



Utopía y Praxis Latinoamericana
ISSN: 1315-5216
ISSN: 2477-9555
diazzulay@gmail.com
Universidad del Zulia
Venezuela

Death Path Illustration in the Old and New Testament

NAJAFI, SALIMEH; HAJIESMAEILI, MOHAMMADREZA; MOTIA, MAHDI

Death Path Illustration in the Old and New Testament

Utopía y Praxis Latinoamericana, vol. 25, no. Esp.10, 2020

Universidad del Zulia, Venezuela

Available in: <https://www.redalyc.org/articulo.oa?id=27964799032>

DOI: <https://doi.org/10.5281/zenodo.4155656>



This work is licensed under Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International.

Death Path Illustration in the Old and New Testament

Ilustración del camino de la muerte en el antiguo y nuevo testamento

SALIMEH NAJAFI

Isfahan University, Irán

s.najafy93@gmail.com

 <http://orcid.org/0000-0001-7871-6015>

DOI: <https://doi.org/10.5281/zenodo.4155656>

Redalyc: <https://www.redalyc.org/articulo.oa?id=27964799032>

MOHAMMADREZA HAJIESMAEILI

Isfahan University, Irán

M.hajis1@yahoo.com

 <http://orcid.org/0000-0001-8490-3175>

MAHDI MOTIA

Isfahan University, Irán

mahmotia@gmail.com

 <http://orcid.org/0000-0002-2611-9064>

Received: 28 August 2020

Accepted: 31 October 2020

ABSTRACT:

Religious traditions that wait for the end of the world, believe that it is imminent. According to them, the world has been lost in the current system, the death will come, and the creation will stand. Consequently, in the opinion of Jesus' followers, he was a man chosen by God, the promised Messiah of David's generation, who was harassed and crucified because of Adam's sin. On the third day, he ascended to heaven, changed the image of death by his ascension and determined the way of reward and punishment by his returned.

KEYWORDS: Apocalypse, death, the new testament, the old testament..

RESUMEN:

Las tradiciones religiosas que esperan el fin del mundo, creen que este es inminente. Según ellas, el mundo se ha perdido en el sistema actual, vendrá la muerte y la creación permanecerá. En consecuencia, en opinión de los seguidores de Jesús, él era un hombre elegido por Dios, el Mesías prometido de la generación de David, quien fue acosado y crucificado por el pecado de Adán. Al tercer día, ascendió al cielo, cambió la imagen de la muerte con su ascensión y determinó el camino de la recompensa y el castigo con su regreso.

PALABRAS CLAVE: Antiguo testamento, apocalipsis, muerte, nuevo testamento..

INTRODUCTION

In the course of the adventurous history of the Jews since the time of His Highness Moses (PBUH), the belief in the resurrection and its related concepts about death and apocalypse has undergone a lot of changes. It seems that the evolutionary trend of the Jews' belief in resurrection has been the result of their historical status. Until before exile to Babylon, there was not much belief in resurrection and death illustration amongst the offspring of Israel, and it was after the exile to Babylon and during the periods of domination by Romans and the great roaming that the belief in the reappearance of the saviour Christ and the discussions on resurrection and apocalypse found larger prominence. The main question is, how have the Torah's illustration of death and the evolutionary trend of the belief in resurrection been in the Jews' history? Considering the emergence of many of the divine prophets amidst the offspring of Israel, Judaism

is a monotheistic religion. Since belief in the resurrection is one of the important and essential principles of a monotheistic religion, the belief in resurrection should have been posited in Jews' holy books. However, there is seen not so much illustration about death and resurrection in the Torah. Belief in resurrection and discussions about the emergence of the saviour and judgment and justice on the doom's day appeared amongst the Jews who had been inflicted with roaming and misery in various cross-sections of history. Thus, it seems that most of the materials presented by Jews about eschatology are made and processed by the human thoughts, and they have no share of the revelations disclosed to His Highness Moses (PBUH) and the other prophets. The postmortem imaginations are vague and uncertain in Torah (the five holy journeys: genesis, exodus, Levites, Numbers and Deuteronomy) and there is no term related to resurrection (Scholem: 1971, pp.861-874). Thus, it is better to divide the Jews' history into two periods for the investigation of Judaism eschatology: 1) pre-exilic period and 2) imprisonment in Babylon and postexilic period.

In the pre-exilic period, no talk is made in the Jews' holy book about the end of time and the "day of God" is actually the day on which God's promise to the Jews is actualized, and the God will establish them in the promised land. But, in the post-exilic period, eschatological concepts gradually appear and teachings like resurrection and final judgment gain much importance and are perfectly expanded in Jews' apocalyptic works written in the interval between the second century BC until the second century AD (Adli: 2010, pp.9-127).

However, speaking about death and the doomsday in Christianity is the heritage left from Judaism. The theories presented about death and doomsday in various sections of the New Testament are not identical, and uniform and a clear-cut and certain image can be scarcely obtained in this regard. The reason for this issue seems to be the new testaments and the four bibles and utterances by His Highness Jesus's assistants whose spirits and states have surely intervened the narrating of the speeches by His Highness Jesus for they have naturally been not articulated by his highness himself.

As it was mentioned, at about two centuries BC and nearly in the first century, the wish for the coming of a saviour or a Christ from the descendants of David was intensified amongst the offspring of Israel, and it emerged in various forms and manners. From the perspective of the first followers of Jesus, Messiah was a man appointed by the God; he is the promised saviour and the waiting man who accepted to tolerate the punishment for the sins of all the sinners, and he was tortured and murdered and resurrected on the third day from amongst the dead, and he ascended to the sky and will return soon. It is him who should clean the world off tyranny and corruption and rescue God's servants from the hands of satanic forces and open the road to the final deliverance and felicity. It was with the sacrifice of Jesus that a new pact is concluded between human beings and God (Bultmann: 1958, pp.106-196).

It can be stated summarily that the Christians had worries and concerns about death and the time of the doomsday during the first century AD. They believed that doomsday would occur during their life. Using scrutiny in the text of the holy book, some believe that Jesus has only spoken about the establishment of the divine kingdom and the final rescue and the things expressed about the doomsday in the new testaments have been influenced by the Jews' revelation-based writings. Some researchers believe that the individuals addressed by Jesus were the Jews familiar with the Jewish revelations and eschatology and that his highness has accordingly expressed his speeches within the format of imaginations, expectations, utterances and words understandable and acceptable to them (Hartman Louis: 1996, pp.113-127).

METHODS

Study Background

Many studies have been carried out about death, and the researches have investigated this word in countless grounds, including divine religions, and they have written numerous books and articles in this regard such as:

1. Investigation of death and postmortem life in the three divine religions by Kalhor who seminally investigates death in the three divine books and evaluates the results of the humans' actions.
2. The comparative study of resurrection in Avesta, the two Covenants, Talmud and holy Quran with an emphasis on the paradise's descriptions by Mo'azzami Gudarzi who concludes meanwhile investigating resurrection in these books that there is nothing told about resurrection in Torah.
3. Unravelling the riddle of the Judgment day in Judaism and expressing the corresponding ĀYĀT in the holy Quran by Aqarebparast who explores the Jews' perspectives about resurrection and the Quranic teachings in this regard.
4. Death and soul's ascension and the postmortem world in a comparison of the holy Quran and the two Covenants by Arazi who presents descriptions of death in the two covenants and the holy Quran and believes that these three religions share this subject.

