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The development of the doctrine of immortality in the Old, New and Inter-Testamental periods

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THE DEVELOPMENT OF THE DOCTRINE
OF IMMORTALITY IN THE OLD, NEW,
AND INTER-TESTAMENTAL PERIODS.

GRADUATION THESIS OF
KARL W. SCHEUFELER.
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(Underscored figures and letters will be found in the paper itself.)

FOREWORD: The question of eschatology (τὰ ἔσχατα: last things) concerns itself with the final condition of man and of the world. The subject of Immortality is one branch of this larger field. The subject of Immortality as concerned with man's future may be distinguished from the larger subject by describing it as the eschatology of the individual. We shall not stress the eschatology of the nation in the following discussion, but shall confine our considerations mainly to the individual, though naturally the eschatology of the nation cannot be entirely ignored.

I THE OLD TESTAMENT

As one reads in the Old Testament, he must be impressed with two outstanding peculiarities. The one is the small part the individual plays in relation to the doctrine of eschatology, and the other is the forging of the doctrine of immortality for the individual on the anvil of experience, and not by speculation and philosophy.

Down to the sixth century before Christ the nation was so inclusively the subject of Yahweh's favor that there was no thought of the future of the individual. That he had communion with God thruout his life, and that his life had been long, were the great consoling

factors in the lives of the Hebrews. He would live in memory; his name would long be remembered; he had many children; and his nation was living on prosperously - these considerations consoled the individual. A bridge this may well be between the ancient ancestor worship and something higher. Moses made a covenant with the Hebrew people in which the people would have Yahweh's protection if they would obey his laws. He would be their god if they would be his people. He was the God of the nation and not the God of the individual. He led his people forth in battle to victory against other nations and tribes under their individual God. God's interest was his nation, as was the interest of every god of every race. When this view of "one nation one god" was exploded, the individual became of paramount importance, in spite of the fact that the numerical extent of Yahweh's concern was greatly increased. The individual's coming into his own was also hastened by the exile and apparent destruction of the national life. It may have been "sour grapes" which led the people to say that Yahweh did not care so much for the nation after all, His concern was with the individual. Elements at the root of this story are the same as some elements at the root of the old fable- it often takes a cancelation of a lesser value

to show the true world of the higher.

In formulating their doctrine of the future life, the Hebrews were not speculating. It was centuries after the Hebrew people arrived at a monotheistic faith, that they developed any views on immortality. Experience directed their footsteps along this pathway and not speculation. In India a speculative idea entered into their shaping a doctrine of immortality, and the idea of transmigration entered into and moulded the larger idea. So also in Greece. There they were concerned with the dualism of spirit against matter. Flesh was a prison-house binding the soul. This body was a hindrance - a disgrace. The great ^{desire} was to secure the release of the indestructible spirit from the hampering flesh. In these, as in many other speculative doctrines there is pre-existence and rebirth. Other systems hold other speculative views not common to all, as Buddhism contains the doctrine of absorption. All of these speculative views have no place in the Old Testament. The Hebrew was satisfied to stand on the small foundation which he was certain of, and from that foundation to build, coral like, as experience gave him light. It was a slow process unaided by any leap of speculative logic.

These gradual steps as recorded in the many books and documents of the Old Testament are often quite confused and contradictory unless related progressively.

As Yahweh at first was one of the many gods existing on the world, and as his sway extended only over the people with whom he had made a covenant, he was powerless off of Palestinian soil. Ruth had to change Gods when she changed her citizenship, for a god was geographically located. Naaman got around changing his home when he decided to worship Yahweh by transporting two mules burdens of Palestine to his home country.

When man died, he also passed beyond the power of Yahweh, as he entered Sheol. Death was not a cessation of being, it is rather a reduction of being as a penalty (Salmond).

