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some sixty of which occur in the legal codes, where רַבִּי might well be supposed to mean "proselyte"; and why in these codes they never use *πάροικος* except in two or three passages where the meaning "proselyte" is impossible?

4. Why they make so remarkable a distinction in their renderings of רַבִּי and the participle רַבִּי, employing as a rule *παροικεῖν* or a cognate word, where they are used of sojourning in general; but where the subject is רַבִּי = *προσήλυτος*, using such verbs as *προσέρχομαι*, *προσγίνομαι*, *προσηλυτεύω*, *πρόσκειμαι*, *προσπορεύομαι*, which are so admirably calculated to express the position of one who was a proselyte in the religious sense?

W. C. ALLEN.

#### JUDGMENT ACCORDING TO TYPE.

Two at least of the chief convictions which sustain the heart of Humanity rest, in the last issue, on a basis of pure reason. One is the belief that the soul is immortal; the other is the belief that it will be judged. We repudiate the opposite because the annihilation of the spiritual and the confusion of the moral are unthinkable. "For my own part," says Mr. Fiske, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." It is incredible that when the long evolution of nature has come to a head the flower should be flung away. This were to reduce design to a fiasco. "What can be more in the essential nature of things," writes Mr. W. R. Greg, in his *Enigmas of Life*, a very honest book, "than that the mere entrance into the spiritual state will effect a severance of souls?" It is incredible that the present failure of justice should end in no redress, and the immense wrongs of this life have no

“complement of recompence.” This were to reduce order to a fiasco, and put us all to “permanent intellectual confusion.” Pessimistic thinkers, whose reason has been deflected by the presence of an arrogant materialism, and moral triflers, whose conscience is satisfied with a deity of imbecile good nature—the *bon Dieu* of the French—may deny judgment; the one, because there is no soul, the other, because there is no judge. But the masters of thought in all ages and of all nations have accepted judgment as an axiom in the calculation of human life; they have used it as a factor in the creation of human history. Reference of every moral action to an eternal standard, revisal of every individual life by a supreme authority, are embedded in the creeds of the Race. The *Book of the Dead* was the sacred writing of the oldest civilization, and it describes how the soul is weighed in the intangible scales of righteousness. The Greek moralists conceived the Furies let loose on the guilty soul, and placed their abode behind the judgment seat of Areopagus. The “Bible of the Middle Ages” was a rehearsal of judgment, wherein not only the saints and sinners of the past, but those of that very day, received their due recompence of reward. Angelico wrought out his *Inferno* and *Paradiso* in a picture which fails somewhat on the left hand, where sinners are tormented by their own sins, because he was ignorant of sin, but succeeds gloriously on the right, where the glorified arrive in a flower-garden—which is the outer court of heaven—for he only of men had seen the angels. When the ages of faith had closed and every conviction of the past was put to the question, one belief still held an iron grip, and Michael Angelo painted his Judgment on the Pope’s Chapel of the Vatican. It is a picture which confuses and overwhelms one; it was an awful agony of Art; but it was also an intense reality of the soul.

We have a robust common sense of morality which

refuses to believe that it does not matter whether a man has lived like the Apostle Paul or the Emperor Nero. One may hesitate to speculate about the circumstances of the other world; one may love the splendid imagination of the Apocalypse more than the vulgar realism of modern sentiment, but one can never crush out the conviction that there must be one place for St. John, who was Jesus' friend, and another for Judas Iscariot, who was His betrayer. It were unreasonable that this mad confusion of circumstances should continue, which ties up the saint and the miscreant together to the misery of both; it were supremely reasonable that this tangle be unravelled and each receive his satisfaction. One has seen sheep and swine feeding in the same field till evening, and has followed till the sheep were gathered into their fold, and the swine ran greedily to their sty. The last complaint that would have occurred to one's mind was that their owners had separated them, the last suggestion that they should be herded together. What was fitting had happened; it was separation according to type.

