

INSPIRATION AND CANONIZATION 9

the sense of present inspiration, it is no more than we should expect.

Paul's conversion to the new faith—or at least his persistent satisfaction in it—will be inexplicable unless we appreciate the logic of his recognition in it of an inherent opposition to the growing demands of legalism. Jesus had, in truth, led a revolt against mere book-religion. His chief opponents were the scribes, the devotees and exponents of a sacred scripture, the Law. "Law" and "Prophets," the one prescribing the conditions of the expected transcendental Kingdom, the other illustrating their application and guaranteeing their promise, constituted the canon of the synagogue. Judaism had become a religion of written authority. Jesus set over against this a direct relation to the living Father in heaven, ever presently revealed to the filial spirit. The Sermon on the Mount makes the doing of this Father's will something quite other than servitude to written precepts interpreted by official authority and imposed under penalty. It is to be self-discipline in the Father's spirit of disinterested goodness, as revealed in everyday experience.

Even the reward of this self-discipline, the Kingdom, Jesus did not conceive quite as the scribes. To them obedience in this world procured a "share in the world to come." To Him the reward was more a matter of being than of getting. The King-