

in the Syriac and still more in the old Latin versions that the chief support of the Western Text lies.'

If the reference to a woman doorkeeper in John were the only one known, the Syriac translation cited by Mrs. Lewis might be held to disprove the contention that it was customary for women to occupy such a position; but the evidence quoted

from 2 Samuel places it quite beyond doubt. The doorkeeper of the king's house was a woman. The post was one of the greatest importance, for the king's very life was in her hands. It may be taken for granted, therefore, that she would be a person come to years of discretion and one regarded as trustworthy and competent.

## The Last Judgment.

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IN the O.T. the Judgment is usually regarded as consisting in the punishment of the faithless Israelites at the hands of their heathen neighbours or by the powers of nature; or in the deliverance of repentant Israel through the overthrow of the heathen oppressors. In Daniel, however, we find the beginnings of the conception of the Judgment as forensic, a conception which was further elaborated in the uncanonical Scriptures, and appears with some prominence in the N.T. It is interesting to trace the growth and ramifications of this conception, and in this article an attempt is made to do so.

The uncanonical books with which we are here chiefly concerned are 1 Enoch, Jubilees, 2 Enoch, 4 Esdras, and 2 Baruch. The last two belong to the closing years, and 2 Enoch to the early years of the first century A.D.; the first two to the second century B.C., or the early years of the first.

In the Last Judgment the Judge is either God or the Messiah, in Christian books very frequently the latter. There are also sometimes assessors or witnesses. When the time to pass sentence comes it is frequently said that the books containing the deeds or names of righteous and wicked are opened, and all the secrets of men are revealed.

(a) *God as Judge.*—God sits on the throne of Judgment. 'The Head of Days . . . seated Himself upon the throne of His glory' (1 En 47<sup>3</sup> 60<sup>2</sup>; cf. Dn 7<sup>9</sup>, Rev 20<sup>11</sup>). 'The Most High shall be revealed upon the throne of Judgment' (4 Es 7<sup>33</sup>); which is a great white throne (Rev 20<sup>11</sup>), like fiery flame (Dn 7<sup>9</sup>; cf. 1 En 50<sup>4</sup>), the wheels of which are like burning fire (Dn 7<sup>9</sup>), and before which a fiery stream comes forth (Dn 7<sup>10</sup>; cf. Ps 50<sup>3</sup> 97<sup>3</sup>).

Before this throne the persons to be judged

*stand.* In Revelation the seer saw the dead, small and great, *stand* before God (Rev 20<sup>12</sup>). Enoch saw the seventy shepherds of God's sheep *stand* before God to be judged (1 En 90<sup>22</sup>; cf. Wis 5<sup>1</sup>). Some at least of the accused are *bound*. This, e.g., is the case with the seventy shepherds (1 En 90<sup>23</sup>; cf. Bar 40<sup>1</sup>). And some, well knowing the fate that is in store for them, are of downcast countenance: 'The sinner is burnt up by his own heart, and cannot raise his face to the Judge' (T. J. 20<sup>5</sup>); the faces of sinners 'shall be covered with shame' (1 En 97<sup>6</sup>; cf. 1 Jn 2<sup>28</sup>).

(b) *The Messiah as Judge.*—Like God, the Messiah sits on the throne of Judgment. On it He is placed by God Himself: 'The Lord of Spirits placed the Elect One on the throne of glory, and he shall judge . . .' (1 En 61<sup>8</sup>). The Messiah's throne is at the same time God's throne: 'The Lord of Spirits seated him on the throne of His glory' (1 En 62<sup>2</sup>); 'The Elect One shall in those days sit on My throne' (51<sup>3</sup>).

Though the throne is God's, it is also the throne of Messiah's glory: 'The kings and the mighty . . . shall see . . . how he sits on the throne of his glory' (1 En 62<sup>3</sup>); 'see that Son of Man sitting on the throne of his glory' (62<sup>5</sup>). 'For that Son of Man has appeared, and has seated himself on the throne of his glory' (1 En 69<sup>20</sup>; cf. 69<sup>27</sup>, Mt 19<sup>28</sup> 25<sup>31</sup>).