Jesus did not supersede this conviction as the superstition of an imperfect morality, nor condemn it as a contradiction of the Divine Love. His "enthusiasm of Humanity" did not blind Him to deep lines of moral demarcation; His "huge tenderness" did not propose an equality for Judas and John. He did not come to reduce the moral order to an anarchy of grace, and to break the inevitable connection between sin and punishment. It has been said by a profound thinker that Antinomianism is the only heresy, and it is desirable to remind one's self, in a day of flabby sentiment, that Jesus was not an Antinomian. Had Jesus condemned sin, then He had been the destroyer of our Race, and not its Saviour, for the comforting of our heart had been a poor recompence for the debauchery of our conscience. But it is a conspicuous instance of Jesus' balance, that He combined the most tender compassion for the sinner with

the most unflinching condemnation of sin. It is Jesus who has compared sin unto Gehenna, "where their worm dieth not and the fire is not quenched" (St. Mark ix. 44); who places the rich man of soft and luxurious life in torment, so that he begs for a drop of water to cool his tongue (St. Luke xvi. 24); who casts the unprofitable servant into outer darkness, where is weeping and gnashing of teeth (St. Matt. xxv. 30); who declares that the fruitless branches of the vine will be gathered and burned (St. John xv. 6); who sends the servants of self into the fire prepared for the Devil and his angels. Jesus spake in parables, and it were folly to press His words into a description of circumstances. Jesus spake also with marked emphasis, and it were dishonesty to deny that He believed in the fact of judgment.

Jesus went with the general reason of the Race in affirming the certainty of judgment, and therein He is at one with the catholic creeds of Christendom. Jesus has also gone with the general reason in affirming the morality of judgment, and therein He has differed from that solitary creed which has raised uncharitableness into an article of faith. What has filled many honourable minds with resentment and rebellion is not the fact of separation, but the principle of execution; not the dislike of an assortment, but the fear that it will not be into good and bad. No power will ever convince a reasonable being that one man should be elected to life and have heaven settled on him as an entailed estate, and another be ordained to death and "be held in the way thereto"; or that one be "blessed" because he has held the orthodox creed, and another be "cursed" because he has made a mistake in the most profound of all sciences. If Heaven and Hell—be they places or states—are made to hinge on the arbitrary will of the Almighty, or on the imperfect processes of human reason, then judgment will not be a fiasco, it will be an outrage.

It will be a climax of irresponsible despotism, whose monstrous injustice would leave Heaven without blessing and Hell without curse.

Reason cannot agree with such a reading of judgment ; reason cannot disagree with the reading of Jesus. Jesus never made judgment depend either on the will of God or the belief of man. He rested judgment on the firm foundation of what each man is in the sight of the Eternal. He anticipated no protest in his parables against the justice of this evidence : none has ever been made from any quarter. The wheat is gathered into the garner. What else could one do with wheat ? The tares are burned in the fire. What else could one do with tares ? (St. Matt. xiii. 40). When the net comes to the shore, the good fish are gathered into vessels ; no one would throw them away. The bad are cast aside ; no one would leave them to contaminate the good (St. Matt. xiii. 48). The supercilious guests who did not value the great supper were left severely alone. If men do not care for Heaven, they will not be forced into it. The outcasts, who had never dared to dream of such a supper, were compelled to come. If men hunger for the best, the best shall be theirs (St. Luke xiv. 15-24). The virgins who had taken the trouble of bringing oil went in to the marriage ; they were evidently friends of the bridegroom : the virgins who had made no preparation were shut out from the marriage ; they were mere strangers (St. Matt. xxv. 1-13). Had the foolish virgins been rejected because they were a few minutes late, they would have had just cause of complaint. When the bridegroom declined their company for the simple reason that He did not know them, they had no answer. It would be equally out of place either for friends to be refused, or strangers to force admission to a marriage. It is all fair and fitting—exactly as things ought to be : Jesus' judgment is the very apotheosis of reason.

