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Miscellanea

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Miscellanea

A Program of Biblical Research

By W. F. BECK

About two million dollars were raised for our Centennial offering. Of this sum, \$213,000 are allotted to research. This fund opens thrilling possibilities to us. At last we can undertake what we have longed and prayed for.

Our first task is the study of the Bible. God wants us to meditate in His Word day and night (Joshua 1:8). Our Savior tells us to teach all He has commanded us (Matt. 28:18-20). God's Word is the life of the Church (John 6:63). God's Word is the only help for a world on the verge of suicide.

The study of His Word is the parent of other, subsidiary studies. If the Church will do its first job right, if it will institute a program for an intense study of the Bible, research in psychology and sociology will follow, and then these will be based on God's truth. Without Biblical research these other studies are confused and meaningless; they cannot stand by themselves. Valuable as they are for the time being, they are transient; they pass away like the grass and the flower in the field; students quickly assure you that research in social studies must be done over again every ten years to be valid. But the Word has in it its Author's mark of eternity. "The Word of the Lord endureth forever" (1 Pet. 1:25).

There is in our circles a widespread and heavy protest against the "dead orthodoxy" of scholarship. That protest may be sound. Even Christian scholars sometimes submerge themselves in cloistral activities and let fellow Christians and the world pass by unhelped. A good research student has a variety of characteristics: He is eager for all the facts; he is thorough; he has a sharp vision. But none of these characteristics makes research good or bad. By its fruit we know whether a piece of research is good or bad. That research is bad which helps no one. That research is good which helps people. Only that research can be called Christian which serves humanity. And in the face of an atomic destruction of civilization and of an imminent wiping-out of all learned works, God would have us make our scholarship as immediately effective as possible.—Everything suggested in this program of Biblical research is geared to be as thorough and as helpful as possible.

There is another reason why the program of research must be effective. The financing of our research is critical. If the \$213,000 are spent for the benefit of a few people, if we fail to serve the Church with them in a heart-warming way, there will not be another sum like this; our Christian people will exercise their right to refuse to grant any more money—and that would be tragic: The program outlined here shows that Biblical research alone will be severely limited by \$213,000. It is our inescapable

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responsibility to use every dollar in such a way that it will, intensively and extensively, do the most good; we must study with such an impact of usefulness to pastors and people that they will be eager to continue the flow of money for research.

We Have the Manpower

Some of our manpower is going to waste because we have not stimulated it, guided it, or offered to publish worth-while studies.

1. We must reach beyond our busy professors and get the cooperation of the Hebrew and Greek students that are scattered throughout our Church.

2. A large number of highly trained students at the Seminary are available.

The St. Louis Seminary is not strictly a graduate school, and many a student needs training and maturity to do careful research. But the number of men at our Seminary who are working for the master's and doctor's degree is multiplying fast, and their work is improving from year to year. A program of Biblical research is the best thing that can happen to these students. It will guide them into the right kind of purposive study of the Scriptures, secure from them solid contributions to our Biblical materials, make them wherever they go the bearers of the exegetical life of their Church, and consequently direct our whole clergy, as it builds the Church, into the sound ways of Biblical thinking.

It would be best to put two full-time men in charge, one for the Old Testament and another for the New Testament. Present members of the exegetical department of our faculty confess they are too overloaded to take on much more work. We must be extremely cautious in appointing a man. This is not a job. This is a task for a man of God gifted with a special zeal for the study of God's Word.

Projects of Biblical Research

The projects of Biblical research may be listed in the order of their importance as follows:

1. A Greek-English Dictionary of the New Testament.

This dictionary would be based on Bauer and Kittel. "Our need is something on the scale of the full Preuschen-Bauer, with its indications of extra-N. T. usage including that of the Apostolic Fathers and its wealth of references. As I told you in our conversation the other day, the need for an adequate N. T. dictionary, grammar, and concordance is acute and immediate, and should receive priority. And the greatest of these is the dictionary." (Professor M. Franzmann in a letter, June 7, 1948.)

