ESCHATOLOGY
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The Day of the Lord.
Gen. xlix. 1; Isa. ii. 1; Dent. xxxii. 20; Ps. lxxiii. 17; Ben Sira: The doctrine of the "last things." The eschatological view, that is, the expectation of the greater things to come in the future, underlies the whole construction of the history of both Israel and mankind in the Bible.

The patriarchal history teems with such prophecies (Gen. xii. 3, 16; xv. 14; xviii. 18; xxii. 18; xxvi. 4);

The Mosaic legislation has more or less explicitly in view the relation of Israel to the nations and the final victory of the former (Ex. xix.. 5; Lev. xxvi. 45; Num. xxiii. 10, xxiv. 17-24; Deut. iv. 6; vii. 6 et seq.; xxviii. 1, 10; xxx. 3 et seq.; xxxii. 43; xxxiii. 29) but it was chiefly the Prophets who dwelt with great emphasis upon the Day of the Lord as the future Day of Judgment. Originally spoken of as the day when Yhwh as the God of heaven visits the earth with all His terrible powers of devastation (comp. Gen. xix. 24; Ex. ix. 23, xi. 4, xii. 12; Josh. x. 11),

The term was employed by the Prophets in an eschatological sense and invested with a double character: on the one hand, as the time of the manifestation of God's punitive powers of justice directed against all that provokes His wrath, and, on the other hand, as the time of the vindication and salvation of the righteous.

The Day of the Lord brings terror and ruin to Judah and Israel (Isa. ii. 12, x. 3, xxii. 5; comp. Micah i. 3) Amos (iii. 2, v. 20) as well as to other nations (Isa. xiv. 25, xxiv.-xxv.). In Zeph. i-iii. It is a universal day of doom for all idolaters, including the inhabitants of Judea, but it ends with the glory of the remnant of Israel, while the assembled heathen powers are annihilated (iii. 8-12).

This feature of the final destruction, before the city of Jerusalem, of the heathen world-empires becomes prominent and typical in all later prophecies (Ezek. xxxviii., the defeat of Gog and Magog; Isa. xiii. 6-9, Babel's fall; Zech. xii. 2 et seq., xiv. 1 et seq.; Hag. i. 6; Joel iv. [iii.] 2 et seq.; Isa. lxvi. 15 et seq.); the Day of the Lord being said to come as "a fire which refines the silver" (Mal. iii. 2 et seq., 9; comp. Isa. xxxiii. 14 et seq.).

It is the salvation promised Israel in Isa. xxxiv.-xxxv., and the final conversion of the heathen nations to the belief in the Lord (Isa. ii. 1 et seq., xlix. lxvi. 6-21, Zech. viii. 21 et seq., xiv. 16 et seq.).

Resurrection of the Dead.
(Isa. xi. 1-10, lxv. 17-25: "new heavens and a new earth").
The swallowing up of death forever and a resurrection of the dead in Israel, so that all the people of the Lord might witness the glorious salvation (Isa. xxiv. 21-xxv. 8, xxvi. 19). (Ezek. xxxvii.).
Part of the Day of Judgment in Dan. xii. 2 the resurrection is extended to both the wicked and the righteous: the latter "shall awake to everlasting life," the former "to shame and everlasting horror" (A. V. "contempt").

The Formation of an Eschatological System.
The Lord as the Only One will establish His kingdom over the whole earth (Ex. xv. 18; Micah ii. 13, iv. 7; Obad. 21; Zech. xiv. 9; Isa. xxiv. 23; Ps. xciii. 1, xcvi. 10, xcvii. 1, xcix. 1).

This implied not only the reunion of the twelve tribes (Ezek. xxxvii. 16 et seq.; Zeph. iii. 20), but the conversion of the heathen surviving the divine day of wrath as well as the downfall of the heathen powers (Zeph. iii. 8-9; Zech. xiv. 9-19; Isa. lvi. 6, lxiii. 1-6; Ps. ii. 8-12).

The "Kingdom of God." "The kingdom of the Lord," called also, in order to avoid the use of the Sacred Name, "the kingdom of heaven") is to be delivered over at the end of time to the saints, the people of Israel (Dan. ii. 44; vii. 14, 27).

