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THE RELATIONSHIP OF THE KINGDOM OF GOD
AND THE CHURCH
IN THE TEACHINGS OF JESUS AND PAUL

by

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THE RELATIONSHIP OF THE KINGDOM OF GOD AND THE CHURCH
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INTRODUCTION

A. Statement of the Subject

Two concepts in religious thought are the basis for much misunderstanding and disagreement in religious circles today. One is the Kingdom of God and the other is the concept of the Church. The subject that provokes this study is: what is the relationship between the two?

The central teaching of Jesus in the Synoptics is His proclamation of the Kingdom of God. He speaks of its time relationship, of entrance into the Kingdom, of the life of Kingdom members, of the growth of the Kingdom, and of the consummation of the Kingdom. But He does not define it; He only gives its manifestations. In like manner St. Paul instead of speaking of the Kingdom of God speaks of the Church, of its members, its problems, its associations in the world, and its relationship to Christ, but he does not define it.

So the problem that confronts this study is what is Christ's concept of the Kingdom of God and what is Paul's concept of the Church and their relationship to each other.

B. Significance of the Subject

Scholars in years past have often taken great

liberty in seeking to point out the differences between the teachings of Jesus and the teachings of the Apostle Paul.¹ Theirs has been the theme of disunity rather than unity. To them the New Testament rather than proclaiming one message offers to its readers many and even contradictory messages. But Archibald Hunter in his recent book, The Message of the New Testament, is among those who are recognizing in a new way the essential unity of the New Testament message. He says:

"There is a growing recognition of the essential unity of the New Testament and of the need for synthesis. That there was some such inherent unity, a unity that transcended and dominated all diversities, we must suppose to have been the conviction of the men who helped to form the canon of the New Testament. That there is such a unity and that recent New Testament study is making it ever plainer, it is the purpose of these pages to show."²

Thus this study will give support to this growing recognition of unity in the New Testament. Some scholars say that the idea of the Church is completely foreign to Jesus' teachings.³ It was not His purpose to found a Church and so the Apostle Paul in his teaching and emphasis upon the Church must be mistaken. But this point of cleavage between Jesus and Paul need not be conceded to those who hold it. It is important that the unity in the message of

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1. Gustav A. Deissmann: The Religion of Jesus and the Faith of Paul.
2. Archibald Hunter: The Message of the New Testament, p.9.
3. Jackson and Lake: The Beginnings of Christianity, Vol.I, p. 317. "Jesus in the earliest tradition of the Synoptic Gospels does not appear as intending to found a new society."

the New Testament be maintained lest the question arise, am I of Paul or am I of Christ, and the herald of the Good News be caused to give an uncertain sound.

There is a need for a clarification of these two concepts when one considers the confusion among thinking people concerning the meaning of the Kingdom of God and the Church. Some would eliminate the word Church from usage and substitute for it, the Kingdom of God, the Christian people, or as one denomination, The Assemblies of God. Scholars give numberless pages on the how and the when of the coming of the Kingdom, people pray, "Thy Kingdom come," they work for the extension or realization of the Kingdom on earth and wait for the coming of the Kingdom, but they may be poles apart on the meaning of the concept. It is the purpose of this study to clarify thinking concerning the Kingdom of God and the Church by a study of their basic usages which will reveal an essential oneness in meaning.

C. Specific Aspects to be Considered

It is not the purpose of this study to cover the whole broad field that the subject suggests. Volumes have been written on any one aspect of the Kingdom of God or any one aspect of the Church. Thus it is necessary to limit the study specifically to seeking to discover the essential meaning of the Kingdom of God as Jesus used the term, the

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1. T. W. Manson: Teachings of Jesus, p. 118.

essential concept of the Church as Paul used the term, and the relationship between these two concepts.

Such aspects of the Kingdom idea as the how and when of its coming, the laws of the Kingdom, citizens of the Kingdom, and the social or ethical aspects of the Kingdom will be dealt with only insofar as they interpret Jesus' use of the term, and reveal the Kingdom's relationship to the Church. Also in the study of the Church, it won't be necessary for the specific purpose in view to delve deeply into Church organization, polity, ritual, sacraments, and problems of the early Church but only such aspects that will aid in clarifying thinking on its relationship to the Kingdom.

D. Method of Procedure

The first aspect of this subject to be considered will naturally be the nature of the Kingdom of God. The answer to this problem will evolve from a study of Jesus' words, works, and personality. Also it will require an understanding of the Jewish concept of the term and then this concept as expanded and enriched by Jesus. Then a study of Jesus' method of founding the Kingdom will have special value in understanding Jesus' thought concerning the Church.

The second aspect of the subject will be the nature of the Church as revealed in Acts and as Paul used the term. A study of the birth and growth of the Church will give an essential view of its various manifestations and then an understanding of Paul's interpretation and development of the idea will complete the study of this aspect.

Finally a synthesis of the two aspects as a whole in their relationship to each other will be made. The study will be concluded with a summary of the truths the study has revealed and with observations pertinent to the present-day life and work of the Church.

E. Sources

The primary source will be the words of Jesus and Paul as given in the American Revised Version of the Bible with a lesser use of the Bible in the original language.

As for the secondary sources it will be impossible to read all books written on the Kingdom or the Church, but a consideration of the views of a selected number of writers both ancient and modern will be given. In a given field of study, certain books become standard or source books for the field so that though numberless books may be in the field they only serve to re-emphasize or repeat what has already been said.

CHAPTER I

JESUS AND THE KINGDOM

CHAPTER I
JESUS AND THE KINGDOM

A. Introduction

It has been said "the Kingdom of God is one of the most remarkable ideas and phrases of all time, having begun to be used very near the beginnings of history and continuing in force down to the present day."¹ This is the subject with which this chapter is concerned.

T. W. Manson says that there are two ways of misinterpreting Jesus' teachings about the Kingdom of God.

"One school thinks largely in terms of natural evolution, the other in terms of supernatural revolution; the one is world-accepting, the other is world-renouncing. The one sings:

Grow old along with me
The best is yet to be.

The other:

The world is very evil²
The times are waxing late."

It is the conviction of the writer that the Kingdom is both realized in the present as well as in the future which will be the purpose of this chapter to show.

The procedure will be to first take a general view of the whole concept of the Kingdom of God in the Synoptic Gospels by observing Jesus at work proclaiming the Kingdom in His ministry of teaching and healing and by His life.

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1. International Standard Bible Encyclopedia, Vol.3, p.1805.
2. Manson, op. cit., p. 116.

Then the relationship between this view and the Old Testament concept and the Jewish expectation of the coming Kingdom will be studied. After this general introduction, there will follow an intensive study of Jesus' interpretation of the Kingdom idea as given chiefly in His Kingdom parables with a view to discovering the basic principles and character of the Kingdom. The chapter will conclude with a study of Jesus' founding His Kingdom in His creation of a brotherhood.

B. Jesus Manifesting the Kingdom of God

1. Proclamation

Jesus opens His ministry with an announcement of tremendous import: Behold the time has come, all things are fulfilled, the Kingdom of God¹ is at hand. Prepare ye to enter in. John the Baptist before Him had the same message: It is time to repent for the Kingdom of Heaven² is at hand. Don't excuse yourself by saying: We have Abraham for our father.³ For you can no longer trust in him. That dispensation is passing away. Your only hope now is to repent and to bring forth fruit worthy of

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1. Mark 1:14-15.
2. Matthew 3:2. Note: The two terms--Kingdom of Heaven and Kingdom of God--are synonymous. Mark and Luke use only Kingdom of God while Matthew uses Kingdom of Heaven predominantly. $\tau\acute{\omicron}\nu\ \omicron\upsilon\pi\alpha\upsilon\tau\acute{\omicron}\nu$ (of heaven) is in accord with the Hebrew phrase and with Matthew's writing to Jews he would naturally use the Jewish phrase. James Hastings, Dictionary of Christ and the Gospels, Vol. I, p. 933.
3. Matthew 3:9.

of repentance. John the Baptist's mission in history was given by Isaiah "make ye ready the way of the Lord, make his paths straight."² So a bugle call to repentance was the preparation that he sought to give for the coming of the King of the Kingdom. Jesus took up this note of repentance when He opened His ministry saying: "The Kingdom of God is at hand. Repent ye and believe in the Gospel."³ He went everywhere in all cities and villages preaching and bringing the good tidings of the Kingdom of God.⁴ His purpose was not to remain in one village until all might believe but the urgency of the message within Him allowed Him only to declare it, and then move on to the next village.⁵

2. Amazing Words

But Jesus had more to offer than repentance and baptism by water. John had realized that. Jesus came to baptize with the Holy Spirit and in fire.⁶ The Gospel that He preached was the Gospel of the Kingdom.⁷ The message brought amazement to His hearers. It was different from that of the Scribes and Pharisees. He spoke with authority, not as servant but as king.⁸ They questioned

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1. Matthew 3:8.
2. Luke 3:4, Isaiah 40:3 ff.
3. Mark 1:14-15.
4. Matthew 9:35.
5. Luke 4:42-43.
6. Matthew 3:11.
7. Matthew 9:35.
8. Mark 1:22.

among themselves saying, Is this a new teaching?¹

In His teaching He gave much time to describing the Kingdom. Especially in parables would He picture to His hearers the Kingdom.² In the Sermon on the Mount He gives laws that govern the Kingdom.³ His Kingdom is not to supersede but to fulfill the Kingdom of the law and the prophets. Whoever breaks one of the laws and teaches another to do so shall be least in the Kingdom but whoever will do them and teach others to do likewise shall be great in the Kingdom.⁴ The law said, "Thou shalt not kill," but Jesus said, "Be not angry with a man."⁵ The law forbade the act of adultery but Jesus forbade lust of the eye.⁶ Jesus made possible the fulfillment of the law by striking at the inner source of evil, for if the inner man conformed to the law then the external would fall into line.

3. Amazing Deeds

Along with His teaching and preaching went His ministry of healing, both in body and soul.⁷ He preached to them the Gospel of the Kingdom not only by His words but by His works also. John the Baptist sent word from his

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1. Mark 1:27.
2. Luke 8, Mark 4, Matthew 13.
3. Matthew 5-7, Luke 6.
4. Matthew 5:19.
5. Matthew 5:21-22.
6. Matthew 5:27-28.
7. Matthew 4:23.

prison cell to Jesus asking Him if He was the King who should come. Jesus said to the messengers: Tell John what you see and hear. The lame walk, the blind receive their sight, the deaf hear, the dumb speak, the lepers are cleansed, and the poor have the good tidings preached to them. This was Jesus' witness to His kingship and how well these works fulfill the words of the prophet Isaiah which He had read to the people of Nazareth.

His works were a manifestation of divine power. They were a testimony to the truth of His claims and of His teachings. They should have aroused faith and repentance as Jesus indicates by the woes He pronounces against Chorazin, Bethsaida and Capernaum where He had done so many mighty works, yet they repented not.

What a demonstration to His disciples of His kingly authority and power must have been such mighty works as these: stilling the tempest, showing His supremacy over nature; curing the Gerasene demoniac, showing His supremacy over the spirit world; and raising Jairus' daughter from the dead, revealing His supremacy over death. The casting out of evil spirits bears a special testimony to Jesus'

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1. Matthew 11:2-6.
2. Luke 4:16-31.
3. Matthew 11:20-24.
4. Matthew 8:27.
5. Luke 8:26.
6. Luke 8:56.

Messiahship and to the divine power of the Kingdom manifesting itself in the world. Jesus said: "But if I by the Spirit of God cast out demons then is the Kingdom of God come upon you."¹

When the man sick with the palsy was let down before Jesus in the midst of the public gathering, He said to him: Son, thy sins are forgiven.² And then for the benefit of the unbelieving Scribes and Pharisees He said to them: Which is easier to say, thy sins are forgiven or to say, arise and walk. But that ye may know that I have this authority I say to the sick one, Arise and go home. And the man did the very thing he was told to do to the astonishment of everyone. His testimony here to Messiahship is irresistible. Only God could heal. Only God could forgive sins.

There is one other incident that should be noted which pictures the nature of the King and hence the spiritual nature of the Kingdom. Jesus had just found a new disciple in Levi, the Publican. So Levi honored Him with an invitation to dinner. But when Jesus with His disciples was eating with Levi and his Publican friends He was criticized by the pious Pharisees for associating with such a crowd. Jesus' answer to this was: My calling is that of a

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1. Matthew 12:28.
2. Mark 2:1-12.

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physician of souls.¹ Where the sin-sick are, there must the physician go.

Thus Jesus has been manifesting the King and the Kingdom by His works as well as His words. Now to see what His person reveals about the Kingdom.

4. Amazing Person

Jesus not only stood unique in history by His tremendous claim to have power to forgive sins but He is ever demanding a certain allegiance and faith of His followers in Himself. The one who loses his life² "for my sake" shall find it. The one who has left his lands, his home,³ his family, "for my sake" shall receive great reward. "For my sake" you shall stand trial before kings and governors,⁴ and "for my sake" you shall be the most despised men of all on earth.⁵ In the midst of peril on the stormy sea,⁶ Jesus demanded of His disciples faith in Himself. Faith would have removed their fear. (According to the faith of the Canaanitish woman, her daughter was healed.⁷) It was faith in Christ that enabled Peter to step out upon⁸ the water and his lack of faith that caused him to sink.

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- 1. Mark 2:15-17.
- 2. Matthew 10:39.
- 3. Matthew 19:29.
- 4. Matthew 10:18.
- 5. Matthew 10:22.
- 6. Mark 4:40-41.
- 7. Matthew 15:28.
- 8. Matthew 14:29-33.

Thus Jesus manifested a consciousness of His kingship in the supreme faith and devotion He asked of His followers.

