Thesis:

Relation Between Eschatology

And Jesus' Ethics.

Submitted in Partial Fulfillment
Of Requirements for Master's Degree.

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Speculations on the final destiny of man and of the world have busied wise men’s minds of many ages. Although findings on the future life no longer captivate our thoughts as during the Middle Ages, yet they are still by no means neglected part of almost every man’s theology. The change that we label by the common term death appears to be universally imposed upon mankind. To be aware of the approaching end of life-as-it-is stimulates many of us to probe the hereafter. That search and its fruits become an integral part of our theology. Has this fact of death always caused similar eschatological adventures? As long as man has, the...
Speculations on the final destiny of men and of the world have busied wise men's minds of many ages. Although findings on the future life no longer captivate our thoughts as during the Middle Ages, yet they are still a by no means neglected part of almost every man's theology. The change that we label by the common term death appears to be universally imposed upon mankind. To be aware of the approaching end of life-as-it-is stimulates many of us to probe the hereafter. That search and its fruits become an integral part of our theology. Has this fact of death always caused similar eschatological adventures? As long as man has been man, a conscious being, it has, the psychologists might answer. But our immediate phase of the problem is a historical one. It is the task of discovering whether or not eschatology had relationship with Jesus' ethics. Was Jesus' ethics influenced by eschatological views held either by his contemporaries or by himself? Before entering upon this problem a word of explanation is needed concerning the method employed.

Too frequently amateur historians err by using their own life background as the environment into which they place characters of a past age. Jesus has been especially mistreated because students enter upon an examination of his life with prejudices and even formed conclusions. And then by studying a few of his words and a few of his actions decide that they have seen the historic Jesus.

Although this paper will not avoid all these mistakes, an attempt is to be made to reconstruct first
of all the actual thought environment into which Jesus was born, in as much as it concerns eschatology. In fact half of the thesis will have as its purpose the building of an atmospheric picture of Jewish thoughts on the final destiny of man and the world. After these varied and frequently conflicting concepts of the future life have been outlined, we shall then have some notion of the talk of the home, the village, the highway, the synagogue, and the city where Jesus passed his life. This is to be done not with the view of proving what Jesus must inevitably have thought, but merely of furnishing an array of speculations, current in his day. Undoubtedly he must have been familiar with some of them. Whether or not they influenced him is a question to be determined later. The second part of this thesis will attempt to answer what eschatological views Jesus himself held, if any, and what influence his beliefs or those of his contemporaries may have had upon his ethics. Our immediate endeavor, however, and one which must consume considerable time, is to build a thorough background for the second part of this study.

An entirely accurate reproduction of Palestinian thought contemporary with Jesus cannot be expected from the meagre collection of extant representative literature. In spite of this, some helpful suggestions dealing with much of the religious thinking of the day can be had from a study of the writings between 200 B.C. and 100 A.D. The chief collections of these works are the Apocrypha and Pseudepigrapha of the Old Testament. They represent the divergent beliefs on numerous religious issues held by the
people just before and after Jesus' time. A study of them is more fruitful than simply reviewing Old Testament expressions, for they represent not so much the prescribed views of the orthodox religion, as the actual thoughts of the people; just as in our own day an understanding of our religion could not be attained by surveying the creeds, dogmas, and established teachings, as well, as by hearing the words of the various leaders and listening to the hopes of the people.

The Apocrypha and Pseudepigrapha are comprised of the following writings:

**Apocrypha**

1 Esdras
1 Maccabees
2 Maccabees
3 Maccabees
Tobit
Judith
Sira
Wisdom of Solomon
1 Baruch
Epistle of Jeremy
Prayer of Manasseh
Additions to Daniel—
  Prayer of Azariah and Song of the Three Children
  Susanna
  Bel and the Dragon
Additions to Esther

**Pseudepigrapha**

The Book of Jubilees
The Letter of Aristeas
The Books of Adam and Eve
The Martyrdom of Isaiah
1 Enoch
The Testaments of the XII Patriarchs
The Assumption of Moses
2 Enoch, or the Book of the Secrets of Enoch
2 Baruch, or the Syriac Apocalypse of Baruch
3 Baruch, or the Greek Apocalypse of Baruch
4 Ezra
The Psalms of Solomon
4 Maccabees
Pirke Aboth
The Story of Ahikar
The Fragments of a Zadokite Work
In this analysis special attention is directed to those books written between 200 B.C. and the life of Jesus. Consideration will be given to writings after his time only in so far as they tend to reflect previous thought. The findings will be arranged under the topics outlined in the brief presented on page 5.

(For chart of abbreviations see page 181)

5. Sheol and the future.
3. Israel and the future.
2. The Righteous and the future.

2a. The Law and Righteousness.
2b. Other Teachings of Righteousness.
2c. Divergent Philosophies.
2d. Immortality.
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2f. The Sinner and the future.
2g. The Gentile and the future.
2h. When will the New Age Come?
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2k. The Messiah.
2l. His Identity.
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2n. Life in the Kingdom.
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I. Thesis: Relation between Eschatology and the Ethics of Jesus.

A. Part One: Jewish Eschatology.

5. Israel and the Future.
   a. The Law and Righteousness.
   b. Other Tests of Righteousness.
   c. Divergent Philosophies.
   d. Immortality.
   e. Resurrection.
9. When will the New Age Come?
10. Where will the New Age Be?
11. What are the Events Preparatory to Coming of the New Age?
12. The Messiah.
   a. His Identity.
   b. His Function.
13. Life in the Kingdom.
14. The Duration of the Kingdom.
15. By Way of Summary.
God and the Future

From the time the Jewish warriors first called upon their war-god, Jehovah, to overwhelm their enemies until the most elaborate messianic hopes have been vain, the future of the individual, of his nation, and of his world has been inseparably dependent upon the will of his God.

To trace the evolution of the God of Israel is to trace the evolution of the people themselves. This discussion must be limited to some of the more general relationships between the God and the Jews and the Jewish people.

Part One

In literature of this late a date there are not many references to narrow nationalistic and somewhat almost tribal sense of the early Old Testament writers:

"I am Jehovah that brought thee out of Ur of Chaldees, to give thee this land to inhabit it"—(Gen.15:7)

"War is like unto thee, O Jehovah, among the gods"—(Ex.15:11)

"Jehovah is a man of war"—(Ex.15:3)

Nevertheless, there continues a strong belief that the Jews have a special alliance with God, for He has chosen them from all the nations of the world to be His own portion. In fact, two lines of thought can be traced through much of this literature. The one perpetuates this belief that God is the avenger of Israel and has pledged Himself to destroy all of her enemies. The other is the broader view that God is for the whole world, though, of course, Israel has the advantage and always comes first. There is just a suggestion of the extreme position that Israel will fare no better than other nations in God's future for the world. The for-
I. God and the Future

From the time the Jewish warriors first called upon their war-god, Yahweh, to overwhelm their enemies until the most elaborate Messianic fancies have been spun, the future of the individual, of his nation, and of his world has been inseparably dependent upon the will of his God. To trace the evolution of the God of Israel is to trace the evolution of the people themselves. This discussion must be limited to some of the more general relationships between the God and the future of the people.

In literature of this late date there are not many references to God in the narrow nationalistic and sometimes almost tribal sense of the early Old Testament writers:

"I am Jehovah that brought thee out of Ur of Chaldees, to give thee this land to inherit it"—(Gen.15:7)

"Who is like unto thee, O Jehovah, among the Gods"—(Ex.15:11)

"Jehovah is a man of war"—(Ex.15:3)

Nevertheless, there continues a strong belief that the Jews have special claims on God, for He has chosen them from all the peoples of the world to be his own portion. In fact two lines of thought can be traced through much of this literature. The one perpetuates this belief that God is the champion of Israel and has pledged Himself to destroy all of her enemies. The other is the broader view that God is for the whole world, though, of course, Israel had the advantage and always comes first. There is just a suggestion of the extreme position that Israel will fare no better than other nations in God's future for the world. The for-
God and the Future

The narrow conception is perpetuated in the following passages:

"Behold I will separate unto myself a people from among all the peoples... and they shall be my people and I will be their God"—(Jub. 2: 19, 20)

"Thou Lord didst take Israel out of all the nations, and our fathers from their progenitors for an everlasting inheritance"—(Add. to Esther 3:16)

"I am the Lord that brought thee out of Ur of Shaldees to give thee the land of the Canaanites to possess it forever"—(Jub. 14: 7)

"And now, Lord, God, and King, the God of Abraham, spare Thy people; for the eyes of our enemies are against us to consume us, and they seek to destroy the heritage that is Thine from the beginning"—(Add. to Esther 3:9)

"The God of Israel"—(1 Esdras 8: 72)

"We rely upon the Almighty God, who by a nod can lay low our enemies, aye the whole world"—(2 Mac 8: 18)

"Thou that savest Israel out of all evil, who madest the fathers thine elect"—(2 Mac 1: 25)

"He who dwells in heaven above has his eye upon that place and defends it, smiting and destroying those who approach it for ill ends"—(2 Mac 3: 39)

Generally God is considered universal in his power and jurisdiction:

"Lord, Lord, King that rulest over all, for in thy power is the whole world, and there is none that gain-sayeth thee when Thou willest to save Israel, for Thou didst make heaven and earth, and every wondrous thing beneath the heaven; and thou art Lord of all, and there is not one that shall resist Thee, the Lord"—(Add. to Esther, 8:2, 3, 4)

"Then the creator of all things"—(Sirach 24: 6)

"Therefore the Lord made two lots, one for the people of God and the other for all the other nations"—(Add. to Esther 1:7 , 8)

"For there are many nations and many peoples, and all are his"—(Jub. 16: 31)

Some of these references show that God has the future of the whole world in his power, but that he has
chosen Israel as his protege. One further quotation is especially illustrative of this point. The writer has found an answer to the great hardships which have been brought against Israel. He explains them not as a punishment, but as a special favor:

"Now I beseech the readers of this book not to be discouraged by such calamities, but to reflect that our people were being punished by way of chastening and not for their destruction. For indeed it is a mark of great kindness when the impious are not let alone for a long time, but are punished at once. In the case of other nations the Sovereign Lord in his forbearance refrains from punishing them till they have filled up their sins to the full, but in our case he has determined otherwise, that his vengeance may not fall on us in after-days, when our sins have reached their height." (2Mac.6:12-15)

Although Israel is still his favorite, these next expressions show clearly God's power over all the world and occasionally suggest his mercy to others than Israelites:

"Lord, Lord, King of heavens, and sovereign of all creation"-(3 Mac. 2:2)

"Let all thy creation serve thee.....And there is none that can resist thy voice"-(Judith 16:14)

"But the mercy of God is (extended)to all flesh......he hath mercy on them that accept his chastening, and that diligently seek after his judgments"-(Sirach 13:13)

"Because the whole world before thee is as a grain in a balance"-(W. of S. 11:22)

"None do I worship save the Lord, the God who created the heaven and the earth, even him who has sovereignty over all flesh."-(Bel and the D. 5)

"Thou didst make heaven and earth, and every wondrous thing beneath the heaven; and Thou art Lord of all, and there is not one that shall resist Thee."-(Add. Esther C:4)

"For he proved first of all that there is only one God and that his power is manifested throughout the universe"-(Arist.132)

"And the twelve tribes shall be gathered together there, and all the gentiles"-(Test. Levi 14:4)
"He shall judge peoples and nations in the wisdom of his righteousness"—(Ps. Sol. 17:29)

"And the children of men shall become righteous, and all nations shall offer adorations and praise Me"—(1 En. 10:22)

This last clearly makes Him a universal God, and indicates an equal relationship with all peoples. One statement might even be taken to show that God placed other nations above Israel:

"He shall convict Israel through the chosen ones of the Gentiles"—(Test. Benj. 7:10)

From these references we can conclude that most Jews held their God as the all-powerful creator and ruler of the universe. He shows special favors to his own people but at times his mercy is thought to extend to other nations.

These quotations are not in themselves eschatological but a preliminary understanding of the popular beliefs in God is essential, for around Him is built all eschatology.

Before entering on the discussion of God and the Future there are still a few questions concerning His general nature that should be answered.

Scores of different attributes and titles applied to God can be found in these writings. From this list we should try to find whether the people thought of a personal God, one near at hand, to whom they could appeal directly for help—a heavenly father; or did they conceive of God as a more distant ruler who governed the world only indirectly and possibly incidently?

Frequently direct appeals are made to a personal God:

"O Lord, father, and God of my life abandon me not to their counsel"—(Sirach 23:4)
"He vaunteth that God is his father" - (W. of S. 2:16)

"How was he numbered among sons of God" - (W. of S. 5:5)

"Pardon him, Father of All, for he is thine image" - (Apocalypsis Mosis in Adam and Eve. 35:1)

"And He shall have compassion on His servants" - (2 Mac. 7:6)

One of the clearest assurances of His personal care is found in:

"And they shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and in righteousness, and that I love them." - (Jub. 1:25)

Also:

"But God, to whom we ought always to pray, inspires us with courage to endure." - (Arist. 197)

"But Thou hast mercy on all men" - (W. of S. 11:23)

Other references contain the thought that God is a mighty one who does not come in direct contact with men, but rules the universe, and, incidently, the earth, through his hundreds of heavenly agents. In Jub. 2:2 are listed the various angels appointed to rule over nature. In Enoch's vision angels are met on every occasion. A typical instance of the idea of intermediary being is:

"And over all the righteous and holy, He will appoint guardians from amongst the holy angels" - (1 En. 100:5)

Another view is that God rules the world through his great emanation, Wisdom:

"Send her forth out of the holy heavens......For she knoweth all things and hath understanding thereof......and she shall guard me in her glory" - (W. of S. 9:9f)

From this first investigation it appears that the authors agree on but a single attribute of God, that He is the all powerful ruler of the universe. Some think that He is a kind, loving God, with tender mercy and for-
giveness for all people. Others hold that His mercy is shown toward Israel alone. Some think of Him as a father near at hand. Others believe Him to be an austere ruler requiring many servants to fulfill His will. These descriptions already anticipate the findings concerning God and the Future, but let us go further and see more specifically just what it was thought that God's activities would be in the future.

That God knows what the future will bring is assured by:

"For Yahweh possesseth all knowledge, and seeth what cometh unto eternity. He declareth what is past and what is future." (Sirach 42:13,19)

Since the early Old Testament times God has been held as the giver of all good things in this life:

"I have surely seen the affliction of my people... and I came down to deliver them out of the hand of the Egyptian" — (Ex.3:7,8)

He is quoted as giving some far-reaching promises for this life. He assures Abram that his seed shall be without number as the stars in the heaven. (Gen. 15:5) At the conclusion of the story of the flood, He is alleged to give an everlasting promise against a repetition of such a catastrophe:

"...the waters shall no more become a flood to destroy all flesh" (Gen. 9:15)

When the calamities of this life become so disheartening that the people begin to look to a future life for salvation and happiness, it is natural for them to seek promises from their God, for is He not the one who has brought them the happiness that the present life has afforded, meagre
though it was, and has He not promised them much greater happiness except for their sins? Consequently, all hope for the future, whether it be a question of individual immortality or of the Messianic Kingdom, centers in a faith in God:

"For though in the sight of men they be punished (referring to the righteous individuals) their hope is full of immortality; and having borne a little chastening, they shall receive great good; because God tested them, and found them worthy of Himself."-(W.of S.3:4,b)

In all references to the Messianic Age, God is inferred and usually stated to be the author of salvation for the nation or the world; the Messiah is merely obeying the will of God:

"And the wisdom of the Lord of Spirits hath revealed him (referring to the Son of Man) to the holy and righteous"-(1 En.47:7)

"Because a king shall arise in Judah, and shall establish a new priesthood, after the fashion of the Gentiles. And his presence is beloved as a prophet of the Most High"-(Test.Levi 6:14,15)

In some instances God accompanies the Messiah in establishing the new kingdom:

"For I and My Son will be united with them forever in the paths of uprightness in their lives; and ye shall have peace.."-(1 En.105:2)

Other writings say nothing of a Messiah, but show that God will, Himself, directly control the future:

"...wherewith the Lord shall visit them in the consummation of the end of the days."-(Ass. Mos.1:17)

"And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel..."-(Jub.1:28)

"For God shall lead Israel with joy in the light of His glory."-(Baruch 6:9)

"And the eternal God will tread upon the earth..."-(1 En.1:4)

"...is His throne where the Holy Great One, the Lord of
God and the Future

Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness"—(1 En.25:3)

We can judge from these thoughts that God is the beginning and end of their religion. When the people want success in battle they call on Yahweh. When they hope for a future blessing in a new age, their hope is in God. God knows what is to be:

"He declareth what is past and what is future"—(Sirach 42:19)

And only by following Him can anyone expect blessing in the next life:

"But the righteous live forever, and in the Lord is their reward"—(Wis. of S. 5:16)

This sketch is sufficient to illustrate God's position as the center of all eschatological thinking. As eschatology is discussed under succeeding topics, further references will continually be made to God's part in the future.

Heaven is referred to as a place definitely separated from the earth:

"And in those days a whirlwind carried me off the earth and set me down at the end of the heavens"—(1 En.39:3)

"And no fixed place where she might dwell; then a cloud which was covered her in the heavens. Whence came beams to make her dwelling among the children of men, and heaven as dwelling place."—(En.49:1,2)

"When the heavens and the earth shall be renewed"—(Ez. 37:27)

"Thus the heavens and the earth are filled above the earth, with many revolutions with the sky;

"In four days the holy ones who dwell above in the heavens"—(En. 49:5)

"As it emerged into the heavens"—(En. 49:13)
2. Heaven and the Future

When earthly existence becomes intolerable, the prophets look to heaven as the source of a happier future. But when present life is fairly agreeable their thoughts are more concrete and earthly. When the Maccabean leaders are bringing a successful restoration to their nation, the people look not to heaven to give forth a Messiah but to the tribe of Levi:

"And there shall arise unto you from the tribe of Levi the salvation of the Lord"—(Test. Dan 5:10)

When the Maccabean princes have become corrupted and have turned against the Pharisees (see Charles—"Apocrypha and Pseudepigrapha of the Old Testament"—vol. 2, p. 171) they seek help directly from God or his Son, both decidedly heavenly beings:

"For I and my Son will be united with them forever in the paths of upright in their lives..."(1 En.105:2)

Heaven is conceived of as a place definitely separated from the earth:

"And in those days a whirlwind carried me off the earth and set me down at the ends of the heavens"—(1 En.59:3):

"Wisdom found no place where she might dwell; then a dwelling place was assigned her in the heavens. Wisdom went forth to make her dwelling among the children of men, and found no dwelling place."—(1 En. 42:1,2)

"When the heavens and the earth shall be renewed"—(Jub. 1:29)

Usually the heavens are placed above the earth, probably coetaneous with the sky:

"In those days the holy ones who dwell above in the heavens"(1 En. 47:2)

"And it ascended into the heavens"—(1 En. 71:1)
Heaven and the Future

References are made both to heaven, and to the plural, heavens:

"...men from heaven..."—(2 Mac. 10:29)

"...for grace from heaven is upon him"—(Test. Jos. 12:3)

"...there the heavens were completed..."—(1En. 18:10)

"The heavens shall be opened"—(Test. Levi 18:6)

In the Testaments of the twelve Patriarchs seven heavens are described. (Test. Levi 2:7--3:8) 3 Baruch describes five heavens. 2 Enoch 3–21 tells of seven heavens.