Psychical activity is connected with the physical organism and as long as there is any organism there is potent this activity. In death the more vigorous principle, be it ruach, or be it what it may, leaves the body and ceases to exist. In the Hebrew conception, the continuance of life rests in the body and the psychic activity connected there-with, while the more energetic principle is exterminated. This is just the reversal of the modern view. Sheol is a resting place for the "semi-dead" man. In order for the departed to have

rest, his body was to be taken into Sheol, and for it to be taken into Sheol, it must be buried. When immortality depends on physical continuance of the body, we do not find cremation, as in India, but we find burial customs advancing in degree from the simple covering of the body by earth to the elaborate embalming of the Egyptians. Moses committed a great crime when he slew the Egyptian, but his crime was many fold more hideous because he hid the man so that it was doubtful if he would be embalmed, and so he made it doubtful if the man would live hereafter. Jezreel, as a punishment was not allowed burial but was eaten by dogs (II Kings 9:36). Jeremiah threatens the nations of the earth with the penalty of exposure after death (25:33) - a worse punishment could he scarcely bespeak. The spiritual and bodily aspects of man were inseparable. To destroy the body completely made the spirit an aspect a homeless wanderer.

The home of these dead who are buried is Sheol. Compared with being a disembodied spirit the thought of Sheol was a comfort, but it was not true existence. The dreariest names in the Hebrew vocabulary are used to describe this place. It is commonly called the Pit (Ps. 28:1; Ps. 30:9; Prov. 1:12; Isa. 38:18; Job 33:24)

6.

or the Lower or Nether Parts of the Earth (Isa. 44:23; Ezek. 26:20). More grim are the titles Abaddon or Destruction (Job 26:6; 28:22; Prov. 15:11) the Pit of Destruction (Ps. 55:23); the Place of Silence (Ps. 94:17; 115:17); and the Land of Darkness (Job 10:21). It, too, is the Land of Forgetfulness (Ps. 88:12). The descriptions of Sheol do justice to the names given it. Sheol is topographically located. It is down beneath the earth - even beneath the waters under the earth; (Prov. 15:24; Job 26:5; Ezek. 26:20; 31:18); "it is dark (Lam. 3:6; Ps. 143:3); it is the place of dust, the sign of destruction (Job 7:21; 17:16; Isa. 26:19). It is described as a monster with open mouth (Isa. 5:14); It is spoken of as a prison with bars (Job 17:16) and having a gate to compass it (Job 38:17). There God's activity is excluded and his wonders unseen (Ps. 88:10). For descriptions of Sheol, Job is the master artist. He sees it with the eyes of one who will not minimize, but will color with all the horror of the true concept. "Man lieth," he says, "and where is he?"

"As the waters fail from the sea,
And the river wasteth and drieth up;
So man lieth down and riseth not:
Till the heavens be no more, they shall
not wake,

Nor be roused out of their sleep." (Job 14:11,
12).
Gruesome and ghastly is his description of Sheol as:

"The land of darkness and of the shadow
of death;

The land dark as midnight,
The land of the shadow of death, without
any order,

And where the light is as midnight."

(Job 10:21,22).

Sheol is no respecter of persons. All living must
some day go there. (Job 30:23). No man is great enough
to escape (Ps. 89:48); Sheol itself is never satisfied
(Prov. 27:20; 30:16). The great men are there and the
small men are there. There the servant is no longer
bound by the master who owned him on earth (Job 3:17-19).
Sheol is not limited to the Hebrews, though in the
earlier views it must have been. Ezekiel gives a roll
call of the nations in the Pit (ch. 32).

Existence in Sheol is a weak, faded, washed out
copy of the living state. The inhabitants are called
Shades. They live out a weary, dark, actionless,
thoughtless existence. In greeting the kings of the
nations the Shades ask:

"Art thou also become weak as we? Art thou

become like unto us? Thy pomp is brought
down to Sheol, and the noise of thy viols:

(Is. 14:10,11).

Ecclesiastes (9:off) gives a fuller description of the
state of the Shades.