It will take a separate article to show how we are realizing that the Septuagint with its Hebrew background has had a greater influence than the classical usage recorded in Liddell and Scott in determining the meaning of the New Testament. This influence of the LXX has not been given full weight in the dictionaries of

the New Testament. There is no other way out: We shall have to construct a dictionary of the LXX. The printing of this LXX dictionary may await the special contribution of a philanthropist, but the material is essential and should be available for a New Testament dictionary.

Meanwhile we need a pocket dictionary immediately to tide pastors and students over the years that it will take to produce the major work. This pocket volume would be modeled after the *Taschenwoerterbuch* of E. Preuschen of 1937. This, too, is a necessity in every Christian pastor's library and would be permanently useful.

2. An English Aramaic Grammar

The old German grammars by Marti, Strack, and others cannot be had anywhere. There is no such thing in English. We inquired at the Oriental Institute in Chicago, and we can find no one definitely interested in producing this Aramaic grammar. If we do nothing about this, the Aramaic sections (Ezra 4:8—6:18; 7:12-26; Jer. 10:11; Daniel 2:4 b—7:28) and the Aramaic forms in other parts of the Bible must remain blind spots to some of our best students. It is now almost impossible to study an Aramaic form. The very few students who venture into the unknown must individually construct their own grammar for the Aramaic materials. Yet the Aramaic parts of the Old Testament are a part of the council of God entrusted to us, and we are to study and to teach them.

3. The Organization of Archaeological Materials

The enormous resources of archaeology are waiting to be evaluated and used in the interpretation of the Bible. Good exegesis cannot do without it. Dr. Heidel, who for the past decade has worked on the cuneiform texts having a bearing on the Old Testament, and Dr. Brustat have shown us how helpful archaeology can be.

The best volumes on archaeology that are available today seem to have been thrown together with little concern for the active ministry. It is impossible to get anything readily useful out of them. The index, for example, in Finegan's *Light from the Ancient Past* is a real disappointment. From my own experience with these volumes I am ready to say it is not a pastor's fault if he knows little about archaeology. These materials can well be constructed in such a way that they will stand like porters ready to serve.

Significant archaeological objects should be bought and made available to students. Others should be reconstructed. One research student could be sent out to photograph in color the precious things that are misrepresented in gray and black by poorly printed pictures in books. Another could be busy for a long period, covering the country, perhaps the world, to describe, classify, and catalog the kind and location of objects. All this will require careful filing.

Then there is the task of listing all the archaeological materials that have a bearing on any Biblical text and of making them readily available for exegesis.

4. The Reconstruction of the Original Text

At a conference we spent a long time discussing a doctrinal difficulty in a passage only to notice at the end that the best manuscripts omit that passage.

We need the best possible text for an independent, well-grounded conviction. Without it our preaching has a weakness. Without it we'll sooner or later stand dumbfounded before a modernistic scholar who denies the historicity of a phrase that we use as proof. At present a pastor can only with great difficulty decide what the best text is. His texts and commentaries do not supply a layout of the full evidence.

Students of the Greek New Testament are aware of the shortcomings of the present texts. Tischendorf preferred Aleph; Westcott and Hort, and Weiss preferred B; and Nestle handicapped himself by adopting the "resultant" text, which is essentially Egyptian, and by letting a mechanical principle influence him to place other valuable readings into the apparatus. To get the ideal text, each reader during his reading has to discover the worthy elements in the apparatus and revise the text accordingly. Nestle's apparatus also leaves too much to implication; sometimes the evidence which is omitted changes the verdict in regard to the correct text.

We need —

a. A large text edition

By another judicious evaluation of each word in the manuscripts we must construct the best possible text. This edition should show the whole evidence, the quoted comment of the church fathers and interpreters, and the line of reasoning for future reference, checking, and improvement. The apparatus, unlike that of Nestle, should list the manuscripts according to localities or groups (compare B. H. Streeter, *The Four Gospels*, Macmillan Co., N. Y., 1925).

b. A pocket edition of the text

The apparatus of the pocket edition would be a condensation of the apparatus in the large edition.

c. A volume on textual criticism

- (1) A historical evaluation of each manuscript
- (2) The organization of evidence for families of manuscripts
- (3) A new statement of the principles of textual criticism in the light of this material
- (4) The construction of tables for quick references and manipulation

The new Isaiah manuscript, which probably comes from the second century before Christ, will start a new program of Old Testament textual studies. We must be in the forefront of that.