Not only is heaven, or the heavens, the dwelling place of God and His host of holy servants, the angels, but at times it is considered the dwelling place of the righteous dead:

"...and the portals of heaven shall be opened unto you"—(1En. 104:2)

"And now fear not ye righteous........ for ye shall become companions of the hosts of heaven"—(1 En. 104:6)

"And He will cause thee to approach to the heaven of the stars."—(Ass. Mos. 109)

Some persons believe that in the new age when the sinners will be judged and the righteous saved, heaven as well as earth will be transformed by the will of God:

"And I will transform the heaven and make it an eternal blessing and light; and I will transform the earth and make it a blessing."—(1 En. 45:4, 5)

"And the first heaven shall depart and pass away, and a new heaven shall appear..."—(1En. 91:16)

"...when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven"—(Jub. 1:29)
Sheol, similarly occupying an important place in eschatological thinking. Various views are held concerning its exact location and function. Some locate it in the underworld:

"Nor pass thou sentence against me when I am in the lowest parts of the earth"—(Ps. 139:8)

"The underworld and the chambers of souls"—(4 Ezra 4:41)

1 Enoch 12 locates it in the far west as did the Babylonians, Greeks, and Egyptians. (Charles—"A. and P." vol. 2, p. 202)

The cynic in trying to prove the uselessness of strict law obedience shows that all go to Sheol regardless of earthly moral distinctions:

"Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death? Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation" (1 En. 102:11)

Enoch contains the view that Sheol is the intermediate state of the righteous and sinners alike:

"These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yes that all the souls of the children of men should assemble here..." (1 En. 22:3, 4)

"Fear not, ye souls of the righteous,.... be hopeful ye that have died in righteousness. And grieve not if your soul in sheol has descended in grief, and that in your life your body fared not according to your goodness, but wait for the day of the judgment of sinners and for the day of curving and chastisement." (1 En. 102:4, 5)

Presently they will be brought out of their temporary abode:

"And Sheol also shall give back that which it has received"—(Ps. 31:1)

Further illustrations from other sources that it receives all dead are:

"Sheol will receive the dead"—(2 Baruch 23:5)
Sheol and the Future

"Or why do we weep for those who depart to Sheol?" - (2 Baruch 52:2)

Enoch expresses still another theory: that Sheol is the final abode of the wicked:

"Woe to you who spread evil to your neighbors; for you shall be slain in Sheol." - (1 En.99:11)

"Know ye that their souls shall be made to descend into Sheol and they shall be wretched in their tribulation." - (1En.103:7)

"And on the day of great judgment he shall be cast into the fire" (1 En.10:7)

Various other attributes are given to the place:

"For they shall descend into Sheol, and into the place of condemnation shall they go..." (Jub.22:22)

"The way of the sinners be made smooth without stones, and at the end thereof is the pit of hades" - (Sirach 21:10)

"In Sheol there are no reproaches concerning life" - (Sirach 41:4)

"For in Sheol there is no delight" - (Sirach 14:16)

In general we might say that Sheol is either a place where all rest until the judgment day, or else it is the place of punishment or of extinction for the wicked.

Three divisions of Sheol are indicated. One is for the righteous:

"Such a division has been made for the spirits of the righteous..." - (1 En.22:9)

Another is for the sinner who was not punished on earth:

"And such has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime" - (1En.22:10)

And the third is for those who suffered in life and therefore will meet less punishment in Sheol:

"Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression,
and of the transgressors they shall be companions: but their spirits shall not be slain in the day of the judgment nor shall they be raised from thence." (En. 22:13)

It was even imagined to be the center of the world:

"...and Mount Zion the centre of the vault of the earth" (Is. 6:19)

With Jerusalem the chief place of interest in their present worship, it was reasonable that the people should expect it to play a significant role in the future kingdom. Jerusalem is to be rebuilt and become the issue of the new age:

"By Jerusalem, thou holy city, he will establish thee for the future of thy hands....that thy exiles may be restored in thee again with joy....A bright light shall shine over all the ends of the earth; many nations shall come from afar, and the inhabitants of the uttermost ends of the earth unto thy holy name." (Zech 12:10, 11)

It will be built in great splendor:

"And the gates of Jerusalem shall be builded with sapphire and emeralds, and thy walls with precious stones. The towers of Jerusalem shall be builded with gold, and their palaces with pure gold. The scions of Jerusalem shall be paved with silver, and the streets of Jerusalem shall utter hymns of gladness, and all her houses shall say, 'Hallelujah.'" (Zech 14:10-11)

She is to make as the most glorious part of the universe:

"...and the city which God loved he made more radiant than the stars and the sun and the moon, and he set it as the jewel of the world, and made a temple exceeding fair....so that all the faithful and all the righteous may see the glory of the invisible God, the vision of delight."

[Ezek.10:4-10]

Ezekiel's vision pictures God removing the old and bringing a new temple, unspeakably from heaven:
4. Jerusalem and the Future

Jerusalem was considered the holy city. In its temple centered all the religious practices:

"In the Holy City likewise he caused me to rest, and in Jerusalem was my authority"—(Sirach 24:11)

It was even imagined to be the center of the world:

"...and Mount Zion the centre of the navel of the earth"—(Jub. 8:19)

With Jerusalem the chief place of interest in their present worship, it was reasonable that the people should expect it to play a significant role in the future kingdom. Jerusalem is to be rebuilt and become the focus of the new age:

"O Jerusalem, thou holy city, he will chastise thee for the works of thy hands......That thy tabernacles may be built in thee again with joy.......A bright light shall shine unto all the ends of the earth; many nations shall come from afar, and the inhabitants of the uttermost ends of the earth unto thy holy name"—(Tobit 13:10, 11)

It will be built in great splendor:

"And the gates of Jerusalem shall be builded with sapphire and emerald, And thy walls with precious stone. The towers of Jerusalem shall be builded with gold, And their battlements with pure gold. The streets of Jerusalem shall be paved with carbuncle and stones of Ophir. And the gates of Jerusalem shall utter hymns of gladness and all her houses shall say, Halleluiah"—(Tobit 13:16-18)

God is to make it the most glorious part of the universe:

"...and the city which God loved He made more radiant than the stars and the sun and the moon, and He set it as the jewel of the world, and made a temple exceeding fair .......so that all the faithful and all the righteous may see the glory of the invisible God, the vision of delight"—(Sibylline 5:420-427)

Enoch's vision pictures God removing the old and bringing a new temple, supposedly from heaven:
"And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than the first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which we had taken away, and all the sheep were within it." - (1 En.90:28,29)

Jerusalem is even personified as the welcomer of those who assemble for the new age:

"Arise, O Jerusalem, and stand upon the height, And look about thee toward the east, And behold thy children gathering from the going down of the sun unto the rising thereof Rejoicing that God hath remembered them, But God bringeth them in unto thee Borne on high with glory, as on a royal throne..." - (I Baruch 5:5,6)

When visions picture a glorious future for the people, Jerusalem is always named as the geographical center of the new kingdom.

The earth shall, A thy children, cry unto God, and He shall answer them from the height and sound of the anthems" - (I Baruch 4:11-12)

Their supplications were not alone for immediate aid, but the establishment of the nation in a land of promise, following upon the establishment of his own people to all eternity. (Baruch 5:18)

Then shall ye know that dwell upon this land: (Deut. 11:25,26) This shall be a sign unto you, that the Lord will perform the good word which he spake by Moses his servant, (Deut. 26:7)

And the people will be the gathering together of all
5. Israel and the Future

The devout Jew thought more of the future of his nation than of himself (Hastings' "Dictionary of the Bible" - vol.1,p.738, Ec). All the major eschatological prophecies deal primarily with the future of the people as a whole or with the future of the entire world. The hereafter of the individual, though important, is secondary. The martyrdom of the seven brothers and their mother as related in 2 Maccabees illustrates well this love of religion and country:

"We prepared to die sooner than transgress the laws of fathers.......I, like my brothers, give up body and soul for our fathers' laws, calling on God to show favor to our nation soon..."-(2 Mac.7:1-42)

There are repeated pleas that God deliver His own people from their enemies:

"This done, they united in supplication, beseeching the Lord of mercy to be fully reconciled to His servants"-(2 Mac.8:29)

"...and they joined in blessing God the merciful and were still more encouraged; ready now to break through not only men but ferocious beasts and walls of iron, they advanced in array with their heavenly ally--for the Lord had mercy on them"-(2 Mac.11:10,11)

"Be of good cheer, O my children, cry unto God, and He shall deliver you from the power and hand of the enemies"-(1 Baruch 4:21)

Their supplications were not alone for immediate aid, but men expected God to establish their nation in a new age of everlasting happiness:

"...they sprinkled earth upon their heads and solemnly invoked Him who had established His own people to all eternity..."-(2 Mac.13:15)

"For like as now they that dwell about Zion have seen your captivity; so shall they see shortly your salvation from God, which shall come upon you with great glory, and brightness of the everlasting"-(1 Baruch 4:24)

One of God's first evidences of fulfilling His promise to His people will be the gathering together of all
the members who have been dispersed:

"Gather together our dispersion, set at liberty them that are in bondage among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God."—(2 Mac.1:27)

"...In God have we hope, that He will speedily have mercy upon us, and gather us together from under the heaven to the holy place..."—(2 Mac.2:18)

"O Jerusalem look about thee toward the east, and behold the joy that cometh unto thee from God. Lo, thy sons come, whom thou sentest away. They come gathered together from the east to the west, rejoicing in the glory of God."—(1 Baruch 4:36,37)

"And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south..."—(1En.67:1)

"And the twelve tribes shall be gathered together there."—(Test. Benj.9:2)

The assembling of the dispersed tribes anticipates the new age when all will live together in peace and happiness forever. Such a contrasted state from the present wars, sufferings, and sins must of course be ushered in by various spectacular events in which God disposes of the sinners and claims His elect as eternal companions in righteousness. Before considering the specific character of the advent of the new age, which, of course involves the Messianic problem, we will first follow up the general topic of "Israel and the Future", by the more detailed questions of (6) 'The Righteous and the Future', (7) The Sinner and the Future, and (8) 'The Gentile and the Future'. After we have discovered the future states of these various classes, then we can inquire into just how all of these changed conditions are going to be accomplished.
6. The Righteous and the Future

In discussing his future, we must first determine who was meant by the righteous (and by the sinner). What were the requisites for keeping in favor with one's God or for falling into disfavor?

a. The Law and Righteousness

The legalistic system was so thoroughly propagated among the people that even prophetic writers usually set as their basis for righteousness the observance of the law. As a testimony of the importance of the law comes the last message from one of the seven martyred brothers:

"We are prepared to die rather than transgress the laws of our fathers"-(2 Mac. 7:3)

That observing the law is synonymous with honoring God is evident from this exclamation:

"An honorable race is what? The race of men! An honorable race is that which feareth God. A despicable race is what? The race of men! A despicable race is that which transgresseth the commandment."-(Sirach 10:19)

Also:

"All wisdom is the fear of the Lord, And all wisdom is the fulfilling of the Law."-(Sirach 19:20)

"And their souls will cleave to me and to all My commandments..."-(Jub. 1:24)

The Law was revered as the revelation of God's will, brought to man by the angels:

"And He said to the angel of the presence: 'Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.'"-(Jub. 1:27)

"...in as much as it is of divine origin..."(Aristeas 31)

It was written on heavenly tablets:
"On this account it was prescribed on the heavenly tablets..."—(Jub. 3:31)

"Because the law is sacred and of divine origin."—(Aristeas 313)

In Sirach the Law is identified with Wisdom which was pre-existing:

"All these things (referring to things concerning Wisdom) are the book of the covenant of God Most High, the Law which Moses commanded as an heritage for the assemblies of Jacob."—(Sirach 24:3)

"All wisdom is the fear of the Lord, And all wisdom is the fulfilling of the Law"—(Sirach 19:20)

Not only is the Law of divine origin, but the following passage implies that those who are interpreting and administering the Law are fulfilling God's will:

"The king praised him and asked the next how he could avoid doing anything contrary to the law? And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you would follow them.'"—(Aristeas 240)

Thus God's will is not alone revealed in the Five Books of Moses, but is more specifically set forth by the official teachings of the interpreters of the Law. This view is more definitely expressed by:

"Neglect not the discourses of the wise, And casy thyself with proverbs; For therefrom wilt thou learn instruction, That thou mayest stand in the presence of the princes. Reject not the tradition of the aged, Which they heard from their fathers; For therefrom wilt thou receive instruction, That thou mayest (be able to) return answer in time or need."—(Sirach 3:8,9)

"Because at that time the unwritten law was named among them"—(2 Macc. 57:2)

References to the Law must, therefore, be understood in different meanings. At times the authors' admonitions
relate to the Five Books of Moses, but at other times they are probably including the traditional oral interpretations which accompany the written law. In either case they are referring to the obeying of God's will as expressed in authoritative rules of life as the condition of righteousness.

The one who is to be rejected as a sinner is the one who does not acknowledge the name and power of God and does not obey His laws.

b. Other Tests of Righteousness

Favor with God, was, however, by no means limited entirely to the simple obeying of laws as the basis for righteousness. At least one author stresses the importance of fulfilling the spirit as well as the letter of the law:

"The Most High hath no pleasure in the offerings of the ungodly, neither doth He forgive sins for a multitude of sacrifices." - (Sirach 34:19)

And again:

"He who washeth after (contact with) a dead body and toucheth it again,
What hath he gained by his bathing?
So a man fasting for his sins
And again doing the same--
Who will listen to his prayer?
And what hath he gained by his humiliation?" - (Sirach 34:25,26)

Other passages emphasize acts of kindness. One wonders if they are not esteemed even above the law by some authors, for they receive more mention. Sirach preaches the necessity of right behavior toward the poor and oppressed, and shows that its reward is salvation:

"Incline thine ear to the afflicted
And return his salutation in meekness.
Deliver the oppressed from his oppressors,
And let not thy spirit hate just judgment."
The Righteous and the Future

Be as a father to orphans,
And in place of a husband to widows;
Then God will call thee 'son'
And will be gracious to thee and deliver thee from
the Pit."-(Sirach 4:8-10)

Almsgiving will atone for sin:

"A flaming fire doth water quench,
So doth almsgiving atone for sin"-(Sirach 3:31)

Almsgiving is a means of insuring eternal life:

"Give alms of thy substance: turn not away thy face
from any poor man, and the face of God shall not be turned
away from thee......for thou layest up a good treasure
for thyself against the day of necessity: because alms
delivereth from death, and suffereth not to come into
darkness."-(Tobit 4:7-11)

The authors of the Testaments of the Twelve
Patriarchs are more interested in high ethical standards
than in the letter of the law:

"Love ye one another from the heart; and if a man sin
against thee, speak peaceably to him, and in thy soul
hold not guile; and if he repent and confess, forgive
him. but if he deny it, do not get into a passion with
him, lest catching the poison from thee he take to
swearing and so thou win doubly."-(Test.Gad 6:3-5)

"If a man prospereth more than you do not be vexed,
but pray also for him, that he may have perfect prosperity."
(Test.Gad 7:1)

"For anger is an evil thing, my children, for it
troubleth even the soul itself"-(Test.Dan 3:1)

Love is definitely shown as a necessary accompan-
iment of the law:

"For the spirit of hatred worketh together with Satan,
through neatliness of spirit, in all things to men's death;
but the spirit of love worketh together with the law of
God in long-suffering unto the salvation of men."-(Test.Gad 4:7)

In the next passage, the author starts with the
orthodox admonition to keep the law, but goes further by
emphasising certain ethical attitudes that are essential:

"Observe, therefore, my children, the commandments of
the Lord,"
And keep his Law;
Depart from wrath,
And hate lying,
That the Lord may dwell among you,
And Beliar may flee from you.
Speak truth each one with his neighbor.
So shall ye not fall into wrath and confusion;
But ye shall be in peace, having the God of peace,
Soshall no war prevail over you.
Love the Lord through all your life,
And one another with a true heart."-(Test, Dan 5:1-3)

Judging from these various examples, the essentials for righteousness, or obeying God's will, are rather elastic and take on definite content only in the minds of the various authors. Apparently for the more legalistic minded, conduct in strict conformity with the law constituted righteousness. For another type of person, genuine human love and sympathy was of all importance. Probably the majority were somewhere between the two, in believing that the law and love were one and the same, and as a person's life was guided by certain prescribed practices, it must also be filled with positive expressions or kindness, humility, and charity. To understand the concept 'righteousness' and its opposite, 'unrighteousness' or 'sin', we would have to know the particular standards favored by each author, and in many cases that would be hard to discover. The Book of Enoch contains scores of passages in which the term is used, but seldom is there a phrase in apposition to indicate just what is included.

With this preliminary survey we will have, nevertheless, a somewhat satisfactory suggestion of what was meant in general by the terms 'righteous' and 'sinner'. We shall now progress to the problem of the future of these two classes. What will happen to those who do "right", and what to those who do "wrong", after this life is over?
c. Divergent Philosophies

The Apocryphal and Pseudepigraphal writings prompted almost wholly by religious motives naturally emphasize the certainty of rich reward for the righteous and of terrific punishment for the sinner. By way of irony there creeps in at times recognition of the existence of the skeptic's outlook on life, in which the view is expressed that moral distinctions are man-made and have no authority after death. Such is well illustrated by the contents of this sermon:

"For they said within themselves reasoning not aright, Short and sorrowful is our life; And there is no remedy when a man cometh to his end, And none was ever known that returned from Hades. Because by mere chance were we born, And hereafter we shall be as though we had never been: Because the breath in our nostrils is smoke, And reason is a spark kindled by the beating of our heart which being extinguished, the body shall be turned into ashes; And the spirit dispersed as thin air; And our name shall be forgotten in time, And no man shall remember our works; And our life shall pass away as the traces of a cloud, And shall be scattered as is a mist, When it is chased by the beams of the sun, And overcome by the heat thereof. For our allotted time is the passing of a shadow, And there is no putting back our end; Because it is fast sealed and none reverseth it."—(W.of S. 2:1-5)

Since there is no purpose nor future in life, the above philosophical advocates:

"...let us enjoy the good things that now are"—(W.of S. 2:6)

As further proof of the folly of the sacred beliefs of the righteous he proposes that they severely test this pious lot:

"But let us lie in wait for the righteous man. Because he is of disservice to us,
And is contrary to our works,
And upbraideth us with sins against the law,
And layeth on our charge sins against our discipline.
He professeth to have knowledge of God
And nameth himself servant of the Lord.
He became to us a reproof of our thoughts.
He is grievous unto us even to be 

Because his life is unlike other men's,
And his paths are of strange fashion.
We were accounted of him as base metal,
And he abstaineth from our ways as from uncleanliness.
The latter end of the righteous he calleth happy;
And he vaunteth that God is his father.
Let us see if his words be true,
And let us try what shall befall in the ending of his life.
For if the righteous man is God's son He will uphold him,
And He will deliver him out of the hands of his adversaries.
With outrage and torture let us put him to the test,
That we may learn his gentleness,
And may prove his patience under wrong.
Let us condemn him to a shameful death;
For according to his words he will be visited." -

(W.of S. 2:12-20)

This is the best example of unbelief in all
eschatology, or more accurately stated, of a belief in a
negative eschatology. By chance we are born and when we
die our bodies will be nothing but ashes. There is no
purpose, no future in the universe. Morality is man-made.
The righteous suffer the same end as the sinner. Their
future salvation is imaginary for they, like us, will be
dust. Very likely such a skeptical philosophy was held by
many more than would these sacred writings indicate. Even
from this passage one might conclude that the list of non-
believers is larger than that of believers, for it refers to
the religious as the peculiar ones:

"...his paths are of strange fashion" -(W.of S. 2:15)

One can also judge from the numerous tirades against the un-
righteous that there must have been a large number of thos
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careless type of irreligious tempters:

"Woe unto you ungodly men, who have forsaken the Law of the Most High God"—(Sira 41:8)

This attitude of the unbeliever is decidedly the minority report on eschatology if we consider the far greater volume of assertions of certainty on the future life. The great majority of the authors promise the righteous individual salvation, which appears to mean lasting happiness, and the sinner is doomed to some sort of miserable existence or extinction. Consider first the promises to the righteous:

The general belief in the glorious future of the righteous is well illustrated by this passage:

"But with the righteous He will make peace, And will protect the elect, And mercy shall be upon them. And they shall belong to God, And they shall be prospered, And they shall all be blessed. And He will help them all, And light shall appear unto them, And He will make peace with them."—(1 En. 1:8)

The righteous will be freed from the opposition of the sinners:

"When the secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect, from that time those that possess the earth shall no longer be powerful and exalted."— (1 En. 38:3,4)

"And the righteous and elect shall be saved on that day, and they shall never thenceforward see the face of the sinners and unrighteous"—(1 En. 62:13)

d. Immortality

There are even more specific promises of the righteous individual's immortality:
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"But the souls of the righteous are in the hand of God And no torment shall touch them. In the eyes of the fools they seemed to die; And their departure was accounted to be their hurt. And their going from us to be their ruin: But they are in peace. For though in the sight of men they be punished, Their hope is full of immortality"-(W. of S. 3:1-4)

"Righteousness is immortal"-(W. of S. 1:16)

"Because God created man for incorruption, and made him an image of his own proper being"-(W. of S. 2:25)

The spirit is the part of a man that lives after him:

"And their bones shall rest in the earth, and their spirits shall have much joy..."-(Job 23:31)

"And the spirits of you who have died in righteousness shall live and rejoice. And their spirits shall not perish, nor their memorial from before the face of the Great One unto all the generations of the world: wherefore no longer fear their contumely."-(1En. 103:4)

Immortality is spoken of as eternal life:

"...those who inherit eternal life"-(1 En. 40:9)

"And the righteous shall be in the light of the sun, and the elect in the light of eternal life; the days of their life shall be unending, and the days of the holy without number"-(1 En. 58:3)

Man, after death, continues to have power over the living, according to another theory:

"But a righteous man that is dead shall condemn the ungodly that are living..."-(W. of S. 4:16)

"And he answered me saying, 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth... '"-(1 En. 22:7)

The certainty of immortality is demonstrated by the passages quoted above. We have previously seen the skeptic's certainty of no future life. Between the two extremes lie a number of more moderate opinions on the after-death state of man. Death is frequently considered the beginning of
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a long rest:

"When the dead is at rest, let his memory rest; and be
consoled when his soul departeth"-(Sirach 33:23)

"Weep gently for the dead, for he hath found rest"
(Sirach 22:11)

"But the righteous, though he die before his time, shall
be at rest"-(W.of S. 4:7)

"...and slept the sleep of eternity"-(Jub.23:1)

Still another theory does not promise immortality,
but a life of great length and happiness:

"And then shall all the righteous escape,
And shall live till they beget thousands of children,
And all the days of their youth and old age
Shall they complete in peace."-(1 En. 10:17)

Whether or not the personality continues to exist
consciously after death, it is at least certain that an
individual is perpetuated in the lives of others;

"His memory shall not cease, and his name shall live
from generation to generation."-(Sirach 39:9)

"Vanity is man concerning his body, but the name of the
pious shall not be cut off.......Life's goods last for
limited days, but the reward of a name for days without
number."-(Sirach 41:11-13)

A double view of immortality that virtue is im-
mortal in both the memory of God and man is found in the
"Wisdom of Solomon":

"Better than this is childlessness with virtue;
For in the memory of virtue is immortality;
Because it is recognized both by God and man."-
(W.of S. 4:1)

c. Resurrection

Closely related to the beliefs in immortality are
ideas on resurrection from the dead. Obviously immortality
does not mean an everlasting life-as-it-is, for the fact
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of death cannot be overlooked. At death does the soul simply leave the body and continue its existence in some other realm? If so, is the body ever resurrected and reunited with the soul? Or does man really die at death, to be resurrected sometime later?

First of all we find the view that whatever resurrection is, it is reserved for the righteous:

"The destruction of the sinner is forever.......But they that fear the Lord shall rise to life eternal, and their life shall be in the light of the Lord, and shall come to an end no more."—(Ps. Sol. 3:11-16)

"Tis meet for those that perish at men's hands to cherish hope divine that they shall be raised up by God again; but thou—thou shalt have no resurrection to life."—(2 Macc. 7:14)

One must understand from certain passages that man is to live again in his present bodily form. For instance, death is considered as a passing from the body of the creation of life; sometime God will return it:

"Twas the Creator of the world who fashioneth men and deviseth the generating of all things, and He it is who in mercy will restore to you the creation of life even as you now count yourselves naught for His law's sake"—(2 Macc. 14:46)

The following also implies that the resurrected will continue in their earthly characteristics:

"And then shall ye see Enoch, Noah, Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness"—(Test. Benj. 10:6)

Still greater assurance of some type of bodily life is inferred from:

"And the righteous and the elect shall have risen from the earth, and ceased to be of downcast countenance. And they shall have been clothed with garments of glory."—(1 En. 52:16)

The more common view on resurrection is that the
body disintegrates, but the soul is perpetuated:

"And their bones shall rest in the earth, and their spirits shall have much joy"—(Jub. 23:31)

"But the souls of the righteous are in the land of God"—(W.of S. 3:1)

"When the soul which was lent him shall again be demanded"—(W.of S. 18:3)

The body is not to be resurrected because it was thought to be of evil matter, while the soul was of divine essence:

"For a corruptible body weigheth down the soul, and the earthly form lieth heavy on the mind that is full of cares"—(W.of S. 9:18)

"Nor dwell in a body held in pledge by sin"—(W.of S. 1:4)

By way of summary it can be said that beliefs dealing with the "Future of the Righteous" were varied. Some thought that death ended all, for the righteous, as well as for the sinners. Others held that at death a person slips into a pleasant sleep. Still others believed that after death activity of the personality would continue. Either the entire person would be brought to life again, or else his soul alone would dwell forever in some delightful realm, where God is ruler.
7. The Sinner and the Future

From reading the preceding statements on "The Righteous and the Future", one can already anticipate that the orthodox believer pictured a future as despairing for the sinner as hopeful for himself. This is indeed verified by a profusion of maledictions on the sinner's hereafter:

"Therefore no man that uttereth unrighteous things shall be unseen;
Nor shall justice, when it punisheth, pass him by.
For the councils of the ungodly shall be searched out:
And the report of his words shall come unto the Lord
For the punishment of his lawless deeds"-(W.of S.1:8,9)

This quotation together with the next series affirms the previous conclusion that sin and righteousness were judged largely on the basis of keeping the law. For example, he who breaks the law of the Sabbath or of circumcision shall be punished severely:

"And whoever profanes it (referring to the Sabbath) shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land..."-(Jub.2:27)

"And everyone that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God."-(Jub.15:26)

There are various opinions on just what type of punishment the sinner will enjoy. The above gives the strong sentence that the sinner is to be destroyed and rooted from the earth, which must be taken to mean complete annihilation. A similar promise of destruction is found in:

"And behold! He cometh with ten thousands of His holy ones
To execute judgment upon all,
The sinner and the Future

And to destroy all the ungodly."-(1 En.1:9)

They shall find no dwelling neither in heaven nor on earth, cut shall be destroyed:

"And into the heaven they shall not ascend,
And on the earth they shall not come:
Much shall be the lot of the sinners....

But for the sinners there is judgment impending with me
So that I shall destroy them from the face of the earth"
(1 En.46:2,6)

Firm assurance of their annihilation is here given:

"And their hands commit lawless deeds,
And the sinners devour all whom they lawlessly oppress:
Yet the sinners shall be destroyed before the face of
the Lord of Spirits,
And they shall be banished from off the face of His
earth,
And they shall perish for ever and ever."-(1 En.53:2)

"The destruction of the sinner is forever"-(Ps.30:3;11)

The methods of destruction differ. After a series
of condemnations, for specific sins, the author in Enoch
predicts death by the sword:

"Woe to you who work godlessness,
And glory in lying and extol them;
Ye shall perish and no happy life shall be yours

Woe to you who spread evil to your neighbors;
For you shall be slain in Sheol

Woe to them who reject the measure and eternal heritage
of their fathers
And whose souls follow after idols;
For they shall have no rest.
Woe unto them who work unrighteousness and help oppres-
sion,
And slay their neighbors until the day of the great
judgment.
For He shall cast down your glory,
And bring affliction on your hearts,
And shall arouse His fierce indignation
And destroy you all with the sword;
And the holy and righteous shall remember your sins."-
(1 En.99:1,11,14, 16,16)

"Then said Daniel, Thou Sinner! even now the angel of the
Lord is standing with drawn sword, till the people shall
make an end of thee, that he may cut thee to pieces."-
(Susanna 59)
The Sinner and the Future

Whether they live long or die early the lot of the unrighteous is grievous:

"For if they live long they shall be held in no account,
And at the last their old age shall be without honor.
And if they die early they shall have no hope,
Nor in the day of decision shall they have consolation.
For the end of an unrighteous generation is always grievous."—(W.of S. 3:17-19)

The righteous are to have an opportunity to punish their oppressors:

"But a righteous man that is dead shall condemn the ungodly that are living,
And youth that is quickly perfected the many years of an unrighteous man’s age."—(W.of S. 4:16)

Here is an excellent poetic description of the complete absence of any future for him who breaks the laws:

"We took our fill of the paths of lawlessness and destruction;
And we journeyed through trackless deserts,
But the way of the Lord we knew not.
What did our arrogancy profit us?
And what good have riches and vaunting brought us?
Those things all passed away as a shadow,
And as a message that runneth by:
As a ship passing through the billowy water,
Whereof, when it is gone by, there is no trace to be found.
Neither pathway of its keel in the billows;
Or as when a bird flieth through the air,
No token of her passage is found;
But the light wind, lashed with the stroke of her pinions,
And rent asunder with the violent rush of the moving wings, is passed through,
And afterwards no sign of her coming is found therein;
Or as when an arrow is shot at a mark,
The air disperseth andaseth up again immediately,
So that men know not where it passed through;
So we also, as soon as we were born, ceased to be;
And of virtue we had no sign to show,
But were utterly consumed in our wickedness.
Because the hope of the ungodly is like chaff carried off by the wind,
And like a thin spider’s web driven away by a tempest;
And like smoke which is scattered by the wind,
And passeth away as the remembrance of a guest that tarryeth out a day."—(W.of S. 5:7-14)

The following passage does not promise complete
annihilation, but leaves the sinners in a state of everlasting torture. It may be that the author considered the soul something indestructible, and therefore, the worst sentence would be to imprison it in a miserable state forever:

"This accursed valley is for those who are accursed for ever; here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak harsh things." -(1 En. 27:2)

Jubilees predicts a general calamity because of the widespread sin:

"For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with another, illness and overthrow, and snow, and frost, and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains. And all these shall come on an evil generation, which transgresses on the earth; their works are uncleanness and fornication, and pollution and abominations....."-(Jub. 23:13,14)

This is all an earthly punishment and is given as an explanation of the hardships undergone during the captivity:

"And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured." -(Jub. 23:22)

The author has faith that these sufferings will not always last, for the people will someday awaken to their folly and return to obeying God's law:

"And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

......

And in those days the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries." -(Jub. 23:27-29)

Unlike the other everlasting condemnations, this statement offers opportunity for a sinful nation to re-instate itself in God's grace if it but return to the law. Although most
authors are extremely hard on the sinner, there are a few traces of leniency. An example of such is found in Enoch, where the godless are given opportunity to repent:

"And he will cause the others to witness (this)
That they may repent
And forgo the works of their hands.
They shall have no honor through the name of the Lord of Spirits.
Yet through His name shall they be saved,
And the Lord of Spirits will have compassion on them
For His compassion is great."-(1 En. 50:2,3)

"For great is the mercy of the Lord of Spirits, and He is longsuffering..."-(1 En. 61:13)

God is the lover of all souls because all things belong to Him. He has mercy and is glad to overlook sins when man repents. This passage is far different from the harsh sentences prophesied in some of the previous quotations:

"But Thou hast mercy on all men, because Thou hast power to do all things,
And Thou overlookest the sins of men to the end they may repent.
For Thou lovest all things that are,
And abhorrest none of the things which Thou didst make;
For never wouldst Thou have formed anything if Thou didst hate it.
And how would anything have endured, except Thou hadst willed it?
Or that which was not called by Thee, how would it have been preserved?
But Thou sparest all things because they are Thine,
O sovereign God, thou lover of souls."-(W. of S.11:23-25)

We can conclude that the lot of the sinner is dependent on the one who is formulating God's verdict. If the author is zealous of the law and other duties of the righteous, he pictures God as a cruel taskmaster who destroys the sinners in the most torturing manner. But if the author is more willing to forgive human frailties, he posits in his God great mercy, patience, and forgiveness.
8. The Gentile and the Future

Just as opinion differs on the future of the sinner, so also the Gentile is confronted with varying rates. Probably because the Jews had suffered so many hardships at the hands of other nations, they frequently make the word 'Gentile' synonymous with 'sinner' and 'godless' and in so doing they condemn him to the same punishments enumerated under the previous topic. In preaching against the shortcomings of the Israelites, such an attitude is shown:

"...for they have treated their members (referring to the erring Israelites) like the Gentiles, so that they may be removed and rooted out of the land."-(Jub.15:34)

"For they will forget all of My commandments, (even) all that I commanded them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods; and these will prove unto them an offence and a tribulation and an affliction and a snare."-(Jub.1:9)

"And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither young nor old, nor anyone, for they are more wicked and strong to do evil than all the children of men"-(Jub.23:23)

"...in the hands of the sinners the Gentiles..."-(Jub. 24:28)

The Gentiles were, of course, regarded as sinners from the very fact that they did not keep the Jewish law. For anyone to marry into such a lawless element was one of the worst crimes:

"And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones..."-(Jub.30:7)

Our interest, however, is concerned chiefly in the relation of the Gentile to the future of the Jew. What will happen to other peoples and nations when the great day dawns for Israel?
"And they (i.e. the heathen) shall be cast into the judgment of fire, And shall perish in wrath and in grievous judgment forever." - (1 En. 92:9)

"Woe unto the nations that rise up against my race: The Lord Almighty will take vengeance on them in the day of judgment, To put fire and worms in their flesh; And they shall weep and feel their pain forever." - (Judith 16:17)

The powerful of the Gentiles will be especially unfortunate in the coming days. Reference is made to those who had wielded political power over the proud Jew:

"In these days downcast in countenance shall the kings of the earth become, And the strong which possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous And no trace of them shall any more be found." - (1 En. 48:8,9)

"For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?' And he said unto me: 'They prepare these for the kings and the mighty of this earth that they may thereby be destroyed.'" - (1 En. 53:3-6)

The past selections illustrate the harsh judgment against the foreigner. From this as one extreme, good will for the outsiders increases until passages can be found which place the Gentile and the Jew on equal ground. Close to a universal view are the following prophesies:

"Aright light shall shine unto all the ends of the earth; Many nations (shall) come from afar; And the inhabitants of the utmost ends of the earth unto thy holy name" - (Tobit 13:11)

"And all the nations which are in the whole earth, all shall turn and fear God truly, and all shall leave their
The Gentile and the Future

idols, who err after their false errors. And they shall bless the everlasting God in righteousness."—(Tobit 14:6,8)

"Blessed shall be all the men That shall sorrow for thee For all thy chastisements."—(Tobit 13:14)

"The mercy of man is (exercised upon) his own kin But the mercy of God is (extended) to all flesh Reproving and chastening and teaching And bringing them back as a shepherd his flock."—(Sirach 18:13)

"There is none that shall resist thy voice"—(Judith 16:14)

"Who has sovereignty over all flesh"—(Bel and the D. 5)

There is no question but that the author of the next quotation thought his God to be the God of the world, and that the future of the Jews and the Gentiles would be one:

"And all the children of men shall become righteous and all nations shall offer adoration and shall praise Me, and all shall worship Me."—(1 En. 10:21)

"He shall be a staff to the righteous whereon to stay themselves and not fall, And He shall be the light of the Gentiles, And the hope of those who are troubled of heart. All who dwell on earth shall fall down and worship before Him, And will praise and bless and celebrate with song the Lord of Spirits."—(1 En. 48:46)

"And from it shall go a rod of righteousness to the Gentiles, To judge and to save all that call upon the Lord."—(Test. Jud. 24:6)

In the new age all the world will be gathered into the house of God:

"Nevertheless the temple of God shall be in your portion, and the last temple shall be more glorious than the first. And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of an only begotten prophet."—(Test. Benj. 9:2)

These verses illustrate the various fates in store for the Gentile. Some think that he will become a member of
God's elect, others hesitate to grant him entrance, while still others shut the door in his face.

This concludes the investigation into the questions of (5) Israel and the Future, (6) The Righteous and the Future, (7) The Sinner and the Future, and (8) The Gentile and the Future. We have studied the states predicted for all the classes. Many references have hinted at the coming of a new age when these changes would be effected. The remainder of this section will deal with the advent and exact nature of this new age. The first considerations are:

(9) When will the New Age Come? (10) Where will the New Age Be? (11) What Are the Events Preparatory to the Coming of the New Age?

The Babylonian exile was commonly explained as a punishment for the sins of Israel, or on the people. As such, they should repent God's pleasure by keeping His commandments as would the nation its promised reward. Since the people return to the Lord as implied by:

Then ye shall be unto me a nation of all the nations, saith the Lord: and I will receive you, and make you a name, and will place you among the nations: then shall ye know that I am the Lord, and be holy; for I will gather you out of all the nations, and will bring you into the land which I gave to your fathers; and I will make you a name, and you shall be a blessing. Then ye shall know that I am the Lord your God, and that ye shall not fear any more the Sidonians, or any that be without; for I am your shield; and your covenant is with me, saith the Lord: and ye shall know that I am the Lord your God. Then ye shall know that I am the Lord your God, and that ye shall not fear any more the Egyptians, for I am the Lord your God, saith the Lord. (Ezekiel 11:16)
9. When will the New Age Come?

To start with a general observation, one might assume that the new age would come in the not-far-distant future, for the usual motive stimulating such visions was that of assuring the mal-treated Jew that his tribulations would soon give way to a period of peace and happiness. As will be apparent under a subsequent topic, 'Preparatory Events', the woes of the nation are to be followed by the advent of the new age. Usually the woes described are those through which the people had already passed or those in the midst of which they were. The authors led their readers to believe that if they were patient a little while longer, surely God would show his mercy. This general conclusion that the new era was thought to be near at hand has some exceptions which will be mentioned in the succeeding study of the internal evidence on the question.

The Babylonian exile was commonly explained as a punishment for the sins of lawlessness of the people. As soon as they should regain God's pleasure by keeping His commandments He would give the nation its promised reward.

That the new age will come when the people return to righteousness is implied by:

"When ye turn unto him out of all the nations whithersoever ye shall be scattered, with your whole heart and with your whole soul, to do truth before Him. Then He will turn unto you, and will no longer hide His face from you"—(Tobit 13:6)

Another inference that it will come after the captivity as soon as the people renew the study of the law is found in Jubilees;
"And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured. And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion."

- (Jub. 23:23)

"And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness."

- (Jub. 23:26

"And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries."

- (Jub. 23:30)

That the New Age will come when there are enough righteous is pointedly demonstrated in 4th Ezra:

"Were not these questions of thine asked by the souls of the righteous in their chambers? 'How long are we to remain here? Whensometh the fruit upon the threshing floor of our reward?' And to them the archangel Jeremiel made reply, and said: 'Even when the number of those like yourself is fulfilled!'

For he has weighed the age in the balance, And with measure has measured the times, And by number has numbered the seasons; Neither will he move nor stir things, till the measure appointed be fulfilled."-

- (4 Ezra 4:35-37)

The measure is expected to be fulfilled soon; nevertheless, the time is not yet:

"Then he said unto me: Consider for thyself; for as the rain is more than the drops, and as the fire is greater than the smoke, so has the measure of what is past exceeded by far; but there are still left over--the drops and the smoke!"