"The living know that they shall die:
but the dead know not anything, neither
have they any more a reward; for the
memory of them is forgotten. As well
their love, as their hatred and their
envy, is perished long ago; neither
have they any more a portion for ever
in anything that is done under the sun...
Whatsoever thy hand findeth to do, do it
with thy might; for there is no work
nor device, nor knowledge, nor wisdom,
in Sheol, whither thou goest."

In Sheol, there is no distinction between righteous
deeds done on earth and wickedness. All go there and
partake of the same existence. As seen above (Ecc.9:5)
the kings become as the common people though they may
be distinguished by their clothing as having once been
kings. Since there is no evil, no love, no hatred, no
knowledge, there can be no reward or punishment.

The statements concerning the uttermost parts of the pit need not necessarily refer to any division in Sheol. There is nothing to warrant such a conclusion. In certain cases there seems to be dishonor connected with those in Sheol, but such cases are of physical significance, such as uncircumcision, lack of sepulchre for burial, and are not connected with any moral act necessarily. Sheol is merely a place for shadowy existence.

In Sheol there is no communication with the land of the living. Once man has passed out of the land of the living, there is no communication with that land any more. (Isa. 38:11; Job 7:9). The Shades know not what goeth on upon the earth, they know not when homage is being paid to them - they care not! Yet even in those days is it not an utterly unexpected thing to find a belief that the magician, or necromancer could conjure up a spirit. The wonder is that we have no more than one record of such an event happening. The twentieth century is producing books by the score and photographs by the dozen of spirits enticed back from the dead. Over and over again a positive vision of a spirit, we may put Job's statement:

"Now a thing was secretly brought to me..."

=====
 A spirit passed before my face;

The hair of my flesh stood up.

It stood still, but I could not

discern the appearance thereof;

A form was before my eyes:

There was silence, and I heard a voice."

(Job 4:12ff).

Here we only have to explain the record of a voice speaking, and we have record upon record of that in society which does not believe in ghosts. These records are rather the Salem incidents of witchcraft which disprove such theories of spirits.

Greater than any of these negations in Sheol is the absence of any connection with Jehovah. There is no thanks and no praise to God in Sheol, neither any remembrance of Him (Ps. 6:5; 115:17; 30:9). Jehovah's activity cannot penetrate into Sheol (83:12). Death separated man from his fatherland, and thus from the God of his fatherland.

With this primitive view of the after life before us, we may consider four factors which had an effect upon the development of the idea of immortality, namely, the extension of the power of Yahweh, the demand for justice, the developing experience of personal religion,

and the social hope. Each of these four factors made its contribution to advance the Old Testament idea of immortality nearer the point where the Apocryphal literature took it up.

A. The extension of Yahweh's power. Yahweh was first the mountain God of the desert, whom we have previously seen develop into the God of the Hebrew nation even in Canaan, and then into the one, true God of the whole world. As the God of the whole world his power extended to the four corners of the earth, and to the isles, but his power ended with the earth and sky. Sheol was down under the earth, and at first God was not able to go there. In the natural course of the extension of the sway of Yahweh's scepter this region also was included. Psalm 88 and its companion pieces were blue penciled by this new development, and yet our fathers found harmony without contradiction in the Bible.

Jehovah now is able to search out the uttermost recesses of Sheol for Destruction has no covering (Job 28:6); he can send down to Sheol, and he can raise up from Sheol (I Sam. 2:6). Though the wicked dig down into the Pit, there will Jehovah pursue them, and dragging them out, he will punish them (AM. 9:2). As in the Psalms, there is the great denial -

"in Sheol, there is no remembrance of thee"
 so also in the Psalms is there the great affirmation
 (139:7-10):

"Whither shall I go from thy Spirit?
 Or whither shall I flee from thy presence?
 If I ascend into heaven, thou art there:
 If I take the wings of the morning,
 And dwell in the uttermost parts of the sea;
 Even there shall thy hand lead me,
 And thy right hand shall hold me."