Travail of the Messianic Time.
"the suffering of the Messiah"; Hosea xiii. 13). The idea that the great redemption shall be preceded by great distress, darkness, and moral decline seems to be based on such prophetic passages as Hosea xiii. 13 et seq.; Joel ii. 10 et seq.; Micah vii. 1-6; Zech. xiv. 6 et seq.; Dan. xii. 1. This world, owing to the sin of the first man has been laden with curses and is under the sway of the power of evil, and the end will accordingly be a combat of God with these powers of evil either in the heavens above or on earth (Isa. xxiv. 21 et seq., xxv. 7, xxvii. 1; Dan. vii. 11, viii. 9; disorder in the whole celestial system (Amos viii. 9; Joel ii. 10) (1) distress; (2) conflagration; (3) pestilence among beasts; (4) famine; (5) earthquakes and wars; (6) hail and frost; (7) wild beasts; (8) pestilence and death among men; (9) destruction and flight (comp. Isa. xxvi. 20; Zech. xiv. 5).

The War of Gog and Magog.
An important part in the eschatological drama is assigned to Israel's final combat with the combined forces of the heathen nations under the leadership of Gog and Magog, barbarian tribes of the North (Ezek. xxxviii-xxxix.; see Gog and Magog). Assembled for a fierce attack upon Israel in the mountains near Jerusalem, they will suffer a terrible and crushing defeat, and Israel's land will thenceforth forever remain the seat of God's kingdom. Whether originally identical or identified only afterward by Biblical interpretation with the battle in the valley of Jehoshaphat (Joel iv. [A.V.iii.] 12; comp. Zech. xiv. 2 and Isa. xxv. 6, where the great warfare against heathen armies is spoken of), the warfare against Gog and Magog formed the indispensable prelude to the Messianic era in every apocalyptic vision. Ezek. xxxix. 9; Ps. ii. 1-9 is referred to the war of Gog and Magog "A third part of the heathen world alone will survive" (Zech. xiii. 8; This indicates an identification of Gog and Magog with "the wicked one" of Isa. xi. 4,

Gathering of the Exiles.
The great event preparatory to the reign of the Messiah is the gathering of the exiles, "kibbutzgaliyot." This hope, voiced in Deut. xxx. 3; Isa. xi. 12; Micah iv. 6, vii. 11; Ezek. xxxix. 27; Zech. xi. 10-12 and Isa. xxxv. 8, is made especially impressive by the description in Isa. xxvii. 13 of the return of all the strayed ones from Assyria and Egypt, and by the announcement that "the Gentiles themselves shall carry Israel's sons and daughters on their arms to Jerusalem with presents for the Lord" (Isa. xlix. 22, lx. 4-9, lxvi. 20).

The Days of the Messiah.
The central place in the eschatological system is, as a matter of course, occupied by the advent of the messiah. Nevertheless the days of the Messiah ("yemot ha-Mashiah"), the time when the prophetic predictions regarding the reign of the descendant of David find their fulfilment, do not form the end of the world's history, but are merely the necessary preparatory stage to the kingdom of God ("malkut shamayim"), which, when once established, will last forever (Dan. vii. 27; The Messiah causes the people to seek the Lord (Hosea iii. 5; Isa. xi. 9; Zech. xii. 8; Ezek. xxiv. 24, xxxvii. 24 et seq.), and, as "the Son of God," causes the nations to worship Him (after Ps. ii. 7, lxiii. 27 et seq.). The time of his kingdom is therefore limited.

It is probably to emphasize his human character that the Messiah is frequently called the "Son of Man" (Dan. viii. 13) and becomes the Redeemer of Israel with reference to Num. xxiv. 7

**Time of Universal Peace.**
The Messianic time, accordingly, means first of all the cessation of all subjection of Israel by other powers while the kingdoms and nations will bring tributes to the Messiah (all based upon Ps. lxxii. 10 and lxviii. 32); furthermore, it will be a time of conversion of the heathen world to monotheism (after Zeph. iii. 9).

Both earth and man will be blessed with wondrous fertility and vigor, all with reference to Ps. lx. 16; Deut. xxxiii. 1; Gen. xlix. 11; The days of the youth of the earth will be renewed; people will again reach the age of 1,000 years (comp. Isa. lxv. 20); the birth of children will be free from pain (after Isa. xxxiv. 24); All physical ailments and defects will be healed (after Isa. xxxv. 6). A spiritual regeneration will also take place, and Israel's sons and daughters will prophesy (after Joel iii. 1 [A. V. ii. 28]).