There are also numerous other works, all of which investigate resurrection but express that the death illustration has been less dealt with in these divine religions. However, the present article aims at the investigation of the death illustration in the covenants so as to be able to begin death illustration from the old testament and deal with this word's illustration in the new testaments.

RESULTS

Death Illustration in the Books by Bani Israel's Prophets Before Exile to Babylon

During the time of Moses and Joshua and period of the arbitrators and in the early centuries of the kings' period, there are few proofs indicating the belief in resurrection although the foundation of the belief by offspring of Israel in postmortem resurrection was essentially laid in those periods (Scholem: 1971, pp.861-874).

Offspring of Israel considered themselves as the superior nation of God and were waiting for the time that God fulfils His promise and replace them in the holy land and destroy their enemies. In the periods after the ruling of David and Solomon, Bani Israel's entanglements intensified their old wish for the actualization of God's promise. Thus, this hope and long waiting set the ground for Bani Israel's belief in the doomsday and resurrection in such a way that they came to the belief that the God will eventually get them arrived at lordship and felicity in the promised land (Scholem: 1971, pp.861-874). Amos, the prophet, who lived during the eighth century BC has spoken about the arrival of this time and has mentioned this day with such a title as "day of Yahweh" (5: 6/19, 4). But, unlike what the ordinary people think, this day is the day of final peace and serenity and the day on which God will revenge the sinners of Bani Israel.

Not all the utterances by Amos, the prophet, include threatening and frightening rather there is a good day of felicity predicted in them for the Jewish tribe following their suffering of punishment for their sins and breaking of their promises. The term "the God's day" is also seen with more vivid meaning in words by the next prophets but under different titles like "the day of the God's revenge" (Allison Dale: 2003) and "that day".

Of course, it seems that Amos has only intended resurrection for the offspring of Israel, but the next prophets have considered Bani Israel's judgment as a prelude to the resurrection of all the world's people.

When the "day of God" arrives, all the Jewish and non-Jewish sinners will be destroyed, but the group of the believer and right-doing people called "the rest of Israel" and "rest of Jacob" and "rest of the God's tribe" by Isaiah will be eventually treated mercifully and benevolently by the God who will allow them to subsequently return to their God. Also, a ruler, a descendant of David's father, who has been ensouled with the God's spirit and is knowledgeable and pious will emerge and fill the world with justice and fairness and "the wolves will live along with sheep peacefully and so do the panthers and the goat kids"; on that day, the

blinds will be able to see; the deaf persons will be able to hear; the dumb will be able to talk, and the maimed will be able to walk\.

In the books of the two other prophets, named Hosea and Micah, both of whom lived during the eighth century, as well, talks have been made about the arrival of this day and the endless peace that will be established thereafter. There is also news of a just king whose signs have been foretold since long ago (Micah, 5: 2-6). Micah is the only prophet in whose talks Bayt Lahm has been foretold to be the locus of Christ's emergence, and Zion Mount has been introduced as the religious centre of all the human beings at the end of the world for the first time.

Death Illustration in the Prophets' Books After Jews' Exile

After Bani Israel tribe was exiled to Babylon at about 597BC, essential evolutions were brought about in Israel offspring's belief in resurrection by Nebuchadnezzar, Babylon's ruler, who attacked Jerusalem several times and, after plundering the city, destroyed the temple that had been the Jews' place of religious and social affairs since the time of Solomon and captured most of Bani Israel and took them to Babylon. These problems continued until early 539BC in which Achaemenid Cyrus captured Babylon. At this time, he helped Jews return to Jerusalem and ordered the reconstruction and repair of the temple's ruins. At the time of Achaemenids and with their command, Jerusalem was rebuilt again, and a wall was stretched around the city during Nehemiah's time, i.e. the fifth century BC.

In the books from this period and the forthcoming centuries, essential changes were created in the Jewish belief in resurrection and eschatological thoughts. This issue can be observed in writings like the book by Ezekiel and parts of the book by Isaiah II and Isaiah III as well as the books by Zacharia, Daniel, Haggai, Malachi and Yuill and Zacharia II as well as in Isaiah's revelations (1: 24 to 13: 27) and book of Daniel (Hartman Louis: 1996, pp.113-127) in such a way that the calamities and afflictions caused to Jews by Babylonians were all recounted as the divine chastisement and the punishment for their sins and return to Jerusalem, reconstruction of the temple's building, the emergence of a king from David's descendant and fulfilment of the God's promise in the holy land was mentioned as their ultimate goals and their waiting reasons (Ezekiel, 11: 17-20 and 34: 11-24 and 36: 1-38 and 40: 1-48). Of course, this is while most of the researchers believe that this new approach of the Jews had been adopted under the influence of Zoroastrians.

Ezekiel points to the method of Christian kingship's emergence and speaks about the place of the new temple. He demonstrates a more subtle meaning of the definiteness of the God's penal judgment about the polytheist nations and the return of the God's appointed tribe to a position holier than the previous one more than the other prior prophets. For the first time, he changed the belief in the divine group punishment into divine personal punishment. In his mind, the revitalization of the Judaism should be miraculous like the resurrection of the dead (Stern: 1986, pp.239-311) and this has been shown in his well-known revelation about a valley full of the dead bodies' bones that are covered by flesh and ensouled to return to life. Amongst Ezekiel's prophecies is the assault of Gog from the land of Magog onto the Jewish tribe following their residence in Jerusalem; as stated therein, the God will destroy him, and his army and no power would be able afterwards to defeat this tribe.

An anonymous writer to whom chapters 40-55 of Isaiah's book has been attributed is called Isaiah II by the researchers; he has been living in the period during which Cyrus conquered Babylon and, due to the same reason, he calls Cyrus a king or a Christ appointed by the God to rescue Jews from imprisonment and pave the way for the divine government. He presents a more sublime image of resurrection in such a way that the change in the world in cosmic level with God's intervention in human history marks the initiation of a new historical period. In his book, Isaiah II speaks about God's plan about the history of human beings; it is a plan predestined by God from its beginning to the end. He realized God's day as the time in which the world's history reaches its termination and perfection and a new creation is commenced (Adli: 2010, pp.9-127).

At the time that Zorobabel had been commissioned by Cyrus to return Bani Israel to Jerusalem and repair the city, Zacharia and Haggai realized him as a king from David's descendants. Malachi who lived at the same

time with Ezra and Nehemiah (second half of the fifth century BC) added a new form to Jew's eschatological program. He believed that a prophet would come before the arrival of God's day. He called him Ilia (Elijah), the prophet, who has gone to the Sky and is alive there and will reappear again. "I will now send my messenger, and he will pave the way for me, and the God you demand to see will suddenly appear in His temple". It has been stated in another part of the book that "I will send Ilia, the prophet, before the arrival of the huge and terrifying day of God to you". Considering the second book of the kings, it becomes clear that Ilia has not died. Due to the same reason, it was conjectured in the works from the later Jewish periods and in the general public's imaginations that Ilia would appear before Christ and that he will set the ground for the reappearance of the Christ (Freeks: 2016, pp.236-248).