- (4 Ezra 4:50)

When asked whether it will come in the present generation, the seer will not reveal the exact time:

"...Thinkest thou that I shall live until those days? Who shall be alive in those days? He answered me and said....concerning thy life I have not been sent to speak to thee, nor have I any knowledge (thereof)"

- (4 Ezra 4:51,52)

A prophesy which attempts to be exact sets the time in what Charles computes to be the first century A.D.
When will the New Age Come?

(See Charles- 'A. and F. of the O.T.', vol. 2, p. 412; also 'Ass. Mos' 10:12, note.)

"For from my death until His advent there shall be 4,000 years"- (Ass. Mos. 10:12)

There are some suggestions that it need not be expected for many generations:

"Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation but for a remote one which is far to come."-(1 En. 1:2)

The great judgment is to come in seventy generations in another prophecy:

"And when their sons have slain one another, and they have seen the destruction of the beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgment and of their consummation, till the judgment that is forever and ever is consummated"-(1 En. 1:10-12)

These references illustrate the differences of opinion on the exact time when the judgment and new era would arrive. Generally it was looked for soon, and during the periods of great trials it was thought to be very close, for all the prophesies foretold woes as preparatory events. The supplementary author to the Book of Enoch hints at a little disappointment that it has not come yet, but still urges the people to have hope:

"Be hopeful, and cast not away your hope; for ye shall have great joy as the angels in heaven....And fear not ye righteous, when ye see the sinners growing strong and prospering in their ways; be not companions with them, but keep afar from their violence; for ye shall have companions of the hosts of heaven"-(1 En. 104:4-6)

Closely related to the question of 'When will the New Age Come?' is another problem, 'How will it Come?' Will it come suddenly, or will it be a gradual accomplishment?
The nature of the preceding events will be discussed fully in its own topic.

As most of the conceptions include cataclysmic occurrences, it can be inferred that a sudden advent would take place:

"The Holy One will come forth from his dwelling,
And the Eternal God will tread upon the earth (even)
on Mount Sinai"-(1 En. 1:3)

This together with the succeeding verses in the same passage (1:4-9) pictures a sudden change.

Where the Messiah is expected to come from heaven, surely the change will be sudden:

"And this Son of Man whom thou hast seen
Shall raise up the kings and the mighty ones from their seats"-(1 En. 46:4)

"For my Son the Messiah shall be revealed, together with those who are with him...."-(4 Ezra 7:27)

Where the Messiah is thought to arise from among the people, as in the David and Levi expectations, it is conceivable that the period of Jewish supremacy would come gradually, progressing through a series of victories for the Messianic forces:

"And gird him with strength that he may shatter unrighteous rulers,
And that he may purge Jerusalem from nations that trample (her) down to destruction..."-(Ps.Sol. 17:24)

"...Because a king shall arise in Judah, and shall establish a new priesthood, after the fashion of the Gentiles...

...........
And ye shall eat everything fair to look upon,
And the table of the Lord shall thy seed apportion.
And some of them shall be high priests and judges and scribes;
And by their mouth shall the holy place be guarded."-(Test. Levi 8:16-17)

In general the coming was looked upon as a special
When will the New Age Come?

The manifestation of God's power rather than a mere consummation of man's endeavors. Although its advent may depend upon the righteousness of the people, nevertheless, the New Age will come by definite action from God. Even the Messiah from the people is to possess a power that is significantly divine:

"He shall destroy godless nations with the word of his mouth;
At his rebuke nations shall flee before him..."—(Ps.30:17;27)

Apparently, then, the era of Israel's prosperity is to come after a series of sudden, catastrophic events.

The next preliminary question to its appearance is, where will it be?

"Thus saith the Lord, I will cause them to come, that I may be glorified in Jerusalem, and I will gather them from the people; in My name will I bring them, and they shall be numbered among the nations..."—(Ezek. 39:7;27)
10. Where will the New Age Be?

As usual a diversity of answers can also be found to the question of the location of the New Age. The first one says the New Age will come on this earth. The change will not be in location but in fortune. Instead of losing all of her rights and being humiliated before the world, Israel is to rise to world supremacy. This must be the belief held by the author of 2nd Maccabees. The mother apparently expects to receive her boys again where they now are, on earth:

"Fear not this butcher, but show thyself worthy of thy brothers, and accept death, that by God's mercy I may receive thee again together with thy brothers."-(2 Mac. 7:29)

Instead of continuing their chastisement, the Lord will soon bless His nation, and that will constitute what is expected. There is no thought of a heavenly kingdom:

"I, like my brethren, give up body and soul for our fathers' laws, calling on God to show favor to our nation soon, and to make thee acknowledge in torments and plagues that he alone is God..."-(2 Mac. 7:37)

Usually the nation's success is to center around Jerusalem, and frequently it is believed to be a rebuilt and glorified Jerusalem, yet one on earth occupying the same position as the present one:

"O Jerusalem, thou holy city! He will chastise thee for the works of thy hands,

That thy tabernacle may be builded in thee again with joy."-(Tobit 13:7)

"Put off, O Jerusalem, the garment of thy mourning and affliction,
And put on the comeliness of the glory that cometh from God forever.

Thy name shall be called of God forever
The peace of righteousness, and the glory of godliness."

(2 Baruch 5:2-4)

The first prediction in the Book of Enoch clearly
states that God will come down to earth to dwell on Mount Sinai:

"The Holy Great One will come forth from His dwelling, And the Eternal God will tread upon the earth,(even) on Mount Sinai"—(1 Sm.1:3)

Although not precisely indicated, it would seem that the following is speaking of the earth:

"And I saw till a throne was erected in the pleasant land..."—(1 En. 90:20)

"...now the abyss was to the right of that house..."—(1 En. 90:27)

God is to fold up the old Jerusalem and substitute a new one. The new temple will likely come from heaven, but, nevertheless, it is taking the place of the old one on earth:

"...a new house greater and loftier than the first, and set it up in the place of the first which had been folded up..."—(1 En. 90:29.

The Levi messianic reign is to be located on the earth:

"...Levi I give thee blessings of the priesthood until I come and sojourn in the midst of Israel....Then the angel brought me down to the earth..."—(Test. Levi 5:3)

The son of David is to rule on the earth:

"...that he may reign over Israel Thy servant... 
And that he may purge Jerusalem..."—(Ps. Sol.17:23,24)

The next answer to the question indicates that the earth transformed will be the future home of the righteous:

"And I will transform the heaven and make it an eternal blessing and light; 
And I will transform the earth and make it a blessing; 
And I will cause mine elect ones to dwell upon it."—(1 En. 45:4,5)

The same answer could probably be drawn from:

"For a greater trial than these two tribulations when the
Mighty One will renew his creation."—(2 Baruch 32:6)

"And the hope of the world that was to he renewed was built up."—(2 Baruch 57:2)

"The earth also shall yield its fruit ten thousandfold and on each vine there shall be a thousand branches..."—(2 Baruch 29:5)

Still another answer says that heaven is to be the future abode of the righteous in the age of righteousness:

"And the righteous and the elect shall have risen from earth,
And ceased to be of downcast countenance.
And they shall have been clothed with garments of glory,
And these shall be the garments of life from the Lord of Spirits.
And your garments shall not grow old,
Nor your glory pass away before the Lord of Spirits."—(1 En. 62:15)

The righteous, dwelling in heaven, can look upon their former enemies suffering in Gehenna:

"And he will cause thee to approach to the heaven of the stars

And thou shalt look from on high and shalt see thy enemies in Gehenna."—(Ass. Mos. 10:9)

A suggestion is made that the new dwelling is to be a heavenly Jerusalem:

"For tomorrow I shall go up to heaven, to the uppermost Jerusalem to my eternal inheritance."—(2 En. 25:2)

"For for you is opened Paradise,
planted the tree of life;
the future age prepared,
plenteousness made ready;
a city builted,
a rest appointed;
Good works established,
wisdom preconstituted;"—(4 Ezra 8:52,53)

Where will the future happiness be enjoyed? On earth; in a new Jerusalem; on a transformed earth; in heaven; or in a heavenly Jerusalem. All of these answers can be found.
Where will the New Age Be

Now that the questions have been considered, “When will the New Age Come?” and “Where will the New Age Be?” the next natural step is to inquire, “What are the Events Preparatory to the Coming of the New Age?”

“that thy namesake may be waited on in peace with joy” — Tobit 13:19 (See also Tobit 13:16-19)

“A bright light shall shine unto all the ends of the earth; many nations shall come from afar, and the inhabitants of the uttermost ends of the earth unto the holy name.” — Tobit 15:11

In a later passage the author shows that the captivity was also a necessary preliminary:

“...and they will be carried captive from the greedy land, and all the land of Israel will be desolate, and Samaria and Jerusalem will be desolate, and the house of God will be in grief and turned up for a time...” — Tobit 14:4

The author of Wisdom of Solomon has a confused mixture of beliefs in immortality and some type of future Miller. (Charles A. and F. of the O.T., Vol. I, p. 529) It is clear that the punishment which God has inflicted on His people is given as a test of worthiness for future happiness;

“and having borne a little chastening, they shall receive great good; because God tested them and found them worthy of himself.” — W. A. C. 3:515

The Book of Isaiah pictures a future time when all the world will be assembled at Jerusalem at the beginning of an age of righteousness and mercy. It also expects that nature will undergo some change:

“Arise, O Jerusalem, and stand upon the heights, and raise up thy voice toward the east, and say, thy children gathered from the going down of the sun unto the rising thereof.” — Isaiah 60:9
11. What are the Events Preparatory to the Coming of the New Age?

According to the Book of Tobit, the chief preliminary events are to be the rebuilding of Jerusalem, the shining forth of a bright light, and the assembling together of all nations:

"That thy tabernacle may be built in thee again with joy"—(Tobit 13:10) (See also Tobit 13:15-18)

"A bright light shall shine unto all the ends of the earth:
Many nations shall come from afar,
And the inhabitants of the uttermost ends of the earth unto thy holy name."—(Tobit 13:11)

In a later passage the author shows that the captivity was also a necessary preliminary:

"...and they will be carried captive from the goodly land, and all the land of Israel will be desolate, and Samaria and Jerusalem will be desolate, and the house of God will be in grief and burned up for a time..."—(Tobit 14:4)

The author of Wisdom of Solomon has a confused mixture of beliefs in immortality and some type of future kingdom, (Charles—'A. and P. of the O.T.' , vol. 1, p. 529) It is clear that the punishment which God has inflicted on His people was given as a test of worthiness for future happiness:

"And having borne a little chastening, they shall receive great good;
Because God tested them and found them worthy of himself."—(W. of S. 3:5)

The Book of Baruch pictures a future time when all the world will be assembled at Jerusalem as the beginning of an age of righteousness and mercy. It also expects that nature will undergo some change:

"Arise, O Jerusalem, and stand upon the height,
And look about thee toward the east,
And behold thy children gathered from the going down of the sun unto the rising thereof."—(2 Baruch 5:6)
Preparatory Events

"For God hath appointed that every mountain, and the everlasting hills should be made low, and the valleys filled up, to make plain the ground that Israel may go safely in the glory of God."—(2 Baruch 5:7)

Jubilees 23 describes a period of great calamities and suffering prior to the time of peace. Men shall grow old quickly and die at an early age:

"And in those days if a man live a jubilee and a half of years they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation and there is no peace,'"—(Jub.23:12)

Then follows an enumeration of the woes that will befall the people:

"For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments shall be these, one with another, illness and overthrow, and snow and frost and ice, and fever and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains."—(Jub.23:13)

So great is man's sin that the earth must be destroyed; even plants, animals, and fish will be swept away:

"Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men"—(Jub.23:19)

Because they have forgotten the law there will be great civil strife among all classes:

"And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince..."—(Jub.23:19)

Not until "much blood has been shed"(Jub.23:20), will this conflict cease:

"And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbor's, and they shall name the
great name but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution." - (Jub. 23:21)

Next the author describes the punishment that is to be inflicted on them by the Gentiles:

"And he shall wake up against them the sinners of the Gentiles, who have neither mercy nor compassion..." - (Jub. 23:22)

Charles states that "the woes before the messianic age are a feature of all Apocalypse" (Vol. 2, p. 48; note, 23:18-24)

The Old Testament contains a number of very similar accounts:

"Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the birds of the heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all the man that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." - (Ezekiel 38:19,20)

"I will utterly consume all things from off the face of the ground saith Jehovah..." - (Zeph. 1:2)

"Therefore shall the land mourn, and everyone that dwelleth therein shall anguish, with the beasts of the field and the birds of the heaven; yea, the fishes of the sea, also shall be taken away." - (Hos. 4:3)

Other examples of similar preliminary catastrophies are found in the pseudepigrapha:

"Concerning the signs however: Behold, the day is come when the inhabitants of earth shall be seized with great panic, and the truth shall be hidden, and the land be barren of faith, and iniquity shall be increased above that which thou thyself now seest or that thou hast heard of long ago."

Then shall the sun sudden shine forth by night, and the moon by day... (together with other irregularities in nature)" (4 Ezra 5:1-4) (See also 4 Ezra 6:14, 21)

One of the most elaborate pronouncements of natural catastrophe is in the Sibylline Books:

"...the elements of the world one and all shall be
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widowed, what time God Whose dwelling is in the sky shall roll up the heavens as a book is rolled. And the whole firmament in its varied form shall fall on the divine earth and on the sea; and then shall flow the ceasing cataract of raging fire..."-(Sibylline 5:79f)

"For that time shall arise which brings affliction;(etc)"
(2 Baruch 48:31)

The first chapter in the Book of Noah tells of a great cataclysm which is to occur. God will appear, the earth is to be rent asunder, and then will come the judgment:

"The Holy Great One will come forth from His dwelling,
And the eternal God will tread upon the earth,(even)
on Mount Sinai,

And all shall be smitten with fear

And the high mountains shall be shaken,
And the high hills shall be made low,
And shall melt like wax before the flame.

And the earth shall be (wholly) rent in sunder,
And all that is upon the earth shall perish,
And there shall be a judgment upon all (men)."-(1 En.4-7)

In the First Parable, the opening event is the judgment of the sinners, after which the Messiah will appear:

"When the congregation of the righteous shall appear,
And the sinners shall be judged for their sins,
And shall be driven from the face of the earth:

And when the righteous One shall appear before the eyes of the righteous..."-(1 En. 38:1,2)

In the Second Parable, the Messiah comes first and carries on the judgment himself:

"On that day Mine Elect One shall sit on the throne of glory
And shall try their works..."-(1 En. 45:3)

A remaking of nature is anticipated in this vision:

"And I will transform the heaven and make it an eternal blessing and light:
And I will transform the earth and make it a blessing"-(1 En.45:4,5)

A slightly different description appears in chapter 51. The
first event is the resurrection of all dead; then the appearance of the Messiah who starts judgment:

"And in those days shall the earth also give back that which has been entrusted to it,
And Sheol also shall give back that which it has received,
And hell shall give back that which it owes.
For in those days the Elect one shall arise,
And he shall choose the righteous and holy from among them:
For the day has drawn nigh when they should be saved" - (1 En. 52:1-3)

There is also a prophecy concerning nature's changed conduct:

"And in those days shall the mountains leap like rams,
And the hills also shall skip like lambs satisfied with milk,
And the faces of all the angels in heaven shall be lighted with joy..." -(1 En. 61:4)

God erects a throne and conducts the judgment Himself, according to Enoch 90:

"And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon..." -(2 En. 90:20)

He passes sentence on all sinners, even the fallen angels:

"And the judgment was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, andfull of pillars of fire. And those seventy shepherds were judged and found guilty, and they were cast into the fiery abyss. And I saw at that time how a like abyss was opened in the midst of the earth full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss and they burned..." -(3 En. 90:20-27)

The next great happening is God's removal of the old temple and the placing of a new one far greater than the first:

"And I stood up to see till they folded up that old house:......and they carried it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than the first and set it up in the place of the first which had been folded up..." -(1 En. 90:28,29)

Not until after all these events would the Messiah appear:
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"And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time..."—(1 En. 90:37)

The righteous are to be given the privilege of punishing the sinners, is the view expressed in chapter 91:

"And sinners shall be delivered into the hands of the righteous"—(1 En. 91:12)

But after this preliminary, the great judgment will come:

"There shall be the great eternal judgment, in which he will execute vengeance amongst the angels"—(1 En. 91:15)

Finally the changes of the heavens will inaugurate the period of peace:

"And the first heaven shall depart and pass away, And a new heaven shall appear, And all the powers of the heavens shall give seven-fold light, And after that there will be many weeks without number forever, And all shall be in goodness and righteousness, And sin shall no more be mentioned forever."—(1 En. 91:16-17)

A period of murder in which the sinners will destroy each other is to precede the judgment, according to Enoch 100:

"And in those days in one place the fathers together with the sons shall be smitten, And brothers one with another shall fall in death Till the streams flow with their blood..."—(1 En. 100:1)

"And the Most High will arise on that day of judgment To execute great judgment amongst sinners."—(1 En. 100:4)

The righteous will have angelic guardians until after the massacre of the sinners is completed:

"And over all the righteous and holy He will appoint guardians from amongst the holy angels To guard them as an apple of an eye, Until he makes an end of all sickness and all sin..."—(1 En. 100:5)

Enoch 102 gives another version of the cataclysm comparable to some of the predictions previously quoted:
Preparatory Events

"In those days when He hath brought a grievous fire upon you
And all the luminaries shall be affrighted with great fear,
And all the earth shall be affrighted and tremble and be alarmed"—(1 En.102:1,2)

In the Testament of Levi, the Messiah is to fight Israel's battles and prepare the way for the permanent coming of God:

"Levi I give thee the blessings of the priesthood until I come and sojourn in the midst of Israel......Execute vengeance on Shechem"—(Test. Levi 5:2,3)

After Israel's enemies are destroyed, God, Himself, will come to give salvation:

"Then the Mighty One of Israel shall glorify Shem, for the Lord God shall appear on earth, And Himself same men."—(Test. Sim: 5:5)

The dead Patriarchs and then all people are to be raised before the judgment. God will judge Israel first and then the Gentiles:

"Then shall we also rise, each one over our trine, worshipping the king of heaven......Then also all men shall rise, some unto glory and some unto shame.
And the Lord shall judge Israel first, for their unrighteousness......And then shall he judge all the Gentiles"—(Test. Benj. 10:7-9)

Another view declares that the new age is to be inaugurated by a time of repentance:

"...that his name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days"—(Ass. Mos. 1:18)

All creation is to end before the timeless age begins:

"When all creation visible and invisible, as the Lord created it, shall end, then every man goes to the great judgment, and then all time shall perish..."—(2 En. 66:6,7)

God is to tell of the coming judgment by a sign
of many tribulations:

"When a stupor shall seize the inhabitants of the earth and they shall fall into many tribulations, and again when they shall fall into great torments. And it will come to pass when they say in their thoughts by reason of their much tribulation:"The Mighty One doth no longer remember the earth..." -(2 Baruch 25:3,4)

Then are enumerated twelve woes that will befall the earth. (See 2 Baruch 22)

This is to be followed by a period of great peace and plenty in which the Messiah will appear and all the dead will be resurrected:

"...that the Messiah shall then begin to be revealed..."-(2 Baruch 29:3)

"The earth shall yield its fruit ten thousandfold..."-(2 Baruch 29:5)

"Then all who have fallen asleep in hope of Him shall rise again"-(2 Baruch 30:2)

But all these events and this Messianic age are but the beginning of life everlasting:

"And his principate shall stand forever, until the world of corruption is at an end, and until the times aforesaid are fulfilled."-(2 Baruch 40:3)

"For that time is the consummation of that which is corruptible, and the beginning of that which is not corruptible" -(2 Baruch 74:2)

