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A STUDY OF THE KINGDOM OF GOD AS REVEALED
IN THE "Q" SOURCE

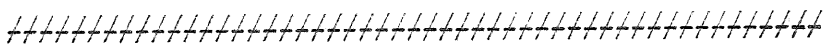
by
RALPH E. CLARK B.A.

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"Only those who have experienced the tragic
ambiguities of our historical existence and
have totally questioned the meaning of
existence can understand what the symbol of
the Kingdom of God means."

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Preface

This thesis was written to serve a practical purpose. It is not to be assumed however that the purpose was merely the procurement of a further ~~educational~~ **academic** degree. In the pastoral ministry, the claims of the sheep weigh heavily upon the shepherd. Under such conditions it is easy to lose sight of the necessity to keep one's mind fresh, to renew the clothes wherein one dresses the age-old concepts of the Christian faith, to drink again and deeply at the fountain of learning, in order that the Gospel of Jesus Christ may be presented with vigour in each of the many situations which confront the pastor. With this purpose in mind I returned to my studies in order that the insights which others have gleaned from their intensive research might stimulate my thinking.

In an age wherein the Protestant churches tend more and more to turn to formalism as embodied in ritualism and the elevation of the authority of the Courts of the Church, I feel that it is essential for Biblical scholarship to be not only an integral part of, but the very foundation, on which the message of Redemption is proclaimed. For the Bible is still the final source of authority in the Protestant Church. To make one's message the Biblical message is to provide the most dependable armament and an unassailable bastion for the fray.

The Biblical revelation presents one concept as its warp and weft. It is the concept of the Kingdom of God. In the Old Testament it revolves around the idea of a chosen people of God and the hope of the coming Kingdom of God. In the New Testament it is not only the Mission

and message of Jesus but the frame within which the church is launched on her task. It is true that many have written exhaustively on the subject of the Kingdom, but that does not mean that there is nothing left to be said on the matter. I do not mean to suggest that I have anything either original or unique to contribute to the study but rather that as this concept symbolizes God's eternal purpose, until His purpose is fulfilled, men will delve deeply into the subject.

I have limited my study of the Kingdom of God in so far as it is practical to the hypothetical document known as Q or Quelle. In book after book on the subject of the Kingdom of God, the references made to Scripture are those references found in the Q source, in a frequency that is far out of proportion to the size of the source. It should be perfectly obvious then that the Q source is able to illumine much of the Master's mind when He referred to the Kingdom of God. My only regret is that I have not been able to do justice to the material that is found in Q, not only exegetically but homiletically. It is a subject that pays dividends out of all proportion to the amount of study spent on it.

There is this further consideration that today eschatology and ethics are considered too often quite apart from each other. The currents of modern theological thought cut courses that make for a deep delineation between the two ideas. I do not believe that this is either necessary or correct. The symbol of the Kingdom of God as found in the teachings of Jesus in Q precludes any division between the two. They exist as concomitant realities in the faith of the believer.

For the prodding, resented to a degree yet necessary as it was for the completion of this work, heartfelt thanks are due to my classmate of Theology '52 Rev. O. T. Hughes, Associate Minister, Kingston Road United Church, Toronto, and to my wife. For without their vision of its "glorious" consummation this study would have remained inaugurated but unrealized.

It is a pleasant duty to acknowledge my appreciation to the members of Dand, Lauder, and Melgund Congregations of the Lauder Pastoral Charge with whose tolerance I prepared this work.

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Ralph E. Clark

THE NATURE OF Q (QUELLE)

Matthew, Mark, and Luke are called collectively the Synoptic Gospels. In their marked resemblance to one another, they present a synopsis, or common view; and are strikingly different in literary form, and in the selection and treatment of material, from the Fourth Gospel. These books were not written to be biographies of Jesus in the strict sense, but rather as catechetical manuals of the first century. They were not bare histories, but "gospels" that proclaimed the "good news" enunciated by Jesus in His life, completed in His passion, and confirmed by God in His resurrection. They were not written in the early years of the Church. There was no need for written records so long as the voices of the companions of Jesus could still be heard. But as these voices fell silent, writing became imperative if the Gospel was to live.

"For catechetical purposes what was required was a collection that would bring together all that Jesus had said on this or that important question of belief or practice: how far the Jewish Law was still binding on Christians, how one should behave towards one another, and the like."

1

The Synoptic problem gets its name from the fact that the three gospels are often so nearly identical, not only in quoting Jesus' words but in narrative sentences, as to suggest some literary interdependence as well as access to the common store of oral tradition.

1. The Mission and Message of Jesus. - Major, Manson and Wright. Book 2 - T. W. Manson E. P. Dutton and Co., 1938, p. 305 Hereafter this source will be referred to by Manson's name only in the foot-notes.

2.

Careful study (which by the way, involves purely literary considerations and raises no religious problem) has given wide acceptance to the hypothesis that Mark, the earliest of the three, was actually used as one of the sources in the composition of both Matthew and Luke, since they follow its chronological order, and since all but fifty verses of Mark are substantially reproduced by one or both of them.

"Mark is almost completely duplicated in either Matthew or Luke, if not by both together. The best text of Mark contains 661 verses of which at least 610 are paralleled in either Matthew or Luke and a large proportion in both."

1

The further close resemblance between Matthew and Luke in selecting and quoting numerous sayings of Jesus suggests that both used some compilation of His sayings not used by Mark. This "teaching document" is purely hypothetical, but among scholars it bears the title Q which stands for the German word "Quelle" or source.

"It is now established beyond reasonable doubt that one of the sources of Luke was the gospel of Mark, and that besides Mark he used at least one other written source, containing teachings of Jesus, which was also used by the writer of Matthew, and which modern scholars name Q, from the German word Quelle, meaning "source".

2

"We have in fact to recognize that in the earliest stages of the Christian tradition there are two streams which eventually unite to form the Gospel as we see it in Matthew or Luke. The one has its source in the Passion and Resurrection: its story is the story of Him who came not to be

1. Interpreters Bible Vol. VII A. M. Perry Abingdon Cokesbury 1953, p 62
2. The Gospel of Luke - Moffat N. T. Commentary Wm. Manson Hodder and Stoughton, Ltd., 1930, p XLIII

ministered unto but to minister and to give His life a ransom for many. The other is the record of the sayings of a Teacher who astonished the multitudes because He taught with authority and not as their Scribes. It is this second stream of tradition whose history we must now attempt to trace."

1

Beyond these two considerations the solution of the Synoptic Problem lies outside the scope of this study.

As we have already suggested Q is a document containing moral and religious instruction for those who have accepted Christianity. Manson suggests that this explains why there is no Passion story, Q being an instruction book for those who knew the story of the Cross by heart.

Many reconstructions have been made of Q. On the larger part of its contents critics are agreed. There is a difference of opinion over only a small number of verses. It is generally accepted that Q consists of just in excess of two hundred verses. It is possible that the differences of opinion over the actual content of Q arises from the possibility that Q existed in varying forms. If we accept that Q is the "Logia" of Matthew mentioned in the writings of Papias from the early Second Century,² we may also accept his statement that various people translated it according to their abilities.

Some scholars identify Q with the "Logia" through Papias. They believe that it was possibly compiled at Antioch circa 50 A. D.³ in the Aramaic language. Manson declares:

1. T. W. Manson Op Cit 303
2. Ibid Page 309
3. The Words and Works of Jesus - A. M. Hunter S. C. M. Press Ltd., 1950, p. 131

"There is a sufficient number of translation variants to justify the belief that Q was originally an Aramaic document and that in Matthew and Luke we have two renderings of it."

1

If it existed originally in the Aramaic, by the time it was incorporated into Matthew and Luke, it was already translated into Greek.

"The evidence of linguistic agreement is so strong that we must conclude that the immediate source for Matthew and Luke was a Greek document."

2

There is substantial agreement by Harnack in "The Sayings of Jesus", Bultman in "Form Criticism", Streeter in "The Four Gospels", T. W. Manson in "The Mission and Message of Jesus", V. Taylor in "The Gospels" and Hunter in "The Work and Words of Jesus" that Q consists of the following passages given in their Lucan order. These passages would represent a minimum document. Luke 3:7-9; 4:1-13; 6:20-23; 6:27-49; 7:1-10; 7:18-20; 7:22-35; 9:57-60; 10:2-16; 10:21-24; 11:9-13; 11:29-35; 11:39-52; 12:2-10; 12:22-34; 12:39-46; 13:18-21; 13:23-30; 13:34-35; 14:11; 24, 26, 27, 33, 34; 16:13, 16-18; 17:1, 3, 4, 6, 23, 24, 26, 27, 33, 35, 37. In addition a majority of V. Taylor, Hunter, and T. W. Manson add these:

Luke 3:16-17, 21-22; 9:61-62; 11:14-26; 12:35-38, 51-59; 14:15-24; 17:2, 5, 22, 25, 28-32, 36. These passages will be found in full in Appendix A following Chapter VI.

The material content of Q is mainly teaching matter; there is little narrative. There is only a small amount of polemical matter.

1. T. W. Manson op cit p. 311

2. Perry op cit p. 64

There are no disputes with the Scribes and the Pharisees as recorded in Mark. Yet there is the bitter castigation of Pharisees. Ninety per cent of the document is positive religious and moral teaching for use as a manual of instruction in the duties of the Christian life. It is not a "gospel" as understood by the primitive Church, as it is not, or has not, an account of the Passion and the Resurrection, but is a "sayings source" of moral teaching.

A study of the sources reveals that the earliest proclamation (Mark) made a great point of the signs attending Jesus, but in the Q narrative of the temptation of Jesus in the wilderness is found a criterion of the signs which legitimate Jesus as the Messiah.

"And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And He ate nothing in those days; and when they were ended, He was hungry. The Devil said to Him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone,'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to Him, "To you I give all this authority and their glory; for it has been delivered to me, and I give it to whom I will, If you, then, will worship me, it shall all be yours." And Jesus answered him. "It is written, You shall worship the Lord your God, and him only shall you serve." And He took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; for it is written, He will give his angels charge of you, to guard you, and On their hands they will bear you up lest you strike your foot against a stone." And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'"

And when the devil had ended every temptation, he departed from him until an opportune time.
(Luke 4:1-13 - Matthew 4:1-11)

1

This criterion is not located in anything outward but in the utterly obedient, humble, and devoted mind of Jesus as the "Son of God." Not all signs have validity for the faith of the Christian community. Only those which can be reconciled with perfect trust, obedience, and reverence toward God are valid. So, throughout the Q teaching, Jesus as the Messiah, Son of God, Son of Man, is presented not only as the object of the divine choice, to whom the signs are granted, and with whom the Kingdom comes to fulfillment, but as Himself the source and channel of the knowledge of God.

"And he answered them, ¶Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.
And blessed is he who takes no offense at me."
(Luke 7:22-23 - Matt. 11:4-6)

Q Portrays Jesus as the teacher, the revealer of the deep things of God.

The Messianic claim is grounded essentially upon possession by Jesus of the Father's mind.

"All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him."
(Luke 10:22 - Matt. 11:27)

So also Q depicts one who by wisdom as well as signs is accredited as a greater than Solomon, and who by standing with the Father in the

1. All scriptural quotations are from the Revised Standard Version of the Bible Thomas Nelson & Sons, 1953

altogether unique relationship of "Son" transcends Jonah and God's other servants, the prophets.

Manson says:

"In the form of the incorporation of Q into the Gospels of Matthew and Luke it represents perhaps the most important single incident in the history of Christian literature. For thereby there was secured for the Gospel of the "signs" of Jesus and above all for the supreme sign of the Cross, the inward and spiritual significance which inhered in the events. A reasonable character is claimed for the message of the Kingdom in that, while it transcends history, it is related to ideals so organic to man's nature as humility, unselfishness, love and service to humanity."

1

The form critics have examined the motives and principles which governed the preservation, interpretation and formation of the sayings of Jesus from which Q was so largely drawn and have come to a multiplicity of opinions. There is here presented a composite opinion based on the scholarship of Bultman, Hunter, and Manson as found in their works listed on page 4 supra.

Many of the Q teachings are independent of any narrative setting. They are deliberate moral and religious instruction which can be understood apart from any context.

"He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?"
(Luke 6:39 - Matt. 15:14)

"for the laborer deserves his wages."
(Luke 10:7b cf Matt. 10:10b)

"He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."
(Luke 10:16 cf Matt. 10:40)

In this group also are the Beatitudes and Woes. Also we find that

"Very numerous and important are the precepts, both commands and prohibitions, covering various aspects of the Christian life: the disciples relation to God, to his neighbour, to property, to the chances and changes of human existence. Usually these are stated simply and left to carry conviction by their own power of self-authentication to anyone who has a heart that will understand."

1

While Jesus uttered words as the signs of the Kingdom of God, they were not so understood by the primitive Christian community which gathered and codified them as rules for a society in which the Kingdom of God was already in a sense actual. Yet the teaching of Jesus proclaimed not the sanctions of the church, but the immediate and absolute sovereignty of God in every sphere of human life. The consciousness that beyond the church and its life stood the transcendent Kingdom of God would keep such sayings alive in the mind of the community. It is true that many "pronouncement" stories broke or disintegrated in the period of oral tradition leaving the "logia" as a residue.

"By a very early time a mass of words of Jesus had become detached from their original roots and were free to form ideal or didactic units in the mind of the community."

