means of deliverance for death, i.e. even for those who are already abandoned to death." (Bibl. Com. on the Ps.). Hengstenberg: „Gott ist ein Gott der Rettungen, und Jehovah, der Herr hat vom Tode Ausgaenge. Vom Tode: dem drohenden und bereits eingetretenen." (Comm. ueber die Ps.). C.B.Moll calls  $\eta\iota\lambda\chi\iota\lambda$  ein so umfassender Ausdruck, der ebensogut die Ausgaenge aus dem Tode zum Ewigen Leben, als die gegen den Tod, aus Todesnot in Lebensgefahr bezeichnen kann." (Lange, Bibelwerk). This passage is, therefore another witness to the Psalmist's belief in a deliverance from the power of death.

Ps. 73,24 gives us an expression of faith  $\rho\lambda$  in the future life similar to that voiced in Ps.49,15. We read: "Thou shalt guide me with thy

counsels, and afterward receive me to glory." The  $\text{ךָ אַחֲרָי}$  means: afterwards, nachher, spaeter noch. In the previous verse the Psalmist had stated that the Lord was continually with him. He was always in close communion with his God, so that the Lord, as it were, led him through life by the right hand, as a father leads his child. This happy relationship was to continue also in the future: "Thou shalt guide me with thy counsel," 24a.  $\text{יְהוָה יְהַלֵּךְ}$  in the Hiphil means to lead, conduct, guide. He had the firm hope that God would be his Good Shepherd throughout life. But not only for ~~his~~ ~~of~~ life would this blessed relationship hold good. In 24b the Psalmist expresses his confidence: "And afterward receive me to glory." "In  $\text{ךָ אַחֲרָי}$  the poet comprehends in one summary view what he looks for as the goal of the present divine guidance. The future is dark to him but lighted up by the one hope that the end of his earthly existence will be a glorious solution of the riddle." (Delitzsch, Bibl. Com. on the Psalter). And what does the Psalmist expect when his "afterwards" has arrived? He hopes that God will receive him into glory.  $\text{וְיִקַּח אֱלֹהִים אִתּוֹ}$  is here used in that same eschatological sense as in Ps. 49, 15, based upon Gen. 5, 24, where we are told of the righteous Enoch that he walked with God and "God took him". So the Psalmist likewise expresses the hope that God will take, receive him. The next word:  $\text{וְיִקַּח אִתּוֹ}$  means honor, glory. Luther translates: „und nimmst mich endlich mit Ehren an." Delitzsch likewise prefers to take it as accusative of manner. But since the Psalmist is looking forward to be taken by God from this earth to a better and far more glorious realm, it seems better to translate  $\text{וְיִקַּח אִתּוֹ}$  as the accusative of the goal: "to glory" (Hupfeld, Moll, A.V.).

We have in this passage a remarkable expression of the Psalmist's faith in a blessed future existence, an existence which was to be a glorious continuation of his personal relationship with God here on earth. The continuance of this relationship in the future world presupposes the resurrection of the body. Just as God "took" Enoch bodily from death to heaven, so the Psalmist expected to be raised from the dead and received into glory. Delitzsch remarks:

"Here, as elsewhere, it is faith which breaks through not only the darkness of this present life but also the night of Hades." But he continues: "At that time there was as yet no divine utterance concerning an heavenly triumph of the church, militant in the present ~~the~~ world, but to faith the Jahve-Name had already a transparent depth which penetrated beyond Hades into an eternal life" (Bibl. Com. on the Ps.).

This concludes our brief survey of the poetical books. We now proceed to the prophetic books and therewith we come to such remarkably plain expressions concerning the ~~resurrection~~ resurrection of the dead that ~~not~~ <sup>only</sup> the most critical have tried to explain them away.

We turn to the Prophet Isaiah for the first passage. In Chapter 25,7,8. we read: "And he will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."  $\text{וַיִּשְׁׁוּׁ$ : This verb, which is used also in v.8, means: swallow, consume, destroy. „Dieses  $\text{וַיִּשְׁׁוּׁ}$  scheint hier und v.8 den Sinn zu haben, dass das Objekt desselben nicht bloss einfach als weggenommen, -- denn dann koennte es ja irgendwo anders hingelegt worden sein,--sondern als gar nicht mehr vorhanden zu denken sei. Dass der Tod in diesem Sinne verschlungen werden soll, sagt Paulus I Kor.15,26.54." (C.Naegelsbach, Der Proph. Jes., Lange-Bibelwerk). The  $\text{וַיִּשְׁׁוּׁ}$ , here and in v.6 and in v.10 evidently refers back to the  $\text{וַיִּשְׁׁוּׁ}$  of chap.24,23. We are told that in Mount Zion, the N.T. church, God will swallow up or destroy the face of the covering cast over all people  $\text{וַיִּשְׁׁוּׁ}$  and the veil that is spread over all the nations  $\text{וַיִּשְׁׁוּׁ}$ . These words  $\text{וַיִּשְׁׁוּׁ}$ , veil, covering, and  $\text{וַיִּשְׁׁוּׁ}$  covering, have caused some difficulty. In themselves they are clear, but what is meant by the veil and the covering cast over all people and over all nations? The favorite explanation is that this veil or covering signifies spiritual blindness, geistliche Blindheit (Delitzsch et. al.). To support this view an appeal is made to II Cor. 3,14, where  $\text{ὁ καὶ τὸ κἄνυμνον}$  is undoubtedly spiritual blindness and hardness of



And now, having prophesied the swallowing up of death's power, the prophet continues: "And the Lord will wipe away tears from off all faces," 8b. Here the absolute happiness of the saints in heaven is pictured in concrete terms. The Apostle John quotes this passage in Rev. 7,17; 21,4 to show the happiness of heaven. „Wo Sunde und Tod verschwunden sind, da kann es auch keine Schmach mehr geben, sondern nur noch Herrlichkeit." (C.Naegelsbach, Der Prophet Jes., Lange Bibelwerk).

