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## The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. vii. 21.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

### EXPOSITION.

"*Lord, Lord.*" The Greek word (*Kyrie*) is the common New Testament form of deferential address used by servants to their masters (Matt. xiii. 27, xviii. 26, xxv. 20, 22, 24; Luke xiii. 8, xiv. 22, xix. 16, 18, 20, 25), by sons to their fathers (Matt. xxi. 30), by the Jewish leaders to Pilate (Matt. xxvii. 63), by strangers to Philip (John xii. 21), and by Mary of Magdala to the supposed governor (John xx. 15). So that in modern English it is best rendered by "sir."—NICHOLSON.

It came to be used as a title in addressing the Messiah (John xiii. 13); and in the Church itself came to be regarded as the *summary of belief* (1 Cor. xii. 3; Phil. ii. 11), inasmuch as it contained the full recognition of the majesty of Jesus' person.—MEYER.

The repetition of the word is meant to convey the idea of *earnestness*.—MEYER.

So Judas, in assuming the appearance of more than ordinary respect, said, Rabbi, Rabbi (Mark xiv. 45).—WEBSTER AND WILKINSON.

"*But he that doeth the will.*" Of all who thus confess, only those doing the will of God shall enter into the kingdom of heaven. The contrast is not between hypocritical professors and holy non-professors, but between hypocrites and saints, all making the same outward profession. The really pious profess Christ, but not all who profess are really pious.—SCHAFF AND RIDDLE.

"*The will of my Father.*" That will embraces trust in Christ as our strength (John vi. 29), love to our fellowmen (John xv. 12), personal purity of character (1 Thess. iv. 3), and the cultivation of the graces that are the fruit of the Spirit (1 Thess. v. 18; 1 Pet. ii. 15, iv. 2). It is by God's Spirit alone that we are enabled to do His will (Heb. xiii. 21; Rev. vii. 17).—ABBOTT.

"*My Father.*" The whole gospel shows that this means a closer relation than that expressed by the phrases, "your Father," "our Father." Christ, the only begotten Son, always addresses God as "Father" or "My Father."—SCHAFF AND RIDDLE.

### METHODS OF TREATMENT.

#### I.

#### CONCLUDING CAUTIONS.

*By the Very Rev. C. J. Vaughan, D.D.*

"Enter ye in—strive to enter in—at the strait gate." That is the end in view. But there are certain seducing influences which might make havoc of entering through that narrow postern, *where but one goes abreast*, into the city of God, the home of light and love and life. The first of these is the influence of false teaching. "Beware of false prophets, who come to you in sheep's clothing." The second has a wider reference. "Not every one that saith unto me, Lord, Lord." The first is that of false doctrine from another; the second is that of an inconsistent life of your own. To this topic our Lord devotes the remaining words of His discourse. We may see three minor divisions.

1. There is exclusion for him who professes without doing. It is right to say, "Lord, Lord." "Ye call Me Master and Lord, and ye say well; for so I am." But how instant the conclusion as it is drawn by the prophet Malachi: "If I be a master, where is my fear?" If we would only say to ourselves each morning, "Christ is my Master, what is my work for Him to-day?" if we would only at evening force ourselves to carry in to Him our day's report, saying, "This have I left undone which Thou didst command me, and this have I done which Thou didst forbid;" thus giving reality to the Mastership and meaning to the service, all might yet be well.

2. There may be a zeal for Christ, and a power for Christ, which is yet worthless because it was not accompanied by obedience. "Many will say to Me in that day."

3. The great day shall try and test the real

ground of hope. The sermon ends with this last similitude—the house on the rock and the house on the sand—in which the house is the sinner's hope.

## II.

## NECESSITY OF DOING THE WILL OF GOD.

By R. W. Dale, LL.D.

I. From these words there can be no appeal. Christ came to seek and to save the lost, to die, the Just for the unjust, to bring us to God: those whom He excluded from heaven can have no hope of entering there.

II. If we hope to enter the kingdom of heaven at last, we must do the will of God. We must *do* it. Otherwise, He told the crowd, listening would be of no avail. If we set off our regular attendance at worship on Sunday against the conscious neglect of God's laws during the week, we commit a terrible mistake. Suppose a man were caught trespassing in a gentleman's private grounds, and when asked for a defence of his conduct answered that though no doubt he was trespassing he hoped that it would be a palliation of his offence that once a week for twenty years he had taken care to read the notice on the board, "Private road—Trespassing forbidden," would that be a rational excuse?

III. We must *do* the will of God. Some men have such a keen admiration for moral goodness; they can say such fine things about it; and they can say these fine things with so much emotion that they take it for granted they are really good.

IV. The forms which this self-delusion assumes are endless. Because their eyes fill with tears when they are told a story about human suffering, some people believe that they have what they call a "very feeling heart." And yet they never spend an hour in any troublesome endeavour to lessen the sorrows of men. They cannot find any work of that kind which quite suits them.

V. We must *do* the will of God. It is not enough that we are very sorry that we have *not* done the will of God. And yet there are some people who seem to suppose that if they are troubled, and greatly troubled, when they do wrong, their life is fairly satisfactory. They are always repenting. They can never say that in God's presence there is fulness of joy.

VI. We must *do* the will of God. Our excuses

for not doing it will not avail, however perfect they may seem to be. One pleads natural temperament as a justification for irritability of temper. Another the necessities of business for illegitimate methods of raising money. Another bad treatment for rough and uncharitable words.

