

Canadian Society of Biblical Studies

BULLETIN

No. 14

November 1949.

C O N T E N T S

1. Proceedings of the Seventeenth Annual Meeting of the Society, held in Emmanuel College, Toronto, on May 31st and June 1st, 1949.
2. The Presidential Address delivered by the Very Reverend K. C. Evans, M.A., PhD.
"Some Aspects of Eschatology"

This Bulletin is published annually by the Canadian Society of Biblical Studies. The address of the Secretary-Treasurer is 258 Donlea Drive, Toronto, Canada.

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PROCEEDINGS OF THE SEVENTEENTH ANNUAL MEETING OF THE
CANADIAN SOCIETY OF BIBLICAL STUDIES.

The Seventeenth Annual Meeting of the Canadian Society of Biblical Studies was held concurrently with the Eleventh Annual Meeting of the Canadian Section of the Society of Biblical Literature and Exegesis in Emmanuel College, Toronto, on the evening of May 31st and the morning and afternoon of June 1st, 1949.

FIRST SESSION, Tuesday Evening, May 31st.

The President, the Very Rev. K. C. Evans, occupied the chair at this and all other sessions. Eighteen members of the Society were present at the opening session. Prayers were said by Dean Matheson. On the motion of the Secretary, seconded by Professor Newby, and carried, the publication of the proceedings of the Sixteenth Annual Meeting held on May 11 and 12, 1948, as printed in the Thirteenth Annual Bulletin were taken as the reading of the Minutes of the last Annual Meeting.

CORRESPONDENCE:

1. Letters expressing regrets for absence were reported as having been received by the Secretary from the following members: Dr. F. H. Cosgrave, the Rev. Frank North, Canon R. A. Hiltz, Professor R. F. Schnell, the Rev. G. H. Dowker.

CORRESPONDENCE: (continued)

2. Notices of resignation from membership in the Society were received from the following: Rabbi Fischel, the Rev. R. S. McCracken and Professor W. G. Watson.

3. A letter was read from Professor K. W. Clark, Secretary of the Parent Society of Biblical Literature and Exegesis in which the matter transmitted from the Canadian Section regarding the cost of the Journal of the S.B.L.E. was referred to. Professor Clark stated that due to the present printing costs, the Council felt that it could take no action in making the Journal available at a reduced rate for students.

The Secretary reported further:

1. that the membership of the Society numbers 73 and that 47 paid the fee for the current year,
2. that 85 copies of the Bulletin were printed in November, 1948,
3. that there was a credit balance of \$42.29 with all accounts paid.

Other Business of the evening included:

1. the election of Professors McCullough and Winnett as Auditors.
2. the election of a Nominating Committee: Professors Dow, Feilding and Scott.
3. Announcements concerning:
 - (i) The Annual Fee

3. Announcements concerning:

- (ii) The Travel Pool into which each attending member is expected to contribute 50¢
- (iii) The Titles of Papers to be read on Wednesday.

Dean K. C. Evans delivered the Annual Presidential Address on the subject "Some Aspects of Eschatology".

Dean Matheson on behalf of Emmanuel College welcomed the members of the Society. Refreshments were served and the meeting adjourned to re-assemble on Wednesday.

SECOND SESSION. Wednesday morning, June 1st.

Twenty-two members were present.

The Auditors reported that the Treasurer's books were in good order and the financial affairs of the Society as stated in the financial report.

The following officers were elected:

Honorary President: Professor Emeritus J. H. Michael

President: Professor F. V. Winnett

Vice-President: Professor D. K. Andrews

Secretary-Treasurer: The Rev. G. H. Johnson

Other members of the Executive: Professors F. Beare, R. F. Hettlinger and T. J. Meek.

The following were elected to membership in the Society:

Dean A. D. Matheson, Professor C. V. MacLean and the Rev. A. A. Read.

ELECTIONS:(continued)

Professor S. Maclean Gilmour was elected to represent the National Association of Biblical Instructors at meetings of the Canadian Society of Biblical Studies.

It was moved, seconded and carried, that the Annual meeting in 1950 be held at about the same time, namely near the end of May. Other suggestions offered for the Executive to consider were:

1. that all papers be read on one day and the evening session be not held.
2. that a Symposium be arranged.