2

The words of Jesus, originally spoken in concrete situations to stamp for the individual the significance of the near approach of the last judgement and the Kingdom of God were assembled apart from their contexts and presented as truths for general application. Bultman is of the opinion that in tradition and in Q there were numerous

1. T. W. Manson op cit 321

2. Wm. Manson op cit 60

logia of the wisdom type which were not authentic words of Jesus.

"Foxes have holes, and birds of the air have nests;
but the Son of man has nowhere to lay his head."
(Luke 9:58 - Matt. 8:20)

"For everyone who exalts himself will be humbled
and he who humbles himself will be exalted."
(Luke 14:11 - Matt. 23:12)

He feels that here is the church preaching, rather than Jesus' teaching. Manson however feels that the formulation of the sayings was by Jesus, either directly with reference to his own fortunes or indirectly with allusion to some doctrine of self-abnegation or suffering which the apocalyptic "Son of Man" was to endure.

"All these sayings which seem by their form to express general truths may have their origin as words of Jesus having a definite and precise relation to the circle of crisis in the centre of which he was conscious of standing."

1

Manson lists three classes of sayings as bearing the authentic stamp of Jesus. The criterion of authenticity is the intense religious realism of Jesus' outlook. The classes are (1) sayings exhibiting a strong concentration of the last things.

"The disciples of John told him of all these things. And John, calling to him two of his disciples, sent them to the Lord, saying, "Are you he who is to come, or shall we look for another?" And when the men had come to him, they said, "John the Baptist has sent us to you, saying, "Are you he who is to come, or shall we look for another?" And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them."
(Luke 7:18-22 of Matt. 11:2-5)

1. Wm. Manson loc cit

2. Ibid 61

(2) Sayings expressive of intense earnestness in calling men to repentance.

"And some one said to him, "Lord, will those who are saved be few?" And he said to them, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able." (Luke 13:23-24 cf Matt. 7:13-14)

(3) Sayings demanding total newness of life.

"But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful." (Luke 6:27-28, 32-36 cf Matt. 5:45-48)

Jesus, in characteristic words about the Kingdom of God reasons from present events and experiences to the coming of the Kingdom and not vice-versa. His gospel of the end rests on the certainty of the power of God which is with him in the present.

Jesus not only proclaimed the Kingdom of God as a glorious event of the future but laid the apprehension and power of it upon spirit and conscience in the present, thus bringing it into direct, practical, and converting relation to men's lives. He created a religious crisis. The repentance to which Jesus called was conditioned primarily by the grace of God to the sinful. In Q his teaching opens with the Beatitudes, the offering of the Kingdom to the humble

and penitent. Saving grace, and the will to righteousness are both implicated in Jesus' message.

"For Jesus the immediacy and the realism with which the Kingdom of God is apprehended carries with it the high tension of the summons to newness of life. The realization of the hope of righteousness is in sight."¹

In Q the Kingdom of God is not only knocking at the door but has already irrupted into the enemies' country.

"But if it is by the finger of God that I cast out demons, then the Kingdom of God has come upon you." (Luke 11:20 cf Matt. 12:28)

"The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently." (Luke 16:16 - Matt. 11:12-13)

The exhortations, warning, and predictions found in Q had a character which could not help but keep alive a sense of religious crisis. Many sections, the Temptations, the answer of Jesus to the messengers of John, are inextricably bound up with the significance of Jesus as Christ, Q itself is "a manifesto that the teachings of Jesus have an absolute as well as a crisis and fullfilment significance."²

2

"In Q the presentation is more elaborate but substantially the same. The teaching of Jesus is the proclamation of the Kingdom of God and the need of repentance. The questions important for the present purpose are therefore the meaning which the phrases "Kingdom of God" and "Repent" are likely to have had for Jesus or his hearers, the authority which he claimed, and the relation of his

1. Wm. Manson op cit p. 63
2. Ibid p. 78

preaching on these subjects to the different forms of thought then existing among the Jews." 1

Manson briefly sums up Q under the following sections 2 which we will list briefly but will not follow in our treatise.

Section 1. Jesus and John the Baptist. The difference between the prophetic message as embodied in the preaching of John the Baptist and the Gospel of Jesus is set forth. John's messianic ideal is rejected; instead of the ruler and judge of his expectation, comes One who is God's servant among men. The merciful love of God is the ground of man's hope and the norm of man's life.

Section 2. Jesus and His disciples. The conditions of discipleship, its duties and its privileges.

Section 3. Jesus and His opponents. The Beelzebub controversy, signs, castigation of Pharisees, and the trust necessary to face persecution are found here.

Section 4. The Future. The present time as a time of crisis in view of the approaching end. The peril of neglect and refusal of the message. The demands of discipleship in view of the end. The final consummation.

1. The Beginnings of Christianity Vol. 1 Foakes Jackson, Kirsop Lake MacMillan and Co., 1920, p. 269

2. T. W. Manson pp. 439-440 passim

Old Testament and Intertestamental Concepts of the Kingdom of God

Even as we have already introduced one aspect of our study in the section on the nature of Q, so we must introduce further the study by examining the point of reference which embodied the message of Jesus in Q, the concept of the Kingdom of God.

Even though these thoughts should probably be examined before Chapter 1V (Eschatological References to the Kingdom of God in Q) rather than Chapter 111 (Ethics, or the Quality of Discipleship in Q) we introduce them at this point in order that the background of Jesus' idea of the Kingdom may be established. As we examine the concept of the Kingdom of God in the Old Testament we are also drawn into a study of Messianism as these two concepts are closely interwoven. (Though in Q no use is made of the connotation "Messiah.")

The actual term "Kingdom of God" does not occur in the Old Testament yet the idea of the Kingdom as one in which the will of God is perfectly realized is central to its thought as the Kingship or Reign of God. As early as the Psalms we find the idea that God reigns not only over all, but in a special sense over those who recognize His reign.

"As for man, his days are like grass;
 he flourishes like a flower of the field;
 for the wind passes over it, and it is gone,
 and its place knows it no more.
 But the steadfast love of the Lord is from ever-
 lasting to everlasting
 upon those who fear him,
 and his righteousness to children's children,
 to those who keep his covenant
 and remember to do his commandments.
 (Psalm 103:15-18)

The prophets further developed the concept of the Kingdom. While their message was conditioned by the situation in which they lived,

"The prophets preached that the Day was near. Indeed, they described it as the very next moment of history. Amos and Hosea discerned the imminence of God's judgement in the tense political crises of their day; Isaiah connected the impending downfall of man's pride with the aggression of Assyria; Jeremiah envisioned God's action in the coming of the Babylonian foe; and Second Isaiah interpreted the conquests of Cyrus of Persia as the approaching salvation of God. Always the prophets spoke of the impending End in terms of the concrete political circumstances in which men were living. But they did not cease preaching the nearness of the divine Event when a certain crisis had passed by. They merely revised their eschatological message in terms of the new circumstances. Though the prophets used the language of history to describe the eschatological event, they did not identify God's Day of Victory with any political development. It was sufficient to announce that every crisis brought men nearer to the victory which only God could achieve."

1

They also pointed beyond the present age of iniquity and injustice to the dawn of a new day, the "Yohm Yahweh" or the "Day of the Lord."

"This does not mean that Isaiah was able to identify the existing state or any group in it with the true people of God over whom God would establish his rule. On the contrary, the hope of the Kingdom of God is sharply divorced from the existing state. It is not realizable in terms of it as it presently is: That Isaiah would have said, and did say, as strongly as did his predecessors. But hope could neither be given up nor exist vaguely and without form. It was, therefore, pushed into the future and projected upon the ideal state of the Messiah, the Israel of the Remnant. In the process the messianic hope of Israel was given its classic expression."

2

1. Rediscovering the Bible B. W. Anderson Association Press, 1951, p. 256
2. The Kingdom of God John Bright Abingdon Cokesbury, 1953 p. 89

They came to apply the term to an ideal future during which not only would the will of God be supreme, and conditions in the Kingdom an expression of the character of God, but it was to be established on earth with Jerusalem as its capital. For Ezekiel, membership was restricted to righteous Israelites, but for Jeremiah these would provide only a core with Gentiles being brought in as well.

This new age is not the result of human effort but rather the result of a divine cataclysmic intervention. There would be no more war but a time of peace.

"It shall come to pass in the latter days
that the mountain of the house of the
Lord
shall be established as the highest of the
mountains,
and shall be raised above the hills;
and all the nations shall flow to it,
and many peoples shall come, and say:
"Come, let us go up to the mountain of
the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in this paths."
For out of Zion shall go forth the law,
and the word of the Lord from Jerusalem.
He shall judge between the nations,
and shall decide for many peoples;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.

(Isaiah 2:2-4)

For God Himself would dwell in the midst of His people,

"It shall come to pass in the latter days
that the mountain of the house of the Lord
shall be established as the highest of the
mountains,
and shall be raised up above the hills;
and peoples shall flow to it,

and many nations shall come, and say:
 "Come let us go up to the mountain of the Lord,
 to the house of the God of Jacob;
 that he may teach us his ways
 and we may walk in his paths."
 For out of Zion shall go forth the law,
 and the word of the Lord from Jerusalem.
 He shall judge between many peoples,
 and shall decide for strong nations afar off;
 and they shall beat their swords into plowshares,
 and their spears into pruning hooks,
 nation shall not lift up sword against nation,
 neither shall they learn war any more;
 but they shall sit every man under his vine and
 under his fig tree,
 and none shall make them afraid;
 for the mouth of the Lord of Hosts has spoken.
 For all the peoples walk
 each in the name of its god,
 but we will walk in the name of the Lord our God
 for ever and ever.
 in that day, says the Lord,
 I will assemble the lame
 and gather those who have been driven away,
 and those whom I have afflicted;
 and the lame I will make the remnant;
 and those who were cast off, a strong nation;
 and the Lord will reign over them in Mount Zion
 from this time forth and for evermore."
 (Micah 4:1-7)

It was to be a time of prosperity as the land was to be fruitful with
 wasted lands being returned to fertility.

"The wilderness and the dry land shall be glad,
 the desert shall rejoice and blossom;
 like the crocus it shall blossom abundantly,
 and rejoice with joy and singing.
 The glory of Lebanon shall be given to it,
 the majesty of Carmel and Sharon,
 They shall see the glory of the Lord,
 The majesty of our God.
 Strengthen the weak hands,
 and make firm the feeble knees.
 Say to those who are of a fearful heart,
 "Be strong, fear not!
 Behold your God
 will come with vengeance,

with the recompense of God.
 He will come and save you."
 Then the eyes of the blind shall be opened,
 and the ears of the deaf unstopped;
 then shall the lame man leap like a hart,
 and the tongue of the dumb sing for joy.
 For waters shall break forth in the wilderness,
 and streams in the desert;
 (Isaiah 35:1-6)

Animals were to forget their enmity.

"The wolf shall dwell with the lamb,
 and the leopard shall lie down with the kid,
 and the calf and the lion and the fatling,
 together,
 and a little child shall lead them.
 The cow and the bear shall feed;
 their young shall lie down together;
 and the lion shall eat straw like the ox;
 The suckling child shall play over the hole of the
 asp,
 and the weaned child shall put his hand on the adder's
 den.
 They shall not hurt or destroy
 in all my holy mountain;
 for the earth shall be full of the knowledge of the
 Lord
 as the waters cover the sea.
 (Isaiah 11:6-9)

The reign of evil would give way to the reign of God. A national
 judgement as we see in

"Therefore thus says the Lord, the God of hosts, the
 Lord:
 "In all the squares there shall be wailing;
 and in all the streets they shall say,
 'Alas, alas!'
 They shall call the farmers to mourning
 and to wailing those who are skilled in lamentation,
 and in all vineyards there shall be wailing,
 for I will pass through the midst of you,
 says the Lord.
 Woe to you who desire the day of the Lord,
 Why would you have the day of the Lord?

It is darkness, and not light;
 as if a man fled from a lion,
 and a bear met him;
 or went into the house and leaned with his hand
 against the wall,
 and a serpent bit him,
 Is not the day of the Lord darkness, and not
 light,
 and gloom with no brightness in it?
 (Amos 5:16-20)

and Zephaniah 1:1ff would introduce the "golden age."

While this briefly is the concept of the Kingdom of God as found in the prophetic tradition, the idea underwent considerable change as evidenced by the apocalyptic literature of the Intertestamental period. The materialistic concept of the Kingdom of God remains until the second century B. C. The apocalyptic literature itself does not present a consistent picture. The idea of the Kingdom underlies the various presentations but the variety is extreme although in each case, the new features are a product of their situation. The dualism of the age is expressed in many of the figures used in the language of the time.

"Although we look in vain for a consistent picture of the Kingdom of God in the Apocalyptic writings, there is one conviction underlying the varieties of form which have been noted. The Kingdom is the Kingdom of God. In the present age and in that which is to come God rules. The first and the last word in history is with Him."

