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I counsel thee to
buy of me gold
tried in the fire...
Revelation 3:18



The 8th Day

Starting at the Beginning Session II

Review

Intro

Resurrection – doesn't happen
Cheating death is not Resurrection

What Becomes of the Dead Part II

Ghosts & Shadows

Ghosts, shadows, vaporous and gibbering,
in a dark and murky world

Homer

- The Iliad
- <http://classics.mit.edu/Homer/iliad.23.xxiii.html>
- Presently the sad **spirit** of Patroclus drew near him, like what he had been in stature, voice, and the light of his beaming eyes, **clad, too, as he had been clad in life**. The spirit hovered over his head and said...

- “You sleep, Achilles, and have forgotten me; you loved me living, but now that I am dead you think for me no further.
- Bury me with all speed that I may pass the gates of Hades; the **ghosts, vain shadows of men that can labour no more**, drive me away from them; they will not yet suffer me to join **those that are beyond the river**, and **I wander all desolate** by the wide gates of the house of Hades.”

- And Achilles answered, “Draw closer to me, **let us once more throw our arms around one another**, and find sad comfort in the sharing of our sorrows.”
- He opened his arms towards him as he spoke and would have clasped him in them, but **there was nothing, and the spirit vanished as a vapour, gibbering and whining into the earth.**

- Achilles sprang to his feet, smote his two hands, and made lamentation saying, “Of a truth even in the house of Hades **there are ghosts and phantoms that have no life in them.**”
- Conclusion: He can be helped on his way to hades but that’s all.

Homer

- The Odyssey
- <http://www.gutenberg.org/cache/epub/1727/pg1727.html>
- ‘Ulysses, you must go to the house of Hades **to consult the ghost** of the blind Theban prophet Teiresias. To him alone has Proserpine left his understanding even in death, but **the other ghosts flit about aimlessly.**’

- ‘And who shall guide me upon this voyage—for the house of Hades is a port that no ship can reach.’
- “Beach your ship upon the shore of Oceanus, and go straight on to the dark abode of Hades. You will find it near the place where the rivers Pyriphlegethon and Cocytus (which is a branch of the river Styx) flow into Acheron, and you will see a rock near it, just where the two roaring rivers run into one another.

- Moreover you must offer **many prayers to the poor feeble ghosts**, and **promise them** that when you get back to Ithaca you will **sacrifice a barren heifer** to them, the best you have, and will load the pyre with good things. More particularly **you must promise** that Teiresias shall have a black sheep all to himself, the finest in all your flocks.

- When you shall have thus **besought the ghosts with your prayers**, offer them a ram and a black ewe, bending their heads towards Erebus; but yourself turn away from them as though you would make towards the river. On this, **many dead men's ghosts will come to you**, and you must tell your men to skin the two sheep that you have just killed, and **offer them as a burnt sacrifice with prayers to Hades and to Proserpine.**

- Then draw your sword and sit there, **so as to prevent any other poor ghost from coming near the spilt blood** before Teiresias shall have answered your questions. The seer will presently come to you...”

- But tell me true, I see **my poor mother's ghost** close by us; she is sitting by the blood without saying a word, and **though I am her own son she does not remember me and speak to me**; tell me, Sir, how I can make her know me?
- “‘ That,’ said he, ‘I can soon do. Any **ghost that you let taste of the blood** will talk with you like **a reasonable being**, but if you do not let them have any blood they will go away again.’”

- On this the **ghost of Teiresias** went back to the house of Hades, for his prophecies had now been spoken, but I sat still where I was **until my mother came up and tasted the blood.**
- Then she knew me at once and spoke fondly to me, saying, ‘My son, how did you come down **beneath the murky darkness** while you are still alive?’