Authority was given to the Treasurer to supplement the Travel Pool by a sum of money not to exceed \$10.00 (extended at the afternoon session to \$15.00) and instructions were given that the payments were to be made to claimants pro rata.

The matter of affiliation with the Humanities Association of Canada was broached by Professor T. J. Meek. On motion of Professor S. McCullough, seconded by the Rev. C. deCatanzaro and carried, the matter was referred to the Executive Committee for sympathetic consideration.

The following papers were read before the Society:

Professor R. B. Y. Scott - Stages in the Composition of
Isaiah 1-39.

Professor J. H. Michael - A Brief Note On The Text of Luke 24:34

Professor H. L. MacNeill - Primitive Christian Christology.

The Rev. C. deCatanzaro - Some Remarks on the Coptic Psalter.

THIRD SESSION, Wednesday afternoon, June 1st

Eleven members assembled for luncheon in Trinity College and assembled in the Board Room of that College for the afternoon session at 2 p.m.

The following papers were read:

Professor F. W. Winnett - Genesis 34. "A Sample of Judaeen Propaganda"

Professor N. H. Parker - "The Tribal Extraction of Joshua"

With motions of thanks to the authorities of both Emmanuel and Trinity Colleges, the meeting was adjourned.

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The following members were present at one or more sessions:

Andrews	King	Parker
Berry	Lennox	Scott
Bristol	MacLean	Staples
de Catanzaro	MacNeill	Williams
Dow	MacPherson	Winnett
Evans	Matheson	
Feilding	McCullough	
Hay	Meek	
Hettlinger	Michael	
Johnson	Newby	

SOME ASPECTS OF ESCHATOLOGY

Presidential Address deliberated by the Very Reverend
K. C. Evans, M.A., Ph.D., D.D., at the Annual Meeting
of the Canadian Society of Biblical Studies, held
in Emmanuel College, University of Toronto, on
Tuesday and Wednesday, May 31st. and June 1st. 1949.

SOME ASPECTS OF ESCHATOLOGY

One of the significant developments in contemporary thought is the revival of interest in Eschatology, and the new appraisal that events compel us to put upon the subject. Writers on this subject in the past have pointed to the need of discrimination between Prophecy and Apocalyptic, and this important insight has led to a better understanding of both types of utterance.

Writers of the so-called "Eschatological School" have certainly exaggerated the importance of Apocalyptic for the understanding of the life and ethic of the Early Church. Many writers have classified and studied eschatological references according to the symbolism employed, for example, "The Day of the Lord", or "The Son of Man".

Yet for all this my distinct impression is that recently the attitude of theologians towards Eschatology was more or less contemptuous. Eschatology and Apocalyptic are frequently treated as counterfeits of genuine Ethical Prophecy, or as a degenerate form of it; an imitation rather than an inspiration. The low regard in which Eschatology has been held is most strongly attested by the currency of the cliché that "Prophecy is forth-telling rather than fore-telling"; the criticism of events, the appraisal of current trends, being considered more strictly the work of the genuine prophet than the announcement of future events. This seems to imply that the sharp distinction that has been drawn between Ethical Prophecy and Apocalyptic, (already referred to) and which has enabled us to obtain fresh insights into the work of the Prophets, has unfortunately led us to a stricter and narrower definition both of Prophecy, and also of Revelation than was held by earlier theologians. Revelation has become almost synonymous with flashes of critical, ethical and social insight. It is the sharp, two-edged sword that pierces "even to the dividing asunder of soul and spirit", and is "a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

In contrast with the incisiveness of Ethical Prophecy, the utterances of Apocalyptists are vague; perhaps even intentionally obscure.

As far as I am aware it has never been suggested that this vagueness and symbolism was due to the fact that the apocalyptist was attempting something more difficult than the Prophet. The incisiveness that we appreciate in the Prophet was due to a simplification. The Prophet considered all events, and all lives as examples of a very simple pattern with three factors or phases:

- (i) Divine Initiative
- (ii) Human Response
- (iii) Divine Judgement.