Quotation has already been taken from 4th Ezra 5:1f. enumerating the woes that are to precede the end of the world. Those that survive these ardeals will enter upon a period of righteousness:

"For evil shall be blotted out, and deceit extinguished; faithfulness shall flourish, and corruption be vanquished; and truth, which for so long a time has been without fruit, shall be made manifest." -(4 Ezra 6:27,28)

At that time, together with some heavenly companions, the Messiah will appear:

"For My Son the Messiah shall be revealed, together
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with those who are with him, and shall rejoice the survivors 400 years."-(4 Ezra 7:28)

But after this 400 year reign, the Messiah and all people shall die and the world shall be in total silence for seven days:

"And it shall be, after these years, that My Son the Messiah shall die, and all in whom there is human breath. Then shall the world be turned in primeval silence seven days, like as at the first beginnings; so that no man is left."-(4 Ezra 7:29,30)

This is all a prelude to the general resurrection and final judgment:

"And it shall be after seven days that the Age which is not yet awake shall be roused, and that which is corruptible shall perish. And the earth shall restore those that sleep in her, and the dust those that are at rest therein. .......And the Most High shall be revealed upon the throne of judgment:......and recompense shall follow and the reward be made manifest. Deeds of righteousness shall awake; deeds of iniquity shall not sleep..."-(4 Ezra 7:31-35)

An unusual description of nature in the everlasting age is made:

"For thus shall the Day of Judgment be;...whereon is neither sun, nor moon, nor stars; neither clouds, nor thunder, nor lightening; neither wind, nor rain storm, nor cloud-rack;........only the splendor of the brightness of the Most High."-(4 Ezra 7:39-42)

In the Son of Man vision in 4th Ezra, a mighty conflict is anticipated. First all the nations will fight among themselves, and then, when the Messiah appears, they will join forces against him, but he will easily overcome his enemies without effort:

"It shall be, when all the nations hear his voice every man shall leave his own land, and the warfare which they have one against another; and an innumerable multitude shall be gathered together, as thou didst see, designed to come and to fight against him. But he shall stand upon the summit of Mount Sion. But he my son shall reproach the nations that are come for their ungodliness......and he shall destroy them without labor by the Law which is
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The ten tribes which did not make war against the Messiah will assemble before him as a peaceful multitude:

"And whereas thou didst see that he summoned and gathered to himself another multitude which was peaceful—these are the ten tribes, which were lead away captive out of their own land in the days of Josiah the King"—(4 Ezra 13:39, 40)

In the Eagle vision the downfall of Rome is predicted (4 Ezra 12:11, 12). The Messiah will destroy the mighty powers:

"This is the Messiah...when he hath rebuked them he shall destroy them."—(4 Ezra 12:32-34)

In the Psalms of Solomon the catastrophic element, so prevalent in the conceptions just outlined, is of less importance. The new age is to be won by the valor of a great leader raised from the family of David to the position of Messiahship:

"Be hold O Lord, and raise up unto them their king, the Son of David, At the time in which Thou seest, O God, that he may reign over Israel Thy servant."—(Ps. Sol. 17:23)

He shall put down the enemies of Israel:

"And gird him with strength, that he may shatter unrighteous rulers, And that he may purge Jerusalem from nations that trample (her) down to destruction,"—(Ps. Sol. 17:24)

"He shall destroy the godless nations with the word of his mouth"—(Ps. Sol. 17:27)

When the land is cleared of enemies the Messiah is to gather together his people into a righteous kingdom:

"And he shall gather together a holy people, whom he shall lead in righteousness,

And he shall not suffer unrighteousness to lodge any more in their midst"—(Ps. Sol. 17:28, 29)

They are to be assigned territories by tribal divisions:
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"And he shall divide them according to their tribes upon the land"—(Ps. Sol. 17:30)

All of these miscellaneous quotations show the great variety of expectations concerning the signs of the New Age. Many authors foretell the terrible woes which must befall all the nation before the time of peace would come. Common to all is the judgment on the sinner. But as to whether that judgment will occur before or after the Messianic rule, in heaven, or on earth, there are many differences, as there are on kindred questions. Some expect a Messiah to superintend the remaking of things. Others expect God to exercise His will directly. Numerous accounts tell of the entire remaking of heaven and earth and all there is between. At times a general resurrection is expected before the judgment day. All agree that when once the sinners are done away, the righteous will live in peace. But for how long? Again there are differences. Several authors believed the Messianic Age to be merely a temporary prelude to the final period of bliss. All of these conceptions have been quoted under the general topic, What are the Events Preparatory to the Coming of the New Age?

The Messiah has been mentioned repeatedly, but without any attempt at organizing or summarizing the contentions concerning his nature and office. Since the Messiah was the central figure in many of these accounts, it is important to ask and answer; Who was the Messiah to be, and what was his mission?
12. The Messiah

a. His Identity

Before discussing the various opinions on the identity of the Messiah, it is well to note that in a number of the expectations there was no Messiah, for God was expected to inaugurate the future state of happiness. In the prophecy, (Tobit 13:7f), there is no mention of a Messiah; and, likewise, in the Wisdom of Solomon:

"And the Lord shall reign over them for evermore" - (W. of S. 3:8)

God is to bring all the changes directly by his own power:

"For God will show thy brightness unto every region under heaven
For thy name shall be called of God forever

....
But God bringeth them in unto thee,
Borne on high with glory, as on a royal throne." - (2 Baruch 5:3,4,6)

Enoch 1:4 (quoted above) tells that God, Himself, is to tread upon the earth in remaking the nature of things. A later passage in Enoch shows the same:

"...the Eternal King will sit, when he has come down to visit the earth with goodness" - (1 En. 23:13)

And also:

"For the Lord God shall appear on earth,
And himself save men" - (Test.Sim.6:15)

Although these authors looked for no Messiah yet for many prophets the Messiah was an important figure. His kinship was varied. The chief division is between those who envisaged him as a heavenly being come down to earth, and those who thought he was raised to the office from among the ranks of human kind.
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Unquestionably the author of the 17th and 18th chapters of the Psalms of Solomon believed the Messiah to be a descendent from David:

"Behold, O Lord, and raise up unto them their king, the son of David"-(Ps.Sol. 17:23)

That he is mortal can easily be deduced from:

"And (relying) upon his God, throughout his days he will not stumble; For God will make him mighty by means of (His) holy spirit.

And the blessing of the Lord (will be) with him; he will be strong and stumble not"-(Ps.Sol.17:42)

Others believe the Messiah will come from Judah:

"And to Judah he said; 'May the Lord give thee strength and power

To tread down all that hate thee;
A prince shalt thou be, thou and one of thy sons, over the sons of Jacob;"-(Jub. 31:18)

At another time the priestly tribe of Levi was the source of the new ruler:

"For to Levi God gave the sovereignty....Therefore, I command you to hearken to Levi, because he shall know the law of the Lord;....as the anointed High Priest of whom the Lord spake"-(Test.Reub.6:7-12)

"And there shall arise unto you from the tribe of... Levi the salvation of the Lord;"-(Test.Dan.5:10)

Many writings signify that the Messiah's origin is divine and in most cases heavenly. The Son of Man of the Elect One in the Similitudes of Enoch pre-existed with God in heaven:

"And in that place mine eyes saw the Elect One of righteousness and of faith, and I saw his dwelling place under the wings of the Lord of Spirits"-(1 En.39:6)

The Son of Man existed even before the sun and the stars were created:

"And at that hour that Son of Man was named
His existence is eternal. He has been kept secret by God since before creation:

"And for this reason hath he been chosen and hidden before Him before the creation of the world and for evermore." - (1 En. 48:6)

A clear expression of his heavenly origin is here stated:

"For there has come from the plains of heaven a blessed man with the sceptre in his hand which God committed to his clasp; and he has won fair dominion over all and has restored to all the good and wealth which the former men took." - (Sibylline 5:414-417)

The man from the sea in the 4th Ezra vision has been existing with God:

"Whereas thou didst see a Man coming up from the heart of the sea; this is he whom the Most High is keeping many ages" - (4 Ezra 13:26)

"Just as one can neither seek out nor know what is in the deep of the sea, even so can no one upon earth see my Son, but in the time of his day." - (4 Ezra 13:53)

There are, then, two chief contentions; one, that the Messiah will come from among men, and the other that he is existing with God and will someday be revealed by Him.

To identify the Messiah further it is necessary to list the various titles applied to Him.

Note has already been made that he was called the son of David in the Psalms of Solomon. This title is also mentioned in an insertion in 4th Ezra:

"This is the Messiah whom the Most High hath kept unto the end of the days, who shall spring from the seed of David and shall come and speak unto them." - (4 Ezra 12:32)
The Messia

Reference was also made to the Levi title:

"For to Levi God gave the sovereignty"—(Test. Reub. 6:7)

The Son of Man, the Elect One, Christ or the Anointed One, and the Righteous One are the titles commonly applied to the Messiah in the Similitudes of Enoch:

The Son of Man:

"...concerning that Son of Man... this is the Son of Man who hath righteousness"—(1 En. 46:3)

"And at that hour that Son of Man was named"—(1 En. 48:2)

"For from the beginning the Son of Man was hidden"—(1 En. 62:7)

"to that Son of Man"—(1 En. 70:1)

The Elect One:

"And the second voice I heard blessing the Elect One"—(1 En. 45:6)

"And on that day Mine Elect One shall sit on the throne of glory"—(1 En. 45:3)

"Because the Elect One standeth before the Lord of Spirits"—(1 En. 49:2)

"For he is the Elect One before the Lord of Spirits"—(1 En. 49:4)

"And in that place mine eyes saw the Elect One of righteousness and of faith"—(1 En. 39:6)

Christ or the Anointed One:

"For they had denied the Lord of Spirits and His Anointed..."—(1 En. 48:10)

"...shall serve the dominion of His Anointed..."—(1 En. 52:4)

The Righteous One:

"And when the Righteous One shall appear before the eyes of the righteous"—(1 En. 39:2)

"After this the Righteous and Elect One..."—(1 En. 53:6)

My Son, is a title expressing the Messiah's close
The Messiah

kinship with God:

"For I and My Son shall be united with them forever"—(1 En. 105:2)

"...for My Son the Messiah shall die..."—(4 Ezra 7:29)

"...for My Son the Messiah shall be revealed..."—(4 Ezra 7:28)

"But He, My Son, shall reprove the nations..."—(4 Ezra 13:37)

The Messiah will come either from among men or from God: he will be called by many titles. The next significant problem is to discover his function and place in the Messianic Kingdom.

b. His Function

It should first be noticed that in several cases the Messiah is assigned no special function. He simply makes his appearance and the real work is done by God.

When pictured as the white bull in the Book of Enoch, he performs no duties:

"And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time"—(1 En. 90:37)

Neither does he take active part in the following:

"And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon the Lord of Spirits..."—(1 En. 38:2)

"And in that place mine eyes saw the Elect One of righteousness and of faith, And I saw his dwelling place under the wings of the Lord of Spirits.
And righteousness shall prevail in his days, And the righteous and the elect shall be without number before Him forever and ever."—(1 En. 39:6,7)

More frequently the Messiah assumes the active role in the coming kingdom. He is the champion of the righteous
and frequently exerts himself to overthrow all their enemies. For instance, he is expected to overcome the mighty oppressors and the sinners:

"And this Son of Man whom thou hast seen Shall raise up the kings and the mighty from their seats And shall loosen the reins of the strong, And break the teeth of the sinners..."-(1 En. 46:4)

"Then the angel brought me down to the earth, and gave me a shield and a sword, and said to me: Execute vengeance on Shechem..."-(Test. Levi 5:3)

"For He, my Son, shall reprove the nations for their ungodliness,.....and shall reproach them to their face with their evil thoughts.....then shall he destroy them without labor by the Law..."-(4 Ezra 13:37-39)

"He will smite the earth with the word of his mouth forever
And he will reprove rulers, and remove sinners by the might of his word:"-(Ps. Sol. 17:39,41)

The Messiah, according to some versions, is to be the judge in the New Age. He will destroy those found guilty and will bless the righteous:

"And on that day Mine Elect One shall sit on the throne of glory And shall try their works,"-(1 En. 45:3)

"And the Lord of Spirits placed the Elect One on the throne of glory. And he shall judge all the works of the holy above in heaven, And in the balance shall their deeds be weighed."-(1 En. 61:8)

"And he sat on his throne of glory, And the sum of judgment was given unto the Son of Man, And he caused the winners to pass away and be destroyed from off the face of the earth, And those who had led the world astray."-(1 En. 69:27)

The Messiah will be the hope and companion of the righteous. His aid will even be extended to the Gentiles according to some writings:

"He shall be a staff to the righteous whereon to stay themselves and not fall,"
And he shall be the light of the Gentiles,  
And the hope of those who are troubled of heart."-(1 En. 48:4)

The Son of Man is to be with the people forever:

"And the Lord of Spirits will abide over them,  
And with that Son of Man will they eat  
And lie down and rise up forever and ever."-(1 En. 62:14)

"For I and My Son will be united with them forever in  
the paths of uprightness in their lives;"-(1 En. 106:2)

He will proclaim peace forever:

"He proclaims unto thee peace in the name of the world  
to come;  
For from hence has proceeded peace since the creation  
of the world,  
And so shall it be unto thee forever and for ever and  
ever."-(1 En. 71:15)

The Levi Messiah was to be a High Priest and execute  
all the legal functions thereof:

"...a king shall arise in Judah, and shall establish  
a new priesthood, after the fashion of the Gentiles. And  
his presence is beloved, as a prophet of the Most High."  
(Test. Levi 9:14,15)

"And when we came to Bethel my father saw a vision con-  
cerning me that I should be their priest unto God"-(Test.  
Levi 9:3,4)

The Messianic reign was the epitome of all peace  
and happiness that could be sought for the righteous. It  
evidenced the disappearance of all sinners and all sin. It  
introduced the period that had long been promised by God.  
Under the next topic we shall consider a little more defin-  
itely the type of life to be enjoyed when the kingdom should  
come.
13. Life in the Kingdom

All manner of sin and disagreeable elements will be removed:

"And all the children of men shall become righteous, and all nations shall offer adoration and shall praise me, and all shall worship me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment,..." - (1 En. 10:21,22)

The holy are to have the tree of life:

"It (referring to the tree of life) shall then be given to the righteous and holy." - (1 En. 25:5)

All will be peace and happiness:

"And all their days they shall complete and live in peace and in joy" - (Jub. 23:29)

"And their lives shall be increased in peace, And the years of their joy shall be multiplied, In eternal gladness and peace All the days of their life." - (Jub. 5:9)

"...there will be amongst them neither labor, nor sickness, nor humiliation, nor anxiety, nor need, nor violence,..." - (2 En. 65:19)

Even natural changes are to accompany the joyous life:

"...there will be....nor night, nor darkness, but great light" -

Nature will be especially productive:

"The earth also shall yield its fruit ten thousandfold, and on each vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster shall produce a thousand grapes..." - (2 Baruch 29:5,6)

Probably one of the most important characteristics of the life in the New Age is that the people themselves will grow more and more to resemble the Messiah:

"And I saw till all their generations were transformed, and they all became white bulls." - (1 En. 90:38)

The final question is, What will be the duration of this happiness?
14. Duration of the Kingdom

Some answer that the kingdom and all who are in it will continue forever and ever. Others imply that the kingdom will last forever, but that individuals, after living long happy lives, may die. In a few instances it is thought to be a temporary reign, a preliminary to the final of finals.

"Forever and ever" is frequently the phrase describing its duration:

"And the righteous and elect shall be without number before Him for ever and ever"—(1 En. 39:6)

"And with that Son of Man shall they eat And lie down and rise up forever and ever."—(1 En. 62:14)

"And after that there will be many weeks without number for ever, And all shall be in goodness and righteousness, And sin shall no more be mentioned for ever."—(1 En. 91:17)

"For he will smite the earth with the word of his mouth forever"—(Ps. Sol. 17:39)

Similar expressions describe its everlasting nature:

"Generations of generations shall utter rejoicing in thee"—(Tobit 13:11)

"But blessed shall be all they that fear thee for ever"—(Tobit 13:12)

"And shall see all thy joy forever"—(Tobit 13:14)

"For Jerusalem shall be built again as his unto all the ages"—(Tobit 13:16)

In that age there will be no age for all reckonings of time will disappear, leaving eternity for the kingdom:

"...and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be stuck together and not be counted"—(2 En. 65:7)

"There will be one aeon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great aeon, for the righteous the aeon will begin, and they will live eternally..."—(2 Enoch 56:8)
The Duration of the Kingdom

Another interpretation affirms that man shall live many years in peace, and shall complete a long life of happiness, but presumably he does come to an end; man is to live a thousand years in this beautiful state:

"And the days shall begin to grow many and increase amongst these children of men
Till their days draw nigh to one thousand years..."-(Jub. 23:27)

But when man leaves this enjoyable life after his thousand years, it is not to annihilation he goes, but to his spiritual state, which will probably last forever:

"And their bones shall rest in the earth,
And their spirits shall have much joy..."-(Jub. 23:31)

A slightly different version has man live until thousands of children are his:

"And then shall all the righteous escape,
And shall live till they beget thousands of children,
And all the days of their youth and old age
Shall they complete in peace."-(1 En. 10:17)

Different from either of these, is the belief that the Messianic Reign is temporary and introductory to a future, everlasting state:

"And this principate (referring to the Messianic) will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled"-(2 Baruch 40:3)

The Messianic rule is a part of life corruptible and a beginning of life everlasting:

"For that time (referring to the Messianic) is the consummation of that which is corruptible, and the beginning of that which is not corruptible."-(2 Baruch 74:2)

That it is of temporary duration is also seen from:

"And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that he shall return in glory."-(2 Baruch 30:1)
The Duration of the Kingdom

After the Messiah has reigned for 400 years, he and all people shall die, the earth will be in total silence for seven days, and then all the dead shall be resurrected and judged by the Most High, who shall send the sinners to Gehenna and the righteous to Paradise:

"For my Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors four hundred years. And it shall be after these years, that my Son the Messiah shall die, and all in whom there is human breath. Then shall the world be turned into the primaeval silence seven days, like as at the first beginning so that no man is left.

And the earth shall restore those that sleep in her, and the dust those that are at rest therein. And the Most High shall be revealed upon the throne of judgment....

The above are the chief contentions relating to the duration of the kingdom. This completes the review of eschatological ideas expressed in the Apocrypha and Pseudepigrapha of the Old Testament. To recall some of the more general findings, it will be well to summarize briefly the chief points under the various topics, remembering that only an approximation to accurate conclusions can be reached by such generalizations.
15. By Way of Summary

During the period immediately surrounding Jesus' time, Jewish minds were filled with speculations on God's plan for the future. Always did they look to the One and Only God as the author of future salvation for those who obeyed His will, and as the all-knowing judge for those who strayed from the narrow way of righteousness. As did God, so also his place of abode, heaven, perform significant functions in the life to be. It might be the final abode of the elect ones, or their temporary residence while waiting for the judgment. Its opposite, Sheol, would more likely claim all dead until the resurrection for judgment. The fiery chambers of torture would be an excellent permanent dwelling for sinners.

Israel was God's portion, and, as such, could expect special favors from its Ruler. The Most High might punish his chosen ones for deviations from his orders, or he might test their mettle by long-lasting hardships, but some day all misery would end and Israel claim its eternal reward. Her enemies must trust to a special manifestation of God's mercy for even the slightest hope of future peace. Continued waywardness would assure extinction.