5. A Chronological Harmony of the Whole Bible

The setting in which God gave His Word is the very best for reading it. If you have never read the Old Testament chronologically, the Prophets with the kings under whom they lived, Lamentations with the fall of Jerusalem, Paul's Letters with his travels, there is a new delight in store for you. All our theologians, teachers, and lay people are entitled to that delight.

a. In Hebrew and Greek

To see the text of the Prophets in the light of the record of contemporary history, and on the other hand to listen to the prophetic pronouncements as you study a historical event is the best exegesis. This is Scripture interpreting itself. (Most of the basic work for this chronological harmony of the whole Bible has now been done; the verse-by-verse harmony of the Old Testament by references alone takes up thirty-four single-spaced typewriter pages; if the money is available, we can soon proceed to printing.)

b. In English

This is a family Bible. Christian people are reading a multitude of interesting things. But most Christians are not living in the Bible. Whose fault is it? It is not the fault of the Bible; the Bible has the most delightful stories and the most appealing messages in the world. It is not altogether the fault of Christian people. Many of them are trying hard to interest themselves in the religious things we give them. But the present form in which our Bibles are printed is admitted to be about the dullest possible. It is up to us to put the Bible — where it once was when God gave it — into the life of the people; it is up to us to create the materials that will make everyone, child and adult, aware of the fact that the Bible is the most beautiful, interesting, and helpful book in life.

6. Systematic Exegesis of the Whole Bible

(Practically this project would come earlier in the order, but numbers 1—5 are prerequisite for exegesis.)

The lack of solid textual studies handicaps us in every corner of our church life. A large number of our pastors would immediately live exegetically in their sermon making if that were possible. For years I have worked with six (or more) of the best New Testament commentaries, four different grammars, and three different lexica. Most pastors have at best only one of the commentaries. As we search for the clear meaning of a word in its setting, we are quickly convinced of the inadequacy of any one of the commentaries to give that cumulative critical judgment which today is possible in regard to the meaning of a text. Our pastors are forced to labor individualistically with one commentary, and when they discover errors and the inadequacy of their material, there is no available corrective. (It is painful even to mention the Old Testament; there is almost no help at all available for its difficult passages.) And yet in most cases the basis for an understanding of the textual

meaning is nothing profuse at all, but just a simple reasoning from all the facts in hand. Many a pastor would give almost anything to be able to lay his hand readily on all the evidence pertaining to a text. He should be given what he needs. The task is immense, but in God's name it can be done.

This material may be highly flexible to adapt itself to all the needs of pastors. It would include —

- a. A critical study of the text
- b. A clear-cut interpretation of the text
- c. Special studies of difficult subjects
- d. Reprints of the best materials from other sources
- e. Illustrations of archaeological objects and of localities, diagrams, and any pictorial designs that would clarify or enrich the meaning of the text
- f. Illustrative materials from the life of today

A sound Lutheran exegesis is the greatest need of theologians all over the world.

7. A parallel Hebrew-Greek Old Testament.

Kittel's Hebrew Old Testament and Rahlf's Septuagint have reached such perfection that a combination of the two can now be printed. It would be the *Polyglottenbibel* brought up to date, but it would omit the Latin and the German columns. This would be a vital help to Biblical scholarship.

8. A Hebrew-English Dictionary of the Old Testament (?)

Since the last Hebrew-English dictionary of Gesenius was put out in 1906 by Brown, Driver, and Briggs, the German revision by Buhl has gone through three later editions, the latest in 1921 (the 1921 edition is the same as the 1916 edition; the 1916 edition has better paper). The Vatican has been busy producing a Hebrew-Latin dictionary: *Lexicon Hebraicum et Aramaicum Veteris Testamenti*. Editor: Franciscus Zorell, S. J. Roma: Sumptibus Pontifici Institutii Biblici, 1947. The first 560 pages of this work may be seen in the Chicago Divinity Library. Another, a Hebrew-German-English dictionary, is being prepared in Leiden, Holland; it breaks from the Gesenius-Buhl pattern. These efforts may make a production of our own unnecessary. Our students do need a dictionary that is freed from the conjectures of higher criticism.

