

of our Lord's passion. These parables of the Wedding Feast and Robe, the Bridesmaids, and the Talents, have as their distinctive features a further reaching reference to doom than we find in any other of the Matthean parables. Here, in the first and last of these three parables (and only besides in Mt 8<sup>12</sup>), is the outer darkness mentioned, while the admonitory context gives to the exclusion of the foolish virgins from the bridal feast quite as tragic and impressive a note. It is indeed only in Luke's parable of Dives and Lazarus that we find any equally solemn picture of the issues of sin and grace.

As regards the dominant feature of this, the closing chapter of our Lord's public ministry, we find all the four evangelists at one. The note of prediction is common to the discourses alike of the Synoptists and of the Fourth Gospel. The miracle of the period too, unlike all Christ's others, is one of judgment, the blasting of the leafy but unfruitful fig-tree. As at its opening scene in the call of His disciples, and at the crisis of Christ's ministry ere leaving Galilee, its four recorders are again brought together in pealing forth its final solemn note.

The doctrine of the cross alone awaits its further development, and divine fulfilment. The former, as Dr. Bruce points out in his *Training of the Twelve*, has its two last lessons taught, in the anointing of Christ by Mary of Bethany, and in Christ's institution of the Lord's Supper. Mary's magnificent gift eloquently declares that love demands and delights in heroic self-sacrifice, while in the sacrament which commemorates Christ's dying love, there is shown what the cross, as borne by Him, has purchased for His people, in the way of assured pardon and favour, and of spiritual nourishment.

Matthew records for us the stern and solemn truths of Christ's predictive utterances, while Luke, in the parables with the same reference reported by him, seeks to gild the dark cloud with a lining of grace. It is the beloved disciple, however, who is privileged to afford us that comforting aspect of the predictive doctrine which our Lord imparted to His own. 'I do not leave you comfortless. I come to you, and go to prepare a place for you, that where I am ye may be also.' There is here the full anticipation of that divine triumph with the suitable pæan of which Matthew closes his Gospel. 'All authority hath been given unto me in heaven and on earth. Go ye therefore and disciple all the nations. And lo, I am with you alway.'

It remains but to sum up the results of our present study. With Matthew as our guide to the historical and logical development of Christ's doctrinal utterances, having found him such to that of the parabolic teaching, we can note an according progress between the general and parabolic doctrine of our Lord. The Sermon on the Mount furnishes an equivalent to the initial parables relating to the great distinction of good or bad, lost or found. Matthew's eighth and ninth chapters illustrate and confirm the parables on prayer and growth. His next nine chapters, like the next group of parables, relate to grace and its conditions. Thereafter the parables are interwoven with the events and concurrent direct teaching of the later ministry of Christ. Here again, however, the divine claims, and eternal issues of sin and grace, with which these parables in succession deal, give the notes severally of the next three and again succeeding three chapters of Matthew's Gospel. Nor have our conclusions brought us into any serious or irreconcilable conflict with the records of the other three evangelists.

## Recent Foreign Theology.

### Varia.

J. C. B. MOHR, Tübingen.

The great success that attended the publication of Kautzsch's *Heilige Schrift des Alten Test.* in 1890-94 led to the issue of a second edition in 1896, and it is extremely gratifying to note that a third edition is now in course of publication. The

work is being published in parts [five have reached us], at intervals of about five weeks, and the final issue is expected in the spring of 1910. The cost per part is (to subscribers) fixed at the very moderate figure of M. 0.80. A new feature of the present edition, which cannot fail to add materially to its value, is the introduction of explanatory footnotes.