The righteous individual, the one who knew the law of God and kept it, needed to have no worry on the future, even though his present life might try his patience. His death will bring a restful peace to be interrupted finally by a welcome into a new life of everlasting contentment. The sinner, as the gentile, must watch his way to avoid the Pit or extinction. This new age of which he dreams must surely come soon, for the signs of its approach are already at hand.
By Way of Summary

Some day God will announce His Anointed One, who will lead the nation from sin and suffering. A new Jerusalem, a new heaven, a new earth will appropriately accompany the transformation of man into the likeness of the Messiah. With God's Elect One as his constant companion, joy and peace, happiness and health will surround every man's soul until time and place are forgotten and a life is for eternity.
With Part One of this thesis as a background, the imagination can conceive of the religious feelings and thoughts that mingled with the Palestinian life which greeted Jesus. This prelude was essential to give Jesus his native eschatological environment. The study now commences on the man himself. Was he a product of his own day? Were his views a synecdoche of those already sustained? Or was he alien to his environment, and originator of all he possessed? Or should he be placed between the two, as an artist whose genius employed common materials to create a new synthesis?

**Introduction To Part Two**

To discover Jesus' eschatology, and, if he had one, to see its relation with his ethics, is the major problem. It would be an unfair method to take a given eschatological theory, such as one found in Jewish thought and try to fit it on to Jesus' life. Consequently, the first will be accomplished by using Part One as an atmospheric background only at first, by starting afresh to determine independently Jesus' own conceptions, and then later comparing his eschatology with that of his predecessors and contemporaries.

Without entering a discussion of the Synoptic Problem, we can assume with W. M. Strong, that Mark is apt to be more accurate in historical detail. In "The Four Gospels" he states, "So far as historical detail is concerned Mark and Luke are more to be relied upon than Matthew; and where Mark and Luke conflict, Mark is more often to be followed. But as regards the teaching of Christ, such that
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occurs in a single gospel is, likely to be genuine as what occurs in two or in all three." (Page 270)

With Mark as a central guide and with the other gospels as aids, we shall, then, search out the ethical teachings and actions of Jesus. By ethical is meant anything that concerns the evaluation of conduct or character. Ethics is the study of values in conduct, if conduct is taken in its broadest sense to include all actions of the self.

Our procedure will be to ask of the actions and teachings of Jesus that are significantly ethical, the question, "Was the nature of his ethics influenced in any way by eschatology? Or was his eschatology determined by ethics?"

After this survey is complete, an attempt will be made to gather together the findings into conclusions on Jesus' ethics and eschatology, and if an eschatology is found, to compare it with the other eschatological views of his day, which have already been outlined in Part One.

The discussion will be arranged under the topics outlined on page 79:

1. Jesus Describes the Kingdom
2. Jesus Becomes the Messiah
3. He Calls Himself the Son of Man
4. Jesus, the Strangely Jewish
5. Foundations
6. Bibliography
7. Table of Abbreviations
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Part One

Relation Between Eschatology and Jesus' Ethics

"Jesus came, who baptized in the wilderness and preached the baptism of repentance unto the remission of sins."—(Mark 1:4)

Jesus' appearance at the Jordan reveals a nature alien to eschatological appeals. Otherwise, he would not have associated with John nor allowed himself to be baptized, for John's message was decidedly eschatological. He was preaching the need of repentance or death,(Matt. 3:1-4) His attack was especially urgent because he felt that a new kingdom was near—"Hereafter the kingdom of heaven is as near."—(Matt. 4:18)

If Mark quotes the original words, he adds, "There come after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unlace."—(Matt. 3:11, 14) The three gospels agree that to be ready for the coming kingdom, the scribes and Pharisees were to repent of the chief sins against which his baptism warned. "But the chief sin of the scribes and Pharisees was pride and greed."—(Lk. 3:7-14)

Jesus was apparently interested in the announcement of the coming kingdom, came down to find out what John was preaching, and went away thinking hard on the subject.
1. Jesus Hears John's Announcement

"John came, who baptized in the wilderness and preached the baptism of repentance unto the remission of sins." - (Mark 1:4)

Jesus' appearance at the Jordan reveals a nature alert to eschatological appeals. Otherwise, he would not have associated with John nor allowed himself to be baptized, for John's message was decidedly eschatological. He was preaching the need of repentance of sins. (Mk. 1:4) His attack was especially urgent because he felt that a new kingdom was near—"Repent ye for the kingdom of heaven is at hand." - (Mt. 3:2)

If Mark quotes his original words, he said, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you in water but he shall baptize you in the Holy Spirit." - (Mk. 1:7, 8) The three gospels agree that to be ready for the approaching event, the people must repent of their sins. Luke adds the information that the chief sins against which he spoke were those of racial pride and greed. - (Lk. 3:7-14)

Jesus was apparently interested in the announcement of the coming kingdom, came down to find out what John was preaching, and went away thinking hard on the subject.
2. Jesus Accepts Leadership

"And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him"—(Mk.1:12,13)

The very fact that Jesus secluded himself for continued thought on the message of John or some similar problems not alone strengthens the conclusion that he was vitally interested in questions of religious life, but that he himself felt an urge to some type of leadership in John's movement or a kindred cause. If we take the Luke and Matthew accounts as more or less trustworthy of Jesus' report on the matter, we could say more specifically that it was a period when he was attempting to formulate the principles to govern him as a leader. He was setting out his goal and the guides to it. Unfortunately the report gives us nothing positive concerning that goal for the parables are temptations illustrating something to be avoided rather than something to be done. They show concerning Jesus' reflections: first, that he did not consider the food for the body the greatest good—"Man shall not live by bread alone"—(Lk.4:4); second, that his principles for right living could not be instituted in society through the medium of political conquest—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—(Lk. 4:8; see also preceding verses.); third, that his program could not be inaugurated by spectacular announcements of leadership—"Thou shalt not make trial of the Lord thy God."—(Lk.4:12; see also preceding verses).

These preliminary principles may have been deductions from some eschatology that he already held. And on the other hand they need not have been, for these three principles
Jesus Accepts Leadership

would be just as appropriate for a person whose leadership was based on ethical principles alone as for one who was guided by eschatology. Consequently, thus far, there is no discovery of relationship.

in Mark 1:4 about John's preaching. The central interest of the two preachers was the same; they were announcing the nearness of the kingdom. That Jesus was in general agreement with John is further evident from his apparent refusal to begin his ministry until after John had been imprisoned—

"Now after John was delivered up, Jesus came into Galilee,

(Mark 1:14). If Jesus had not an entirely different message, fear of persecution would not have delayed his beginning.

And on the other hand Jesus differed somewhat from John as is evident in that he did not become his disciple. Thus it can be concluded that Jesus like John was chiefly concerned in announcing the immediacy of a new age. The exact tone of his eschatology or ethics and their relationship have not been suggested."
3. His Message is Similar to John's

"Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." - (Mk.1:14,15)

The description in this passage of the beginning of Jesus' ministry has a striking resemblance to the report in Mark 1:4 about John's preaching. The central interest of the two preachers was the same: they were announcing the nearness of the kingdom. That Jesus was in general agreement with John is further evident from his apparent refusal to begin his ministry until after John had been imprisoned - "Now after John was delivered up, Jesus came into Galilee..." - (Mk.1:14). If Jesus had had an entirely different message, fear of competition would not have delayed his beginning.

And on the other hand Jesus differed somewhat from John as is evident in that he did not become his disciple. Thus it can be concluded that Jesus like John was chiefly concerned in announcing the immediacy of a new age. The exact tone of his eschatology or ethics and their relationship have not been suggested.
4. His Method Differs from the Scribes

"...and straightway on the Sabbath day he entered into the synagogue and taught."—(Mk. 1:21)

Jesus' teaching must have been somewhat in common with that of the usual teacher of the Jewish law, for he employed the same medium, the synagogue. But at once there is a difference for—"...he taught them as one having authority, and not as the scribes."—(Mk. 1:22) This is the first suggestion that Jesus was at variance with his environment—that he had originality. When the scribes established a contention, they used as evidence the authority of the written or oral law, but Jesus spoke as one who contained within himself truth, which spoke for itself, and needed no substantiation. This tells nothing directly about his ethics or his eschatology, but hints that they may differ from the usual for he gives what he has to say in a new method. This observation is strengthened by the remark: "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him."—(Mk. 1:27)

His new power is identified by the patient: "I know thee who thou art, the Holy One of God."—(Mk. 1:24)

Did this crazy man suppose that this rabbi, Jesus, was the Messiah? There is nothing except this statement to suggest it; no one else used any Messianic language and Jesus said nothing to establish it. A more probable explanation is that the sick man believed that only power from God could drive out the demon that inhabited his body. Jesus spoke with an authority that seemed nothing short of God-given, and so the sick one called him by some title indicating that he was a man of God, a man with power from God. Even if the man did look upon him as the Messiah, Jesus made no effort to acknowledge the role or to proclaim it himself.
5. Healing Suggests an Ethics

"...they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door."-(Mk.1:38)

Were Jesus' efforts to bring health to the sick prompted by his own ethical nature, his native sympathy, or by some deduction from his eschatology? He may have held a view of the kingdom which described a period of perfect health and peace, free from all pain and suffering. Such was frequently pictured in the current apocalyptic ideas outlined in Part One. For example:

"...there will be amongst them neither labor, nor sickness, nor humiliation, nor anxiety, nor need, nor violence..."-(E Em.6b:9)

"And their lives shall be increased in peace,
And the years of their joy shall be multiplied."-(Jub.5:9)

With such a view, Jesus could have imagined that his efforts at healing would hasten the coming of the age or would show people what it would be like when it did come.

This view is contradicted, however, by a conclusion Jesus reached after a period of meditation—"Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth..."-(Mk.1:38) Jesus had been troubled over the nature of his mission. During the wilderness experience he settled some of the problems, but new difficulties arose. His desire to heal and his success at it made him wonder what part that should play in his work. His decision was final: he came forth for the primary purpose of preaching, or announcing the gospel. It is clear, therefore, that Jesus' healing was not deduced from his eschatology.

The only other answer is that it represented his own ethical nature. When he saw human need, his sympathy
Healing suggests an Ethics

went out impulsively to meet it. Even though preaching was his prime task, he continued his healing to the point where it hindered the former, and he had to seclude himself from the crowds to restate his objective. That Jesus' philosophy was not of the logical reflective type, but of the logical reflective type.

instances in which his answer to an unexpected call for help came so quickly that it must be explained as a reaction of his own nature rather than a deduction from some hypothesis. Such was even the case with Simon's mother-in-law—"...straight-way they tell him of her; and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them." (Mk. 1:31) The fact is even clearer in the next example: "And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean." (Mk. 1:41)

These impulsive actions best reveal the underlying ethics or his life. By his own sympathy for others he revealed the principles that health is right and sickness is wrong; that those who are well owe aid to those who are helpless.

Thus our first conclusion is that there is no or little relation between his eschatology and the early manifestations of his ethics.
6. Jesus Forgives Sins

"Which is it easier to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed and walk?"—(Mk. 2:9)

Did Jesus believe that man had power to forgive sins because moral codes were purely man made affairs? Making such a philosophical modern of Jesus is unjustifiable. A more probable reply is that Jesus thought God granted man the power to forgive sins. Although surprising to the scribes, this was not an unheard of theory, for John the Baptist had been inviting men to repent and be baptized. Repentance before a messenger of the kingdom must have implied forgiveness, or else John's work would have been futile in the opinion of the people. Jesus extended the idea to the view that any man had power to forgive sins.

The very fact that Jesus used the words "forgive" and "repent" show that he had eschatological views somewhat in common with the people, because forgiveness inevitably implies a future state for which one wishes to be in good standing. This strengthens the previous conclusion that Jesus, like John the Baptist, expected God's kingdom to come in the near future and that to be ready for admission everyone must be free from sin. We shall see what bearing such an eschatology had on his ethics.
"They that are whole have no need of a physician, but they that are sick. I am not come to call the righteous, but the sinners." - (Mk.2:17)

Jesus used the terms "repent" and "forgive" relating to sin. Such necessitates a standard for righteousness—a standard by which sin will be known. The scribes did not hesitate to answer that respect and obedience to the law were the supreme measure of righteousness. "All wisdom is the fulfilment of the law"—(Sirach 19:20) would have expressed their attitude. If men were to be ready for the new age, the law must be preserved even to its minutest interpretation. Some even thought that if the law would be perfectly observed for one day the new age would automatically come. Such a theory of righteousness led to the natural result of class distinctions between righteous and sinners, because if the dignity of the law was to be preserved the lawless must be made to feel their guilt. For a righteous man to associate with or even touch the garments of a sinner or a Godless foreigner was a humiliation to the law. The burden of the scribal and Pharisaic injunctions became so great that the sinner class increased to large proportions, and possibly the skeptic was right when he referred to the righteous as the minority group—"his paths are of strange fashion." - (W. of S.2:15)

At an early time, Jesus rejected such a standard for righteousness, and his quarrels with the religious authorities continued until one of the last condemnations expresses a great enmity—"Woe unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold
more a son of hell than yourselves." - (Mt. 23:15) Jesus' early breaks with these classes were not sought by him but came when they interfered with his work. On each occasion, Jesus or his disciples were accused of acts, which in themselves were of no harm, but which made them sinners in the eyes of the self-appointed guardians of the statutes. Jesus was criticised for lax discipline in regard to his disciples' practices of fasting (Mk. 2:18-22), for permitting his disciples to secure food on the sabbath (Mk. 2:23-29) for his own acts of healing the sick on the sabbath (Mk. 3:1-6), for the disciples' failure to observe laws of purification (Mk. 7:1-23) and the case at hand, Jesus' association with sinners (Mk. 2:15-17).

In determining his standard for righteousness, his standard by which men would be called sinners and kept out of the kingdom, or righteous and let in, Jesus refused to accept the purely legalistic basis of the scribes. His refusal was prompted by his own ethical nature. In cases where Jesus' personal ethics are purest we cannot help but see a man who had faith in the possibilities of the worst outcasts. Otherwise, why would he have bothered to heal the unclean leper (Mk. 1:40-45), the demoniac who dwelt amidst the tombs (Mk. 5:1-20), the woman with the long-standing illness (Mk. 5:25-33), the epileptic boy (Mk. 9:14-29), and the blind beggar (Mk. 10:46-52)? His ready response to such cases was the essence of his very being, the basis of his ethics.

Now we are ready to answer, why Jesus did not adopt a righteousness which consisted in formal, ceremonial
fulfilment of rules, Jesus saw that such a system was driving from the kingdom those very people whom he loved most. "But woe unto you, scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." (Mt. 23:13-36; cf. Lk. 11:52) These religious ones who were supposed to be keeping God's will, who were supposed to keep the nation ready for the new day, were by their very system damning those who most needed to be saved. Because Jesus by nature loved humble, sincere men, and because he found greater honesty and quicker response among the outcast than the righteous he concluded that there was something wrong with the scribes' system of righteousness, that they were defeating their own ends—"Full well do ye reject the commandment of God that ye may keep your tradition" (Mk. 7:9). Consequently, growing out of his own love for those who would respond to love, Jesus established his own understanding of righteousness. And so when he asked men to repent and make ready for the kingdom, his appeal was new and strange to the scribes' ears.

I conclude, therefore, that Jesus' ethics, his own intuitive estimate of right and wrong, his impulsive love for mankind determined in a large extent the content for the term, righteousness, and in so doing staked the course that that phase of his eschatology was going to follow.

The status of our search thus far is this: Jesus, like his predecessor John the Baptist, was fired with the conviction that the kingdom of God was at hand. He accepted the responsibility of announcing to everyone its nearness,
and of helping men to get ready to receive it. His message extended to all classes, even the humblest. In so far as Jesus announced the kingdom and taught repentance, his ethics was influenced by his dominating eschatological idea of the kingdom; in so far as Jesus impulsively responded to calls for help, his ethics were his own; in so far as his hopes for the future involved standards of righteousness his ethics determined the content of his eschatology.

Let us go on in our search and see if further findings will modify or add to these conclusions.

For all he rely upon his own ability, but sent out his disciples in a few numbers. He isolated on spreading the word far and wide and quickly that the kingdom was near, that only a short time remained to prepare, and that men must be warned.

Jesus may also have thought that a widespread expectation and awareness for the kingdom would hasten its coming, although usually the new age was looked upon as a gift of God to be given in his own time, independent of men's desires. Whether or not Jesus thought the kingdom could be carried on a nationwide exaltation, he did certainly think it was near and that those who would enter must be made ready.

All of the instructions for the disciples' missionary campaign were intended to make their appearance, their answer and their message the means of spreading the nation to a clear understanding. The impending transition to the new life. They were given authority over the unclean spirits (Mark 6:7) and their message sign to reach for their present or future.

H. James Friend's and Jack Mayo
Ethics Affects Eschatology
8. Jesus Extends the Good News

"And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons." (Mk.3:14,15)

Just as John and nearly every other teacher of the time gathered around themselves students and assistants, so Jesus selected twelve disciples "that he might send forth to preach".

Jesus was anxious to carry on an extensive ministry. He stayed not in one place, but went from city to city preaching the kingdom—"And he went into their synagogues throughout all Galilee, preaching and casting out demons." (Mk.1:39); "And he went about the villages teaching." (Mk.6:6)

Nor did he rely upon his own ability, but sent out his disciples in a well ordered campaign. (Mk.6:7-11) He insisted on spreading the word far and wide and quickly that the kingdom was near at hand, that only a short time remained to prepare, and that men must be warned.

Jesus may also have thought that a widespread expectation and eagerness for the kingdom would hasten its coming, although usually the new age was looked upon as a gift of God to be given in his own time, independent of men's desires. Whether or not Jesus thought the kingdom could be hurried by a nationwide expectancy, he did certainly think it was near and that those who would enter must be made ready.

All of the instructions for the disciples' dramatic campaign were intended to make their appearance, their manner and their message the means of arousing the nation to a quick understanding of the impending transition to the new life. They were given "authority over the unclean spirits"—(Mk 6:7) that their actions might vouch for their prophetic identity.
9. He Describes the Kingdom

"And he said, How shall we liken the kingdom of God?"-(Mk.4:30)

Unlike the records of John's preaching, the gospels give many suggestions of what Jesus meant when he referred to the kingdom. The task of understanding those suggestions is not, however, an easy one. Our investigation will progress on the basis of the following:

a. Was the kingdom already existing or yet to come?

b. Would it be perfected gradually or at once?

c. What were the entrance requirements?

d. With what attributes did Jesus describe the God of the kingdom?

a. Was the Kingdom Already Existing or Yet to Come?

"Thou art not far from the kingdom of God."-(Mk.15:34)

Of course the kingdom was not already existing, the average Jew would reply, for its coming was to be accompanied by marvellous works chief of which was the destruction of the sinners (see pages 53-64). Jesus seemingly shared in this view that not yet had the time been fulfilled; one of the clearest examples of which is:

"But whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come."-(Mt.12:32)

Jesus was also looking toward the future when he said;

"...until that day when I drink it new in the kingdom of God."-(Mk.14:25)

"Blessed are the pure in heart for they shall see God."-(Mt.5:8)

Even though Jesus thought the new age still in the future, he did believe it to be on the verge of its advent—"the kingdom of God is at hand: repent ye and believe in the
He Describes the Kingdom

gospel"-(Mk.1:15)

Opposed to the expectancy attitude, are a number of statements implying Jesus' belief in the present existence of the kingdom:

"Today hath this scripture been fulfilled in your ears."-(Lk.4:21)

"Blessed are ye poor; for yours is the kingdom of heaven."-(Lk.6:20)

"But seek ye first his kingdom and his righteousness:"-(Mt.6:33)

"Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he."-(Lk.7:28)

"Thou art not far from the kingdom of God."-(Lk.13:34)

"...for lo, the kingdom of God is within you."-(Lk.17:20)

"But if I by the finger of God cast out demons, then is the kingdom of God come upon you."-(Lk.11:20)

An altogether accurate harmonization of these contradictory statements is, I believe, found in the explanation that Jesus thought the kingdom not yet come but so very near that he could already sense its nature and share in its principles. (a) From the first of his ministry he was convinced of its immediacy (Mk.1:15) and again the missionary journey of the disciples proves that that conviction continued with Jesus (see discussion on pages 92 and 93)- "for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come."-(Mt.10:23)

Jesus' attention was so concentrated on the near approach of God's rule, that he felt it already on the way and near at hand. This together with his anxious preparation for it brought him to the feeling that he himself possessed the
He Describes the Kingdom

to the kingdom and that he was sharing it with his
disciples. This certainty came to him especially at times
of healing when he actually felt God's power working through
him—"This kind can come out by nothing save by prayer."—
(Mk.9:29); and especially is this shown in the statement—
"But if I by the finger of God cast out demons, then is the
kingdom of God come upon you."—(Lk.11:20) This explanation
is in accord with the conclusions reached by Dr. E. F. Scott.

