

confidence in a union with the Deity which can never be dissolved.¹

Thus the Old Testament reveals evidence not only of a belief in immortality, but also of a development in the idea of immortality. There is a manifest progress from dimness to distinctness, from supposition to assurance, from belief to faith. The idea, presented in the earlier books vaguely and obscurely, is clearly and explicitly presented in the later books. Beginning with the belief that the relation into which God enters with the righteous, or the relation into which the righteous enter with him, will not be cancelled by death, it develops into the faith that a full and eternal fruition of the Divine Presence will be vouchsafed to all good people after death.

No distinction is drawn in the Hebrew Scriptures between the condition of the righteous and the condition of the wicked in the other world; but a difference in the relation of men to God here presupposes a difference in their relation to him hereafter.

¹ Ps. lxxiii. 26.