As before God's, so also before the Messiah's throne of Judgment, the persons to be judged *stand*: 'There shall *stand up* in that day all the kings and the mighty . . . and they shall see and recognize how he sits on the throne of his glory' (1 En 62<sup>3</sup>); 'We shall all *stand* before the judgment seat of Christ' (Ro 14<sup>10</sup>). At the sight of

their Judge the wicked 'shall be downcast of countenance, and pain shall seize them' (1 En 62<sup>5</sup>).

As Judge the Messiah judges evil angels and men, the works of the wicked and the works of the righteous. 'Ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of the Lord of Spirits' (1 En 55<sup>4</sup>). He shall judge the deeds of sinners, 'shall try their works' (1 En 45<sup>3</sup>), 'shall judge all the works of the holy above in the heaven' (61<sup>8</sup>).

His sentence is immediately carried out: 'The word of his mouth slays all the sinners, and all the unrighteous are destroyed from before his face' (1 En 62<sup>2</sup>; cf. 69<sup>27-29</sup>); 'He shall destroy them without labour by the Law which is compared unto fire' (4 Es 13<sup>37f.</sup>). Sometimes the execution of the sentence is entrusted to angels: 'He will deliver them (the kings and the mighty) to the angels for punishment, to execute vengeance on them' (1 En 62<sup>11</sup>; cf. Mt 13<sup>41f. 48f.</sup>).

(c) *Officers, Assessors, and Witnesses at the Judgment.*—Innumerable hosts minister to God as He sits on His throne of Judgment (Dn 7<sup>10</sup>, 1 En 47<sup>3</sup> 60<sup>2</sup>). Archangels, in one case at least, bring the persons to be judged (1 En 90<sup>21</sup>). For the assessors thrones are placed (Dn 7<sup>9</sup>; cf. Rev 20<sup>4</sup>).

The witnesses are angels, the powers of nature, animals, and the hearts of men themselves. To the sinners Enoch predicts, 'From the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins' (1 En 100<sup>10</sup>; cf. v. 11). 'Woe to you, ye sinners, who live on the mid-ocean and on the dry land, whose remembrance is evil against you' (97<sup>7</sup>). 'Light and darkness, day and night, see all your sins' (104<sup>8</sup>). As to the righteous, 'the angels remember them for good before the glory of the Great One' (104<sup>1</sup>). The animals also bear witness as to their treatment by men on earth: 'Beasts will not perish, nor all souls of beasts which the Lord created, till the great Judgment, and they will accuse man, if he feed them ill' (2 En 58<sup>6</sup>).

Men's hearts also bear witness for or against them. To the sinners Enoch says, 'Your hearts convict you of being sinners, and this fact shall be a testimony against you for a memorial of (your) evil deeds' (1 En 96<sup>4</sup>). Judah says to his children, 'There is no time at which the works of men can be hid; for on the heart itself have they been

written down before the Lord' (T. J. 20<sup>4</sup>). 'Every one of us shall give account of himself to God' (Ro 14<sup>12</sup>). The ungodly 'shall come, when their sins are reckoned up, with coward fear; and their lawless deeds shall convict them to their face' (Wis 4<sup>20</sup>).

The Messiah too may bear witness, just as Jesus will acknowledge or disown (Mt 16<sup>27</sup>, Lk 12<sup>8f.</sup>, Rev 5<sup>5</sup>): 'My Messiah will convict him (the last leader) of all his impieties, and will gather and set before him all the works of his hosts' (2 Bar 40<sup>1</sup>). There is also a sense in which God Himself is both accuser and Judge (*Pirke Aboth*, 4<sup>20</sup>).

