

text for the entire plan of salvation in the O. T. The translation of Enoch is a fact which also points to the victory over death. To be "gathered unto his people," and "to go thy fathers," are expressions which cannot mean simply to be buried; they would be inexplicable without a hope of life after death. The same is true of Jacob's words: "I will go down into the grave unto my son mourning."—Gen. xxxvii: 35. Of the patriarchs it has been said: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth."—Heb. xi: 13.

While it is the primary aim of the law to produce conviction of sin, it may be said that eternal life is its basis and goal. Were this not the case it would cease to be divine law. Although its promises apply first of all to earthly blessings, that by no means exhausts them. Even in the law are found in germ all the glorious promises which in the progress of His revelation God makes known through the inspiration of His servants. Moses does not speak distinctly, either of the resurrection or of the Messiah; and yet the Lord said of him: "He wrote of me." (John v: 46). And in Matt. xxii: 32, He appeals to Moses in arguing against the Sadducees. In the last-mentioned passage our Lord gives us the key for understanding the hopes of the saints under the old dispensation. Eternal life is not revealed; the riddles of death and the grave are still unsolved; and frequently the question arises, To what shall the devout cling? The answer is: To God, who is faithful, who forgives sin and grants grace. He who had this assurance needed not to fear death, but could exclaim: "I have set the Lord always before me; because he is at my right hand I shall not be moved." And he had this confidence: "Thou wilt not leave my soul in hell" (sheol). Ps. xviii: 8-11. So in xlix: 16, the Psalmist exclaims: "God will redeem my soul from the power of the grave; for he shall receive me." There are numerous passages in the Psalms which point, even if indirectly, to a life beyond the present (lxxiii: 23-25; ciii: 3, 4; xxxvii: 18; xxxi: 5). Job xix: 25: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," is held by the author to refer beyond question to the resurrection and immortality. See also Prov. xxiii: 14; xv: 24; xii: 28. At first glance, Ecclesiastes seems to destroy all hope; yet there we find this verse: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." xii: 7.

The most complete development of the doctrine is found in the prophets. Thus Isaiah exclaims: "He will swallow up death in victory" (xxv: 8); "Thy dead men shall live, together with any dead body shall they arise" (xxvi: 19). And Hosea (xiii: 14) says: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy

plagues; O grave, I will be thy destruction." Then we have also the ascension of Elijah, and the raising of the dead through Elijah and Elisha. The clearest revelation of all is, however, as already stated, found in Dan. xii: 2. But the hope of resurrection and immortality was attached to the hope of a coming Messiah. Not until His advent could the power of death be destroyed, because He alone could destroy the dominion of sin.

From an examination of the whole subject it is evident that the doctrine is contained in the law and the prophets, but that it is nevertheless true that Christ "brought life and immortality to light through the gospel." In its full sense, eternal life is a doctrine peculiar to the New Testament. Summing up the whole, our author says: "In the Old Testament we thus have only presentiments and glimpses of eternal life, which indeed constantly become brighter and more definite as revelation progresses, but does not rise to the certainty of faith. For the devout it is a postulate of faith; but it cannot become a definite object of faith, because the conditions have not been fulfilled by Christ, namely, the forgiveness of sin and the victory over death." Thus in the reading of the Old Testament a veil remained, "which veil is done away in Christ." (2 Cor. iii: 14). "Only the divine revelation of life in Christ made a living faith in eternal life possible and real. Christ was the only one who could bring to man what human wisdom could never have discovered. That even the clearest prophecy alone could not produce faith is proved by the disciples, who could not understand what the resurrection of the dead meant, nor could they believe in the doctrine until they had seen and spoken with the risen Lord."

Prof. Dr. W. Mangold has published a volume on the "Epistle to the Romans and its Historical Presuppositions." He aims to prove that the Church at Rome consisted mainly of Jewish Christians. He holds that the apostle wrote the epistle for the purpose of securing the affection and aid of that Church in the missionary operations he was about to undertake.

Rev. W. Bleibtreu has published an exegesis of the first three chapters of the same epistle. The central thought of the letter, he thinks, is found in iii: 28, which teaches the doctrine made the basis of the Reformation—namely, that we are saved by faith alone. The righteousness maintained by Paul in Romans is developed in opposition to Judaism, which bases its righteousness on the law.

Dr. E. Graefe, in an inaugural discourse delivered on becoming lecturer in the University of Berlin, discusses *The Pauline Doctrine of the Law*. Paul did not, as a rule, distinguish between an ethical and a ritual element in the law, though it is evident that at times, as in Galatians, he thinks particularly of the ritual, while at others, as in Romans, he regards chiefly the ethical element. The law does not aim to produce righteousness; it can only serve to deepen