In the book of Zacharia II (which includes the six ending chapters of Zacharia's book), there is announced this good news that a just king who is honourable and conquering and riding on a donkey would enter Jerusalem and that his kingship will be spread all around the earth". It has also been stated that huge cosmic happenings will come about when God's day arrives. The sun and the stars will become dark; the day will become bright; Jerusalem's waters will start moving with half of them going towards the eastern sea and another half going towards the western sea ... and, Yahweh would rule the whole earth. In the book of Isaiah II, the God's day is the time that the world's motion reaches its termination and perfection and a new creation is commenced, and it is public and not specific to the Jews. The movement and streaming of the history move on based on a program specified by God from the beginning of the creation, and this motion is continued to the end of time. It is Abd Yahweh who will finish the program, and he has to buy the toleration of consecutive and various calamities and the punishments for the human beings' sins and clean the world off tyranny, sin and corruption and initiate a new period (Mojtaba'ei: 1995, pp.144-150). The ending sections of Isaiah's book are called Isaiah III, and it seems that more than one researcher share their writing. This book that pertains to the postexilic time incorporates a lot of eschatological matters. In there, talks have been made of the magnificence of the new Jerusalem and the happiness of all the people and also the appearance of all the people before the God for the posterior judgment has been introduced. It has been stated in these sections that the fire of God's wrath would encompass the whole world, and it will destroy the effects of the sins by human beings. In the middle section of Isaiah's book which is termed Isaiah's revelation and belongs to the later periods (2nd or 3rd century BC), talks have been made of the world's destruction on the doomsday and the enlivening of the dead and the punishments and rewards for the actions. Amongst the old testaments, issues like doomsday and the reappearance of the saviour and the enlivening of the dead and the punishment and reward for the actions have been most clearly and most vividly stated than anywhere else in the book of Daniel. Although this book is amongst the formal books from the ancient times, it is placed by many in the row of the revelation books. This book has been written during the reign of Antiochus Epiphanes, king of Syria and Palestine (164-175BC) and at the time Israel's offspring were internally exposed to the effects of the foreign (Greek and Iranian) thoughts and externally inflicted with torture and annoyance by the governmental rulers, and it embraces prophecies about the future of the world, the establishment of the kingship of "Hamjon, son of man," who appears with the "clouds in the sky" and the commencement of a stable government which is the governance of "His Highness's holies" and enforcement of the God's rules on earth. At this time, the dead rise up from beneath the soil and the wrongdoers are separated from the rightdoers based on a book wherein all the names have been recorded, and each group reaches its real reward or punishment (Mojtaba'ei: 1995, pp.144-150). Although Jews' eschatology is essentially based on the God's final success and creation of justice, it was gradually spread amongst the Jews that other things would happen before the establishment of the divine just government, including the reappearance of Christ and his rule over the world. It has been stated in the books written in the interval between the publication of the old and the new testaments that it was conjectured at that time that Christ's reappearance is very close and likely (Kok: 2016, pp.1-7).

The other happening posited in the books written in the interval between the publication of the old, and the new testaments are the emergence of a prophet before the reappearance of the Christ, but they have mentioned the names of various prophets. They mentioned the name of Moses once and the name of Jeremiah in another time. However, the messenger whose name has been more frequently mentioned is Ilia, who was told to reappear before Messiah and set the ground for Christ's reappearance by showcasing miracles (Shirazi: 1989, pp.189-216). In the book of Talmud, as well, this ground-setting role of Ilia has been pointed out, and certain duties have been considered for him: "arranging of all the articles of canon and interpretation of the holy book, correction of all the pedigrees that have undergone changes in the course of time, murdering of Samuel (i.e. the Satan, the source of all the evils) and exhibition of seven miracles". He will specifically play an important role in compelling Bani Israel truly repent and laying the foundation of peace and tranquillity between the classes and filling the hearts of the fathers and children with the love of one another (Gosbell: 2018).

The followings are the seven miracles of Ilia:

1. He will make Moses and the generation of Tayeh desert appear before Israel's offspring.
2. He will enliven Aaron and his followers.
3. He will resurrect Messiah Ibn Yusuf.
4. He will get three things of the temple's instruments returned: the ark of the covenant, the tub of anointing and the container of the holy oil.
5. He will show the cane bestowed to him by God.
6. He will shatter mountains as if they are straws.
7. He will disclose the great mystery (Cranston: 1998, pp.63-65).

Amongst the Jewish eschatological signs is the occurrence of horrible incidents before the emergence of Christ. These incidents are plague, hunger, storm, earthquake, bloodshed, slaughter and massacre and huge fires. Moreover, some weird natural happenings have also been mentioned such as the darkening of the sun and the moon and falling of stars as well as the battle with the army of Gog and Magog with the last being one of the heartrending happenings before the emergence of Messiah. The army of Magog represents a satanic force (Metzger: 2019, pp.245-295). The leader of this army has been mentioned with various names like Satan, demon, drunken-religion or drunkard; it has also been introduced in Greek books with such a name as the antichrist. But it has been stated that this satanic army will be destroyed by God before the reappearance of Messiah. Although it is not a military war but a spiritual battle, Messiah has not only been described as the saviour in the books publicized in the interval between the old and the new testaments' publication, but he has also been introduced with such a term as "the son of man". This name has also been expressed in the book of Daniel. Although Daniel has mentioned this name symbolically, the son of man is an expression ascribed to a real human being (Messiah) in the books written in the interval between the publication of the old and the new testaments (Atkins: 2020, pp.500-513).

As it was mentioned, the Jews' revelation books divide the time into two parts: the present time and the time that will come with Yahweh judging the human beings and punishing or rewarding them in the second part of the time. Due to the same reason, chapters of these books express the specifications of the paradise and the hell with resurrection being one of the events happening before the doomsday as stated in these books but it was first proposed by Daniel in his book following which this issue found its way in the books written in the interval between the old and the new testaments' publication. At that time, there were two different groups amongst the Jews: Pharisees believed in the resurrection and Sadducees did not believe in the resurrection. However, only Pharisees' belief was accepted following Jerusalem's destruction, in 70AD, that caused the annihilation of Sadducees' sect (Hauck: 2019, pp.227-252).

Death and Resurrection Illustrations in the New Testaments

Speaking about death and doomsday is the heritage left from Judaism for the Christianity. The theories presented about death and doomsday in various sections of the new testaments are not identical, and uniform and a clear-cut and bright and certain image can be hardly obtained in this regard. Although it seems in an investigation of the new testaments that Christians' eschatology is rooted in the "holy book" (new and old testaments) and it is live and clear in regard of the Jews' eschatology, the quality and quantity of the postmortem truths, especially heaven and hell, have been still less dealt with therein. The materials presented in the "holy book" of Christians about the otherworld are mostly bearing titles like the resurrection day, punishment and reward, judgment, absolution of the sins, the divine kingdom, eternal life, hell and so forth (Millennium: 2005, pp.36-65).