Now before the Jewish expectations concerning the Kingdom are considered, it is well to note briefly a few observations on the preceding survey. John the Baptist came preaching, Repent ye for the Kingdom of Heaven is at hand. Jesus opened His ministry with the same words but went further in message and in baptism. John's mission was to introduce the King. Jesus' mission as the King was to introduce and bring in the Kingdom. This study has shown that He introduced the Kingdom by His ministry of healing, His ministry of teaching, and His claim for the supreme devotion and faith of His followers. The Kingdom He has presented is a spiritual Kingdom. Now to see what the Jewish expectations were concerning the Kingdom.

C. Conflict

1. Messianic Expectation in the Old Testament and Inter-Testament Period

When Jesus opened His ministry He announced the Kingdom of Heaven is at hand without either explaining or defining the phrase. Thus it must have been a phrase common in Jewish thought, and the coming of the Kingdom an expectant belief in the mind of the people.

The history of the idea goes clear back to the early beginnings of the Jewish nation. The Hebrews formed a

Kingdom distinct from any other nation on earth. It was founded at the making of the covenant of Sinai when Jehovah said, "If ye will obey my voice and keep my covenant, then ye shall be mine own possession from among all peoples... and ye shall be unto me a kingdom of priests, and a holy nation."¹ Laws or principles for governing this Kingdom were given Moses.² The government of the Kingdom was theocratic with Jehovah as King rather than a human king. Thus Gideon refuses the crown, saying: "I will not rule over you neither will my son rule over you: Jehovah shall rule over you."³ And when the people finally demanded a human king to rule over them it was not Samuel the judge they were rejecting but Jehovah. "They have not rejected thee but they have rejected me that I should not be king over them."⁴ Their desire to be like other nations⁵ showed that in spirit they already were like other nations.

In the period of the monarchy after David, Israel falls into deep moral decay and the Kingdom fell apart into two, Judah and Israel. The fiery prophets appear in an attempt to awaken the moral consciousness of the people. Here in the pages of prophecy appears a new epoch in the

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1. Ex. 19:5-6. cf. also Geerhardus Vos: Teaching of Jesus Concerning the Kingdom of God and the Church, pp.11-24.
2. Exodus 20-23.
3. Judges 8:23. cf. also Archibald Robertson; Regnum Dei, pp.12-13.
4. 1 Samuel 8:7.
5. 1 Samuel 8:20.

history of the Kingdom idea.¹ The ideal Kingdom is future. Amos and Hosea both speak of impending judgment on the nation² but a restoration in the future.³ Hosea blames their rejection of the law, and of Jehovah as their King⁴ as the reason for the judgment coming upon them.

It is in Isaiah that this prophetic germ of a future kingdom blossoms forth into a clear picture.⁵ Israel shall again be ruled by a Divine King for Immanuel shall appear.⁶ Here also appears the universal concept; no distinction is made between Jew and Gentile.⁷ The inner spiritual nature of this Kingdom is set forth in Jeremiah. "Behold the days come saith Jehovah that I will make a new covenant with the house of Israel...I will put my law in their inward parts and in their hearts will I write it and I will be their God and they shall be my people and they shall teach no more everyone his neighbor...for they shall all know me."⁸ Here is the rule of God reigning in the heart of his people. This is the Kingdom of God.

Besides these two aspects of the Kingdom of God, the rule of God within men and the Kingdom of God being world-wide, there is a third which is the eschatological

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1. cf. Robertson, op. cit., pp. 19-20.
2. Amos 5:18-20, 3:2, Hosea 4:6, 14:5.
3. Amos 9:14.
4. Hosea 4:6, 13:9-12.
5. Robertson, op. cit., pp. 20-21.
6. Isaiah 9:6.
7. Isaiah 19:23-25, 42:1,6-7.
8. Jeremiah 31:31-34.

Kingdom, a Kingdom completely foreign to the present order¹ of things, a new heaven and a new earth.

In Daniel is presented a view of the Kingdom which leads directly into the Jewish concept at the time of Christ. The power of an earthly kingdom is to be overthrown by a divine and eternal Kingdom ruled over by one like unto the Son of man.² Archibald Robertson expresses it thus: "The book contemplates conversion by means of³ dominion rather than dominion by means of conversion," which he says gives the keynote to the hope of the Jews concerning the Kingdom of God at the appearance of Christ.

During the period of the Maccabees the nationalistic fervor of the people ran high. They were partly successful in their struggle against foreign domination. To them foreign dominion was a menace to the purity of their religion and their ceaseless struggle against it was to the pious ones for the spiritual purpose of attain-⁴ing freedom for unhindered service to God.

By the time of Christ the chief hope of the nation was for the Messiah to descend from heaven and by His divine power deliver them from the foreign yoke and set up His Kingdom which was thought of as political as well as religious.

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1. Isaiah 65.
2. Daniel 7:13-14.
3. Robertson, op. cit., p. 30.
4. Ibid.

2. Jesus Gives New Meaning to an Old Concept

Before Jesus began His ministry He had set His face against establishing a nationalistic Kingdom. The temptation to appeal to the national sentiment of the Jews for the bringing in of His Kingdom was the major temptation Satan had to offer when tempting Him in the wilderness.¹ Satan knew that the people expected their Messiah to descend from heaven with mighty power and set up His Kingdom with Jerusalem as the capitol to rule the world. Therefore he tempted Jesus to cast Himself down from the pinnacle of the temple, and therefore he offered Him the kingdoms of the world if only He would give up this purpose He had of establishing a spiritual and righteous Kingdom. Satan was offering Him a crown with great earthly glory in place of the cross, but Jesus chose the cross.

Jesus had won the victory over His personal conflict with Satan, but the battle was not won. He was faced with getting a nation ingrained with this nationalistic concept to accept the meaning He would give it. But He found immediate opposition. In His message to His home people of Nazareth,² He opened the Book of Isaiah and read what the prophecy said about Himself: anointed of the Spirit, preaching the good tidings to the poor, proclaiming release to captives and recovering of sight to the

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1. Matthew 4:1-10.
2. Luke 4:16-21.

blind, setting at liberty the bruised, and proclaiming the acceptable year of the Lord. Then He declared to them, today has this Scripture been fulfilled in your ears. He had been doing all of these things and the message He preached to them that day filled them with wonder. They thought they knew the boy, the carpenter's son, but who is this? How different from His brothers and sisters! Thus their amazement was turned into wrath and they cast Him out. He could not be the King of the Kingdom for He did not fulfill their expectations.

At the feeding of the five thousand the people sought to crown Him with a political crown but He resisted them.¹ On the following day the people sought Him seeking for more bread but Jesus said, I am not come to give you this kind of bread. I am the bread of life. This is the bread I have to offer.² But the people were offended and many walked no more with Him.³

The disciples had a like misconception of the Kingdom. James and John asked for the most prominent seats in His cabinet, arousing the bitter jealousy of the other ten. But Jesus said, the great in this Kingdom don't sit on thrones but are among those who serve, "For the Son of man also came not to be ministered unto, but to minister,

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1. John 6:15.
2. John 6:30-40.
3. John 6:41,66.

and to give His life a ransom for many."¹

Here Jesus merges the Messianic expectations of the coming of the Son of man with the suffering servant concept of the Messiah as given by Isaiah.² Instead of the popular belief of a temporal Kingdom, expulsion of the Romans, and a Jewish King and court set up at Jerusalem to rule the nations, Jesus proclaims a spiritual Kingdom, where all men are brothers and servants of one another. It will not come in by force but by the King being the suffering servant of all, giving His life a ransom for the members.

However there were exceptions to this general belief, devout Jews who seemed to have more of the concept of the Kingdom of God which the prophets had given. When Jesus was brought to the temple for purification, Simeon, a devout Jew who was looking for the consolation of Israel, recognized by divine revelation that Jesus was the Savior who was to come. But his chief contribution to this study are his words:

"For mine eyes have seen thy salvation which thou hast prepared before the face of all peoples. A light for revelation to the Gentiles and the glory of thy people Israel."³

This expression of a universal and spiritual work sounds much like the Messianic message of the prophets. The

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1. Mark 10:35-45.
2. Isaiah 53.
3. Luke 2:25-32.

prophetess, Anna, saw in Jesus also the one who would¹ redeem Jerusalem and spoke of Him to her company. But these small groups seem to have little effect upon the popular mind.

Now to get a full concept of Jesus' teaching concerning the Kingdom, this study must take up the Kingdom parables for in them Jesus interprets the Kingdom of God as manifested.

D. Kingdom Parables:
Jesus' Interpretation of the Kingdom

In the Kingdom parables Jesus interprets His ministry and gives a picture of the Kingdom as it manifests itself in the world. In the thirteenth chapter of Matthew Jesus presents the Kingdom in parables more fully than anywhere else so that will be the main section for the study of the Kingdom Parables. There will be other shorter passages taken from Mark and Luke.

The parables are divided into two groups. In the first four, Jesus speaks to the multitude and the last three to His disciples only.² In the preceding chapter Jesus had been getting various reactions from His ministry. The Pharisees had confronted Him with the blasphemous accusation that His power to cast out demons came from the Devil.³ The people were ready to believe

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1. Luke 2:36-38.

2. cf. G. Campbell Morgan: Parables of the Kingdom, pp.29-47.

3. Matthew 12:24.

that this was the Son of David because He was able to heal the demon possessed.¹ Jesus testified that "if I by the Spirit of God cast out demons then is the Kingdom of God come upon you."² Yet there were those seeking a sign from Him.³ Now Jesus begins speaking in parables. It is clear that this is a change in Jesus' teaching method for His disciples come to Him asking why He speaks thus. His answer is: It is because of the reaction of the hearers. Many have not received the truth already given. Therefore no more shall be given them. The mysteries of the Kingdom are revealed only to those who seek to know. To them do the parables reveal truth. To others it is hidden. With these facts as a background, the study proceeds to the parable of the soils.

1. Soils: Individual Responsibility to Become Members in the Kingdom⁴

It is readily seen that the central emphasis of this parable is upon the receptivity of the Word of the Kingdom. All the hearers have like opportunity for hearing and all have the same good seed. The difference is in the reception of the Word in the individual hearer.⁵ The wayside hearer represents one who hears but refuses

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1. Matthew 12:23.
2. Matthew 12:28.
3. Matthew 12:38.
4. Matthew 13:1-9.
5. Matthew 13:4.

to give the Word understanding, refuses to act upon the truth. The rocky soil ¹ represents the shallow hearer who acts momentarily and without careful thought and determined purpose. The thorny soil ² represents the one who realizes value in the Word and accepts its truth but does not allow it to have unhindered freedom for growth. Then the last is the good soil ³ which represents he who has given the word unlimited control in his life.

It should be noted that the responsibility for the unfruitfulness is upon the hearers. The wayside soil lost the seed because he would not receive it, the rocky soil because he cared too little for it, and the thorny soil because he cared too much for material things.

In this parable Jesus has given a picture of the way the message of His Kingdom is to be presented to the world and of how it will be received. The building of His Kingdom follows the democratic principle of sowing; the Word is offered to the people; it is not forced upon them in a dictatorial way. The responsibility of responding rests upon the people. The Kingdom comes only insofar as individuals allow the Word of the Kingdom to bear fruit in their lives. It is not the whole multitude that accepts the Word but individuals from the multitude. And lastly it is a process. The Word is seed and not fruit.

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1. Matthew 13:5.
2. Matthew 13:7.
3. Matthew 13:8.

There must be nourishment and growth and then cometh the fruit.

2. The Wheat and the Tares: Tolerance Toward Those Outside the Kingdom.¹

Again to the same multitude Jesus speaks to them a parable. He says that the Kingdom of Heaven can be likened to a man who sowed good seed in his field and at night his enemy sowed tares. So the man said let both grow together until the harvest. Then the good from the bad can be separated.

In this parable Jesus according to His own interpretation² pictures the world with the two Kingdoms in it, His Kingdom and Satan's. The evil sons will not be destroyed until the consummation of the age. Then the sons of the Kingdom shall brightly shine forth in the Kingdom of their Father.

The mystery of the Kingdom that Jesus is revealing to His disciples in this parable concerns the wicked. Why does not God come in his almighty power and destroy the wicked and save the righteous? The answer is that this can only come when this age comes to an end and the earth passes away. As long as this world order exists, the wicked will be permitted to live with the righteous, for the evil cannot be destroyed without hurting the good. So the good

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1. Matthew 12:24-30.
2. Matthew 12:36-43.

must tolerate the evil until the end comes. When the two kingdoms have come to fruition, then there will be reaping and judgment. This same truth is also illustrated in the parable of the dragnet.¹

3. The Mustard Seed:² The Future Great Extent of the Kingdom

What mystery does the parable of the mustard seed reveal about the Kingdom of Heaven? The mustard seed though the smallest of all, grows into a tree larger than all herbs and even the birds of the air lodge in its branches. As in the other two parables just considered, Jesus again sowed His Word. But this time the emphasis is upon the smallness of the seed. The world was large and hostile. Yet Jesus entrusted the building of the Kingdom on His Word. The Kingdom was not to come in like a flash overnight but through the slow process of growth from a tiny beginning to a Kingdom larger than all kingdoms.

4. The Leaven:³ Increasing Influence of the Kingdom

This parable is closely connected with the parable of the Mustard Seed. Oesterley has called one a complement of the other, for the Mustard Seed emphasizes the extensive nature of the Kingdom and the Leaven the intensive.⁴ The

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1. Matthew 13:47-50.
2. Matthew 13:31-32.
3. Matthew 13:33.
4. W. O. E. Oesterley: The Gospel Parables in the Light of Their Jewish Background, p. 79.