In this scheme or pattern of things, the world, this universe about us is not a vital factor. We pass, however, from that simple prophetic pattern into the complex and vague realm of apocalyptic when the pattern is broadened so as to include other factors, natural, supernatural, angelic, and demonic. Thus St. Paul in one of his unexpected flashes of thought brings us to the very edge of the mystery, and enables us to see apocalyptically and eschatologically in those familiar words in Romans 8, verses 22 and following:

"For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own WILL but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

Eschatology embraces all factors. In some of those factors, namely the Human and the Divine, knowledge is prophetic; in others, for example the natural, knowledge is merely systematic and practical. We, therefore, just must not expect the same incisiveness in Eschatology that we find in Prophecy.

It is my intention and hope that in this paper I shall set before you the elements or factors in the pattern which seem to belong more strictly to Eschatology than to Prophecy or to the classical form of Hebrew Prophecy, and what has been called Ethical Prophecy. But before going on to this task, I wish to review the current trend that has brought Eschatology back into the very centre of our thought (as it apparently was in the thought of the Primitive church) with the idea that from contemporary thought we may gain confirmation of the view, already hinted at, with regard to the nature of Eschatology.

Now for a long time past, and until very recently, what took first place in the interest and study of Christians, both scholars and lay thinkers, was the endeavour to recover and to make crystal clear the Biblical principles and ideals applicable to man and society. That concern for Biblical Principles and Ideals led inevitably to a great, a tremendous intensification of the study of the Prophets in the Old Testament, and of Jesus, as Prophet in the New. Every form of study designed to revitalise the Prophet; to set him in the midst of his own contemporary conditions and personalities; and to understand the message, the word, he was called upon to deliver, was pursued with a thoroughness and with a methodology that was characteristic of the very best in science. The matter did not end there, however. Modern social prophets and idealists applied the principles to the modern situation, and the rank and file of the ministers of the gospel took the ethical prophet as their example.

The life and work of the late William Temple may be considered to be the culmination and also the apogee of this whole religious movement.

But, if I am not mistaken, the position formerly awarded without dispute to the Social Idealist and Utopian, is now being taken more and more by the Prophet of Doom. At this early stage, one must speak with caution. The appearance of the Modern Prophet of Doom may be brief. The heavy shadow he casts might herald a new dawn. But that he is himself no mere phantom of a mind, temporarily deranged by the War, seems to be certain. Qualified observers who have visited Europe assure us that social Idealism awakes no response at all at present. Social Idealism put forward in the name of Christ is viewed cynically as just another example of imperialism masquerading in disguise. And, of course, Stalinist-Communism lumps together liberalism, social idealism and utopianism indiscriminately, as reactionary, diversionist and thoroughly reprehensible.

Apart, however, from these broad trends some of the most epoch-making books in the fields of history are written by men who are modern counterparts of the Ancient Prophets of Doom. I refer to historians like Spengler, to economists or perhaps one should say agronomists like William Vogt, the author of "The Road to Survival" who has brought Malthus back to life, and above all to Junger, the author of a book which appeared first in Germany under the title of "The Perfection of Technology", but is known in its American translation as "The Failure of Technology".

What justified the change in the title from "Perfection" to "Failure" is the conviction of the author that Technology must inevitably struggle for its own perfection, for wider and wider application of its principle of rationalization, and that in the perfection of Technology there lies the petrification of the human spirit, and that as rationalization spreads reason and civilization vanish. In other words, according to the views of both Junger and Vogt in the progressive perfection of Science and Technology, the pride of our modern civilization, there looms the awful possibility of the End. Of course, the Prophet of Doom is not to be identified with the Apocalyptist. But he does take a position mid way between him and the Ethical Prophet, and it is often very difficult to tell where Doom Prophecy ends and Eschatology begins. Both of these forms of utterance are concerned with catastrophe. Broadly speaking, Doom Prophecy is concerned with limited catastrophe, for example the fall and desecration of a city, while Eschatology predicts complete catastrophe. However, since complete catastrophe is beyond the power of description (at least, unless one puts forward a series of negative statements, and negative statements are Indo-European, not Hebraic) the apocalyptist constantly uses the language of limited catastrophe to describe complete catastrophe.