A massive attack according to this program of Biblical research will —

Stimulate Bible studies, such as we have not seen before, at conferences and in our congregations;

Do more than any other equivalent investment of funds for the preservation of the truth and of a sound fellowship among Lutherans;

Enable us to be worthy successors of the Biblical scholars of the centuries as we, instead of passively reproducing the past, actively and creatively live in the Word for the needs of today;

Create an aggressive Church that will mightily convince the world, and that publicly, showing by the Scriptures that Jesus is its Christ.

St. Louis, Mo.

Progress in Race Relations

While we have no political ax to grind, we are deeply interested in the various angles of the race question that have to do with the moral and religious field. On account of the numerous colored congregations which are connected with our Synodical Conference, an editorial in *America* (July 31) which has the heading "Negro Voters in the South" is of interest to readers of this journal. We reprint it here without comment.

"While the demagogues rage and the politicians meditate vain things, steady, if unobtrusive, progress is being made toward winning complete freedom of the franchise for Negroes in the South. The number of qualified Negro voters in the Southern States has tripled since 1940, reports the Southern Regional Conference; and it is highly probable that any of the ground gained will be lost. Outside of Mississippi, Louisiana, and Alabama the picture is distinctly encouraging. In most of the larger cities of Texas, Oklahoma, Tennessee, North Carolina, and Virginia, Negroes are able to run for election to city councils, school boards, etc., without incurring any hostility or reprisals. Kentucky has a Negro in the State legislature, and Richmond, Va., one on the city council. 'It would be difficult,' says the Southern Regional Council's report, 'to point to more than a handful of Southern cities with a population of more than 25,000 where there is vigorous opposition to Negroes becoming registered voters.' Opposition is strongest in the rural districts, where sixty-five per cent of the Southern Negroes live. While seven States retain the poll tax, it is found to be a significant barrier to voting only in Mississippi, Virginia, and Alabama. Perhaps informed opinion in the South is coming to appreciate the fact that arbitrary restriction of the right of suffrage is a short cut to bad government."

A.

Lexical Notes on the "Kingdom"

By R. T. DU BRAU

Greek grammarians generally agree that the influence of Christianity upon the Greek thesaurus of words is not grammatical, but chiefly lexical. To begin with, the vocabulary of the Greek New Testament is somewhat limited, just about 5,600 words, including proper names. This number is quite sufficient, however. The average American is said to have a fairly extensive vocabulary if he uses 5,000 words. The Englishman can get along with 4,000,

his idiom being less enriched by extraneous contributions than that of the American. Thus the Authorized Version of both the Old and the New Testament employs but 6,000 words.

Christianity has given distinctive ideas to Greek words already in popular use, like βασιλεία, κοινωνία, and many others. "Though Greek words were used, they were the symbols of quite other than Greek ideas" (Smith, *Bible Dictionary*). And these new connotations of common Greek words in the New Testament will prove that "in the history of these and such like words lies the history of Christianity" (see Hatch, *Essays in Biblical Greek*). This is particularly true where distinctively Christian ideas are given. As Robertson rightly observes, the new message glorified the current κοινή, took the words from the street and made them bear a new content. By way of analogy compare Luther's translation into the language of the *uomo qualunque*, the common man, whose speech was vastly different from that of the learned and the priesthood of his day. Modern French provides a striking parallel, for the religious vocabulary of French Protestantism differs considerably from the Roman Catholic usage of the Church of Gaul. When we realize that at the dawn of the Christian Church terms like βασιλεία were used in the popular language of the day, then the new message of the Gospel becomes to us all the more pointed and to the point.

Classical Usage

The Ionic form was βασιληίη. Ancient schoolboys knew this well enough. There are not a few collections of ancient Greek schoolbooks, copybooks, or their equivalents (wax tablets, ostraca, papyri) in existence (cp. Jouget-Lefebvre, *Deux Ostraka de Thebes*, etc.). The Berlin Papyrus No. 5014 is a fine example. The student is explaining and paraphrasing Homeric expressions into the Greek of his own day in opposite columns, e. g.: Ἀχιλλῆος = τοῦ Ἀχίλλεως; τὰ πρῶτα = τὴν ἀρχήν; and, of interest to us here: βασιληίη = τῷ βασιλεῖ.