Kingdom of Heaven is like unto leaven for leaven works from within to produce a change in nature. It is an inner spiritual work. "The Kingdom of God cometh not with observation...for the Kingdom of God is within you." ¹ It is the natural, free, and independent growth of the Kingdom. This is also illustrated in the parable of the seed growing of itself without aid from the farmer. ²

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5. The Hidden Treasure: Membership in the Kingdom Is Worth All One's Possessions

The Kingdom of Heaven is like hid treasure which a man discovers in a field. In his great joy he sells all his possessions and buys that one field that he might possess the treasure. To obtain entrance into the Kingdom of Heaven is worth all that a man possesses and even more. No price is too high to pay, no sacrifice is too great. If thy right hand causeth thee to stumble, cut it off, or if thy right eye causeth thee to stumble, pluck it out. ⁴ Enter into the Kingdom at any cost.

The value of present possessions dwindles in the presence of the supreme possession. The Parable of the Pearl of Great Price presents the same teaching concerning the Kingdom. ⁵

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1. Luke 17:20-21.
2. Mark 4:26-29.
3. Matthew 13:44.
4. Matthew 5:29-30.
5. Matthew 13:45-46.

Before concluding this study on the Kingdom parables, there are a few other parables which, though not given in this series of Kingdom parables, they illustrate certain principles of Christ's Kingdom.

6. The Unmerciful Servant: ¹ A Forgiving Spirit in the Kingdom

Peter had come to Jesus asking Him how many times he must forgive his offending brother. Must it be as many as seven times? Jesus answered, forgive him times without number. Then Jesus said the Kingdom of Heaven is like this. It is as a certain king who was reckoning with his servants and found one who owed him an enormous sum of money. But this servant promised the king he would pay all if only he would have patience. But the king having compassion upon him forgave him the whole amount. However, this servant went out and caused a fellow servant to be thrown in prison because he owed him money, though only a minute amount. But when this came to the king's ears, he caused this servant to be delivered to the tormentors until he should pay the impossible debt.

This parable illustrates two aspects of the same thought concerning the Kingdom: The King of the Kingdom is loving and willing to forgive the sons of the Kingdom. But also the sons must have the same forgiving spirit

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1. Matthew 18:21-35.

towards one another if they are to have the blessing of the King. Jesus said, When ye pray say, "Forgive us our debts as we also have forgiven our debtors."¹ The Kingdom is a real fellowship of love.

7. The Talents:² Good Works to Be Done in the Kingdom

Again in another parable, Jesus likens the Kingdom to servants who have been entrusted with funds according to their ability while their master is away. Two of them were faithful, and by diligent labor were able to double the amount entrusted to them. Upon their lord's return they received his praise and were duly rewarded. But one servant was slothful and put not his talent to use. This servant not only was deprived of his talent but also was cast out from the presence of the king into outer darkness.

Here is an illustration of the simple democratic principle of stewardship as an obligation of Kingdom members. In this Kingdom every member is obligated to serve the King according to his several ability. If he does not, he loses the blessings that he has. A democracy can only be maintained as individual members fulfill their responsibility. This present Kingdom is probationary. In its consummation only the faithful will continue to share in its blessing.

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1. Matthew 6:12.
2. Matthew 25:14-30.

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8. The Good Samaritan: Mutual Helpfulness in the Kingdom

A lawyer had inquired of Jesus what things a man of his character and position would need to do in order to inherit eternal life. ² Not that he was interested in doing them but was seeking to catch Jesus. Jesus' answer was: love God supremely and your neighbor as much as yourself. Such naked truth smote the conscience of the lawyer so that he felt he must justify himself and therefore he said, But who is my neighbor? Then Jesus answered by telling the parable of the Good Samaritan. Neither the priest nor the Levite had the loving spirit of a Kingdom member but only the Samaritan. Jesus is saying: if you would share in the blessings of the Kingdom, you must share with your brother in need. Kingdom members are united in their love for God and in their love for one another. It is the democratic principle of mutual helpfulness. A democracy rests on the basis of each member having the interest of his neighbor in mind as much as himself when he goes to the polls.

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9. The Great Supper: The Common Man in the Kingdom

Jesus was eating dinner with a Pharisee one

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1. Luke 10:25-37.
2. Here eternal life equals in meaning the Kingdom of God for Life, eternal life, and Kingdom of God are used alternately. See Mark 9:43-47, 10:17,24,25. In Jewish sources "eternal life" equals "the life of the age to come." cf. C. H. Dodd: The Parables of the Kingdom, p.43.
3. Luke 14:15-24.

Sabbath when someone said, "Blessed is he that shall eat bread in the Kingdom of God."¹ Yes, Jesus seemed to say. But it is not just choice people as rich neighbors who will do so. These are likely to slight the invitation. Then in that great parable He shows how all people are invited. Yet the wealthy and the self-satisfied make excuse while the poor and the crippled, the common people, come to the feast.

The Kingdom opens its doors to all who will come. It extends a universal invitation. The democratic principle of individual freedom of choice is here illustrated.

10. The Pharisee and the Publican:² Humble Spirit in the Kingdom

This parable sets forth the character of a Kingdom member. What a mental jolt it must have given to all who heard. Religion to the Jews was centered in observing certain laws and doing pious deeds. It was the general opinion that no one was or could be quite as good as the Pharisee. He was set aside from the world and his whole life was devoted to living religiously, to living the good life. He had more time for fasting, more time for praying, and he studied the law so as to observe it meticulously.

But to the amazement of the people and to the

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1. Luke 14:15.
2. Luke 18:9-14.

consternation of the Pharisees, Jesus said, the Publican went home from the temple justified; he had found entrance into the Kingdom, while the Pharisee remained under condemnation.

This parable though coming nearly last in this study is first in importance in its description of the essence of the Kingdom. It is followed by the blessing of the children by Jesus and these words "whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein"¹ and again elsewhere, "whoever therefore shall humble himself as a little child, the same is greatest in the Kingdom of Heaven."²

This Kingdom is a spiritual Kingdom³ composed of those doing the will of God.⁴ "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."⁵ The message that John Baptist,⁶ and Jesus⁷ preached was: Repent ye for the Kingdom of Heaven is at hand. The Publican was humble in spirit. Therefore, he was able to see his sins and repent and be justified. The Pharisee was self-righteous and proud and therefore couldn't see himself as God saw him. So he was shut out of the Kingdom. It is no wonder

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1. Luke 18:17.
2. Matthew 18:4.
3. Luke 17:20, Matthew 12:28.
4. Matthew 7:21, John 3:3,5.
5. Matthew 5:3.
6. Matthew 3:2.
7. Mark 1:15.

that Jesus said to the Pharisee: Publicans and harlots¹
enter into the Kingdom ahead of you.

This humility of spirit is a democratic principle. His Kingdom rests not on a hierarchical scale from the least to the greatest. But all are on the same² plane, each serving the other.

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11. The Wicked Husbandmen: The King of the Kingdom

Now to conclude this study of the Kingdom parables with the parable of the Wicked Husbandmen which deals with the King of the Kingdom and His relation to the Jewish nation. The messengers of God, the prophets, who had been sent to the Jews, some they beat, some they stoned, and others they killed. Finally the only begotten son is sent. In Him the ultimate expression of God's mercy and love is offered. But lo, Him they kill and in so doing they have rejected even God himself. But God has made Him the chief cornerstone of his Kingdom. And behold, not the Jews who rejected the King but the Gentiles shall possess the Kingdom.

Now in summary of this section the principle findings concerning the Kingdom are listed.

a. The Gospel of the Kingdom is offered to the

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- 4 1. Matthew 21:28-32.
- 5 2. Luke 22:24-27.
3. Matthew 21:33-46.

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- people and not forced upon them.
- b. The accepting of the Word rests upon personal decision. No one can speak for another. 2
 - c. Growth will follow reception of the word. There is spiritual development within the Kingdom. 3
 - d. All shall not become sons of the Kingdom. Sons of the evil one shall live in the world until the consummation of the age. 4
 - e. The Kingdom shall not come by the sudden overwhelming exercise of divine power against the wicked but by the slow process of growth from a tiny beginning. 5
 - f. The Kingdom of God begins within man and gradually manifests itself in all of life. 6
 - g. The Kingdom is the supreme possession. 7
 - h. The Kingdom members must have a spirit of forgiveness toward one another. 8
 - i. Kingdom members are stewards of the blessings and gifts which they have. 9
 - j. It is easier for the lowly and the poor to receive the Kingdom than for the rich and the privileged. 10
 - k. There is goodwill and helpfulness toward all men regardless of race, creed, and nationality. 11
 - l. Humility is necessary in the Kingdom. 12

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- 1. Mark 4:26. Secret growth.
- 2. The soils and mustard seed.
- 3. Ibid.
- 4. The Wheat and Tares, and the Dragnet.
- 5. The Mustard Seed.
- 6. The Leaven.
- 7. The Hidden Treasure and the Pearl of Great Price.
- 8. The Unmerciful Servant.
- 9. The Talents.
- 10. The Great Supper.
- 11. The Good Samaritan.
- 12. Pharisee and Publican.

- m. There is loyalty to the Son in the Kingdom. 1
- n. The basis for Kingdom membership is humility. The humble in spirit possess the Kingdom. 2

E. Jesus Founding His Kingdom

With such a Kingdom to found, what will be Jesus' method? If it is not to come by force, then Jesus cannot call on the heavenly host to bring in the Kingdom. If it is not to be a political Kingdom but spiritual, then He cannot raise a mighty army and lead it forth to conquer and to destroy the enemy. If His task is the moral conquest of the world then He must begin with the moral conquest of individuals. If it is personality and character that He must mold and make, then He must secure the conditions under which character can be formed. Character is formed by imitation and fellowship. So Jesus created a brotherhood.

1. Creates A Brotherhood

a. Calling of the Twelve

With such a gigantic task of moral conquest of the world before Jesus, one would expect Him to seek a huge following but instead, it is only twelve immature and untrained men that He chooses. He sets up no high

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- 1. The Wicked Husbandmen.
- 2. Pharisee and Publican.
- 3. George Matheson: Studies in the Portrait of Christ, Fifth Edition, pp. 138, 143.

standards; candidates must pass no rigid examinations in various fields of learning before they can join this brotherhood. They only must agree to one request, "Follow Me": imitate Christ.¹

Jesus was teaching by the Sea of Galilee one day when, yielding to the pressure of the multitudes, He stepped into a boat and from there taught them.² When He had finished speaking, He told the fishermen to shove out into the deep and let their nets down for a draught. They did so with reluctancy for, as Simon said, they had toiled all night without a catch. But upon obeying Christ's command they enclosed a great multitude of fishes. This caused Simon to realize that he was in the presence of the Holy One of God and in repentance he cried out, "I am a sinful man, O Lord." Such a Lord the disciples could believe in and follow to become fishers of men.

Here is the beginning of the Kingdom, twelve men doing the will of Christ, the King of the Kingdom. But these men are untrained, inexperienced, immature, possessed with prejudices and erroneous ideas concerning the Kingdom. They must live in the presence and fellowship of Jesus until they are molded into mature Kingdom members, until they have an understanding of the principles of the Kingdom.

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1. Matheson, op. cit., p. 130.
2. Luke 5:1-11.

b. Training the Twelve

With the purpose of Jesus being to found the Kingdom of God, His disciples must see Him as King of the Kingdom. They must see Him as the Messiah who should come, and realize the nature of the Kingdom He is to found, and understand the principles that shall govern it. These things Jesus teaches His disciples by His words, works, and life. Already in this chapter this method of teaching has been brought out in the consideration of Jesus' manifesting the Kingdom. Here it is the purpose to show by a few selected instances the reaction of the twelve to Jesus and His teachings.

One day Jesus was teaching in Capernaum and the house was filled when down from the roof was let a man sick of the palsy. ¹ Jesus' first interest was his moral condition. He forgave the man's sins but healed him also as a testimony to the right of His claim to forgive sins. Here was Jesus as the Son of God, King of the moral Kingdom.

Again at the feast of Levi Jesus says, it is the ² sinful I have come to heal. ³ In the Sermon on the Mount Jesus presents the nature and principles of His Kingdom. ⁴ It is the humble in spirit that shall possess the Kingdom.

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1. Luke 5:17-26.
2. Luke 5:31.
3. Matthew 5-7, Luke 6.
4. Matthew 5:3.

The meek, the merciful, the pure in heart, the peacemakers,¹ those are the ones that shall be blessed, rather than the men of might, of wealth, of power in the political and social world.² This Kingdom is a Kingdom of love and of righteousness³ where the will of God is done on earth as it is in heaven.⁴ The treasure and desires of its members are centered in heaven in spiritual and eternal things⁵ rather than in the material things of earth.

Jesus taught many things concerning the Kingdom in parables as has already been studied. It is democratic. The Gospel is offered and the responsibility rests on the individual to accept.⁶ The Kingdom is not to be national but universal, the invitation is to all.⁷ Its members have social obligations to fulfill⁸ and the Kingdom is probationary for its members until the consummation at the end of the age.⁹

The future leaders of His Kingdom must have experience,¹⁰ so Jesus sends them out on missions. He commissioned them to minister even as He had ministered. They are to

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1. Matthew 5:4-9.
2. Matthew 5:44.
3. Matthew 6:33.
4. Matthew 6:10.
5. Matthew 6:19-21.
6. The Sower.
7. Great Supper.
8. Good Samaritan.
9. The Talents.
10. Luke 9:1-6.

preach the Gospel of the Kingdom and to manifest the Kingdom by casting out demons and healing the sick. They will be completely dependent upon Jesus. He is the source of their power. They will follow the same method He has followed, making no provision for bodily needs but trusting them to be supplied when the time arises. They shall go forth from city to city to proclaim the Kingdom, to sow the seed.

Upon their return they declared to Jesus all that they had done.¹ There must have been a new sense of fellowship between Jesus and His disciples. They had shared in the common experience of ministering to the needs of people, of being the mediums of the working of divine power.