Furthermore, both in Doom Prophecy and in Eschatology there is a tendency to allegorize History. In converting History into allegory, the prophet constantly employs words and phrases that belong to Cosmology, in fact, belonging to the oriental Mythology of Creation, rather than to the rational account of Creation found in the Bible. Since this allegorical symbolism is derived from cosmology, from an epoch or a state that is considered as prehistoric "Urzeit" its use in describing future history suggests an apocalyptic "Endzeit". But whether this allegorized History is strictly to be considered as Doom Prophecy or Eschatology is often hard to decide. Thus in particular the books of "Daniel" and "Revelation" are apocalyptic. The greater part of them takes the form of allegorized history. How much Eschatology, strictly so called, they contain is a very difficult question. Before I reach the end of this paper I hope to have established my own criterion for the determination of the answer. But to come back to our own times, and to the change that is passing over our religious thought, is it not significant that modern prophets of Doom are again evincing this same tendency to allegorize history? To describe tragedy or catastrophe of the present they are bringing back mythological words like "Gotterdammerung," "Untergang" (Sunset), "Titanic forces", "Demonic powers", and "Diabolic wickedness".

Some of the most significant books now appearing bear titles that proclaim this shift of accent in contemporary thinking. Instance, for example, Toynbee's "Civilization on Trial", which recalls the prophetic and eschatological theme of judgement, and the Comte de Nouy's epoch making book "Human Destiny". This whole movement, I believe, furnishes us with a key for the understanding of a similar displacement from Ethical Prophecy to Doom Prophecy and Eschatology in Biblical times.

However, if modern Eschatology is fathered by Pessimism, it is mothered by Science. Its natal star is the Atom, and its birthday the day on which the problem of nuclear fission was solved. This discovery has led or is leading to a remarkable revolution in thought.

For a long time, mankind had lived in a certain security, in spite of the steadily increasing scope and destructiveness of modern warfare. Actually, while culture and civilization deteriorated very appreciably between the two world wars, world population increased, technical skill advanced. But the real cause of our feeling of security was the assurance given us by physical scientists that natural law was all pervasive; real catastrophe was therefore impossible; and that the radio-active energy of the earth on which our life is said to depend was being used so slowly as to last us for billions of years.

Thus the End of the World, as foreseen by science, was placed in such a distant future, as to have no significance to the mind of man. But now, for the first time in history scientists themselves live in imminent fear or expectation of the end of the world; or if they do not live in fear of the END, they do, at least, admit the possibility of it, at any time!!

When to nuclear fission there are added the destructive potentialities of bacteriological and chemical warfare it is easy to realize how strongly the force of modern physical science favours the shift from social idealism to Doom Prophecy and Eschatology.

There is another aspect in the change of thought resulting from the achievement of nuclear fission. Not only is the end made imminent, instead of distant, but now it is understood that it may be realized in a manner fundamentally different from the manner that was universally held by scientists only a few years ago. Until scientists learnt to split the Atom, they foresaw the END as coming only through the slow exhaustion of the energies latent in matter, that is, through what the early Greeks and the Christian Fathers would have described as a slow process of deprivation of the virtues (the word being used in it's Greek sense) inherent in matter.

But now we see the possibility of the End coming instantaneously like a flash of lightning, through the release of energies, and through a sudden, spectacular exercise or realization of the power inherent in matter. The End is in the beginning; the End is in the nature of things. The End will come about by a sudden Liberation of Energies and a consequent consummation of Creation in Eschatology. Creation is inherently endowed with the possibility of its own destruction; Eschatology is therefore, implicit in Creation; it is the Corollary of Creation.

Eschatology, if we are to be guided by this scientific discovery, is to be viewed as the reverse of the same fact or reality of which Creation is the obverse. Right understanding of Creation requires knowledge of the End; the End is understood aright only if we study it in the light of the Doctrine of Creation.

Before passing on to a closer examination of this point allow me to recapitulate and review this phase of my argument. I suggest that in a very brief space of time we moderns have passed through a revolution of thought closely comparable to that which Biblical writers passed through, and it seems did pass through on more than one occasion - from Ethical Prophecy, through Doom Prophecy to Eschatology.