**Renewal of the Time of Moses.**
The Messiah will furthermore win the heathen by the spirit of wisdom and righteousness which rests upon him Gen. xlix. 12 and Isa. xli. 1). The wonders of the time of Moses will be repeated on a larger scale in the time of the Messiah (after Micah vii. 15; comp. Hosea ii. 17). The redeemer will ride on an ass (Zech. ix. 9; comp. Ex. iv. 20); manna will again be sent down from heaven (Ps. lx. 16; comp. Ps. lxviii. 24); and water rise from beneath by miraculous power (Joel iv. [A. V. iii.] 18; comp. Ps. lxviii. 15 et seq.).

**The Cosmic Characters of the Messianic Time.**
Jewish theology always insisted on drawing a sharp line between the Messianic days and the final days of God's sole kingdom. The Messiah is a being existing from before Creation (based on Ps. lxii. 17). He comes "from a strange seed" (with reference to Gen. iv. 25; with reference to Gen. xix. 34; with reference to Gen. xxxviii. 29); or from the North (after Isa. xlii. 25; comp. John vii. 27). The Messiah's immortal companions reappear with him. Prominent among the companions of the Messiah are: (1) Elijah the prophet who is expected as high priest to anoint the Messiah (Ex. xl. 10; John i. 21) to bring about Israel's repentance and reunion (Deut. xxxiv. 4); (2) Moses, who will reappear with Elijah (to Ex. xii. 42; comp. and Luke ix. 30)

**The New Jerusalem.**
The apocalyptic writers and many rabbis who took a less sober view of the Messianic future expected a new Jerusalem built of sapphire, gold, and precious stones, with gates, walls, and towers of wondrous size and splendor (in accordance with Isa. liv. 11 et seq., lx. 10; Hag. ii. 7; Zech. ii. 8). The "new" or "upper Jerusalem" (Jerusalem רוחנייתית; Dan. 5; Rev. xxi. 2, 10; Gal. iv. 26; Heb. xii. 22) will be reared upon the top of all the mountains of the earth piled one upon the other (after Isa. ii. 2). This expectation of course includes a "heavenly temple," "mikdash shel ma'alah" (after Jer. xvii. 12). There will be no sin any more, for "the Lord will shake the land of Israel and cleanse it from all impurity" (after Job xxxviii. 13).

**A New Law.**
The view that a new Law of God will be proclaimed by the Messiah is occasionally expressed (according to Jer. xxxi. 32) "There will be a new covenant which shall not be broken" (after Jer. xxxi. 32).
Resurrection formed part of the Messianic hope (Isa. xxiv. 19; Dan. xii. 2), the term for having a share in the future life being "to inherit the land" (Kid. i. 10). The great trumpet blown to gather the tribes of Israel (Isa. xxvii. 13) will also rouse the dead. The Last Judgment precedes the Resurrection. Judged by the Messiah, the nations with their guardian angels and stars shall be cast into Gehenna. It was a matter of dispute between the Shammaite R. Eliezer and the Hillelite R. Joshua whether the righteous among the heathen had a share in the future world or not the dispute hinging on the verse "the wicked shall return to Sheol, and all the Gentiles that forget God" (Ps. ix. 18 [A. V. 17], Hebr.). The doctrine "All Israelites have a share in the world to come" is based upon Isa. ix. 21: "Thy people, all of them righteous, shall inherit the land" (Hebr.). For the state of the soul during the death of the body see Immortality and Soul.