The condemned are removed by angels: 'They (the angels of punishment) brought the kings and the mighty, and began to cast them into this deep valley' (Gehenna, 1 En 54<sup>2</sup>): 'Mine eyes saw all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off' (41<sup>2</sup>; cf. 62<sup>11</sup> 63<sup>1</sup>, Mt 13<sup>40ff.</sup>).

(d) *Weighing in the Balance.*—The well-known feature of Egyptian religion, judging by weighing in the balance, is not unknown. In the O.T. we are told that the Lord weighs the spirits (Pr 16<sup>2</sup>); and in connexion with the Last Judgment it is said that the actions of men in general are weighed: 'The actions of men are weighed in the balance' (1 En 41<sup>1</sup>); 'All these things will be laid bare in the weighing scales . . . on the day of the great Judgment' (2 En 52<sup>15</sup>; cf. Job 31<sup>6</sup>, Dn 5<sup>27</sup>, 4 Es 33<sup>4</sup>); 'The Elect One . . . shall judge all the works of the holy . . . and in the balance shall their deeds be weighed' (1 En 61<sup>8</sup>); 'Before man was, a judgment-place was prepared for him, and a measure and a weighing-scale, in which man will be proved, and they are there already prepared' (2 En 49<sup>2b</sup>).

(e) *The Books Opened.*—With some frequency we meet with 'heavenly books' containing the names and deeds of righteous and wicked, which are opened at the Judgment.

In these books are recorded the deeds of men in general (1 En 81<sup>2-4</sup>, 2 En 19<sup>5</sup>, *P.A.* 2<sup>1</sup> 3<sup>20</sup>, Rev 20<sup>12</sup>), the works of the righteous (Jub 30<sup>23</sup>, 2 Bar 24<sup>1</sup>), as well as the sins of the wicked (1 En 81<sup>4</sup> 98<sup>7f.</sup> 104<sup>7</sup>, 2 Bar 24<sup>1</sup>). 'Blessed is the man . . . concerning whom there is no book of unrighteousness written' (1 En 81<sup>4</sup>). Records are kept by angels (1 En 104<sup>1</sup>, 2 En 19<sup>5</sup>), by Michael (1 En 89<sup>61ff.</sup> 90<sup>17</sup>), by Enoch (Jub 4<sup>23</sup> 10<sup>17</sup>, 2 En 40<sup>13</sup>, etc.). At the Judgment the books contain-

ing the sins of men will be read (1 En 90<sup>17, 20</sup> 97<sup>6</sup>, 2 En 52<sup>15</sup>, 2 Bar 24<sup>1</sup>), and the books of righteous deeds will be opened: 'The books shall be opened in which are written the sins of all those who have sinned, and again also the treasures in which the righteousness of all those who have been righteous in creation is gathered' (2 Bar 24<sup>1</sup>).

There are also books containing the names of the righteous and the wicked, or from which the names of the latter are excluded or blotted out. The names of the righteous are written in heaven: 'Your names (ye righteous) are written before the glory of the Great One' (1 En 104<sup>1</sup>); Abraham 'was recorded on the heavenly tablets as the friend of God' (Jub 19<sup>9</sup>; cf. 30<sup>20</sup>, Lk 10<sup>20</sup>, He 11<sup>23</sup>). The righteous are enrolled in the book of memorial of life (*Test. XII. Patr.* ii. 59), recorded in 'the book of life' or 'of the living' ([Dn 12<sup>1</sup>] Ph 4<sup>3</sup>, Rev 3<sup>5</sup> 21<sup>27</sup>). This 'book of life' will be opened at the Judgment: 'The Head of Days . . . seated Himself upon the throne of His glory, and the books of the living were opened before Him' (1 En 47<sup>3</sup>; cf. 4 Es 7<sup>35</sup>, Rev 20<sup>12</sup>).