And I should add, that having experienced this great change or re-ordering of thought, we are in a better position to understand and appraise Eschatology than we were only a few years ago. Particularly shall we avoid the error of expecting the same directness and incisiveness from the apocalyptist as we can observe in the Ethical Prophet. We shall appreciate the apocalyptists effort to escape from the simple pattern in which the Prophet has cast his analysis of events - into (i) Divine Initiative; (ii) Human Response; (iii) Divine Judgement. That analysis had been, and always will be a wonderful help in reaching an understanding of the most fundamental moral problems. But it was a simplification. For besides God as the Prime Mover, man found himself confronted by Nature. The question that man is bound to ask when he reflects is - Does morality hold in the material and natural world? Among the Hebrews, the first answers to these questions were formulated by apocalyptists, and we are deeply indebted to them for their efforts. If they failed to give a full solution to the riddle of moral man in a material world, they have at least done much to alleviate the "Burthen of the mystery", or to give us the will and strength to bear it.

We now proceed to consider whether apocalyptic and eschatological references in the Bible afford sufficient allusions to support the view suggested by Modern Physical science that Creation itself is endued with self destructive potentialities. This section of the paper merits more study, I should frankly admit, than I have been able to give to it. Years ago I had in my hand, and looked over quickly, Hermann Gunkel's book "Urzeit and Endzeit", but I have not been able to review his references before putting my views down on paper. Rabbinic literature also affords evidence of the search by early Jewish Rabbis for eschatological allusions and symbolism in the Creation story. But this also has not been in my hands recently. However, both the studies of Gunkel and of the Rabbis do at least testify to an urge to unite Beginning and End, and do afford Biblical evidence in support of this union. However, besides looking for references to Creation in the Apocalyptic and Eschatological passages in the Bible, we must discover what the references have to shew with regard to the nature of the connection between Creation and Eschatology, and whether they can bear an interpretation that will support that view of the connection which modern physical science favours - that nature is endued with the potentiality of its own consummation.

First, I should introduce the passage previously referred to: St. Paul's remarkable statement in Romans 8:22 and following, that all Creation is waiting in earnest expectation of the revealing of the Sons of God - namely in expectation of the End. This passage offers an excellent example of what I have already described as the "broadening of the Prophetic Pattern of thought by the introductions of other factors". Paul's main concern is the fulfilment of that whole action which includes (i) Divine Initiative, (ii) Human Response, and (iii) Divine Judgement. But into this pattern he has introduced the whole Natural Creation, and he has brought it in not as a passive bystander witnessing the soul's agonizing struggle to reach the End, but as an active participator and beneficiary in the act of Adoption by God.

The Beginning is involved in the End; it shares in the final consummation.

I suppose that many would deny that the Flood Story is eschatology. It is usually supposed to be a story in the sources of J and P which was remoulded and fitted into the plan of these writers. However, the more I have pondered over the matter the more convinced I am that it is eschatology. "The End of all Flesh has come before me" is a very striking and one might say "awe-inspiring expression". The Flood was not the End. In fact, we are told at the end of the story that the End will not be a flood. There is contained in the account the assurance of God that while Earth remaineth, seedtime and harvest would not fail. But the Flood Story was calculated to prove that civilization, life, and the earth itself are not eternal, nor autarchic. The End is a possibility. Year by year, the story reminds us, primitive man lived in fear or expectation of the End just as our modern scientists do. In the story itself and in the two original strands of tradition from which it is woven, there are clear references to the creation story - "I will destroy ... both man and beast and creeping thing and fowl of the air." And while the text of the 13th verse (Genesis 6) is uncertain, the MSS support the reading "I will destroy man with the earth." The so-called chaos poem of Jeremiah (Chapter 4, verses 23-26) is an excellent example for our purpose, for the references to Creation are unmistakable. This is all the more remarkable because its composition if it is to be attributed to the Prophet himself, antedates the Creation Story of the Writer P. But this only emphasizes the fact that from very early times, before thought about Creation had advanced to the point attained by the Priestly writer, it was fully apprehended that the work of the Creator could be dissolved. We are, therefore, not to take literally the words of the author of Psalm 104 that God "laid the foundations of the earth, that it should not be moved for ever."

In the "Little Apocalyptic" of the Synoptic Gospels, there is the prophetic utterance "Heaven and Earth shall pass away, but my words shall never pass away". This is an evident reference to Genesis I (i) and implies that all Creation as outlined in the following verses of that chapter will be undone.

