

no part in oppressing Israel, l. 2-4, and the triumphant return of the Dispersion, lvii. . . . There is no hint of the judgement of the sword in the ("Son of man") source.'

However, in spite of these inconsistencies, we can clearly trace the three main themes mentioned earlier, (a) the judgement, (b) the angels who led mankind astray, and (c) descriptions of the unseen world. Judgement is sometimes said to be carried through by God Himself,¹ sometimes by the Messiah.² Again, it is variously a judgement of angels, of the kings of the earth, or of mankind.

The distinctive feature of the Similitudes as compared with the other sections is that when God appears for the judgement the Messiah appears too, and the latter takes part both in the judgement and the reign which follows.³ We can trace here the influence of Daniel vii. 13, whence the term 'Son of man' has been derived. The Dream Visions (lxxxiii-xc) had also been influenced by this chapter of Daniel; and, as we have already seen, when the judgement was set God was assisted by an angel, who is probably to be identified with Michael (xc. 20). This writer evidently thought that the phrase in Daniel vii. 13 stood for Michael; several modern scholars have taken the same view. The Messiah of the Dream Visions, the 'white bull' of xc. 37, does not appear until the kingdom is set up after the close of the judgement, and he is born from the community. Thus in lxxxiii-xc God is assisted

¹ xlvi. 3: 'In those days I saw the Head of Days when He seated himself upon the throne of His glory, and the books of the living were opened before Him. . . .'

l. 4: 'And He [i.e. the Lord of Spirits] is righteous also in His judgement. . . . At His judgement the unrepentant shall perish before Him.' cf. liii. 2.

² lxii: the judgement of kings (2: 'And the Lord of Spirits seated him on the throne of His glory', etc. The MSS. have 'sat' and not 'seated him', but in verse 5 'that Son of man' is described as sitting on the throne of his glory); xlix. 4, lxix. 27; he judges Azazel in lv. 4, and angels in lxi. 8 (xlvi. 3 is probably 'choose', not 'try').

³ Heaven and earth are transformed, xlvi. 4-5, not destroyed and replaced by a new creation. li. 5: 'the earth shall rejoice'. cf. with verse 1.