Jesus' assurance that the kingdom was close, was
drawn from common ideas, for John the Baptist had preached a
similar message. But his feeling that his own work and the
work of his disciples at once expressed the will of the
kingdom and was a part of it was a distinctly new idea, not
drawn from theories, but from his own experience. Jesus'
own conduct, his ethical nature, led him to this eschatological
insight that "Today hath this scripture been fulfilled in
your ears."—(Lk.4:21)

In so far, therefore, as Jesus predicted the kingdom,
his eschatology was drawn from current sources and determined
in general his ethical message. But in so far, as he recog-
nized the kingdom existing, his ethics were responsible for
the eschatological conclusion.

(a) Not all of the above quoted statements necessarily
imply imminence or the kingdom. The pronouncement at Nazareth
(Lk.4:21) is too general to be sure of its exact meaning.
"For yours is the kingdom or heaven" (Lk.6:20) and "seek ye
first his kingdom" (Mt.6:33) can be read just as easily imply-
ing futurity as presence. Nevertheless, these expressions
taken together with the specific statement, "the kingdom of
God come upon you" (Lk.11:20) justify the opinion that Jesus
thought at times of an existing kingdom.

(b) "The Kingdom and the Messiah"—by E. F. Scott, page 71f.
He Describes the Kingdom

b. Would It Be Perfected Gradually or at Once?

"The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you....for as the lightening, out of one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day."—(Lk.17:20,21,24)

From the study of Jewish eschatology it was evident that commonly prophets foresaw a sudden breaking in of the new age with no hint of a gradual progress:

"The Holy One will come forth from his dwelling, And the Eternal God will tread upon the earth (even) on Mount Sinai"—(1 En.1:3)

"For my Son the Messiah shall be revealed, together with those that are with him."—(4 Ezra 7:27)

Jesus' comparison of the coming of the Son of man to lightening (Lk.17:24) indicates his agreement with Jewish thought. The expression, "the kingdom of God is within you," should better be translated with the marginal reading,"the kingdom of God is in the midst of you." This is in agreement with the general meaning of the passage that the kingdom will come suddenly, all at once, so no one need say, "Lo, here! Lo, here!" for it will be everywhere.

Without resorting to the easy method of attributing the story of the last judgment in Mt.25:31-46 to the author, we must assume again that Jesus looked forward to a sudden event:

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory..."—(Mt.25:31)

A series of parables imply, on the other hand, a growth of the kingdom; for example—"The earth beareth fruit of herself: first the blade, then the ear, then the full grain in the ear."—(Mk.4:26) The parable of the mustard seed
also expresses the idea of development—"...yet, when it is sown, growth up, and becometh greater than all the herbs..."—(Mk.30:32) The point of the latter parable is not so much gradual expansion as the astounding increase coming from meagre origins. Jesus must have meant that he and his disciples were the diminutive seed which would spring into the full grown kingdom. Similarly in "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures (Lk.13:21) of meal, till it was leavened," an internal development is implied. The parable of the growing seed illustrated that once planted the kingdom would grow of itself until the final time of judgment. The parable of the tares (Mt.13:24-30) and also of the drag net (Mt. 13:47-50) show that at the outset the kingdom has only partial success, for it is made to exist along with evil until the judgment finally brings freedom.

The parable of the soils shows that in its growth the kingdom will meet varying success. Satan will at once destroy its influence on some men (Mk.4:15); others will appear to accept its word but soon will become indifferent (Mk.4:15,17); still others will give no support because their master is mammon (Mk.4:18,19; cf.Lk.16:13); but there are also those in whom the word will be reproduced a hundredfold (Mk. 4:20), and who will be the leaven of the kingdom(Mt.13:33).

Although each teaches a different lesson, all of these parables say that the kingdom is to have a modest beginning.

What appears to be an inconsistency between these two sets of statements is rather proof for the previous con-
He Describes the Kingdom

closure that Jesus thought of the kingdom as both here and yet to come. True, the new age in all its completeness would not be until "the Son of man shall come in his glory" (Mt.20:31), but by his insight to the nature of the coming kingdom, Jesus recognized that his own ministry was governed by the same impulses as was the kingdom and consequently the essence of what was to be was brought into the present. His prayer, "Thy will be done, as in heaven, so on earth", (Mt.6:10) was being answered. It was not that his actions were hurrying the advent, nor that they were the same as the kingdom, but rather that they, in being of the same spirit, were the kingdom on earth, not in its fullness, but as far as they went, in its typical nature. I believe this helps to explain the parable of the last judgment (Mt.25:31-46)--"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty and ye gave me drink...; I was a stranger and ye took me in;". The Son of man would welcome these blessed ones to inherit the kingdom for in reality their lives had already shared in it. Their deeds of kindness had not been done to the hungry, to the stranger, to the one in prison, but in truth to the Messiah himself,--"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." From this it follows that while on earth in the midst of tares and evil they had lived for their Messiah, and they had expressed the kingdom of God. Soon they would see it come in all its glory. If such a view holds, then again it is seen that Jesus' expression of love for his brethren was the all-pervasive ethics that gave eschatology a new meaning.
He Describes the Kingdom

0. What Were the Entrance Requirements?

"Whosoever shall give ye a cup of water to drink because ye are Christ's, verily I say unto you, he shall in no wise lose his reward."- (Mk. 9:41)

"Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."- (Mt. 18:4)

(1) Not the Law

His displeasure with the scribes' method of reckoning righteousness was sharply put when Jesus spoke, "Ye leave the commandment of God, and hold fast to the tradition of men."- (Mk 7:8). Jesus did not oppose the principles of the law, but the method by which they were applied. No quibble can come from the frank statement, "Think not that I came to destroy the law of the prophets: I came not to destroy but to fulfill"- (Mt. 5:17) And yet after his open disgust for the scribes' strict enforcement of law and tradition, that "one jot or one tittle shall in no wise pass away from the law till all things be accomplished" (Mt. 5:18) contains either a hint of irony, or else it emphasizes the nearness of the end rather than the perfection of the law. Jesus' adherence to the fundamentals of the law prompted his answer to the friendly scribe's inquiry on the most important commandment: "The first is, Hear O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself."- (Mk. 12:30, 31) His attitude toward the law as a means of righteousness is epitomized in the expression, "except your righteousness shall exceed the righteousness of the
scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."-(Mt.5:20) Without definitely opposing the law itself, and in fact by preserving its best elements, Jesus condemned the Pharisaic legal system. What was this higher righteousness of which he spoke?

(a) But a Different Righteousness

"Ye have heard it said to them of old time....but I say unto you..."-(Mt.5:21f)

Freeing himself from the backward glance of an oppressive maze of rules, Jesus spoke with authority in formulation of his own law;"but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment."-(Mt.5:22); "but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart."-(Mt.5:28) These admonitions dictate a righteousness based not upon formal fulfilment of ceremonial rites, but upon pureness of heart--"and thy father who seeth in secret shall recompense thee."-(Mt.6:4) Inner righteousness is the keynote of Jesus' estimate of a man, for "That which proceedeth out of the man, that defileth the man." (Mk.7:20)

Herein lies the strongest evidence of an eschatology influenced by ethics. Jesus was surrounded by a Pharisaic legalism, if he had asked, "How shall a man gain eternal life?", all but the exceptional scribe would respond, "All wisdom is the fear of the Lord, and all wisdom is the fulfilling of the Law."-(Sirach 19:20); "Because the law is sacred and of divine origin."-(Aristees 313). But as had already been contended (see pages 89-91), Jesus selected an
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ethics which harmonized with his own nature and made that 
ethics the righteousness of the kingdom. Instead of praising 
common signs of piety he condemned those "who devour widows' 
houses, and for a pretence make long prayers." - (Lk. 20: 47)

And he established as tests of true goodness:

"Blessed are the poor in spirit: for theirs is the king-
dom of heaven." - (Mt. 5: 3)

"Blessed are ye poor: for yours is the kingdom of God." -
(Lk. 6: 20)

"Blessed are they that mourn...
Blessed are the meek...
Blessed are they that hunger and thirst after right-
eousness...
Blessed are the merciful...
Blessed are the pure in heart...
Blessed are the peacemakers...
Blessed are they that have been persecuted for right-
eousness sake..." - (Mt. 5: 11)

"Give to him that asketh thee, and from him that would 
borrow of thee turn not thou away." - (Mt. 5: 42)

"Love your enemies and pray for them that persecute 
you; that ye may be sons of your father who is in heaven." -
(Mt. 5: 4)

"Whosoever shall humble himself as this little child, 
the same is the greatest in the kingdom of heaven." - (Mt. 18: 4)

"And whosoever ye stand praying, forgive, if ye have 
aught against anyone; that your father also who is in 
heaven may forgive your trespasses." - (Mt. 11: 25)

According to these teachings the persons who will 
enter the kingdom are those who know what it means to be poor, 
to be hungry, to be persecuted, to be misunderstood; those 
who meet life weekly, trying to do what in their own heart is 
right; those who have mercy for others and are willing to 
forgive, to forgive even enemies. Jesus has transcended the 
old law by a new ethics which has grown out of his experience.

His heart was filled with an overflowing love, a 
love which he inwardly felt typified the kingdom. He had 
observed that cold legalism roosed mens' hearts of love. In
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the simple faith of children and in the humble hearts of those tried by hardships he found a spirit most akin to his own. Midst the worldliness of temple show his sympathy went out to one kindred spirit that chanced to pass his way—"Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they cast in of their superfluity, but she of her want did cast in all that she had, even all her living."—(Mk.12:14)

Jesus loved the sinners, felt at home with the poor, and preached against riches. He impulsively answered need when he met it. He saw in those who possessed the same free spirit, the key to righteousness—"Be ye merciful even as your father is merciful"—(Lk.6:26) His own nature determined his ethics and his ethics determined his visions of entrance into the kingdom.

Jesus' emphasis on inner virtue as against outward show was not in accord with the practices of the Pharisees and scribes of his day, as is evidenced by his repeated clashes with them on the point. It was, however, not an entirely new ethics, for it characterized many of the prophetic spirits of Old Testament times and also comes to us through the more recent inter-testament writings which we have studied. The Book of Sirach emphasized inner purity as a test of winning favor from God:

"The Most High hath no pleasure in the offerings of the ungodly, neither doth he forgive sins for a multitude of sacrifices."—(Sirach 54:19)

Words of a similar tone to Jesus' statements are also found in:

"Be as a father to orphans,"
And in place of a husband to widows; Then God will call thee 'son' and will be gracious to thee and deliver thee from the pit"-(Sirach 4:9-10)

Passages in the Twelve Testaments reflect the same spirit, in even more typical style:

"Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him."-(Test. Gad 7:1)

"For the spirit of hatred worketh together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men."-(Test. Gad 4:7)

(3) Foreigners and the kingdom.

"Go not into any way of the gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel."-(Mt.10:5)

The conclusion that Jesus' ethics dictated his eschatology on the point of entering the kingdom appears to fall when his attitude toward foreigners is considered. According to Matthew, he expressly forbade the disciples to announce the kingdom to the Gentiles when they went on their hurried campaign (Mt.10:5). And even Mark reports in the case of the Syro-Phoenician woman that Jesus said, "Let the children first be filled: for it is not meet to take the children's bread."(Mk.7:27) These cases are by no means conclusive proof. In the first instance Jesus very likely had motives other than hatred to the Gentiles for carrying the message first to the Israelites. He may have wanted his own

(a) The conclusions to this topic were anticipated in the discussion under "Ethics Affects Eschatology", pages 88-91, but will here be expanded further to answer the question of entrance requirements for the kingdom.
He describes the kingdom
nation to set an example to others in eager anticipation for the new age. It is also not beyond question that the statement may have been to some extent the idea of the author. Neither Mark nor Luke have parallels.

In the statement "Let the children first be filled" (Mk. 7:27), Jesus seems opposed to giving foreigners a chance in the kingdom until after all of the Israelites have been thoroughly cared for. Without theorizing on the puzzling statement, his attitude can best be learned by his actions. The situation was a simple one. A Syrophoenician woman intruded where she wasn't wanted (Mk. 7:24), pleaded her case before Jesus, and he granted her request. His love superseded any eschatological ideas of exclusive salvation that did or did not enter his mind.

That Jesus' inherent ethics answered the eschatological question of the kingdom and foreigners is further shown by the parable in which he exalts the despised foreigner. The story of the Good Samaritan came as an answer to the very question we are discussing—"Teacher, what shall I do to inherit eternal life?"—(Lk. 10:25) In the parable used to answer the lawyer's question, Jesus made a Samaritan the righteous one and degraded the native sons of Israel. In his ministry east of the Jordan Jesus must have frequently encountered foreigners, but not once was he reported as shunning their company nor predicting their exclusion.

His all inclusive attitude was affirmed when he drove the money changers from the temple and said, "Is it not written, My house shall be called a house of prayer for all nations? But ye have made it a den of robbers."—(Mk. 11:17)
d. Jesus Describes God of the Kingdom.

"Our Father who art in heaven." (Mt. 6:9)

Not alone did Jesus select as entrance requirements for the kingdom those principles most in accord with his personal ideas, but he also described the God of the kingdom in terms of an inner experience. Jesus, himself, felt called to help those who most needed a physician. The incidents of his life expressing his purest ethics are those in which he impulsively responded to pleas from unfortunates. This fundamental of his character was projected into the description of the God of the kingdom. He is a God who welcomes home even the worst sinner—"Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10). Although the prodigal son had "sinned against heaven" (Lk. 15:18) his father rejoiced over his return. (Lk. 15:21) God is a good shepherd who watches after any who may stray from the fold—"I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentence." (Lk. 15:7) The Book of Sirach has a close parallel to this conception of God:

"The mercy of man is (exercised upon) his own kin. But the mercy of God is (extended) to all flesh Reproving and chastening and teaching And bringing them back as a shepherd to his flock" (Sirach 16:13)

Jesus' characteristic title for God was, "Father".
He Describes The Kingdom.

He prayed to—"Our Father who art in heaven." (Mt. 6:9)

He is a Father who knows the needs of his children—"... your Father knoweth that ye have need of these things." (Lk. 12:30) The children of God are brothers one to another—"For whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mr. 3:35)

Two explanations are possible: either Jesus' ethics was deduced from an eschatological idea of God as Father, or else his conception of God was determined by his ethics. Both are partially true, but ethics was probably the earlier influence. Jesus was free to think of God in any terms commonly employed. He rejected the bookkeeper God of the scribes for a merciful heavenly Father. Undoubtedly he came to know God in the terms of the latter expression for they touched the secret of his own soul. In those mountain solitudes when Jesus spent hours in quiet meditation, he met God through an inner experience. He always came away refreshed as though he had talked personally with his Father. And in the last hours his disciples heard him speak—"Father all things are possible unto thee; remove this cup from me; howbeit not what I will but what thou wilt." (Mr. 14:36) Jesus by nature could know no other God than a heavenly Father; his ethics determined his eschatology. And at the same time his mystical conviction that God was a Father must have reacted upon his ethics, increasing his mercy and love.

At this point in our problem, we can definitely
He Describes The Kingdom.

say that Jesus' ethics and eschatology were very closely related and inter-acted upon each other. The nearness of the kingdom determined in general his actions and message, but from his own ethical impulses came convictions on the nature of that kingdom, on who would enter, and what kind of a God would greet them.

And then the difficulty is to understand how a person of earthly parentage could assume the role of a heavenly being. It might be answered by saying that Jesus chose a Messianic conception which decreed that a human individual should be appointed to this high office by a special act from God. Such were the conditions in both the son of Levi (Matt. 9:6) and son of David (Ps. 89:35) expectations. But obviously neither of these titles were employed by Jesus. He avoided following the militaristic example of King David as thoroughly as he shunned the gowns of the priests and the practices that they implied. Refusing these possibilities, how, then, could Jesus ever presume that he was God's anointed one?

After examining various phases of his life we have repeatedly come to the conclusion that Jesus had certain practical ideas about what he thought was right and wrong in human actions, and that those reactions of his led him at times pell mell into a fight with the scribes, and at other times drew from him the deepest expressions of sympathy. There may be some relation between these frequent experiences of Jesus and the realization of his Messiahship. After he had read from the prophet Isaiah during the synagogue service at Nazareth, he quietly closed the scroll and declared: "Today hath this scripture..."
10. Jesus Becomes the Messiah.

"And he said unto them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him." (Mark 8:29,30)

When Jesus arrived at his Messianic certainty is not so important in this paper as, that he did, and how he did. One of the first difficulties is to understand how a person of earthly parentage could assume the role of a heavenly being. It might be answered by saying that Jesus chose a Messianic conception which decreed that a human individual should be appointed to the high office by a special act from God. Such were the conditions in both the son of Levi (Test. Reub.6:7) and son of David (P.S.1783) expectations. But obviously neither of these titles were employed by Jesus. He avoided following the militaristic example of King David as thoroughly as he shunned the gowns of the priests and the practices that they implied. Refusing these possibilities, how, then, could Jesus ever presume that he was God's Anointed One?

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been fulfilled in your ears." (Lk. 4:20)

This may not have been the first time that Jesus recognized a resemblance between his ethical actions and what was expected of the new age.

Particularly after the great religious meal in which multitudes who had been like sheep without a shepherd (Mk. 6:34) found in him strength for their weary spirits, Jesus must have recognized that he was fulfilling Isaiah's prophecy. His life was in harmony with the highest prophecy of the race and likewise with the highest Messianic hopes. One can even imagine that the words with which he blessed the throng who were listening to the news of the kingdom were the same as those found in Enoch, "And their lives will be increased in peace." (1En. 5:9)

In our questioning of his vision of the kingdom, we discovered that Jesus found it so near at hand that he could already catch its spirit and even identify his present work with what was to be--

"But if I by the finger of God cast out demons, then is the kingdom of God come upon you." (Lk. 11:20) To pass from this realization to the further one that he himself, was the servant chosen by God to inaugurate the new rule would not have been a difficult transition. Already he recognized strong resemblances between his experiences and his visions of the future; so strong that they were more than resemblances, they were the kingdom come on earth. An inner conviction, a revelation, was all that was
Jesus Becomes the Messiah.

needed to make him the Messiah.

With persons of a strongly emotional temperament mystical experiences are not infrequent. Saints of the Catholic Church have by concentrating upon certain thoughts arrived at a state of mind where insights came to them with the force of revelations and were described as such. Christ has appeared at the altar or the truth of the trinity has been revealed.

Jesus had an emotional temperament. It was expressed in his furious curses upon the hypocritical scribes, in his healing love which encouraged the faith of the worst outcast, and even stronger in those periods of composure as during the trial and persecution, for his calm was more suppressed emotion than a cold-blooded aloofness.