Besides these few well known references, it should be pointed out that some of the symbols employed by apocalyptic writers to describe the End are evidently derived, either from the Creation Story itself, or from the oriental accounts of pre-temporal and mythical warfare. In this connection, references to the Dragon, the Monster or Beast, and the abyss will readily come to mind. The threat of darkness covering the earth in the last days has sometimes been taken to refer to actual eclipses. But the first distich in the chaos poem of Jerimiah brings "tohū wabohū" into parallelism with "ʾēn ʾōr", and that suggests that the failure of light is to be understood as the dissolution of the Creators work in the heaven, and one of the principle effects at the End.

The "Son of Man" is a very important symbol in eschatology; His appearance heralds Judgement and the End. I would not suggest for a moment that this Supernatural Being is derived from the Creation Story. However, it is typical of this tendency in ancient writers to find the End in the Beginning, eschatology in creation, that St. Paul draws a parallel between this second man, the Lord from Heaven, and the first man, Adam, his earthly counterpart.

Furthermore, in one notable reference, Matthew 24:30 reference is made to "The Sign of the Son of Man", which in fact could be rendered "the sign" namely the Son of Man". Now Rabbinic scholars had speculated upon the remarkable description in the Creation Story of the Sun and Moon as Signs. There is, therefore, in this peculiar expression, "The sign of the Son" a vague allusion that seems to point to the Creation Story.

I have so far introduced only a few passages, but I believe that they are characteristic. On the basis of the evidence that they contain I would say that Eschatology has as its principle object Man; It is the fulfilment of his Destiny. This is made very clear in the quotation from Romans 8, but is also plain in the context if not in the text itself, of the other quotations.

But its effect is very far reaching, overthrowing the whole natural order, and abolishing, as it is stated in Revelation 10:6, even Time itself. However, I believe that we shall look in vain in Hebrew writings (and, I say Hebrew so as to exclude Hellenistic) for the suggestion that the END will come through the exercise of powers and virtues latent and inherent in matter itself.

If the Eschatology and Creationism are united in the Biblical writings (from what has been shewn in these passages, the union is superficial), the nature of the union is different from what it is supposed to be by modern scientists. What the difference is between the Hebraic and the Greek and scientific views on this question I will now proceed to consider. I have already suggested that if Eschatology and Creation are to be united, whatever the nature and form of the union, the one subject will illuminate the other. Now it has become the prevailing fashion among theologians in discussing Creation to devote one chapter to Oriental cosmogonies; the second to the Old Testament; a third to the New Testament and the Early Fathers; others to Augustine and St. Thomas; and then to set the subject in the light of modern science. Under these circumstances one must look far for a thorough study of the purely Hebraic conception of Creation, as distinct from the oriental Mythology on the one hand, the Greek Philosophy or Modern Science on the other. But if Eschatology is of such great importance today, and if Eschatology has a deep, inner relationship with Creation, and in fact, throws light upon it, as well as deriving light from it, then it is most important to keep clearly before our minds the Hebraic idea of Creation.

Let us therefore, proceed to consider certain aspects of the Hebrew idea of Creation that may enable us better to understand the Doctrine of the End.

In the first place, it should be observed the Biblical writers never did conceive of Creation as a Process. In Genesis I, one stage of Creation follows the other; but in no way as developing out of the other. Each stage involved a fresh Creative act on the part of God. Presumably, to the Priestly author, it would have been possible for God to have reversed the order, and to have made man first and the animal creation, and his natural environment later. In fact, in Genesis II there is just such a reversal of order in the Creation of Man before Woman, for from a purely logical point of view woman exists before man.

Nor is there any clear conception of Nature in the sense that we understand it; nature being a form of process. This is all the more remarkable considering the Hebrew love of Nature, and their practical understanding of it, which made them excellent agronomists. God touches the mountains and they melt, or they smoke. This is the characteristic explanation for volcano or earthquake.

Empedocles, the Greek philosopher, climbs Aetna and throws himself into the smouldering crater, drawn to identify himself with Nature. Elijah at the mouth of the cave on Horsh, witnesses the earthquake, wind and fire, expecting momentarily the Appearance of God, and listening for his Word.

