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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

and must they too necessarily be included in "the disciples" mentioned in verses 17 and 22? Is it not possible that they remained in Capernaum, and only rejoined Jesus when called to constant companionship, as recorded in Mark i. 16-20? During this interval of time, between the first visit to Capernaum (John ii. 12) and the second (Mark i. 14) the evangelist and other Judæan disciples alone may have been Jesus' companions, and may have left them when He decided on Galilee as the scene of His further ministry. Does not this help to explain what otherwise is so inexplicable, on the one hand the silence of Mark (with Peter as his teacher) regarding the early Judæan ministry, and on the other the silence of the Fourth Gospel regarding most of the Galilæan ministry, and its almost exclusive attention to work in Judea?

ALFRED E. GARVIE.

CONDUCT AND THE KINGDOM

IN these modern times, when the presentation to the mind of striking alternatives as regards contrasted or complementary aspects of New Testament doctrine has become familiar, there seems to have grown fashionable—especially abroad—an exaggerated tendency to look upon the teaching of Jesus recorded by the evangelists as *either* eschatological *or* ethical. It is the purpose of this paper to demonstrate that in a far greater number of references than is generally realised the ethical significance is dominant; in other words, the eschatological idea is spiritualised, and new content is given to popular apocalyptic forms of expression by the introduction direct or indirect of moral conditions.

"The Gospel of the Kingdom," as we may call it with the first age of the Christian Church (Matt. iv. 23), constituted the main theme of the teaching of our Lord. Its purport was wholly, or almost wholly, eschatological—

in the sense of relating to the close of the present age, as well as to the emergence of the new era of blessedness.

It will be profitable to realise first of all how large a number of the passages in question convey the teaching that the enjoyment of the expected Kingdom is conditional on character.

Although the doctrine of the earlier prophets of Israel concerning "the day of Yahweh" was profoundly ethical, yet the need for personal change is but occasionally traceable in the pseudepigraphical writings current before the dawn of Christianity, and so the teaching which our Lord promulgated was virtually novel to His hearers. It is also a remarkable fact that every reference from the lips of Jesus to the resurrection of men and to eternal life contains in some or all reports the enunciation or implication of an ethical condition. Various aspects of this moral fitness appear in different passages, but a very comprehensive conception of individual endeavour as a prerequisite for sharing the blessed life is obtained from them when they are gathered together.

Let us survey the references to the Kingdom of God (or "of the heavens"). We discover that more than one-third of the direct allusions imply the condition of certain characteristics being forthcoming in such as would enjoy its privileges in their fulness.

To those who regarded themselves as "sons of the kingdom" by right of birth and observance of legal requirements, such manifold expression of conditions spiritual and moral must have come with startling novelty and disconcerting insistence.

1. PERSONAL QUALIFICATIONS.

We will review at the outset the phases of what we may term inward change and individual endeavour which are

demanding of the would-be citizens of the Kingdom of God. The rule in the hearts of men, the effectual consciousness of divine sonship, must be first acknowledged.

(a) In the very forefront of the transformed religious life, as well as chronologically first in the Gospel records, stands *Repentance*, always coupled explicitly or by implication with *Faith*.

This, according to the Matthaean summary (iii. 2), had been already demanded by John the Baptist in his preliminary proclamation of the Kingdom that was to be. It was needed for the inward moral revolution which was sealed by water-baptism, which was itself selective and symbolic, anticipatory of the penitent's entrance into the Kingdom through the Messianic fire-baptism of judgment.

In like manner in our Lord's teaching repentance was the prerequisite for the passing of the individual from the cold life of law to that ardent serving life of love which fitted him for the spiritual kingdom, entered through the portal of divine forgiveness, when God should rule in earthly manifestation of glory and power willingly obedient and filial hearts.

