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Doctrinal Theology.

ESCHATOLOGY.

THE RESURRECTION OF THE DEAD.

The first act of Christ on his second advent, at the last day, will be the quickening of all the dead. "I believe in the resurrection of the body" is part of the creed of all Christendom. The doctrine of the resurrection of the dead is neither more nor less an article of faith than the doctrine of the forgiveness of sins. Though much has been said and written in a philosophical way on this subject, particularly with a view of vindicating this doctrine against its assailants from Celsus to the modern materialists, and though most of the arguments advanced by the impugners of this doctrine are such that they can well be met on their own ground and refuted in the light of reason, yet it must be remembered that this article is not, and cannot be, a chapter of philosophy, but must be viewed as a chapter of theology, revealed theology, a doctrine set forth in Scripture and taught and believed wholly and solely, in all its points, on the authority of this book of divine revelation. The records laid down in the book of nature are largely records of death and burial, but present no positive statement of the resurrection of the dead. Neither can this historical event, one

tor is like the friendly inn by the wayside, where not the cold cheer of verbose pity, but the substantial comforts, which the compassionate heart and the gentle hand are able to procure, await the weary and heartbroken wayfarer.

We have been warned that, as the end of all things draws near, "the love of many shall wax cold."¹⁾ The Lord has not excepted the clergy in this prophecy. Our age is loud in protestations of charity, but barren in genuine deeds of charity. Let the Christian pastors, by their own example, show to the blind world and to their drowsy members the power of that love which once overcame the most stubborn hearts.

(To be concluded.)

Theological Review.

Sermons on the Gospels of the Ecclesiastical Year by *Henry Sieck, Pastor of Mount Olive Lutheran Church, Milwaukee, Wis. Part First. St. Louis, Mo. Concordia Publishing House. 1902. Price, \$1.00.*

This octavo volume of 229 pages contains 37 sermons on the Gospel lessons from the First Sunday in Advent to Pentecost Monday which we heartily endorse and recommend to our readers.

"For here we have the same doctrine, pure and unalloyed, the same precious truth of God which the apostles and prophets set forth by divine inspiration, which was professed by the martyrs, was voiced forth in strains of spiritual song, was cherished by our fathers, is held in sacred esteem by ourselves, and is being, God grant it, handed down to our children and children's children, also in the language in which this volume speaks, and in which these sermons were preached. Every page of the book bears testimony that the preacher and his hearers continue steadfastly in the apostles' doctrine."

As a fair sample of Rev. Sieck's simple, direct, and lucid style and manner we quote a paragraph from his ser-

1) Matt. 24, 12.

mon on "The doubts and offenses of human reason concerning the suffering and death of the Son of God," based on Luke 18, 31—43, which reads as follows:

"Though the disciples could not help understanding the literal meaning of Christ's words when He said, '*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,*' still this saying was hid unto them. Doubts entered their minds as to the true meaning of these words. They took it for granted that these words could not be taken in a literal sense. And what were their doubts? They evidently considered it both impossible and unnecessary that their Lord and Master should suffer and die. Impossible they deemed it. Had they not heard Him say time and again that He was the true Son of the living God? Had they not beheld with their own eyes that nothing in this world could withstand His divine power? Had they not recognized in Him the divine Master who had conquered all diseases, all the demons of hell, and even death? And how often had His enemies attempted both with force and with subtlety to apprehend and to kill Him! At Nazareth they had led Him to the brow of the hill whereon the city was built, that they might cast Him down headlong. And how did He escape? Passing through the midst of them He went His way. At Jerusalem they had sent officers to take Him prisoner. The officers went and found Him preaching in the market place. His divine words so affected them they could not lay hands upon Him. Upon their return, being asked, 'Why have ye not brought Him?' they made answer, 'Never man spake like this Man.' In the temple the Jews had gone sheer mad when the Lord declared unto them, 'Verily, verily, I say unto you, Before Abraham was, I am.' They took up stones, stood around Him in a circle, and made preparations to stone Him to death. He seemed doomed right then and there. And how did He escape? Majestically going through the midst of them, He passed out of the temple. No arm was able to move, no stone was hurled at Him. Of such things had the disciples been eyewitnesses. Hence their doubts as to the possibility of Christ's falling into the hands of His enemies to suffer and to die."

May part second of this excellent postil soon follow the first.

F. B.
