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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."

Deutero-Zechariah wrote before the Exile. The necessities of Wellhausen and his school bring him this side of the Exile, and so lead them back nearly to the traditional view.

The additions to the introductions to Haggai and Malachi are also extensive. In the former Steiner modifies the view of Hitzig, in the latter he endeavors to determine more exactly the date of the prophet, in both cases with due consideration of recent investigation. The same may be said of Nahum, where the results of Assyriology are presented.

Changes in the exegesis are not very marked. Numerous small notes (designated by asterisks) are inserted, but they usually only supplement what was already in the text, or refute some recent expression opposed to that in the text. The work remains that of Hitzig, and as it was twice revised by himself, it may probably be the longest-lived, as it is certainly one of the most valuable of his works. It cannot be expected that this notice should give *in extenso* the merits and defects of the *Kurzgefasstes Handbuch*, or of this author. The editor has done his work with piety toward his deceased teacher, and thereby given that teacher a longer career of usefulness. HENRY P. SMITH.

LECTURES ON THE NEW TESTAMENT: delivered before the New York Sunday-school Association. By Rev. Drs. WESTON, BEVAN, LLOYD, STORRS, HALL, TAYLOR, VINCENT, ELDER, FOWLER, TIFFANY, and JOHNSON. 12mo. pp. 355. New York: American Tract Society, 1881.

These eleven lectures, which are really "special introductions" to some fifteen of the books of the New Testament, are calculated to make one open his eyes at the food which a modern Sunday-school teacher is able to assimilate. Time was when the orderly discussion of the canonicity, authorship, date, destination, occasion, object, contents of the several books of the Bible, was a specialty of the theological seminaries, and perhaps was not very popular even there. That the New York Sunday-school Association could listen to, enjoy, and digest these admirable attempts to popularize such subjects is one of the signs that the old order has changed and given place to a new and better. We feel nothing but gratification at the growth of this new appetite for good things,—and can feel nothing but gratification at the specimen which lies before us of the food that is being furnished to satisfy it.

Of course, a book made up of lectures from so many different hands cannot be expected to be uniform throughout, in either value or execution; nor can a popular work be expected to reach the very highest standard of critical soundness in every part. The standard actually reached by this volume is, however, very high. The first lecture strikes a very high key and although it must have been somewhat dry to listen to—considered as a popular lecture—it yet must have been eminently satisfactory considered as so much instruction. The others are more popular without losing greatly in critical accuracy or instructiveness. The way in which the subjects are handled so as to attract interest and at the same time give both literary and moral teaching commands our warmest admiration. On the other hand the faults are few and of very minor importance—mostly slips of memory or such as are inherent in such a work. The slips are such as that on p. 21 of the lecture on Matthew, where we are told that that Evangelist records no appearance of the risen Jesus in Judea, in momentary forgetfulness of Mat. xxviii. 9. There are some almost unavoidable inconsistencies of statement, such as the opinion expressed, John p. 11 and Acts p. 5, that Matthew was written primarily to Jews compared with the explicit denial of this in Matthew, p. 9; and the similar conflict in opinion as to the sponsor of Mark whether Peter (Mark, p. 4), or Paul (Luke p. 15). Only once or twice do we find a shadowiness resting over a statement, such as seems to point to some lack of accurate knowledge or forgetfulness at the moment; as, for instance, in the account of Marcion's Gospel given in Luke p. 11. Once or twice, too, rhetoric seems to be chargeable with introducing a too vivid word, as when Peter's accuser at our Lord's

trial is called a *Barmaid*. An enumeration of these faults sufficiently points out their insignificance, and how fully they leave the general excellence of the book untouched. We are free to say that we know of no volume which can be more safely recommended to pastors and Sunday-school teachers as a popular treatment of the questions needing to be understood before the various New Testament books can be studied with full profit. Its only considerable fault is incompleteness. It is a great pity to jump from Acts to Galatians, and to let Peter stand as the only representative of the Catholic Epistles. Cannot this fault be remedied even now by the issue of a companion volume? Incidentally a lesson is read by this book to critical students in general: the influence which Dr. Lightfoot has exerted over the lectures is evidently greater than that of any other modern writer—and extends even to the points in which he is clearly wrong. Why cannot more scholars put their conclusions before the public in a form somewhat approaching the readable and attractive disquisitions of this master-workman? Clearly that is the way to get a hearing.

B. B. WARFIELD.

THOUGHTS ON THE HOLY GOSPELS: How they came to be in manner and form as they are. By FRANCIS W. UPHAM, LL.D. 12mo, pp. 378. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 1881.

Dr. Upham has been a diligent student of the Gospels, and while profoundly and tenderly reverent toward them, and disposed most to emphasize that in them for which they are most precious, has found a great fascination in their silences and their enigmas. His "Wise Men" and "Star of our Lord" indicated this habit of his mind. Some portions of the volume before us are strongly characterized by a disposition to explain the omissions of the story of the Gospels, as well as its affirmations, and to supply conjectural reasons for what is said or implied. His main object is sufficiently indicated in the title of his book. The oral Gospel, in its relations to the written Gospels, and these in many of their relations to each other, naturally open attractive inquiries to which the author has devoted, with loving diligence and a most loyal spirit, much patient investigation and curious speculation. He reaches many interesting conclusions, not always, however, we think, conclusively. His "must have been" not seldom fails to convince; *e. g.*, in his discussion of the reasons why only two apostles personally wrote Gospels—and just the two who did write—and why by agreement they divided the material between them as they did, and why Matthew wrote just at the time when he did his Hebrew Gospel, etc., etc. The explanation on some of these points put (p. 112) into the mouth of the last survivor but one of the apostolic band, with its "Brother Peter," does not seem to us worthy of the usually dignified style of the book.

Infelicities like "every minutæ," "that far," "to schoolmaster" (used as a verb), and inaccuracies like "Timæus the blind man of Jericho," and "Lysanius," should be corrected in any future edition.

CHARLES A. AIKEN.

THE HISTORY OF JESUS OF NAZARA. By DR. THEODOR KEIM. Translated by ARTHUR RANSOM. Vol. V. Williams & Norgats, London, 1881. 8vo, pp. 343.

This volume, the next to the last, includes the Messianic Progress of Jerusalem, from the Journey to the Feast to the Last Supper. Keim regards the Gospel History from a purely psychological point of view, discarding the Gospel of John. He writes with a serious tone, reaching out to a higher view than his philosophy recognizes. His book is full of suggestiveness and of critical and historical information, the result of original research, and often bringing substantial contributions to our knowledge—together the best of the thoroughly rationalistic lives of Christ. Of the resurrection of Lazarus he writes: "This masterpiece of miracles, at which Paulus and Venturini tried their hands poorly with trance and life balsam, and Renan with juggling arts, in the face of which even Pliny the elder was compelled to withdraw his bitter taunt of the impotence of the gods; a witty Pilate, in the pretended report