It can be stated in summary that Christians had a lot of worries and concerns about death and the occurrence time of doomsday in the first century. They believed that doomsday would occur at the time of their life. One of the apostles, named Paul, has compared the end of the world with the pain of child delivery and expresses with such a comparison that the world is per se impregnated with spontaneous annihilation but it is not clear when it will happen. When Paul's followers were being tortured and annoyed by Romans in Thessaloniki, many of them were thinking that this is a sign of the doomsday arrival. During the 130s, Mr. Saint Justin Martyr claimed that God had postponed the doomsday and end of the world, for he has wanted to see Christianity spread all around the globe. In 250s, Saint Cyprian announced that the Christians' sins in that time had been the testimonies and preludes to the closeness of doomsday. However, most of the Christians believed until the early third century that the world would reach its end a lot beyond their lifetime. This is while it seems that the isthmus between this world and the God's divine realm as introduced in words by His Highness Jesus refers to an eschatological principle indicating the closeness of the doomsday and metamorphosing the whole universe (Motyer: 2020, pp.58-98). This reality begins with the final judgment, and it will be continued with other issues. At that time, the wrongdoers will be punished, and the right-doers will be rewarded. Although Jesus thought at the beginning of his prophetic mission that the world will soon reach its end, he found out later on when inviting the people to repentance and remorsefulness and they rejected him that the God's kingdom will not be established unless he is sacrificed as a shield for the people (Allison Dale: 2003).

Doomsday in the New Testaments

1) As it was investigated before, there is talk in all the Jewish texts about a special eschatology, and it seems that this has not been devoid of any effect on the thoughts of His Highness Messiah. However, these revelation perspectives are not only existent in the books of the prophets (Isaiah, 24-27 and Zephaniah, 9-14) but they are also seen in the rest of the books existent at the time of Jesus's life (Enoch's first epistle, prophecies of the Jewish Sibulin and Moses's testament). Furthermore, the Dead Sea scrolls that are replete with eschatological words have been written during the lifetime of Jesus and examples of these writings have been surely circulating amongst the people in the Jewish community at that time. Since reading the book of Daniel had drawn a lot of attention from the people during His Highness Messiah's time, the thought of the doomsday's closeness was very valuable to many of them. Due to the same reason, it is not strange if it is reckoned that Messiah's mindset has been manifested like that of many of his contemporaries (Allison Dale: 2003).

2) Eschatological thoughts have been existing amongst both Jews and Christians. It becomes clear based on the Christians' first books that many assistants of His Highness Jesus thought that the world would soon end: "so repent and redeem so that your sins may have vanished and so that the time comes for the God's rest and Jesus Christ about whom things have been said for you is sent" (Acts, 3: 19-20). "And, especially, since you know the time and it has arrived now, we should wake up for we can be more surely saved more now than the time we first came to believe in this religion" (Shirazi: 1989, pp.189-216). "And, in the same way, that everyone dies in Adam, all the people will be resurrected in Messiah". "But O brothers, you do not need me to write to you about the times and occasions because you yourself know it and that is the time that the God's

day would come like a robber at night ... therefore, we should not fall asleep like others; rather, we have to be wakeful and conscious" (Thessaloniki's first epistle). "It is the time that the judgment will begin from the house ..." (Saint Peter's first epistle). "I am going to write a verdict to you, and it truly holds for him and for you because the darkness is passing and the true light will start shining now" (Millennium: 2005, pp.36-65). "He who is witnessing these affairs says 'yes, I will soon arrive'" (Millennium: 2005, pp.36-65). In addition, there are sentences in synoptic gospels that state in an eschatological perspective that the "God's kingdom" will be soon established. There are also other sentences seen in the bibles that point to the "imminent arrival of the son of man": "and (Jesus) told them I am telling you for sure that some of the individuals standing herein will not taste death until they bear witness to the establishment of the God's kingdom". "I am telling you for sure that this generation will not pass away until it sees all these events and incidents". "And, when they treat you cruelly in a city, run away to another because I am telling you for sure that you will not build all the cities of Israel until the son of man rises". "But know this that if the landlord knew when would the robber come, he would surely stay awake and did not let him intrude into the house so you, as well, be ready for the son of man would come at the time you do not expect" (Luke: 1986, pp.145-159).

3) It is not hidden from anyone that many of the Jewish tribe was "in which for the comfort of BaniIsrael" during the first century and everybody knows that the Jews realized this tranquillity as being feasible by changing the world's system that was sometimes reminded as "the God's kingdom". Finally, when the expression "the God's kingdom" is seen in the beliefs of his highness Jesus, it can be understood that his highness has used this concept with eschatological meanings (Allison Dale: 2003). "Verily, I am telling you that I will not drink grape juice until the day I freshly drink it in the kingdom of God".

4) This that God will chain Satan and the evils on the doomsday is one of the cases accepted in Judaism. As it is stated in the book of Joel: "there will be left a trace neither of Satan nor of the evils because they will be destroyed". This belief also became prevalent in Christianity's tradition. "I saw Satan falling down from the sky like a thunder", "When I drive devils out by the finger of God, the kingdom of God will verily be descended upon you" (Luke: 1986, pp.145-159).

5) Unlike the fact that ethics were also important for His Highness Jesus, he never thought about changing the existent political and social system. This issue points to the idea that he wished for changes that God would bring about in the near future in the universe.

In the early Christian books, the death of His Highness Jesus and his ascension have been associated with the doomsday's happenings: "when Jesus passed away, the world was dominated by huge darkness; a strong earthquake happened, and the tombs were opened, and many of the resting saints' bodies rose up" (Matthew: 2008, pp.29-118). All these happenings have been stated in the books by Amos and Zephaniah and Ezekiel as signs of the doomsday. In John's book, the day of Jesus's disappearance has been recounted as the day of judgment and the day of Satan's destruction. Considering what was mentioned above, His Highness Jesus's instructions are definitely eschatological. The primary teachings of his instructions are the closeness of the world's termination and final judgment and resurrection. The new thing in His Highness Jesus's commands in contrast to those of His Highness Moses is the identicalness of these meanings with the place and position of his highness's life. He mentions John, the Baptist, as the apocalyptic prophet who shoulders Jesus's calamities and realized his own deeds as being in a match with the prophecies existent in chapter 61 of the book of Isaiah. It can be stated in other words that His Highness Jesus realized his time's events and incidents such as the society of Qumran as being identical to the eschatological revelations (Evans & Porter: 2020, pp.145-187).

On the other hand, paying attention to the eschatological meanings and considering the imminent termination of the world most often cause human beings to be afflicted with problems and become unsatisfied with their conditions. This also held true about Jesus. His discussions with Pharisees and the happenings expressed about his highness Jesus's discrepancies with them are reflective of the idea that the heads of Judaism have been in conflict and fighting with him. The then existent conditions might have been

his motivations for the eschatological programs and caused his uprising to find followers. But there are no documents confirming this claim in the course of history even if it is considered true (Allison Dale: 2003).