1

Enoch held that the Kingdom of God was to be introduced by a sinless Messiah,

"And he answered and said unto me:
 This is the Son of Man who hath righteousness,
 With whom dwelleth righteousness.
 And who revealeth all the treasures of that which

1. The Kingdom of God in the Teachings of Jesus Roberts
 The Epworth Press, 1955 p. 23

is hidden:
 and whose lot hath the pre-eminence before the Lord
 of Spirits in uprightness for ever."
 (Enoch 46:3)

a development from the older idea found in Isaiah that God would introduce the Kingdom Himself, although that idea was still found in the "Assumption of Moses". The idea of the Kingdom itself undergoes a change from the earlier idea of the eternal earthly Kingdom to the idea of the Kingdom as a heavenly Kingdom. This is due to the fact the earth is no longer considered to be a fit scene for the Kingdom, a thought which grew out of Isaiah 55 and 56. The earthly Kingdom is to be only temporary according to Jubilees. The age of corruption is to be followed by this temporary earthly kingdom before the eternal age of incorruption is entered upon.
 (2 Baruch)

The temporary Kingdom is a period in which Israel will triumph over her enemies, by the active intervention of the Messiah. Following this temporary Kingdom there will come the final judgement after which the eternal Kingdom of God will begin. This idea of a temporary Messianic Kingdom of 100, 400, or 1000 years as found in Jubilees and the Testaments of the Twelve Patriarchs and Fourth Ezra is also abandoned in later thought however. We see this in the First Century B. C. in Enoch 91-106; 37-71; 1 Macabees, Psalms of Solomon and the Book of Wisdom, ^{In} canonical writings, the Book of ~~Enoch~~. Revelations also has the Kingdom of 1000 years.

The idea of the Kingdom was held quite apart, for the most part from the idea of a Messiah. In which case the Kingdom was under the direct rule of God. Only in the Parables of 1 Enoch does

the Messiah's jurisdiction infringe on that of the divine.

The Messiah is characterized as King, Prophet, and Priest. Deutero-Isaiah saw the Messiah as the ideal figure of the prophet. The people expected the Messiah to be a King. In the days of the Maccabees, the Messiah was thought of as the ideal Priest, and the "hope of the nation" was traced to the house of Levi rather than to the house of Judah. When the sterility of these hopes was so painfully made evident by the crass-failures of the Maccabean dynasty, the doctrine of a Messiah out of Judah regained its rightful place although it was to carry with it the taint of its "Levite captivity" for a long time to come. This being the idea that the Messiah should be a great military leader. The successors of Judas Maccabeus had turned the eyes of the nation from a "Prince of Peace" to a "Man of War." In John Hyrcanus one was found to embrace in one person the triple office of prophet, priest, and king.

However, as already suggested the hope of a Messiah from the Levite line was abandoned and the teachings of a Davidic Messianism was resuscitated in the First Century B. C.

"The purest example of the combination of the religious hope of the Sovereignty of God with the hope of the restoration of the monarchical rule of a son of David is the seventeenth Psalm of Solomon."

1

"Behold, O Lord, and raise up unto them their King,
the Son of David,
At the time in which Thou seest, O God, that he may
reign over Israel, Thy Servant,
And gird him with strength that he may shatter un-
righteous rulers,
And that he may purge Jerusalem from nations that
trample her down to destruction."

(17:23-25)

1. F. J. Foakes Jackson and Kirsop Lake Op cit 273

"He shall not suffer unrighteousness to lodge any-
 more in their midst,
 Nor shall there dwell with them any man that knoweth
 wickedness;
 For he shall know them that they are all sons of their
 God."

(17:29,30,36)

1

The Messiah is to be the righteous ruler of Israel and the avenger of
 their wrongs on the heathen nations. Needless to say this was a
 period of particularism rather than universalism.

At this time in 1 Enoch there emerges another figure, the
 presentment of which is found in Daniel, that of the Son of Man.

"I saw in the night visions,
 and behold, with the clouds of heaven
 there came one like a son of man,
 and he came to the Ancient of Days
 and was presented before him.
 And to him was given dominion
 the glory and kingdom,
 that all peoples, nations and languages
 should serve him;
 his dominion is an everlasting dominion,
 which shall not pass away,
 and his kingdom one
 that shall not be destroyed."

(Daniel 7:13,14)

This figure emerges as one who is pre-existent.

"And at that hour that Son of Man was named
 In the presence of the Lord of Spirits,
 And his name before the Head of Days."

(1 Enoch 48:2)

He possesses universal dominion,

"And all the kings and the mighty and the
 exalted and those who rule the earth
 Shall fall down before him on their faces,
 And worship and set their hope upon that
 Son of Man,
 And petition him and supplicate for mercy
 at his hands."

(1 Enoch 62:9)

and all judgement is committed to him.

"On that day Mine Elect One shall sit on the
throne of glory,
And shall try their works,
And their places of rest shall be unnumerable."
(1 Enoch 45:3)

"And he sat on the throne of his glory,
And the sum of judgement was given unto the
Son of Man,
And he caused the sinners to pass away from
off the face of the earth,
And those who have led the world astray."
(1 Enoch 69:27)

He is able to forgive sin and be the Lord of Life and Death.

In the prophetic and ost-exilic period these had been the prerogatives of God only but with the advent of Jesus the way had been prepared for the Messiah not only to be the representative of God but to discharge his functions as well. This is the figure Jesus applies to Himself in Q.

Thus the general view concerning the Kingdom of God at the entrance of Jesus upon the human scene was that it was the realization of God's purpose for the good of His people. It was to be brought by Him as a judgement upon evil and a deliverance of the righteous of the nation to an unending future of peace and prosperity. Yet there were at least five distinct religious tendencies in contemporary Judaism that bear examination at this point in order to understand more easily the situation in which Jesus delivered and was the message of God.

Organized religious life was chiefly seen in two institutions; the Temple and the synagogues, and two parties, the Sadducees and the

Pharisees. As politico-religious parties they had existed from the time of John Hyracanus, but as a state of mind they were timeless. As definite tendencies in Judaism they were at least as old as Ezra's time, when the priestly families resented his reforms.

"Then the returned exiles did so. Ezra the priest selected men, heads of father's houses, according to their father's houses, each of them designated by name. On the first day of the tenth month they sat down to examine the matter; and by the first day of the first month they had come to the end of all the men who had married foreign women.

Of the sons of the priests who had married foreign women were found Maaseiah, Eliezer, Jarib, and Gedaliah, of the sons of Jeshua the son of Jozadak and his brethern."

(Ezra 10:16-19)

The Sadducees were essentially a body of aristocratic secular-minded priestly families who dominated the Temple and the Jerusalem Sanhedrin. They were the spiritual descendents of the priestly party in Jerusalem. They held what measure of power was left to the nation and grew prosperous on the sacrificial system. They favoured co-operation with the Gentiles and frowned on post-exilic developments such as the hope of a liberating Messiah and the resurrection of the dead. They stood to lose rather than gain by any Messianic upheaval and so hoped to suppress the Messianic expectation so that it didn't break out in open flame against Rome. They believed in the coming Kingdom of God as a pious hope that would come regardless of men's efforts. They regarded many of the Pharisees' beliefs as dangerous innovations, and did not hold them as binding, as the Sadducees upheld the orthodoxy of the written Torah only. They were weak outside Jerusalem, hence Jesus seldom met them until

He came there to challenge their authority. It was they who took exception to Jesus and brought about His death at the hands of the Roman Officials.

Over against the Sadducees stood the Pharisees. These inheritors of the strong anti-Gentile and exclusive attitude of the Maccabean martyrs were the noblest element in Judaism. There were various sects among the Pharisees, some more liberal than others. All were agreed on the central point that the Kingdom of God depended on Keeping the Law. They believed that if all Israel could keep the Law for one day the Kingdom of God would be a reality. Yet their lives too often reflected the ugly effects of pride and power, and of the frustration of pious hopes. Unlike the Sadducees their membership was not a matter of birth but of choice. They included the majority of scribes and lawyers and had great power in the synagogues. They believed in the coming of a Messiah but were so fearful of the political consequences of uncontrolled popular Messianic excitement that they minimized the importance of this expectation in their exposition of the law. Yet while many had displaced the Messianic hope with a glorification of the Law still there was a passionate desire for the Kingdom of God which expressed itself in the form of extremists who became identified as Zealots.

The Zealots were impatient with the ineffectual methods of Pharisaisms and the "laissez faire" attitude of the Sadducees. As revolutionaries they believed in precipitating the intervention of God in such a way that God would have to act to save His reputation. The Zealots finally had their way in the revolution that resulted in the destruction of Jerusalem in A. D. 70.

The Essenes were descended from the same stock as the Pharisees. They do not appear in the gospels but lived as a monastic and sometimes celibate element within strict Judaism. While they are not mentioned in the New Testament the recent discovery of the Qumram Scrolls has thrown new light on their beliefs and activities. It is now held that the Essenes were gnosticing¹ Pharisees. Even as the Zealots were left wing Pharisees, so the Essenes stood at the right hand as apocalyptic minded Pharisees who were not as has so long been supposed political quietists.

Aside from these distinct groups there was that vast throng of people - "the quiet in the land" or the common people. For them the Kingdom of God was a wonderful promise. The Day of the Lord meant to them a day of deliverance and forgiveness. These humble pious people stood aloof from organized religion and politics and quietly waited for the salvation of the Lord. They were an expectant group and so eagerly responded to the call of John the Baptist - to repent of their sins and be baptized for the Kingdom of God is at hand. That great day was to be the consummation of all their hopes and the start of eternal joys. This then was the atmosphere into which Jesus came as the Reign or Rule of God.

"The Kingdom of God was the theme of our Lord's teaching as of His life, death, and resurrection. We speak of parables of the Kingdom and it may be convenient to classify certain parables. But all the parables of Jesus were parables of the Kingdom and all His sayings were expositions about the Rule of God. What then did our Lord teach about the Kingdom, the rule or reign, or God?"

2

1. Ralph Marcus, The Qumram Scrolls and Early Judaism. Biblical Research, 1956, Papers of the Chicago Society of Biblical Research 1957 pp. 28-31 Passim
2. Roberts Op cit p. 25

For in that one phrase we have the summation of Jesus' mission and message. We do well at this place to pose ~~the~~ Roberts' question. For it involves the next major section of this treatise.

ETHICS, OR THE QUALITY OF DISCIPLESHIP IN Q

The teaching of Jesus is based throughout on His proclamation of the Kingdom of God. While the actual term "Kingdom of God" is absent from Old Testament representations nevertheless the idea of God's sovereignty is present. The prophets expressed this idea in different ways.

The prophets saw that the nature of Israel would be purged through judgement, with the foreign oppressors as the instruments of God. They saw moreover the coming of a material Kingdom on earth, where justice and equality would rule, where peace and plenty would be the order of the day. Again we have seen the gulf widen between the real and the ideal nation of Israel until the apocalyptists wrote of the establishment of the Kingdom of God by the catastrophic intervention of the Ancient of Days into the affairs of the world. At that time all the nations would stand in the great judgement; the world would be done away with, and the new heaven and the new earth would come into being. Finally John the Baptist came as a prophet to announce the proximity of the time of judgement and to prepare men by repentance and Baptism, that they might stand when the Messiah would thoroughly cleanse His threshing floor.

"John answered them all, "I baptize you with water; but he who is mightier than I is coming, the throng of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire."
(Luke 3:16,17 cf Matt. 3:11,12)

In the Lucan account we have the genitive of comparison "mightier than I", *ἔρχεται δε ὁ ἰσχυροτερος μου*. The language of verse 16 is not the kind that John would have used of God. "He that is mightier than I", means the Messiah. Might is one of the attributes of the Messiah as being a supernatural being. The description here would be appropriate for a human Messiah endowed with supernatural power and authority, and similar to the judge and ruler foretold in Psalms of Solomon Chapter 17 as we have already seen on page 21 supra.

To look after the footgear of such a Person which is normally a slaves job, would be for John a high honour. Also we find in Luke 3:16 *αὐτος ὑμας βαπτισει ἐν πνευματι ἁγίῳ καὶ πυρὶ*.

Q here adds *καὶ πυρὶ* to Mark's with the Holy Spirit". In Matthew and Luke we have the original form of the saying as recorded in Q plus the interpretation put on it by the early church. This Q form, which is also the better tradition of the John's saying had no reference to the Spirit. It ran: "He will baptize you with fire." So long as the Holy Spirit is retained, John's words are a promise: my baptism is a prelude to a better one. When the reference to the Spirit is dropped, the true nature of the saying is apparent. It falls in line with the rest of John's preaching. The baptism with fire is parallel to the other references to fire and to be understood in the same way. The sense of the saying is not as a prelude to something better, but that it is the last chance of escaping something very much worse, namely the coming judgement.

Then Jesus came, but not as John and the Jews expected. The Messiah who was to come in the terrors of judgement came in mercy and in grace. Accordingly let us look at Jesus teachings concerning the "Kingdom of God" as found in the collection called "Q".

While a later section of this treatise will deal specifically with the eschatological content of Q because of the very nature of the subject it must be briefly examined at this time. On some occasions Jesus presents the Kingdom as present and operative in His own time.

"I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he."
(Luke 7:28 - Matthew 11:11)

In other sayings, He seems to point to the great coming of the Kingdom in the future.

"As it was in the days of Noah, so will it be in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot - they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all - so will it be on the day when the Son of man is revealed."
(Luke 17:26-30 cf Matthew 24:37-40)

Around these two aspects of the Kingdom there has been and still is endless debate. Johannes Weiss in his earlier works, held that Jesus believed that

"The Kingdom belonged to the near future, that it was to come by a supernatural catastrophic event, and that at its coming He would be made both Lord and Messiah...Jesus, we are told, at one time believed

that the Kingdom would be established in His lifetime, but He came to see that it could be brought in only by His treading the path of death."

1

Harnack presented a different approach. He held that Jesus was deeply conscious of the conflict between the Kingdom of God and the kingdom of evil. For Jesus, Harnack believed the Kingdom was a purely religious blessing, a power that works inwardly, bringing healing and the forgiveness of sins. Schweitzer in "The Quest for the Historical Jesus", holds that Jesus believed in the imminent coming of the Kingdom, preceded by tribulations, the appearance of the Son of Man, the resurrection of the dead, and the Last Judgement. E. F. Scott, Streeter, and Moffatt were influenced by Schweitzer's interpretation. Unsatisfactory as it is, Schweitzer's futurist eschatology established that the teaching of Jesus cannot be isolated from its eschatological context. Otto's view of the Kingdom of God has been labeled 'anticipated eschatology'.