The same publishers have commenced the issue

of an important work, entitled *Die Religion in Geschichte und Gegenwart*, which will appear in monthly parts, at a cost (to subscribers) of M.1 per part. The work will probably run to four or five volumes, each containing about 1000 double-column pages, and will be completed, if possible, before the end of the year 1911. The scope of the work will best be understood from the following scheme of the topics to be handled:—

- I. Old Testament (everything relating to the literature of Israel, her history, and the history of her religion): editor, Professor Gunkel.
- II. New Testament (its literature, geography, chronology, etc.; and a full treatment of primitive Christianity): editor, Professor Heitmüller.
- III. Church History and History of Dogma, Symbolics: editor, Professor Köhler.
- IV. Systematic Theology: editor, Professor Troeltsch.
- V. Ethics: editor, Professor Scheel.
- VI. Apologetics: editor, Professor Wobbermin.
- VII. Practical Theology: editor, Professor Baumgarten.
- VIII. Education: editor, Dr. Schiele.
- IX. Art: editor, Professor Neumann.
- X. Music: editor, Professor Weber.
- XI. Non-Christian Religions: editors, Professor Gunkel and Dr. Schiele.
- XII. Sociology: editor, Dr. Siebeck.
- XIII. Church Law and Polity: editor, Professor Schian.
- XIV. Religion at the Present Day: editor, Professor Baumgarten.
- XV. German Protestant Theology in the Nineteenth Century: editor, Dr. Mulert.

The first part, which lies before us, contains, in addition to smaller articles, the following: A and Ω, Aachen, Aaron, Abälard, Abba, Abbreviaturen, Abendländische Kirche, Abendmahl (i. in N.T.; ii. dogmengeschichtlich; iii. dogmatisch; iv. liturgisch; v. rechtlich), Abendmahlsbulle, Abendmahlserschleichung, Aberciusinschrift, Aberglaube.

We shall follow with interest the appearance of the various parts.

Under the competent editorship of Professor Bertholet of Basel there has just appeared a volume of 400 pages, which will be warmly welcomed by students of comparative religion. It is entitled *Religionsgeschichtliches Lesebuch* (price M.6.60). The interest of the subject and the aims and method of the present work are described by the editor in a preface which is itself a contribution to the subject. Then follow a series of religions, with appropriate introductions, and with translations of copious selected passages from their sacred books. Those selections are made not on the principle of choosing what is 'beautiful,' but solely with a view

to presenting what is truly characteristic of each religion. We have: I. The Religion of the Ancient Chinese, by Professor Grube of Berlin (pp. 1-69). II. The Religions of India: (A) Vedism and Brahmanism, by Professor Geldner of Marburg (pp. 70-213); (B) Buddhism, by Professor Winternitz of Prag (pp. 214-322). III. Zoroastrianism (the Avesta), by Professor Geldner of Marburg (pp. 323-360). IV. Islam, by Professor A. Mez of Basel (pp. 361-380). An excellent index of 20 pages concludes the volume, which has our heartiest wishes for its success.

We are glad to note the issue of a sixth edition of Cornill's *Einleitung in die kanonischen Bücher des A.T.* (price M.5). We need not repeat here what we have said in favour of this work on the occasion of the appearance of earlier editions.

Professor Beer of Strassburg has added another to the useful series of translations of Mishnic tractates by his version of the important tractate *Shabbath* (price M.3.20).

ALFRED TÖPELMANN (J. RICKER), Giessen.

In spite of the labours of men like Grimm and Cremer, all New Testament scholars are aware of the need of a new Greek Lexicon for its study. The materials for the composition of such a work have been largely increased by the discoveries of papyri, etc., in recent years. This need will be partially met by Dr. Preuschen's new work entitled *Vollständiges Griechisches-deutsches Handwörterbuch zu den Schriften des N.T. und der übrigen urchristlichen Literatur*, of which the first part has just appeared (price M.1.80), extending from α—ἀργυροκόπος. The whole is expected to be completed in seven parts, costing subscribers about M.13. The Lexicon takes account not only of N.T. words, but of those found in the Apostolic Fathers and in the extra-canonical Gospels. The citation of passages is based on Moulton-Geden's Concordance and (for the text) on Nestle's edition of the Greek N.T., but with account taken of variants in other critical editions. It seems rather a pity that more copious and more *direct* use is not made of the testimony of the papyri.

Since our last notice of Professor Morris Jastrow's great work, *Die Religion Babylonien und Assyriens*, Parts 11 and 12 have appeared, both of which are wholly occupied with 'Vorzeichen und Deutungslehre.' The second volume must now be nearing completion.