Doomsday's Happenings from the Perspective of Jesus and His Followers

Considering the abovementioned materials, it can be figured out that Jesus and his addressees have been full of the apocalyptic wishes they thought would come true very soon and get them reached felicity and eternal happiness. Amongst the most important apocalyptic happenings pointed out by His Highness Jesus and his followers were the “final judgment”, “resurrection”, “recreation of Israel’s government and reign” and “the occurrence of the apocalyptic disasters” and “Parousia”.

Now, some of the eschatological teachings are explained:

A) The meaning of the doomsday is expressed by the term “God’s kingship” in the three synoptic gospels. Of course, this term is rooted in the Jewish beliefs, and it means the society wherein God’s volition has been actualized, and the individuals discarding their own carnal wishes can enter it. Eventually, God’s kingdom incorporates two concepts in Jewish literature: 1) the end of the world and 2) its imminence.

“Then, His (God’s) kingdom will encompass all the creatures. At that time, Satan’s job will be finished. Yes, sadness will also be destroyed along with him”. “Verily, he would then establish a kingdom for all the times”. “May He spread His kingdom during your lifetime and before your eyes and, of course, during the lifetime of all the Israeli nation in the near future and very soon”.

In the gospel books, it has been stated that God’s kingdom embraces the best of the blessings, and its citizens will enjoy eternal life. In these books, God’s kingdom has been introduced in two forms:

1) God’s kingdom has been existent from the beginning: “Now, God’s kingdom is spread amongst you” (Luke: 1986, pp.145-159).

2) God’s kingdom will be soon established or completed here: “God’s kingdom is close; so, repent and come to faith in the bible”. “The God’s kingdom will be completed with the return of Messiah”. “The right-doers will enter the God’s kingdom” and “they will live forever therein”. “The God’s kingdom is not earthly rather it features an ethereal nature; there would be no sexual relationship in the God’s kingdom” (Matthew: 2008, pp.29-118) “but its residents can eat and drink therein” (Luke: 1986, pp.145-159). “However, the food offered in there is not of the same materials as the earthly food because the individuals residing the God’s kingdom will be living like ‘angels in the sky’” (Matthew: 2008, pp.29-118) and (Luke: 1986, pp.145-159).

DISCUSSION

Parousia

As the commencement of God’s kingdom is rooted in the Messiah’s divine commission, it is also to be completed by him. The quality of Parousia’s formation has been expressed in two forms in gospels:

1) An unexpected happening:

“So, be wakeful because you do not know when the landlord would come; at night or with the morning call of the rooster in the morning; beware that he may come all of a sudden and find you asleep” (Matthew: 2008, pp.29-118) and (Luke: 1986, pp.145-159).

2) Happenings will come about before Parousia that mark the return of Jesus such as wars, famine, earthquake, destruction of Jerusalem and so forth.

“The sun will become dark, and the moon will stop shining, and the stars will fall down from the sky and the skies’ power will be rendered weak. Then, you will see the son of man coming on top of the clouds with huge strength and splendour” (Luke: 1986, pp.145-159). Furthermore, fake messiahs and false prophets will come before the occurrence of Parousia:

“Fake messiahs and false prophets will appear, and they will show huge signs and miracles that they would even deviate the elites, if possible” (Matthew: 2008, pp.29-118) and (Luke: 1986, pp.145-159).

Final Judgment and Arbitration

His Highness Jesus is the saviour of human beings, on the one hand, and he is the judge and arbitrator of the actions and deeds, on the other hand. In the gospels, it has been narrated from Jesus that “he will take control of all the programs related to the God’s kingdom” (Matthew: 2008, pp.29-118) and (Luke: 1986, pp.145- 159). It is worth mentioning that since Jesus is the embodiment of the divine justice and mercy, he is the link enabling the people to enjoy the divine justice. “He is the intermediary of the divine judgment in the present time, and he is the absolver of the sins” (Matthew: 2008, pp.29-118) and (Luke: 1986, pp.145-159) and “he convicts the faithless individuals”. Of course, the final judgment happens at the time of Parousia and the judgement day has been recounted in the gospels as “that day” indicating the influence of the old testaments on them:

“Many individuals would tell me on that day that O God, O God, did we not follow the prophets in your name and did we not expel the devils in your name and did we not show many miracles in your name”.

Although God is also recounted in some of the cases as the judgment day, Messiah is generally introduced in the gospels as the “judge of the last day”.

The thing understandable from the utterances by His Highness Jesus is that his highness believed that the final judgment is very close. “Lucky you who are no hungry for you will be satiated” (Luke: 1986, pp.145-159).

“That is because he who magnifies himself will be humiliated and he who exercises humbleness will become prideful”.

“He who wants to relieve his life will make it perished, and he who perishes his life will keep it alive”.

Jesus has been probably faithful in God’s imminent judgment, and this made him articulate such prophecies. This is whole these expressions remind of a story in Talmud wherein Joseph, son of Joshua son of Levi, states that the otherworld is upside down for he is of the belief that “the individuals who are holding the tenures in this world will fall down and the ones in the lower ranks will reach the top positions”.

It is worth mentioning that such sentences are also seen in the book of Isaiah: “the minorities will become a thousand persons, and the weak of the nation will be strengthened. I, Yahweh, will make it hastily happen on its right time”.

In the synoptic gospels, as well, many things have been stated about the judgment, and it can be understood through scrutiny in Jesus’s utterances that he has also been pointing in his speeches to judgment. Now, the question is that has he had a special imagination of judgment? Has he offered a clear-cut image thereof? Is this belief correct that Jesus speaks about God’s support but presents no explanation about its method? In synoptic gospels, a clear-cut image of the final judgment has been presented just once:

But, when the son of man comes along with all the sacred angels with the utmost magnificence, he will lean back on his splendid throne, and all the nations will attend his presence and he separates them from one another; then, the king will tell the assistants on his right side that ‘come O’ the blessed individuals and inherit from my father the kingdom that has been prepared since the beginning of the world for you’ ... then, he will tell the individuals on his left side that ‘O the cursed person, go away from me and reside in the eternal fire prepared for Satan and his assistants’ ... and, they will enter an endless chastisement but the fair persons will be in eternal life.

When “Jesus says one will be elevated and the other will be demoted” (Luke: 1986, pp.145-159), it seems that Jesus’s efforts have been actually for changing their behaviors and ethics (Allison Dale: 2003).

