

wonderful comprehensiveness and penetration, in principle at least entirely swept away another part of it and introduced besides as the fundamental basis for human conduct a view of the relation between God and man which does not fall short of full Pauline antinomianism and abrogates the whole Law as mere law, that is as a system of external ordinances. How then are we to reconcile with this the claim He seems to make to execute in His own practice and to teach to others the whole Law in its integrity? How are we to explain His sweeping assertions of its eternal inviolability in every iota and smallest vanishing fragment, and His solemn declaration that the rank of each citizen in the Kingdom of heaven is determined by the fulness with which its smallest commandments are represented in that citizen's practice and doctrine? It would certainly seem at first sight after the plain facts which we have examined that on this showing a very low rank in the Kingdom would have to be assigned to its King himself.

The answer has already to some extent been anticipated. It is not the Law without qualification whose permanence and supreme validity are so strongly asserted. It is the Law and the Prophets: that is, the Law interpreted from the prophetic standpoint. The Scribes while theoretically holding in the greatest reverence the whole of the Old Testament had practically dissolved its compact body into two parts of very unequally binding force. They had magnified the Law if they had not made it honourable: especially the ceremonial part of it. The supreme duty with them as we have seen was sacrifice. But they had allowed the prophets to drop almost entirely out of sight. The same differentiation in favour of the Mosaic books is conspicuous even in such enlightened Jews as Philo who in other respects are mainly ethical in spirit. Jesus on the other hand vindicates the solidarity of the Old Testament, claiming for the prophets equal if not superior authoritativeness with the Pentateuch itself. He insists with a true historical as well as ethical perspective that the Law is to be interpreted in their sense. It is this Law then, the parts of which fall into their due proportions around the prophetic canon, mercy not sacrifice, humanity the true service of God, for which He claims permanent in-