If the statement of the first evangelist be correct, Jesus took up and carried on the burden of the Baptist's cry, while He proceeded to deepen and spiritualise it: "Repent ye, and believe" the glad-tidings of the Kingdom of God which is nigh (Mark i. 15||). Although "glad-tidings" probably represents a later view of the initial message, yet it expresses well the advance from a proclamation of stern warning to one of hope, from a message of fear to one of love, from the terror of divine wrath to the pleading invitation to heavenly blessedness.

Nor does this urgent appeal for repentance reiterated by our Lord appear to have awakened any effectual echo in the hearts of the religious leaders of the people; so that far on in

the ministry, probably in the closing week—as tradition places it—Jesus looked back upon a continuous invitation to the coming Kingdom which had failed to attract the ruler, the legalist, the cultured from their serene self-righteousness of rigorous observances, and told them in burning words of sad disillusionment, sorrowful reflexion and yearning love : “ the publicans and the harlots ”—outcast and sinful, worse even than the ignorant “ people of the land ”—“ go into the kingdom of God before you ” ; thus vividly depicting as present the entering of the ideal Kingdom in the renewed world. Nay more, just these persons of commanding influence in the nation had failed to take advantage of the penitence and faith which those despised classes had exhibited at the first in consequence of the heart-searching utterances of the preacher in the wilderness, even before His own more positive and gladdening appeal (Matt. xxi. 31 f. ; cf. iii. 7).

Much that links the respective doctrine of the two proclaimers of the Kingdom lies behind the record of a retrospect such as this, and the fruitful penitence of the social outcasts is confirmed by the brief summary of the results of the Forerunner's preaching in our Lord's encomium : “ all the people . . . and the publicans, justified God, being baptized with the baptism of John ” (Luke vii. 29 ; cf. iii. 12).

It appears unnecessary to labour this essential of change of heart, which is so clear a ground-tone of the Lord's teaching, and emerges in its solitary simplicity on the human side in an appealing story of divine grace like the parable of the Prodigal Son. The Lucan record affords other specimens of our Lord's doctrine of repentance, although they are not directly connected with the thought of the Kingdom. Events of common discussion among the Pass-over crowds at Jerusalem, like the slaughter of the Galileans,

or the accident at Siloam, are utilized as stimuli to penitence (xiii. 1 ff.), while it is shown parabolically that the experience of life supplies ample opportunity for change of heart (6 ff.), without the need of any "miraculous" appeal (xvi. 30).

(b) After taking note of this initial and fundamental qualification of repentance combined with and in consequence of belief in the Gospel of the Kingdom we may well survey in some detail those characteristics demanded from the sincere recipient of the message which imply positive effort before those in which a negative aspect of religious behaviour is involved.

The attitude of *Seeking* claims mention at the beginning of the list of necessary qualities, because it expresses well the eager earnestness of the faithful. The Father's Kingdom is to be the primary objective of a man's life: "Seek ye (first) his kingdom (and his righteousness)" (Matt. vi. 33; cf. Luke xii. 31), and this personal endeavour is really identical with the zealous striving to attain the requisite character which God demands, whether we assume the fuller Matthaean form to be original or not. Luke appends (32) a further encouragement that the "little flock" of such seekers are assured of the "Father's good pleasure to give" them the Kingdom. We are reminded of the long-suffering and righteous "sheep" to whom the residue would submit (Enoch xc. 30), and also of the quiet pious souls who "looked for the redemption of Jerusalem" (Luke ii. 38).

(c) Very closely related to this primary essential mark of those to whom the eschatological boon is thus made certain is one which, in order to distinguish it, we may designate *Sincerity*, singleness of purpose; and this is also regarded by our Lord as being absolutely necessary: "no man, having put his hand to the plough, and looking

back, is fit for the kingdom of God" (Luke ix. 62). Although the time is undefined, the agent is evidently not yet in the Kingdom, but his activity—self-fitting, preaching the good news to others, or whatever it may be—is preparatory for its advent.

With this may be associated singleness of eye, so that the moral aim may be unhindered by a distorted view (Matt. vi. 22, Luke xi. 34).

