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regard to the universal Fatherhood of God seems certainly a postulate of Christianity. Men are not beasts, they are created in God's image. At the same time it is difficult by an impartial exegesis to discover that Jesus often, if ever, speaks of God as the universal Father. With that wonderful literary insight that characterizes all his teaching, he seems to have reserved the most sacred words of this life to express the most sacred relations of the spiritual life. In fact, Professor Bruce does not attempt any severe exegetical support of his view, but rather throws himself back upon the instincts of the human race. With this we can agree, but hesitate to apply words used in the narrower and intense sense to relations more general.

The last chapter of the book is of special interest in that it constitutes a Christian primer; in other words, it is a catechism of 123 questions and answers upon the life of Jesus, which Professor Bruce hopes will prove of service to those who attempt to teach the young in regard to the life of our Lord. This last chapter is evidently a favorite of the author, as appears from the prefatory note in which it is declared to be the outcome of a desire of years and in which also a partial promise is made that in case it is well received a larger catechism on a similar plan may be attempted hereafter. Whether or not it is well received, such a catechism by Professor Bruce is a thing to be desired. Anything which will bring his broad and tolerant spirit as well as his accurate and incisive knowledge of the synoptists into the hands of the people at large would be most gratefully welcomed. Of all the books upon the life of Jesus which have appeared during the last few months we would especially urge clergymen to read this fresh study in the synoptic gospels, in which there is not only instruction but inspiration.

S. M.

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**The Quotations of the New Testament from the Old, Considered in the Light of General Literature.** By FRANKLIN JOHNSON, D.D., Professor in The University of Chicago. Philadelphia: American Baptist Publication Society. Pp. xix+409. Price \$2.00.

The use of the Old Testament by the writers of the New is a subject which has always attracted the most minute attention of scholars. The matter which this volume handles can by no means therefore be termed unconsidered. Yet the work has a peculiar interest in that it is an attempt—to all intents and purposes the first—“to compare the quotations of the New Testament from the Old with those of general literature.” The preparations made by the author for so far reaching a task are evident upon every page. Three hundred and two books are referred to or quoted, while one hundred and fifty-three authors are directly quoted and two hundred and thirteen are referred to. In many cases quotations from the classical writers—especially in those from Homer, a subject to which the author seems to have given special attention—are given both in translation and in the original.

The general purpose of the book is to meet the eleven chief difficulties which have been found with the quotations made by the New Testament writers from the Old: the quotations from the Septuagint, from memory, fragmentary quotations, exegetical paraphrases, composite quotations, quotations of substances, allegorizing, quotations by sound, double reference, theological reasoning, rabbinic interpretation. Each one of these difficulties is assigned a special chapter and its treatment varies in length and distinctness according to the need of the texts which are considered. The method consists in showing that the quotations of the New Testament, so far from being outside the ordinary laws of literature, are in fullest accord with such laws. In the development of this general position the author brings together his quotations from literature of all times and especially of the first century and shows that the phenomena which characterize them are thus to be found in the use of the Old Testament by writers of the New. As an illustration of this method we would especially commend as most satisfactory the chapter upon Quotation by Sound. The author has here brought together an extraordinary amount of material illustrating the general tendency of literary writers of all times to embellish or to enforce their argument and appeal by the use of words totally divorced from their original context and in a sense quite different from that intended by their authors.

The excellencies of the work are numerous. There is everywhere present a spirit of fairness, and the reader is made to feel that the conclusions reached are not those of undigested thinking but rather the outcome of wide reading and patient consideration. We would especially commend the common sense seen in the remark upon page 55 in regard to the endeavor to make quotations always prove something. We would also commend to those of our brethren who fear lest the ark of inspiration may be overturned during its present rough journeyings, the considerations upon verbal inaccuracy upon page 61. There is also valuable material upon rabbinic interpretation—a topic upon which light is especially to be desired. We could have wished, however in this chapter a larger treatment. One would expect that even so vigorous a mind as Paul's would have never quite escaped the habits induced by years of education. Such passages as Gal. 3:19; Acts 7:53; Heb. 2:2; 4:22-25; Matt. 22:31, 32; 1 Cor. 10:4; 2 Tim. 3:8; Jude 9 certainly suggest by either their quotations, allusions, or method, rabbinical influences. And notwithstanding the admirable treatment accorded the passage as a whole, one cannot feel that the author has quite made out his case with Gal. 3:15-18 so far as the word "seed" is concerned. Also in his treatment of the strange passage Gal. 4:21-31, while the author has correctly interpreted the participle *ἀλληγορούμενα* in the sense of "to treat allegorically" he hardly recognizes sufficiently the difference between Paul's use of the results of his method and such words as those of Dante and Bunyan.

