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the Old Testament will henceforth have to reckon with Egyptian no less seriously than with Babylonian. This is the indefeasible merit of Dr. Yahuda's very erudite book, and no difference of opinion on other matters can rob him of it. Whether the book will inaugurate a new era in Pentateuchal criticism remains to be seen, but in any case it must be recognized as a weighty and even momentous contribution to Old Testament science, opening up, as it does, if not exactly an undis-

covered field, at any rate a field of unsuspected fertility and promise. The book has already attracted the attention of scholars in Germany, Italy, and Spain, and an English translation of it is being projected. It is much to be hoped that its appearance may not be long delayed, as it furnishes a fresh approach to a study which is in danger of moving along conventional lines, and it cannot fail to be gratefully welcomed by every real student of the Old Testament.

The Blessing of the Peacemakers.

BY PROFESSOR B. W. BACON, D.D., YALE.

ONE of the most poetically beautiful sermons ever addressed to a Jewish synagogue, and one of the most deeply religious, is preserved to us in outline in the Talmudic treatise, *Genesis Rabba*, 66. 2, where, in speaking of the Reconciliation of Israel, the rabbi quotes Is 66¹², 'I will extend peace to her like a river,' and in his comment dwells upon Ca 6¹³ (Heb. 7¹), translated in our English versions, 'Return, return, O Shulammitte; return, return!'

The Hebrew word for 'return' (*shubi*) is identical with that elsewhere translated 'repent.' It is repeated four times in succession in the entreaty to the Shulammitte, who, in rabbinic interpretation of the Song of Songs, is always taken to represent Israel, Jehovah's erring bride. Repentance, a favourite theme of rabbinic exhortation, is therefore the general subject of the sermon; but, as both selected passages show, the tone of the appeal is much nearer to the winning accents of the Servant of God who neither strives nor cries aloud, nor causes his voice to be heard in the streets, who will neither break the crushed reed, nor quench the smoking lampwick, till he has sent forth true religion to its victory, than to the austere voice of the prophet of doom crying like Jonah to the Ninevites, 'Yet forty days and Nineveh shall be destroyed.'

As all students of the post-Isaian literature of Israel know, there is an immense contrast in tone between the prophets of denunciation, who, like a Malachi or a John the Baptist, seek to drive Israel to repentance by threats of fire unquenchable, and those who, like Hosea, or more especially the Wisdom writers of the period nearest to Jesus' own

time, seek to win her by the entreaties of Jehovah's love. It is the tone of the Wisdom writers which characterizes the appeal of our rabbi. Wisdom is the gentle, pleading spirit of Jehovah's redeeming love, yearning over His wayward sons. She stands at the head of the streets entreating men to turn from their folly and accept her easy yoke. But to all save the remnant of the 'children' by whom she is justified, she pleads in vain. Men reject her and turn after folly. The Complaints of rejected Wisdom form the classic theme of such Wisdom lyrics as Pr 1-10, Eccles 24, and Bar 3^{9-4¹}. One such seems to be quoted in Lk 11^{49f.} 13^{34f.}.

Unquestionably the contrast between these two types of appeal is depicted in the great Q discourse of Jesus uttered to the multitude after the departure of the messengers of John (Mt 11^{16ff.} = Lk 7^{31ff.}). The warnings of the Baptist are compared to the harsh notes of funeral wailing, to which the evil generation gives no more heed than to the wedding music of Jesus' glad tidings of forgiveness to the penitent. John's message had come like the terror-awakening cry of Jonah which the Ninevites had accepted without a miracle. The wisdom of Solomon had drawn the Queen of the South from the ends of the earth. But this evil and adulterous generation demands a sign from heaven, and turns a deaf ear both to the warnings which are 'a greater matter (*πλείον*) than Jonah' and to the winning entreaty of Jesus supported though it is by gracious tokens of Divine healing and forgiveness, a work of the Wisdom of God which is 'a greater matter (*πλείον*) than Solomon.'

