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scholar like Dr. H. R. Marshall expressing the belief that war may be ended if we will, and that there is good evidence now that we mean to end it. The great difficulty is the existence in man of the fighting instinct. That must be diverted into beneficent channels. All opportunities for its encouragement must be avoided, even to the length of discouraging football. And we must not preach in favour of war. 'No one,' he says, 'who believes thoroughly in the immorality of war can have failed to have been shocked, as I was, on

Sunday, the 30th day of August last, when I heard a member of the clergy of the Protestant Episcopal Church open the reading of the Psalter appointed for the day with the terrible words, "Blessed be the Lord God who teacheth my hands to battle, and my fingers to fight." These words were written by a man of deep religious feeling, but one who had not gained any conception of the immorality of war—one whose God was a God of war.' The title of the book is *War and the Ideal of Peace* (Unwin; 4s. 6d. net).

'Her that kept the Door.'

BY LADY RAMSAY, EDINBURGH.

THROUGH information kindly given to my husband by Mr. MacLean, Christ's College, Cambridge, and Professor Burkitt, I am able to supplement my previous note on the above. The example which they cite is so instructive about the customs of the country and the arrangement of the house in Palestine that I venture to describe it at some length.

In the Second Book of Samuel, chap. 4, is related the tragic story of the assassination of Ishbosheth, son of Saul, and natural heir to the throne of Israel.

Ishbosheth had in his service two brothers, Rechab and Baanah, sons of Rimmon, captains of bands, who, in order to gain the favour of David, determined to assassinate their master.

The incidents of the story imply that the season was harvest-time, the hottest part of the year, and the two assassins chose the hour immediately after noon, when their intended victim, overpowered by the warmth, would, according to custom in hot climates, have retired to sleep in the darkness and comparative coolness of an inner chamber. The hottest hours of the day were also the quietest. It was a time when the absence of visitors, on business or otherwise, might be safely counted on. Although Ishbosheth himself was asleep in his chamber, probably most of his household and certainly all possible outdoor workers would be in the harvest fields. Practically there was but one person likely to be awake and in a position to interfere with the entrance of the assassins to the house — and that was the door-keeper. The

woman who kept the door might perhaps doze at her post, but she would assuredly not retire into an inner chamber to indulge in a siesta. How, then, did the two treacherous captains manage to elude her?

Harvest-time anywhere is an interesting and happy season. It is specially so in Eastern countries, and when the harvest is a heavy one every man, woman, and child within reach takes part in the work, the threshing and winnowing of the crops being done on the harvest fields. In the latter operation the grain is thrown up into the air so that the light chaff is carried away a short distance by the wind, while the heavy grain falls back to the ground. It is necessary, therefore, to take advantage of every suitable breeze.

The story as told in the Septuagint says that 'she who kept the door' (ἡ θύραρος—the same word used by John—'one who looks after the door,' here marked as feminine by the article) was busy 'winnowing wheat.' Her duty as door-keeper was for the time being at a standstill. It was harvest-time, when every one who possibly could was expected to give (and gave) a hand with the work. The door-keeper was doubtless an active, capable woman. There was nothing doing at the door. She would perhaps keep within hearing of a knock or call, and it was sheer waste of valuable time to sit there doing nothing while she missed all the pleasure of the harvesting. So off she went to 'winnow wheat' with the others.

In the Bible the story, while substantially the same as that of the Septuagint, makes no mention

of the door-keeper. The assassins are said to have come 'into the midst of the house as though they would have fetched wheat.' Thus if their entrance were questioned they had their excuse ready; but as they apparently met with no obstacle it is reasonable to suppose that the door-keeper—who would in ordinary circumstances have been there to question or to bar their entrance—was, as the Septuagint informs us, not at her post but engaged elsewhere. It is possible that in the circumstances she expected wheat to be brought into the house, and therefore, when she went away, left the door open. The repetition in v. 7 of the Bible story seems to imply that two versions of the incident have been there used. These, however, in no way contradict each other, the repetition merely adding fuller details.

Subjoined is a comparison of the incident as related in the Septuagint (Sir L. C. L. Brenton's translation) and in the Bible.

SEPTUAGINT.

2 Kings 4.

5. And Rechab and Baana the sons of Remmon the Berothite went, and they came in the heat of the day to the house of Jebosthe, and he was sleeping on a bed at noon.

