

THE PRESBYTERIAN REVIEW.

No. 10.—April, 1882.

I.

THE MESSIANIC KINGDOM.

THE Greek term βασιλεία signifies *dominion, rule, reign*, the exercise of kingly power. It signifies also a *kingdom, dominion, realm*, a people and country under kingly rule. The Greek word answers to the Latin *regnum*, which is also equally adapted to express the English terms, *reign* and *kingdom*. The first relates to the time or duration of the sovereignty; the second, to the place or country over which it extends. Though it sometimes signifies, in the Gospels, *reign*, yet it is always translated *kingdom*.

Three forms of expression are employed in the New Testament to designate the reign and spiritual kingdom of the Messiah. These forms of expression are ἡ βασιλεία τῶν οὐρανῶν, ἡ βασιλεία τοῦ Θεοῦ, ἡ βασιλεία τοῦ χριστοῦ. All these forms of expression are considered to be synonymous. They all signify the kingdom of the Messiah.

The idea of the kingdom of God has its origin in the Old Testament, in which the coming of the Messiah and His triumphs are foretold. We cannot, therefore, adequately understand its import, unless we first trace its historical development in the Old Testament Scriptures.

The book of Genesis begins with the announcement that "In the beginning God created the heaven and the earth" (i. 1). It states that He made man in His image, and gave him dominion over all the earth (v. 26); and Abram calls God "the Lord, the most high God, the possessor of heaven and earth" (xiv. 22). God, by the act of creation, is possessor of all things and universal sovereign. Moses in his sublime song (Ex. xv. 18), says, "the Lord shall reign for ever and ever."

ing their statements when he can bend them to his own notions, and rejecting them without scruple when they do not suit him. A variety of external and internal grounds are urged to fix the date of the Pentateuch in the Mosaic age. The most carefully elaborated argument is that which traces the indications of the existence of the Pentateuch through the various books of the Old Testament back to the time of the great legislator. To this other cogent considerations are added from the language and contents of the books of Moses.

The volume is written from the standpoint of "liberal" Christianity, unencumbered by the doctrines of inspiration and infallibility; and thus has the advantage of showing the impression of genuineness which the Mosaic history and legislation carry with them, to one who views it as a purely literary question, and without has such a shrinking from the supernatural as to convert the divine descent upon Sinai into the effects produced by mountain phenomena upon the minds of recent dwellers in Egypt, and to think, p. 79, that Ex. i. —xx. may have been written a century after the death of Moses, though this verdict seems to have been forgotten or discarded when the Egyptian relations of these chapters came under consideration, p. 219. W. H. GREEN.

BIBLISCH-THEOLOGISCHES WERTERBUCH DER N. T. LICHEN GRAECITAET. Von Dr. HERMANN CREMER, o. Prof. der Theologie zu Greifswald, etc. Dritte sehr vermehrte und verbesserte Auflage. Erste Lieferung. 8vo, pp. 1-128. Gotha: Perthes, 1881. [B. Westermann & Co., N. Y.]

Archbishop Trench has somewhere hinted that the work of a theological teacher is half done at least if he can awaken in his scholars an enthusiasm for the lexicon. "The words of the New Testament," says he, "are eminently the *στοιχεῖα* of Christian theology, and he who will not begin with a patient study of those shall never make any considerable, least of all any secure, advance in this." This witness is true. The theology of the New Testament is bound up in its words. According as we are able or unable to wipe out the difference between the impression which a word makes on our minds and that which it was intended to make on the mind of the Greek reader whom the New Testament writers primarily addressed, will we understand or misunderstand their teaching. We cannot overestimate, therefore, the value of careful lexical study. And we can safely leave him only to the teaching of the Word of God who is in (or willing to put himself in) a condition to feel the real force and estimate the exact actual value of the words in which it is clothed. The proof of this is all about us. What theological vagary does not, in the last analysis, rest on an inadequate grasp of the real import of some words? Thus immersionists largely base their error on an inadequate study of *βαπτίζω*; the annihilationists build a necessarily false fabric on patently false assumptions as the force of *ἀπολλύμι*; trichotomists defend their system by an appeal to a demonstrably erroneous explanation of *πνευματικός*; restorationists exchange the primary and secondary senses of *αἰώνιος*. A careful unbiased study of words on all hands—such a study as would read out of them their real contents and not read into them our wishes—would have saved the world much wrangling—would save it now a multitude of errors. In this we see the value of lexica.