B. The demand for justice. When the nation was the main unit in eschatological views, there was no great difficulty in explaining suffering or good fortune on an individual's part as due to some condition in the social whole. So also the righteousness of the individual was recompensed in the nation. However, when Ezekiel and his co-workers shook the individual loose from the mass, the explanation was less easy. Naturally, at first, the conservatives held tenaciously to the view: Sin - suffering; blessing - righteousness. The Book of Job has become the classical example of this view, and the opponents of Job the classical advocates of this position. The Psalms, too, show this view. As we read, especially Psalm 57:25,

"I have been young, and now am old;

Yet have I not seen the righteous forsaken,
Nor his seed begging bread,"

We are amazed at the blindness of this poet. His whole psalm simply is not so. But this man is not in a class by himself. If a man is good now, his end shall be blessed; if he is suffering now, soon there shall be an exceeding abundance of good things, if he has not been wicked, if his way has been small in his early days, his latter days shall be full and plenteous. Job makes a protest against the traditionalists. All their talk sounded nice, but it did not actually work out that way. His objections are in the form of a question. (Job 21:7ff).

"Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them
in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them."

Job is not the sole acknowledged author of this act. The prophet, in part, also acknowledged that evil fell without regard to previous activity in many cases. You simply could not argue back from suffering to sin. If there was to be any vindication of the individual, and any punishment of the wicked, it had to be done in future

life. Job is the first to express this idea of a future life, as an explanation to the problem of evil. He feels certain that his suffering is all out of proportion to his life, and that he must someday be vindicated. His idea of immortality had not reached the place where we stand to-day, but he took a tremendous step toward that place. (Job 19: 25-27).

"As for me I know that my Redeemer liveth,
 And at last he will stand up upon the earth:
 And after my skin, even this body, is destroyed,
 Then without my flesh shall I see God;
 Whom I, even I, shall see, on my side,
 And my eyes shall behold, and not as a stranger!"

Hebrew thought had come to a point where the old orthodoxy was sadly shaken. The future life must balance the scales which hang so heavily against us.

C. Personal Religion. The shaking loose of the individual from the nation as a unit, made room for personal religion to become operative. Then, too, the exile centered attention on the individual rather than the nation as the unit of Jehovah's concern. Jeremiah standing amidst the ruins of his state, maintained a personal relation with his God. He, however, stopped short of a doctrine of immortality, but amidst that wreckage he

lived in terms of a beautiful fellowship with Jehovah. His relation with Jehovah was beautiful, intimate, personal - indissoluble. It was something that death could not wipe out, but Jeremiah did not see the fruition of his life. He started a movement which culminated later in the doctrine of immortality. He, however, did not have it to comfort his life. The book of Psalms is the hymn book of this personal relation to God.

D. The social hope. The idea of the Messianic Kingdom at first was concerned with a Davidic line of kings, who would rule the people in righteousness. As history unfolded itself, this possibility was cut off, to all practical appearances, and the people had to have recourse to an event which was entirely different from their first consideration. The people began to ask concerning the participants in the new Messianic Kingdom, Who would have part? Just those who were living at the time this king came? No, that did not seem right. Practical considerations demanded that the thousands who had made sacrifices in the past should enter into the fruit of their labor. (Isa. 26:19).

"Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and

the earth shall cast forth the dead."

Daniel completes this view, though immortality is not yet the universal necessity of all men. (Dan. 12:2).

"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."

These four considerations brought the culmination of the Old Testament view of immortality. The view is not what is to be desired yet, but an advance is being made.

In spite of what has been said before, the Old Testament does not reach a consensus of opinion concerning the future life. Two hundred years after Job made his great adventure of faith, we come upon a man who either due to a pessimistic background or else to a fluctuation in his feelings or moods makes the great denial:

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts: for all is vanity. All go unto

one place; all are of the dust, and all
 turn to dust again. Who knoweth the
 spirit of man, whether it goeth upward,
 and the spirit of the beasts, whether
 it goeth downward to the earth? Where-
 fore I saw that there was nothing better,
 than that a man should rejoice in his works;
 for that is his portion: for who shall
 bring him back to see what shall be after
 him?

