

The old scribes of the Egyptian domination were officers or overseers.

In the New Testament in the Sermon on the Mount we have the *shofetim* and the *shoterim* mentioned again by our Lord himself. The *κριτής* is the *shofet*, and the *ὑπηρέτης* is the *shoter*. "Lest the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." Great severity marked the administration of the provincial courts of Palestine in the time of our Lord. The judge and the officer are both here. It is the same court of twenty-three that had so long existed in the land.

JOSEPH EDKINS.

THE THEOLOGY OF THE FOURTH GOSPEL.

WHEN we compare the theology of the Fourth Gospel with that of the others, there are three passages in the Synoptic Gospels that attract especial attention, and are often referred to in this connexion. They are Matthew xi. 25-30, "At that time Jesus answered," etc.; Matthew xiii. 16, 17, "But blessed are your eyes, for they see," etc.; Luke x. 21-24, "In that hour Jesus rejoiced in spirit," etc.

The tone of these passages bears a striking resemblance to that of the Fourth Gospel, and they are often cited as showing that the theology of the Synoptics is, after all, the same as the Johannine. This, however, is not exactly what they prove. The very fact that they are so unanimously selected for comparison with the Fourth Gospel shows that their resemblance to it is peculiar to them, and distinguishes them from the other Synoptic matter. They are apparently fragments derived from some earlier source, different from those which supplied the rest of the Synoptic material, and

more nearly related to the thought of the Fourth Gospel. These fragments then, and the larger whole of which they no doubt formed part, must have been in existence before the composition of the First and Third Gospels, and therefore, in all probability, before the composition of the Fourth. If so, they show us that the peculiar theology of the Fourth Gospel did not originate with the writer. He represented a school of thought which was in existence, at any rate, before the First and Third Gospels were compiled.

It is worth noticing that the resemblance which the three passages just mentioned bear to the Fourth Gospel is a resemblance of thought, not of language. Their language is very distinct from the language of the Fourth Gospel, as the note at the foot of this page shows.¹ The language and style, therefore, of the writer of the Fourth Gospel may have been entirely his own, though the theology was not peculiar to him.

- JOHN A. CROSS.

SURVEY OF RECENT BIBLICAL LITERATURE.

INTRODUCTION.—The late Dr. Hort's literary executors have been well advised in publishing his *Prolegomena to St. Paul's Epistles to the Romans and the Ephesians*. Readers will agree with them in believing that "so far as they go, they clearly form an invaluable contribution to the study of these Epistles." Certainly this is so; conspicuously so in regard to the *Ephesians*. There was room for a thorough investigation of the difficulties which are still felt, and have recently been expressed, regarding the peculiarities of this Epistle. And here these difficulties are dis-

¹ The following eighteen words and expressions which occur in these passages—viz., Matthew xi. 25-30, xiii. 16, 17; Luke x. 21-24—are not found in the Fourth Gospel: ἐν ἐκείνῳ τῷ καιρῷ, ἐν αὐτῇ τῇ ὥρᾳ, ἐξομολογεῖσθαι, κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς, σοφός, συνετός, ἀποκρύπτω, νῆπιος, εὐδοκία, ἐπιγινώσκειν, ἀναπαύω, ζυγός, πρᾶυς, ταπεινός, ἀνάπαυσις, χρηστός, φορτίον, ἐλαφρός. Ἀποκαλύπτω, which occurs four times in Matthew and five times in Luke, does not occur in the Fourth Gospel except once in a quotation from the LXX. (xii. 38).