But one need reach no farther into antiquity than Xenophon, in whose writings the whole concept is given with much clarity, e. g.: "βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρως ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε; somewhat later, . . . καὶ κατὰ νόμους τῶν πόλεων βασιλείαν ἡγεῖτο" (*Memorabilia* 4:6.12).

In English, βασιλεία is covered by an impressive line of synonyms and related words, such as "kingdom," "royal realm," "royal dominion," "kingship," "royal rule," "reign," "sovereignty," "authority," even "royal dignity and power" (regnum, regia potestas, regia dignitas). It is a designation of both the power and the form of a king's government, and with later writers it includes the territory of the royal rule. The word has remained βασιλεία in modern Greek. Here, then, was a made-to-order term for Christianity to apply to the reign of their own King of Kings, to the rule of God in the world and in the hearts of men; past, present, and future.

The Ancient Word for the New Testament

βασιλεία occurs 157 times in the New Testament. It is used 13 times in the profane sense of realm or kingdom, and 24 times in a general religious sense of divine rule or kingdom. The numerous remaining occurrences are modified by the noteworthy additions "of God," "of heaven," "of the Father," and "of Christ." This variegated usage of βασιλεία in the New Testament is most remarkable. Bengel (*Gnomon*) remarks: "it is an example of the elegance in the divine style that first in the abstract the *Kingdom* should be said to have come, then in the concrete the *King* or *Messiah*. The former mode of expression accords with the secrecy of the foundations, the latter with the glorification."

The Apocalypse is particularly rich in examples of the manifold use of the word. As a designation of *power* we find it in Rev. 12:10: "Now is come salvation, and strength, καὶ ἡ βασιλεία τοῦ Θεοῦ, and the power of His Christ." In 17:18 A. V. translates ἔχουσα βασιλείαν with "reigneth." The profane sense of royal power and dignity is evident from 17:17, where God will "give their βασιλείαν unto the beast." There is a wide range of application; in 1:9 the inspired author of the Apocalypse calls himself a συγκοινωνὸς in tribulation, καὶ βασιλεία and patience of Jesus. In the prophetic passages 16:10: "his kingdom was full of darkness," and 11:15: "the kingdoms of this world are become the kingdoms of our Lord," the term can be explained as "dominion over the world." So in Revelation βασιλεία always denotes *royal power* and *royal glory*. In this same sense it occurs also in 1 Cor. 15:24, and in Luke 1:33, βασιλείας αὐτοῦ οὐκ ἔσται τέλος. In other passages βασιλεία describes the *realm*, the *Kingdom*, as the *sphere of rule*, e. g., Matt. 12:25 ff., Mark 6:23, Luke 19:12 ff., Acts 1:6, and many others.

The Kingdom of Heaven

This is St. Matthew's own *usus loquendi*. He employs the phrase 32 times, while he uses "Kingdom of God" four times. Ἡ βασιλεία τῶν οὐρανῶν is not sufficiently confirmed in John 3:5 (the Sinaiticus has it *prima manu*, and it occurs in a very few unimportant fragments. Among the Fathers, Justinian II and Origen thus quote the passage). In 2 Tim. 4:18 we have τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

In accord with the aim of the first synoptic Gospel βασιλεία τῶν οὐρανῶν has a specific Old Testament basis. The use of *heaven* in its plural sense is a Semitic manner of speaking. It could well be called a Messianic term, for our Lord Himself seems to prefer the familiar *kingdom of heaven*. That the metonymy *heaven* for *God* was popularly used and understood is clearly shown by Matt. 21:25 ("was it from heaven or men?") and its parallels Mark 11:30, Luke 20:4; likewise in Luke 15:18, 21 ("sinned against heaven").

The βασιλεία τῶν οὐρανῶν is the divine, spiritual kingdom, even the reign of Messiah in the world, in the individual, and the Kingdom of Glory. The υἱοὶ τῆς βασιλείας were its erstwhile possessors,

the Jews, Matt. 8:12; while in Matt. 13:38 *et al* they are all true believers.