Such statements are distinguished in the Bible by
 their rareness, and oddity. More familiar are passages
 of hope as:

"Thou shalt guide me with thy counsel
 And afterward receive me to glory." (Ps. 73:24).

II. INTERTESTAMENTAL
PERIOD.

There is no definite line of division between the three periods into which our topic is divided. Some books from one period will overlap far into the development of a later period in their teachings, and some of the later periods will contain views which belong to a much earlier period. Psalms 49 and 73, Job, Isa. 21, and Daniel, in their resurrection views are far advanced into the intertestamental period, while Tobit, Sirach, and Ecclesiastics, in their eschatology belong back into the Old Testament period. In the following presentation, we will try to present the main current of thought in its general development.

The authorities of this period are:

2nd Century B.C.-Sirach

Ethiopic Enoch 1-36.

Daniel

Ethiopic Enoch 83-90; 91-104

Tobit

Sibylline Oracles XII

Testaments of the Patriarchs

Judith

1st Century B.C.--Ethiopic Enoch 37-70

I Maccabees

Psalms of Solomon

II Maccabees

1st Century A.D.--Book of Jubilees

Assumption of Moses

Philo.

Slavonic Enoch

Book of Wisdom

IV Maccabees

Apocalypse of Baruch	Composite work written partly
Book of Baruch	before and partly after A.D. 70.
4 Ezra	Part of the Book of Baruch may
Ascension of Isaiah	belong to the 2nd Century B.C.
Josephus	

The development seen in these books will be treated under three main heads: The Future Judgment, the Realms of the Departed, the Resurrection.

A. The Future Judgment. In the Old Testament the conception of the final judgment existed, but in a

limited form. There is no Old Testament passage which expresses the idea that judgment is on all men. All living men are judged at the final day, and in Daniel we see that some of the dead are judged, but it is still limited. The Apocalyptic and Pseudepigraphia makes little advance over the Old Testament idea in this field. In some books we have the double theory of judgment - preliminary at the beginning of the Messianic age, and final at the close (Assumptions of Moses, Apocalypse of Baruch, etc.) In others the soul enters directly to its reward (Wisdom, Philo, 4 Maccabees). In the first century B.C. the greatest advance is made. Ethiopic Enoch 1-6 first expresses the idea that this world is unfit for the Messianic Kingdom. The first century A.D. accepted this view and in Ethiopic Enoch 57-70 it conceives of the Messiah as the great judge in the Messianic Kingdom, which is eternal, but which does not exist on earth. The need of even a new heaven was felt in the preceding century in Ethiopic Enoch 91-104. As to the person of the judge, the abode of the judge, and even the people to be judged, views vary to such an extent as to come near cancelling all views on the subject. In the view that each soul enters to its final destiny at death, we seem to have one finally established difference which we can set with fair definiteness as

over against the preceding periods.

B. The Realms of the Departed.

(1) Sheol. The most inclusive Old Testament idea of Sheol is as the eternal abode of the souls. Then there are the departures from the rule, holding that Sheol is the eternal abode of the wicked only, or the temporary abode of the righteous Israelites. The Intertestamental period brought about a great change in the conception of Sheol. Enoch 22 gives us a detailed description of this developed conception:

"And there were in this mountain four hollow places, deep, wide, and very smooth. Three of them were gloomy and one bright, and there was a spring of water in its midst. And I said: How smooth are these hollow places, and deep and black to look at. And this time Rūfael answered me, one of the holy angels who was with me, and spake to me: These hollow places, whereon the spirits or the souls of the dead are assembled, have been created to this very end, that all the souls of the children of men should assemble here. These places are appointed as their habitation till

the day of their judgment, and till their appointed period, and the appointed time in which the great judgment comes upon them. . . . These three divisions are made to separate the spirits of the dead. And thus a division is made for the spirits of the righteous, in which there is a bright spring of water. Such a division has been made for sinners when they die, and are buried in the earth without incurring judgment in their lifetime. Here their spirits are placed apart in this great pain, till the day of judgment and punishment and torment of the accursed forever, and vengeance for their spirits, there will they be bound forever. And such a division has been made for the spirits of those who complain and make known their destruction when they were slain in the days of sinners. Thus it has been made for the spirits of men who were not righteous but sinners, complete in their crimes: they will be with criminals like themselves, but their spirits will not be slain on the day of judgment,

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nor will they be raised from thence."