"While Otto holds that the Kingdom in the Gospels is not wholly present, his central conception is that it is manifested in the Person and Work of Jesus. He dissents from the belief that Jesus brings the Kingdom. On the contrary, he declares, the Kingdom brings Him with it. Jesus was not a mere eschatological preacher; rather His person and work were part of a comprehensive redemptive event, which broke in with Him and which He called the coming and actual arrival of the Kingdom of God."

2.

C. H. Dodd goes a step farther. For him the Kingdom has come, not has drawn near, or is upon the threshold, in the person of the Messiah. This is the approach of the realized eschatologists. As we shall see, in the document Q, it would seem that the concept of the Kingdom is one

1. Roberts Op cit p. 12

2. Ibid p. 18

which has both present and future elements. The morality that Jesus taught is that which will hold good even when the Kingdom is consummated. Through His life and teaching, men can see the nature of the Kingdom, but until the final consummation, the Kingdom of God can be only imperfectly realized in the lives of a comparatively few men.

1

Yet before we immerse ourselves too completely in this study of the 'coming of the Kingdom' let us examine such other phases as entrance into, characteristics of, and the consummation of the Kingdom, as well as the idea of the Son of Man, so that we may treat the 'Coming' with the respect it deserves.

In the first place, let us deal with the problem of how men may enter into the Kingdom. Jesus tells us that it will be made up of the poor, the hungry, the sorrowful, and the persecuted. All of whom will have their desires fulfilled.

"Blessed are you poor, for yours is the Kingdom of God.
 Blessed are you that hunger now, for you shall be satisfied.
 Blessed are you that weep now, for you shall laugh.
 Blessed are you when men hate you, and when they
 exclude you and revile you, and cast out your name
 as evil, on account of the Son of Man!
 Rejoice in that day, and leap for joy, for behold,
 your reward is great in heaven; for so their fathers
 did to the prophets." (Luke 6:20b-23 cf Matt. 5:3,4,6,11,12)

In this discourse which may be considered either the 'Sermon' or the 'Beatitudes', we find that Luke has maintained the Q form, whereas Matthew has embellished it at several points. The first being the paraphrase 'poor in spirit' in an attempt to make plain the starkness of Luke's or Q's 'poor'. For here 'poor' takes its meaning from such

1. The Kingdom and the Messiah E. F. Scott T. & T. Clark, 1910
 pp. 111-112

a passage as

"But I am afflicted and in pain;
 let thy salvation, O God, set me on high.
 I will praise the name of God with a song;
 I will magnify him with thanksgiving.
 This will please the Lord more than an ox
 or a bull with horns and hoofs.
 Let the oppressed see it and be glad;
 you who seek God, let your hearts rejoice
 and does not despise his own that are in bonds."
 (Psalm 69:29-33)

denoting 'poor' as being pious and opposed to worldly and irreligious. The poor remember their dependence on God. Included in this category would be the unorganized 'quiet in the land'. Those peasant people whose unadorned piety showed itself in sharp contrast to the bigoted legalists of Jesus' day. Through these verses runs the ideal of a faithful trust in God to relieve from the afflictions which beset in this world.

First of all men enter the Kingdom of God by desiring to do so.

"It is of no avail, in regard to the Kingdom of God to wait idly as in other cases, men take advantage of a waiting attitude in regard to a gift, nor does it avail to seek laboriously to earn it, but it does avail energetically to lay hold of it and retain it."
 1

Men must not only accept God's proffered grace but must struggle against evil to hold it. Jesus bids men to strive to enter in by the narrow door, for many shall seek to enter in by other means and shall not be able.

"And some one said to him, 'Lord, will those who and saved be few?' And he said to them, 'Strive to enter in by the narrow door; for many, I tell you, will seek to enter and will not be able.'
 (Luke 13:23-24 cf Matt. 7:13-14)

Rather than regarding this discourse as being pessimistic in tone, the most inspiration can be gained by regarding it as an admonition to discipline and renunciation, in seeking entrance to the Kingdom.

The law and the prophets were valid until the time of John the Baptist; but now when the Kingdom of God is being preached, men must enter into it violently, ie. by force, not by sitting back to wait for it. Decisive, aggressive action is called for by Jesus. Self must be drastically curbed to enter the Kingdom of God.

"The law and the prophets were until John; since then the good news of the Kingdom of God is preached, and every one enters it violently."
(Luke 16:16 cf Matt. 11:12-13)

But if we wonder why men must enter into the Kingdom violently, we find several difficulties in their pathway which would necessitate violence. In the first place, they would have to overcome their 'a priori' views of the Messiah as a great temporal leader, one who would inaugurate a time of national prosperity. Jesus did not in any way conform to this representation, choosing rather to attempt to restore to the Messianic concept its Deutero-Isaic context of a 'Suffering Servant'. Thereby he caused difficulty for those who wished to enter the Kingdom which He was preaching, and yet who wished to hold their preconceived ideas.

Again, the very thought of having to do anything to get into the Kingdom would put an obstruction in the path of many of Jesus hearers. One traditional view was that the Kingdom would come, not by any act of man, but by the direct intervention of God. It was

impossible for man to do anything to hasten the coming of the Kingdom; it could not be entered into until it had come in great glory by God's act. But Jesus taught men that the Kingdom was being preached unto them, and they could now do something for themselves so as to be able to enter into it.

Moreover the greatest difficulty would probably be the demand to surrender oneself to the call of the Kingdom. This has ever been a most difficult thing for men to do, for they realize that their wills belong to themselves and to come into absolute submission to any cause or person is not easy. It can only be done 'by force'. To be in the Kingdom involves a total attitude of mind, and men must take every risk and make every sacrifice in order to share in it, while realizing that that on which they press is ultimately the absolute gift of God, and not a reward for obedience to any legalism.

A second requirement for entrance into the Kingdom of God, is willingness to renounce earthly possessions and interests if they stand in the way of the Kingdom's demands. To follow Jesus is not an easy thing, for as Jesus tells the man who enthusiastically offers to go with Him wherever He goes.

"As they were going along the road, a man said to him, 'I will follow you wherever you go.' And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.'" (Luke 9:57-58 - Matthew 8:19-20)

Entrance into the Kingdom is not the end of ones' search but only the beginning. It is not an occasion of victory or honour as the world

understands it but rather a call to serve.

"The sense of the saying may be: everybody is at home in Israel's land except the true Israel. The birds of the air, the Roman overlords, the foxes, the Edomite interlopers, have made their positions secure. The true Israel is disinherited by them: and if you cast your lot with me and mine, you join the ranks of the dispossessed, and you must be prepared to serve God under these conditions."

1

Those who are so dead spiritually that they cannot hear the Proclamation of the Kingdom, can perform the last rites for the physically dead, is Jesus's rebuke to the man who will follow Him when he has buried his father.

"To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God."
(Luke 9:59-60 - Matt. 8:21-22)

The Kingdom makes exacting demands. Man must be willing to sacrifice his own feelings of dearest human loyalty to serve the Lord of Life. To be fit for the tasks of the Kingdom requires a perfect singleness of purpose.

"No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and Mammon."
(Luke 16:13 - Matt. 6:24)

Earthly possessions and the affection for them should now be translated to a loftier sphere.

"Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail,

1. T. W. Manson Op cit p. 365

where no thief approaches and no moth destroys.
 For where your treasure is, there will your heart
 be also. (Luke 12:33-34 cf Matt. 6:20-21)

The world passes away but truth, love, and faith cannot be destroyed in its passing. If one has that singleness of purpose the Kingdom demands, he has little chance to be caught in the snare of material achievement which can so easily detract from that singleness of purpose.

The whole idea of renunciation is best summed up in the passage where Jesus commands anyone who wishes to come after Him to hate his father, mother, wife, children, brothers, sisters, and even his own life.

"If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple."

(Luke 14:26-27 cf Matt. 10:37-38)

The absolute claims of the Kingdom are staked here in no uncertain terms, yet with possibly less violence than it seems at first hand.

The expression 'hate' can be considered to be part of a hyperbolic statement, or can be considered to be merely a variant of an under-

lying Aramaic text, and be translated as 'love less' rather than
 Matthews' 'love not'.¹ Yet we feel the meaning is clear. Jesus

realized the depth of natural affection for ones' loved ones and simply required that He should come first. The love one must have for Jesus, a love that will lead wherever He goes, cannot be

1. T. W. Manson Op cit p. 423

turned aside by family ties or a desire for self-survival. The requirements of entrance into the Kingdom of God demands that men be willing to go even to the cross, that cruel instrument of torture and death in the Roman Empire. While men are called to hold their lives cheaply for Jesus' sake, it is not just the willingness to take up the cross that is of import for us. We must be willing to follow Jesus, carrying the cross daily to the place of crucifixion. This demands that enthusiasm be maintained with a dogged endurance to the bitter end.

Thus men enter into the Kingdom of God, not by sitting idly by waiting for it to come to them, even if it is the gift, of God, but by exertion or renunciation of earthly possessions and interests on one hand, for earthly interests are but treasures that can be corrupted by moths and stolen by thieves, and by intense desire on the other hand.

As we examine the characteristics of the Kingdom, we find that in His teaching, Jesus brings out clearly several characteristics which are to be found in the lives of those who are in the Kingdom of God. It is God's will that men should live as citizens of the Kingdom. While men are torn between the real and the ideal ethic of their lives, they are aware that they cannot hope to realize the ideal in this world, yet they are called on to live daily to make an effort to do so. Perhaps the most outstanding characteristic of the devoted life is the new type of righteousness which

Jesus proclaims.

The following passage poses a linguistic problem as to the completeness of its having Q as a source.

"While he was speaking, a Pharisee asked him to dine with him; so he went in and sat at table. The Pharisee was astonished to see that he did not first wash before dinner. And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness. You fools! Did not he who made the outside make the inside also? But give for alms those things which are within; and behold, everything is clean for you. "But woe to you Pharisees.' For you tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done without neglecting the others. Woe to you Pharisees! For you love the best seats in synagogues and salutations in the market places. Woe to you! For you are like graves which are not seen, and men walk over them without knowing it. One of the lawyers answered him, "Teacher, in saying this you reproach us also." And he said, "Woe to you lawyers also!. For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. Woe to you! For you build the tombs of the prophets whom your fathers killed. So you are witnesses and consent to the deeds of your fathers; for they killed them, and you build their tombs. Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you lawyers! For you have taken away the key of knowledge; you did not enter yourselves and you hindered those who were entering."

(Luke 11:37-52 cf Matt. 23:25-36)

Hunter in his reconstruction of Q includes the whole passage, as
 does Vincent Taylor.¹ Manson, however, picks and chooses at great
 length between the verses in the passage and finally decides that
 the passage is Q with minor editorial editions of the source Luke.²

3

The Pharisees considered themselves to be righteous, for they observed all the laws relating to eternal conduct, and yet in their hearts were extortion, corruption and evil. Among them there was a cleavage between those who lived more strictly than the priests, and the more liberal who genuinely sought for enduring principles within the law. Among the latter were the lawyers of Luke 10:25-28; and the friendly Pharisees who warned Jesus in Luke 13:31 (neither of which passages are found in Q). while the Greek text, as it stands, directs the denunciations against the entire Pharisaic party, it is improbable that such was the intention of Jesus. His denunciations against not only those certain Pharisees who were guilty of His condemnation, but against one of the most deep seated tendencies in human nature,⁴ to cherish external rectitude and neglect inner righteousness. They looked carefully after the cleansing of the outside of the cup and the platter but cared not for the inside. Many men would compromise with religion by keeping only the outward conventions.

1. A. M. Hunter Op cit p. 139
2. The Gospels V. Taylor The Epworth Press, 1932, p. 27
3. T. W. Manson Op cit p. 388
4. Interpreters Bible (Exigesis) vol VII S. E. Johnson Abingdon Cokesbury, 1952, p. 535

But such a measure of devotion is not good enough for the Kingdom of God which demands one supreme loyalty - to Jesus, as we have seen in our discussion of the ways of entrance into the Kingdom. These men tithed mint and rue and all manner of herbs and forsook judgement and the love of God. The implication here is that in their zeal to appear righteous they go beyond the rule and tithe where no tithe is required. They would bear out the above suggestion that only some of the Pharisees were involved in this condemnation.

"The Q version as given by Luke seems to be on all grounds preferable. It may be paraphrased 'alas for you hypocritical members of the Pharisaic party, who stimulate piety by paying tithes where none are required.' That this piety is a sham is proved by the fact that along with their extreme conscientiousness in trifles goes a remarkable indifference in the really vital matters, 'judgement and the love of God.'"

1

This quality of judgement reflects the need to take some responsibility for society. A sense of right and wrong along with a determination to uphold that which is just and compassionate is necessary. The love of God must permeate religion to make it valid.

The lawyers put upon men burdens that were grievous to be borne, and would not so much as touch one of these burdens with one of their fingers. The scribes compounded and expounded the law to such a degree that the 'quiet in the land' or the great majority of the people found it an impossible burden. They were closing the gates of the Kingdom against those who desired to enter. As one of

1. T. W. Manson op cit. p. 390

the two main parties of organized religious life, their aim should have been to increase the number of Gods faithful, but this practise had the opposite effect.