In like manner the names of the wicked are written in 'heavenly tablets' or recorded in 'the book of destruction.' In one view they are not to be found in 'the book of life' (Jub 36<sup>10</sup>, Rev 13<sup>8</sup> 20<sup>15</sup>); but in another they shall be destroyed (Jub 30<sup>22</sup>), or blotted out of 'the book of life' (1 En 108<sup>3</sup>; cf. Rev 3<sup>5</sup>, *Test. XII. Patr.* ii. 60), blotted out of the holy books (1 En 108<sup>3</sup>; cf. Jub 36<sup>10</sup>): 'If they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed' (Jub 30<sup>22</sup>).

(f) *The Judgment an Inquisition.*—The Judgment is an inquisition. All the deeds of men, even the most secret, will be inquired into. Secret sins in thought, word, and deed will be searched out and examined. The righteous will be separated from the sinners, and receive their due meed of praise. The wicked will be rebuked and consigned to punishment.

'That day is prepared . . . for sinners an inquisition' (1 En 60<sup>6</sup>; cf. Wis 3<sup>3, 6, 8</sup>, Mt 22<sup>1-4</sup>), but 'for the elect a covenant' (1 En 60<sup>6</sup>); 'when the secrets of the righteous shall be revealed and the sinners judged' (38<sup>3</sup>). 'The Elect One . . . shall

judge all the works of the holy above in the heaven . . . their secret ways according to the word of name of the Lord of Spirits' (61<sup>8f</sup>). 'Deeds of righteousness shall awake, and deeds of iniquity shall not sleep' (4 Es 7<sup>35</sup>).

The deeds of men shall 'be inquired into by God the just Judge' (Adam and Eve, 29<sup>10</sup>; cf. Mt 18<sup>23ff</sup>). 'Every man's work shall be made manifest' (1 Co 3<sup>13</sup>; cf. 1 En 46<sup>6</sup>). Evil words too shall be punished: 'Woe to you, ye sinners, on account of the words of your mouth . . . in blazing flames burning worse than fire shall ye burn' (1 En 100<sup>9</sup>); 'Every idle word that men shall speak, they shall give account thereof in the day of Judgment' (Mt 12<sup>36</sup>).

All secret things, sins of thought and deed, shall be searched out and judged. The Elect One 'shall judge the secret things' (1 En 49<sup>4</sup>). He shall conduct 'the judgment of the secrets' (68<sup>2</sup>). 'God shall judge the secrets of men by Jesus Christ' (Ro 2<sup>16</sup>; cf. 2 Bar 83<sup>2</sup>). Secret thoughts shall be examined. The Messiah 'shall reprove sinners for the thoughts of their heart' (Ps Sol 17<sup>27</sup>). 'The Lord . . . will make manifest the counsels of the heart' (1 Co 4<sup>5</sup>; cf. He 4<sup>12f</sup>). 'The Most High . . . will assuredly examine the secret thoughts, and that which is laid up in the secret chambers of all the members of man; and will make (them) manifest in the presence of all with reproof' (2 Bar 83<sup>3</sup>).

Men shall give an account of themselves. 'Thou art to give just account and reckoning before the King of the kings of kings, the Holy One' (*Pirke Aboth*, 4<sup>29</sup>). 'Every one of us shall give account of himself to God' (Ro 14<sup>12</sup>; cf. 1 P 4<sup>5</sup>). The questions addressed to them men must answer. 'What then will they have to say in the Judgment, or how shall they answer in the last times?' (4 Es 7<sup>73</sup>).

Before the Judge men cannot lie: 'None shall be able to utter a lying word before Him' (1 En 49<sup>4</sup>; cf. 62<sup>3</sup>); 'Before the Lord of Spirits none shall utter an idle word' (67<sup>9</sup>).

The faces of sinners shall be filled with darkness and shame: 'The Lord of Spirits will so press them that they shall hastily go forth from His presence, and their faces shall be filled with shame, and the darkness grow deeper on their faces' (1 En 62<sup>10</sup>; cf. 63<sup>11</sup>, Wis 5<sup>1ff</sup>). They shall be rebuked by God (2 Bar 83<sup>3</sup>, 4 Es 7<sup>37f</sup>; cf. Sib. Or 3<sup>669</sup>, 1 Co 1<sup>8</sup>), or the Messiah (1's Sol 17<sup>27</sup>,

2 Bar 40<sup>1</sup>, 4 Es 12<sup>32f.</sup> 37<sup>f.</sup> 13<sup>37</sup>, Mt 25<sup>26f.</sup>, etc.), and driven from the presence of the righteous (1 En 38<sup>3</sup>).