Now comes the feeding of the five thousand.² The disciples are wearied by the multitudes and ask Jesus to send them home for it is late and there is nothing to eat. But Jesus says, minister to their needs, give them something to eat. And the disciples who had been doing so many wonderful works completely fail Jesus here. There is no food, they say. And so Jesus teaches them anew by multiplying the loaves and fishes that He is sufficient for all of man's needs.

c. Peter's Confession

Finally Jesus has brought the disciples to the

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1. Luke 9:10.
2. Luke 9:11-17.

place where they must make a commitment concerning Him who had been the center of their life for these many months. His teaching concerning the Kingdom, His authority over demons, over nature, over death, His power to heal were all preparing His disciples for this hour. "Who say ye that I am?" Peter answering for all says, "...the Christ of God."¹

Immediately following upon Peter's confession, Jesus begins telling them something He has never told them before, that their King who they believed would bring in the Kingdom, must suffer and die and be raised the third day.² It is in this light that the closing part of His ministry must be seen.

2. Triumphal Entry

Jesus steadfastly sets His face to go to Jerusalem and again He tells His disciples of the things that will happen to him there.³ But they are only mystified the more. The thought of their Messiah having to suffer in any way just doesn't fit into their understanding of a King and a Kingdom. James and John, seeking the chief positions of authority in His Kingdom,⁴ reveal the earthly concept that the disciples had of the Kingdom.

But now Jesus is at the outskirts of Jerusalem.

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1. Luke 9:19-20.
2. Luke 9:21-22.
3. Mark 10:32.
4. Mark 10:35-37.

It is the feast of the Passover. He obtains an ass's colt and with deliberate purpose rides into Jerusalem proclaiming Himself and being proclaimed the King of the Kingdom that should come.¹ The disciples were never to forget this public declaration of His Messiahship. When at last their eyes were opened they saw it as a fulfillment of prophecy.² He was truly the One who should come.

3. The New Covenant of the Kingdom, the Lord's Supper

"...and He took bread and when He had given thanks He brake it and gave to them, saying, this is my body which is given for you. This do in remembrance of me. And the cup in like manner after supper saying, this cup is the new covenant in my blood, even that which is poured out for you."³ Matthew records "...my blood of the covenant which is poured out for many unto the remission of sins."⁴ This is the new covenant that Jeremiah spoke of when he said that the days would come when Jehovah would make a new covenant with Israel, not according to the old covenant which He made when He took them out of Egypt. That was an external law which they broke. But in this covenant, the law is to be internal, written upon the heart,⁵ and He shall forgive all their sins.

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1. Mark 11:1-10.
2. Matthew 21:5.
3. Luke 22:19-20.
4. Matthew 26:28.
5. Jeremiah 31:31-34.

Jesus was soon to offer Himself as the Lamb slain from the foundation of the world. The old covenant was at an end. Now instead of sacrificing the lamb and eating the unleavened bread Jesus said, Take bread, break it and eat in remembrance of my body which was broken for you. Also take the cup and drink in remembrance of my blood which is poured out for you.

Jesus was instituting that which was to bind this brotherhood together. They were bound together by the ties of the new covenant and as the observance of the Passover served to remind and to tie Israel together, so the Lord's Supper was to do the same for the Lord's followers.

Under this new covenant Jesus says, you will not be as the Gentiles with kings having lordship over you but you are to be as servants one of another for I am in the midst of you as He that serveth.¹

4. The Great Commission

The crucifixion and resurrection have been accomplished, the scattered disciples have been reunited around their Lord. The broken brotherhood has again been restored. Jesus is about to say farewell to earth and friends. But there is no weeping. If there are tears they are tears of joy. For He says, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father,

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1. Luke 22:24-27.

and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world.¹"

He was not to leave them. In a real sense He was to be always with them in the person of the Comforter. For He was to be with them as they went forth to fulfill His teachings concerning the Kingdom. They were to make disciples of all people by baptizing them, which is remission of sins, and by teaching them to do the things which Jesus had taught, which is working the Kingdom principles out in life. But first they must tarry at Jerusalem until they are anointed for service with power from on high, the coming of the Comforter into their lives.

F. Summary

Jesus manifested the Kingdom by His teachings, His ministry of healing, and by His life. The Jewish content of the Kingdom begins in the Old Testament where Israel according to the covenant at Mt. Sinai was to be a nation for God's possession, a Kingdom of priests. Jehovah was their King and Ruler. With the moral decay of the nation and its impending destruction and captivity, the ideal Kingdom was future. A remnant of Israel shall be saved; a new King, the Messiah, shall come to govern her and establish His Kingdom under the new covenant with Israel. It

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1. Matthew 28:19-20.

shall be a spiritual and a universal Kingdom. But with the period of the Maccabees and the subjugation by the Romans, the Jews became more and more to expect the Messiah to establish a political Kingdom with its capitol at Jerusalem.

Jesus' teachings concerning the Kingdom can be summarized as follows:

A. Nature of the Kingdom

1. It is spiritual. It begins within man and gradually manifests itself in all of life.
2. It is easier for the lowly and poor to receive the Kingdom than for the rich and privileged.
3. The Kingdom spirit is manifested in goodwill and helpfulness toward all men regardless of race, creed, or nationality.
4. It comes not full-grown but by growth from tiny beginnings.
5. The Kingdom is a brotherhood with each member caring for the interests of the other.
6. The Kingdom is present where the will of God is done.

B. Based on Democratic Principles

1. The Gospel of the Kingdom is offered and not forced upon people.
2. Acceptance of the Word rests upon personal decision. No one can speak for another.
3. There will not be kings but each one servants one of another.

C. Kingdom Membership

1. The humble in spirit shall possess the Kingdom.
2. Members are stewards of the blessings they possess.
3. To possess the Kingdom is worth any sacrifice.

4. All shall not become sons of the Kingdom. Evil sons shall live in the world until the consummation.
5. Kingdom members must possess a spirit of forgiveness.

Since this Kingdom is moral, Christ prepares to found it by creating a brotherhood where He can build character and teach the principles of the Kingdom. He chooses the twelve and trains them for Kingdom building by teaching them the principles of the Kingdom, giving them practical experience, leading them to complete devotion to himself, establishing the new covenant with them, giving them the great commission, and promising them power and comfort through the coming of the Holy Spirit.

CHAPTER II

PAUL AND THE CHURCH

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PAUL AND THE CHURCH

A. Introduction

Jesus announced the Kingdom is at hand, taught the principles of the Kingdom, manifested the works of the Kingdom, and trained leaders for the establishing of His Kingdom, and lo, the new thing that appeared was called the Church. There are only two times that the Gospels record where Jesus ever used the term Church. One time it is mentioned purely incidentally¹ but Jesus' other reference² to it has special significance in relation to the Kingdom. However it is in the chapter to follow on "The Church and the Kingdom" where the study of Jesus' use of it will have relevance. The purpose of this chapter is to get a picture of the Church as given in the Acts and the writings of Paul.

This study on the Church will follow much the same pattern as followed in the study of the Kingdom of God. First it is important to get a clear picture of the infant Church as recorded in Acts, to observe it in birth, in growth, and in character. This will be the story of the Church. Then the study will move into the Epistles of St. Paul where will be found an interpretation of the idea of the Church. Here after general observations on the use of

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1. Matthew 18:17.
2. Matthew 16:18.

the term there will follow an exegetical study of Paul's metaphors of the Church where will be found the full and glorious view of the Church in its fullest development. Then the study will be ready for a synthesis of the concept of the Church and the Kingdom in the concluding chapter.

B. The Concept of the Church in Acts

1. The Birth of the Church

Jesus had given His disciples the Great Commission of going into all the world making disciples of all nations. They were to accomplish this through two means: by the institution of baptism and by teaching the converts to do all that Jesus had commanded. But before they were to begin this world-wide mission they were to tarry at Jerusalem until they were clothed with power sent from heaven.² It was a promise of the Father to be bestowed by Jesus upon His disciples. "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."³ When they had received this baptism then they would be Christ's witnesses "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."⁴

Jesus had made several references in the latter part of His ministry to the Son of Man coming with power and unusual manifestations. These are sometimes thought of in

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1. Matthew 28:19-20.
2. Luke 24:49.
3. Acts 1:5.
4. Acts 1:8.

connection with His second coming but this cannot be, since it says that they will in no wise taste of death until they see "the Son of Man coming in His Kingdom,"¹ "the Kingdom of God come with power,"² "till they see the Kingdom of God."³ This close association of Christ and the Holy Spirit is more developed in the Gospel according to John. "I will pray to the Father and he shall give you another comforter that he may be with you forever...I will not leave you desolate. I come unto you."⁴ Also "we will come unto him and make our abode with him."⁵

The time had now fully arrived for the coming of this Kingdom in power. The disciples were all in the upper room when suddenly manifestations of the supernatural began to take place.⁶ From heaven came the roar as the sound of a rushing mighty wind followed by tongues like as of fire which sat upon each of the one hundred and twenty present. And being filled with the Holy Spirit they began to speak in other tongues according as the Spirit gave them utterance.

The strange auditory phenomena was heard not only in the upper room but outside by the people on the streets of Jerusalem so that a multitude gathered.⁷ And a very

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1. Matthew 16:28.
2. Mark 9:1.
3. Luke 9:27. cf. also Vos, op. cit., p. 156.
4. John 14:16-18.
5. John 14:23.
6. Acts 2:1-4.
7. Acts 2:6.
8. Acts 2:9-11.

cosmopolitan gathering of people they were, from every nation and speaking every tongue.¹ Yet they heard the mighty works of God declared, every man in his own tongue.²

For an interpretation of this, a study of Peter's sermon should first be made, for this will reveal his interpretation. According to Peter, that which they see and hear is a fulfillment of prophecy. The prophet Joel spoke of the last days when God would pour forth his Spirit upon his servants and they would prophecy.

"And it shall be in the last days saith God,
I will pour forth my Spirit upon all flesh:
And your sons and your daughters shall prophecy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea, and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit and they shall prophesy."³

All shall prophecy for these shall be a priesthood of believers. Also Joel says that there would be great wonders in the heavens and signs on earth below before the day of the Lord shall come and whosoever shall call on the name of the Lord shall be saved.⁴ Peter says that David spoke of Jesus whom God raised from the dead; we being his witness.⁵ But now He is exalted to the right hand of God and has poured forth this, the Holy Spirit which He received from

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1. Acts 2:9-11.
2. Acts 2:11.
3. Acts 2:17-18.
4. Acts 2:19-21.
5. Acts 2:25-32.

the Father.¹ "God hath made him both Lord and Christ, this Jesus whom ye crucified."²

John the Baptist had said, I baptize you with water but He shall baptize you in the Holy Spirit and in fire.³ The Holy Spirit had come. The fire had been manifested. Jesus had said that when the Holy Spirit is come upon you ye shall be my witnesses.⁴ The Holy Spirit had come; they were witnessing of Jesus. Elsewhere in His ministry, Jesus had pointed ahead to the cross, the resurrection, and the coming of the Holy Spirit as the focal point in His ministry.⁵ The Kingdom had not fully come until this took place. Peter bears this out that that which was to follow the crucifixion was of chief importance. God hath made this Jesus whom ye crucified both Lord and Christ.⁶

Then the people being convicted in their hearts of the truth of Peter's sermon asked what they should do. Peter told them to do the same thing that John the Baptist and Christ had preached on announcing the Kingdom--repent.⁷ And then following the instruction of the Great Commission he said, and be baptized every one of you in the name of Jesus unto remission of your sins. Then you also will

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1. Acts 2:33.
2. Acts 2:36.
3. Matthew 3:11.
4. Acts 1:8.
5. Luke 9:20-22,29-31. Mark 8:31, 9:30-31, 10:32.
6. Acts 2:36.
7. Matthew 3:2, Mark 1:15.

receive this gift of the Holy Spirit for it is promised to
all who shall call upon the name of the Lord.¹

The people then who received the word into their hearts were baptized, about three thousand of them and these were added unto the one hundred and twenty; they became a part of this fellowship, "continuing stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."² The day of salvation had come. The Church by now was not only born, she was rapidly growing.

2. The Growth of the Church

The Church rapidly multiplied. The believers had all things in common not only spiritually but also materially. For they sold their possessions putting the money into a common fund from which it was distributed according as each had need.³ They were a single unit as one family living together day by day in one accord, worshipping daily in the temple, breaking of bread at home according as Jesus had commanded at the last supper, and functioning as an organism controlled by one spirit, the Holy Spirit. They were a distinct society but having favor with the people, and whenever any were saved, they became a part of this
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fellowship.

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1. Acts 2:38-40.
2. Acts 2:42.
3. Acts 2:44-45.
4. Acts 2:46-47.

The life of the Church was centered around the name of Jesus. Jesus the Great Physician not only of souls but of bodies also was continuing his work through the hands of His apostles. The ministry of healing, the signs and wonders, were done in the name of Jesus. In the name of Jesus the lame man at the Beautiful Gate of the temple was able to walk again. Peter testified that in none other name under heaven is there salvation.

It was the preaching and healing in this name of Jesus that first lit the fires of persecution. But being clothed with the power of the Spirit, their witness in Jesus' name continued unabated. They only rejoiced that they were counted worthy to suffer for the Name. Also they continued to have perfect equality in material possessions and were one in heart and soul. No hypocrites were in this church and doubtless the lesson learned from the judgment on Ananias and Sapphira had great force in keeping it so.