In this passage we have, therefore, a remarkable prophecy of the NT. time when the day of resurrection dawns. All people of the world, all the heathen nations, believers and unbelievers, will be called forth from the grave to receive their reward. "His people", 8c, shall inherit heaven where all tears will be wiped away from their faces. Certainly we have in this passage a remarkable witness to the doctrine of the resurrection in the O.T. [See B. Gray remarks of this passage. ~~"There seems no reasonable room for doubt that we have here one of the most catholic passages in the entire OT, and one of the tenderest presentations of Yahweh." (The Book of Isaiah, ICC.)~~

In the very next chapter of Isaiah, 26,19, we have another clear expression concerning the resurrection of the body. We are told: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."  $\text{וְיִחְיֶה הַמֵּתִים עִמִּי וְאֶתֵּן אֶת־בְּשָׁרִי וְאֶתֵּן אֶת־בְּשָׁרֵךְ$ , "thy dead shall live." According to the context, "thy dead" refers to Jehovah's dead, that is, those of His people who are dead.  $\text{וְאֶתֵּן אֶת־בְּשָׁרִי}$  is the singular, meaning: my corpse, carcass. But besides the singular significance,  $\text{וְאֶתֵּן אֶת־בְּשָׁרֵךְ}$  is also used collectively. Gesenius lists the following passages for this use: ~~Deut.~~ Deut.28,26; Isa. 5,25; 26,19; Jer.7,33; 9,21; 16,4; 19,7; 34,20; Ps.79,2. Here it is best to take it in the collective sense: my corpses, that is, the corpses of my people. That agrees also with the plural verb,  $\text{וְאֶתֵּן אֶת־בְּשָׁרֵךְ}$ , they shall rise. The next phrase:  $\text{וְאֶתֵּן אֶת־בְּשָׁרֵךְ וְאֶתֵּן אֶת־בְּשָׁרֵךְ וְאֶתֵּן אֶת־בְּשָׁרֵךְ}$  means simply: "Awake, and rejoice, dwellers of the dust, or earth!"

The next words are more difficult:  $\text{לְדֵּי הַיְּבֵרִים}$ , "for thy dew is as the dew of herbs." The  $\text{לְדֵּי הַיְּבֵרִים}$  may be the plural of  $\text{לְדֵּי הַיְּבֵרִים}$ , lights, or the plural of  $\text{לְדֵּי הַיְּבֵרִים}$ , herbs. Those who favor the former meaning explain the connection this way: "Instead of dew upon herbs, as in I Kings 4,39, we take  $\text{לְדֵּי הַיְּבֵרִים}$  from  $\text{לְדֵּי הַיְּבֵרִים}$ , Ps. 139,12, in the sense of  $\text{לְדֵּי הַיְּבֵרִים}$ . The plural intimates that there is an entire fulness of the lights of life in God (James 1,17). Out of these is born the soft dew which restores life to the bones that have been scattered life seed (Ps.141,7). Considering the unique connection in which  $\text{לְדֵּי הַיְּבֵרִים}$ ,  $\text{לְדֵּי הַיְּבֵרִים}$ , and  $\text{לְדֵּי הַיְּבֵרִים}$ , stand throughout Scripture, the rendering is sufficiently justified." (F. Delitzsch, Bibl. Com. on the Prophet Isaiah). This last thought is indeed Scriptural but it seems far more natural to connect dew with the concept of herbs than with the idea of lights. Therefore, for the sake of the picture, the rendering of the A. V. is best. Thus also M. Drechsler: "Thau der Kraeuter -- so wie nach jetziger Weltordnung durch Thau, den der Herr fallen laesst, das ~~fl~~ duerre Erdreich befruchtet wird, dass es Graeser hervortreibt und sich mit Gruen bekleidet, so wird alsdann eine verborgen wirkende Kraft vom Herrn ausgehen und die Erde erregen, dass sie die Leiber der Verstorbenen nicht laenger zurueckbehalte, sondern von sich gaebe." (Der Prophet Jesaias).

The last phrase reads:  $\text{לְדֵּי הַיְּבֵרִים יִבְרָא הַיְּבֵרִים}$ . The earth shall cast, bear, bring forth the dead. "Die Erde ... ist als ein grosser Mutterleib gedacht, der zu seiner Zeit auf des Herrn Wort von sich gibt, was bisher in ihm dem Erwachen entgegenschlummert." (M. Drechsler, Der Prophet Jesaias). It should be noted that in this latter phrase we are told that the earth shall bring forth the dead, that is, all the dead, whereas in the previous phrases the resurrection of Jehovah's dead, His people, was spoken of.

This passage is therefore another weighty piece of testimony for the resurrection. The prophet foretells the bodily resurrection of God's children and of all the dead who are in the earth. He does that in plain, unmistakable words; and therefore we must differ from an opinion such as that expressed by

A. Knobel: „Die ganze Stelle ist mehr inniger Wunsch, als feste Hoffnung; doch liegt in ihr bereits die daemmernde Ahnung dereinstiger Auferstehung, welche Ez.37 deutlicher hervortritt, Dan.12,2 als bestimmte Erwartung vorkommt und im N.T. als Dagma g~~e~~lehrt wird.“ (Der Prophet Jesaia). This passage is far more than a „daemmernde Ahnung“. It is a clear prophecy of the bodily resurrection of the dead.

Next we will take up the Prophet Hosea. In chap. 6,2 we are told: "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." The peculiar expression:  $\text{וְאַחַר יְמֵי שְׁנָיִם בְּיּוֹם הַשְּׁלִישִׁי יְחַיֵּנוּ וְנִחְיֶה בְּעֵינָיו$  means literally: He will revive us after two days; on the third he will raise us up. Generally this is explained as being a proverbial way of expressing a short period of time. Wm. R. Harper: "The thought is, he will deliver us in a short time." (Amos and Hosea, I.C.C.). „Zwei und drei Tage sind kurze Zeitfristen, und die Verbindung zweier auf einander folgender Zahlen drueckt die Gewissheit des in dieser Zeitfrist Geschehenden aus..“ (C.F.Keil, Bib. Com. ueber die zwoelf kl. Propheten). C. von Orelli: „in kuerzester Frist.“ (Das Buch Ez. und die zwoelf kl. Proph.). But this peculiar expression can hardly be taken in that sense. We do indeed use the phrase: "after two or three days", to express a short period of time, but here we have very plainly: "after two days, on, or in the third day." E. Sellin remarks: „Die zwei Tage und der dritte Tag erklaren sich dann nicht etwa als sprichwoertlich<sup>e</sup> Ausdrucksweise fuer eine jurze Zeit, wie man gewoehnlich unter Hinweis auf Amos 1,3ff; 4,8; II Koen.9,32; Jes. 17,6, Prov. 30,15 annimmt, denn es heisst hier nicht: nach 2, 3 Tagen sondern im Parallelismus: nach zwei Tagen, am dritten Tage.“ (Das Zwoelfprophetenbuch).

Besides this fact that the phrase in itself is not used to express a short duration of time, there is also the fact that subsequent history knows of no restoration or revivification of Israel or Judah. E.B.Pusey says: "IN shadow, the prophecy was never fulfilled to Israel at all. The ten tribes were never restored; they never, as a whole, received any favor from God, after

He gave them up to captivity. And unto the two tribes, (of whom, apart from the ten, no mention is made here) what a mere shadow was the restoration from Babylon, that it should be spoken of as the gift of life, or of resurrection, whereby we should live before Him!" (~~Daniel the Prophet~~ <sup>The Minor Prophets</sup> // pp. 169).