- Then I tried to find some way of embracing my poor mother's ghost. Three times I sprang towards her and tried to clasp her in my arms, **but each time she flitted from my embrace as it were a dream or phantom,** and being touched to the quick I said to her, 'Mother, why do you not stay still when I would embrace you? If we could throw our arms around one another we might find sad comfort in the sharing of our sorrows even in the house of Hades;'

- Does Proserpine want to lay a still further load of grief upon me by mocking me with a phantom only?’
- “‘My son,’ she answered, ‘most ill-fated of all mankind, it is not Proserpine that is beguiling you, but all people are like this when they are dead. The sinews no longer hold the flesh and bones together; these perish in the fierceness of consuming fire as soon as life has left the body, and the soul flits away as though it were a dream.”

- Book XI The Visit to the Dead, Ulyssus speaking to Agamemnon
- “As we two sat weeping and talking thus sadly with one another, the ghost of **Achilles** came up to us . He knew me and spoke piteously, saying, ‘Ulysses, what deed of daring will you undertake next, that you venture down to the house of Hades **among us silly dead**, who are but **the ghosts of them that can labor no more?**’”

- Ulysses – “As for you, Achilles, no one was ever yet so fortunate as you have been, nor ever will be, for you were adored by all us Argives as long as you were alive, and now that you are here you are a great prince among the dead. Do not, therefore, take it so much to heart even if you are dead.”
- “‘Say not a word,’ he answered, ‘in death’s favor; **I would rather be a paid servant in a poor man’s house and be above ground than king of kings among the dead.**”

Homer

- The Iliad
- <http://classics.mit.edu/Homer/iliad.22.xxii.html>
- When he had thus said the shrouds of death enfolded him, whereon **his soul went out of him and flew down to the house of Hades**, lamenting it's sad fate that it should enjoy youth and strength no longer.

Ghosts & Shadows

- It seems that all the dead are like phantoms.
- If the greatest of heroes was miserable in Hades, what hope was there for anyone else?
- Homer's dead are shades, ghosts, phantoms, no way fully human beings, and unable to be grasped physically.

The Soul

What About the Soul?

Plato

- Phaedo
- <http://www.gutenberg.org/files/1658/1658-h/1658-h.htm>
- 15. The doctrine of **the immortality of the soul** was not new to the Greeks in the age of Socrates, but had a foundation in the popular belief.

- The old Homeric notion of a **gibbering ghost flitting away to Hades**; or of a few illustrious heroes enjoying **the isles of the blest**; or of an existence divided between the two; or the Hesiodic, **of righteous spirits**, who become **guardian angels**,—had given place in the mysteries and the Orphic poets to representations, partly fanciful, of **a future state of rewards and punishments.**

- If Pericles in the funeral oration is silent on the consolations of immortality, the poet Pindar and the tragedians on the other hand **constantly assume the continued existence of the dead** in an upper or under world.

Plato

- Timaeus, 36e
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3AAtext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D36e>
- And the Soul, being woven throughout the Heaven every way from the center to the extremity, and enveloping it in a circle from without, and herself revolving within herself, began a divine beginning of **unceasing and intelligent life lasting throughout all time.**

Seneca

- Epistule Morales Vol III, Section 102, page 169
- <http://archive.org/stream/adluciliumepistu03seneuoft#page/n0/mode/2up>
- I was taking pleasure in investigating **the immortality of souls**, nay, in believing that doctrine.
- For I was lending a ready ear to the opinions of the great authors, **who not only approve but promise this most pleasing condition.**

Seneca

- Epistule Morales Vol III, Section 102, page 181
- <http://archive.org/stream/adluciliumepistu03seneuoft#page/n0/mode/2up>
- The human soul is a great and noble thing; **it permits of no limits except those which can be shared even by the gods.**

Seneca

- Epistule Morales Vol III, Section 120, page 391
- <http://archive.org/stream/adluciliumepistu03seneuoft#page/n0/mode/2up>
- The body is not a permanent dwelling, but a sort of inn (with a brief sojourn at that) **which is to be left behind when one perceives that one is a burden to the host.**

Souls

Released from Prison?