Bengel refers to *the kingdom of the heavens* as the Kingdom of God, for so it is called also by Matthew sometimes as his book proceeds, and always in the other books of the New Testament, as in Acts 1:3; 28:31; and Rom. 14:17. The metonymy by which *Heaven* is substituted for *God* is of frequent occurrence, and very suitable to the first times of the Gospel; he adds: "*Regni coelorum appellatione, libris N. T. fere propria, praecidebatur spes regni terreni, et invitabantur omnes ad coelestia.*" To him the future belongs to the Kingdom of God as the kingdom of the heavens ("*sic appellatur cum prospectu ad consummationem*") Luke 21:31.

The Kingdom of God

As mentioned before, Matthew uses ἡ βασιλεία τοῦ θεοῦ four or five times. In the remainder of the New Testament the phrase occurs 64 times more. Mark and Luke always have it thus, and Paul, whenever he speaks of the Christian hope and the eternal goal of all believers, says *Kingdom of God*.

This designation is not as Semitic as the previous *kingdom of heaven*, a fact that furnishes additional light upon the interesting usage of these terms in the Scripture. Hellenistic Christendom divested itself more and more of the Jewish vocabulary and preferred to say "Kingdom of God." It was therefore no accident that St. Augustine called his book *De Civitate Dei*; just as our modern enthusiasm for world-wide missions is derived from the prayer "Thy kingdom come."

Further modes of expressing the same idea are βασιλεία τοῦ πατρὸς six times; and "His kingdom," i. e., the kingdom of Christ, 15 times. Here it points to the economy of God's grace in Christ. Head and heart of the βασιλεία τοῦ χριστοῦ καὶ θεοῦ (Eph. 5:5) is Jesus the Christ, and with Him the believers united in the *una sancta*.

The usages in the apocryphal writings never fail to be of interest. Migne in his monumental *Patrologia* (165 volumes in the Parisian Greek-Latin edition!) quotes a portion of the "Gospel according to the Hebrews": τοὺς ἀξιους τοῦ θεοῦ βασιλείας (XXIV, 668).

In the *Didache* of the Twelve Apostles, IX, we read about the "gathering of His church (ἐκκλησία) from the ends of the earth εἰς τὴν σὴν βασιλείαν." This reading is from a text of the Patriarchal Library in Jerusalem, dated 1056 A. D.

II Clement 12:2 adduces: πότε ἦξει αὐτοῦ ἡ βασιλεία.

The Patrological Use

Hippolytus (died 230), in his celebrated *Commentary on Daniel*, speaks of the ἀγίων βασιλείας; quoted in full in Agraphon No. 25 b, in the Klostermann collection, Bonn 1911.

Few textual studies are considered complete without com-

paring the use of certain words by Origen. His homilies are of surpassing interest with regard to his quotations from the Scriptures. In his sermon on Jer. 11 (In Ieremiam homilia octava) we read in the Greek of the Codex Scorialensis: ὡς καὶ ἡ βασιλεία τοῦ θεοῦ, καὶ γέγονεν ἐπὶ τῆς βασιλείας τὸ . . . here follows a literal quotation of Matt. 21:43. Jerome's translation of Origen's homilies simply has *regnum* for βασιλεία τοῦ θεοῦ ("et factum est de regno id quod novimus praedictum:" Matt. 21:43), which would indicate that in his day the word "regnum" in church Latin meant "regnum Dei."

Eustathius of Antioch, who was Bishop of Berea in 320, even speaks of τῆς αἰθίου βασιλείας. This occurs in his reply or apology to Origen's Homily "'Εἰς τὴν τῶν βασιλείων Α'." In this text Eustathius often speaks of the reign of the kings of Judah as ἡ βασιλεία. (Cod. Monacensis graecus 331, saec. X.)