VANDENHOECK UND RUPRECHT, Göttingen (Glasgow: F. BAUERMEISTER).

In 1896 Meyer's commentary on the Book of Revelation (by Düsterdieck) was completely revised by Professor Bousset of Göttingen, who produced what was really a new work, enriched by his special knowledge in the sphere of apocalyptic. The same author has now given us a revised edition of his own work, nominally the sixth edition of the commentary. All N.T. students will welcome the latest contribution of such an acknowledged expert to the interpretation of an interesting book which has suffered so much at the hands of earlier commentators (price M.8).

J. C. HINRICHS, Leipzig.

The literature dealing with the religion of Babylonia and Assyria has been enriched by Dr. Otto Weber's *Die Litteratur der Babylonier und Assyrer* (price M.4.20). In his introduction the author discusses the scope and contents of Assyro-Babylonian literature, the 'Sumerian' question, the invention and history of the cuneiform script, etc., and then proceeds to deal with the various branches of the extant literature (creation and other myths, incantation formulæ, omens, psalms and hymns, the historical inscriptions, letters, scientific texts, popular literature), of which copious examples are cited. The work cannot fail to prove of value.

Professor Strack of Berlin needs no introduction to readers of THE EXPOSITORY TIMES. He has rendered eminent service to all interested in the study of Judaism, and no pen has been more potent than his in dispelling the ghastly 'blood superstition,' and in warring against 'Anti-Semitism' (on which, by the way, he contributes a weighty article to vol. i. of Dr. Hastings' *Encyclopædia of Religion and Ethics*). We have just received the fourth edition of his valuable *Einleitung in den Talmud* (price M.3.20). This is virtually a new book, having been subjected by its author to a thorough revision, so as to place the Bible student in the most favourable position for learning what the Talmud is and what it contains. It may safely be said that a work like the present is indispensable for the proper understanding alike of the O.T. and the N.T. It will prove of immense service to missionaries to the Jews, and to all who are interested in the Jewish question, which is now a burning one, not only on the Continent, but in Great Britain and America.

RECENT WORKS BY PROFESSOR KÖNIG of Bonn.

(1) *Talmud und Neues Testament* (Edw. Runge, Berlin; price 60 pf.), one of the well-known 'Biblische Zeit- und Streitfragen.' After a summary account of the history and contents of the Talmud, Dr. König proceeds to contrast its standpoint with that of the N.T., especially in regard to the attitude to the Law and the Prophets, the character of its miracles, its conception of the Kingdom of God, and its ethical principles. His task is well accomplished, and he says much that may be commended to the attention of superficial critics who disparage the 'originality' of the Lord's Prayer and the Sermon on the Mount.

(2) *Die Poesie des Alten Testaments* (Quelle und Meyer, Leipzig; price M.1, bound M.1.25) is a very interesting contribution to the subject of Hebrew poetry. Not only does the author present a clear view of what poetry really means, but he offers a welcome clue through the labyrinth of schemes of Hebrew 'metre,' and illustrates in copious detail the various species (epic-lyric, epic-didactic, pure didactic, pure lyric) of poetical compositions to be found in the Old Testament. We must refer readers to the last chapter of the book for a very satisfactory discussion of the much controverted question of the existence of the drama among the Hebrews.

(3) *Geschichte des Reiches Gottes bis auf Jesus Christus* (H. Wollerman, Braunschweig und Leipzig; price M.4.80). This book ought to appeal to many readers. Its subject, the Kingdom of God, has been handled by many, but is of perennial interest. Defining the Kingdom of God as 'that community by citizenship in which man who has strayed from God attains again to peace with Him,' Dr. König traces the growth of the conception and the development of the kingdom from the first down to its perfect realization in the Person and work of the Lord Jesus Christ. His book is, in one sense, a history of Israel or of Israel's religion, but it is differentiated from other histories by the central theme that dominates it. Three stages in the unfolding of the doctrine of the kingdom are distinguished: (1) the patriarchal period, (2) from Moses to Malachi, (3) the prophetless period. This last, which has only within recent years had justice done to it, is handled with very great care, and the real background of the N.T. is clearly presented to us. Throughout the book, Professor König shows himself thoroughly at home

in all recent discoveries and discussions, and speaks more than one enlightening word on controverted points, but he never forgets the main interest, which is the religious one, and he never abandons the use of popular language. We earnestly trust that this valuable work will be widely read. Its 330 pages contain a rich mine of spiritual instruction.