His Highness Jesus’s Return and Resurrection

Christianism was formed on the premises of His Highness Jesus’s return and resurrection. Since the time of the messengers, the followers of his highness Jesus have always passed the time in the craving for his highness’s return. The return of his highness Jesus in the new testament is of a great importance and this event has been mentioned in the new testaments more than three hundred times. In Christian traditions, changes have been made in a number of the Jews’ revelation books so that they can be coordinated with the Christians’ goals. Although Christians also wrote new revelation books, the waiting and wish for Messiah’s return are seen in chapters of the new testaments (the first and the second treatises of the Thessaloniki and John’s

revelations) indicating that Christians have paid a lot of attentions to John's revelation book in the end of the new testament. It can be understood in a search in the new testament that His Highness Jesus has made efforts in line with metamorphosing the Israelites' society and bringing changes about therein. Once, he recounted himself as the promised Messiah for his close assistants and demanded them not to disclose this secret to anyone. It was supposed that the promised Messiah set the ground for Israelites' rescue by establishing his government. When the assistants of his highness Messiah found out that he has gone from amongst them earlier than expected, they spent their time in the waiting for his highness. Based on Christians' belief, his Highness Jesus's resurrection and final return to the world for establishing the God's kingdom in the world is in parallel to the prophecies related to his suffering. Considering this issue, part of the Christian goals were accomplished at his time but their complete achievement was postponed to the doomsday.

In the beginning, Christians expected his highness Jesus to come back very soon with magnificence and splendor and, due to the same reason, they were impatiently awaiting the final day. That is because they had heard it from his highness Jesus about himself that "the son of man will come with the magnificence of his father along with the angels and he will reward those in agreement with his actions. I tell it to you surely that some of the individuals standing herein will not taste death until they see the son of man". It is worth mentioning that after they crucified His Highness Jesus, a number of his first followers said that the God resurrected his highness Messiah from the dead. This subject has been stated in all the Christian handwritings (gospels and the book of the apostles' acts and Paul's treatises). This that it is said "a man rose up from the dead" actually means that one of the doomsday's happenings has taken place. This is while there is no proof and evidence for this subject that Christians have considered the Jesus's return as his permanent resurrection to the earthly life. That is because they have recounted it as his entry with a splendor like that of the sky.

So, when it is stated that the God made a human being rise up from the dead, it means in Jewish tradition that the God has performed a task that was needed to take place for the termination of the human history (Hernández et al.: 2018; Ramírez et al.: 2018; Villalobos et al.: 2016; Allison Dale: 2003). Now, the question that is posited here is that why the term "rise from the dead" has been applied in the Christian books for indicating the rightfulness of Jesus? Apparently, the best answer that can be offered is that a group of his highness Jesus's assistants who were present in the ceremony for Pesach Feast thought that Jesus's resurrection and the final termination of the world would soon happen as one of the doomsday's preludes. In fact, resurrection was a belief that had been inscribed in the minds of Jesus's first assistants and everyone believed therein. "So, when your hand slips, cut it because it is better for you to enter life without hand than entering with two hands into the hell and a fire that will be never put off. His Highness Jesus's words in this part remind of the Jews' rabbinic texts wherein it has been stated that the human beings will rise up from underneath the soil in the same way they have went therein meaning that they will be resurrected with the disabilities they have been buried with.

In the exciting prophecies existent in the bible of Mark, the evangelist, the issue of resurrection has been still expressed. Jesus might have probably imagined an early death for himself and believed that the God will support his uprising considering the then existent enmities. Resultantly, it is not strange if Jesus is said to have guessed close pains and suffering for himself and his apostles considering his apocalyptic beliefs; these are pains showcasing his veracity and they will end in resurrection. So, the exciting prophecies in the bible of Mark, the evangelist, can be considered as the reinterpretation of the apocalyptic expectations. Of course, any result drawn on this part of Mark's bible would be reflective of the idea that his highness Jesus himself believed in resurrection (Allison Dale: 2003).

Although such a waiting and expectation existed in the church for several centuries, nearly all Christians gradually noticed eventually in the course of time that the return of Messiah is nothing but a wish. This hope was weakened since the early fourth century and it finally reached stagnation and was completely discarded in the medieval centuries.

Reestablishment of Bani Israel's Government

Possibly, his highness Jesus expected the recreation of Israel on the doomsday despite his emphasis on the individual life. Although this was an important wish in Judaism as it is seen in the old testaments as well as in the books published in the interval between the old and the new testaments' publication, there are traces of such demands and wants in the early Christian books. For example, His Highness Jesus tells his assistants on the last night that "and, you are the individuals who succeeded to pass the tests along with me and I will establish a kingdom for you in the way my father established for me so that you can eat and drink on the dining tables and sit in the throne to judge the twelve offspring of Israel".

Surely, judging mentioned in the above sentences does not mean trying and sentencing rather it means governing and it expresses the idea that the gathering of the twelve scattered Jewish offspring on the doomsday is one of the Jewish eschatological happenings (Allison Dale: 2003).

A verse in bible points to the coming of human beings from the west and east of the world and it has been stated that "these human beings will settle down in the God's kingdom along with Abraham, Isaac and Jacob" (Luke: 1986, pp.145-159) and (Matthew: 2008, pp.29-118).

A number of the bible interpreters have realized these human beings as non-Jews but another group have explicated this sentence as meaning the gathering of the Israel's offspring on the doomsday and it seems that the justification by the second group is closer to the reality because only Jews have been mentioned in Q version and the term "East and West", as well, in the holy texts, expresses the Jews' return to the holy land along with Abraham. Resultantly, Luke's utterances show that his highness Jesus used to make a difference between the rescued and non-rescued Jews but not between the faithless Jews and the believing non-Jews. In the eleventh chapter of Ezekiel's book, as well, there are texts indicating similar significations. In fact, the exiled group has been deployed against the Jews who are residing Jerusalem therein.

It is noteworthy that this land has been introduced as the geographical center of the apocalyptic happenings in Luke's bible when speaking about the reestablishment of Israel.

"There will be cry and toothache in there when you see Abraham, Isaac and Jacob and all the prophets in God's kingdom and find yourself outcasted and individuals will come from the east, the west, the north and the south and reside the God's kingdom and the last will become the first and the first will be the last then" (Luke: 1986, pp.145-159).

This issue is in accordance with Jewish tradition though it has been posited in the bible book of Luke that the residents of Israel's land have no superiority over the other people. Of course, this saying is somewhat at odd with Baruch's second epistle and Ezra's fourth epistle and also with the book of the Babylonian Talmud. Unlike the book of Luke, it has been stated in all of these texts that the residents of Israel will be safe of the doomsday's calamities.

News and Hard and Horrible Disasters of the Last Day

As it was investigated before, doomsday is very hard and calamitous in Judaism meaning that reference has been made in this religion to the differences between the present era which is full of the suffering and pains and the ideal future which is without pain and suffering. In the old Jewish books, talks have been made of the creation of an ideal world stained with hardship and discomfort. Rabbis speak about the hardship and pain caused by the Christ's birth. Apparently, the catastrophes stated in the thirteenth chapter of the bible by Mark, the evangelist, can be found in nearly all the Jewish writings. When Jesus speaks about the future, he does not talk about a new world rather he actually points to the pains suffered before its creation and they have been compared in Jewish texts with the pain of child delivery.