In the above description, there are four divisions to Sheol. Two divisions are for the righteous, and two for the wicked. Of the two for the righteous, one is for those who died an unmerited death, and the second for all the rest. Of the two for the wicked, one is for those who have been punished in earthly life for their sins, and the other is for those who have escaped punishment. In this last division, Sheol is equal to hell. This scheme is too iron clad, and is not ethical. 2 Maccabees 12:42 provides for moral transformation in Sheol. In the first century B.C. Sheol is seen as the intermediate abode for the dead, from which all will rise to be judged, and also as the eternal abode of the wicked. The following century adds little if anything to the view.

(2) Paradise. The Old and even the New Testaments avoid the term paradise. Current in the second century B.C. was the thought that Paradise was the abode reserved for those translated directly in the flesh. This would mean that Enoch and Elijah were the only inhabitants. The intertestamental literature reaches no definite view in regard to this. The book of Jubilees, however, seems to imply that Paradise is the abode of the righteous

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till the final judgment, since Sheol is reserved as the place of condemnation. (7:32; 22:22). 2 Esdras conceives of it as the final abode of the righteous (7:36). The Book of Enoch probably well illustrates the popular view with regard to Paradise when it locates it, for, first, it is located in the East, then in the North, and also between the West and North.

(3). Heaven. In the Old Testament, heaven and paradise are not clearly distinguished. Even in the period with which we are now dealing, authorities differ; Charles uses the term interchangeably, while Fairweather distinguishes them. Enoch 91-104, in the first century B.C., first shows us that heaven is the abode of the righteous after the great judgment. The book of Jubilees (xxiii:31), the Assumption of Moses (10:9), and the Apocalypse of Baruch (51) also favor this statement.

(4). Gehenna. Gehenna is another term which often is used interchangeably with the previous Proper nouns. In the Old Testament it has three uses: (a). it is topographically located as its original Hebrew form signifies; (b). it is used with a religious significance as implying a place where idolatrous rites and ceremonies are performed; (c). it is used in an eschatological sense as the place of the punishment of the apostate

Jews in the presence of the righteous. This third view is further developed into three lines in the apocalyptic literature. First, it is a place for spiritual and corporeal punishment of apostate Jews in the presence of the righteous (Ethiopic Enoch 91-104); secondly, it is a place for the spiritual punishment of the above (Ethiopic Enoch 108:6); thirdly, it is the place of corporeal and spiritual punishment of all the wicked in the presence of the righteous (2 Esdras 7:36-8).

C. The resurrection. The first appearance of the idea of the resurrection in the Old Testament is thought of in connection with the nation in Hosea 6:2 and not with the individual. In Isaiah 26:19 (quoted before) the reference has broadened to include individuals of Israel. The final view of the resurrection contained in Daniel, we saw, still limited the number of those raised though it included both good and bad. The inter-testamental literature variously conceives of the resurrection. Enoch(1:5) has a resurrection of all the righteous and some of the wicked; the Similitudes have two representations of their position, one contains the view that all will be raised, and the other excludes the wicked. In all of these cases, it is Israel who is affected only. Later literature parallels these views

As to the nature of the resurrection, in the Second century, if we can trust 2 Maccabees, the resurrection is physical. In connection with the story of the martyrdom of the seven brothers and their mother in 4 Maccabees, the mother is described as again giving birth to all her sons for immortality (16:13). Here resurrection and immortality are united. In the first century B.C. with the change of the emphasis of the Messianic kingdom from earthly to a new heaven and a new earth, the resurrection was conceived of as purely spiritual (Enoch 91-104; Ps. Sol).