Some would probably add to these phases of directive energy the spirit of the stormer: "men of violence take" or "enter" the Kingdom "by force" (Matt. xi. 12, Luke xvi. 16); but it is extremely difficult to attain certainty as to the exact original meaning of this saying. Taken literally as advice on our Lord's part it would be unique; for He always deprecated the use of force, political or physical, in hastening the desired consummation of the Kingdom.

It would seem better, assuming some such words to have been reported from Jesus with approximate accuracy, to regard them as expressing either commendation of spiritual ardour in prayer (cf. Mark xi. 23 ff., Luke xvii. 6) and effort, or, if uttered in a tone of deprecation, as intended to check unreal and fanatically disposed adherents. If the colouring be later, as the form of the Lucan record might suggest, the saying might have been utilised as significant of the rush of would-be converts into the Church.

(d) In contradistinction to the spirit which would besiege Heaven and attempt to hasten the manifestation of the Kingdom by material means (cf. the Temptation narratives), the most striking, and, to His contemporaries, most revolutionary, feature is the prominence accorded in the eschatological teaching of our Lord to the disposition of *Childlikeness* as an essential condition.

In the sweet and familiar picture of His "suffering the little children to come unto" Him we are told that He

said : " of such is the Kingdom of God " (Mark x. 14||). Those who would be fit for its glorious and happy citizenship must exhibit not indeed the weakness, ignorance and inexperience which are associated with childhood, but its instinctive confidence and open simplicity, its dependent trustfulness and responsive affection. The relationship of the little one to the parent in the home is a dim representation, an earthly foreshadowing, of the ideal relationship between the human child and the heavenly Father whose is the Kingdom. That this quality of character is imperative for individual acceptance is emphasised in the subsequent solemn statement : " Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein " (15).

But to the disciples apparently such teaching was not new. For, although by reason of the similarity of the subject sayings from the one story would be easily transferable to the other—if we accept provisionally the Marcan order of the scenes and do not reckon them as doublets—on a previous occasion in the home at Capernaum Jesus had openly rebuked the unseemly dispute as to precedence upon which His intimate friends had entered " in the way " by a memorable parable in action (Mark ix. 36 f., Matt. xviii. 2 ff., Luke ix. 47 f.). Some, in order to particularise, have vividly imagined it to be Peter's child taken into the Master's arms in his own house, when Jesus—if this connexion be original—makes the young one typical of the bearers of the message of the Kingdom in His name : " Whosoever shall receive one of such little children in my name, receiveth me : and whosoever receiveth me, receiveth not me, but him that sent me." The glad welcome of the child-like disciple is represented as ultimately a receiving of the Father, and thus is in its turn a mark of fitness for the Kingdom. This application, or perhaps rather conversion,

of an authentic saying illustrates the ease of the confusion of "little ones" literally with little ones signifying humble disciples or believers (42, Matt. xviii. 6, x. 42; of. Luke xvii. 2). The pointing of the lesson which Luke appends (ix. 48c) lays stress on the aspect of humility, which is prominent in this Gospel, alike in parable (xvii. 7 ff., xviii. 14) and saying (xvii. 11, xvi. 15).

Matthew's version of the earlier scene contains additional words so eminently suitable to the occasion and to the action that they possess an intrinsic claim to authenticity, and he does not need to repeat the saying about the manner of reception after the account (xix. 14) of the bringing of the young children: "except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (xviii. 3); while the immediate lesson is obviously and naturally deduced in view of the previous dispute concerning position—which Matthew, however, avoided recording as being detrimental to the character of the apostles: "Whosoever therefore shall humble himself as this little child, the same is the greater in the kingdom of heaven" (4). Thus "lowliness majestic" is essential.