Cicero

- Tusculan Disputations Book VI Scipio Aemilianus' dream (pg 455 f.)
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D341d>
- XIV. I recollected myself enough to inquire whether he himself, my father Paulus, and others **whom we look upon as dead, were really living.**

- Yes, truly, replied he, they all enjoy life who have escaped from the chains of the body as from a prison.
- XV. “Father, since this is the only substantial life, why do I linger on earth, and not rather haste to come hither where you are?”

- “That”, replied he, “is impossible: unless that God, whose temple is all that vast expanse you behold, shall free you from **the fetters of the body**, you can have no admission into this place.
- But rather follow the examples of your grandfather and your father. Such a life as this is the true way to heaven, and to the company of those, who, **after having lived on earth and escaped from the body**, inhabit the place which you now behold.”

Seneca

- Epistule Morales Vol II, Section 79, page 207
- <http://archive.org/stream/adluciliumepistu02seneuoft#page/82/mode/2up>
- Our souls will not have reason to rejoice in their lot until, **freed from this darkness in which they grope**, they have not merely glimpsed the brightness with feeble vision, **but have been restored to their place in the sky – until, indeed, they have regained the place which they held at their birth.**

- The soul will reach that goal even before it is released from **its prison below**, as soon as it has cast off sin and has leaped up into celestial realms of thought.

Seneca

- Epistule Morales Vol III, Section 102, page 181
- <http://archive.org/stream/adluciliumepistu03seneuoft#page/n0/mode/2up>
- First of all, the soul does not consent to a lowly birthplace like a city.

- When the day comes to separate the heavenly from its earthly blend, I shall leave the body here where I found it, and shall of my own volition betake myself to the gods.
- I am not apart from them now, but am merely detained in a heavy and earthly prison.