In every respect save its typically rabbinic style

of Scripture exposition our rabbi's appeal might well serve as an example of Jesus' own exhortations to repentance in the synagogues of Galilee, more especially because of the connexion which it makes between the theme of Wisdom's entreaty to Israel and the Isaian ideal of Israel as Jehovah's Servant, the priest-nation destined to bring many to justification through knowledge of the true God, a light to lighten the darkness of the Gentiles, God's 'witnesses' to all the ends of the earth. The Wisdom writers carry onward this theme also. Israel's knowledge of Divine truth is to make her like the fourfold stream which watered the Paradise of God and flowed forth thence to the four corners of the earth (Ecclus 24³⁰⁻³²). The broadening stream flowing from beneath the threshold of her temple, the abode of God's Wisdom, would carry life and verdure to all the desert regions round about. This great theme of the post-exilic prophets and Wisdom writers is the secondary development of our rabbi's sermon. Israel's repentance is to prove the salvation of the world, because when she has turned again God's gracious purpose of redemption for all the Gentiles will be fulfilled. In short, the full argument of the exhortation is: Repentant Israel the divinely ordained agent of world redemption. Truly we have here such a scribe as he of whom Jesus testified, 'Thou art not far from the kingdom of God.'

As respects substance, it should be already clear that our Jewish *midrash* finely illustrates the type of religious thought most nearly akin to Jesus' own preaching of repentance throughout the synagogues of Galilee. As respects the rabbinic form some further explanation is needed.

We have already noted how the rabbis anticipate early Christian interpretation of the Song of Songs by allegory in which the Shulammitte appears as Jehovah's bride. To the great teacher and martyr, Akiba, early in the second century, this book was 'the holy of holies' of Scripture, because it depicted the inalienable love of Jehovah for Israel, His erring bride, in terms more endearing than even those of a Hosea or an Isaiah. Our synagogue preacher avails himself of this convention, and in addition plays upon the name 'Shulammitte,' connecting it with the stem whose meaning is 'Peace.' It is as if he would make the Divine Lover's entreaty take the form, 'Turn back, my wandering dove of peace.' For it is this title Shulammitte, that is, people of *peace*, which leads him to connect the entreaty to 'turn again' with two significant passages from Isaiah in which that prophet hails Israel as the people destined to bring

peace to the world, or, in other words, reconciliation with the God from whom it has become estranged.

The first passage quoted is Is 66¹², 'Thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the (Gentile) nations like an overflowing stream.' The second is Is 1^{26f.}, 'I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and they that return of her (Eng. "her converts"; Heb. *shabeiha*) with righteousness.' The play is upon the terms 'repentance' and 'peace.' From Ca 6¹³ the preacher takes the fourfold entreaty, 'Return, return, return, return!' and the title 'people of peace'; from Isaiah he takes the conception of this peace as not merely Israel's own reconciliation with God, but the reconciliation of the world.

This important corollary is not only symbolized by the classic comparison of Zion's peace to a river whose flow brings salvation to the Gentiles, a comparison to the 'four heads' of the river of Paradise which the preacher perhaps intends to recall by the choice of a text in which the plea for repentance appears in fourfold form, but is explicitly stated to be the great goal in view. Israel becomes the people of peace by 'making peace for the world.'

It is only as an illustration of that type of synagogue teaching which came nearest to Jesus' own that we can avail ourselves of the rabbinic parallel so far as Jesus' message is concerned. Verbal or literary connexion cannot be imagined to exist. No more can be probably assumed in the case of two other primitive Christian writers, both of whom had special occasion to know the best thought of the synagogue. And yet in the case of Paul and our first evangelist, who paints his own portrait in the words he uses to describe the ideal church teacher, 'a scribe who has been made a disciple to the kingdom of heaven, who brings forth from his store things new and old,' we have at least reflections of the same traditional modes of thought.