But βασιλεία retains its classical use throughout the centuries. Rewarding in this respect is a study of the various reports and legends built upon the Visio Constantini at the Pons Mulvius ("ἐν τούτῳ νῆα"). So Eusebius in his Ecclesiasticae Historiae, Liber VIII (last emendation of 325 A. D.), writes: ὁ καὶ τμηὴ καὶ τάξει τῆς βασιλείας πρῶτος Κωνσταντίνος, "Constantine who became first in royal dignity and position." In Eusebius' *Vita Constantini*, I, 40, one reads: τῆς καθόλου βασιλείας. For the sake of completeness we should quote, perhaps, also a passage from the cod. Athous Laura in the Vatican (8th century), from certain Anonymi Visio Constantini: The manuscript opens with 'Ἐν ἔτει ἐβδόμῃ τῆς βασιλείας Κωνσταντίνου τοῦ μεγάλου βασιλέως.

"Kingdom" in the Papyri

In view of the great wealth of available material βασιλεία is rarer than one would expect in the papyri. Instead of "in the reign of . . ." one more often finds "in the year of . . ." There is, first of all, P. Oxyr. 1, that epochal, apocryphal collection of Logia Jesu, written, as far as can be ascertained, before 140 A. D. where Jesus is quoted as saying οὐ μὴ εἰρηται τὴν βασιλείαν τοῦ θεοῦ. The whole idea is: "Except ye fast to the world, ye shall in no wise find the Kingdom of God."

The "New Sayings of Jesus," P. Oxyr. 654, written before 300 A. D., has the phrase ἡ βασιλεία ἐν οὐρανῷ ἔστιν (line 11).

A fascinating interview of one Appianus with Marcus Aurelius (or perhaps Verus), late second century, brings the use of βασιλεία as the realm or territory of a queen (Cleopatra): πρῶτον μὲν Καίσαρ ἔσωσε Κλεοπάτραν, ἐκράτησεν βασιλείας; P. Oxyr., 33, V.

By the year 303 A. D. βασιλεία had been reduced to the meaning of a mere reign, whether the ruler was a king or less. Thus, one Aurelius Demetrius in a civil complaint refers to the "auspicious reign of the gymnasiarch," the prefect of his νομή: τῆς εὐδέμονος [sic.] ταύτης βασιλείας. . . . P. Oxyr., 71.

We have an Imperial Edict published by Severus Alexander

concerning the *aurum coronarium* for the whole empire (late third century), wherein with much self-flattery he refers to the "proper and moderate administration" of his empire: τῆς βασιλείας διοικοῦντα. P. Fayum, 20.

Finally, throughout the sixth century the phrase "in the year of the reign of our most godly and pious sovereign Flavius Justinian, eternal Augustus and Imperator," becomes very common, and the numerous documents written in Justinian's reign begin with βασιλείας τοῦ θειοτάτου καὶ εὐσεβεστάτου δεσπότου, etc. P. Oxyr., 125, 126, 133—137, et al.

These and many other examples of papyrological usage entitle us to observe and conclude that the word for any sort of "reign" or "rule", whether it be that of emperor, king, or mere prefect, consul, or burgomaster, can always be βασιλεία. Here our modern languages make a finer distinction when they speak of the reign of kings, the government, or administration, of public officials.

Theologico-Critical Summary

In the theological sense the *Kingdom* is the Kingdom of God, also called the kingdom of heaven, the kingdom of the Father and of Christ, His only-begotten Son, in whom the Father is manifest. It exists wherever and whenever there are believers. Externally and visibly we see it in the typical beginnings of Old Testament revelation to the children of Israel. What the term presupposes is easily seen from prophecies like Is. 2:11; Micah 4; Jer. 23; Ezek. 34; Dan. 2, as well as from Psalms 93—99. These promises of the Kingdom are rooted in the relation of God to Israel, a relation by which God manifests His royal authority and dominion in Israel by saving and redeeming; among the Gentiles, as the foes of faith, by judgments.

As to this Old Testament basis, βασιλεία τοῦ θεοῦ being a new order of things, it owes its character to the realization of God's rule among His children, and thus it becomes the comprehensive New Testament expression for the object promised and expected in the divine plan of salvation. In our own terminology we speak of Christ's far-extending Kingdom of Grace, which in its perfect state becomes the Kingdom of Glory. The New Testament speaks of God's kingdom as a kingdom now present, as well as one to come. So Matt. 5:20: "Except your righteousness shall exceed . . . ye shall enter in no case into the kingdom of heaven," corresponds to the σωθῆναι in Mark 10:26 and to the ζωὴν αἰώνιον in Mark 10:17. There is an intimate connection between the σωτηρία or the ζωὴ αἰώνιος and the βασιλεία τοῦ θεοῦ.

