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Die messianischen Weissagungen des israelitisch-jüdischen Volkes bis zu den Targumim historisch-kritisch untersucht und erläutert ; nebst Erörterung der alttestamentlichen Citate u. Reminiszenzen im Neuen Testamente. Von DR. PHIL. EUGEN HÜHN. Mit einem Vorwort von Professor Paul W. Schmiedel in Zürich. I. Teil: Die messianischen Weissagungen des israelitisch-jüdischen Volkes. Freiburg i. B.: J. C. B. Mohr, 1899. Pp. xiv + 165. M. 3.60.

The most remarkable characteristic of this very learned and useful work is the width of its range. Instead of keeping within the limits of the Old Testament, like the best-known works of the kind, it includes apocryphal and pseudonymous literature and the Targumim. In other words, it traces the Jewish expectation of a final era of perfection, whether with or without the thought of a personal Messiah, over more than a thousand years. And the chronological sequence is as far as possible closely adhered to. The various predictions are taken as they come, not in the order of development. This arrangement makes it harder for the student to trace that development, but has the advantage of bringing out a peculiarity which has hitherto been little noticed, namely, that the Messianic idea did not develop in a straight line, did not unfold itself with ever-growing clearness. The passages referred to, many of which are given in full, usually in German, are arranged in four periods: (1) the Assyrian; (2) the Chaldean; (3) the Persian; (4) the Græco-Roman. Each division closes with a retrospect, which in the case of the last is very extended, comprising twenty eight heads. The series opens with Amos and closes with the Targumim. There are two appendices, the former treating of passages in the Old Testament which have been wrongly regarded as Messianic, and the latter giving lists of unfulfilled prophecies and of symbolic actions which were never performed. The volume ends with an index of the passages quoted from the Old Testament and later Jewish literature. There is no index of the New Testament references, which are very numerous, the author having attempted to note all the passages referring to those cited from the Old Testament as Messianic or believed to be Messianic. These passages will be fully discussed in the second part of the work, which is expected to appear in the course of a few months. There is, of course, much room for difference of opinion in a work of such exceptional range and touching so many difficult questions: concerning, for example, the writer's belief that Jesus was misled by exegetical assumptions which he shared with his

time, and his interpretation of "the servant of the Lord" in the fifty-third of Isaiah as meaning the pious in Israel. All, however, are deeply indebted to him for his patient and careful study of a theme of unfailing interest and not easily estimated significance. He has made it possible to survey with ease the whole course of Messianic expectation from the age of the kings until far on in Christian times; and has accompanied the texts with a large amount of valuable comment and criticism. The work distinctly marks a step in advance. Riehm's book may not be antiquated by it, but of itself it is clearly inadequate to meet present requirements.

W. TAYLOR SMITH.

EXETER, ENGLAND.

In the Shadow of Sinai. A Story of Research and Travel from 1895 to 1897. By AGNES SMITH LEWIS. Cambridge: Macmillan & Bowes, 1898. Pp. xvi + 261. 5s.

A pleasantly written account of a journey to the convent of St. Catherine in 1895, in the course of which Mrs. Lewis and her sister made the second transcription of the Syriac palimpsest, the results of which were published in 1896; and of another journey in 1897, which included an inspection by Mrs. Gibson of the genizah in Cairo, where Mr. Schechter found the fragments of Aquila and other valuable spoil. Travelers intending to travel in the East may glean some useful hints about camel-riding, dragomans, the exact sound of difficult Semitic consonants, and other things. The most important chapter is the last, which is devoted to a brief discussion of "Another Saying of Jesus," found in one of the two Sinaitic texts of the Palestinian Lectionary of the Gospels. Matt. 12:36 runs there as follows: "But I say unto you that every good word which men shall not speak they shall give account thereof in the day of judgment." This reading is quite new. There is no trace of it elsewhere. The two other known manuscripts of the lectionary are without it. It has been suggested that it is the dropped half of a logion, the other and former half being the usual text, but the present evidence is insufficient for so bold a conclusion. Too little is known of the origin of this Palestinian lectionary to warrant the acceptance of a startling variant on its unsupported testimony, especially when found in only one manuscript of the twelfth century.

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