Another fragmentary saying which emphasises the acceptable quality of the child is inserted in the first gospel after the warning against "occasions of stumbling" to "little ones who believe on me" (Mark, Matt.): "their (sc. the little ones') angels do always behold the face of my Father who is in heaven" (xviii. 10). We may compare with this the stern imagery of the millstone as the fit end for such offenders (Luke xvii. 1 f.). To those who are like the afore-mentioned children figuratively, untrained folk, babes in legal culture, the divine revelation is accorded (Matt. xi. 25). And upon childlike humble trust the door of the Kingdom will not be shut (xxiii. 13); but it is the chooser of the lowly couch that will be exalted (12).

(e) Just as the anger of a child passes quickly like a shower on a summer's day, so is his temperament rapidly forgiving. We are thus led on in thought to another necessary characteristic, *Forgiveness*, or more strictly as a quality, Forgivingness, urged as essential in our Lord's teaching concerning the coming Kingdom both directly and indirectly. It is enjoined expressly in the pattern prayer and in the alternative which is appended thereto: "Forgive us our debts (sins), as we also have forgiven (forgive) our debtors (every one that is indebted to us) . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 12, 14 f., Luke xi. 4).

The divine forgiveness of sin is the primary spiritual requirement, stimulating thankful love in return (cf. Luke vii. 41 ff.), and therefore the fulfilment of the condition for obtaining it stands in the forefront of human duty. In more senses than one forgiveness is the portal of the Kingdom.

Indirectly, it is enjoined in response to Peter's inquiry as to the frequency of pardon by means of the parable of the Unmerciful Slave, with its conclusion, which is incapable of misconception: "so also shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts" (Matt. xviii. 21-35). Luke, on the other hand, records a similar behest of pardon for the penitent brother in a different context (xvii. 3 f.).

The Kingdom of God, for which forgiveness is a prerequisite trait, is indeed unmentioned by name in these passages, but the time referred to is indubitably that of the advent thereof in its fulness for which the faithful followers of Jesus were to pray (vi. 10), a coming which is regarded as coincident with divine judgment for weal or woe (xviii. 23).

Evidently those who would "enter the kingdom" must be "both forgivers and forgiven."

(f) Another ethical and practical feature of the Lord's doctrine of the Kingdom as an eschatological objective, relative to the period before its glorious manifestation, consists in the fact that, although this divine boon is "of free grace" and not "of debt," yet *Labour*, not idle expectancy, is the responsible duty of each would-be member thereof. Not only is this illustrated by the truth that even the disciples were called when following their daily avocations, and their toil, far from being stopped, was merely transformed into the service of "the gospel of the kingdom," but also "the Gospel of Work" constitutes the lesson of the indirect teaching of a special parable, that of the Labourers in the Vineyard (Matt. xx. 1-16). Even supposing that the acute controversies about Gentile privilege may have had some little influence on the exact form in which the story has been transmitted, the main lesson remains unaffected; and it is this: that all are summoned to labour before the heavenly reward of the Kingdom is imparted, and that all who respond to the call with sincerity and earnestness are equals in recompense. Nevertheless the earthly similitude is seen to be strictly inadequate for the completeness of the teaching, in that the boon of God's good pleasure is really out of all proportion to the work accomplished, whether during a period long or short, and is the same for all who have fulfilled the conditions of service which the divine employer imposes.

Similar teaching of the necessity for continuous and trust-worthy service is inculcated in the related parables of the Talents (xxv. 14 ff.) and the Pounds (Luke xix. 12 ff.). The duty of work for the disciple, irrespective of outward profit or gratitude, is also enjoined in the little story of the Obedient Slave (Luke xvii. 7 ff.). We might note too that the

similitude of the Two Sons (Matt. xxi. 28 ff.) indirectly emphasises the fact that the toil which fits for the Kingdom is genuine and devoted service, practice and not merely profession "Doing the will" and "keeping the word of God" signify the same conduct in its exercise (Matt. vii. 21; cf. Mark iii. 35 ||, Luke xi. 28).