In the story of the Fall there is a phrase which suggests the conception of a natural cycle of life. The sentence, "Dust thou art; To dust shalt thou return", was perhaps a piece of gnomic wisdom of great antiquity. If that is so its original meaning was very different from the force given it by the Biblical author. Originally, it was perhaps calculated to set down a Natural Law, or express a Natural process. In that case, originally it was pure eschatology, personal eschatology, of course. Yet the Biblical author gives it an entirely different force through his treatment of it as a punishment. "Death" says science, "is the NATURAL end". "Death" says the Bible, is "Divine punishment". The writer of Psalm 104 also refuses to treat death as the Natural end, though his treatment of the subject is quite distinct from that of the author of Genesis III -

"Thou hidest thy face, they are troubled:
Thou takest away their breath, they die,
And return to their dust."

Death here, as in the earlier writing, is a supernatural event. Considering that not only Death, but that Birth itself, is repeatedly treated as a Divine act, and it must be admitted that Biblical Thought has no place for a genuine naturalism.

Better to understand Creation as conceived by Biblical Writers something must be said on the subject of the "Word". Now Alexandrine philosophers, both Jewish and Christian, might appear to have effected a synthesis between Hebraic and Greek ideas with regard to the Logos. More specifically, since the "Word" is the agent of Creation in the Bible, as several references both in Old and New Testaments shew, a synthesis might be effected between it and the Stoic theory of "spermatikos logos". It certainly is possible to trace the development of the idea of the "word" in the two different traditions, and to shew that later theologians were influenced by both ideas. Yet it would be wrong to suppose that there was, or ever could be any real fusion of these two traditions. Greek philosophy never loses sight of the problem of Epistemology, and inevitably the Logos, though it is distinguishable from the material world, is actually inseparable from it. The inherence of the Logos in the material world makes it possible to describe it as a Kosmos. In Plato's philosophy, the ideal world can be viewed as quite distinct and separate from the physical world, but, on the other hand, the physical world cannot be viewed as separate from the ideal.

In the philosophy of Aristotle, the connection between Logos (Form) and Matter is closer than it is in Plato's thought, for while in the scale of Being Aristotle puts Pure Form and Pure Matter at the two ends, yet he takes the positions that these are not objects of cognition. In the Biblical writings the matter stands otherwise. The inspired writers were not concerned with Epistemology as were the Greeks, and therefore, were not looking for a rational principle in the Universe. This is most clearly proved in the treatment of wisdom, which is described as the Creative Agent in some references, as "The fear of the Lord" in others, but never as a rational principle. In the second place, among the Hebrews the Word is a form of Divine activity (hypostatized, admittedly and therefore capable of further development) and so real to the Hebrew mind was the Divine Initiative, that it was quite impossible to identify the "word" with the rational principle, or with some natural energy, or force latent in the physical world.

Philo of Alexandria in one well-known reference describes the Logos as "denteros theos tis". This has been taken as anticipation of the doctrine fully developed in the Prologue of the Gospel according to St. John. Probably, however, Philo intended in these words to repudiate the idea that the Logos was to be taken as it was commonly understood as a principle, imminent and inherent in Creation. The Logos in Philonic thought, as in Hebraic thought generally, is still a transcendent force, reality or being, even if it is brought into close association with the material world.

It seems clear, even on such a sketchy study of the subject, that certain ideas, which to the modern mind are necessarily associated with the Physical world have no place in the Biblical Conception of Creation. Since by our hypothesis, Eschatology and Creation are co-related, we must be on our guard lest these same ideas of process, nature and rational principle find their place in our Eschatology. And it should be observed that the difference between Biblical Eschatology and modern scientific eschatology does not lie only in the presence or absence of these ideas. The presence or absence of these ideas are important enough in themselves, but even more important may be the implied difference of emphasis resulting the reform. The be particular, in the Hebraic scheme of creation, owing to the absence of these factors, Man and his Destiny are the central and focal point of Creation. He is not just the climax of the Creator's work. He is the centre of it and lord of it. In philosophies which include these ideas, an imminent Logos or the Natural Process occupy a position of greater importance than man. But having eliminated the factors which philosophers have thought of as giving unity and coherence to the world order, what is there in the Universe that sustains it? The writer of the Epistle to the Hebrews (Chapter 1:3) states that all things are upheld by the word of God's power, or perhaps better, by God's powerful word. There can, however, be little doubt that this is an early example of introduction of Greek ideas, and not a strictly Hebraic account.