The Church by now is beginning to enlarge its borders for people are coming into Jerusalem from the outlying villages around about Jerusalem bringing their sick

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1. Acts 4:30.
2. Acts 3:6.
3. Acts 4:12.
4. Acts 4:2.
5. Acts 4:31.
6. Acts 5:41.
7. Acts 4:32.
8. Acts 5:1-10.

for healing.¹ Problems of administration were beginning to arise. Mismanagement from overworking of the present leaders was causing complaints to be heard so that a general assembly was called to elect seven new leaders to administer the food and handle the funds, for a division of labor was necessary.² With the twelve now devoting full time to the ministry of the Word of God, the number of disciples increased exceedingly in Jerusalem.³

However, persecution again flares up and the first martyr of the Church gives his life for the Name of Jesus.⁴ This is followed by a general persecution which scatters the Church of Jerusalem abroad into the regions of Judea and Samaria.⁵ But the people preach as they go scattering the seed of the Gospel.⁶ Now the Gospel is beginning to reach out a little beyond its Jewish borders into the villages of the despised Samaritans. Philip has great results in the capitol of Samaria itself.⁷ Also being led of the Spirit he travels south where he finds an Ethiopian Eunuch whose heart is ready to receive the Gospel. He baptizes him who goes on his way rejoicing while Philip travels elsewhere preaching.⁸ Thus Saul, trying to stamp

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1. Acts 5:16.
2. Acts 6:1-6.
3. Acts 6:7.
4. Acts 6:8 - 7:60.
5. Acts 8:1.
6. Acts 8:4.
7. Acts 8:4-13.
8. Acts 8:26-40.

out the fire that was kindled on the Day of Pentecost, serves only to scatter it.

The Gospel had now spread even unto Damascus for Saul was journeying there seeking any of the Way. But on the Damascus road that day, Saul met the Head of the Church, Jesus Christ Himself, who spoke to him in a voice from heaven, saying: "Saul, Saul, why persecutest thou me?" Saul, in utter amazement, falling to the ground cried: "Who art thou, Lord?" Then the words piercing through his very soul came: "I am Jesus whom thou persecutest."¹

The followers of the Way were not ignorant fanatics devoted to an imposter, but were following a risen Lord whom Saul was persecuting, one who was so identified with His church that He suffered when she suffered. Saul, the persecuter, a Hebrew of the Hebrews, turned about face not only to become a follower of the Way, but also to become Paul, the Apostle to the Gentiles. So the Church had rest from her persecutors and she continued to grow in number and in edification.²

By now the Gospel which knows no boundaries has broken out of the confines of Judaism. The "whosoever" of the Gospel is opening the doors to the Gentiles. Peter and those of the circumcision could not make distinctions if the

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1. Acts 9:1-19.
2. Acts 9:31.

Holy Spirit did not, even though they were amazed. For even before Cornelius and his household were baptized, the Holy Spirit was poured out upon them.¹ Also Gentiles at Antioch were becoming disciples and there the followers of the Way were the first called Christians.

The Church continued to spread and to grow through the inspiration and guidance of the Holy Spirit. The Church appoints her first foreign missionaries, Saul and Barnabas. They travelled from village to village, sowing the Gospel seed to the Jew first and then to the Gentiles.² Persecution followed the missionaries but they, filled with joy and with the Holy Spirit,³ continued the work.

Finally the first general church council convenes to determine church policy governing the relationship of Jewish law to the Gentiles.⁴ The decision is not put into the hands of one man or one single group of Church officials for settlement, but both sides of the question are discussed before the general body of Church leaders.⁵ On the basis of experience, of prophecy, and of the mind of the Holy Spirit they decided that salvation was not by law but by faith and hence the only suggestions they had were for the physical well being of the Gentiles.⁶ Then the

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1. Acts 10:47-48.
2. Acts 13:46.
3. Acts 13:52.
4. Acts 15:2.
5. Acts 15:6.
6. Acts 15:9,16-18,28,29.

apostles and elders with the whole Church having come to one accord on the matter send their recommendation to the Gentile Churches by two chosen emissaries from the council.¹ The message brought much joy to the Church at Antioch and the work of the Lord continued.

The Church still continued to enlarge its boundaries especially through Paul and his co-laborers. Macedonia, Athens, Corinth, Ephesus, and finally Rome heard the good news fulfilling Christ's commission to His disciples of going to the uttermost part of the earth making disciples.²

3. General Observations on the Term

In the Book of Acts the term Ecclesia has been used as follows: (1) The whole Church--Great fear fell on the whole Church, meaning the then complete body of believers (Acts 5:11). Again this phrase is used when the writer, reporting on the Jerusalem Council, says that it seemed good to the apostles and the elders with the whole Church, meaning all the Church of Jerusalem (Acts 15:22). (2) Ecclesia is used to mean a local congregation--the Church (Acts 11:26, 14:27, 13:1, 15:1, 18:22, 20:17); every Church (Acts 14:23); the Churches (Acts 15:41, 16:5). (3) The term Ecclesia is used to mean a part of the universal

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1. Acts 15:22,25.
2. Acts 18:1, 19:1, 28:14.

Church--the Church which was in Jerusalem (Acts 8:1, 11:22); of the Church (Acts 12:1,5). (4) The term is used to mean the total body of believers in the universal sense (Acts 8:3, 9:31, also as given above Acts 5:11). (5) Stephen uses Ecclesia to designate the people of Israel gathered before Mt. Sinai in the wilderness (Acts 7:38). (6) It is used to mean a popular assembly in non-religious usage (Acts 19:32,40,41). (7) In the last use of Ecclesia in Acts it is called: "The Church of God which He purchased with His own blood" (Acts 20:28).

Thus Ecclesia is used exclusively of the Christian group except for Acts 7:38 and Acts 19:32,40,41. In speaking of the followers of Christ, it is used to designate the believers whether as a local group, or several groups, or as the total Christian body, the universal Ecclesia. It is never used to name an Ecclesia within an Ecclesia such as the Ecclesia within the Jewish Ecclesia. There is only one Ecclesia.

4. Nature of the Church

Thus it is seen that the Church as pictured in Acts is a distinct body of people separated from paganism and Judaism by being followers of Christ and hence were called Christians. They were united by one faith, Jesus Christ; one Spirit, the Holy Spirit; one purpose, testifying to salvation in Christ.

The Church was universal in scope for the Gospel

extended her invitation to all. It was democratic in social structure for there was neither rich nor poor, bond nor free, but they were all one. They were all brothers in love, in common sharing of possessions, in family fellowship.

The Church was democratic in organization and doctrine, for the Gospel is democratic. None were seeking the chief seats or positions of power but were desirous of serving one another and since salvation is by faith rather than by law, they refused to burden the brotherhood by observance of external rites.

Such a fellowship though torn by persecution continued to grow and to conquer enemy strongholds and to build up the believers in the Lord. To an interpretation of such a Church the study now turns to Paul and his Epistles.

C. The Concept of the Church in the Pauline Epistles

1. General Observations on Paul's Use of the Term

All the uses of the term Ecclesia as given in Acts when applied to the Christians find a parallel use in the Pauline Epistles. Paul uses the term exclusively of Christians. (1) The Church of God--this phrase is used to designate all Christians (1 Cor. 10:32, 11:22, 15)1, Gal. 1:13). Only to one single community is this phrase ever applied, Church of God which is at Corinth (1 Cor. 1:2, 2 Cor. 1:1). Thrice the plural is used: Churches of God (1 Thes. 2:14, 2 Thes. 1:4, 1 Cor. 11:16). Also the phrase Churches of Christ is used (Romans 16:16). Then there are a few uses

of: Churches in (God the Father and the Lord, Christ Jesus) (2 Thes. 1:1, 1 Thes. 1:1, 2:14, Gal. 1:22). (2) The local Church--there are many uses of the Ecclesia as a local community: the Church in a house (Rom. 16:4, 1 Cor. 16:19, Col. 4:15, Phil. 1:2); all the people of a particular Church (Rom. 16:23, 1 Cor. 14:23); the Church of a city (Col. 4:16). In the plural, individual churches (2 Cor. 8:1,19,23,24, 11:8); all the individual churches (1 Cor. 4:17, 7:17, 14:33-34; 2 Cor. 8:18, 11:28, 12:13); the individual churches of a district (1 Cor. 16:1,19; Gal. 1:2); and churches of the Gentiles (Rom. 16:4). (3) The universal Church--besides the universal Church being designated as the Church of God as already shown, there are many passages where simply the singular of Ecclesia is used (1 Cor. 12:28, Phil. 3:6, Col. 1:18,24, Eph. 1:22, 3:10,21, 5:23ff). (4) Both local and universal--there are a few passages where either or both the local and universal sense of the term may be applied (1 Cor. 14:4,5,12, 19,28,35; 1 Tim. 5:16).

So the term as found in the Pauline Epistles has the following uses: in the singular it is found applied to a local community of believers, to all local societies in a province, and to the whole universal body of believers. It is also designated as the Ecclesia of God. In the plural number, Ecclesia is used of local societies and as the Ecclesiae.

2. Nature of the Church

a. Paul's metaphors in Ephesians and Colossians

In Ephesians Paul is setting forth the nature of the Church. This Epistle must be seen in the light of the purpose Paul had in writing it. The Gentiles were being troubled by the Judaizers who were preaching that salvation consisted not just in having faith in Christ but also in the keeping of certain ceremonial observances. They were giving other standards for salvation than faith in Christ. This was endangering the unity of the Church. So Paul sets forth the doctrine of the Church showing how both Jew and Gentile are united together in Christ in one body, the Church. In the first three chapters, Paul is speaking of in what the salvation of the Gentiles as well as the Jews consists. Then in chapter four and following, he gives some of the implications of such a salvation or calling and how those who possess such a salvation ought to walk. Or it might be expressed as the origination of the body or Church in the first three chapters and the functioning of the Church in the latter.

So Paul begins the Epistle after the salutation by stressing the fact of their salvation. The Gentiles don't need anything from the Judaizers. They have salvation in Christ. In Him they were foreordained unto adoption as sons,¹ through His blood they have redemption,²

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1. Ephesians 1:5.
2. Ephesians 1:7.

and in Him they are sealed with the Holy Spirit. ¹ Now Paul says, I pray that God will give you understanding of this salvation that ye may know the great hope you have in Christ, the rich inheritance in the saints. That is yours, and the exceeding great power manifested in your behalf in the resurrection of Christ. ² Paul says, consider some of the implications this exaltation involves. ³ Christ being raised from the dead now sits on the right hand of God on the throne in heaven. He is far above all authority or power or dominion or any name that can be named in this world or in that which is to come. Everything is subject to Him. He is ruler over all. Now behold the Lord. It is He who is made κεφαλὴν τῆ ἐκκλησίας ἣτις ἐστὶν τὸ σῶμα τὸ πλήρωμα ⁴ of Him who all in all is being fulfilled. Christ not only holds the relationship of the head of the body but in some mysterious way is being completed in the Ecclesia, His body. Though He is no longer incarnate walking the city streets, yet He is at work through the Ecclesia and when it is completed, then He will be all in all. ⁵

This thought is again presented and illuminated in Colossians. Paul is again speaking on the glory and preeminence of Christ and as a part of this preeminence of

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1. Ephesians 1:13.
2. Ephesians 1:15-20.
3. Ephesians 1:20-22.
4. Ephesians 1:23.
5. cf. J. Armitage Robinson: St. Paul's Epistle to the Ephesians, Second Edition, p. 43.

of Christ, He is ἡ κεφαλή τοῦ σώματος τῆς ἐκκλησίας ¹.
 And further, Christ's sufferings are not complete but are
 being completed in the sufferings of the Ecclesia in which
 Paul has a large share. ²

Now continuing on in Ephesians, in chapter two
 Paul tells how this Ecclesia was created and of the rela-
 tionship of the Jew and the Gentile in her. Paul says
 that you and even we the Jews once walked according to the
 desires of the flesh, according to the way of the world,
 and were dead in sin. ³ But God in mercy and love raised
 us up with Christ and made us to enjoy the heavenly bless-
 ings in Christ. ⁴ Thus it is seen that this salvation is
 a gift. It is not obtained by doing certain works. For
 we, both Jew and Gentile, are a *πρόνυμα* created in Christ
 Jesus. ⁵

Now Paul goes on to develop this idea of the
 Ecclesia being a creation of God in Christ Jesus, uniting
 the Jew and the Gentile in one. Though once the Gentiles
 were outside the covenants of the promise being without
 hope of salvation and now not through circumcision but
 through the blood of Christ the middle wall of partition ⁶

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1. Colossians 1:18.
2. Colossians 1:24. cf. Robinson, op. cit., p.44.
3. Ephesians 2:1-5.
4. Ephesians 2:6.
5. Ephesians 2:8-10.
6. Paul is thinking of the temple in Jerusalem where the
 Gentiles were shut out by this wall.

is broken down, and out of the two is created εἰς ἓνα
καίνου ἀνθρώπων.¹ So no more is there enmity between
Jew and Gentile, for both are reconciled in ἐν ἑνί
σώματι,² and they all have access to the Father ἐν
ἐνὶ πνεύματι.³ They are completely unified in the Spirit.
Thus you Gentiles, says Paul, don't feel anymore like
strangers amongst the Jews or that they have any preroga-
tives over you. For you are both συμπολίται in the house-
hold of God with Christ Himself being the chief cornerstone.⁴
Then all are fitly framed together and grow into a ναὸν
ἁγίον⁵ for ἀκατοκρητήριον of God in the Spirit.

So Paul has used here two metaphors very effec-
tively to describe the nature of the Church, one metaphor
being the temple of which Christ is the cornerstone, the
other being a man and his body of whom Christ is the head.
In this way Paul has bound the fellowship of Christians in-
separably with her Lord and His Spirit. Christ is the
author of this new creation in which both Jew and Gentile
are united in one, and it grows into a holy temple fit for
this indwelling of God.

Paul's thought runs in a similar vein in Colossians
when he speaks of Christ, τὴν κεφαλὴν who sustains and knits

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1. Ephesians 2:15.
2. Ephesians 2:16.
3. Ephesians 2:18.
4. Ephesians 2:19.
5. Ephesians 2:21-22.

together the different parts of the ¹σῶμα. Also Paul speaks of the oneness of those in Christ when they have put off the old man and put on the new man which is created in the image of Christ where there cannot be Jew or Greek, Scythian, bondman or freedman, for Christ is all in all.² And so Paul says, let the peace of Christ rule in your hearts because ye were called in this kind of rule ³ἐν ἐνὶ σώματι.