We are, therefore, constrained to follow the explanation of the church fathers and of Luther, who see in this remarkable passage a prophecy of the resurrection of Christ. E.B.Pusey, after giving his own opinion, lists the church fathers who are of the same opinion: "The strictest explanation is the truest. The two days and the third day have nothing in history to correspond with them except that in which they were fulfilled, when Christ, rising on the third day from the grave, raised with him the whole human race (Jerome). So also: Tertullian, adv. Jud. c. 13; Origen, Hom. 5 in Exod.; Eyprian, Test. II 25; Cyr. Jer. Cat. XIV, 14; Greg. Nyss., de cogn. Dei; Augustine, de Civ. D. XVIII, 28; Ruf., de exp. Symb.; Cyr. Al., in S. Joh. L. II; Greg., in Ezek. Hom. 20. " ( E.B.Pusey, The Minor Prophets). Luther expresses himself this way: „Richtiger sieht man diese Stelle an nach dem, daß Paulus rühmt, I Cor. 15, 4, dass Christus am dritten Tage auferstehen werde." (St. L. VI, 1050). Paul says in I Cor. 15, 4: "that he (Christ) was buried, and that he rose again the third day according to the Scriptures." This passage, Hos. 6, 2, is the only Scripture of the O.T. which specifically mentions the third day; so Paul could well have been referring to our particular passage, <sup>although there can be no absolute certainty about this</sup> Of course, those to whom Hosea spoke could not at that time understand that this referred to the resurrection day of Christ. Nevertheless, <sup>the</sup> life of which the prophet spoke, could only be life from death, whether of the body or the soul or both. For God is said to give life only in contrast with such death. Whence the Jews too have ever looked and do look, that this should be fulfilled in the Christ, though they know not that it has been fulfilled in Him. They too explain it: He will quicken us in the days of consolation which shall come; in the day of the quickening of the dead; He will raise up, and we shall live before Him, Targums." (The Minor Prophets, E.B.Pusey).

Hosea gives us another passage which is important for our present consideration. In 13,14 we read: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. "

Many have taken the first two sentences of th's verse as bñng questions: „Sollt' ich sie aus der Macht der Unterwelt befreien, vom Tode sie erloesen?" (E.Sellin, Das Zwoelfprophetenbuch). „Von der Hand der Sheol sollte ich sie befreien, vom Tode sie loskaufen?" (D.W.Nowack, Die Kl. P̄opheten). And since they take these two sentences as questions they must consistently take the next two: "O death, I will be thy plagues; O grave, I will be thy destruction", as God's call to the forces of death and hell to come and consume the people. E.Sellin translates: „Herbei mit deinen Pesten, Tod! Herbei mit deinen Seuchen, Unterwelt!" (Das Zwoelfprophetenbuch). They feel constrained to t̄ake this verse as a threat because of what preced̄s and follows. Wm. R. Harper says: "Verses 12,13 seem to announce punishment; verses 15. 16 certainly have this meaning; verse 14 itself contains the statement: Repentance is hid from my eyes. How now can 14a be taken in any other way than as a threat?" (Amos and Hosea, I.C.C.). If this verse is taken as a threat, as these commentators believe, then the meaning of this verse would be: „Jahwe wird sie nicht erretten; vielmehr fordert er Sheol und Tod auf, ihre Waffen zur Anwendung zu bringen, weil Reue vor seinen Augen verborgen ist; was er angedroht, muss er voll ziehen." (D.W.Nowack, Die Kl. Propheten).

But, looking more closely at the text, we shall see that the prophet here gives us the glorious promise of victory over death and hell, of deliverance and ransom from the grave.  $\text{לְיַד שְׁאוֹל}$  : the hand of Sheol is here used to designate the grasp, or the power, of the grave. From this power the Lord will redeem them,  $\text{וְגָאֵל$ .  $\text{וְגָאֵל}$  means to redeem, ransom, set free (by payment of a price).  $\text{וְגָאֵל$  : this phrase continues the same thought: the Lord will redeem, buy them back. The use of these two verbs is significant. E.B.Pusey says: "The word rendered ransom ( $\text{וְגָאֵל}$ ) signifies: rescued them by the payment of a price; the word rendered redeem ( $\text{לְיַד שְׁאוֹל}$ ),

relates to one, who, as the nearest of kin, had the right to acquire anything as his own, by paying that price. Both words, in their exactest sense, describe what Jesus did, buying us with a price, a full and dear price, not of corruptible things, as of silver and gold, but with His precious blood, I Pet.1,18.19; and that, becoming our near kinsman, by His Incarnation, for which cause He is not ashamed to call us brethren, Heb.2,11, and little children, John 13,33.."  
 (The Minor Prophets).

The next words are:  $\text{וְיִשְׁׁרָאֵל אֶת־בְּרִיָּוְתָאֵיךְ} \text{ יְיָ} \text{ אֱלֹהֵינוּ} \text{ אֵיךְ} \text{ אֵיךְ} \text{ אֵיךְ}$ . The  $\text{אֵיךְ} \text{ אֵיךְ}$  may be the apocopated form of  $\text{אֵיךְ} \text{ אֵיךְ}$  and would then mean: I would be thy plagues, O death. But the 1 person singular is rarely apocopated. And, if it were the verb here, we would have to translate: I would be thy plagues, "which would not agree with the absolute declaration just before: I will ransom, I will redeem."  
 (E.B.Pusey, The Minor Prophets). Therefore it is best to take  $\text{אֵיךְ} \text{ אֵיךְ}$  as equivalent to  $\text{אֵיךְ} \text{ אֵיךְ}$ , meaning: where? (Keil, Pusey, Harper). The translation would then be: "Where are thy plagues, O death? Where thy destruction, O grave?"

The words  $\text{אֵיךְ} \text{ אֵיךְ}$  and  $\text{אֵיךְ} \text{ אֵיךְ}$  need explanation.  $\text{אֵיךְ} \text{ אֵיךְ}$  means: plague, pestilence.  $\text{אֵיךְ} \text{ אֵיךְ}$  means: destruction, and also contagion, pestilence. The two words are employed together also in Ps. 91,6. The translation here would then be: "Where are thy plagues, O death? Where is thy destruction, O grave?"  
 This is a cry of triumph, resulting from the promise of God to redeem and ransom His children from the grave. St. Paul, in I Cor. 15,55 renders these words freely: "O death, where is thy sting? O grave, where is thy victory?"

The last phrase of this verse:  $\text{אֵיךְ} \text{ אֵיךְ} \text{ אֵיךְ} \text{ אֵיךְ} \text{ אֵיךְ} \text{ אֵיךְ}$  puts an emphatic climax of assurance to what has been promised.  $\text{אֵיךְ} \text{ אֵיךְ}$  here means repentance. The idea is that God will not alter His promise or change His mind. What He has promised, namely that He will redeem and ransom from the power of death and the grave will be fulfilled to the letter.

In this verse we have the clear teaching that God will ransom and redeem His children from the power of death and the grave. This is one of the plainest expressions of the O.T. on the subject of the resurrection. We conclude with

Hofmann's remark: „Und aus Stellen dieser Art sollte man nicht auf das Vorhandensein der Hoffnung einer Todtenauferstehung schliessen duerfen oder vielmehr muessen?" (Der Schriftbeweis, Zweite Haelfte, S. 507).