From the first of his ministry Jesus had been concentrating on the imminence of the kingdom. Since his preaching at Nazareth he had linked his activities with the ideals of the prophets. And all of the time he had sought from God guidance for his ministry. In those periods of solitary meditation following some great work, Jesus' mind was in just the right receptive attitude for hearing his heavenly Father explain the future. Exactly when the truth came to him is not certain, but surely following the deep religious experience of leading the multitudes in a sacred communion (Mk. 6:30-46) would have been an ideal time for him to receive special revelation from God as he prayed on the mountain side that night.
Jesus Becomes the Messiah.

Furthermore, for Jesus to have learned the truth of his life in such manner would have been quite in accord with others' experience in history. God was close to man in those days. It was not unusual for him to speak directly to his servants. The author who was responsible for the Ten Commandments imagined that God had communicated them directly to Moses. "And God spake all these things, saying. . ." (Ex. 20:1) "And Jehovah spake unto Moses, saying. . ." (Ex. 25:1) Just as a father would speak so did God to Samuel: "Jehovah called Samuel: and he said, Here am I." (13.3:4) At the transfiguration, Jesus' closest disciples thought they saw him become a heavenly person conversing with Moses and Elijah. (Mk. 9:2-4) Even if this passage were attributed to the author it shows the common belief in the nearness of God, and in his willingness to reveal directly his divine plan.

Even claims of Messiahship were not uncommon for Jesus warned against false prophets who would pretend to bring the new age—"And they shall say to you, Lo there! Lo, here! go not away, nor follow after them." (Lk. 17:23) The very fact that he thought the warning necessary tells that the people were quick to heed and to follow such announcements. And the conclusive evidence that the imaginative Jew found no irrationality in divine revelations even of the highest nature is the acceptance by his disciples of Jesus' Messiahship, and by many Jews after his death. Whether or not this psychological explanation of his insight is accurate, the fact seems certain that Jesus did believe himself to be the Messiah.
Jesus Becomes the Messiah.

The answers to the question, "Whom do men say that I am?"-(Mk.8:27) indicate that everyone, except it be the scribes and Pharisees, looked upon Jesus as some special messenger of God—"And they told him saying, John the Baptist: and others Elijah; but others one of the prophets."-(Mk.8:28) Peter's answer was not radically different; he had just gone a step farther in realizing that no prophet, but the Messiah was in their midst—"Thou art the Christ."—(Mk.8:29) Jesus' silence was affirmation, for surely had he known himself not the Messiah, he would have had no motive in permitting his disciples to believe a lie. He would have been no better than the false prophets against whom he was to speak. Through his experiences with man and God Jesus had arrived at the assurance that the demoniacs had been right when they saw in him the Anointed One. (Mk.1:24; Mk.5:7)

This discussion prepares the way for the general conclusion, which has been intimated in previous findings, that the world in which he lived was responsible for the fact of Jesus' eschatology. Had there existed no Messianic speculations, Jesus would never have been the Messiah. In general his eschatological thoughts were in accord with his contemporaries. Judging from some of his assertions he appears to have believed in the "judgment" as punishment for sinners(Mt.5:21; 13:29,40,47-50); in "hell" as a place of punishment(Mt.5:29,30); in "heaven" as the "throne of God"(Mt.5:4); in "earth" as "the footstool of his feet"(5:30); in "Jerusalem" as "the
Jesus Becomes the Messiah.

city of the great king" (5:35); and in the "Son of man" as coming like lightening. (Lk.17:24) Similar expressions to all of these can be found in the Jewish eschatology which we studied. For example, compare the following expressions with those of Jesus:

"And on the day of great judgment shall he be cast into the fire" (1En.10:7)  
(cf)

"And therefore the tares are gathered up and burned with fire; so shall it be in the end of the world." (Mt.13:40)

"...shall (put down) the kings...from their thrones." (1En.46:4)  
(cf)

"He hath put down princes from their thrones."  
(Lk.1:52)

"the Elect One" (1En.40:5) "Mine Elect One" (1En.49:2)  
(cf)

"This is My Son, the Elect One" (Lk.9:35)

"inherit eternal life" (1En.40:9)  
(cf)

"inherit eternal life" (Mt.29:29)

"chains...prepared for the hosts of Azazel" (1En.54:4)  
(cf)

"prepared for the devil and his angels." (Mt.25:41)

The outlines of Jesus' theology and eschatology were his heritage from the world that gave him birth, and, in so being, constituted the general directions of his thought, and, consequently, of his ethics. But the content for that outline was filled in by his genius. We have seen that from his ethics of love came much of the detail of his thought on the righteousness of the kingdom and on the God of the kingdom. It need not be that even here the ideas were entirely original with him, but his choice and combination of them was original and was based upon his ethics. Also have we found that although the idea of
Jesus Becomes the Messiah.

Messiahship came from Jewish thought, Jesus' adoption of the office himself was the result of an inner, mystical experience motivated largely by his impulsive love for man and God. That he had an eschatology was the result of Jewish influence, but the nature of that eschatology was determined in a large measure by his ethics. And later it will be evident that ethics were in turn radically influenced by eschatology.

If Jesus had been speaking of man in general, using the Aramaic expression, Peter would have thought little of it, knowing that Jesus was merely using a figure of speech. But to think that the Messiah must suffer was unheard of to Peter and brought his surprise. By using the title did Jesus think himself to be the Elect One as pictured by the Son of man vision in the Book of Enoch? We will be well to review briefly the chief elements in that expectation.

The new age was to be inaugurated by a great judgment in which "the sinners shall be judged for their sins, and shall be driven from the face of the earth." (Lk.33:1) After the judgment, the Messiah was to "appear before the eyes of the righteous." (35:2) He had been existing since before creation with God in heaven. (Gh.3;46-3) The life in the new age would be marked by great righteousness—"And righteousness shall flow before them as water, and glory like dew upon the earth." (39:5) The glory of the Son of man would be extended to the Gentiles. (43:4) Through his great compassion the Gentiles would
11. He Calls Himself the Son of Man.

"For whosoever shall be ashamed of me and of my works in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." (Mk. 8:38)

Soon after Peter's confession, Jesus called himself by the title, Son of man. That it was used as a Messianic title is clear from the context; Peter was shocked when he heard that Jesus, the Son of man, the Christ, must suffer and die. (Mk. 8:32, 33) If Jesus had been speaking of man in general, using the Aramaic expression, Peter would have thought little of it, knowing that Jesus was merely using a figure of speech. But to think that the Messiah must suffer was unheard of to Peter and brought his surprise. By using the title did Jesus think himself to be the Elect One as pictured by the Son of man vision in the Book of Enoch? We aid in answering the question, it will be well to review briefly the chief elements in that expectation.

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find salvation (50:2). The Messiah was to be the "hope of those who are troubled in heart" (49:4).

Considering the conception in its broad outline, we can ask, Was the Son of man the type of Messiah Jesus would have hoped for, or would have hoped to be? The functions of the Son of man more nearly fit his own actions than did any other Messianic belief. What better words could be found to describe Jesus than that he was the "hope of those who are troubled in heart"? Did not Jesus show great "mercy" to all whom he encountered? (Mk.1:41) Jesus had also fought evil and opposed the sins of great riches and power. (Lk.4:5f; Mt.6:24) In short, the belief harmonized remarkably with the ethics of his own life.

In detail, however, there were differences, the chief of which is that the Son of man had preexisted in heaven with God. A possible answer is that Jesus considered himself to be the Son of man in the sense that he was the incarnation of his spirit. He had already been called Elijah and John the Baptist (Mk.8:28). Why not affirm the higher truth that he was the Son of man?

Another reply, likely more probable, is that Jesus employed the Son of man title because it implied a Messiah most in accord with his own aspirations. He was in sympathy with the Son of man belief in its general tone, without holding fast to every detail. In fact the various descriptions in the Similitudes, although similar, are not in total agreement. Whichever explanation
is valid, the conclusion holds that Jesus chose those beliefs which best agreed with his life.

I believe, therefore, that Jesus felt himself called of God for a tremendous duty. He realized that his own ministry had already taken on unusual significance. The question of his Messiahship had come to him repeatedly, and each time with more force. At first when the sick man called him, "the Holy One of God" (Mk. 1:24) he rebuked him, but when Peter said, "Thou art the Christ", he affirmed by his silence. In trying to describe his feeling of Messiahship, he found himself responding most readily to the tasks of the Son of man. And consequently, he called himself the Son of man, but cautioned that others might not know it (Mk. 8:30) lest they apply their own Messianic interpretations to his life and expect action which he did not wish to commit. He even refused to give a sign of his authority (Mk. 8:11-13). We can even imagine that at first Jesus did not know himself just what was to be expected of the Son of man. The title agreed with his life principles; therefore, he used it, and waited for God's further revelation to give definite direction to his Messianic mission.

Jesus' refusal to adopt the Son of David or son of Levi Messiahship, the most easily accessible roles, and the further originality he must have used in interpreting the Son of man title, demonstrates that his life was guided by a deeper motive than eschatology for his own sake. That deeper motive was his intuitive make up which seemed to
tell him the truth when problems arose. There were many conceptions in the air, but he chose the one, and the parts of that one which most resembled the tendencies of his own nature. His ethics formed the background for the selection of eschatology.

When Jesus sent his disciples throughout the country to announce the nearness of the kingdom and to prove by their healing of diseases that its power was already upon them, he thought that God would declare his rule before the disciples had completed the campaign—"But when they persecute you in this city, flee unto the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come." (Mt.10:23) Surprisingly God did not fulfill Jesus' expectation. Nor did it come at other times apparently appropriate. Gradually the possibility of its coming grew more and more remote. Instead of supporting his cause, the religious classes now ever increasing in their hatred toward him until it was no longer safe for him to remain in Galilee—"And they went forth from thence, and passed through Galilee; and he would not that any man should know it." (Mk.9:30)

He objected that to escape of the Pharisees who had
"And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." (Mk. 8:31)

Much of the evidence thus far has tended to show that Jesus, although first of all a preacher, had a message that was first of all ethical, and that even his arrival at the Son of man Messiahship revealed more of an influence of ethics upon eschatology than visa versa. Our study now enters a period of his life which evidences the opposite tendency; eschatology modifies ethics.

When Jesus sent his disciples throughout the country to announce the nearness of the kingdom and to prove by their healing of demoniacs that its power was already upon them, he thought that God would declare his rule before the disciples had completed the campaign—"But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come." (Mt. 10:23) Peculiarly God did not fulfill Jesus' expectation. Nor did it come at other times apparently appropriate. Gradually the possibility of its coming grew more and more remote. Instead of supporting his cause, the religious classes were ever increasing in their hatred toward him until it was no longer safe for him to remain in Galilee—"And they went forth from thence, and passed through Galilee; and he would not that any man should know it." (Mk. 9:30) He cautioned them to beware of the Pharisees who had
spread hatred for him throughout the land—"Take heed, beware of the leaven of the Pharisees and the leaven of Herod." (Mk.8:15) While Jesus was forced away from his most beloved villages by the sea, he came to understand that "the Son of man must suffer many things" (Mk.8:31) and finally be killed by the leaders of his religion. Peter's surprise may well have characterized Jesus' also when first he realized his probable fate. "Get thee behind me Satan" (Mk.8:33) was said as much to destroy the temptation that had appeared to Jesus as to correct Peter's mistake.

He could read the signs of the time and know that a continuance of the present plot of the authorities would soon bring his death. But why? In what way would a suffering Messiah aid the coming of the kingdom?

The prophet Isaiah gave Jesus the answer. At an earlier time he had accepted Isaiah's commission—"Today hath this scripture been fulfilled in your ears" (Is.61:1,2) When referring to his suffering Jesus said, "and how is it written of the Son of man, that he should suffer many things and be set at nought?" (Mk.9:12) That Jesus explained the necessity of his death by the prophecy of Isaiah is suggested by the above allusion, but assumes greater certainty when the last period of his life is compared to the words of the prophet in chapter 53. The similarity is striking:

"He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not."
"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him striken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." (Is.53:3-6)

"And they made his grave with the wicked, and with a rich man in his death: although he had done no violence, neither was any deceit in his mouth" (Is.53:9)

Since Jesus was familiar with other prophecies of Isaiah he was also acquainted with this closely related passage. The final events of his life, and probably his explanation of them unrolled as a fulfilment of what was predicted.

To change from a faith that the new age would come any minute, to a knowledge that his own death was a preparatory event was a severe transition in his understanding of himself and the future. This very change in his eschatology gives the explanation for his new ethics.

Jesus, who had been the greatest means of his day, for abolishing sickness and harshships and torture, from this point onward not alone welcomed his own death, but invited others to share with him the worst trials:

"The Son of man is to be delivered into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again." (Mk.9:31)

"Be not afraid of them that kill the body, and after that have no more that they can do. But I shall warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell." (Mk.12:4,5)

"Whosoever shall lose his life for my sake and the gospel's shall save it." (Mk.8:35)

"Are ye able to drink the cup that I drink?" (Mk.10:38)

His continued faith in God, in spite of death
Jesus, the Strange Messiah.

that he knew must he his,—"Howbeit not what I will, but what thou wilt." (Mk.14:36) indicates that Jesus accepted his suffering as a part of God's plan for his Messiahship. He most probably understood that plan in these words of the prophet—"All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." (Is.53:6)

This explains why he was ready for death, planned how it would come about, and asked his disciples to be ready to suffer with him. Such was a necessary preliminary to the time, "when the Son of man shall come in his glory, and all the angels with him." (Mt.25:31)

Jesus thought his death to be not just another preparatory event, but the climax of them all, the final ushering in of the new age. The prophet Elijah had already appeared—"But I say unto you that Elijah is come, and they have also done unto him whatsoever they would even as it is written of him." (Mk.9:13) Jesus' assurance of the quick coming of the kingdom after his part had been played is seen in the promise, "...some here of them that stand by, who shall in no wise taste death, till they see the kingdom of God come with power." (Mk.9:1)

Likewise the imminence of the transition is inferred when he said, "Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." (Mk.14:25)

Resulting from such a vision of the future came a reckless ethics of abandonment for all things earthly
and present. Nothing mattered now but death and the kingdom—"And seek not ye what ye shall eat and what ye shall drink, neither be ye of doubtful mind...... Seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Lk: 12:29,31,32) "Sell that which ye have and give alms, make for yourselves purses which wax not old, a treasure in the heavens that faileth not..." (Lk. 12:33) And might not his advice, "sell all that thou hast" (Lk. 18:22) in the story of the rich young ruler come partly from his faith in a near future that would put at nought all such possessions?

Once Jesus had raised the dead (Lk. 7:11-17), but under the urgency of doing all possible before the end shall come, he forbad even burying the dead—"... Lord, suffer me first to go bury my father. But he said, "Leave the dead to bury the dead, but go thou abroad and publish the kingdom of God." (Lk. 9:59,60)

Once Jesus offered the worst sinner many opportunities to repent (Mt. 18:2,22), but at other times when the realization of his death is upon him, he appears to be a little less lenient—"...except ye repent, ye shall all likewise perish." (Lk. 13:5) Soon it will be too late for the door will be closed—"When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door saying, Lord, open to us; and he shall answer and say unto you,
Jesus, the Strange Messiah.

I know you not whence ye are."(Lk.13:26) and "There shall be weeping and gnashing of teeth."(13:28).

Hard will be the lot of those who repeatedly refused to repent---"Verily I say unto you, that the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed when him; and ye saw it did not even repent yourselves afterwards that ye might believe him."(Mt.21,31,32)

Those who answer this final summons will be amply rewarded---"Everyone who shall confess me before men, him shall the Son of man confess before the angels of God."(Lk.12:8) And all sacrifices of present day possessions are the prelude to an immeasurably greater reward---"And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."(Lk.18:29,30; cf Mk. 10:29,30) "For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.....Whosoever therefore shall be ashamed of me and of my works in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the Holy Angels."(Mk.8:35,38)

Jesus' conduct during the events immediately preceding his death was entirely governed by his vision
of the future. The last supper, Gethsemane, the trials, and finally, "My God, my God, why hast thou forsaken me?" reveal a Jesus whose mind was intent upon the approach of God's rule. He thought of himself not as a man near death, but as the Son of man fulfilling his task. More than ever he judged others, not by some previous ethical standard, but purely by their relationship to the Messiah—"For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were for that man had he not been born." (Mk. 14:21)

These quotations illustrate how completely Jesus' thoughts were concentrated upon his death and the coming advent of the kingdom. Those who would be his disciples must be ready to join him in a suffering that God has decreed. The ethics of the crucifixion and of his last teachings were the outgrowth of this dominating eschatology, an eschatology which had originally taken its content from his early ethics, but which now had been reshaped by the necessities of his life, and had become his passionate motive. Thus, where once ethics had influenced eschatology, the reverse state explains the conclusion of his life.
13. Conclusions.

The relation between eschatology and Jesus' ethics was the problem of this paper.

Part One outlined the Jewish eschatology recorded in the Aprocrypha and Pseudepigrapha of the Old Testament. It furnished a setting in which to imagine the young teacher of Nazareth. Part Two attempted to answer the problem proper by examining the relationship between ethics and eschatology where they appeared together. Frequent references were also made to Part One, calling attention to resemblances or dissimilarities between expressions by Jesus and those of his predecessors and contemporaries. I shall now try to bring into close summary the more important conclusions.

"In sovereign style Jesus effects the synthesis of the apocalyptic of Daniel and the ethics of the Prophets. With him it is not a question of eschatological ethics; rather is his world view an ethical eschatology." (a)

This is the conclusion reached by Albert Schweitzer, and generally characterizes the results I attained.

From the first, Jesus felt the cause of his ministry the announcing of the kingdom of God, and the hurrying of men in their preparation for entrance. His early ideas of the kingdom were in outline his heritage from Jewish thought. And throughout his entire ministry

(a) "The Mystery of the Kingdom of God" page 256
Conclusions.

much of his theological and eschatological terminology finds its counterpart recorded in the inter-testament writings.

The assurance that he was called to preach the good news was the eschatology underlying his whole life even to the end. The content by which he made specific the meaning of the kingdom was ordered by his ethics. Of all possible conceptions of righteousness, of all possible conceptions of God, of all possible conceptions of his own part in God's righteous kingdom, Jesus chose those which met the requirements of his ethics. It was an ethics which prompted him to set his own word as authority in destroying the sham standards of the Pharisees. It was an ethics which named him the Son of man savior rather than the Davidic war hero. When a choice was to be made in the selection of a theory on the future, his ethics was the basis of that judgment. The cases of healing and comforting the sick reveal the truest expressions of the ethics that made Jesus a man less of reflective philosophy than of impulsive love.

On the other hand, that his eschatology influenced his conduct and his teaching to others is no less conclusive. Not only from the first was it the cause of his ministry, but also it was the cause of his death. Realizing the failure of his message with the religious classes, he came to the conviction that as Isaiah had prophesied he must suffer death as the
fulfilment of his Father's plan in bringing the kingdom on earth. Henceforth, his thoughts of his own future, of the future of his disciples, and all the people, became his life, and in that all actions are ethical, became his ethics. All that he did and all that he said was touched by his vision of what was to be.

Jesus' life fulfilled an ethical eschatology. At the beginning, ethics clothed the theories of an <sagred> prophet. At the end, eschatology made an ethics which led its Son of man to victory—"not what I will, but what thou wilt."


### 15. Table of Abbreviations

1. Add. Esther—Additions to Esther.
3. 1,2,3 Baruch—First, Second, Third Book of Baruch.
4. Bel and the D.—Bel and the Dragon.
5. 1,2 En.—First, Second Book of Enoch.
6. Ex.—Exodus.
7. 4 Ezra—Fourth Book of Ezra.
8. Gen.—Genesis.
13. 1,2,3,4 Mac.—First, Second, Third, Fourth Book of Maccabees.
15. Mk.—Mark.
16. Mt.—Matthew.
17. P.S.—Psalms of Solomon.
18. Sibylline—Sibylline Oracles (Jewish).
19. Sir.—Sirach.
27. Test. Sim.—"Simeon.
29. Tobit—Tobit.