In the first century A.D. Josephus (BJ II 7:14) tells that the Pharisees taught that the righteous had their souls transferred to another body unlike the present. The Apocalypse of Baruch and 2(4) Esdras teach the doctrine of a resurrection of the entire human race. But even in this latter universalizing of the doctrine there appears to be a first resurrection of all the worthy who will accompany the Messiah in his appearance. Yet in all this as in all the above, there was no general concensus of opinion.

III. THE NEW TESTAMENT.

In turning to the doctrine of immortality in the New Testament, we find quite common a definite body of opinion, though the eschatological accompaniments are practically as diverse as ever. Immortality is taken for granted in the New Testament. The eschatological furnishings which adorn the doctrine of immortality is but the fashion in which the doctrine is temporarily adorned, yet to do justice to the New Testament doctrine of immortality, we must try to see just now how the doctrine was dressed up. It will be confusing to follow this eschatological accompaniment thru all the different minds which treated it in the Apostolic Age - that is a task which, though it might rightly be brought in this topic, would demand such a great deal of time as to make it impracticable.

In Jesus the old doctrines were at their height. The disciples after Jesus misunderstood him to a degree, and then they also warped his views thru the prison of their own limitations. Our interest is in the peak to which the doctrine of immortality was carried in the New Testament, and not in the anti-climax which

it might be given in the Pauline, Johannine, or Petrine eschatology. In the Old Testament, immortality is a tree in the midst of a garden guarded by an angel with a flaming, turning sword. Our interest is to show how this doctrine reached the place where immortality is as a grove on both sides of the river which gives ready access to the springs of life in the midst of a heavenly city.

The Hebrew talks in pictures. When we are dealing with Hebrew concepts we are dealing with ideas expressed in picture language. Our task is to go back to the heart of the idea. The attitude of Jesus towards the Old Testament may help us to arrive at his real meaning. The Old Testament laws Jesus said, are fine, as far as they go. He fulfills them by taking these very laws and carrying them to their conclusion. It is to be noted in doing this that usually Jesus changes the emphasis from the objective in the old to the subjective. It is not the external act of killing a man that is murder alone, but it is the inner hateful thought that kills. Jesus elevates and spiritualizes the old. Jesus had to deal with his age in their thought forms. He accepted their thought forms, but we have his whole emphasis to make us believe that he

|| also filled the old thought forms with new meaning.

After showing what Jesus did actually teach in the old
 || thought forms and the old pictures, we will try to get
 back to a simple statement of the underlying significance
 of it all. Jesus was against a legalizing and literal
 interpretation of the old. So must we also beware
 lest we legalize and literalize Him. Jesus used the old
 pictures, but he put new meaning into them, but the
 fact that he used the old forms led his followers to
 misunderstand him, and this is at least one reason why
 they depart from his actual teachings concerning the
 last things after he was gone.

The Kingdom of God is the great consideration in
 connection with the eschatology of Jesus. Jesus does
 || not argue concerning the kingdom, he presents it -
 || presents it as a thing already existing, and also as
 to be future. There is gradual growth in it, but yet
 it is to be finally established by a great catastrophe.
 There are three special doctrines used by Jesus in
 || connection with the coming of this kingdom which demand
 || our attention. The first is that of the Parousia. The
 final establishment of the kingdom is coming with the
 return of Christ. This return will take place when the
 time is ripe, and it will come suddenly and unexpectedly.

Undoubtedly this conception goes back to Jesus, and he is responsible for it. The second is the doctrine of final Judgment. The great judge will be Christ. He judges continually in the present, and after the Parousia all men must pass before him to be judged. This is the general view, though there are modifications and departures from it in some passages which represent God as sole judge (Matt. vi 4,6 and others), or which only give Christ a great deal of influence in the judgment (Matt. 8:33). The third conception is that of the Resurrection. What is pointed toward and suggested in the Old Testament and the Intertestamental periods is here held conclusively - Christ taught a doctrine of universal resurrection. Over against the passages which advocate only a resurrection of the just, Salmond places with more weight the passages which make for the universal resurrection.