Souls

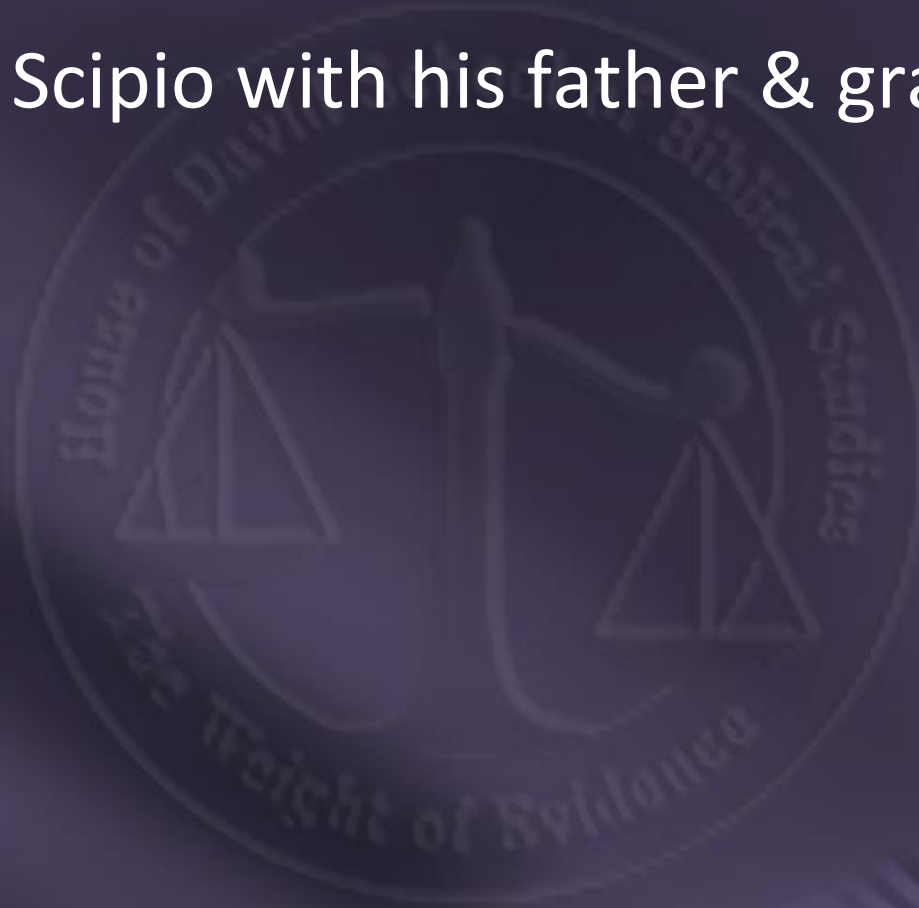
The body is the prison of the soul

The Need To Communicate

Necromancy

Spirits, Souls, and Ghosts

- Review Patroclus and Achilles
- Review Scipio with his father & grandfather



Homer

- The Iliad
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- Presently the sad **spirit** of Patroclus drew near him, like what he had been in stature, voice, and the light of his beaming eyes, **clad, too, as he had been clad in life**. The spirit hovered over his head and said...

- “You sleep, Achilles, and have forgotten me; you loved me living, but now that I am dead you think for me no further.
- Bury me with all speed that I may pass the gates of Hades; the **ghosts, vain shadows of men that can labour no more**, drive me away from them; they will not yet suffer me to join **those that are beyond the river**, and **I wander all desolate** by the wide gates of the house of Hades.”

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- XIV. I recollected myself enough to inquire whether he himself, my father Paulus, and others **whom we look upon as dead, were really living.**

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- “That”, replied he, “is impossible: unless that God, whose temple is all that vast expanse you behold, shall free you from **the fetters of the body**, you can have no admission into this place.
- But rather follow the examples of your grandfather and your father. Such a life as this is the true way to heaven, and to the company of those, who, **after having lived on earth and escaped from the body**, inhabit the place which you now behold.”

Herodotus

- The History of Herodotus
- <http://classics.mit.edu/Herodotus/history.6.vi.html>
- Spartan King Demaratus, alive on earth, calling for his dead mother, to discuss “Who’s My Daddy!” issues...

- “Dear mother, tell me the truth, who was really my father?”
- His mother replied: “When Ariston brought me to his house, there appeared to me one like to **Ariston**, who, after staying with me a while, rose, and taking the garlands from his own brows placed them upon my head, and so went away.

- After Ariston returned, and when he saw the garlands which I still wore, asked me who gave them to me. I said, 'twas he; but this he stoutly denied; whereupon I solemnly swore that it was none other.
- Then Ariston, when he heard my oath, understood that there was something beyond nature in what had taken place.

- And indeed it appeared that the garlands had come from the hero-temple which stands by our court gates- the temple of him they call Astrabacus- and the soothsayers, moreover, declared that the **apparition** was that very person. And now, my son, thou hast the whole truth.”

Necromancy

Forbidden Communication

Eating

With the Dead

Homer

- The Odyssey (again)
- <http://www.gutenberg.org/cache/epub/1727/pg1727.html>
- ‘Ulysses, you must go to the house of Hades **to consult the ghost** of the blind Theban prophet Teiresias. To him alone has Proserpine left his understanding even in death, but **the other ghosts flit about aimlessly.**’

- When you arrived, dig a trench a cubit or so in length, breadth, and depth, and pour into it as a **drink-offering to all the dead**, first, honey mixed with milk, then wine, and in the third place water—sprinkling white barley meal over the whole.

- When you shall have thus **besought the ghosts with your prayers**, offer them a ram and a black ewe, bending their heads towards Erebus; but yourself turn away from them as though you would make towards the river. On this, **many dead men's ghosts will come to you**, and you must tell your men to skin the two sheep that you have just killed, and **offer them as a burnt sacrifice with prayers to Hades and to Proserpine.**

- But tell me true, I see **my poor mother's ghost** close by us; she is sitting by the blood without saying a word, and **though I am her own son she does not remember me and speak to me**; tell me, Sir, how I can make her know me?
- “‘ That,’ said he, ‘I can soon do. Any **ghost that you let taste of the blood** will talk with you like **a reasonable being**, but if you do not let them have any blood they will go away again.’”