(g) But the close of the present working-time is unknown to the labourers in the loving service of the Kingdom whether corporately or individually: much stress, therefore, is laid in our Lord's parabolic teaching upon *Preparedness* for the sudden and unexpected manifestation of the glorious reign of God, be the delay long or short; and even Jesus apparently looked for that advent "in power" during the lifetime of "some" at any rate of His hearers, if, indeed, this restriction be authentic (Mark ix. 1, etc.). This state of preparedness is an essential condition for the expectant citizen, and may be viewed in one of two ways, either as (i) Watchfulness, or as (ii) Readiness.

(i) The urgent necessity of watchfulness is inculcated in the following stories—whether they are definitely introduced in the tradition as similitudes of the Kingdom or not—from the closing phases of the ministry: the likeness of the Master and the Thief (Matt. xxiv. 43, Luke xii. 39; cf. the preceding Christianised warning in Matt. 42), and also that of the Snare (Luke xxi. 34 ff.), as well as the larger parable of the Wise and Foolish Virgins (Matt. xxv. 1-13), in which watchfulness—at least in intention—and readiness are combined by those who gain admission to the marriage feast.

(ii) The aspect of readiness as a necessary qualification is brought out more especially in such a story as that which demands the conscious assumption of the befitting "wedding-garment," which is apparently conflated in Matthew (xxii. 11 ff.) with another parable, that of the crown-prince's

marriage feast (2-14), which tells rather of the active acceptance of the invitation (cf. Luke xiv. 17-24).

Readiness is also the lesson of the various Slave similitudes, wherein the respective duties are diligently executed despite the master's delay in returning; and solemn warning is afforded by the doom of the unready and unreliable (Matt. xxiv. 45 ff., Luke xii. 37 f.).

In the parables of the Talents and of the Pounds (Matt xxv. 14. ff., Luke xix. 12 ff.) the state of readiness consists in the slaves' constant and effective employment of that which is entrusted to them, regardless of the time when the reckoning will take place. Thus once more the interval of delay is found to be a period for earnest labour whose reward is a higher sphere of service, while in each case the deprivation of further opportunity for service, virtually self-inflicted in the case of some of the slaves, strikes a powerful and far-echoing note of admonition. Stories of this type are applicable also to an indefinite waiting-time before the "appearing" of the Kingdom, and of such the latter of the aforementioned is illustrative according to the Lucan introduction thereto (xix. 11).

(h) Now there is another qualification, closely cognate to the initial attitude of Seeking, which is not frequently emphasised simply because it is assumed from Jewish religious custom to be habitual, and that is *Prayerfulness*. "When ye pray," says our Lord (Matt. vi. 5); but it is the prayer "in secret" that may expect recompense in the Kingdom (6), whose advent is the chief object of desire (10), while all hypocrisy in practice is condemned (5), and—whether this section were originally connected or not—errors in its exercise are corrected (7). The prime subject for supplication is hereby realised to be the coming of the divine reign on earth; and such would be included in the "common prayer" which is encouraged (xviii. 19 f.).

Luke indeed records in close proximity to the Lord's Prayer (xi. 2 ff.) the parable of the Importunate Friend as illustrative of the beneficial effects of persistent petition even amongst men, and the perfect and loving response of the heavenly Father is more "sure and certain" (5 ff.).

Furthermore, although the waiting-time for the dismayed disciples may seem long, perseverance in prayer is vividly enjoined in this gospel also by the story of the Unjust Judge (xviii. 1 ff.), and the humble and penitent temperament of the sincerely prayerful is brought out with an inimitable restraint of words in the succeeding parable of the Pharisee and the Publican (10 ff.). The inter-relation of unwavering faith with prayer is well exhibited in the sayings traditionally attached to the Fig-tree story (Mark xi. 22 ff., Matt. xxi. 22), although unrecorded in Luke (cf. xvii. 6). Yet in his gospel our Lord's own example emerges most clearly (ix. 18, 28 f., etc.).