In the Prophet Ezekiel we come to that remarkable chapter 37, the first part of which likewise has some bearing on the O.T. doctrine of the resurrection. This part of the chapter, extending from v.1-14, may be divided into two sections: 1-10 the vision of the resurrection of the dry bones; and 11-14 the explanation of this vision.

The first section, 1-10, offers no particular linguistic difficulties. The prophet is carried away by the Spirit of the Lord and is placed in the midst of a valley, the floor of which was covered with dry bones, the remnants of unburied corpses. The Lord addresses the question to the prophet: "Son of man, can these bones live?" And the prophet answered rightly: "O Lord God, thou knowest." (v.3). The Lord then commanded the prophet to prophesy over the dry bones and while he was doing that a great shaking and rattling noise arose and the bones began to come together. Gradually they were covered with flesh and skin and sinews, so that they again became corpses. Yet there was no life in them, and therefore the Lord next told the prophet to call out: "Come from the four winds, O breath, and breathe upon these slain, that they may live." (V.9) Upon doing that the breath of life entered the rehabilitated corpses and "they lived, and stood up upon their feet, and exceeding great army." (10).

In the next section, 11-14; we have the explanation of this vision, and here it is where the differences of opinion arise. These may be grouped under two general heads: 1) those who see in this vision (1-10) a direct prophecy of the general resurrection at the end of time. The section 11-14 is then looked upon as an application of the truth of the vision to the "whole house of Israel"; 2) those who take the vision (1-10) only as a type or picture of Israel's restoration.

The first interpretation is favored by many of the church fathers, Calov, and especially by Kliefoth. We cannot go into a detailed review of this explanation here. Keil sums up their explanations briefly: „Die von

Hieronymus erwahnten Vertreter der Ansicht, dass in VV. 4-10 de generali resurrectione die Rede sei, haben die aus VV. 11-14 dieser Auffassung entgegertretenden Schwierigkeiten (nach Hier.) so geloest, dass sie die Worte: diese Gebeine sind das ganze Haus Israel auf die resurrectio sanctorum beziehen und mit der *ἡρωμί ἀνάστασις* Apok. 20,5 combinieren, die Zurueckfuehrung der Auferweckten Israels in sein Land aber nach Matth. 5,5 von dem *κλήρον οὐραίων τῶν γῆρ* verstehen." (Bibl. Com. ueber d. Proph. Ezek.)

We cannot, however, subscribe to this explanation that the general resurrection is directly prophesied in 1-10 and that in 11-14 this is then applied to the resurrectio sanctorum. In v.9 we are distinctly told that the breath of life was to be breathed: *וְיָרֵחַ אֶת הַנְּשָׁמָה*, upon the slain. The resurrection here pictured is not general, but only of Israel's slain. Furthermore, in v.12 we are told: "these bones are the whole house of Israel." No matter how we take these words, whether as the actual, physical children of Israel, or as the spiritual Israel of the N.T. times, the fact remains that a general resurrection of all mankind is not spoken of. And in the same verse we are told of these bones: "Behold, they say, our bones are dried, and our hopes are lost; we are cut off for our parts." The "dry bones" are presented as speaking and complaining of their lot. All of these things incline us to the <sup>second</sup> explanation, namely that the vision (1-10) is only a type or a picture of Israel's restoration.

But concerning this explanation there have also been differences. There are those who take "the whole house of Israel", v.11, as the physical, national race of Israel, and 12-14 are then explained as foretelling the national restoration of the Jews and their final return "into the land of Israel", v.12. Thus A.C. Gaebelain: "These dry bones, disjointed and bleached, picture in the vision the national and spiritual condition of the whole house of Israel. There was no life in these bones and all is hopeless as far as they themselves are concerned.... The national resuscitation of the whole house of Israel, the restoration to their own land, and the accompanying spiritual revival (though the

latter does not fully come into view here) is the meaning of the vision." (The Prophet Ezekiel, p.245). This explanation is impossible, because it implies not only the restoration of Israel's national existence, but also the final and general conversion of the Jews, facts which are contrary to the teachings of Scripture.

It seems best, therefore, to explain this section as referring to the restoration of Israel in the ideal sense, that is, the gathering in of God's elect into the N.T.Church. P.E.Kretzmann, in connection with v.10 says: "The vision, therefore, evidently does not concern the resurrection of the dead in general, but only a restoration of the Lord's people in the ideal sense. The Jews who returned from the four winds of the earth, in so far as they were believers, again formed the nucleus of the church of God, which later included the believers from all over the world." (Popular Commentary).

Although this passage does not speak directly of the resurrection of the dead, yet it is significant for our discussion because the picture of the resurrection is here used to portray the spiritual restoration of Israel. ~~And before an event or a doctrine can be used as a picture for another event or doctrine, that event or doctrine must itself be commonly known and clearly taught, otherwise the picture would be a perfect enigma.~~ ~~Add/~~ The inference which we wish to draw from Ezekiel's use of the resurrection as a picture for the ideal Israel's spiritual restoration is summed up by E.B.Pusey: "The great passage of Ezekiel,--with its vivid and thrilling minuteness of description of the bones, exceeding many and exceeding dry, which, at God's word, come together, bone to his bone, and were covered with sinews, flesh, skin, and the breath came into them,...implies the current belief of the resurrection of the flesh the more, because the application is figurative, and is made to strengthen a disheartened people. 'Never,' says St. Jerome, 'would the likeness of the resurrection be used, in order to signify the restoration of the people of Israel, unless the resurrection itself stood firm and was believed as to be; for no one confirms things uncertain through things which are not.' 'A figure could not be

taken from the bones, unless the selfsame reality were to come to pass as to the bones too. Tertullian, de<sup>s</sup> res. carn. c. 30."

The last prophetic passage to be treated is probably the most important of all. In Dan.12, 2 We read: "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." Great difficulty attaches to the very first words of this text: ' 7 V 7 7 7 7 7 7 7 . At first glance it would seem that the meaning would be: Many of those who sleep in the dust of the earth shall awake. That, however, immediately leads to the difficulty that not all shall rise, only some of those who are in the graves will come forth. and this conception is against the analogy of faith in general and against the teaching of Christ in particular. Various explanations have been offered for this phrase. Keil and many others favor this idea: „das 7 7 7 7 ist...mit Ruecksicht auf die kleine Zahl der dann noch Lebenden gebraucht und besagt weder die Allgemeinheit der Todtenauferstehung, noch will es dieselbe nur auf einen Teil der Gestorbenen einschraenken, sondern nur zu der kleinen Zahl derer, welche den angekueendigten Ausgang der Dinge im Fleische erleben, die Menge der Todten hinzufuegen, welche am Lose der alsdann noch Lebenden Teil haben werden." (F.Keil, Bibl. Com. ueber d. Proph. Daniel).