- On this the **ghost of Teiresias** went back to the house of Hades, for his prophecies had now been spoken, but I sat still where I was **until my mother came up and tasted the blood.**
- Then she knew me at once and spoke fondly to me, saying, ‘My son, how did you come down **beneath the murky darkness** while you are still alive?’

Aristophanes



- Aristophanes Fragments 488.13
- *Greek Religion* by Walter Burkert, Harvard University Press, 1985, pg 194-5
- In the first instance, the funerary sacrifices and funerary banquet are recapitulated at increasing intervals: on the 3rd days and on the 9th day, food is brought again to the grave, then on the 30th day a communal feast is held to mark the end of the mourning period.

- Aristophanes Fragments 488.13
- *Greek Religion* by Walter Burkert
- Thereafter the honouring of the deceased is incorporated into the general celebrations with which the city honours its dead every year: days of the dead.
- On such days the graves are adorned, offerings are made, special food is eaten, and it is said that the dead come up and go about in the city.

- Aristophanes Fragments 488.13
- *Greek Religion* by Walter Burkert
- The offerings for the dead are pourings, barley broth, milk, honey, frequently wine, and especially oil, as well as the blood of sacrificed animals.
- The cult of the dead seems to presuppose that the deceased is present and active at the place of burial, in the grave beneath the earth.

- Aristophanes Fragments 488.13
- *Greek Religion* by Walter Burkert
- The dead drink the pourings and indeed the blood – they are invited to consume the blood even in excess; as the libations seep into earth, so the dead will send good things up above.

Eating

With the Dead
“Not my first choice of company...”

What Becomes of the Dead Part II

Becoming a Star



Cicero

- Tusculan Disputations Book VI Scipio Aemilianus' dream (pg 455 f.)
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D341d>
- XV. Men are likewise endowed with a soul, which is a portion of the eternal fires which you call stars and constellations.

Plato

- Timaeus, 41
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D341d>
- And when He had compounded the whole, He divided it into souls equal in number to the stars, and each several soul He assigned to one star...

Aristophanes

- Peace
- <http://www.perseus.tufts.edu/hopper/text?doc=Aristoph.+Peace+832&fromdoc=Perseus%3Atext%3A1999.01.0038>
- Ah! it's a rough job getting to the gods!
[820]
- Did you see any other man besides yourself strolling about in heaven?
- No, only the souls of two or three poets.

- [830] What were they doing up there?
- They were seeking to catch some lyric as they flew by immersed in the billows of the air.
- Is it true, what they tell us, **that men are turned into stars after death?**
- **Quite true.**
- And who is the star over there now?
- [835] Ion of Chios. The one who once wrote a poem about the dawn; **as soon as he got up there, everyone called him the Morning Star.**

- And those stars like sparks, that plough up the air as they dart across the sky?
- They are [840] the rich leaving the feast with a lantern and a light inside it.

Becoming a Star

(Not what I had in Mind)

Translated

To be with the gods

Livy

- Romulus [1.16] Disappearance of Romulus
- <http://www.class.uh.edu/mcl/classics/rom/livy.html>
- Romulus held a review of his army at the “Caprae Palus” in the Campus Martius. A violent thunder storm suddenly arose and enveloped the king in so dense a cloud that he was quite invisible to the assembly. From that hour Romulus was no longer seen on earth.

- When the fears of the Roman youth were allayed by the return of bright, calm sunshine after such fearful weather, they saw that the royal seat was vacant. Whilst they fully believed the assertion of the Senators, who had been standing close to him, that he had been **snatched away to heaven by a whirlwind**, still, like men suddenly bereaved, fear and grief kept them for some time speechless.

- At length, after a few had taken the initiative, the whole of those present hailed Romulus as “a god, the son of a god, the King and Father of the City of Rome.”

Translated

Have we seen this before?