What is back of the picturesque statements of these themes? The Parousia is held to be the old phrasing of the idea that in the end God's purpose would conquer and be established. The conception of a judgment is the picturesque stating of a conviction that the final issue of creation will be ethically satisfactory. The resurrection is a positive assertion that the speculative

theories of transmigration, reabsorption, or negation have nothing in common with immortality. Personality endures. Man, after the resurrection, is fitted for tasks and activity.

Charles and Salmond again disagree as to the belief or teaching Christ held in regard to an intermediate state. Jesus was reserved in his teachings on any intermediate state. His thoughts either touched present or the final abode. In some places his words seem to indicate that he was teaching that immediately upon death the soul entered the final abode. His use of terms which might refer to intermediate abodes is metaphorical or too general to be definite. The Roman Catholic conception of Hades comes from the Apocryphal literature of the Old Testament and not from the New Testament.

When we come to a doctrine of final abode Jesus is more definite in his teachings. He speaks about the future reward of the blessed, and the punishment of the evil, after death. This reward and this punishment vary in degree in accord with the merits or demerits of the individual. In the Master's teachings there is no sure statement concerning the terminableness of the punishment, but his doctrine of the love of God does not

allow us to believe that a just and loving God will punish a man eternally for a few mistakes made in a space of time which when compared with the rest of eternity is as a grain of sand to the sea shore, or as a world to the rest of the universe. Paradise is the future abode of the blessed while Gehenna is the place of punishment for the wicked. The significance of this doctrine is well given by Salmond (H.B.D. 753a) " it throws into strong relief the responsibilities of the present existence, the certainty of the retribution of sin, the possibility of an eternal sin with an eternal penalty."

Christianity has made three great contributions to the idea of Immortality.

A. A sense of a personal relationship to God-man's kinship to God. The warrant for man's immortality lies in the infinite power and the immeasurable love of God towards man. Christ's revelation of the Fatherhood of God shows to man a relationship between himself and the Father which cannot be broken - a relationship which exists as long as the Father exists - a relationship which is timeless.

B. A life which is so full of possibilities that it is

inconceivable that it can stop. Aristippus lived as though each day were complete in itself and sufficient unto itself. Epicurus went a step farther and tried to find a meaning for life which began at birth and ended at death. He tried to make all things subordinate to his life as a whole. In the first case the meaning of life may be diagramed by a series of small arcs, one arc for each day, and as many arcs as there were days in the man's life. In the second case the meaning of life may be diagramed as one arc including all the days of the man's life. When Jesus appeared on the field of history, he so filled life with meaning that the days of a man's life only begin the arcs rising, were we to diagram it, and the end or the turn of the arc to its starting level cannot be seen, we cannot be sure that it ever returns. To live in such a way is to live with the power of the endless life. What we do, or what we have the possibility of doing here is so great that it is absurd to think of it ever stopping. If we now are sons of God, what shall we be tomorrow? The disciples got started off on lives so full of possibilities that to cut those lives off would be to cheat. We were so created that in us the expectation of eternal life was awakened. "If it were not so, I would have

told you" said Jesus.

C. The empty tomb. If Christ rose from the dead, we, too, shall rise. "Because I live, ye shall live also". But if he did not rise, we also shall not rise. On the great Easter morning every tomb shall be empty.

So we stand before the tree of life, once guarded, but not bearing fruit freely for all. That which was begun in the early days of the Hebrew race in darkness and obscurity, with faltering, denying and uncertainty, has now culminated in a sure faith for all mankind.

"Loving us with an everlasting love the gift of God is eternal life thru Jesus Christ our Lord." (Kelman).

In tracing the development of the idea of Immortality thru these centuries, we have not traced this idea alone, but we have traced all the main doctrines of our religion, for none of them developed separately.

They are all interrelated. The component of one development is corresponding development in another doctrine.

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