"A Gentile became a Jew by baptism, circumcision and a gift to the Temple: the stress was on the external act rather than a change of heart."

1

Being busied with the details of the law they buried the great principles of the prophetic religion and forgot the burying place thereof.

We must beware however of putting into Jesus' mouth a condemnation of all external rectitude. Rather we must see the way in which He makes such righteousness spring from the heart. There is no good fruit produced by a corrupt tree, and no good tree produces corrupt fruit.

"For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush."

(Luke 6:43-44 cf Matt. 7:17-18)

Likewise the good man out of the good treasure of his heart brings forth that which is good.

"The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks."

(Luke 6:45 - Matt. 12:35)

The quality of life depends upon character. The righteousness of

the members of the Kingdom of God must pour forth from a heart that has been renewed and produces good works as naturally as a good tree produces good fruit.

To hear Christ's words and to do them is to build on rock that will endure; to be hearer only, and not a doer, is to build on shifting sand.

"Why do you call me Lord and not do what I tell you? Every one who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

(Luke 6:46-49 cf Matt. 7:24-27)

The point of the parable is the laying of the foundation. The foundation is hearing and doing. Teaching may be heard without any conviction being formed. That righteousness which is a part of the Kingdom will issue in action. Yet action that is grounded on premises other than those of the Kingdom is futile.

In addition to righteousness another characteristic of the Kingdom is the simple trust that men must place in God the Father. Men must ask of God for every one who asks receives; man must seek for every one who seeks finds; man must knock for to him who knocks it will be opened.

"And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives,

and he who seeks finds, and to him who knocks it will be opened."

(Luke 11:9-10 - Matt. 7:7-8)

The Kingdom of God being found gives satisfaction of all needs.

"Instead, seek his kingdom, and these things shall be yours as well."

(Luke 12:31 cf Matt. 6:33)

Just as no earthly father would give to his son a stone for a loaf of bread or a serpent for a fish, or a scorpion for an egg, so God being infinitely more loving than any earthly father will give good things to those who ask.

"What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

(Luke 11:11-13 - Matt. 7:9-11)

Matthew's wording "good gifts" is to be preferred here over Luke's Holy Spirit if we are to maintain the Q text.¹ The disciples may trust God completely for all their needs. This trust is grounded in two sources: The knowledge that God is perfect love, and the knowledge that they are God's disciples for whom He takes responsibility. Not even a sparrow sold in the market place is forgotten by God so why should the children of the Kingdom be anxious?

"Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows." (Luke 12:6-7 cf Matt. 10:29b-31)

1. See T. W. Manson op cit p. 374

If the cheapest life in the market is under the scrutiny of God, surely man's trust in God ought not to be tarnished by threat of human persecution. God's constant and personal care is seen in all His creation. The life is more than food and the body more than raiment.

"For life is more than food, and the body more than clothing."

(Luke 12:23 - Matt. 6:25)

God has given man life, and accordingly ought to be trusted for those things that are necessary to sustain that life. Anxiety over daily necessities can be demoralizing in its effect on ones religious life. Our trust in God must extend to even this mundane realm if we are not to be distracted from the pursuit of the Kingdom. Even the birds sow not nor reap; they have no store chamber nor barn, and yet God feeds them.

"Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!"

(Luke 12:24 cf Matt. 6:26)

The glory of Solomon could not surpass the beauty of one of the lilies that God clothes. The children of the Kingdom must have a serene faith that if God so cares for the lesser orders of His creation, that He will do as much for His children. Our heavenly Father knows that we have need of the wherewithal to live each day. Hence let men seek the Kingdom first and Jesus' righteousness, and in joyful trust they will know deliverance from fear and anxiety.

"The righteousness which involves obedience to the divine will which claims the man wholly, does not admit of his at the same time making earthly goods his idol, or of loving them for their own sake and following their enticements."

1

Now Jesus would not in His insistence on trust in any way

"preclude wise and careful forthought *Προνοια* whereby men have referred to the future in the present, and strive to insure their future through the means and resources at present possessed; but He would exclude all depression and faint-hearted anxiety (*νεπιμυα*) to which men are prone to give way if they do not see themselves masters of the situation for the future as well as the present, and do not find resources and means capable of meeting the exigencies of the future."

2

Next we turn to the dealings of the members of the Kingdom with their fellows for:

"Jesus regarded the moral obligation due to one's fellow-men as not at all inferior in rank and value to ritual and ceremonial observance, but on the contrary as more weighty and urgent."

3

The duty of forgiving love, for example, toward an offending brother can have no limit if its ultimate motive lies in the life of God which has been experienced in a man's own life. Even if a man sins against another not only seven times, but times without number, he is to be forgiven.

"Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you seven times in the day,

1. Wendt op cit Vol 11 p. 59

2. ibid Vol. 1 p. 290

3. ibid Vol. 1 pp. 327, 328

and turns to you seven times, and says, 'I repent',
you must forgive him."

(Luke 17:3-4 cf Matt. 18:22)

The fellowship of the Kingdom requires a certain frankness however,
there is to be repentance on the part of him by whom the wrong is done.

With this forgiving spirit there will be combined the loving
service that a man can render to his fellowmen, even to the extent
of loving enemies, doing good to those who hate him, and not taking
vengeance at every opportunity.

"But I say to you that hear, love your enemies,
do good to those who hate you, bless those who
curse you, pray for those who abuse you."

(Luke 6:27-28 cf Matt. 5:34)

This expression of the ideal relationship between men is exemplified
in Jesus. In Him, as in all life, man has received a love that he has
not deserved. God gives man the power to love even as God loves,
not only the beautiful, the good, those who love Him, but the ugly, the
evil, and those who sin against him. For what profit is there in loving
someone who loves in return, or of doing good to someone who does
good in return, or of lending with the hope of receiving as much again?

"If you love those who love you, what credit is
that to you? For even sinners love those who love
them. And if you do good to those who do good to
you, what credit is that to you? For even sinners
do the same. And if you lend to those from whom you
hope to receive, what credit is that to you? Even
sinners lend to sinners, to receive as much again."

(Luke 6:32-34 cf Matt. 5:46-47, 44-45, 48)

There can be no element of self-interest in the love which Jesus bids
us have as members of His Kingdom one for another. Only the need is
to be considered, not the probability of reward or return.

Rather men are to give in good measure, pressed down, shaken together and running over, and it will be given to them again in equal measure.

"give and it shall be given to you; good measure, pressed down, shaken together, running over, will be put in your lap. For the measure you give will be the measure you get back."

(Luke 6:38 - Matt. 7:2)

Man's love must be qualified by good will and mercy, In like manner, hasty condemnation and censorious judgement upon a brother are likely to result in the same of a man's own head.

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;"

(Luke 6:37 - Matt. 7:1)

Before God, members of the Kingdom are to be righteous with an inner fontal source for their actions; in God they are to put their trust, which will issue in prayerful action. Those who belong to the Kingdom will freely forgive, and do all in their power to serve in a spirit of love.

"He who will not forgive closes his own heart against God's forgiveness. He who despises and hates his fellow-man closes his own heart against God's love."

1

Thus we see that the Kingdom is neither a social order as such, nor a holy fellowship, nor an eternal ideal. It is all these and more. It is the symbol of the hope of the righteous not only within but beyond history.

ESCHATOLOGICAL REFERENCES TO THE KINGDOM OF GOD IN Q

Having already suggested that the Kingdom in some respects, stands beyond the temporal and within the eternal, a contemplation of the consummation of the Kingdom is now in order. We have already seen that Jesus considered the Kingdom as to some degree a present reality, in that men can enter into it, ordering their lives by the morality which in its absolute ethic will still prevail when the Kingdom reaches its culmination. It has been argued that the Kingdom will only reach its final perfection very slowly. The basis of such arguments would rest in Q on two parables, viz: those of the 'Mustard Seed' and the 'Leaven in the Meal'.

"He said therefore, "What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches."

And again he said, "To what shall I compare the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till it was all leavened."

(Luke 13:18-21 cf Matt. 13:31-33)

While the parable of the 'Mustard Seed' is reported separately in Mark, we have in Matthew a conflation of the two sources, Mark and Q. The 'grain of mustard seed' is a proverbial Jewish expression for a minute quantity. The reference to the 'bird of the heaven' is probably significant as well. In apocalyptic literature, 'the birds of heaven' stand for the Gentile nations and an interest in the Gentiles is characteristic of Q.

"There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from east and west, and from north and south, and sit at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last." (Luke 13:28-30 - Matt. 8:11-12)

However the significance of the parables is not the rate of growth of the Kingdom as has been mistakenly supposed in some instances but rather the contrast between the small and seemingly insignificant beginnings and the final realization. Both the beginning and the completion of God's reign are miraculous. The preachings and healing mission of the Carpenter of Nazareth hardly seems to usher in the new era. Yet it does. The other significance of the parable is the concept of the mystery in the coming of the Kingdom. As men do not know how the seed grows, and only see the result; and as they do not see the yeast as it works in the dough, but only are aware of it by the resultant leavening; so the growth and expansion of the Kingdom are a mystery, the result only, being perceived.

When we read Q we find that the Kingdom will reach its consummation suddenly and as a surprise to men.

"Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table and come and serve them. If he comes in the second watch, or in the third, and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief

was coming, he would have been awake and would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an hour you do not expect."

(Luke 12:35-40 cf Matt. 25:6-13)

This manifestation of the Kingdom of God will mean the vindication of all who have accepted the Kingdom and been fruitful. Like the lightning which flashes from one end of the heavens to the other, will the Kingdom come.

"For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day."

(Luke 17:24 cf Matt. 24:27)

Its coming is a point of time and not a period. As in the days of Noah, so again will men be going about their daily business, occupied with the daily routine of matchmaking, of eating and drinking, when the day of the Son of Man will burst upon them. Dibelius answers those who seek signs of the imminence of the Kingdom in its glory by saying that

"the deeds and words of Jesus were signs of the Kingdom of God in themselves, that His personage is a signal from heaven announcing that there is another world and that that other world is already moving toward this world."

1

The coming of the Kingdom will also be a time of judgement. In this judgement the criterion will be the attitude taken by men to Jesus and His disciples. As Jonah was a sign to the people of Nineveh, so will Jesus be to His generation. The Ninevites who repented because of Jonah's teaching will rise up and condemn the people of Jesus gener-

1. The Sermon on the Mount Dibelius Charles Scribners Sons, 1940 pp. 87f

ation who listen to Him who is greater than Jonah.

"When the crowds were increasing, he began to say, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation. The queen of the South will arise at the judgement with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. The men of Nineveh will arise at the judgement with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here." (Luke 11:29-32 cf Matt. 12:39-42)

Jesus himself is the sign, the only sign that will be given. There will be no supernatural vindication of Jesus. Likewise the sign was of some use to the Ninevites, in that it gave them an opportunity to repent. The sign of the Son of man will be of no use; for when it comes, it will be too late to repent. For those who are not wilfully deaf, the message is self-authenticating. His ministry is the manifestation of the Kingdom of God. In Him the Kingdom is self-authenticating. The only sign is the light that shines in Jesus and through Him in His followers.

In the judgement there are only two alternatives, acknowledgement or denial. Those who confess Jesus will find Him confessing them before God, while those who deny Him will be denied before God.

"And I tell you, every one acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before

will be denied before the angels of God!
 (Luke 12:8-9 cf Matt. 10:32-33)

To have seen and to have companied with the Lord in the flesh will not confer any privileges where there has been no turning of the soul to righteousness.

The coming of the Kingdom will result in victory over Satan and all the forces of evil. One who is stronger than Satan, Jesus Himself will come upon him and defeat him.

"When a strong man, fully armed, guards his own palace, his goods are in peace; but when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted, and divides his spoil."
 (Luke 11:21-22 cf Matt. 12:29)

The consumation, then, will come as a great surprise, irrupting into the world, bringing with it the day of judgement, and resulting in the final overthrow of Satan.

As we examine the consummation of the Kingdom in Q we are confronted with the idea of the Son of Man which looms largely at this point. A very clear picture is not given of what Jesus thought about Himself. The references to the Son of Man as found in Q are found in the third person. It would seem as has already been suggested that He thought of the power of the Kingdom of God becoming operative in the present through His person.

"For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day."
 (Luke 17:24 - Matt. 24:27)

Likewise He seemed to think of Himself as about to bring in the perfected Kingdom. The true deliverance will come not from man but from God.

"The primary term of reference for Jesus in Q is the 'Son of Man'. When this is translated back from *ὁ υἱὸς τοῦ ἀνθρώπου* in the Greek to the Aramaic original we find that it denotes nothing more than a man. It appears that 'bar nasha' is a common Aramaic expression in which the force of the son has been so weakened by time as virtually to have disappeared, so that it practically means nothing more nor less than man."

1

If this is true, Jesus could not have used it in the titular sense demanded by the gospels. In a few passages, man rather than the Son of Man may give the true sense, but in general such a connotation is inadequate and the term must be understood in its titular use as derived from Daniel and 1 Enoch. While the direct source of the title for Jesus would be the Book of Daniel, as there is uncertainty not only to the date of the 'Similitudes' but to whether or not Jesus was familiar with the document. The Son of Man was a Messianic figure.

2

If Jesus speaking Aramaic, designated Himself by this term, what meaning did He intend to convey by it? In Daniel 7:13, as we have seen on page 21 supra, "one like unto a son of man" appears following judgement to receive a kingdom. In Enoch 46:1 and 62:23

"And there I saw one who had a head of days,
And His head was white like wool,
And with him was another being whose countenance
had the appearance of a man.
And his face was full of graciousness like
one of the holy angels....."