An answer to this question is suggested by the phrase recorded in the Apocalypse, "I am Alpha and Omega, the beginning and the end, saith the Lord." But if this is taken to mean that the universe subsists in God, it seems clearly to imply that it enjoys the eternity of God, and that contradicts the plain intention of many Biblical references. Rather it suggests that the timelessness and simultaneity of God surrounds the successiveness and transience of the world. If the universe is not sustained by the Divine Word, and is not grounded in the eternal and immutable nature of God, it seems clear that Creation is grounded in the Will of God. I fully realise that this view is put forward without sufficient argument to overthrow the view so often expressed that Creation is sustained by "The Word". It is a subject that requires far more thorough treatment than I shall be able to give it in this paper. But recalling again the hypothesis that Creation must be considered as the corollary of Eschatology, and vice versa, I believe that a study of the grounds of Eschatology will disclose the ground of Creation. Now, in introducing the subject of Eschatology writers do not employ the "Logos" idea excepting perhaps as in that characteristic phrase, "Heaven and earth shall pass away, my words shall not pass away", which does anything but imply that the words carry destructive force. In fact, one might say that generally speaking the Divine Word is creative, beneficial and saving. I may be mistaken, but I doubt whether there is one Biblical reference which sets forth the Word as the Agency of Destruction, or as a destructive force. The cause of Destruction is variously described, for example, in the Flood Story, as the Repentance of God, and in the Chaos Poem, and elsewhere as the Wrath of God. Expressions like these are expressions of emotion and will. They support, and in fact, they prove the contention that Creation, like Eschatology, is grounded in the Divine Will. We exist, we are born, we live, we die, in a volitional universe. Surely, that is what is meant when we speak of a universe of moral ends. Surely, it is only in such a universe, grounded in the Will of God, that judgement and salvation, the two forms of Eschatology, can have their fulfilment. It is only in such a universe that Personal eschatology with the Destiny of Man as the object, be brought into harmony with the Universal purpose. Once we accept the Will of God, as the very ground and basis of Creation, we can understand the place of Eschatology in Revelation, or to be more particular, the place of the Flood Story in the account of J & P. Read the story of Creation in the first Chapter of Genesis, and one sees the Universe develop in a series of stages in accordance with the Will of God, indicated by a series of imperatives. But is Creation eternal? Or should we take the position of the Deist and suggest that it possesses properties and exhibits natural processes quite independent of the immediate care of the Creator? The answer is in the negative.

It is given in a most graphic way, in story and poem, that we describe as Eschatology. Eschatology is necessary so as to complete the account of Creation.

Thus the union between Eschatology and Creation is just as real and close in the Scriptures as it is in the view of our Modern physical scientists. But the nature of the union is vastly different; Science emphasizing the inherent forces in Matter that through being released bring about the End, while the Biblical writers emphasizing that everything, the human spirit and all natural forces, are subordinate to the Will of God, and find their consummation in Him. The classical expression of this truth is found in the Epistle to the Ephesians I (9) and (10) "Having made known unto us the mystery of His WILL that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth - even in Him".

In conclusion, it should perhaps be remarked that close as Eschatology is related to Creation, it is apparent that it is still under the influence or spell of Prophecy. Prophets used a very simple pattern for the analysis of human activity (i) Divine Initiative; (ii) Human Response; and (iii) Divine Judgement. The apocalyptists introduced new elements, natural, supernatural, angelic, and demonic, into the pattern, but never in such a way as to destroy the Pattern. They were perplexed by the problem of Moral Man in what was perhaps an amoral or immoral universe. Actually, they point towards the solution in setting forth the truth in their vivid, and often weird language, that all things, Alpha and Omega, beginning and end, subsist in the Will of the Holy One of Israel. Creation and Eschatology are the obverse and the reverse of the one and same reality, namely, the Will of God, the Sovereign of all things.