From these words there is no appeal. Practical righteousness, obedience to the will of God in this world, is the condition of glory, honour, and immortality in the next.

## ILLUSTRATIONS.

FRITZSCHE, and some others, translate: "Every one that saith unto me, Lord, Lord, shall not enter." It affords a fresh instance of how little grammatical accuracy forms an adequate bulwark against erroneous exposition when he thus avails himself of the *οὐ πᾶσι*, "not every one," here to hurl another anathema against the so-called "Pietists."—THOLUCK.

IT was our old friend Mr. Micawber, I think—or was it another of Dickens' characters?—who, when he had given an IOU for a debt, said, with a sigh of relief, "That's provided for."—R. W. DALE.

WHILE we hear of Church Temperance Societies and Church Purity Societies, with meetings and committees and secretaries all devoted to the propagation and enforcement of these particular virtues, we do not, as yet, hear of a "Church Obedience Society." And yet obedience is as much a Christian excellence as temperance or purity; and the comparative indifference to its claims which is observable is a feature of the times which it is well to endeavour to account for.—H. P. LIDDON.

LET us take heed that the subscription list, and the platform, and the religious journal, and this and that mooted question, and all the dust and din of this great arena in which we are struggling, do not overpower and absorb the earnest personal life of walking with God in Christ by the Spirit, which is, after all, our one thing needful.—H. ALFORD.

TO all those who are perplexed in any way soever, who wish for light but cannot find it, one precept must be given—*obey*. It is obedience which brings a man into the right path; it is obedience which keeps him there and strengthens him in it. Under all circumstances, whatever be the cause of his distress—*obey*. "Wait on the Lord, and keep His way, and He shall exalt thee."—J. H. NEWMAN.

I VALUE profoundly the literary life of the Church, and its unequalled literature for a millennium and a half, but I am convinced that we are living in times when Christian apologetics can do but little, when systematic theologies have lost

their function; it is not in the intellectual power of the Church that we must look for the spread of the Spirit of Christ. The Church's power to-day is in the reality, the truth and purity—in short, in the Christlikeness of the individual men and women that compose it.—W. H. DALLINGER.

EGYPT had high thoughts of God, but its faith and action were foolish. It said, God is one, yet it worshipped a

multitude of deities no man can now number. It believed in the Invisible throned in light, yet it adored and honoured with manifold gifts the bull and the crocodile, the ape and the cat. It loved to picture Osiris, the Judge, sitting stern, inflexible, administering justice in the hall of the two truths to all who had lived; yet it lived as if God had no concern with the vices of men, thought none the worse of the man who came straight from the beastliest sins, if only he came through the hands of pleased and well-paid priests.—A. M. FAIRBAIRN.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A CONCORDANCE TO THE SEPTUAGINT. BY EDWIN HATCH, M.A., D.D., AND HENRY A. REDPATH, M.A. (*Oxford: At the Clarendon Press.* 4to. Part I. Pp. 232. 21s.) "This is the age of great enterprises in engineering: the age of great undertakings in literature is past." So one hears it said, and all the echoes faithfully repeat it. But turn to the back of this work. Here are ten great literary undertakings all issued from one publishing house, and all in the single department of lexicography. And the present work makes the eleventh. It is a large quarto of three columns to the page, it is printed in small type, and there are to be five more parts similar to this. "It is designed," says Mr. Redpath in the Preface, "to be a complete Concordance to the Septuagint version of the Old Testament, to the Greek text of the Apocryphal books, and to the remains of the other versions which formed part of Origen's Hexapla." This magnificent design was conceived by the late Dr. Hatch, but it is to Mr. Redpath we owe the far greater task of seeing it accomplished.

An honoured correspondent writes to ask in what respects the new Concordance promises to be superior to old Trommius. The statement quoted above from the Preface is partly an answer. But, further, it may be said briefly, "in fidelity." Trommius is a good friend, but not always to be trusted, as a distinguished contemporary, which is not published in Ireland, has expressed it. In short, Hatch and Redpath differ from Trommius as Liddell and Scott differ from Dunbar. And yet there were those who never gave up Dunbar for

Liddell and Scott, as there are those who will never let Hatch and Redpath supplant an old friend like Trommius.

THE WITNESS OF THE EPISTLES. BY THE REV. R. J. KNOWLING, M.A. (*Longmans.* 8vo, pp. xii, 451. 15s.) In all apologetic work the great difficulty is to find the persons who are exactly in need of your apology. The subject of Mr. Knowling's apology is the trustworthiness of the Gospels. The day is coming when that subject will be beyond the need of apologetic. But for the present it is the most perplexing of all biblical problems, and its perplexity affects the largest number of persons. So the Vice-Principal of King's College has audience enough, if he can get within their reach.

The special manner of Mr. Knowling's apologetic is to call upon the Epistles of St. Paul to render up their testimony to the truth of the Gospels. For we are still in the place where Ferdinand Christian Baur left us. The Epistles we are sure of; the Gospels are matters of doubtful disputation. If a fair and reliable criticism can find the same thoughts, words, or spirit in the Gospels, as may be read in the Epistles of St. Paul, then we rely upon it that, up to that extent, the Gospels are authenticated. It is at best a lame apology. But for the present it is quite necessary. And Mr. Knowling has done it once for all. His knowledge of the literature of his subject is amazing. Manifestly, it is a life's work as well as a work of love. No gleaner need enter this field after him.