1. Dictionary of the Bible Hastings article on "Son of Man" by S. R. Driver Vol IV Charles Scribner's Sons 1903, p. 580

2. Bright op cit p. 201

"And the Lord of Spirits seated him on the throne
of his glory,
And the spirit of righteousness was poured out
on him,
And the word of his mouth slays all sinners,
And all the unrighteous are destroyed from
before his face.
And there shall stand up in that day all the
kings and the mighty,
And the exalted and those who hold the earth,
And they shall see and recognize
How he sits on the throne of his glory,
And righteousness is judged before him,
And no lying word is spoken before him.

'the Son of Man' is represented as an august superhuman being enthroned beside God and functioning as a judge. In Q the title 'Son of Man' has two connotations. The regal figure of the Son of Man was there united with the figure of the 'Suffering Servant'.

On the one hand, the title denoted Jesus' humiliation and suffering, although this is not given as great emphasis as we find in Mark's Gospel. In some ways it would seem Jesus associated Himself with the Suffering Servant pictured by Deutero-Isaiah (Chapter 53). The Son of Man has nowhere to lay his head is the answer given to the ardent enthusiast who on one occasion wishes to follow Jesus wherever He goes.

"As they were going along the road, a man said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Luke 9:57-58 cf Matt. 8:19-20)

In a passage concerning the last days, there is inserted rather unnaturally a verse which is however, a well attested one in the teachings of Jesus. This conveys definitely the idea of the Son of Man suffering.

"But first he must suffer many things and
be rejected by this generation."
(Luke 17:25)

This is clearly connected with the title 'Son of Man' which occurs in the preceding verse.

But while on the one hand the title conveys the concept of suffering and hardship, on the other hand, it also portrays the one who will come in power and glory to judge the world and perfect the Kingdom of God in the day of the Son of Man.

"And he said to the disciples, "The days are
coming when you will desire to see one of the days of
of the Son of man, and you will not see it."
(Luke 17:22 - Matt. 24:37)

This is representative of 1 Enoch, where the Son of Man would be the Elect and Righteous One who would come in the clouds of heaven with the new and better world order.

We may say that Jesus' concept of Himself in Q as the Son of Man was that He was a representative man in the life He lived on earth, and in the sufferings He underwent during that life. But through the sufferings and in close connection with them, (although in seeming contrast) would be the final coming in splendor. The way of suffering would lead to the way of glory. The leniency or severity of the judgement pronounced on men in the last day would rest upon their acceptance or rejection of the Son of Man and His teachings in His lowly existence on earth as we have seen.

Also in the selection

"And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. But first he must suffer many things and be rejected by this generation. As it was in the days of Noah, so will it be in the days of the Son of man. They ate, they drank, they married, they were given marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot--they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all--so will it be on the day when the Son of man is revealed. On that day, let him who is on the housetop, with his goods in the house, not come down to take them away; and likewise let him who is in the field not turn back. Remember Lot's wife. Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. I tell you, in that night there will be two men in one bed; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left." And they said to Him, "Where Lord?" He said to them, "Where the body is, there the eagles will be gathered together."

(Luke 17:23-37 cf Matt. 24:26-28, 37-39)

we find what Wm. Manson considers the last citation made by Luke from

Q. This selection, the most important for our study at this point,

¹
is one of predictions of the coming of the Son of Man. Some difficulty

may be found in verse 22, page 55 supra where the words of Jesus are

commonly rendered "one of the days of the Son of Man" however, T. W.

Manson suggests "the true meaning is then 'you will greatly desire to

see the day of the Son of Man'."

2

1. The Gospel of Luke Wm. Manson Hodder and Stoughton, Ltd. 1930
op cit p. 198

2. T. W. Manson p. 434

This longing will expose them to false prophets and Messiahs. In Luke 17:26 we again find the expression "days of the Son of Man". Here Manson suggests that it is a poetic way of describing the last days of the existing order and points out that Matthew avoids using this queer expression. The picture in these verses is one of people living ordinary lives in a normal world rather than such series of catastrophes or cataclysmic events as we find in other writings about this "day". In the midst of peace and safety the day of judgement is at hand. There is a complete disregard for coming events, so intensely interested are they in their daily occupations and pleasures. According in their indifference they are overwhelmed and engulfed. Those who recognize the desperate quality of the situation are to realize in their extremity, that the Son of Man will distinguish between the righteous and the unrighteous with impartiality. To seek to save one's life is only to lose it but whoever sacrifices his life in the service of the Kingdom is to save it. The day of the Son of Man cuts cleanly. All human relationships of blood and marriage are shattered, the only criterion of salvation being one of devotion to the Kingdom. However, there is no point looking for signs of the end for the first sign of the passing of the present age will be the arrival of the new order.

Thus in Q we have not only the idea of the Son of Man as a double concept of humiliation and of exaltation as developed through

1. T. W. Manson op cit p. 435

the background of ideas which Jesus presupposed, but as well the expectation concerning the future. The present world order based on selfishness is contrary to the Kingdom of God and accordingly doomed to destruction at the arrival of the Son of Man in His glory. But in Q, we have this different thought of the coming of the Son of Man in the ordinary run of time, unexpected by the multitudes, who have not been forewarned by catastrophic events in nature.

In addition to the material already considered regarding the consummation of the Kingdom and the concept of the Son of Man, there are other apocalyptic references of import for this study in Q. The idea that the Son of Man must suffer was deeply ingrained in Jesus' message, as was the idea of the coming of the Son of Man in glory. He saw with clarity "that His Passion must become a great action if the Reign of God was to 'come in power'."

1

In the study of texts it is largely accepted that Q represents one of the earliest traditions and has little written into it by the early church. The apocalyptic sayings in Q have not undergone to the same extent the process of heightening that Mark and Matthew underwent.

"While the distinction between prophetic and apocalyptic eschatology must not be too sharply drawn, the primary interest of apocalyptic is in the age beyond, which cannot be described in terms of normal human experience and which is continuous with what has gone before. It's main concern is with the Kingdom of another world or age, rather than the prophetic concept of the Kingdom to be

1. Hunter op cit p. 95

established in this world. Apocalypsis thus means the revealing of secrets to the elect about the other world, and about what is happening there now, as well as what will happen when the heavenly kingdom by supernatural action breaks into the historical process and brings the present age to an end. The distinction between the present age and the age to come is thus central in the apocalyptic literature."

1

The one consistent theme in apocalyptic literature is not any one picture of the Kingdom of God but rather the conviction that the Kingdom is the Kingdom of God.

In the apocalyptic sections of Q we find that Jesus forecasts suffering for Himself and His followers.

"Behold, your house is forsaken! And I tell you, you will not see me until you say, 'Blessed be he who comes in the name of the Lord.'"

(Luke 13:35 - Matt. 23:38)

"The disaster which Jesus foresaw was clearly the fatal clash with Rome, and he prophesied that it would happen within the existing generation."

2

"Therefore also the Wisdom of God said, 'I send them prophets and apostles, some of whom they will kill and persecute, 'that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation.'"

(Luke 11:49-51 - Matt. 23:34f)

1. Roberts op cit p. 21-22
2. Hunter op cit p. 103

Jesus went on to link the thought of suffering for Himself and His followers with the disaster to the Temple and people.

"I came to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two, and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

(Luke 12:49-53 cf Matt. 10:34-36)

Jesus dismisses the Jewish hope of a Messianic age of peace. Before the Kingdom of God can come there must be a sifting of Israel. Jesus urged his generation to make its peace with God, for as we have already seen p. 57-58 supra, the Kingdom is to come without warning.

The section of the woes upon Bethsaida and Chorazin

"I tell you, it shall be more tolerable on that day for Sodom than for that town.
 "Woe to you, Chorazin! woe to you, Bethsaida!
 for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
 But it shall be more tolerable in the judgement for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades."

(Luke 10:12-15 - Matt. 11:21-23)

as in the 'queen of the south' passage deals with a judgement beyond the generation in which He lived. The judgement in which these figures (the queen of the South and the Men of Nineveh) are involved must lie beyond history or at least in the future, for they have already suffered a historical judgement. The divine judgement Luke 12:8-9 (see page

51 supra) is implied to be in the presence of God as Judge, and Jesus, Son of Man, as Advocate for man. Men are ultimately responsible to God.

Jesus in a last word on discipleship in Q admonishes

"Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear."

(Luke 14:34-35 of Matt. 5:13)

not only Israel but the disciples as well. Even as the Saviour has gone out of Judaism so let the disciples, the new Israel, beware lest they too lose their inheritance. For to them has been entrusted Jesus' intention of creating a new community, the new Israel, committed to the Reign of God.

We have already suggested that Q presents two motifs for the Son of Man, one of humiliation, the other of exaltation. Q makes no reference to any resurrection after three days, rather it refers to the 'coming' or the 'day' of the Son of Man. In these passages viz.

"You also must be ready; for the Son of Man is coming at an hour you do not expect."

(Luke 12:40 - Matt. 24:44)

and Luke 17:22 (page 55 supra) we are told of the experiences of the day. Here we have not a prediction of the Resurrection, but rather of the Parousia. Hence, it can only be described in apocalyptic literature, ie. in parables and pictures for time is being changed into eternity.

A REDACTION OF ESCHATOLOGY AND ETHICS IN Q

Just as we have seen the Kingdom of God in Q is inescapably present and future in its designation. Linked with the irruption of the Reign of God into history is the figure of the Son of Man whose coming is present and future. In Q the Kingdom of God is Jesus Himself in one aspect, in the other it is the Parousia.

The presence of Jesus in a teleological setting implies judgement. The setting of this judgement must be carefully considered in order that a prolificity of false idiom may be avoided. The idea of an assize in which all generations are brought for trial, in Q is not conceived of as being on this earth-but rather in the Heavenly Presence. What we speak of as the last judgement implies a verdict that is foreshadowed by the relation in which we stand to the Son of Man. That the judgement is universal and embraces all previous generations is seen in Luke 11:31f - Matt. 12:41f, in the reference to the Queen of the South and the Men of Nineveh, p. 60 supra. The criterion by which every generation is judged, is faithfulness to the claims of the Kingdom of God. Since that Kingdom is the Kingdom of the pre-existent Son of Man, the figure which Jesus applied to Himself, although with His addition of the Suffering Servant ideal, all generations are under His judgement.

There is no suggestion in Q that as the result of any gradual or evolutionary process, evil will be slowly but surely defeated and the Kingdom of God established. Q certainly implies the final victory of

1. Teaching of Jesus T. W. Manson The Macmillan Co. 1935 p. 270

goodness, but the coming of the Son of Man will be sudden and unexpected.

"You also must be ready: for the Son of man is coming
at an hour you do not expect."
(Luke 12:40 and Luke 17:20-30)

The time and the fashion of the final triumph of God is known to Him only. This victory, in Q does not imply that all men will be reconciled to the rule of God. Universalism is repudiated by the quality of devotion to the person of Jesus, or the Kingdom, demanded by Jesus.

"Strive to enter by the narrow door; for many,
I tell you, will seek to enter and will not be
able." (Luke 13:24 cf Matt. 7:14)

This thought runs somewhat contrary to the conflicting evidence of not only the Synoptics, but the New Testament as a whole. In Q we are left in no doubt as to the felicity of the righteous and this idea is balanced by the thought of a future punishment as in these verses.

"But I warn you whom to fear: fear him who,
after he has killed, has power to cast into hell;
yes, I tell you, fear him!"
(Luke 12:5 cf Matt. 10:28)

and in the woes on Bethsaida and Chorazin.

In the interval between the proclamation of the Kingdom and the Parousia (the coming of the Son of Man in glory), that interval in which we find ourselves, the Gospel of the Kingdom must be preached. Even as the proclamation is one of repentance; so is it one of the love of God active in history. The Son of Man in his pilgrimage to the end to which history moves, works by love alone. God is love. Man is free to accept the citizenship of the Kingdom or to reject the love of God. Hence any suggestion that the Kingdom cannot or will not come until all

have 'been saved' can be entertained only as a pious hope.

The Parousia gives place to the establishment of the Kingdom with power. The present age, infected with evil as it is, opposed to the will of God, indifferent to the good things of the Kingdom, is under the judgement of God. The end of the present age must be an ending that is consistent with the righteous will of God.

Though the judgement is in the Heavenly Presence, the end of the present age does not mean the end of history unless the two are selfsame. If the divine purpose is realized in the arena of history, the end of the present age means the inauguration of a new age rather than the end of history.

All that we know of this new age in Q is the manner of its coming, ie. without warning; and the quality of life or the ethics shares by those who have entered in. We have seen that it is the gift of God which we earnestly desire; a life of discipleship which involves not only the fellowship of a forgiving love, but renunciation of the seemingly terribly vital things of this age; and a trusting obedience to the will of God.

The present quality of the Kingdom of God rests in Q on the following passages, Luke 6:20 - Blessed are the poor, for yours is the Kingdom of God. Similarly the Q passage, Luke 7:28 - none greater than John; yet he who is least in the Kingdom of God is greater than he; we have a reference to a present Kingdom in Luke 10:9b "and say to them the kingdom of God has come near to you." *ἡ βασιλεία* translated 'has come' by the Revised Standard Version interpreters has been

usually interpreted, is at hand. Moreover, on the disciples return from their mission, Jesus rejoices and prays in thankfulness that God has revealed what prophets and kings have sought for ages.