And this introduces a question which concerns the value of the book's

method as a whole. Assuming that it can be proved that the New Testament writers used the Old in ways which may be paralleled by other writers—certainly a reasonable conclusion—are there not remaining still the two vital questions: 1. Did not Paul sometimes build arguments upon his quotations rather than use them simply as illustrations and rhetorical embellishments? 2. Does conformity with general literary usage justify the New Testament writers? In other words, what does the analogy between their usage by the Old Testament and the laws of literary quotation prove?

In regard to the first question, no man can hold that it is fair to quote another man in support of one's own view when the quotation in its original setting meant something quite different from that which it is now made to mean; and the author of this book would be among the first to assent to this proposition. Yet we cannot but feel that he has given too little space to the distinction between quotation for the sake of embellishment and quotation for the sake of argument. Certainly this distinction has not been altogether overlooked, and, as in the case of the chapter upon Allegory, its recognition has led to careful exegetical processes. Yet, after all allowance is made, the impression remains, that if a work like that of Professor Toy fails to make sufficient allowance for quotation for purely literary purposes, the one under consideration in its effort to correct this lack has leaned too far in the opposite direction.

As far as the second question is concerned, we suspect that the author will be charged by some with having proved too much and by others with having proved nothing. Most men are partisans, and the judicially conservative apologetics of this volume will hardly escape criticism. That its wealth of literary parallels is often illuminating, and that, more than any comparative study with which we are acquainted, it shows the essential humanness of the New Testament literary writers, cannot altogether blind one to the fact that it is not enough to show that the New Testament writers use Old Testament literature as men of today use any literature. If the men of today use literature incorrectly, the New Testament writers must use literature incorrectly. The question with which the Christian scholar of today is concerned is not one of mere literary analogy but of the legitimacy of the use of the Old Testament by Paul and the evangelists.

Yet whatever we may feel has been accomplished by the comparative method, the estimate of the value of this book must be high. For it is something more than a mere compilation of literary analogies. There is in it the most painstaking discussion of each quotation considered, and often this discussion meets the objections we have urged to the work's general thesis. Indeed, if we were to drop from the book all its wealth of literary research the remainder would itself be of value as an examination of the works of Kuenen, Döpke, and Toy. However much we may differ at times with certain of the explanations given of these New Testament texts, we cannot but

welcome most cordially such a book, not only for the breadth and clearness of its thought and for its encyclopædiac learning, but for the light which it repeatedly throws upon some of the most troublesome problems in biblical study.

S. M.

**The Student's Life of Jesus.** By GEORGE HOLLEY GILBERT, Ph.D., D.D., Iowa Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. Press of the Chicago Theological Seminary, Chicago. Pp. xi + 412.

**The Life of Christ.** By REV. LYMAN ABBOTT, D.D. An Aid to the Study of the Gospel History of Jesus Christ. The Bible Study Publishing Co., 21 Bromfield St., Boston, Mass. Pp. viii + 176.

**The Life of the Lord Jesus.** By MRS. LOUISE SEYMOUR HOUGHTON. An Aid to the Study of the Gospel History of Jesus Christ. The Bible Study Publishing Co., 21 Bromfield St., Boston, Mass. Pp. viii + 213.

These three books are classed together not because they are by any means of equal importance, but from the fact that they are expressions of the new spirit of biblical study which is increasingly centering itself about the person of our Lord.

Of the three, that by Professor Gilbert is incomparably superior; in fact, it is so good a book for students that it seems a pity that it is not in the hands of some regular publisher. Commencing with a criticism of the sources of the life of Christ in which, by the way, the author strangely enough seems to reject the general conclusions upon which it seems as if scholars generally were about to agree, the book goes on to a consideration of the fourth gospel and of the general point of view of supernaturalism. It would be difficult to find a presentation of the entire matter better adapted for the use of college students or of any student of the Bible who wishes something more than the ordinary pabulum of the Sunday school. In the chronological arrangement of the life of Jesus Professor Gilbert has adopted the tripaschal theory, and in a brief chapter has given us an admirable bird's-eye view of the entire ministry of Jesus. On certain questions where the synoptic account is duplicated, either by the synoptists themselves or by John, Professor Gilbert has adopted a position which, while perhaps best suited for the public for which the book is intended, is a little disappointing in its vagueness. It is, of course, never wise to express conviction beyond the evidence at one's command, and yet at the same time we could wish that the author had reached as definite conclusion in regard to whether or not there were two cleansings of the Temple as in the case of the rejection at Nazareth. In this latter case, while he does not attempt a critical explanation of the duplication of account, his argument from the internal probability seems conclusive. One excellent feature of the book is its subordination of the details