The righteous shall be distinguished and separated from the sinners (1 En 51<sup>2</sup>, Ps Sol 2<sup>38</sup>,

Mt 13<sup>41f.</sup> 40 25<sup>32</sup>). 'Then shall the names of the righteous be made manifest' (4 Es 14<sup>33</sup>); and they shall be praised (Mt 25<sup>21.</sup> 23. 34<sup>f.</sup>, Jn 3<sup>21</sup>, 1 Co 4<sup>5</sup>), and obtain mercy (1 En 1<sup>8</sup>, Ps Sol 2<sup>37</sup> 13<sup>11</sup> 14<sup>6</sup>).

## In the Study.

### A Sermon by a Woman.

A VOLUME of sermons by a woman is a sufficiently unusual publication to arrest attention. In Scotland it is sure to be read with particular interest. For in one of the great Presbyterian Churches there the question of the ordination of women, even to the ministry, is under hopeful debate. One of the questions that have been asked is, Can a woman preach?

This woman can preach. Miss Helen Wodehouse, D.Phil., was formerly Lecturer in Philosophy in the University of Birmingham; she is now Principal of the Bingley Training College. The sermons were delivered to the women in training there. There are fifteen in this volume; its title is *Nights and Days* (Allen & Unwin; 4s. 6d. net). And every one of them is a sermon.

This woman can preach. To one of the sermons, inconspicuous in the middle of the volume, is given the name of 'Appearance and Reality.' We shall quote that sermon.

#### I.

'We all know the times when the roof seems to shut down upon us. The event comes to some people in the shape of boredom, to some as worry, to some as fear, to some as resentment; in all cases as something which closes in upon us, and prevents us from seeing round it or through it. We are shut in with ourselves and with some condition or incident in our own life. We are troubled, or jealous, or we have somebody or something "on our nerves," and the obsession presses in upon us and occupies all our field of view. The mood assures us that this is all there is of reality. We fuss and struggle and string ourselves up tight, and we breathe quick and short for lack of air.

'Some days are worse than others, but many of us must feel at times that we live almost continu-

ously without air enough, in a small room. The notions, "I have lost this, and nothing else matters," "I can't get this, and nothing else matters," "I am afraid of this, and there is no way round," succeed each other so steadily that we seem to live shut in with our own hot, petty, personal life, without being able to see anything beyond.

'Now it happens sometimes, when this is at its worst, that through mere exhaustion we reach a temporary relief. We come to a point of fatigue of nerves where for the moment we do not feel our trouble much, and when we say: "What does it matter after all? I am a very small creature; my life is a very small part of the world; and it will be all the same in a hundred years." This is only superficial change, of course—an effect of the temporary fatigue of desire, not a proof that we have penetrated deeper than desire. But it is a sign of the existence in us of something that does lie deeper than desire. The relaxation of tired nerves and muscles has made room for the exercise (even though in this case it is a rather crude and inaccurate exercise) of the sense of proportion. In this glimpse of the relative unimportance of what has blocked our way and our sight, we show that we can begin to understand perspective; to see, through the troublesome appearance, something of reality.

'Consider the significance of this power of escaping, even for a moment, from the prison of our own life. It is a peculiarly human achievement, a piece of freedom which, in any reflective form, no animal could reach. In this power of going below our immediate desire, and seeing beyond our immediate vision, we have the special strength of humanity. Consider it now, not only as it is when exhaustion gives it the opportunity to enter, but in the light of its general guidance and transformation of life.

'We as human beings, even when we can feel nothing but the appearance, are able partly to