It seems best, however, to take 7 7 7 7 in the absolute sense, as equal to: the many, the multitude. The translation would then be: "And the multitude of the sleepers in the dust of the earth shall awake." The argument for this rendering is summed up by P.E.Kretzmann in Concordia Theol. Monthly, Vol.IV, June 1933, No.6, p.456: „Dieser Auffassung gegenueber (Keil's), die etwas gezwungen erscheint, haben sich die meisten andern Ausleger (Zoeckler, Meinhold, Auberlen, Kliefoth, u.a.) fuer die Auslegung entschieden, die das ‚viele‘ in absolutem Sinn versteht, gleich ‚die Vielen‘, ‚die Masse‘, ‚die Menge‘. Man denkt dabei sonderlich an Stellen wie Matth. 20,28 (gebe sein Leben zu einer Erloesung fuer viele) und Matth.26,28 (vergossen fuer viele zur Vergebung der Suenden). Calvin schreibt sehr bestimmt: ‚Multos hic ponit pro omnibus, ut certum est. Meinhold: ‚Viele, naemlich alle, welche schlafen! Zoeckler-Strong: ‘It is

manifest that the final and general resurrection is here intended: 1) because the expression 'the sleepers of the dust of the earth' is far too general in its character to admit of its being limited to the deceased Israelites; 2) because the mention of the eternal punishment of the wicked in the closing words of the verse would be incomprehensible and serve no purpose if they refer only to Israelites who are to be punished eternally! Die Fassung waere demnach diese: Die Vielen, die Masse, die Menge derer, die in der Staubeserde, im Grabe liegen, werden aufwachen."

Here then we have an OT. passage which teaches the final and general resurrection. It is not to be limited to the Israelites alone, but extends to all, the entire multitude of those who will be found sleeping in the dust on the last day. This passage is particularly interesting and significant because it plainly foretells the resurrection of some to everlasting life, <sup>וְיָקִים ה' אֱלֹהֵינוּ</sup>

<sup>וְיָקִים ה' אֱלֹהֵינוּ</sup> וְיָקִים ה' אֱלֹהֵינוּ, and some to shame and everlasting contempt, <sup>וְיָקִים ה' אֱלֹהֵינוּ</sup> וְיָקִים ה' אֱלֹהֵינוּ?

The general resurrection will be happy for some and terrible for others. <sup>וְיָקִים ה' אֱלֹהֵינוּ</sup> The Chiliastic exegesis has had to deny that resurrection is taught in this passage, since according to their plan there will be a period of a thousand years between the first and the second resurrection. A.C. Gasbelein: "Physical resurrection is not taught in the second verse of this chapter; if it were the passage would be in clash with the revelation concerning resurrection in the N.T. There is no general resurrection, but there will be the first resurrection in which only the righteous participate and the second resurrection, which means the raising of the wicked dead for their eternal and conscious punishment. Between the two resurrections is a space of 1000 years (Rev. 20)." (The Prophet Daniel, p.200). This idea is precluded by our text which plainly speaks of a general resurrection in which the raising of the just and the wicked is one contemporaneous action.

This passage of the Prophet Daniel forms a fitting climax to our consideration of the Scriptural evidence in the O.T. for the doctrine of the resurrection. It brings out plainly the fact of a final and general resurrection, and at the same time teaches that the just and unjust shall be separated.

The prophetic passages just considered are the plainest promulgations of the O.T. teaching concerning the resurrection. "And it is on such clear O.T. enunciations that there is based the Jewish doctrine of resurrection / seen in later literature..." (Bibliotheca Sacra, Vol. 87, July 1930, No. 347, The O.T. and Immortality, Gen. L. Young). This later literature of the Jews, that is, the apocryphal and apocalyptic writings, are important for our present topic in so far as they are a reflection of the O.T. doctrines in general and the doctrine of the resurrection in particular. It shall be our object in this section to consider some of these apocryphal passages very briefly, with a view to determining what they teach concerning the resurrection.

The Book of the Wisdom of Solomon contains some clear references to the blessed eternity which is in store for the righteous. In chap. 3, 1-4 we are told: "But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the universe they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be pursued in the sight of men, yet is their hope full of immortality." Death may seem to be a punishment of God, but the righteous nevertheless hold to the hope of immortality. "The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand, for with his right hand shall he sever them, and with his arm shall he protect them," 5, 15.16. The righteous shall live for evermore! These words show us that the author of this book had a distinct hope for eternity; it was to be an eternity of blessedness in the kingdom of the Lord.

But here the hope is only for a blessed eternity. The hope of a resurrection, though it may well be implied here, is not definitely expressed. But in the II Book of the Maccabees we have several very distinct expressions concerning the actual resurrection. In that remarkable seventh chapter

chapter of this apocryphal book we are told the story of a mother and her seven sons who suffered the cruelest tortures for the sake of the Law of God, and died with a wonderful confession on their lips. When the second of the brothers "was at the last gasp, he said: Thou like a fury takest us out ~~of~~ of this present life, but the King of the world shall raise us up, who have died for his Law<sup>s</sup>, unto everlasting life." (7,9). The third brother, holding forth his hands during his tortures "said courageously: These I had from heaven; and for his laws I despise them; and from him I hope to receive them again." (7,11). The fourth brother, being similarly tormented, died with these words: "It is good, being put to death by men, to look for hope from God to be raised up again by him; as for thee (the tyrant king), thou shalt have no resurrection to life." (7, 14). And the mother<sup>s</sup>, who had to witness the torture and death of her seven sons, exhorted them to remain faithful to the Law of God." "She said unto them: I cannot tell how ye come into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you. But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not yourselves for his Law's sake." (7, 21-23). Remarkable confessions indeed! These brothers gave eloquent testimony to an undoubting and courageous faith in the resurrection of the dead. They expected God to give them life and breath, their very body and members in<sup>t</sup> the next world.

In II Esdras we have several more clear expressions concerning the resurrection. Chap. 2,16.23 tell us: "And those that be dead will I raise up again from their places, and bring them out of the graves, for I have known my name in Israel..... Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection." The first passage says distinctly that the Lord will raise the dead from their graves; and in the second is reflected the Jewish anxiety about being buried. That is considered so important that one who will bury the unburied dead shall

receive his reward in the final resurrection. In this same book, 7,30.31, we are told: "And after seven days the world, that yet awaketh not shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them." In this last passage the author gives expression to the belief that not only the righteous Israelite, but all those who are asleep in the dust of the earth shall arise. This thought is similar to that expressed by the Prophet Daniel in chap. 12, 2. In the 12th chapter of II Esdras the resurrection is spoken of as something well-known. "And when he (a<sup>man</sup> named Judas) had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." (12, 43.44).