In the Beelzebub controversy, Jesus once more uses language that plainly implies a present realization of the Kingdom, Luke 11:20 "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." ἐφ' ἧς αὐτὸν being translated 'has come' by the Revised Standard Version interpreters. Both these Greek words have presented difficulty as to whether they are capable of being interpreted as meaning that the Kingdom of God is a present reality, or whether some element of anticipation still clings to them.

In the face of such an array of selections, we may feel that Q presents a picture that is consistent with realized eschatology, but not so, for in other Q sayings we find the future aspect embodied in the 'day of the Son of Man' concept; pages 54f supra. So we can assume from Q that Jesus considered the Kingdom to be present to some extent and in an imperfect degree. The perfected Kingdom can only come through the intervention of God and in the consummation of the age.

"There is no reason why Jesus should not have thought of the Kingdom both as present and future."¹

1

Claiming then, the present and the future aspects of the Kingdom, how are we to reconcile them? Is it possible for the Kingdom to be both present and future? In Chapter II supra, we have already glimpsed the opinion of scholars in the matter. How opinions vary from

1. The Kingdom of God E. F. Scott Charles Scribner's Sons, 1931
p. 68

the belief that the early Church misunderstood Jesus words, a la Bultman or that Jesus was mistaken a la Renan, to the 'thorough-going' or 'consistent' eschatology of Schweitzer and on to Dodds' plea for a realized eschatology.

"These future tenses are only an accommodation of language. There is no coming of the Son of Man "after" His coming in Galilee and Jerusalem whether soon or late, for there is no before or after in the eternal order."

1

It hardly seems necessary to make such great discrimination between the present and future elements of the Kingdom as most of these writers have done. We can gain much by a study of the work of Amos Wilder in this field. He points out that the New Testament writers had their own way of portraying the world, and of representing history; that while the images and words of the New Testament were meaningful in that day, we find them less than meaningful, and somewhat naive today.

Jesus employed the cosmological concepts and view of man and history familiar to His own background. Accordingly even such an idea as the 'second coming' was conceived very realistically.

"Eschatologies will vary with the power and truth of the religious intuitions that create them. These imaginative tableaux will be vivid or sober, imminent or remote, ethical or unethical, universal or particularist, transcendental or earthly, according as they spring from a religious apprehension that is immediate and elevated or not. As a man's faith, so is his eschatology. the same holds for a people or an age."

3

1. The Parables of the Kingdom Dodd Nisbett & Co., 1935 p. 108
2. Three of Wilder's works were used in the preparation of this study, 'Eschatology and Ethics', 'Otherworldliness and the New Testament' and 'New Testament Faith for Today'
3. Eschatology and Ethics Wilder Harper & Brothers, 1950 p. 24

"Jesus' picture of the Kingdom of God and all that goes with it, final judgement and final resurrection.. proceeds out of such a creative vision."

1

Wilder claims that,

"The biblical messianism that grew up in the vicissitudes of the kingdom with its ideal of a perfect or a restored kingdom more and more decked itself out with the use of transcendental features."

2

Yet these features grew out of an ethical consciousness, for ethics were implied in the finest apocalypsis.

"The conception of the future Kingdom of God was the way by which the Jews dramatized their experience of values. We get it in its purest form, because proceeding from the supreme sense of values, is the eschatology of Jesus himself: the benevolent will of the Father bringing in a transformed world."

3

Yet as we have seen in Q, Jesus rejected the particularist strain of Jewish eschatology. The Kingdom is open to the Gentiles, for judgement is based not on any criterion of race, but on purely ethical standards. For Wilder the 'coming of the Son of Man' is a mythopoetic term used by Jesus.

"He used the conception of the Son of Man coming on the clouds of heaven to judgement, and related himself to that figure in his own thought and before men at his trial. Thereby he was representing in the only terms he could the spiritual significance of his work in history. Jesus, in his eschatology, cast into the form of myth the epoch-making, world-transforming significance of his own life, in Jewish terms."

4

Yet this is no suggestion that Jesus was to contribute either a new ethic or a nobler concept of God. His proclamation was that God had acted. The eschatological hope of the Old Testament was realized;

1. New Testament Faith for Today Wilder Harper & Brothers, 1955 p. 48
2. Eschatology and Ethics Wilder p. 30
3. ibid p. 33
4. ibid p. 35

what the ages had hoped to see is here. It may be an inauspicious beginning, so inauspicious in fact as to be incredible; yet it is a present fact in Jesus person.

A Kingdom does not exist in a vacuum. It is a rule over people. Accordingly the Kingdom calls its subjects, its disciples; those who will hear its proclamation and submit to its ethic in the urgency of the situation which they have comprehended. Those individuals who heed the summons are the Kingdom. Willingness and desire supersede obedience to the law as a condition to entrance, yet obedience is an essential quality of the disciple. Love fulfils obedience.

"It is in the light of the summons of the Kingdom of God that the New Testament ethics are to be understood. It is most important that we realize this, and it might be well if we paused a moment to underscore it. Jesus did not present his ethical teachings as a program which he expected the secular order either of his day or ours to carry out. To say this may, at first blush, sound shocking. For Christ certainly meant his teachings to be taken seriously, and he certainly believed that the unrighteous societies of this world were under the judgement of God. Yet the fact remains that he did not set out to reform society, but to do far more: he summoned men to the Kingdom of God and its righteousness. And his ethical teachings are the righteousness of that Kingdom. As such, of course they are incumbent upon all servants of the Kingdom. But by the same token they lie beyond men who do not acknowledge its lordship."

1

The strenuous ethic of Jesus, born out of the intensity of His convictions, remains an absolute ethic. We can not dismiss His ethic by maintaining that His expectation of an immediate end to this world's

kingdoms so qualifies His ethic as to de-activate it. Rather the ethics of the Kingdom are relevant to every situation, not only because of the claim of God on his Creation but because they derive their standards from His ultimate purpose which transcends history. Individuals, society, and nation stand under divine judgement. To them comes the age-old first word of the proclamation, 'repent' for the Kingdom of God is at hand.

The ethics of Jesus in Q have reference to the affairs of ordinary life, rooted as they are in His understanding of God's holy purpose as He saw it embodied in the Kingdom of God. They presuppose, starting as they do in a call to repentance, a changed nature or disposition in man. Jesus not only had faith in His Father's benevolent will but faith in the individuals ability to change his disposition.

"Throughout it is clear that for Jesus all legal questions, all questions of behaviour, all questions about the relations of man to man, are questions of character, questions affecting, not merely the life and property, but the souls of the persons concerned; and therefore they are at bottom religious questions in the strictest sense, questions concerning the relation of the individual soul to God and to God's Kingdom and righteousness."

1

The proclamation of the Kingdom of God is not an assurance of peace and happiness, for the judgements of God are not only a future but a present reality. The ethic of Jesus is a way to find God. Through purity, love, brotherliness, and determination, qualities are developed which fit us for the Kingdom. Through forgiveness, demanded as it is on so many occasions in the relationship of man with man, the soul may

behold its King. In His ethic, Jesus was concerned with preparing men and women for that great day. His concept of the Kingdom never obscured his evaluation of man not as sinner only, but a possible penitent reclaimed to the glory of God. His interest was in the individual soul. His call of service was not that the individual might be subordinated to the community, but that service was the secret of growth. Individual perfection cannot be abstracted from the social situation. As some seer has said, "Solitude can produce everything but character."

Thus ethics and eschatology, so irretrievably bound up in the selections point to the task of the Church as she awaits in prayerful expectation and earnest desire the fulfilment of her age-old hope. Let us now examine that task.

THE TASK OF THE CHURCH IN THE LIGHT OF OUR STUDY

It has been amply stated that the church neither builds nor brings the Kingdom, but that is not to say that the Church has no responsibility for the Kingdom, for the Kingdom of God is the concern of the Church. The Church is the people of God in the interim period before the new age. She is herself an eschatological fact. Her task is not something laid on her by the exigencies of our contemporary environment. The task of human redemption comes from on high and implies a social context. One cannot be truly Christian in isolation except in extreme and ungovernable situations. Monastacy may be the correlative of devotion but not of ethics. Similarly the Christian's concern for others whether it be in the matter of every-day life or for missionary endeavour, cannot be anything but an integral part of the whole.

The Christian is neither departmentalized nor a part of an electronic grid that can be tapped in part at any given time, but is a whole creature. This is not to imply that the Christian must be perfect but rather that he must will to be perfect, accepting any lesser degree of accomplishment as the conviction of sin. Too often today, we are satisfied to be 'Christian' in part and to hear with semi-deafened ears only a truncated gospel; not realizing that we are not implying a paradox as we hope, but rather an impossible contradiction of terms. If we cannot be 'semi-Christian' and by this I do not mean the person who is falteringly 'becoming' Christian or growing in

Grace, but the person who wilfully accepts the proclamation of the Kingdom and its ethics on his own terms, there are many such 'displaced persons' within the life of the visible Church. The Church has a mission to these, howbeit a harder mission in all probability than to the world, as well as that larger mission. To be Christian is to reach outside yourself.

Within the individual lies the innate emotion that bids us share a personal discovery, whether it be worldshattering or of monumental inconsequence. If God has meaning for us, it is then quite within the realm of expectancy that we should communicate that discovery to others. Either because of embarrassment or ~~of~~ ignorance, in Christian society today there is an extreme reluctance to share our Lord with others. It is not good enough that we should abdicate this field of Christian resource and fellowship to our more apocalyptic brethren. The Church in all her members must present her Saviour or Lord in the same vivid - yea, eschatological language that He used to her people, that He might be known by them. For it is unthinkable that a lit taper should be so housed that it is not able to fulfil the purpose for which it was lighted. The Church as the visible Body of Christ, cannot faithfully represent her Lord as being less than He is without debasing her commission.

The Church has become so reconciled to the world that she cannot pronounce judgement upon the world without indicting herself. This tragic claim is not new in the life of the Church however, and her very nature allows herself to be purged at least in part from

generation to generation. Yet we must constantly be on guard lest the insidious power of evil tap her strength from within so deviously that in her obstinately fixed opinions of personal well-being, she fails to recognize the genus of her ailment. If the Church is the agency of redemption, she must be uncompromising in her allegiance to the Redeemer. As we have seen through, this is not accomplished by remaining aloof from the society of which we are inescapably a part, but by being involved even at great personal cost. Except as we are different from the world by ethic and by expectation can we proffer any hope of salvation to a world so desperately in need. Still the Church must remember that she issues her proclamation not in her name, but in the name of the one who is eternally her Lord. It is not the welfare of the Church in which the Church must be interested, but the welfare of the Kingdom of God.

As we gain a deeper insight into the wonderful Realm of God, we must discard the shackles of insipidity which have restrained us. That is, our self-deluding notion that the Christian religion is amply expressed by a pious morality, a painless benevolence and a nebulous theistic belief. Even as the depth of Jesus' apprehension of the reality of the 'res Dei' so impelled him to venture beyond conventional language in an attempt to communicate their glory, so the Church must attempt to instil in her people an experience that compels an attempt to proclaim its vitality. For Christ is King! The Reign of God is present within Him. By Him, the power of Evil is broken and we are

liberated! But does this call for tumultuous rejoicing? Not so. Paris in 1944, may in a frivolous exultation that only partially expresses the pent up emotions that threaten to burst her seams asunder, welcome the liberating forces of this world, but the man in the pew does not share this sentiment as it concerns his release from spiritual bondage. Are his fetters still intact? Is he unwilling to shed them, or unaware of the awesome victory his King has won at great cost? He has had neither the fetters nor their breaking, presented to him in such a way that they have been real. How can he know that the King is restored, except he know His exile? If the Church is to be the faithful instrument of her King in the period until He comes, she must absolve herself of the sterility of formalism and ritual alike, for these no longer represent with power the experiences which they symbolize. The great rituals of the Church express not only immutable truths of God, but moments of eternity so great that we must not negate them by forgetfulness. But when we forget these truths and are unaware of the moments, the validity of the ritual is no longer inherent in it for us. The Church must not only purge her priestly function, but must maintain her prophetic tradition and its right to proclaim the inscrutable truths of God and His Rule in every facet of Life.

It is not enough to proclaim that the Kingdom of God has come, to relate to the past the experience of irruption of the Kingdom, for to do that is to merely to relegate to the mausoleum the present and future

significance of the event. The faith that saves can never become a mere tradition of events already consummated. The priestly function of the Church is not to scatter the ashes of a fire that once blazed with all-illuminating intensity, but to add fuel and fan the flames, that they might not become mere embers. We fail to comprehend the task for we do not keep the stove warm by our hovering about it, it warms us. We need to remind ourselves again that it is not the Church that brings the

Kingdom but the Kingdom that works through the Church. The King is no dead Galilean. He is alive! The Church, as His Body, must proclaim the fact with jubilation. Still the case does not rest at this point for to be aware of the Kingdom of God in time, is to realize that it transcends time. The Church must look to the future as well as the past and the present. The future holds for the Church a hope as certain as the promises of God. The Church as the instrument of God's ultimate redemption must sink her roots deep into the subsoil of the experience of her prophets and saints if she is to endure the perils of pestilence, the disorders of nature, and so live to bear fruit in the future that ever lies at hand.

The Church as the Body of Christ is also the new Israel. The Remnant of the chosen people of the covenant can be ultimately reduced even to Christ Himself. For from His death and Resurrection, in that small community of believers there springs the new Israel. Her 'raison d'etre' is to glorify her Lord, and work His redeeming work until He comes. As the New Israel awaits the Parousia, as she stands in that meantime between it and the cross, she is the instrument and expression

of the Rule of God, present in Him. With Him, the Kingdom of God, the end to which History is moving, is in action. The final coming of the Kingdom of God by the power of God Himself is confidently anticipated. In Christ, God made known not only His eternal purpose but His own nature. Within the framework of human experience, God manifested His sovereign love. Within that human experience, we are able to apprehend Him.

