

shall consume like the fat of lambs burning upon an altar. Even if some of such passages should refer to the state and fate of the wicked in this world, yet they are such as express the Hebrew opinion of their ultimate destiny. The wicked are like stubble ; a day shall come which will burn them up and leave them neither root nor branch, saith the Lord of hosts. The Hebrew Apocrypha contains the same idea. Of the dead it is said : "They are vanished and gone down to the grave." "The dead that are in their graves whose souls are taken from their bodies will give unto the Lord neither praise nor righteousness." A passage or two occurs in the Apocrypha expressing more of a Hellenistic and modern idea. This text is found in the Book of Judith : "Woe to the nations that rise up against my kindred ! the Lord Almighty will take vengeance on them in the day of Judgment, in putting fire and worms in their flesh ; and they shall feel them and weep forever."

Philo the Jew, a contemporary of Jesus, who has been accused of being greatly influenced by Plato, held the ancient Hebrew view. He says : "The essence of the soul of man is the breath of God." There are two kinds of death, "the one being the death of the man, the other the peculiar death of the soul." "Now the death of the man is the separation of the soul from his body ; but the death of the soul is the destruction of virtue and the admission of vice." Philo conceives of enduring life as conditioned upon union with God. He says : "Abraham leaving mortal things is added to the people of God, having received immortality and having become equal to the angels ; for the angels are incorporeal and happy souls." The punishment of sin, so far as suffering is concerned, seems, according to Philo, to be administered in time. God banishes the unjust and ungodly soul, "and disperses it to a distance from Himself to the regions of the pleasures and appetites and acts of injustice, and this region is with exceeding appropriateness called the region of the impious more fitly than that one which is fabled as existing in the shades below. For, indeed, the real hell is the life of the wicked, which is audacious and flagitious and liable to all kinds of curses. The wicked, even if they arrive at the latest period of old age, are only dead, inasmuch as they are deprived of life according to virtue ; but the good, even if they are separated from all union with the bad, live forever, inasmuch as they have received an immortal portion." This, he adds, is confirmed by the Scriptures which say, "Behold, I have set before thy face life and death, good and evil." Such, in brief, are the teachings of Philo in respect of the essence of the soul, the nature of sin, the punishment of the wicked, and the life immortal granted to the righteous.

2. The teachings of the Apostolic Fathers and their immediate successors are simple and expressed mainly in scriptural language. Clement, whom Paul mentions, says : "Jesus Christ is the first-fruits of the resurrection," and "life in immortality" is one of "the gifts of God." The reward of sin is necessarily the opposite of this. The Epistle of Barnabas