The author of the Psalter of Solomon gives us further expressions of faith in immortality and the resurrection. Ps. 13, 9: "For the life of the righteous is for ever." Here he expresses the belief that the righteous will be heirs to immortal life. In Ps. 3, 16 he speaks more distinctly of the resurrection: "But those who fear the Lord shall rise unto eternal life. And their life shall be in the light of the Lord and shall fail no more."

Concerning the Book of Enoch J. Hastings has this to say: "The oldest portion contains an elaborate theory of Sheol, and teaches the resurrection of all righteous Israelites, and so many of the wicked as have escaped without incurring judgment in their lifetime, 22, 10ff.... Another writer of a somewhat later date speaks of the resurrection of the righteous Israelites only. These shall be raised, after judgment and retribution have been meted out to sinners, to share in the glories of the Messianic kingdom, 90, 29-33. A similar opinion is expressed in another part of this writing. None but the righteous shall rise, 91, 10... The most important and best known of the Book of

Enoch (chaps. 37-70), which is known as the Similitudes, contains an explicit assertion of a general resurrection, 51,1. Whether however, the writer intended to convey the idea of a resurrection of the Gentiles is somewhat doubtful. The words of this passage, if taken literally, would certainly convey the impression that a universal resurrection is meant." (Dictionary of the Bible, Resurrection, pp.791.792).

To sum up this brief investigation of apocryphal books we quote the words of Philip Schaff: "The Jewish Apocrypha (The Book of Wisdom and the II Book of Maccabees), and the later Jewish writings (The Book of Enoch, The Apocalypse of Ezra) show some progress: they distinguish between two regions ~~of~~ in Sheol: Paradise or Abraham's bosom for the righteous, and Gehinom or Gehenna for the wicked; They emphasize the resurrection of the body, and the future rewards and punishments." (The Presbyterian Review, Vol.IV, 1883, Oct.,no. 16, pp.724.725.).

Now what may we infer from these apocryphal writings for our present discussion of the resurrection of the body in the O.T.? Bearing in mind that these apocryphal and apocalyptic writings cannot, for obvious reasons, have the same authority as the canonical books of the O.T., nevertheless it remains a fact that some importance attaches to them as a continuation of the history, life, and religion of the Jewish people. And since these writings present us with several notable expressions concerning the resurrection we may safely draw the conclusion that this doctrine was an integral part of the Jewish belief. Luthardt draws this conclusion from the seventh chapter of the II Book of Maccabees: "Als allgemeiner Volksglaube findet sich die Auferstehung 2 Makk. 7, 9ff." (Kompend. der Dogmatik, S.387). Even W.A.Brown admits: "The doctrine of the resurrection is a familiar one in the centuries immediately preceding the Christian era." (The Christian Hope, p. 67).

These apocryphal and apocalyptic books are therefore another link in the chain of evidence for the doctrine of the resurrection in the O.T. If these writings, written before the N.T. era and therefore free of Christian bias, con-

tain the belief in a resurrection of the dead, then that is good evidence for this same doctrine in the canonical books of the O.T., For these apocryphal <sup>writings</sup> are based on and in a measure are a continuation of the thoughts expressed by the prophets and writers of the O.T.

In this section of our treatise we shall briefly consider Jewish opinion concerning the resurrection of the body. This is important because the Jews naturally base ~~what~~ <sup>much of what</sup> they teach about the resurrection on the O.T. Scriptures.

The Talmud, which represents the scholastic activities of the Jewish Rabbis from the beginning of the 3rd to the close of the 5th century A.D., would naturally be significant as a source of Jewish opinion on their beliefs in general and therefore also for the doctrine of the resurrection. Geo. B. Stevens, in an article entitled "Weber on the Eschatology of the Talmud", gives a free translation and condensation of the fourth part of Weber's "Die Lehren des Talmuds", which treats of the resurrection. We quote him: "Even from the world of the dead shall the participants in the Messianic reign be brought. Those who are bound in Gehinnom shall see the light of the Messiah and shall rejoice to see him and say: He will lead us out of our darkness. Thus shall the circumcised, the true children of the covenant, ~~be~~ be gathered from their dispersion, while those from the caverns of Sheol arise, re clothed in their former bodies, to participate in the glorious kingdom which Messiah shall establish in the holy land. This resurrection of the circumcised shall take place in the holy land. The bodies of those who were buried in other lands shall be rolled along beneath the earth or shall pass through subterranean passages so as to rise in the holy land. This process is painful; therefore Israelites desire to be buried in their own country in order to spare themselves this experience. Moses was buried in a foreign land in order to assure other Jews that they shall be raised up. His resurrection will be certain and will be the guaranty of theirs." The actual res-

urrection is described as occurring in the following manner: "At this resurrection the Almighty will sound a trumpet seven times, at each blast of which a part of the process of reuniting the decomposed or scattered body and the reuniting of the soul with it, takes place. A portion of the body remains undestroyed and becomes the nucleus for the revived body. Each person rises in the clothes in which he was buried; hence the care concerning burial garments. Each has the same appearance, even such defects as lameness and blindness (for identification), but these are healed immediately after resurrection. This resurrection applies to Israel only and is to a renewed and glorified earthly life, but not to an absolutely immortal one. The body does not, however, return again to dust and corruption." (The O.T. Student, Vol. VIII, Oct. 1888, no. 2). This summary of what the Talmud teaches concerning the resurrection gives us a general idea of what the Jews believed about this doctrine. Although the Talmudic conception of the resurrection is in many of the details wholly imaginary, and although its scope is limited to Israel, yet it shows us very definitely that the Jews hoped for a bodily resurrection in the Messianic age. The Talmud's notion of the resurrection is ~~naturally~~ based <sup>partially</sup> ~~primarily~~ on the O.T. Scriptures, and is so far it is significant for our consideration. According to the Talmud the O.T. Scriptures plainly teach the resurrection of the body.

And what is taught by the Talmud is likewise held and promulgated by later rabbinical opinion. The doctrine of the resurrection is considered one of the chief articles of Jewish faith. Joh. A. Eisenmenger, in his ponderous work <sup>p. 390</sup> „Entdecktes Judenthum...“, quotes the Jewish prayer books on this point: „Es glauben die Juden insgemein, dass die Todten wieder auferstehen werden, und wird derjenige, welches solches laugnet, vor einen Ketzer gehalten; und halten sie solches vor ein Hauptstueck ihres Glaubens, deswegen der dreyzehende Artickel desselben, (wie in den taeglichen Gebet-Buechern unter dem Titel Shacath zu sehen ist, allwo alle dreyzehn Artickel stehen) also lautet: Ich glaube durch einen vollkommenen Glauben, dass die Auffer-

stehung der Todten zu derjenigen Zeit ~~sey~~ weyn werde, welchem Schoepffer gefallen wird, dessen Nahme gebenedeyet und dessen Gedaechniss gelobet sey in Ewigkeit." And after this quotation from a prayer beek, Eisenmenger quotes a rabbi: „Dannenhero schreibet auch der Rabbi Manasse ben Israel in seinem Buch Mischmath Chajim fol.39.col.2 in dem Anfang des 15. Capitels des ersten Maamar also: Der Glaube von der Aufferstehung der Todten, ist einer von den Haupt-Artickeln unserer Gesetz<sup>p. 89<sup>o</sup></sup>..“ These opinions will suffice to show that the resurrection is held to be one of the chief articles of Jewish faith.