In chapter three of Ephesians, Paul repeats what he had already set forth in chapter two that the Gentiles are συγκληρονομα and σῶμα. Συμμετοχα τῆς ἑπαγγελίας ἐν Χριστῷ Ἰησοῦ.⁴ He uses the word Ecclesia twice in this chapter, both times as the universal Ecclesia playing a supreme part in God's purpose. Through τῆς ἐκκλησίας, God's manifold wisdom is revealed to the powers in the heavenly places⁵ and to Him, he says later, be the glory ἐν τῇ ἐκκλησίᾳ⁶ and in Christ forever. The ἐκκλησία will bring great glory to God throughout eternity. Then in the prayer Paul prays that they may be rooted and grounded in love, for here is the unifying bond of the Ecclesia.⁷

Now Paul having declared the meaning and origin

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1. Colossians 2:19.
2. Colossians 3:10-11.
3. Colossians 3:15.
4. Ephesians 3:6.
5. Ephesians 3:10.
6. Ephesians 3:21.
7. Ephesians 3:17.

of salvation in his explanation of the creation and nature of the Ecclesia, he goes on in chapter four to show how it is to function. He exhorts the Ephesians to walk according to their calling.¹ He says that you have been called into this fellowship and have become members of this body. Therefore give diligence to keep this unity of the Spirit. For there is no other body but only the *ἐν σῶμα* and *ἐν πνεύμα*² as well as one Lord, one faith, one baptism, and one God. But Paul says, though there is but one body, there are many members having different functions such as apostles, prophets, evangelists, pastors, and teachers, but all serving the body of Christ in building it up especially in faith and in love.³ There can be no divisive elements in this body. The function of the Ecclesia is to grow. For Christ is *ἡ κεφαλὴ* and every part has a place in building up *τοῦ σώματος ἐν ἀγάπῃ*.⁴ This is a grand concept of unity here for the love that each one possesses has a share in knitting the whole together.

In the section that follows on Christian ethics (4:17-5:21), Paul gives the ethical implications of the Ecclesia. He continues to emphasize this concept of being being "members one of another"⁵ and therefore how important

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1. Ephesians 4:1.
2. Ephesians 4:3-6.
3. Ephesians 4:11-16.
4. Ephesians 4:15-16.
5. Ephesians 4:25.

that they have the right relationships to one another. Be kind one to another, forgive one another, and walk in love.¹ Wherever there is this close union of members like as in a family, the only way such a union can continue to exist is by love of the members one for another and ethical living. In writing to the Christians at Rome, Paul speaks of all Christians as being a *σῶμα* but having many members.² And then right in connection with this expression³ he includes that great section on Christian ethics.

Finally Paul comes to the home where the most intimate of human relationships are found. The home reminds him of the larger family of God, the Church. The Ecclesia is to function as a family, Ephesians 5:22-33. The husband is head of the wife as Christ is *κεφαλή τῆς ἐκκλησίας*.⁴ The husband is to love his wife as Christ *ἣ γάπησεν τὴν ἐκκλησίαν*. Then Paul expands this idea of Christ's love for the Ecclesia. He loved her so much that He gave Himself for her that He might sanctify her and present her to Himself *ἕνδοξον τὴν ἐκκλησίαν*,⁵ an Ecclesia⁶ that is holy and pure, without spot or wrinkle. Further, as a husband should love his wife as himself, so Christ

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1. Ephesians 4:32-5:1.
2. Romans 12:4-5.
3. Romans 12.
4. Ephesians 5:23.
5. Ephesians 5:27.
6. Ibid.

nourishes τὴν Ἐκκλησίαν¹ for members of the Ecclesia are members of His body. Paul says that this is a great mystery, the Ἐκκλησία² and Christ becoming one even as the husband and wife become one flesh.

Thus what a beautiful picture Paul has given here of the Ecclesia. Where is there a relationship more intimate and yet more pure than is to be found between husband and wife. Where of all relationships is there a more earnest desire and effort to help and serve one another than in the home. Where can there be found more unity of purpose, thought, and motive than here. It is all summed up in the love of husband and wife for each other. Only through love is this oneness attained. All these intimate, pure, helpful, unified, loving relationships are illustrative of the relationship between Christ and the Ecclesia. But with Christ and His Ecclesia these relationships are all magnified and perfected for the divine supplies that which is lacking in the human.

So in Ephesians and Colossians Paul has been dealing with the concept of the Ecclesia in various aspects. One of the greatest mysteries is the union of the Jew and the Gentile into one body, the Ecclesia. There are no distinctions in race or social status. Christ broke down the partition between the two. In Christ all things consist.

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1. Ephesians 5:28-30.
2. Ephesians 5:31-32.

He is the creator, the sustainer, the nourisher and the head of the Ecclesia and in a certain sense, the Ecclesia is His body. In her He suffers, in her He is enlarged and be incomplete until she is complete. Paul is speaking of the Ecclesia in the universal sense but still in an imperfect condition. But He gave Himself for her that He might sanctify her and some day He will present her to Himself a glorious Ecclesia that is perfect and holy.

Hence it is seen that the main metaphor Paul uses is that of the body. This is the symbol of an organism rather than an organization. An organism has life, and grows from within out. This organism, the Ecclesia, is the body of Christ. She receives her life from Christ. In Christ she finds her unity, her growth, her power. She is of one mind for Christ is the head. There are not lordships but she is in subjection to one Lord. But the Ecclesia is not one member but many members all attached to the same body. These members have a very intimate relation to one another; when one suffers, all suffer; when one rejoices, all rejoice. All members also serve one another, each having a definite function to fulfill in relation to the whole body. There are no useless members or parasites but any that are attached make a contribution to the whole. All members are united together in their care for each other and for Christ the head by the bond of love.

b. Paul on the Ecclesia in I Corinthians

There are three sections where Paul deals with the idea of the Ecclesia. Each one shall be dealt with separately.

In 1 Corinthians 3:1-17, Paul speaks of the Ecclesia as the temple as in Ephesians. "Know ye not that ye are ¹ $\nu\alpha\delta\varsigma \Theta\epsilon\omicron\upsilon$?" Paul had been speaking about the building of this temple. Jesus Christ is the foundation. Paul had laid this foundation and then Apollos had followed him, building thereon. ² We are fellow-workers with God, says Paul, and ye are God's building or farm. ³ Here Paul introduces two metaphors, one organic and one inorganic. The organic is the farm, the tilled soil. God's planters have been at work sowing the seed and tending the tender plants, but the life and growth of the plant comes from God.

But Paul devotes most of his arguments to the idea of a building. ⁴ The foundation of this building is Christ which has been laid by Paul and others are building thereon. This building can be built on no other foundation than on Christ. Furthermore, the builders must be careful what material they put into this building. It must be able to stand the test of fire. And above all the builders must beware of doing anything that would cause a destruction of

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1. 1 Cor. 3:16. cf. also 2 Cor. 6:16-17--We are the temple of the living God.
2. 1 Cor. 3:10,11,6.
3. 1 Cor. 3:9.
4. 1 Cor. 3:10-17.

the building. For this building is a holy temple of God where the Spirit dwells. Therefore let man be a fellow-builder with God and not a destroyer.

In 1 Corinthians 10:14-22 and 11:17-34, the Ecclesia is likened to *σῶμα* as in Ephesians and Colossians but here in relation to the observance of communion, the Ecclesia when taking the cup and the bread is participating¹ spiritually in the blood and body of Christ. This common partaking of Christ unites the Ecclesia *εἰς ἄρτος, ἐν σῶμα*² But Paul hears that there are divisions and feastings when they come together *ἐν ἐκκλησίᾳ*³; that is, in assembly or congregation. This is not showing due consideration says Paul for *τῆς ἐκκλησίας τοῦ Θεοῦ*⁴, that is the people of God, for those that have nothing are made ashamed.

In the last section, 1 Corinthians 12-14, Paul is using the idea of the Ecclesia as a body to show that there is a place for diversity of gifts. There are diversities⁵ of gifts but they all have as their source the one Spirit. And in the one Spirit were all baptized into *ἐν σῶμα*⁶.

So no one member can say to another that you are not needed.⁷ He likens the Ecclesia to the human body with

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1. 1 Cor. 10:16.
2. 1 Cor. 10:17.
3. 1 Cor. 10:18,21.
4. 1 Cor. 11:22.
5. 1 Cor. 12:4.
6. 1 Cor. 12:12.
7. 1 Cor. 12:21.

all of its members being essential, all receiving equal care, all suffering when one suffers and all rejoicing when one rejoices.¹ Now Paul says, ye are the *σῶμα Χριστοῦ*² with several members. And God has set some members in the Ecclesia and then he lists a number of its members.³ All members are united in support of the body.

Now to summarize its use in First Corinthians, the Ecclesia is likened to a temple with Christ as the foundation. She is a building of God where the Spirit dwelleth. The Ecclesia is also likened to a *σῶμα* with many members. She is called the body of Christ. Thus the Ecclesia is a people of God with each individual supporting and being supported by the total. She is an organism so sensitive to her several parts that if one suffers or rejoices so in like manner do all the parts. The Ecclesia is a body of people of such holy character that the Spirit dwells in them.

D. Summary

The Church as pictured in Acts constituted those who had accepted Christ as Savior. They were united by the bond of love, controlled by the Holy Spirit and observed the Lord's Supper. They considered themselves as the true people of God, the new Israel, being the fulfillment of

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1. 1 Cor. 12:15-25.
2. 1 Cor. 12:27.
3. 1 Cor. 12:28-30.

prophecy. The Church was centered in Christ and all things were done in His name. She was a distinct society yet her doors were open to all people. Finally she was democratic in spirit and in organization.

The term Ecclesia as used in Acts and in Paul's epistles means the people of God whether assembled or un-assembled, and whether local or universal.

In the Pauline Epistles, the Church is the People of God united in one body by one faith, one Lord, one baptism. She is a creation of Christ; He is the head; she is His body. He suffers with her and is incomplete until she is completed. She is democratic in spirit and universal in scope. She functions as a living organism with many members all knit together by the bond of love. She is of such character that she is indwelt by the Holy Spirit. At present she is imperfect but some day Christ will present her to Himself a perfect and holy Church when Christ and the Church shall be united in one and He shall be all in all.

Now to conclude this chapter by listing certain basic elements and principles concerning the Ecclesia which this study has revealed:

A. Nature of the Church

1. She is a living organism.
2. She is composed of many members united in one in the bond of love.
3. Christ is her origin, her center, her sustainer.
4. She is holy, distinct from the world, and indwelt by the Holy Spirit.
5. She has a two-fold purpose: to reveal the wisdom of God and to fulfill the work of Christ.

6. Though imperfect now, one day Christ shall present her to Himself a perfect and glorious church.

B. Democratic Principles

1. She is universal. She extends her invitation to all.
2. All members have equal rights, equal privileges, and all bear the same relationship to one another.
3. All have responsibilities toward one another and toward the whole. None liveth unto himself.
4. All are fellow citizens.
5. She is controlled by love, the spirit of helpfulness, rather than by dictatorial force.
6. Membership is purely voluntary.

C. Membership

1. She is composed of all who believe in Christ, who continue in the teachings of the apostles, in the breaking of bread, and in the fellowship.
2. Members were foreordained to be adopted as sons.
3. All are called to be holy and pure in love.
4. New members are secured by the proclamation of the Gospel of Christ.

CHAPTER III

THE CHURCH AND THE KINGDOM OF GOD

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THE CHURCH AND THE KINGDOM OF GOD

A. Introduction

Thus far in this study it has been the purpose of the writer to simply expose to view the picture of the Kingdom of God as given by Jesus and the picture of the Church as given by the Acts and Paul. So the method of study has been analysis. However, in order to see the unity, the finding of which being the provocation for this study, the study must proceed to the synthesis. The method that only analyzes, that puts every iota under the microscope in search of variation without seeing the whole, can never come to the full truth. If one would see unity and beauty, he must see the parts in the whole in their relationship to each other.

So beginning with the smallest parts, the terms, and seeing their relationship, the study will move to the larger concepts in comparing the various aspects of the Church and the Kingdom. Then the two concepts will be summed up as interpreted in the Gospel according to St. John. A summary will conclude the chapter.

B. The Concept of the Kingdom of God Reviewed

1. The Kingdom of God in the Synoptics

The root meaning of this term in the abstract is:

"kingship, kingly rule, reign, sovereignty of God."¹ Thus the term of itself does not convey much meaning. As shown in chapter two, the Jews were expecting the coming of a Kingdom and Jesus used the same term in announcing that "the Kingdom of heaven is at hand." Now what was the concept of the Kingdom according to the Jewish expectation? As seen in chapter two, it was a strongly nationalistic concept. The Jews had been under the subjection of the Romans for about one hundred years. The yoke was very oppressive. They were looking for a Divine Deliverer. False claims by an occasional leader to be the one who should lead the nation in rebellion against the Romans were made but the attempt always ended in failure and in the death of the leader.² So the Jews were looking for a supernatural intervention by the Messiah who would descend from heaven and by His divine power destroy their enemies and inaugurate His reign of peace, setting up the capitol of His Kingdom at Jerusalem. It would be political as well as religious, for all people would come to Jerusalem to worship Him.

But it was noted that though Jesus announced that the Kingdom of heaven was now at hand, He had a concept quite different from the nationalistic and political concept of the Jews, and in His temptation, in His teaching of the

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1. cf. Dodd, op. cit., p. 34.
2. cf. Acts 5:36-37.

multitude, and in His training of the twelve disciples, He had to struggle against this materialistic concept of the Kingdom. Now what was Jesus' view of the Kingdom?