Twice has the Judgment been described with authority—

once by the greatest prophet that has spoken outside the Hebrew succession, once by the chief prophet of Jew and Gentile. Plato has told us that the judges of the great assizes will sit at a place on the other side, where all roads from this world meet, and where, divided by the throne of justice, they part again into two—the way which leadeth to the Islands of the Blessed, and the way that goeth to the “House of Vengeance and Punishment, which is called Tartarus.” Men are not to appear before the judges in the body, lest justice should be partial, since there are many “having evil souls who are apparelled in fair bodies” : neither are the judges to be clothed, lest their bodies be “interposed as a veil before their own souls.” The judgment is to be absolutely real ; each judge “with his naked soul shall pierce into the other naked soul,” and each soul will go to its own place. Just as bodies have a shape of their own, so is it with souls. Some are scarred by crimes, some are crooked with falsehood, some deformed by incontinence ; these are despatched to Tartarus. Other souls show the fair proportions of holiness and truth, and on them the judges look with admiration as they go to the Islands of the Blessed. Nothing is arbitrary ; everything is reasonable. It is registration rather than examination ; it is fulfilment rather than judgment.

The Judgment of Plato is one of the supreme efforts of human reason, surely not unilluminated by the Spirit of God ; and one compares it with the Judgment of Jesus to find a considerable difference in drapery, and an exact correspondence in principle. According to Jesus (St. Matt. xxv. 31), there will be a Judgment on the confines of the “Unseen Universe,” and each soul will appear before Him seated on the Throne of His glory. There will be instant division, but no confusion : it will be manifestation and confirmation. The sheep and the goats, which have been one flock in the pastures of this life, will fall apart each

breed according to its nature. Those who have lived the selfless life, who saw Him an hungered and gave Him meat, fulfilling the Law of Love, shall stand on one side, because by their choice they are of one kind; and those who have loved the self life, who saw Him a stranger and took Him not in, disobeying the Law of Love, shall stand on the other side, because by their choice they are of another kind. "Come, ye blessed" is said to the selfless, because by the constitution of the moral universe they cannot be anything else than blessed. "Depart, ye cursed" is said to the selfish because even God Himself could not prevent them being cursed. Their state in either case is "prepared," and is the inheritance of character. It is a recognition of fitness, as reasonable as an arrangement into species, as natural as the ripening of harvest.

Jesus makes a marked advance on Plato by magnifying the function of the Judge, and anticipating the date of the Judgment. The Judge in St. Matthew's Gospel is not an official referring to a Law: He is identical with the Law itself. Each soul is tried not by its obedience to a written standard, but by its relation to a living Person. Jesus' "Come" is the symbol of a Law, the Law of attraction. His "Depart" is the symbol of another Law, the Law of repulsion, and Jesus Himself is in both events the magnetic force. The personal factor, which is the heart of the religion of Jesus, asserts itself in the Judgment. Jesus monopolizes the outlook of life: He is the wounded Man the priest passes, whom the Samaritan helps. His acceptance or rejection is the test of the soul, and the crisis simply culminates at the Judgment. Human life will then finally break against Jesus as a rock in the midst of a stream, each current to follow its own direction unfettered and unmingled. The presence of Jesus is our Judgment.

We are accustomed to refer Judgment to the threshold of the other world. We ought to acclimatize the idea in



this world, for if Jesus once enlarged on the august circumstances of the future Judgment, He referred continually to the awful responsibility of a present Judgment. One can easily understand how the revelation of Jesus' moral Glory on the other side will raise to the highest power both His attraction and His repulsion, and suddenly crystallize into permanence the fluid principles of a man's life. The stream will be frozen in the fall. But this will only be the consummation of a process which is now in action. Jesus has not to wait for His Throne to command attention or affect the soul. He is the most dominant and exacting Personality in human experience from whose magical circle of influence none can tear himself. Can any one follow Jesus' life from Nazareth to Calvary, and stand face to face with Jesus' Cross, and be neither better nor worse? Incredible and impossible. Certain minds may hesitate over the Nicene Creed, but it is trifling to treat Jesus as a name in history, or a character in a book. He is the Man whom Plato once imagined, whom Isaiah prophesied, whom the most spiritual desire, who exhausts Grace and Truth. Beyond all question, and apart from all theories, Jesus is the Revelation of the Divine goodness: the incarnate Law of God: the objective conscience of Humanity. As soon as we enter the presence of Jesus we lose the liberty of moral indifference. One Person we cannot avoid—the inevitable Christ; one dilemma we must face, "What shall I do with Jesus which is called Christ." The spiritual majesty of this Man arraigns us at His bar from which we cannot depart till we become His disciples or His critics, His friends or His enemies. With certain consequences. Belief in Jesus is justification, for it is loyalty to the best; disbelief in Jesus is condemnation, it is enmity to the best. Jesus stated the position in a classical passage, "He that believeth on Him is not condemned: but He that believeth not is condemned already, because he hath not believed in