Reincarnation

Transmigration of Souls
or
Let's Do This Again

Pindar

- Olympian - For Theron of Acragas
- <http://www.perseus.tufts.edu/hopper/text?doc=Pind.+O.+2&fromdoc=Perseus%3Atext%3A1999.01.0162>
- [55] if one [has and knows the future], that the reckless souls of those **who have died on earth immediately pay the penalty**—and for the crimes committed in this realm of Zeus there is a judge below the earth;

- The good receive a life free from toil, not scraping with the strength of their arms the earth, nor the water of the sea, [65] for the sake of a poor sustenance. But in the presence of the honored gods, those who gladly **kept their oaths** enjoy a life without tears, while the others undergo a toil that is unbearable to look at.

- Those who have persevered three times, on either side, to keep their souls free from all wrongdoing, [70] follow Zeus' road to the end, to the tower of Cronus, where ocean breezes blow around the **island of the blessed**, and flowers of gold are blazing, some from splendid trees on land, while water nurtures others.

Plato

- Meno
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Aatext%3A1999.01.0178%3Atext%3DMeno%3Asection%3D81a>
- Certain priests and priestesses say that the **soul of man is immortal**, and at one time comes to an end, which is called dying, and at another is born again, but never perishes. Consequently one ought to live all one's life in the utmost holiness.

- “For from whomsoever **Persephone shall accept requital for ancient wrong**, the souls of these she restores **in the ninth year** to the upper sun again; from them arise glorious kings and men of splendid might and surpassing wisdom, and for all remaining time are they called holy heroes amongst mankind.”

- Seeing then that **the soul is immortal** and **has been born many times**, and has beheld all things both in this world and in the nether realms, she has acquired knowledge of all and everything; so that it is no wonder that she should be able to recollect all that she knew before about virtue and other things.

Plato

- Republic, Book X
- <http://www.wisdomportal.com/Technology/Plato-MythOfEr.html>
- This is the tale of a warrior, Er, the son of Armenius and the 1000 year wait for a new body.

- He once upon a time was slain in battle, and when the corpses were taken up on the tenth day already decayed, was found intact, and having been brought home, at the moment of his funeral, on the twelfth day as he lay upon the pyre, revived, and after coming to life related what, he said, he had seen in the world beyond. There, he was charged to give ear and to observe everything in the place.

- For he said that it was a sight worth seeing to observe how **the several souls selected their lives.**
- After the souls had chosen their lives in the order of their lots, they were led to the daughters of Necessity, the Three Fates—Lachesis, Clotho, and Atropos, whose spindle wove each their web of destiny. Then they journeyed to the Plain of Oblivion and drank at the River of Forgetfulness.

Reincarnation

Transmigration of Souls
The First Case of Recycling
Gone Terribly Awry

Summary

A faint, circular watermark of the House of Deputies seal is centered in the background. The seal features a shield with a scale of justice and a sword, surrounded by the text "House of Deputies" and "Studies".

Plato

- Apology of Socrates 40c – 42a (399bc)
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0170%3Atext%3DApol.%3Asection%3D40c>
- For **the state of death** is one of two things: either it is **virtually nothingness**, so that **the dead has no consciousness of anything**, or it is, as people say, **a change and migration of the soul from this to another place.**

- And if it is unconsciousness, like a sleep in which the sleeper does not even dream, death would be a wonderful gain.
- So if such is the nature of death, I count it a gain; for in that case, all time seems to be no longer than one night.

- But on the other hand, if death is, as it were, a change of habitation from here to some other place, and **if what we are told is true**, that all the dead are there, what greater blessing could there be?
- But now the time has come to go away. I go to die, and you to live; but which of us goes to the better lot, is known to none but God.

Summary

- It starts off with Hades as a place that the dead go to that lacks worth.
- Over time, it became expedient the “encourage” good behavior and sprucing up Hades was one way to do it.
- Being able to select a new life to live after each death wins the “Best Spin Zone” sweepstakes.

Moving Forward

- Next up, the Hebrew Tanakh on the “State of the Dead” and Sheol





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<http://hodf.org>

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