This does not imply that we have any full revelation, only a large insight into His character and His eternal purpose. That redemptive purpose seen in the Reign of God is one of love. That purpose is dynamically at work in the work in the world and cannot be separated from ethics without doing it damage. Although the finality of the Christian faith is an eschatological concept, the end to which history is moving is that the Kingdom of God is at work within human life. God reveals Himself in order to reconcile men to His Rule.

This redemptive activity of God involves the Cross. The complete obedience to the will of God envisaged in the account of the Temptation, was only a preview of what was to follow for Jesus. To obey the will of God in the world meant the alienation of friend, and the opposition of foe. His way was to be one of suffering, for He as the presentiment of the Kingdom called men to repentance in order that the gift of God might be received. His generation was not prepared to receive God's Kingdom either at the hand of such a one as John the Baptist or at the hand of one who was the friend of taxcollectors and sinners. The

barrier had to be broken and the only conceivable way was one of active participation or service. ^{He believed that} Confronted by suffering love, men would acknowledge their King. The God of Jesus is the God who acts even before men turn to Him. His is the love which establishes the beachhead on the shore of self-centeredness which separates the putative subjects from their King.

The Church must exercise her redemptive function not merely by 'Boards', 'Missions' and 'Institutions', but in all her life. It is not easy to love the outcast, the impenitent, the sot, the gossip, the adulterer, the insane or the incurably ill. Yet the heart of the Church must go out in unshrinking love to all these and countless more which she finds on every side.

It is easier and more genteel, it is true, to draw ones' members from the Religious Education Program of the Church at the tender age of twelve or fourteen, but in spite of its validity, the Church has still a mission which she cannot deny and be faithful to her Lord. She must redeem not only those within the fellowship of her community, her Sadducees, but those without as well, yes, even her Gentiles.

His proclamation was one of forgiveness. The receiving of forgiveness presupposes the sense of a need to be forgiven. His ex-
coriation was not only of those who were religiously insensitive, but especially of those who felt that they had a claim on God by virtue of their observance of the law. His ethic in the Sermon on the Mount makes God's demand so absolute that anyone who scrutinized it at all

closely cannot but be convicted of his own unrighteousness. His directive of repentance was issued to all men alike. The Kingdom comes not when man earns salvation, nor when he makes himself worthy of God's forgiveness but ~~when~~ ^{when} the knowledge that God's love does for man what he cannot do for himself, strikes home to his heart.

The Kingdom also reveals the judgement of God. Jesus came not only to reconcile but to judge. The concept of God as judge, is eminently presupposed in the Biblical tradition. His judgement has a present and a future reference. It does not stand alone but is qualified by mercy. In the Old Testament, God's mercy lay 'beyond the Judgement', Jesus blended the two ideas. So while for the prophets history is consummated in a 'Day of the Lord', that is, 'A Day of Judgement', for Jesus it is consummated in the coming of the 'Son of Man'. Judgement is inseparable from redemption. Even as love and righteousness go hand in hand, so sin and judgement cannot be separated. The Church must stand ready to condemn pride and prejudice, totalitarianism and irresponsibility, dishonesty and ingratitude, within as well as without. She must lay about herself with fearless impartiality, acknowledging only the Lordship of Her Christ. Civilization is judged within history and judgement is upon us for we have placed gain ahead of rectitude, popularity ahead of propriety, and mammon ahead of God. This hardly sounds like either a society of the redeemed or the order of God's Rule.

In one other area, the area of fellowship, the Church is called ~~to~~ witness. Even as her Lord suffered on behalf of her people,

so may her people share in His act of obedience to God's will. The fellowship of the Church implies identification with Jesus in complete dedication to the King. Our old allegiances are renounced as we find life as citizens of the Kingdom of God. Devotion and discipline are trade marks of fellowship. The fellowship of the Church can admit of no discrimination or distinction except on the basis of character.

Within the congregation there must be some measure of understanding, sympathy and affection which is too often lacking and so instead of the warmth of fellowship, we find merely a collection of unrelated individuals.

The Church proclaims a Kingdom and a King, and not even the traditions of the Church itself can stand between the Lord and her people. Her call must be strident enough to cut through the encrustation of self-will that holds a man more interested in his own life than in the service of his King. The Church must proclaim her King in unmistakable terms, not in any pious but irrelevant manner, if she is to escape the judgement of her Lord upon the scribes of Judea who, refusing to enter the Kingdom, not only took away the key of Knowledge, but also hindered those who had the will to enter.

Continually busied with the details of theology and program alike, the great principles of prophetic religion are forgotten. In an ever-increasing morass of ritual and amendments to the Basis of Union alike, the knowledge of God as Father and King, and of His rule of love and mercy is being buried. The Church is the custodian of the revelation

of God, and yet by her methods of interpretation she obscures the simple and direct central truths of that revelation. As we examine the strict ethical injunctions and the intense eschatological expectation in the light of our theological presuppositions, we cannot bring ourselves to believe that the matters under consideration are as plain as they seem. This is not to imply that all great theological insights are either simple or easily unveiled, but rather that we must be on guard lest we obscure what God has made plain. For too often the finished product of the theologian is not so much a revelation of the inscrutable truths of God as of his own ingenuity, calculated to make men despair of themselves rather than trust in God, to turn men away from the Kingdom rather than bring them into it.

In this we fall far short of our commission, for the Church proclaims not only Christ as King but that the Kingdom is the only hope of man's redemption. Many would heed the proclamation if only it were proclaimed in the same depth of reality as it was in the intensity of Him in whose steps we are bid to tread. The Church must realize the impulsion and feel the tension engendered by her faith and transmit it effectively in her message if she is to fulfill her task of summoning men to a saving faith in Christ and His Kingdom. That men living as recipients of His grace while actively summoning others, might exhibit the redemptive fellowship of the Kingdom is the concern of the Church as she works and wills that the Kingdom ever at hand may come.

APPENDIX A

The following are the passages accepted as Q for the purpose of this study as found in The Revised Standard Version of the Bible.

Luke 3:7-9 He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

Luke 3:16-17 John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire."

Luke 3:21-22 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with three I am well pleased.

Luke 4:1-13 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, will worship me, it shall all be yours." And Jesus answered him, "It is written,

'You shall worship the Lord your God
and him only shall you serve.'"

and he took him to Jerusalem, and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down from here; for it is written,

'He will give his angels charge of you, to guard you, and
'On their hands they will bear you up,
lest you strike your foot against a stone.'"

And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from him until an opportune time.

Luke 6:20-23 And he lifted up his eyes on his disciples, and said:

"Blessed are you poor, for yours is the Kingdom of God.

"Blessed are you that hunger now, for you shall be satisfied.

"Blessed are you that weep now, for you shall laugh.

"Blessed are you when men hate you, and when they exclude you and revile you, and cast you your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

Luke 6:27-49 "But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. Give to every one who begs from you; and of him who takes away your goods, do not ask them again. And as you wish that men would do to you, do so to them.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but every one when he is fully taught will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? You hypocrite, first take the log that is in your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

"For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.

"Why do you call me Lord and not do what I tell you? Every one who comes to me and hears my words and does them, I will show you what he is like: He is like a man building a house, who dug deep, and laid the

foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

Luke 7:1-10 After he had ended all his sayings in the hearing of the people he entered Capernaum. Now a centurion had a slave who was dear to him, who was sick and at the point of death. When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue." And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But say the word, and let my servant be healed. For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." And when those who had been sent returned to the house, they found the slave well."

Luke 7:18-20, 22-35 The disciples of John told him of all these things. And John, calling to him two of his disciples, sent them to the Lord, saying, "Are you he who is to come, or shall we look for another? And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you he who is to come, or shall we look for another?'"

And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offence at me!"

When the messengers of John had gone, he began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? A reed shaken by the wind? What then did you go out to see? A man clothed in soft raiment? Behold, those who are gorgeously appareled and live in luxury are in king's courts. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written,

'Behold, I send my messenger before thy face,
who shall prepare thy way before thee!

I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he." (When they heard this all the people and the tax collectors justified God, having been baptized with the baptism of John, but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him)

"To what then shall I compare the men of this generation, and what are they like? They are like children sitting in the market place and calling to one another,

'We piped to you, and you did not dance;
we weiled, and you did not weep.'

For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.'" The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners! Yet wisdom is justified by all her children."

9:57-62 As they were going along the road, a man said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

10:2-16 And he said to them, "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, 'Peace be to this house! And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you, heal the sick in it and say to them, 'The Kingdom of God has come near to you.' But whenever you enter a town and they do not receive you, go into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.' I tell you, it shall be more tolerable on that day for Sodom than for that town.

"Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable in the judgement of Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

"He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

10:21-24 In that same hour he rejected in the Holy Spirit and said, "I thank thee, Father, Lord of heaven and earth, that thou hast

hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him."

Then turning to the disciples he said privately, "Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

Luke 11:9-26 And I tell you, Ask, and it will be given you; seek and you will find; Knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

Now he was casting out a demon that was dumb; when the demon had gone out, the dumb man spoke, and the people marveled. But some of them said, "He casts out demons by Beelzebub, the prince of demons"; while others, to try him, sought from him a sign from heaven. But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and house falls upon house. And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebub. And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. When a strong man, fully armed, guards his own palace, his goods are in peace; but when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted, and divides his spoil. He who is not with me is against me; and he who does not gather with me scatters."

"When the unclean spirit has gone out of a man, he passes through waterless places seeking rest; and finding none he says, 'I will return to my house from which I came.' And when he comes he finds it swept and put in order. Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first."

Luke 11:29-35 When the crowds were increasing, he began to say, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of Man be to this generation. The queen of the South will arise at the judgement with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. The men of Nineveh will arise at the judgement with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here."

"No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light. Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light."

Luke 11:39-52 And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness. You fools! Did not he who made the outside make the inside also? But give for alms those things which are within; and behold, everything is clean for you.

"But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done without neglecting the others. Woe to you Pharisees! For you love the best seats in synagogues and salutations in the market places. Woe to you! For you are like graves which are not seen, and men walk over them without knowing it."

One of the lawyers answered him, "Teacher, in saying this you reproach us also." And he said, "Woe to you lawyers also! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. Woe to you! for you build the tombs of the prophets whom your fathers killed. So you are witnesses and consent to the deeds of your fathers; for they killed them, and you build their tombs. Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation. Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

Luke 12:2-10 Nothing is covered up that will not be revealed, or hidden that will not be known. Whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops.

"I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

"And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God. And every one

who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven.

Luke 12:22-46 And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith? And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead seek his kingdom, and these things shall be yours as well.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.

"Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table and come and serve them. If he comes in the second watch, or in the third, and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an hour you do not expect."

Peter said, "Lord, are you telling this parable for us or for all?" And the Lord said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master finds so doing when he comes. Truly I tell you, he will set him over all his possessions. But if that servant says in his heart, 'My master is delayed in coming,' and begins to beat the men-servants and the maidservants and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful.

Luke 12:51-59 Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

He also said to the multitudes, "When you see a cloud rising in the west, you say at once, 'A shower is coming'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! you know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?"

"And why do you not judge for yourselves what is right? As you go with your accuser before the magistrate, make an effort to settle him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. I tell you, you will never get out till you have paid the very last copper!"

Luke 13:18-21, 23-30, 34-35 He said therefore, "What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches."

And again he said, "To what shall I compare the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till it was all leavened."

And some one said to him, "Lord, will those who are saved be few?" And he said to them, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, 'Lord, open to us.' He will answer you, 'I do not know where you come from.' Then you will begin to say, 'We ate and drank in your presence, and taught in our streets.' But he will say, 'I tell you, I do not know where you come from; depart from me, all you workers of iniquity!' There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from east and west, and from north and south, and sit at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last."

O Jerusalem, Jerusalem, killing the prophets and stoning those who sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken! And I tell you, you will not see me until you say, 'Blessed be he who comes in the name of the Lord!'"

Luke 14:11, 15-24, 26, 27, 33, 34 For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

When one of those who sat at table with him heard this, he said to him, "Blessed is he who shall eat bread in the kingdom of God!" But he said to him, "A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.'" But they all alike began to make excuses, The first said to him, "I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused;" And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.'"

"If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life he cannot be my disciple.

Whoever does not bear his own cross and come after me, cannot be my disciple.

So therefore, whoever of you does not renounce all that he has cannot be my disciple.

"Salt is good; but if salt has lost its taste, how shall its saltiness be restored?

Luke 16:13, 16-18 No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."

"The law and the prophets were until John; since then the good news of the kingdom of God is preached, and every one enters it violently. But it is easier for heaven and earth to pass away than for one dot of the law to become void.

"Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

Luke 17:1-6 And he said to his disciples, "Temptations to sin are sure to come; but woe to him by whom they come! It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin. Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him."

Luke 17:22-37 And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of man, and you will not see it. And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. But first he must suffer many things and be rejected by this generation. As it was in the days of Noah, so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot - they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all - so will it be on the day when the Son of man is revealed. On that day, let him who is in the field not turn back. Remember Lot's wife. Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. I tell you, in that night there will be two men in one bed; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left." And they said to him, "Where, Lord?" He said to them, "Where the body is, there the eagles will be gathered together."

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