Regeneration of the World.
Concerning this regeneration of the world with reference to Isa. xxxiv. 4, li. 6, lxv. 17; Hosea vi. 2: "Heaven and earth, as well as Israel, shall be renewed; the former shall be folded together like a book or a garment and then unfolded, and Israel, after having tasted death, shall rise again on the third day." "All the beauty of the world which vanished owing to Adam's sin, will be restored in the time of the Messiah, the descendant of Perez [Gen. R. xii.]—the fertility of the earth, the wondrous size of man [Sifra, Behukkotai, 1-2], the splendor of sun and moon" (Isa. xxx. 26); The sun and moon shall regain their splendor, the former endowed with healing powers (Mal. iii. 20 [A. V. iv. 2]); the fountains of Jerusalem shall flow, and the trees grow (Ezek. xlvii. 12); desolate cities like Sodom shall rise from their ruins (Ezek. xvi. 55); Jerusalem, rebuilt of precious stones, shall shine like the sun (Isa. liv. 11 et seq.); peace shall reign among the beasts (Isa. xi. 7); and between them and Israel (Hosea ii. 20 [A. V. 18]); weeping and death shall cease (Isa. lxv. 19, xxv. 8-10); joy only shall reign (Isa. xxxv. 10); This regeneration of the world is to be brought about by a world-conflagration. This view is based upon Isa. xxxiv. 4.

The Last Judgment.
The Messianic kingdom, being at best of mere earthly splendor, could not form the end, and so the Great Judgment was placed at its close and following the Resurrection. Those that would not accept the belief in bodily resurrection probably dwelt with greater emphasis on the judgment of the souls after death (see Abraham, Testament of; Philo; Sadducees; Wisdom, Book of). Jewish eschatology combined the Resurrection with the Last Judgment: "God summons the soul from heaven and couples it again on earth with the body to bring man to judgment" (Sanh. 91b, after Ps. 1. 4). In the tenth week, that is, the seventh millennium, in the seventh part, that is, after the Messianic reign, there will be the great eternal judgment, to be followed by a new heaven with the celestial powers in sevenfold splendor (Enoch, xci. 15; comp. lxxxiv. 4, xcix. 9, xcvi. 10, civ. 5). On "the day of the Great Judgment" angels and men alike will be judged, and the books opened in which the deeds of men are recorded (lxiii. 4, lxxxix. 70 et seq., xc. 20, ciii. 3 et seq., civ. 1, cviii. 3) for life or for death; books in which all sins are written down, and the treasures of righteousness for the righteous will be opened on that day (Syriac Apoc. Baruch, xxiv. 1). "All the secret thoughts of men will then be brought to light." "Not long-suffering and mercy, but rigid justice, will prevail in this Last Judgment"; Gehenna and Paradise will appear opposite each other for the one or the other to enter (II Esd. vii. 33 et seq.).This end will come "through no one but God alone" (ib. vi. 6). "No longer will time be granted for repentance, or for prayer and intercession by saints and prophets, but the Only One will give decision according to His One Law, whether for life or for everlasting destruction" (Syriac Apoc. Baruch, lxxxv. 9-12). The righteous ones will be recorded in the Book of Life (Book of Jubilees, xxx. 22, xxxvi. 10; Abot ii. 1; "Shepherd of Hermas," i. 32; Luke x. 20; Rev. iii. 5, xiii. 8, xx. 15). The righteous deeds and the sins will be weighed against each other in the scales of justice (Pesiḥ. R. 20; Kid. 40b). According to the Testament of Abraham (A. xiii.) there are two angels, one on either side: one writes down the merits, the other the demerits, while Dokiel, the archangel, weighs the two kinds against each other in a balance; and another, Pyroel ("angel of fire"), tries the works of men by fire, whether they are consumed or not; then the just souls are carried among the saved ones; those found unjust, among those who will meet their punishment. Those whose merits and demerits are equal remain in a middle state, and the intercession of meritorious men such as Abraham saves them and
brings them into paradise (Testament of Abraham, A. xiv.). According to the stern doctrine of the Shammaites, these souls must undergo a process of purgation by fire; "they enter Gehenna, swing themselves up again, and are healed." This view, based upon Zech. xiii. 9, seems to be something like the Christian purgatory. According to the Hillelites, "He who is plenteous in mercy inclines the scale of justice toward mercy"—a view which shows (against Gunkel, "Der Prophet Ezra," 1900, p. 15) that Judaism believed in divine mercy independently of the Pauline faith (Tosef., Sanh. xiii. 3). As recorder of the deeds of men in the heavenly books, "Enoch, the scribe of righteousness," is mentioned in Testament of Abraham, xi.; Lev. R. xiv. has Elijah and the Messiah as heavenly recorders, a survival of the national Jewish eschatology.