(4) There are discoverable, on the other hand, in the eschatological teaching of our Lord what we may designate negative aspects of fitness for the Kingdom. Of these *Self-denial* or self-sacrifice—in the fullest sense of God first, then others' good, and self last—is especially prominent. The following of Jesus may involve the abandonment for His sake of all that men hold dear on earth, but life in the Kingdom, "eternal life in the world to come" for the sake of which (Luke) the loss has been suffered, is assured (Mark x. 29 f.¶).

According to the teaching—which seems, however, to have been worked over—given to the crowd together with the disciples (Mark) just after the confession of Peter, loyalty is likely to include in its exercise "bearing the cross" and even "losing of life" for the Master's sake, which is identical with the cause of the Kingdom; but the suffering experienced finds its recompense in the divine judg-

ment through the Son of Man's witness to His own genuine adherents (Mark viii. 34 ff., Matt. xvi. 24 ff., Luke ix. 23 ff.). The same doctrine of self-denying loyalty to Jesus reappears in doublet form in the conflated address to "the twelve" (Matt. x. 38 f.), and a recension of the second portion is found also as an illustrative addition in the Lucan apocalyptic section (xvii. 33), while we meet with the first part again—once more in connexion with divisions in the family consequent on the profession of the new faith—in a slightly heightened form; the non-bearer of the cross and non-follower "cannot be my disciple" (Luke xiv. 27; cf. 33): loyalty is more than life (26). Moreover, the Fourth Gospel contains an adaptation which is enriched by its application to the death of the Lord or of the disciple (xii. 25).

This utter disregard of self which may be needful is expressed in yet more startling imagery in a saying which is peculiar to Matthew, attached somewhat inharmoniously to the teaching on the subject of divorce, concerning men becoming "eunuchs for the kingdom of heaven's sake"—extraordinary sacrifice for spiritual usefulness (xix. 12). Not unconnected with this is the sundering of family ties which has been alluded to above, a result of declared and active discipleship in the first age and in any newly founded church, forming part of the "cost to be counted" and a phase of "bearing the cross"; and this is illustrated by the similitudes of the builder of a tower and the king contemplating a campaign (Luke xiv. 28 ff.). The teaching on this open-eyed self-sacrifice is represented as having been given to "great multitudes" (25). Such, then, are features of the great renunciation incurred for the cause of the Kingdom and its Proclaimer.

(g) Closely related to the foregoing is the condition of *Persecution*, always more or less inseparable from the inevitable contrast with others which loyal preaching and

service of the divine Kingdom produces. Indeed the true followers have to experience, according to the bold metaphor of "the cross" noticed above—whether we assume it to have been used in the Galilean ministry or not—the lot of criminals in their treatment by others, like their Master (Mark viii. 34) : their devotion to the transforming tidings of the Kingdom brings no smooth life. But the persecution spoken of, according to the instructions to the first apostles—whether coloured by subsequent experience or not—is passive, something to be endured. There is nothing fanatically fomented about it ; as we may gather from the fact that it is not to be sought by provocation, by undue persistence (Mark vi. 11 || ; cf. Luke x. 11) or needless delay (Matt. x. 23). Some authentic injunctions must lie behind such recurrent teaching.

And yet the persecuted are "happy," and the boon of the Kingdom in some way already realised will have its consummation : they are also, as the expansion of the beatitude declares, continuing a glorious and historic line (Matt. v. 10 ff., Luke vi. 22 f.). The form of this persecuting in the first age is outlined in the eschatological chapter (Mark xiii. 9 ff. ||), and the details have quite likely been influenced by what the Christians endured at the hands of their foes, whether within Palestine or beyond its borders. Nevertheless, according to the Lucan tradition, this fellow-suffering of the first disciples with their Lord rendered them fit for the Kingdom, and indeed for some definite share of authority therein (xxii. 29 f. ; cf. Matt. xix. 28) as well.