It is stated in Christianity that when Satan is freed on the doomsday, a chaos will be spread all around the world and countless number of tyrants and sinners will appear and start bloody slaughters all around the globe. Doomsday and its harsh and horrible news have been expressed in the gospels as stated in the following words:

So, Jesus went out of the temple and his disciples came to him to show him the edifices of the temple. Jesus told them: 'do you not see all these things? Verily, I tell you that no stone will be put on another here unless it is thrown down'. When he was

sitting on the mountain of olive, his disciples went to him and told him in privacy that ‘tell us when these affairs will happen and what is the sign of your reappearance and the expiration of the world?’ Jesus said in response that ‘beware not to be deviated by anyone for there will come many individuals with my name and tell you that we are Christ but they will deviate many individuals and you will hear about the wars and the news of the wars; beware not to worry because it is necessary for all of them to happen but the end is yet to come because tribes resist against tribes and nations resist against nations and famines, cholera and earthquakes will break out in corners of the world but all of them are the preludes to the pain of child delivery. So, when you see the abominable destructions mentioned through the tongue of the prophet Daniel in the established holy place, everyone who reads can perceive. And, at that time, everybody in Israel will escape to the mountains and everyone on the roof will not come down to pick up something from inside the house and every person on farm will not return to pick up his or her clothing but sad it is about the pregnant persons and breastfeeding women. So, pray that your escape might not be in winter or in Sabbath because huge disasters will appear at that time that they have never been seen since the beginning of the world and no human being can be saved if that period is not shortened; however, those days will be shortened for the sake of the elites. And, immediately after the catastrophes of that time, the sun will become dark and the moon will stop shining and the stars will fall down and the skies will lose their power (Matthew: 2008, pp.29-118) and (Luke: 1986, pp.145- 159).

Like a group of the old Jews, His Highness Jesus realized his actions as being in match with the toleration of these apocalyptic hardship and pains. A Christian researcher (Schweitzer) believed that Jesus seminally realized that these horrible incidents will happen before the establishment of the God’s kingdom but, upon finding out that his expectations are not fulfilled, he concluded that he will die alone in Jerusalem and it is he who has to alone suffer all these hardship and pains. Of course, Joachim Jeremias, as well, used to say that Jesus believed that his death is the onset of apocalyptic pains and disasters (Allison Dale: 2003).

Jesus felt all the hardship and problems in his periphery. “In this regard, he used a simile indicating the sheep entrapped amongst the wolves” (Luke: 1986, pp.145-159). He used to say “he cannot find a place to put his head on”, “He used to speak about people who are inflicted with poverty, hunger and grief”. He used to say that “the individuals who are not against him and his movement are with him”. “He speaks about the invitation to a feast most of the invitees of which are rejecting it”.

Of course, all these sentences depict the then conditions, situations and statuses.

“He speaks of the followers who detest their parents”, “He also recommended it to the people to pick up a cross and be ready”.

It can be concluded based on all these results that the experiences Jesus had made and the recognition he had obtained about himself made him realize that the apocalyptic disasters are imminent. That is because:

- A) In Jewish tradition, there are numerous stories and narrations about the annoyance of the prophets and His Highness Jesus realized himself as one of the prophets.
- B) John, the Baptist, was arrested, annoyed, tortured and finally executed.
- C) Jesus had a revolutionary personality and his interventions caused the creation of enmity in the Jewish authorities with him. Surely, one of them set the ground for his death. Jesus knew it himself that these provocations would trouble him. Due to the same reason, Jesus realized that these pains and suffering will surely occur. Thus, using scrutiny in the Jews’ revelation materials and concepts, the clean and close servants of God will be inflicted with pains and calamities and disasters before the God’s day and Messiah realized this fulfillment as being very imminent.

It has been stated in the book of Luke that “O father, forgive our sins because we forgive the ones indebted to us and do not put us in test but relieve us of disaster”.

Do you reckon that I have come to grant health onto earth? No, I would rather inform you of sectarianism because out of the five persons residing a house after me, two will be separate from the three and three will be isolated from the two; fathers will avoid sons and sons will avoid fathers and mothers will avoid daughters and daughters will avoid mothers and mothers-in-law will avoid daughters-in-law and daughters-in-law will avoid mothers-in-law (Luke: 1986, pp.145-159).

There are similar sentences inserted in the book of (Matthew: 2008, pp.29-118). Apparently, these concepts are rooted in Jewish tradition. These expressions have been mentioned in the following manner in the book of Micah:

“That is because the sons do not respect the fathers and the daughters exercise enmity towards their mothers and the daughters-in-law exercise enmity towards their mothers-in-law and an individuals’ foes are the members of his or her family”.

In Mishnah, Suta’s treatise, this part of the holy book has been interpreted as meaning the inconsistencies and discrepancies of the Christ’s reappearance time: “the youngsters feel shame for the old persons and the old persons have to stand up in respect for the youngsters because sons do not venerate fathers; daughters aggressively treat their mothers; daughters-in-law contend with their mothers-in-law; the residents of a house rise up in enmity with one another. All of these are apocalyptic signs.

Additionally, fire is associated in all the Christian books with the final judgment. It has been stated in the book of Luke that “I have come to start a fire on earth ...”.

In Jewish traditions, storm and water usually signify pain and suffering. It is notable that the Jewish tradition has been influenced by Iranian eschatology wherein fire and water are signs of judgment. In Iranian tradition and rituals, talks have been made of burning the sinners in a river of the molten metal for punishment but it has been stated that it does not burn the right-doers. So, eventually, water and fire are also expressive of a sign of doomsday in Iranian eschatology. Storm and fire have been mentioned in the book of Daniel; lake of fire has been stated in John’s book of revelation and Enoch’s first epistle and Sibulin’s prophecies and Ezra’s fourth epistle.

Using scrutiny in the above sentences, it can be concluded that “his highness Jesus sees his destiny moving in line with the apocalyptic calamities and speaks of the time fire and storm pour on everybody’s head” (Luke: 1986, pp.145-159).

The thing that has to be seen about the apocalyptic calamities is that in a part of the purport existent in Christian writings, Jesus and his assistants are finally considered identical but only the sorrowful ending of Jesus has been emphasized in some other expressions. It seems that the doomsday’s hardship and pains are pervasive and general in the beginning in Messiah’s thoughts but it has been concluded by him after elapse of some time that these pains and calamities only happen to himself alone. Of course, in case of closely looking at the explications after the Pesach feast that deal with the reexplanation of the Christian tradition, such a mind-changing might not be found in the words of Jesus. In fact, all the prophecies about death and resurrection enjoy a single meaning and concept. Actually, the prophecies mentioned during the time of Jesus himself have been expressive of such a reality but his highness has definitely changed his mind about these prophecies after being alone afflicted with the entanglements and calamities so that they may get adapted to the existing realities. Eventually, it was declared that Jesus will be alone inflicted with these disasters and he will be the only person resurrected from amongst the dead (Allison Dale: 2003).