Paul brings to a close his sublime defence of 'the ministry,' to whose ranks he has been called, in 2 Co 3¹⁻⁶¹⁰, supplying a definition in 5¹⁸⁻²¹ of what he designates 'the ministry of reconciliation.' The apostles and evangelists are bearers of a 'gospel of peace,' the message that God, through the work of Christ 'was reconciling the world unto Himself, not reckoning unto men their trespasses.' This ministry of reconciliation God had committed to Paul and his fellow-evangelists, entrusting them with the 'word of reconciliation,' a message to

which in Ro 10¹⁶ he applies the Isaian figure, 'How beautiful upon the mountains are the feet of them that bring glad tidings of peace!' His conclusion is, 'We, then, are ambassadors on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.' Surely there is some affinity between the rabbinic ideal of repentant Israel as 'the people of peace,' so called because they 'make peace for the world' with the God from whom both had become estranged, and Paul's ideal of the bearers of Christ's 'gospel of peace' who are made God's ambassadors of peace to the world, as though God were thus entreating his wayward sons to return and 'be reconciled' to Him.

Lastly, let us turn to those beatitudes which are not found elsewhere, but which Mt. substitutes for the Woes of Luke's version of the Sermon on the Righteousness of Sons. They are attached (except for that on 'the meek,' drawn from Ps 37¹¹, whose placing varies in the MSS) between the first three, in which Mt. coincides with Lk., and that of the 'persecuted' in which the two Evangelists again come into coincidence. Of the beatitudes on 'the merciful' (v.⁷) and on the inwardly pure ('pure in heart,' v.⁸) we need say no more than that they represent qualities of the Christian

disciple which are peculiarly significant to this Evangelist (cf. Mt 18²³⁻²⁵ 15¹⁰⁻²⁰). Our present concern is with the last of these added beatitudes, the blessing pronounced upon the 'peacemakers,' and the particular form given to their reward, the fact that they are given that right which the heathen world disputes with Israel, and the Christian Church later with both pagan world and the Synagogue (Jn 1^{12f.}, 1 Jn 3^{1f.} 4^{1-5¹}), 'the right to be called children of God.' Is it not probable, considering how closely this scribe-evangelist approaches to the best and highest ideals of Israel's teachers, that he, too, has been influenced by the poetically beautiful and deeply religious hopes and aspirations of those scribes of his time who were not far from the kingdom of God? For we have seen that there were scribes of the older order who preached repentance to Israel as the 'entreaty' of their Father in heaven, and offered them a 'gospel of peace' not merely that they themselves might be 'reconciled to God,' but that through repentance they might become worthy to bear the name of His children, as makers of 'peace for the world.' It is in this sense, at all events, that we must take the unique benediction of the scribe-evangelist:

Blessed are the peacemakers;
For they shall be called the children of God.

Literature.

THE IDEA OF VALUE.

THE very title of this handsome volume—*The Idea of Value*, by Professor John Laird, M.A. (Cambridge University Press; 18s. net)—is intriguing, as intriguing as a book on 'Evolution' was forty years ago, for, as Pringle Pattison says, in our day 'philosophical discussion is carried on more explicitly in terms of value than at any previous time' ('Idea of God,' 39). Indeed, it may be said that explicitly since the time of Kant and Lotze—not to speak of Albrecht Ritschl in theology—this has been regarded as the best approach to philosophy and as supplying the key for the solution of its ultimate problems. Professor Laird hints, and we agree with him, that this was implicitly the problem of philosophy even before Kant's day. In scholasticism, to take but one instance, was not the dispute between Nominalist and Realist just

a dispute as to the relation between value and existence? And such was surely the case in the great ontological argument of Anselm.

What, then, could be more timely than a serious volume by one who is deservedly regarded as a master in philosophy on this whole matter, written with full consciousness of the gravity of his subject. The title of the book and the reputation of the author raise high expectations in the reader. Professor Laird justifies himself for including the province of economics in his discussion. His treatment of that department is a sufficient justification for his so doing. The student of economic science, as well as the student of art or of morals, will find here subtle criticism and keen analysis of the concept of value prevailing in their respective fields. He discusses his subject-matter under the three heads, *bonum utile*, *bonum jucundum*, and *bonum honestum*, and in each of these departments