

THE KINGDOM AND THE MESSIAH

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The kingdom and the messiah by E. F. Scott

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AND THE MESSIAH**

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BY THE SAME AUTHOR

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THE KINGDOM AND THE MESSIAH

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"THE APOLOGETIC OF THE NEW TESTAMENT" ETC.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET

1911



EMMANUEL

TO

MY HONOURED CHIEF AND COLLEAGUE

DANIEL MINER GORDON, D.D., LL.D.

PRINCIPAL OF QUEEN'S UNIVERSITY
KINGSTON, CANADA

JUL 5 1965

PREFACE

It has long been recognised that the message of Jesus was related, in some of its aspects, to apocalyptic Judaism. The closeness of this relation has become ever more apparent as we have advanced to a larger knowledge of the surviving Jewish literature. Criticism is gradually settling towards the conviction that the apocalyptic element is not merely accidental to our Lord's teaching, but is all-pervading and determinative. The discovery is still so recent that there is a tendency on all hands to exaggerate its significance. Conservative and radical thinkers alike have eagerly laid hold of it, and have endeavoured to press it into the service of their favourite theological views.

In the present book I have sought to interpret the Gospel record on the ground of the new hypothesis, with special reference to the attitude of Jesus towards the two cardinal apocalyptic ideas of the Kingdom of God and the Messiah. The subject is a vast and

intricate one; and ought, perhaps, to have been treated at greater length, and with a fuller elaboration of detail. But I have purposely limited the field of discussion in order to concentrate attention on a few questions, which are to my mind of fundamental importance.

While contending, it may be with a somewhat one-sided emphasis, for the apocalyptic view, I have tried to maintain throughout that the permanent validity of the Christian Gospel is in no way affected by the particular framework in which it was first given. According to any interpretation, Jesus delivered His message under forms which were provided for Him by the thought of His age, and which were bound to grow less intelligible as time went on. I find it difficult to understand why His message should be supposed to lose its value, because it happened to be proclaimed in the terms of Jewish eschatology. These were at least as adequate as the categories which were borrowed at a later date from Greek speculation; and in not a few respects afforded a far grander expression to the essential truths of Christianity.

My debts to the voluminous literature which has gathered around the subject in recent years have been partially acknowledged in footnotes. It would have been easy to multiply these acknowledgments;

but while availing myself freely of the work of previous writers, I have usually adopted their suggestions with important reserves or modifications. It seemed unfair to make them responsible for opinions with which, in the altered form, they would probably disagree.

My best thanks are due to Rev. William Morgan, Tarbolton, Scotland, who has helped me to revise the proofs, and has allowed me to take full advantage of his wide reading and luminous judgment.

E. F. SCOTT.

KINGSTON, CANADA,
5th November 1910.