And from what parts of the O.T. Scripture does the Jewish religion take its doctrine of the resurrection. From Eisenmenger we quote Rabbi Menasse ben Israel: „Und weyda sagt, dass die ~~Auff~~ Aufferstehung der Todten aus dem Gesetz ( nemlich den Buechern Mosis) nicht ~~kinne~~<sup>er</sup> erwiesen werden, der ist ein Ketzter, und Epicurer, und hat keinen Theil an der zukuenftigen Welt.... Wir finden in dem Gesetz, in den Propheten, und in den Hagiographis, (wodurch die uebrige Buecher der heiligen Schrift verstanden werden) dass der Glaube von der Aufferstehung der Todten in dem Goettlichen Gesetz nothwendig sey, und folget daraus, dass derjenige, der da sagt, dass die Aufferstehung der Todten nicht aus dem Gesetz behauptet werden koenne, aus der Gemeinschaft der Glaubigen getreten sey, und einen Haupt-Artickel und das Gesetz selbsten verlaeugne.“<sup>p. 89<sup>o</sup></sup> From this expression it is evident that the Jewish rabbis take the teaching of the resurrection not only from the prophets, where it is very plainly taught, but also from the Law, the Books of Moses. *It should be borne in mind, however, that the Law also forms a basis for the Jewish conception of resurrection.*

Concerning this latter point there is, however, some disagreement as to the clarity with which the Books of Moses teach the resurrection. Rabbi Bechai has this explanation as to why the Law does not teach the resurrection in more explicit words: „Wisse auch, dass sich viel verwundern und fragen warum das Werck der Aufferstehung der Todten in dem Gesetz nicht deutlich gemeldet sey, da es doch ein grosses fundament und ein Haupt-Artickel des Gesetzes ist, und ~~die~~ Schrift in vielen Versickeln des Gesetzes weit-

laeffig ist, und dieselbe zwey mahl setzet, welches doch nicht so ~~sehr~~ sehr noethig waere. Wann nun dem also ist, warum ist die Schrift in dieser Sache so kurtz, und lehrt einen grossen Artickel mit einer wenigen Anzeigung. Die Antwort hierauff ist dasjenige was ich di~~e~~ etliche mahl geschrieben habe, nemlich, dass des Gesetzes Gebrauch ist, in den verborgenen D~~ei~~ng~~en~~ kurtz ~~zu~~ zu sein und je mehr eine Sache verborgen ist, je kuertzer die Schrift darvon handelt un~~d~~meldet darvon anderster nicht als durch ein indicium, oder Anzeigung, und kuertzlich." ( J. Eisenmenger, Entdecktes Judenthum, 891-892). <sup>892)</sup>

This brief review of Talmudic and later rabbinical opinion on the ~~resurrection~~ resurrection shows us that the Jewish religion holds the doctrine of the resurrection as a chief article of faith. Furthermore,--and that is the important point for our consideration,-- it shows us that the Jewish teaching was based directly on the Books of Moses, the Prophets, and the Hagiographa. In so far the Jewish opinion is further testimony to the fact of the resurrection in the O.T.

In this concluding section we shall speak of the New Testament support of the O.T. doctrine of the resurrection. This point is naturally very important, since it gives us the ~~N.T.~~ New Testament's, the apostles', and Christ's own view of whether or not the resurrection is clearly taught in the O.T., and if these witnesses speak affirmatively then certainly the matter is put beyond all doubt.

The N.T. presents the sect of the Sadducees as being a group which denied the resurrection. Matt. 22,23: "The same day came to him the Sadducees, which say that there is no resurrection..." (cp. Mark 12,18; Luke 20,27;). Acts 23,8: "For the Sadducees say that there is no resurrection, neither angel, nor spirit." The first group of passages speaks of the question which the unbelieving Sadducees advanced concerning the future life: which of the seven brothers would have that woman in the next world whom they all had as wife in this world. Christ's answer to this question has been treated in the beginning

of this discussion and need not be reconsidered here. The second passage Acts 23,8, gives us a clear presentation of the doctrinal position of these Sadducees; they denied the resurrection, the existence of angels, and of spirits in general. This is in harmony with what Josephus has to say of the Sadducees: "The doctrine of the Sadducees is this: that souls die with the bodies." (Antiq. XVIII, 1, 4). And in Wars of the Jews: "The Sadducees... also take away the belief of the immortal duration of the soul, and punishments and rewards in Hades." (Book II, VIII, 14). This was the doctrinal position of these Sadducees. The origin of this group may be traced back to David's time, to the high priest Zadok. "It is now generally believed that the name (Zadok) refers to the high priest Zadok, who officiated in David's reign, and whose family the high priesthood remained unto the political confusion of the Maccabean times, his descendants and partisans being Zadokites or Sadducees." (John D. Davis, A Dictionary of the Bible). Here then we have a Jewish party of ancient date which denied, among other things, the resurrection of the body. The very existence of a party which denied the resurrection already implies and presupposes that there was a well known doctrine of the resurrection, and in this way, negatively, the Sadducees, as presented in the N.T., are a witness to the common belief in the resurrection.

In constant opposition to the Sadducees stood the Pharisees. Of the Pharisees we are told that they believed in the resurrection of the body. Acts 23,8: "For the Sadducees say that there is no resurrection, neither angels nor spirit, but the Pharisees confess both." And in Acts 23,6 Paul confesses: "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." That was their doctrinal stand. Concerning the time of their origin J.D.Davis says: "In all probability the Pharisees originated in the period before the Maccabean war, in a revolt against the hellenizing spirit which appeared among the Jews and manifested itself in the readiness of a part of the people to adopt <sup>Grecian</sup> ~~Greek~~ customs." (Dictionary of the Bible.). Here we have, therefore, a group of Jewish scholars

originating some time before 175 B.C., whose purpose it was, among other things, to defend and teach the doctrine of the resurrection of the body as taught in the O.T. canon. Again, the very existence of such a group presupposes and implies that the doctrine of the resurrection of the body was well-known and commonly believed.

And now we come to some passages of the N.T. in which the doctrine of the resurrection is presented as a popular belief. In Luke 9,7.8 we read: "Now Herod the tetrarch heard of all that was done by him (Jesus); and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again." (cp. Matt. 14,1.2; Mark 6,14; Luke 9,19). In all these passages Herod and the "some" and the "others" who are mentioned speak of the resurrection of the recently beheaded John the Baptist or the long dead prophets as something very possible and probable. This indicates that these people had a belief in the resurrection of the dead, and since their belief was based on the O.T. Scriptures, they are in this way witnesses to the fact that the O.T. teaches the doctrine of the resurrection of the body.