CONCLUSION

Trivial traces of death and resurrection illustrations will be seen in an investigation of Torah. While His Highness Moses is one of the monotheistic prophets with a divine book and he has surely presented signs in his lifesaving teachings and his valuable divine books about the end of the world, death and resurrection, there are not many considerable signs of such important matters in the holy book of Torah. According to the holy Quran, since Jews started worshipping corporeal matters and set world and worldly possessions as their life goals and ideals, they were always worried about losing this material life, they were extremely afraid of death and the world’s deadly ending and destruction of their material facilities. It might be due to the same reason that they engaged in distorting their holy book and omitting the signs of death from their holy book. The image of the apocalypse which means the end of the world and the commencement of the huge

judgment day was surmised amongst the Jews since the second and the third centuries BC. Before this time, Bani Israel who knew themselves as the God's appointed tribe were waiting for the time at which the God would fulfill His promise and replace His appointed nation in the holy land and destroy the enemies and spread justice and benevolence around the globe.

At later times and during the period after David and Solomon, this tribe was afflicted with distress, wandering, misery, corruption and decline; polytheism and atheism were intensively exercised amongst them, they were dreaming about rescue and felicity and return to the period of power and mercy and wished for the punishment of the wrongdoers and corrupts and saving of the tribe from misery and inferiority. In summary, it was with the pass of time and suffering of hardship and roaming and foreigners' pressure and agonizing of them in the course of Judaism movement and their intermingling with the various God-worshipping Iranian and Greek tribes that the shades of death and resurrection illustration and the signs and evidence of eschatology gradually entered the old testaments and this was advanced to the extent that this eschatology ended with the waiting for the promised Christ in line with the saving and relief from the hardship and problems.

In Christianity, as well, the traces and footsteps of the old testaments' eschatology is extensively seen in death illustration and His Highness Jesus who was realized as the promised Christ by his followers seminally saw the end of the world as being very imminent and general and used to annunciate the good news of the judgment day's arrival; he knew himself as the judge of that day. But, little by little, he noticed that he himself should be sacrificed for the mankind's sins and wrongdoings and suffer the punishment for the mankind's sins alone and be hanged and die and rise up from amongst the dead and go to sky and return in future and judge the wrongdoers and right-doers upon return and reward the right-doers and punish the wrongdoers.

BIODATA

S NAJAFI: Instructor at the Farhangian University of Isfahan since 2014 / Educational Deputy President of Farhangian University of Isfahan from 2014 to 2015 / Born 1963 / Email: s.najafy93@gmail.com / Contact number: 09133291042, PhD student in the Department of Quranic and Hadith Sciences, University of Isfahan/Postgraduate in Philosophy and Islamic Wisdom from the Najafabad Azad University in 2005/ University of Isfahan graduate in 1990

M HAJIESMAEILI: Professor, Department of Quranic and Hadith Sciences, University of Isfahan / Email: m.hajis1@yahoo.com / Contact No.: 09131140511, PhD of Quranic and Hadith Sciences/ University of Tehran graduate/ 2000 / M.A. of Quranic and Hadith Sciences / University of Tehran graduate/1990/ B.A. of Arabic Language and Literature / University of Isfahan graduate / 1988

M MOTIA: Associate Professor, Department of Quran and Hadith Sciences, University of Isfahan / Email: mahdimotia@gmail.com / Contact Number: 09133651372, PhD of Quranic and Hadith Sciences / Imam Sadegh University graduate/ 2008 / M.A. of Quran and Hadith Sciences/ Graduated from the Department of Quranic and Hadith Sciences, Imam Sadegh University/2000

BIBLIOGRAPHY

- ADLI, M (2010). "Christian eschatology", Qom, Adyan Publication Institute, pp.9-127.
- ALLISON DALE, C (2003). The Eschatology of Jesus, The Continuum History of Apocalypticism, Bernard J.
- ATKINS, PJ (2020). "Praise by animals in the Hebrew Bible". Journal for the Study of the Old Testament,44(3), pp.500-513.
- BULTMANN, R (1958). "Primitive Christianity in its Contemporary Setting, New York", pp.106-196.

- CRANSTON, J (1998). "wait for Christ in Judaism", tr. Hussein Tawfighi, Qom: the center for the religions and creeds researches and studies, pp.63-65.
- EVANS, CA & PORTER, SE (2020). "Dictionary of New Testament Background". Inter-Varsity Press, pp.145- 187.
- FREEKS, FE (2016). "Old Testament figures as possible current "mentors": Exploratory pastoral-theological reflections". Scandinavian Journal of the Old Testament, 30(2), pp.236-248.
- GOSBELL, LA (2018). "The poor, the crippled, the blind, and the lame": physical and sensory disability in the Gospels of the New Testament, 46(9). Mohr Siebeck.
- HARTMAN LOUIS, F (1996). "Eschatology", Encyclopaedia Judaica, Jerusalem: Keter Pub, 6(4), pp.113-127.
- HAUCK, MC (2019). "Dynamis eis Soterian: Investigating the Semantic Background of a New Testament Syntagma". Novum Testamentum, 61(3), pp.227-252.
- HERNÁNDEZ G. de VELAZCO, Judith J; & CHUMACEIRO H., Ana C (2018). "Acercamiento histórico a la participación ciudadana en Venezuela: Modelo de relación Estado-Sociedad (1958-2012)". Revista de Ciencias Sociales (RCS). Vol. XXIV, No. 2, pp. 56-67.
- KOK, JK (2016). "Why (suffering) women matter for the heart of transformative missional theology perspectives on empowered women and mission in the New Testament and early Christianity". HTS Theological Studies, 72(4), pp.1-7.
- LUKE, R (1986). "translated by a group of translators", Ilam Publication Institute, pp.145-159.
- MATTHEW, P (2008). "New testament based on Jerusalem's holy book, tr". Pirouz Sayyar, Nay Publication Institute, pp.29-118.
- METZGER, BM (2019). "Chapters in the history of New Testament textual criticism". Brill, pp.245-295.
- MILLENNIUM, N (2005). "Jesus Christ's bible, translated by New Millennium", Ilam Publication Institute, pp.36-65.
- MOJTABA'EI, F (1995). "doomsday in the religion of Jews", the great Islamic encyclopedia, Tehran: the center for the great Islamic encyclopedia, 16(1): pp.144-150.
- MOTYER, A (2020). "Look to the Rock: Old Testament Background To Our Understanding Of Christ". Inter-Varsity Press, pp.58-98.
- RAMÍREZ MOLINA, R; LAY, N; AVENDAÑO, I & HERRERA, B (2018). "Liderazgo resiliente como competencia potenciadora del talento humano". Opción. Revista de Ciencias Humanas y Sociales, 34(86), pp. 826-854.
- SCHOLEM, G (1971). "Eschatology, In: Encyclopedia of Judaica", pp.861-874.
- SHIRAZI, M (1989). "Al-Quran Al-Hakim, translated by Naser Makarem Shirazi", pp.189-216.
- STERN, D (1986). "Afterlife, in: Encyclopedia of Religion, New York: Ed". By mircea Eliade, 9(1): pp.239-311.
- VILLALOBOS ANTÚNEZ, JOSÉ VICENTE & GANGA, FRANCISCO (2016). "Bioética, dignidad e intemporalidad de los Bioderechos Humanos". In Revista de Filosofía. Vol. 83, No. 2: 7-24.