the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil" (St. John iii. 18-19).

As the mere presence of a good man in a room will compel the silent opinion of every other person, and be their judgment, so Jesus was for three years, from His public appearance at Nazareth to His crucifixion on Calvary, a criterion of character and a factor of division. He was the problem burdening every man's intellect, the law stimulating every man's conscience, the life exciting every man's imagination, the figure by which all kinds of men adjusted themselves. According to the Gospels, every one was sensitive to Jesus. As soon as He was born wise men came from far to worship Him, and Herod sent soldiers to slay Him (St. Matt. ii.) When He was presented in the Temple, Simeon took the infant in his arms and spake by the Holy Ghost, "Behold, this child is set for the fall and rising again of many in Israel" (St. Luke ii. 34). If He preached in the synagogue of his boyhood, the people, under the irresistible influence of Jesus' Personality, "wondered at the gracious words which proceeded out of His mouth," so strong was His power of attraction, and then would have "cast Him down headlong," so great was His power of repulsion (St. Luke iv. 16). If He visited a country town in Galilee, a Pharisee would invite Him to a feast in order to insult Him (St. Luke vii. 36), and a publican would make a "great feast in his own house" in order to honour Him (St. Luke v. 29). The people were divided over Jesus, "for some said, He is a good Man, others said, Nay, but He deceiveth the people" (St. John vii. 12), and the very Council was torn with controversy, the majority sending officers to arrest Him, but Nicodemus breaking silence in His defence (vii. 50). If two men disputed in those days, it was about Jesus; if they talked together by the way, it

was of Jesus; the atmosphere was electrical with Jesus. "Whom do men say that I the Son of Man am?" asked Jesus of His disciples, for He knew they could not ignore Him. It was a day of judgment—searching and conclusive. To so many Jesus was the "Son of the living God" (St. Matt. xvi. 16), to so many "a man gluttonous and a wine-bibber, a friend of publicans and sinners" (St. Matt. xi. 19). He was either the Rock on which wise men built (St. Matt. vii. 24), or the stone which would grind wicked men to powder (St. Matt. xxi. 44). Jesus was much impressed by the spectacle of this unconscious but decisive judgment. "The Father judgeth no man, but hath committed all judgment unto the Son. . . Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. . . And (the Father) hath given Him authority to execute judgment also, because He is the Son of Man" (St. John v. 22-27).

Jesus compared Himself to the Light because it bringeth to the birth everything that is good in the world, and as Jesus fulfilled His course, elect souls were drawn to Him. Simeon saw Him only in His weakness, and was ready to "depart in peace"; John Baptist recognised Him of a sudden, and laid down his ministry at Jesus' feet; St. John spent one night with Him, and followed Him unto old age; St. Matthew heard one word from Him, and left all he had; a dying robber had the good fortune to be crucified beside Him, and acknowledged Him King of Paradise. There was a latent affinity between these men and Jesus. He was the Good Shepherd, and they were "His own sheep." "He calleth His own sheep by name. . . and the sheep follow Him" (St. John x. 3-4). Jesus also compared Himself to Light because it layeth bare every evil thing, and the light of Jesus raised sin to its height. The Sadducean priests accomplished His crucifixion, lest He

should diminish their Temple gains ; the Pharisees hated Him to death because he had exposed their hypocrisy ; the foolish people turned against Him because He would not feed them with bread ; Herod Antipas set Him at nought because Jesus did not play the conjuror for his amusement ; Pilate sent Jesus to the cross in order to save his office ; Judas Iscariot betrayed Him because he could now make no other gain of Him. There was a latent antipathy between these men and Jesus. "If God were your Father," Jesus said to such men once, "ye would love Me : for I proceeded forth from and came from God. . . Ye are of your father the devil, and the lusts of your father ye will do" (St. John viii. 42-44).