It has been seen that Jesus nowhere defines specifically the term, the Kingdom of Heaven. But His use of the term and His Kingdom parables make it clear that His concept of the Kingdom included the following:

(1) The Kingdom of God is present. The power of the Kingdom was being manifested in the works of the King, Jesus Christ. "But if I by the Spirit of God cast out demons, then is the Kingdom of God come upon you.¹ Where the will of God is done, there is the Kingdom. Where Satan's kingdom is destroyed, in its place must begin the Kingdom of God.² Until John the Baptist was the law and the prophets.³ Now the Gospel of the Kingdom is preached. The old order (dispensation) had passed away. The new was present.

(2) The Kingdom of God is not only a gift; it must be received. It is given, yet not forced upon people. The responsibility of receiving the seed of the Kingdom, the Word, rests upon the hearers as in the parable of the soils.⁴ To receive the Word is to receive Christ in faith.

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1. Matthew 12:28
2. Vos, op. cit., p. 49.
3. Luke 16:16.
4. Matthew 13:1-9.

The invitation to partake is given to all as in the parable
of the Great Supper.¹ But the invitation can be refused.
In fact, only the humble who have emptied themselves of
their self-sufficiency ever in faith receive and possess
the Kingdom. Thus the Publican becomes justified and the
Pharisee remains in his sins as in the parable of the
Pharisee and Publican.²

(3) The Kingdom of God is fundamentally spiritual.
By spiritual is meant the Kingdom is first a personal re-
lationship between the Spirit of God and the spirit of man.
Secondly, it is a democratic fellowship between men under
God, their King. In this relationship man's first loyalty
and obedience is unto God as he seeks to live with his
fellow men in peace and good will. It is not simply an out-
ward conformity but a heart relationship of love--toward
both God and man. It places the highest value upon person-
ality and not upon things. It puts a higher value upon
love than upon power and force. In short, it is altogether
a moral and religious relationship. There cannot be one
without the other.

(4) The Kingdom of God is of supreme value. It
is the supreme possession and worthy of a full and complete
sacrifice of all one's possessions in order to obtain it as

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1. Matthew 22:1-14.
2. Luke 18:9-14.

expressed in the parable of the Pearl of Great Price.¹
Persecution for righteousness' sake surely brings re-
joicing, for the persecuted possess the Kingdom which is
such a prized possession that the suffering are made to
rejoice.² Personal relationships have greater value than
things. The law of the Kingdom is in fact that the more
one centers one's devotions upon personal relationship
between God and man, the more all may enjoy the good
things of this earth. "See ye first the Kingdom of God
and His righteousness, and all these things shall be added
unto you."³

(5) The Kingdom of God demands a way of life.
It is not only a way of righteousness but a way of love
and sacrifice. To love not only your friends but also
your enemies is a rule of the Kingdom.⁴ But if one is to
love, he must also forgive. He who loves possesses the
forgiving spirit. Also the one who loves is willing to
serve. The Kingdom of God is a way of service. The parable
of the Good Samaritan⁵ teaches love and service. He who is
greatest in the Kingdom is the one who is servant of all.⁶
The Kingdom of God is also the way of the cross.⁷ (It may

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1. Mark 13:45-46.
2. Matthew 5:10-12.
3. Matthew 6:33.
4. Matthew 5:44.
5. Luke 10:25-34.
6. Luke 22:26.
7. Luke 9:23-25.

even mean suffering and death.) It does mean self-denial and bearing burdens of others. It means to follow in the footsteps of Jesus who bore the supreme cross for the sins of the world.

(6) Christ, the King, is the Mediator of the Kingdom. Through His death on the cross Christ made possible the Kingdom of God, for only through Him can one enter the Kingdom. The Parable of the Wicked Husbandmen makes this clear. This is the new covenant which He made with His disciples at the Last Supper.¹ This was ever to be the central loyalty of the Kingdom.

(7) The Kingdom of God is a growth. It is a growth not only for the individual's heart and character, but also it is a matter of slow development in the whole world. In the individual, the seed of the Kingdom is represented in the parable of the Soils.² Then follows growth and maturity. In society, the Kingdom has a very small beginning, has very little influence, but it expands and grows to become world-wide as pictured in the Parable of the Mustard Seed.³

(8) The Kingdom of God has a final culmination. It is not only present, it is future. As was shown, the Kingdom of God has a greater and greater influence in the

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1. Luke 22:14-23.
2. Matthew 13:1-9.
3. Matthew 13:31-32.

world. But it never completely dominates the evil. The evil will grow in the field of the world along with the good until Christ's return when the harvest will be reaped and final separation of the good and bad takes place as pictured in the parable of the Wheat and Tares,¹ and in the parable of the Dragnet.²

Jesus' concept of the Kingdom has been well summarized in these words: "The Kingdom. . . comes when the Gospel is spread, hearts are changed, sin and error overcome, righteousness cultivated, a living communion with God established."³

2. The Kingdom of God in the Acts and Pauline Epistles

Now before giving attention to the concept of the Church, the passages in Acts and the Pauline Epistles where the term Kingdom of God is used must be noted. It is interesting to note that the phrase has very little use. Of the eight times it is used in Acts, six times it is spoken of as things being preached or taught concerning the Kingdom.⁴ One cannot know what was preached concerning the Kingdom. Probably the Kingdom was spoken of as the one which was to come for three times reference is made to teaching the things concerning Christ in connection with teaching concerning the Kingdom but not as synonymous.⁵

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1. Matthew 13:24-30.
2. Matthew 13:47-50
3. Vos, op. cit., p. 39.
4. Acts 1:3, 8:12, 19:8, 20:25, 28:23,31
5. Acts 8:12, 28:23, 31.

Then the disciples ask Jesus about the restoration of the Kingdom to Israel showing their nationalistic view of it.¹ And Paul speaks of entering into the Kingdom through much tribulation.² But here as in Paul's general use of it in his Epistles, it is evident that he is speaking of the final Kingdom, this Kingdom consummated, for those to whom he is speaking are already Christians and he exhorts them to continue in the faith for through tribulation they are prepared for the Kingdom to come.

In the Pauline Epistles there are only two references where it is not at once evident that Paul is using the phrase Kingdom of God (or Christ--Ephesians 5:5) to mean the final Kingdom which Christ will usher in upon His return.³ Elsewhere this is his use. In Romans 14:17 Paul says: "The Kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit." Paul is dealing with a problem of conscience, and he says, offend not your brother in the Lord for meat's sake, for feeding physical appetites pertains not to the Kingdom but living righteously and in peace does. The other reference is 1 Corinthians 4:20. Here Paul is dealing with another problem among believers. Some of the leaders evidently were becoming vain in their minds, teaching things belonging not to the truth in Christ as taught by Paul. So Paul says that when I come I will

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1. Acts 1:6.
2. Acts 14:22.
3. 1 Cor. 6:9,10, 15:24,50; Gal. 5:21; Eph. 5:5, Col. 1:13, 4:11; 1 Thes. 2:12; 2 Thes. 1:5; 2 Tim. 4:1,18.

know not their words but their power, "For the Kingdom of God is not in word but in power." Now the question concerning these two references is: which Kingdom is Paul speaking of? Both references are parallel in construction and thought. The thought expressed concerning the Kingdom can be applied to the present or to the final Kingdom. As was noted before where Paul uses the phrase elsewhere, he is referring to the final Kingdom and often with reference to being the kind of a person that would inherit the Kingdom.¹ A similar thought is seen in these two references of doing that which pertaineth to and is worthy of a spiritual Kingdom. Thus these two references need not be considered as exceptions but rather as also probably meaning the Kingdom in its consummation.

Thus the phrase, Kingdom of God, as found in Acts and in the Pauline Epistles is generally used to refer to the Kingdom that Christ will inaugurate when He returns.

C. The Concept of the Church in Review

1. The Use of the Term Ecclesia

According to the study of the use of Ecclesia in chapter three, the references show that in the book of Acts the term is not at once used. The little band of Christians who had had the experience of Pentecost and the new converts are referred to as those who were continuing in a fellowship

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1. 1 Cor. 6:9,10; Gal. 5:21; Eph. 5:5; 2 Thes. 1:5.

(τῆ κοινωσίᾳ),¹ as a distinct company (τοὺς δίους),² and as the multitude of them that believed (τοῦ δὲ πλήθους τῶν πιστευσάντων).³ It is not until the fifth chapter that the term is used. Here it is applied to that five thousand or more who had become a part of the fellowship in Jerusalem when the writer says that great fear came upon ὅλην τὴν ἐκκλησίαν⁴ at the tragic end of Ananias and Sapphira.

The next reference to Ecclesia is found in Stephen's apology⁵ where he speaks of the children of Israel as the Ecclesia to whom Moses promised a prophet "like me." This use need not surprise one for it should be noted that ἐκκλησία is the regular LXX rendering for קָהָל ⁶ which signifies "assembly," and it is clear that from the

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1. Acts 2:42.
2. Acts 4:24.
3. Acts 4:32.
4. Acts 5:11.
5. Acts 7:38.

6. "Εκκλησία is used in the LXX as a translation of the Hebrew word, "Kahal" (קָהָל) which has a similar derivation and meaning. Another word, "edah" (עֵדָה), is commonly translated by συναγωγή and means properly the congregation itself whereas קָהָל means the assembly of the congregation. But there is no sharp distinction between the words and in the later books of the Old Testament, עֵדָה almost disappears and קָהָל or ἐκκλησία combines both shades of meaning. There is little or no evidence as to the contemporary ideas which would have been conveyed to a Jew of our Lord's time by the use of these words, but they could not fail to recall the thought of Israel as the congregation of God and to suggest the idea of a Divine Society." James Hastings: Dictionary of Christ and the Gospels, p. 330.

first the apostles looked upon the band of believers in Christ as being the true Israel, the chosen of God, the true people of God.¹ For that reason Peter speaks in his sermon in chapter three of this salvation to the Jews as being the fulfillment of the covenant of God with Abraham.²

It is in this sense of the Christians' being considered the true people of God that the phrase, "the Church of God," came into use. In fact, "Ecclesia" as shown from the study of it in chapter three is a technical term being used exclusively of the Christian group except for Acts 19:32,39,41 (a secular assembly), and 7:38 (assembly of Israel).³ Dr. George Johnston says, "Ecclesia, the Church, must I suggest be retained for the society which knew the difference made by the resurrection. The Church was the fellowship of the glorified Christ. And it is this Ecclesia which best deserves to be called the true or new Israel of God."⁴

2. The Church in the Acts and Pauline Epistles

Now it is necessary to present a brief view of the Church from the study of her in Acts and the Pauline

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1. Hunter, op. cit., p. 69.
2. Acts 3:25-26.
3. Dr. George Johnston giving these two exceptions plus one other, Hebrews 12:23 (assembly of the heavenly host) says: "We find complete unanimity in the New Testament as to its use. It is a technical term and exclusively for the Christian community." The Doctrine of the Church in the New Testament, p. 52.
4. Ibid., pp. 52-53.

Epistles already given in chapter three in order to get both the concept of the Kingdom and of the Church clearly in mind for comparison.

It was noted in chapter three that Jesus prepared His disciples for founding a Kingdom but Pentecost gave birth to what was called the Ecclesia. (1) As already shown, the Ecclesia constituted the new Israel. (2) As to its nature it was a fellowship. Those who were converted were joined to this fellowship "continuing stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."¹ (3) Christ was the center of the Ecclesia. The apostles preached that only through Jesus is there salvation. In the name of Jesus, healing was done and signs and wonders wrought. For the name of Jesus the Ecclesia suffered persecution. (4) The Ecclesia was one in spirit and purpose. They functioned even as a family, having all things in common, living in one accord, worshipping daily in the temple, breaking bread at home according as Jesus had commanded at the last supper, and all being controlled by one Spirit, the Holy Spirit. (5) The Ecclesia opens her doors to all. She is universal. The Gentiles find their hope of salvation also in the Gospel.

It is this kind of a Church that Paul interprets in his epistles. (1) Christ is the head of the Ecclesia.

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1. Acts 2:42.

He is over all. All members of the Ecclesia receive direction from Him. The life of the Ecclesia centers and revolves about Him. (2) The Ecclesia is an organism. She is Christ's body. This symbolizes how closely Christ identifies Himself with the Ecclesia. He loved the Church and gave Himself for her that He might present her to Himself a holy Church. Members of the Ecclesia are members of His body. One of the mysteries of the Church is how Christ and His Church become one. Being members of the same body reveals the unity of the Ecclesia. She functions as one body. She grows as a living organism. The members are knit together by Christ in the bond of love. All are members one of another each having a part to contribute to the whole. All are united together by one faith, one Lord, one baptism, one Spirit. (3) The Church is a new creation. Both Jew and Gentile are reconciled through the blood of Christ and united in one new man. The enmity is erased and the Gentiles are no more strangers but fellow-citizens with the Jews. This is another great mystery of the Church. (4) The Church is a temple. Christ is the chief cornerstone. All members are fit together and grow into a holy temple, a place for God through his Spirit to dwell in. (5) The purpose of the Church is to show forth the manifold wisdom of God and to bring glory to Christ. She is imperfect now but when Christ returns He will present her to Himself a glorious and holy Church.

3. The Use of the Term "Ecclesia" by Christ

As an introduction to the study of the comparison of the Kingdom of God and the Church one very important use of the term "Church" by Jesus must be given due consideration. As has been noted the dominant theme of Jesus' teachings is the Kingdom of God while Jesus specifically mentions the Church only twice. In Matthew 18:17, she is mentioned purely incidental and probably reference is made to the Jewish congregation rather than to the Christian Church that was to be.

