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Die Bergrede. Hare Herkomst en Strekking. **K. F. Proost. J. Brandt & Zoon. Amsterdam.** **1914. Pp. 163.**

G. F. Moore

Harvard Theological Review / Volume 8 / Issue 01 / January 1915, pp 126 - 127
DOI: 10.1017/S0017816000008373, Published online: 03 November 2011

Link to this article: http://journals.cambridge.org/abstract_S0017816000008373

How to cite this article:

G. F. Moore (1915). Harvard Theological Review, 8, pp 126-127
doi:10.1017/S0017816000008373

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is wholly a composition of the author of Acts, who knew either the lost treatise of Apollonius—*On Sacrifices*—or else a biography of Apollonius in which the references to that treatise were more precise than in the extant *Life of Apollonius* by Philostratus. From one or other of these sources the author of Acts borrowed the theme of Paul's speech at Athens. Notwithstanding his acceptance of Norden's hypothesis, Wendt assures us that his general estimate of Acts is not affected, nor his particular view of the relation of Acts as a whole to its main source.

The quotations and references seem to have been carefully verified; the slight inaccuracy however in the quotation (17 23) from Philostratus holds over from the eighth edition. Furthermore, the English reader who still finds Alexander and Lumby in the list of the commentaries has a right to wonder why there is no mention of one or more of the following commentators: Knowling (1900), Rackham (1901), Bartlet (1901), Gilbert (1908), Furneaux (1912).

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DIE BERGREDE. HARE HERKOMST EN STREKKING. K. F. PROOST. J. Brandt & Zoon. Amsterdam. 1914. Pp. 163.

This is a Leyden dissertation for the doctorate in theology. It discusses the sources and original form of the Sermon on the Mount, the eschatology of the Synoptic Gospels and the eschatological character of the ethics of the Gospels, and the relation of the ethics of the Gospels to Jewish ethics; ending with a commentary on the Sermon on the Mount which is in the main a collection of Jewish parallels to the sayings of Jesus in the Sermon.

The author has an extensive knowledge of modern literature on the Synoptic problem, and especially on the Sermon on the Mount and of the eschatological controversy, and discusses the questions with sufficient independence. After an exposition and criticism of the theories of Wellhausen and Harnack, he comes to the conclusion that the supposed source "Q" is nothing more than a name for what Matthew and Luke have in common beyond Mark. In the other controversy he enrolls himself with the "eschatologists," and decides that the moral teachings of the Sermon on the Mount are an "interim ethics," binding until the coming of the Kingdom, and contain the conditions of entrance into the Kingdom.

In the comparison of the Sermon on the Mount with Jewish ethics, he deals more fairly with the Jewish side than many who have written on the subject; but his Jewish parallels are chiefly the shop-

worn quotations, gathered from authors whose bias he himself remarks. Bacher's works on the "Agada" do not seem to have been used at all.

Like many dissertators, Dr. Proost compels the reader to accompany him through his investigation, conducting us into blind alleys to point triumphantly at the very bottom to the sign "No Thoroughfare." In a great part of the volume we recognize that we are only reading revised note-books, excerpts and analyses, criticisms and observations, which have never been digested or assimilated.

For a *specimen eruditionis* there is an extraordinary number of misprints in the Greek; and some suspicion falls on the rabbinical erudition of a scholar who does not know what the Hebrew equivalents for "this world," "the world to come," are.

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THE EPISTLE OF PRIESTHOOD: STUDIES IN THE EPISTLE TO THE HEBREWS.
ALEXANDER NAIRNE. T. & T. Clark. 1913. Pp. 446.

The Professor of Hebrew in King's College, London, is the latest of many distinguished Old Testament scholars who have been attracted to the study of the Epistle to the Hebrews. Professor Nairne, however, while he makes excellent use of his special knowledge of the Old Testament background, is more concerned with the permanent religious message of the Epistle than with its treatment of Jewish ritual. The book is divided into two independent sections: (1) a discussion of the teaching of the Epistle, taken as a whole; (2) a detailed exposition, following the order of the chapters. This arrangement has several advantages; but the argument of Hebrews might have been set forth in truer perspective if the general discussion had gone hand in hand with regular exposition.

As regards the critical question, Professor Nairne holds that the Epistle was written at the beginning of the Roman war by a Hellenistic Jew, and is addressed not so much to a given church as to a little company of friends who were tempted to desert their new faith and make common cause with their nation. Confronted with a terrible crisis, they felt that the belief in Jesus as the Messiah was a minor issue; and their friend seeks to keep them within the church by pointing them to the larger and deeper implications of this belief. This he does by considering the life and death of Jesus in their "sacramental" significance. Those aspects of the Gospel history which the common mind was disposed to regard superficially are