It was a drama of judgments, conducted in the face of the world for three years, with an evident justification and an evident condemnation, but the former did not of necessity imply a visible goodness, nor the latter a visible badness on the part of the judged. Those who approximated to the John type were not all saintly : St. Matthew was a publican, and St. Mary Magdalene was a sinner. There was simply one point in their favour, they hated their evil self and welcomed Jesus' cross. Those who approximated to the Judas type were not all evil livers : the Pharisees were careful about the works of the Law, and devoted to the cause of Judaism. There was only one point against them, they were satisfied with themselves, and were determined to have nothing to do with Jesus' cross. The children of Light are not so much those who have walked in the Light as those who love the Light. The children of darkness are not so much those who have walked in darkness as those who love darkness. There were men ready for Jesus because they had "an honest and good heart" (St. Luke viii. 15). There were men alien to Jesus because they were sensual and hypocrites. It is a question not so much of action as of bias.

Jesus knew that it was not possible to divide men into two classes by the foliage of the outer life, as it is seen from the highway. Few people are saints or devils in their daily conduct: most are a mixture of good and bad. Below the variety of action lies the unity of principle. Some people have grave faults and yet we believe they are good; some are paragons of respectability and yet we are sure they are bad. No one would refuse St. Peter a place with Jesus, although he denied Him once with curses; none propose a place with Jesus for Judas, although he only committed himself once in public. An instinct tells us the direction of the soul; the trend of character. We concur with the judgment of Jesus, Who said of Judas, "One of you is a devil" (St. John vi. 70); but of St. Peter, "Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee" (St. Luke xxii. 31).

When Jesus judges by type, our Christ approximation, or our Christ alienation, one is struck by His absolute fairness. We are estimated not by what we have done but by what we desire to be. With Jesus the purpose of the soul is as the soul's achievement, and He will not be disappointed. If one surrender himself to Jesus, and is crucified on His cross, there is no sin he will not overcome, no service he will not render, no virtue to which he will not attain. He has made a good beginning, he has a long time. If one refuse the appeal of Jesus, and cling to his lower self, there is no degradation to which he may not descend. He has made a bad beginning, and he also has a long time. Both have eternity. We choose our type, and with God it is fulfilled; so that St. Mary Magdalene in her penitence was saved, and Simon in his self-rightousness lost already.

"All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the man's account;  
Thoughts hardly to be packed

Into a narrow act,  
Fancies that broke through language and escaped;  
All I could never be,  
All men ignored in me,  
This I was worth to God whose wheel the pitcher shaped."

Judgment by type sets the future in a new and solemn light. We can no longer think of Heaven as a state of certain happiness, and Hell as a state of certain misery for every man whatever may be his ideal. They are now relative terms, so that one man's Heaven might be another man's Hell. If one hunger and thirst for God, then for him is prepared the beatific vision and the eternal service. He has his heaven, and is satisfied. If one seek nothing beyond himself and his own gratification, then he will be left to himself, and taste the fulness of his lusts. He has his hell and is satisfied. St. John was already in Heaven with his head on Jesus' bosom. Judas was in Hell as he went into the outer darkness. Each was at home, the one with Jesus, the other away from Jesus. None need be afraid that he who has followed Jesus will miss Heaven, or that he who has made the "great refusal" will be thrust into Heaven. One is afraid that some will inherit Hell and be content.

JOHN WATSON.

### *NEW TESTAMENT TEACHING ON THE SECOND COMING OF CHRIST.*

#### IV. THE JOHANNINE WRITINGS.

A VERY important statement of Christ about His return to judge the world is found in John v. 25-29.

We have here, with stately repetition, two parallel assertions marked by conspicuous points of similarity and difference. The former is introduced by an emphatic formula