(4) *Hebräische Grammatik für den Unterricht, mit Übungstücken und Wörterverzeichnis* (J. C. Hinrichs, Leipzig; price, bound, M. 3.60). There is one department of knowledge in which by universal confession Professor König is unrivalled. In anything relating to the Hebrew language he calls no man master. It is now nearly twenty years since his *Hebrew Syntax* put the cope-stone on that enduring monument he reared for himself in his colossal work, *Historisch-kritisches Lehrgebäude der Heb. Sprache*. Such a competent judge as the late Professor Carl Siegfried pronounced that no one had ever approached the subject of Hebrew

syntax with such a combination of the needful qualities, or treated it with such success, and declared that for all time to come 'this inexhaustible mine' would continue to yield new and valuable results 'alike for the language and the exegesis of the O.T.' Similarly, Dr. Nowack characterizes the *Lehrgebäude* as 'a product of extraordinary labour and all-embracing scholarship.' In our own country the highest testimony to it has been borne by Professor Driver and other authorities, and no better certificate of its worth could be adduced than the fact that it is cited many hundreds of times in the *Oxford Hebrew Lexicon*. Instead of any description of the *Hebrew Grammar* before us, we have thought it better to mention the considerations that will rouse the interest of readers and stimulate them to make acquaintance, in this readily accessible form, with the system of one who is *facile princeps* in this domain.

J. A. SELBIE.

Aberdeen.

## The Great Text Commentary.

### THE GREAT TEXTS OF DEUTERONOMY.

DEUTERONOMY xxxii. 11, 12.

'As an eagle that stirreth up her nest,  
That fluttereth over her young,  
He spread abroad his wings, he took them,  
He bare them on his pinions:  
The Lord alone did lead him,  
And there was no strange god with him.'—R.V.

#### EXPOSITION.

'An eagle.'—The eagle has in English poetry such noble associations that the substitution of 'vulture' may seem a degradation of the figure which the Hebrew poet employs; but Tristram's argument that *nēsher* is not the eagle, but the griffon-vulture, seems irresistible; so that though *eagle* may be excusably retained in a popular version, it is a rendering without any pretensions to scientific exactness.—DRIVER.

'As an eagle that stirreth up her nest . . . he spread abroad his wings, he took them, he bare them on his pinions.'—The figure of Ex 19<sup>4</sup> is here developed, so as to illustrate Jehovah's paternal affection. Shown in *training Israel to independence*: as the bird stirs up its nest, with the object of encouraging its young ones to flight, but at the same time hovers over them so as to be at hand to support them on its wings, in case their strength fails and they are in danger of falling, so Jehovah (the figure of the bird being still retained) spread out His wings, and bare Israel upon

them, until its powers were matured, and the nation was able to support itself alone.—DRIVER.

'The Lord alone did lead him.'—All the hardship and the toil were of God's appointment to drive His beloved people upwards and onwards. Whatever they might think or believe now, it was Yahweh alone, without companion or ally, who had done this for them, borne them up through it, and bestowed upon them all the luxury of the goodly land once promised to their fathers. Even from the rocks He had given them honey, and the rocky soil had produced the olive tree. They had, too, all the luxuries of a pastoral people in abundance, and the wheat and foaming wine which were the finest products of agriculture.—HARPER.

'And there was no strange god with him.'—No 'foreign god' helped Yahweh in His fatherly task (Hos 13<sup>4</sup> R. V. marg., Is 43<sup>19</sup>); why then, it is implied, should 'foreign gods' share in Israel's regard?—ROBINSON.

#### THE SERMON.

##### God's Education of His Children.

By the Rev. G. T. Purves, D.D., LL.D.

If it be true that God is educating His children, He must accommodate His disclosures of truth to their capacities. This throws light on the slowness with which revelation itself was given to the world. This idea of patient training is expressed in the