Because the βασιλεία τοῦ θεοῦ is the fulfillment of the saving purposes of God as proclaimed by the Prophets, we understand why the preaching of the Gospel began with the announcement πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ, Mark 1:15, Luke 10:9-11. To which announcement the Christian says: "Amen!" "Thy kingdom come!" Matt. 6:10 and Luke 11:2. Here also lies

the explanation for the emphasis on the distinction between the redemptive economy of the Old and New Testaments: Matt. 11: 11 and Luke 7:28.

Therefore the Kingdom of God forms the contents and subject of evangelical preaching and teaching, "disputing and persuading the things concerning the Kingdom of God," Acts 19:8 and 28:23.

The Kingdom and the Cosmos

The κόσμος as opposed to the βασιλεία τοῦ θεοῦ, has the article in Greek. It is used without it in such phrases as καταβολῆς κόσμου, κτίσεως κόσμου; in 2 Cor. 5:19. It is used without the article where it signifies the whole creation as participating in the reconciliation to God brought about by Christ (cp. Rom. 8:21). In 2 Pet. 2:5 ἀρχαῖον κόσμον is the physical world, and in Rom. 11:12-15 it is used to denote the Gentile world as opposed to the βασιλεία, the sphere of God's reign, or that order of things in which the prevalence of His will, especially His saving will of grace, becomes revealed. Luke 16:16, ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται. Cp. furthermore Luke 17:20, "the Kingdom of God cometh not with observation."

When Christ therefore says, John 18:36: ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, He shows that the present order of things (κόσμος) does not set forth the glory of God. The Apostles express and emphasize the antagonism between it and this world, 1 Cor. 15:50: σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομησαὶ οὐ δύναται.

The Church and the Kingdom

The Kingdom of God as the salvation of Israel and the redemption that is in Christ Jesus is both the possession and the hope of the ἐκκλησία, Luke 12:32: ". . . it is your Father's good pleasure to give you the Kingdom"; Heb. 12:28: ". . . we receiving a kingdom which cannot be moved." The Kingdom is related to the ἐκκλησία as redemption is related to the Church of the believers. The church is the sphere wherein the marks of the Kingdom are demonstrated and manifest. In no wise, however, does the Church become the form or embodiment of the Kingdom, for "the Kingdom of God is within you."

As we have seen, the history and study of the Greek vocabulary dealing with the subject, and the language and acts of our Lord, best explain the nature of the Kingdom. It is not the counterpart of the empire. For here, in the Kingdom of God, a communion has been opened between this visible and the invisible world. The Apostles dwell on the great events of death and resurrection as evidences that Jesus was the King and His kingdom spiritual. The foundation of the Kingdom was the union of God with man; herein are contained the doctrines of reconciliation, of justification by faith, and of sanctification by the Holy Ghost.

Church history is to some extent the history of the various opinions which grew up concerning the nature of this kingdom.

The growth of the Papacy was the growth of the idea that the visible Church was modeled after the fashion of the empire of the Caesars, with a visible head as Christ's representative. A visit to Rome, spending enough time among the monuments of the Forum Romanum and in the Vatican, strongly confirms this observation.

The Reformation broke with the idea of a visible, authoritarian, and totalitarian kingdom, with a visible lordship over individual souls. "The Kingdom of God is among you," said the Savior, and the Apostles spoke of it as set up in the world, indeed, but as fighting against the world. It is among us and is opposed to the spirit of the world. Whereas the spirit of the world is selfishness, the spirit of Christ is self-sacrifice and self-denial. Whereas the spirit of the world is sin and death, the spirit of the King of Kings is life and salvation.

Against all that is false and sinful and unholy in the world the Spirit of Christ is at war. The Kingdom, then, is spiritual in character, and no carnal weapons may be used in its establishment and propagation, just as no weapon that is forged against it shall prosper.

The kingdom of God is the whole spiritual communion of all believers. While these live and work in the visible Church, the Kingdom nevertheless is more comprehensive and greater and more catholic than the visible Church in any age or all ages.