When Jesus told the sorrowing Martha that her dead brother Lazarus would rise again, that is, that He, Jesus, would raise him up from the dead, Martha immediately thought of the final resurrection. She answered Him: "I know that he shall rise again in the resurrection at the last day". (John 11,24). Here we have the clear confession, not of a member of the priestly or scholarly class but of a member of the common people. That points to the fact that the doctrine of the resurrection of the body, taught in the Law and Prophets, was a popular belief. Geo. L. Young correctly points out: "It is on such clear O.T. enunciations (Isa. 26,19; Dan.12,2; Hos.13,14) that there is based the Jewish doctrine of resurrection .... as existent among the Jews in N.T. times." (Bibliotheca Sacra, Vol. 87, July 1930, no. 347, The O.T. and Immortality, p.275).

Several of Christ's foremost apostles give us further support for the O.T. doctrine of the resurrection, <sup>and their testimony is of the greater significance, for they were the inspired penmen of 250.</sup> Peter, in the course of his powerful Pentecost sermon, referred to Ps. 16, 8-11 to show his audience that David already had foretold the resurrection of this same Christ whom they had recently crucified. He said: "Therefore being a prophet (David), and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he (David) seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses," Acts 2,30-32. Here we have incontrovertible evidence! Peter, <sup>the</sup> divinely inspired Apostle of Christ Himself, gives us God's own exegesis of an O.T. prophecy. Peter plainly points out that in this Psalm David spoke, not of himself, but of the resurrection of Christ Jesus, through whom David, Peter, and all believers hope to be raised from their own graves.

The Apostle Paul's view of the matter is especially significant. When preaching at Antioch Paul told his hearers: "and as concerning that he raised him <sup>him</sup> up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore ~~to~~ he saith also in another Psalm: Thou shalt not suffer thine Holy One to see corruption," Acts 13,36.35. Here again we have divine exegesis showing us that Christ's resurrection, and ~~to~~ therewith all men's, was foretold already in the O.T. But not only this one psalm is explained by Paul as referring to the resurrection of Christ. He says the same thing of the O.T. Scriptures in general. At Thessalonica, "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them ~~of~~ out of the Scriptures, opening and alleging <sup>-ed</sup> that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ," Acts 17,2.3. Paul taught the resurrection of Christ "out of the Scriptures"! Similarly, in his famous defense before Agrippa, Paul confesses: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets

and Moses did say should come: that Christ should suffer, and that He should rise from the dead, and should shew light unto the people, and to the Gentiles," Acts 26,22.23. Here Paul includes Christ's resurrection as one of the "things" which the prophets and Moses did say. Not only the Psalmist spoke of His resurrection; Moses and the prophets did likewise. And in I Cor. 15, 3.&. Paul makes the statement that even Christ's resurrection on the third day was prophesied: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

But, the objection may be raised, all these passages speak of the resurrection of Christ as being prophesied in the O.T. Are there no N.T. passages in which our resurrection is directly spoken of as being prophesied in the O.T.? Paul also gives us such testimonies. In his defense before Felix, Paul says: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and ~~we~~ have hope ~~toward~~ God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust," Acts 25,14.15. Here Paul speaks of the resurrection of all the dead, just and unjust, and this belief he states as one of the "things which are written in the law and the prophets." His reference, in this instance is evidently to Dan. 12,2, where we are told: "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." Here then we have a N.T. passage explaining an O.T. prophecy of the resurrection of all the dead, the just and unjust.

In his famous 15th chapter of I Corinthians Paul makes two more references to O.T. prophecies concerning the resurrection. I Cor. 15,54 we are told: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory." Where is this "saying" written? In Isa. 25,8 we read: "He will swallow up death in victory." The prophet of God foretold

how death's power would be broken by Christ and how on the final resurrection day the graves would have to give up their dead. And God's inspired Apostle interprets this in the very same way. A very distinct N.T. corroboration of an O.T. prophecy of the resurrection of the Body!

Furthermore, in I Cor. 15,55 Paul exclaims triumphantly; "O death, <sup>where</sup> where is thy sting? O grave, where is thy victory?" Turning to Hos. 13,14 we read; "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction!" Another very evident reference on the part of Paul to an O.T. prophecy of the resurrection. The prophet spoke of the complete annihilation of death's power and grasp over man, and the Apostle uses almost the very same words in expressing the same triumphant thought.

There remain also two passages in Revelation in which the Apostle John gives his support ~~to~~ the O.T. doctrine of the resurrection. We read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away," Rev. 21,4. And in Rev. 7,17 the similar thought: "For the Lamb <sup>them</sup> which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." In these passages the Apostle speaks of the heavenly joys and untroubled happiness of the believers after their resurrection. Turning to Isa. 25, 8 we read: "He will swallow up death in victory, and the Lord <sup>Lord</sup> will wipe away tears from off all faces." Almost word for word the Apostle here quotes an O.T. prophecy concerning the resurrection, and thereby he gives further substantiation to this doctrine in the O.T.

Besides these marvelous testimonies of the apostles in support of the O.T. doctrine of the resurrection, we have, as the climax of all, the Master's own testimony concerning His own resurrection. When Christ, the ~~omniscient~~ omniscient Son of God, began His final trip up to Jerusalem, He told His disciples: "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 spitted on, and they shall scourge Him, and put Him to death, and the third day He shall rise again," Luke 18,31-33. Here the Savior Himself includes His resurrection on the third day as being one of the "things that are written by the prophets concerning the Son of Man." Christ expresses the same thought in His talk with the two sorrowing disciples of Emmaus. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things Himself.... All things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them; thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day," Luke 24,27. 44-46. Here again Christ speaks of His resurrection on the third day as one of the things which were spoken of "in the law of Moses and in the prophets and in the psalms." And with this testimony of our Savior we bring this discussion to a close.

This brief treatise has shown us that the Old Testament Scriptures, from their very beginning, contain the hope of resurrection. The words of Geo. L. Young are fitting here: "The O.T., then, is far from silent concern in the matter of a future life. It speaks; and at times it speaks clearly and assuredly. The trouble with many is that, because the O.T. teaching of immortality (like its teaching of God and of various other things) is so entirely unlike that of the heathenism that some see in it, that they know not how to take it. If the view of other ancient peoples was that of a gloomy, disembodied state of life, not so God's ancient Word. The God who created man at the first had made him a bodily being. And throughout eternity a bodily being he is to be, though on a much higher plane. Awakened from the dust of the earth (Isa.26,19; Dan.12,2), it is, however, to be in the divine likeness and in glory (Ps.17,15; 73,24), such glory, indeed, that they shall

shine; yes shall shine as the brightness of the firmament, and as the stars  
for ever and ever (Dan.12,3)." (Bibliotheca Sacra, Vol.87, July 1930, no.347,  
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