The other reference is in Matthew 16:18. It is not necessary to question the genuineness of this passage or to call it an anachronism¹ even though it is unique and has no other parallel in the Gospels. A. Hunter says that scholars are more inclined than formerly to account the passage as genuine.² It is very evident that Jesus introduced the Church here with a good reason. Many of Christ's followers were forsaking Him. When they began to see some of the spiritual implications of His teaching, their selfish interests waned. Jesus was coming to the close of His ministry. Would the twelve on whom He was depending for the founding of His Kingdom forsake Him also? So when Peter speaking for them all affirms his faith in Jesus as the Christ, Jesus says: "Thou art Peter and upon this rock

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1. cf. Johnston, op. cit., p. 51.
2. cf. Hunter, op. cit., p. 53.

I will build my church."

It is upon such as Peter who have rock-like characters and are unwavering in their faith in the Messiah when others falter that Jesus will build His Church. Jesus says: "I will build my church."¹ In contrast to the Jewish Ecclesia this Church will constitute those who recognize Christ as the Messiah. The study in Acts and Paul has made this very clear. Only the followers of Jesus are recognized as belonging to the Church. Then it should be noted that Jesus says "I will build my church." Jesus is the builder and the Church does not come ready made. It is a process. Paul likened the Church to a building with Christ being the chief cornerstone and to a body with Christ being the head. Then it should be noted that the Church is not yet. She is future for she rests upon His Messianic work which was not completed until after His exaltation. And Acts gives the account of the birthday of the Church on the Day of Pentecost.

Then Jesus goes on to say, "I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."² Jesus is continuing with the figure of the house. Peter was to be

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1. cf. Vos, op. cit., p. 142ff, for Jesus' teaching concerning the verse.
2. Matthew 16:19.

the foundation, now he is to be the one who administers its affairs. He holds the keys to her doors. Jesus here is making no distinction between the Kingdom of heaven and the Church.¹ Whatsoever is done in the Kingdom or Church which Jesus was to build will receive due recognition in heaven.

D. The Kingdom of God and the Church Compared

Thus these are the pictures of the Kingdom and the Church. What a likeness they bear to each other. Who can tell them apart? Is not one the fulfillment of the other? Who would argue that the building fails to follow the blueprint? It is only necessary to compare the two to see that the Church is the Kingdom. The chief points of comparison are pointed out as follows:

(1) Jesus as King of the Kingdom was recognized as Jesus the Head of the Church. Loyalty to the King, following Him, suffering and bearing a cross for Him, all were requisite for Kingdom members. After Pentecost it was faith in His name that brought new converts into the fellowship. All members were subject to Him and controlled by Him for they were His body. He was their head.

(2) Jesus in founding the Kingdom founded the Church. He creates a brotherhood. The members serve the King. They have a common purpose, a common faith, a

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1. cf. Vos, op. cit., p. 150.

common Lord. Jesus seeks to unite them in love. But His teaching and purpose concerning them is not fulfilled until His Messianic work is completed. The Kingdom had not come until the Church had come.

(3) The people that were to constitute the people of the Kingdom constituted the people of the Church. The remnant of Israel, the faithful, were to possess the Kingdom. Jehovah was to make a new covenant with His people. Jesus at the last supper made a new covenant with His disciples. The Ecclesia believed themselves to be the true Israel, the true people of God. Those who accepted Christ as the Messiah constituted the true Israel.

(4) The works and power manifesting the Kingdom are manifested in the Church. The Kingdom comes, said Jesus, wherever Satan's power is overthrown. Whenever the reign of God begins in the human heart there is the Kingdom. The disciples were endued with divine power on the Day of Pentecost. The Holy Spirit ruled their lives. Power was given to them to heal. Jesus who had manifested the Kingdom by His works was now manifesting the Kingdom through His followers.

Now for further comparison, parallel statements follow taken from the lists of observations and principles drawn up at the close of Chapter II on the Kingdom and Chapter III on the Church.

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| <p>(1) Nature of the Kingdom</p> <p>a. The Kingdom is a brotherhood with each member caring for the interest of the other.</p> <p>b. It is spiritual. It begins in man and gradually manifests itself in all of life.</p> <p>c. The Kingdom is present where the will of God is done.</p> <p>(2) Kingdom Membership</p> <p>a. The humble in spirit shall possess the Kingdom.</p> <p>b. Good and evil shall be in the world until the consummation of the Kingdom.</p> <p>(3) Democratic Principles of the Kingdom</p> <p>a. The Gospel of the Kingdom is offered and not forced upon people.</p> <p>b. There will not be kings but each one servants one of another.</p> | <p>(1) Nature of the Church</p> <p>a. The Church is composed of many members united in one in the bond of love.</p> <p>b. It is as a living organism which grows, receiving its life from Christ.</p> <p>c. Christ is the origin, the center, and the sustainer of the Church.</p> <p>(2) Church Membership</p> <p>a. The Church is composed of all who believe in Christ, who continue in the apostles' teachings, in the breaking of bread, and in the fellowship.</p> <p>b. Though imperfect now, one day Christ shall present her to Himself a perfect and glorious Church.</p> <p>(3) Democratic Principles of the Church</p> <p>a. Membership is purely voluntary.</p> <p>b. All members have equal rights, equal privileges, and all bear the same relationship to one another.</p> |
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E. Observations on the Comparison

Thus is seen the complete unanimity between the teachings of Jesus and Paul on the Church and the Kingdom. Jesus identifies the two. He announced the Kingdom and created the Church, and there is good reason why He mainly

used the term Kingdom in His teachings rather than Church. For the concept of the Kingdom goes back into Old Testament history. He had come to fulfill the Messianic expectations of the Jews. He was the King of the Kingdom. But it was to be a different Kingdom from that which the Jews expected. It was a new Kingdom possessed by the new Israel, those who accepted Christ as the Messiah. These only were the people of God. So Christ coming to the close of His ministry designated them as the Ecclesia, the assembly of Israel, making it a distinctively Christian name. And thus it is used throughout the New Testament. The term Kingdom is completely dropped from the language of the Church except when reference is made to the end of the age when Christ returns to usher in His eternal Kingdom.

Now therefore where is there any basis for the argument that Jesus never intended to found a new society?¹ One must either read the records with a closed mind or call them false. Jesus' words, works, and life all point to the Church. And the early Christians believed themselves to be the true Israel from the beginning. All believers constituted the Church from its birthday onward. It began as one body, spread out, forming individual societies, but all together constituted the Church of God.

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1. Jackson and Lake, op. cit., Vol. I., p. 317.

F. The Church in the Gospel According to St. John

The final word on this subject is given by John in the Fourth Gospel. For he, one of the inner circle, having lived through one half a century of the Church's history sees and interprets Jesus' teachings in the light of this history.¹ It is found in his report of Jesus' great discourse at the Last Supper. Jesus teaches His troubled disciples about the coming of the comforter after His death and resurrection. There is the clear and full presentation of the purpose and work of the Holy Spirit in the Church. The Father will send the Comforter in Christ's name to those who love Christ and keep His commandments.² Christ is not to leave them comfortless but will come to them and be in them through the Holy Spirit. In this way complete oneness between Christ, the Father and the Church is accomplished.³ The Holy Spirit will teach all things which Christ taught,⁴ will bear witness of Christ,⁵ will convict the world,⁶ and will guide into all truth.⁷

The unity and nature of the Church has been nowhere better expressed than in the figure used by Jesus of

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1. cf. B. F. Westcott: Introduction to St. John's Gospel, in F. C. Cook's Commentary, Vol. 2.
2. John 14:15,16.
3. John 14:19-20.
4. John 14:26.
5. John 15:26.
6. John 16:8.
7. John 16:13.

the vine and the branches.¹ As the branches receive life and nourishment from being attached to the vine, so the Church receives its life and nourishment from being attached to Christ. It is in this light as a living organism that John, remembering Jesus, sees the Church. In this light also Paul, the apostle, saw the Church. The body was his favorite metaphor.

Moreover, Jesus' high priestly prayer is the summation and climax of His teaching and purpose concerning the Church.² It is a farewell prayer coming at the close of His farewell addresses. It opens the door to the very soul of Jesus, to what He purposed and did for His disciples and the Church.

The prayer comes at a crisis in his life. The hour had come. Like in the prayer in the Garden of Gethsemane, He was facing the cross. His work in the flesh had been accomplished. The rest was in the hands of his Father. So He prays, "Father, glorify thou me."³ And then, knowing that He soon would depart out of the world leaving His disciples behind, a tiny band in an unfriendly world, with the responsibility of declaring Himself to the world as He had declared the Father to them, He offers up this prayer for His disciples and in so doing has declared to the world

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1. John 15:1-8.
2. John 17.
3. John 17:5.

His purpose and desire for the Church. The Church is to be one even as Christ and the Father are one. But this oneness is maintained only by being kept in the Father's name.¹ Then the Church is to possess the joy that Christ had.² The Church in Acts had great joy and even rejoiced in persecution. So Jesus comes to the next petition. The Church is to be distinct from the world and will be hated because of this. Therefore they must be shielded from the attacks of evil.³ But it is not enough for the Church to be kept. It must also be consecrated in the truth that they may render effective service to God.⁴ Finally Jesus with His vision lifting beyond the Church in its germ to its growth and expansion prays that all who believe may be one, united in one body with Christ and the Father. This is the unity and fellowship that will cause the world to believe in Christ. And conversely, without this unity in love,⁵ the world will not believe. Now Jesus looking down the pages of history to the end of time sees the Church in its completion and He desires it to be in His presence that it may share in His glory.⁶

St. John saw the fulfillment of this prayer (except

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1. John 17:11.
2. John 17:13.
3. John 17:14-16.
4. John 17:17-20.
5. John 17:20-21.
6. John 17:24.

for the last petition). Such a Church the Acts pictures. Such a Church Paul tells about. This is the eternal purpose and will for the Church.

G. Summary

The purpose of this chapter has been to synthesize the analytical findings concerning the Kingdom of God and the Church as given in the previous chapters. The comparison upheld the conviction of the writer on the essential unity between the teachings of Jesus and Paul. Jesus did not announce a Kingdom and Paul found a Church. Jesus identifies the two and the apostles and Paul carry out Jesus' will in founding the Church.

This was seen from the following observations:

1. Jesus as King of the Kingdom was recognized as Jesus, the Head of the Church.
2. Jesus in founding the Kingdom founded the Church.
3. The people that were to constitute the people of the Kingdom constituted the people of the Church.
4. The works and power manifesting the Kingdom are manifested in the Church.

Then in the Fourth Gospel was seen the Church in the light of history and of Jesus' teachings as being the fulfillment of Christ's mission to earth and its mission being to complete His work in causing the world to believe in Him.

CONCLUSION

It was noted at the beginning of this paper the present-day need for a clarification of the two concepts, the Kingdom of God and the Church, for there is evidence of much confusion among thinking people in their consideration of these two prominent ideas of the New Testament. It was noted that the Church has been the bone of contention between the teachings of Jesus and Paul. But it being the conviction of the writer that there is harmony between Jesus and Paul, it was the purpose of this thesis to contribute to the support of this unity of the New Testament.

Thus the study led to a careful analysis of the Kingdom of God and the Church in the teachings of Jesus and Paul. After the two pictures were fully drawn they were set side by side for comparison. How remarkably parallel they were found to be. Rather than divergence and contrasts there were found similarities and pairs. Thus rather than disunity between Jesus and Paul there was found complete harmony. Jesus' concept of the Kingdom of God merged into and became one with Paul's concept of the Church in the King of the Kingdom being Head of the Church, in the Church being the Kingdom as founded, in the people of the Kingdom being the people of the Church, and in the works and power manifesting the Kingdom being manifested in the Church.

With the thought of Church leaders being turned often today upon Church union and ecumenicity, it is well to make a few observations relative to this problem of unity from this study.

First as regards unity, it can be observed that there is only one Church presented in the New Testament and the metaphor most used to describe it is that of an organism. In Jesus it was that of the vine while in Paul it was that of the body. The vine constituted Christ and the members of the Church were the branches. In Paul, Christ was the head of the body and the body was the Church. And in a sense the body was Christ's body, the Church being His body. Thus the Church is a living organism which grows and expands but which receives her life from Christ. Thus she is not an organization which has no life of herself. Rather she is an organism sustained by her own forms but following her inherent nature given her at birth.

Dr. Albert C. Wyckoff in an article titled, "The Biology of the Church," makes some very pertinent observations on the Church as an organism.

(1) The church in essence is not a human institution nor under complete control of man.

(2) It requires an emphasis upon divine

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1. Albert C. Wyckoff: "The Biology of the Church" in The Biblical Review, January, 1916, p. 68.

dependence and deprives the Church of human independence. An organism grows from within while an organization adds
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to itself from without.

(3) Church leaders should plant instead of
organize rather than predetermine her branches and then
2
call on God to quicken them.

(4) Thus the Church is a life that produces
3
creeds, forms, but is not produced by them.

(5) As in biology so in the Church, to deprive
4
her of unity is to deprive her of life.

Thus it is that outside of the body of Christ there is no Church or Church member. But does that mean that there should be only one denomination, that there should be complete uniformity? It should be remembered that the Church is composed of many members. There is much variety but all have a function. Therefore, it should not be expected to have uniformity as of one member of the body but there can be the expectation of each member contributing to the whole body both in enlarging itself and in giving support to the larger functions of the whole Church. All members of this body are bound together by love. This is the bond of unity which is an inner tie. So to denominations seeking union it can be

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1. Wyckoff, op. cit., 69.
2. Ibid., p. 70.
3. Ibid., p. 66.
4. Ibid., p. 71.

said that as you can't force a harvest by casting the sickle, so you can't force union upon denominations. But this love does not require expression in external organization but can find expression in the larger functioning of the Church with denominations serving as members of the total body to make her voice heard in a more effective and greater way in the world. Ultimately there is no name for denomination in the New Testament. Church stands for the individual congregation and that whole body in Christ Jesus.

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