6 And, behold, she that kept the gate was winnowing wheat, and he slumbered and slept: and the brothers Rechab and Baana

7 went privily into the house: and Jebosthe was sleeping on his bed in his chamber: and they smite him, and slay him, and take off his head: and they took his head, and went all night by the western road.

BIBLE (R.V. American).

2 Samuel 4.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, as he was taking his rest at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him in the body: and Rechab and Baanah his brother escaped.

7 Now when they came into the house, as he lay on his bed in his bedchamber, they smote him, and slew him and beheaded him, and took his head, and went by the way of the Arabah all night.

'The disciple, which was known unto the high priest, spoke to the keeper of the door, and brought in Simon. When the handmaid of the doorkeeper saw Simon, she said unto him, Art thou not also one of this man's disciples?' My husband thinks that this is one of the passages which were modified with the intention of doing away with the evidence of the importance of women. This matter is discussed by him in his *The Church in the Roman Empire before A.D. 170*, p. 161, and here I may quote a longer note on the subject.

'In Ac 17¹² the Western Text transforms "not a few of the Greek women of the aristocracy and of men" into "of the aristocratic Greeks men and women in numbers." It was considered unbecoming to put women before men, and the order was reversed; but Luke mentions first the ladies of the aristocracy and then men in general. The Western Text confines Paul's converts to the aristocracy, men and women alike, which is unthinkable. Moreover, εὐσχήμων is restricted to women in Ac 13⁵⁰ (though Matthew uses it about Joseph of Arimathea); and this usage is perhaps Lukan. In 18²⁶ Priscilla and Aquila are put in the opposite order (though the most interesting fact about them is that Priscilla was for some reason more important in the estimation of the world or the Church). In 18¹ a subtle innuendo is produced by changing "and Priscilla his wife" into "with Priscilla his wife." In 17³⁴ the sole motive for cutting out Damaris in D seems to be that there was some reluctance to mention her so prominently on the same level with Dionysius the Areopagite: she was therefore merged in "some others." These changes are not all accepted in Blass's Western Text, nor are they all found in every one of the scanty and generally fragmentary authorities for that Text. But the truth is that there was no Western Text; there was only a Westernizing tendency. The old Syriac reading of Jn 18¹⁶ stands in the same category as these. All of them began in the same Asiatic and especially Syrian surroundings. It was in the process of translating that closer scrutiny was applied to the New Testament; and the translators were struck with the real or apparent difference of statements in the different Gospels. The hand of modification was heavy on this episode in John; it was shifted about and verses were interchanged, with the evident hope of doing away with the differences between it and the Synoptic Gospels. Hence it is

I am indebted also to Mrs. Lewis, Ph.D., of Cambridge, for pointing out to me that the old Syriac translation of the Gospels which she and Mrs. Gibson found at Mt. Sinai reads in Jn 18^{16, 17}:

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.

BY THE REV. WILLIAM WATSON, B.D., OYNE.

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 47³ 60²; cf. Dn 7⁹, Rev 20¹¹). 'The Most High shall be revealed upon the throne of Judgment' (4 Es 7³²); which is a great white throne (Rev 20¹¹), like fiery flame (Dn 7⁹; cf. 1 En 50⁴), the wheels of which are like burning fire (Dn 7⁹), and before which a fiery stream comes forth (Dn 7¹⁰; cf. Ps 50³ 97³).

Before this throne the persons to be judged

stand. In Revelation the seer saw the dead, small and great, *stand* before God (Rev 20¹²). Enoch saw the seventy shepherds of God's sheep *stand* before God to be judged (1 En 90²³; cf. Wis 5¹). Some at least of the accused are *bound*. This, e.g., is the case with the seventy shepherds (1 En 90²³; cf. Bar 40¹). 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. 20⁵); the faces of sinners 'shall be covered with shame' (1 En 97⁶; cf. 1 Jn 2²⁸).

(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 61⁸). 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 62²); 'The Elect One shall in those days sit on My throne' (51³).

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 62³); 'see that Son of Man sitting on the throne of his glory' (62⁵). 'For that Son of Man has appeared, and has seated himself on the throne of his glory' (1 En 69²⁹; cf. 69²⁷, Mt 19²⁸ 25³¹).

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 62³); 'We shall all *stand* before the judgment seat of Christ' (Ro 14¹⁰). At the sight of