2. PERSONAL ACTIVITIES.

(A) *The Higher Righteousness.*

We have surveyed the main personal qualifications which, although they are nowhere set forth systematically, emerge

from the fragmentary records of our Lord's doctrine in connexion with the Kingdom; but some broad issues and far-reaching and transforming effects of these qualities in exercise severally or conjointly remain to be estimated.

The urgent need of individual religious conduct of higher value and wider present efficacy than mere legal righteousness and the claim of Jewish birth for admission into the ideal and blessed citizenship is shown in the frequent parabolic allusions to the excluding of the unfit. Even "the sons of the Kingdom," inheritors as they deemed themselves to be of the coming age by the prescriptive right of a covenant people, "shall be cast forth," as our Lord states in that utterance which is appended, in Matthew's order, to the narrative of the centurion's manifestation of a faith which was beyond all expectation (Matt. viii. 12; cf. Luke xiii. 28). The same is implied in the similitude of the narrow way, or gate, or door, which affords access to the Kingdom of God (Matt. vii. 13 f., Luke xiii. 24 ff.), and also by the admonitory parables of the concluding portion of our Lord's ministry: the Marriage Feast (Matt. xxii. 1 ff.), the Ten Virgins (xxv. 1 ff.), and so forth.

The necessity for this new righteousness, to which reference has just been made, deserves to rank as a demand which finds its fulfilment in the very exercise of those qualities which have been already reviewed, qualities which are primarily inward in origin, issuing "out of the heart of man" (cf. Matt. xii. 34, xxiii. 25 f., Luke xi. 39 ff.) in the requisite character and consequent conduct, rather than external in the sense of being associated with submission to legal ordinances of rite and ceremony.

They are necessarily social as well as individual; for they inevitably affect the relationship of a man to his neighbour, and render it more definitely a religious matter in view of the approaching Kingdom.

Apart from the general tendency, the resultant of the ethical forces represented by these qualities, there are utterances which inculcate this transfigured righteousness in clear terms, such as must have wrought a revolutionary re-estimating of current religious values. "I say unto you, except your righteousness shall exceed (that) of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. v. 20): this was assuredly a revaluing of religion in the accepted sense; it exalted "the spirit" above "the letter," principle above detail, and directed supreme attention to the ethical factor in the treatment of the requirements for and characteristics of the life which was essential here and now for admission to the divine Kingdom, quite apart from the "when" of its full manifestation. The solemn warning which closes this fundamental teaching concerning those who desired to become in very truth "sons of the kingdom" only serves to emphasise afresh the insufficiency of mere profession and the immense importance of holiness which springs from within (cf. vii. 21). It is the doer, the one who puts into practice the words of Jesus, that is prepared for any emergency, and is likened at the close of the common Sermon material to the builder "upon the rock" (Matt. vii. 24 f., Luke vi. 47 f.).

It is not surprising, therefore, that the scribe who grasped this fact, that the inward motive issuing in a life-character was of far greater import than ceremonial observance, was commended by the Lord with the words: "Thou art not far from the kingdom of God" (Mark xii. 34); he was approaching that higher type of righteousness which the Father demanded of all those who sought to enter the Kingdom, who indeed might be regarded ideally as already its present sharers (Matt. v. 3, 10). Moreover, whether we accept it as authentic or not, we may refer to the pictorial

language concluding the interpretation which Matthew gives of the parable of the Tares, seeing that it is at any rate harmonious with our Lord's constant teaching that righteousness constitutes an essential condition for inclusion in the Kingdom, the righteousness of the penitent and love-impelled strivers: "Then shall the righteous shine forth as the sun in the kingdom of their Father" (xiii. 43).