Twenty years ago the lexical helps to the understanding of New Testament Greek were very insufficient. Perhaps, however, in no other department is the new impetus which Biblical scholarship has received more apparent. We have now, in Grimm's *Clavis* (why does Prof. Thayer's promised translation so long delay its wished-for coming?) and Cremer's *Lexicon*, two books which, in broad, accurate, scholarly treatment of words, leave little to be desired. The two must not, however, be confounded—they can hardly be compared. They fill entirely different niches, and no exegetical apparatus is complete without both. Grimm's is a hand-lexicon of the New Testament, contains all its words alphabetically arranged, and defines and illustrates with a scholarly accuracy and concise precision which are beyond all

praise. Cremer's work is utterly different in purpose and character. It is not a hand-lexicon, but a series of not very concise disquisitions on important New Testament words. Its object is defined in its title; it is a Biblico-Theological Lexicon. Its plan is determined by its object; recognizing "the language-moulding power of Christianity," it attempts to determine the theological sense of the chief New Testament words as used in the "language of the Holy Ghost." The discussions are, therefore, very full; the number of words treated comparatively small. To those who wish to *sink themselves into* the more important New Testament terms this work is indispensable. The material which could otherwise be gotten together only by long and patient study, is here digested and classified to our hand. Of course this, as done by one man's hand and as it appears to one man's mind, represents only an individual's opinion. But it shares this drawback with all lexica. None is inspired, and all must be used, like commentaries, with common sense and judgment.

The commencement of a new edition of Cremer's work so soon after the issue of the second is a mark at once of the value of the book and the diligence of the author. The second edition was the result of a very careful revision which such important articles as those on *ἀγαθός*, *ἀγαπᾶν*, *ἄγιος*, *δικαίος*, etc., particularly felt; and contained over one hundred and twenty new words. If we may judge by the first part, the third edition will mark as great an advance on the second as it was on the first. Hardly any article has escaped the reviser's hand—here additions are received, there compression is undergone, everywhere minute correction is suffered. And in this one part, extending from A to *ἀρετή*, no less than forty new articles have been inserted—a proportionate increase which, if kept up, will soon extend the work over all New Testament words. Nor are all these new words unimportant ones; they include such as *αἶδιος*, *αἰρέω*, and its derivatives and compounds, *ἄκροβυστία*, etc. The revision extends to the minutest points and succeeds in improving the quality of the work greatly without greatly disturbing the form. Thus, in the important article on *ἁμαρτάνω*, the general article on the group and the special one on the word as found in Ed. 2 are combined; information as to the late character of, and rarity in, the New Testament of the future form *ἁμαρτήσω* is inserted; the loose statement as to derivation given in the second edition is corrected, with an appropriate reference to Curtius; and the distinction of the word from its synonym *ὑπερβαίνειν*, which was lacking in Ed. 2, is drawn out. The bettering hand is busy almost everywhere with derivations and etymologies, as *e. g.*, under *ἀγαθός*, *ἀγαπᾶν*, etc. So also throughout the articles: see the compression of article A, and the improvement in it of the quotation from Jalkut Rub., f. 17:4, with the addition and explanation of another apposite one from f. 48:4; or the additions at beginning and end of article *Ἀγαθοσύνη*; or at end of article *Θεολόγος*; or the alterations at the close of the first paragraph of the article *Ἀγιάζω*. The work certainly does not belie its promise on the title, of being a greatly enlarged and improved edition. The second part has been issued since the above notice was in type.

It is a pity to have Mr. Urwick's excellent translation of Ed. 2 (T. & T. Clark, 1878) so soon put out of date, but it will doubtless be pretty well sold off before the completed third edition is before the public. Then, perhaps, we may hope for a translation of this also from the same competent hand; and if so, it would be well to give it to us in the 8vo form of the original (but *not* in the bulky one volume of Ed. 1), and with the distinctions between the groups of words retained as in the German, both in the form of type used and in the running titles.

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FORSCHUNGEN ZUR GESCHICHTE DES NEUTESTAMENTLICHEN KANONS UND DER ALT-KIRCHLICHEN LITERATUR. By THEODOR ZAHN, D. u. o., Prof. der Theol. in Erlangen. 1 Theil: Tatian's Diatessaron, Erlangen, Verlag, von ANDREAS DEICHERT, 1881. New York: B. Westermann & Co.

To read this book is like taking a journey on foot over a sandy plain, with