(B) *The Wider Love.*

Another effect of the dominance of these spiritual and moral qualities, and of the development of Godlikeness, the filial disposition, calls for notice. If the teaching of our Lord with regard to preconditions which are essential to fitness for the future Kingdom may be treated on the one side as a call to a transfigured righteousness in the present, whether the interval before the divine consummation which was assured were long or short, on the other side it involved a demand, implicit as well as explicit, for placing the altruistic qualities in the forefront through the relations between man and man here and now, for the exercise of love in the highest sense, as the reply to the scribe quoted above demonstrated. The obtaining of "mercy" at "the day of the great judgment," which is the initial factor in the blessedness of the Kingdom, is promised to those who are themselves "merciful," who manifest the divine quality of forgiving love in daily exercise (Matt. v. 6). And this love must be directed outward to enemies private, social and national, so that herein lies the germ of a universal as opposed to a merely Jewish Gospel (Matt. v. 43 ff., Luke vi. 27 f.).

The closely connected enunciation of the passive principle of non-resistance, replacing the law of retaliation, clothed as it is in startling Oriental imagery (Matt. 38 ff., Luke 29), has received disproportionate attention and has aroused

prolonged controversy, instead of stress being duly laid upon the active principle of love which underlies the positive counsel, which comes to expression in prayer for the persecuting foe, and, looking for no return, is alone of irresistible potency and itself characteristic of divine sonship (Luke 35). It is in the light of the Father's Kingdom that the realisation of brotherhood necessitates the exercise of love, for without it there can be no effective spiritual relationship to God. Love of God *and* one's neighbour constitutes the fulfilment of "the law and the prophets" (Matt. xxii. 37 ff. ; cf. Mark xii. 30 f., Luke x. 27 f.), and it is illustrated in Luke by the story of the good Samaritan (30 ff.).

Furthermore, the dictum concerning "a cup of (cold) water" (Mark ix. 41, Matt. x. 42), whatever may have been its original form and scope, was destined to have far-reaching humanitarian effects.

Serving love, too, is represented as one at least of the principles of judgment and so of admission into the blessed divinely-ruled community, according to the vivid picture of separation which follows the similitude of the Sheep and the Goats, and forms therewith the solemn close of the final group of Matthaean parables of judgment (xxv. 34 ff.). Those who manifest it are blessed of the Father, and for them "the (pre-existing) kingdom is prepared" (34).

The permanent validity of the teaching is not affected by our uncertainty as to the exact form of the story originally, seeing that, whoever be the objects of judgment intended in the first instance, Christ-like conduct, typified here by ministering love, is represented as constituting the sole test applied.

In conclusion of a straightforward and unembellished review of the personal qualities and activities, which emerge as ethical and spiritual essentials from our Lord's eschato-

logical teaching connected directly or indirectly with the advent of the Kingdom of God, we may remark that, although here and there in the Jewish pseudepigraphical writings are to be discovered traces of the requirement of moral qualities for "the life of the world to come," the collecting together of the fragments recorded of the doctrine of Jesus on this subject demonstrates it to have been in its totality little less than novel and revolutionary to His hearers. Despite its roots in Old Testament prophecy it was virtually a new wine which the old skins of traditional ethics could not contain; it was indeed "a new teaching." The form was eschatological, the imagery sometimes ancient and apocalyptic, but the content, just because it was spiritual and ethical, was and is found to be both universal and permanent in its validity.

EDWARD WILLIAM WINSTANLEY.

THE CALL OF GOD.

ONE of the most profitable ways in which we can study Vocation is to know the man to whom a call has come, and to find out, if he lets us so far into his heart, how it came to him. Where the call of God is heard by a man with any measure of obedience, there can seldom be for long any great doubt as to the history of it. Sometimes he will tell the story himself, vividly, and directly, as Isaiah tells how he "saw the Lord sitting on a throne, high and lifted up, and his train filled the temple." But that is not the whole story, for if we ask who was this man to whom this vision came, and why should he have had it rather than any one else, we are involved in a good many questions. If we can find the answers to them, we shall be in a position better to understand how God deals with men—how historically He has dealt with men; and when we understand that, we