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discolored by a failure to appreciate sufficiently certain values which, after every fair critical test, still seem to be genuine and real?

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A NEW EXPOSITION OF JOB¹

The original plan for the Book of Job in the "International Critical Commentary" contemplated its being prepared by the late Professor Driver. But death took him from the task February 26, 1914. In accordance with his wishes, the completion was intrusted to Professor Gray, of Mansfield College, Oxford. Professor Gray's fitness had already been attested by his excellent commentaries on Numbers and on Isaiah, chapters 1-27, in the same series. In this commentary on Job, the work of each contributor is clearly indicated; the bulk of the grammatical, linguistic, and textual notes is the work of Driver, as is also a large part of the new translation. The main commentary, the translation of sixteen chapters, and the introduction are from Gray. Gray's hand is seen also throughout the commentary and particularly in the philological notes in the addition of bracketed material of great value. It may safely be said that the unity of the work thus coming from two authors is remarkable. Its value lies chiefly in its sound scholarship and its splendidly balanced judgment. No strikingly new points of view are revealed in either the textual criticism, the metrical form, or the literary analysis. But we are given the reaction of two level-headed scholars to most of the propositions regarding the interpretation of Job that time has produced. This reaction is, on the whole, conservative, as is fitting in a standard work like this. Whatsoever of the newer and more radical views has found recognition by acceptance here, may be regarded as having fairly earned its place. This commentary is a record of the ground thus far possessed.

The origin of the Book of Job is placed in the fifth century B.C., with allowance for the margin of a century either way. The main additions to the original book are: (1) the Elihu speeches (chaps. 32-37); (2) the poem on Wisdom (chap. 28), and a section of Yahweh's speech (chaps. 40:6-41:34), not to speak of glosses and minor additions scattered all along. The unity of the Elihu speeches is unchallenged; and Dr. Gray declares

¹ *A Critical and Exegetical Commentary on the Book of Job, Together with a New Translation* [International Critical Commentary]. S. R. Driver and G. Buchanan Gray. New York: Charles Scribner's Sons, 1921. 2 vols. xxviii+376 and 360 pages. \$7.50.

himself more firmly convinced of the originality of the Yahweh speech than when he wrote his *Critical Introduction* in which he was very hesitating in his acceptance of this portion of the book. The function of the Yahweh speech is more clearly understood and stated than in any other commentary that has yet appeared. In brief, it may be stated as (1) justifying Job in his contention that his sufferings are no measure of his guilt, for it nowhere declares Job to have been a great sinner as his friends had insisted; (2) condemning Job for his charges against God, on the ground that no mortal man is in a position to pass judgment upon the ways of God, since they transcend the limits of his intelligence; and (3) condemning the friends of Job because on the one hand, they have been blinded by their theological theories to the recognition of plain facts; and on the other, like Job, they have assumed to know fully the mind of God. The author of the book thus is thoroughly convinced of the failure of the orthodox theory of suffering to explain the facts, but he has no other theory to put in its place. He can only consider suffering an insoluble mystery and leave it in the care of the divine wisdom and justice.

In a new commentary on Job we always turn to the treatment of 19:25 ff. to learn the latest word. Both translation and general comments here are the work of Dr. Gray.

What is perfectly clear from the passage itself and its context is that Job passionately desires vindication at the hands of God and that in 25 ff. he arrives at the conviction that he will receive it and will himself see it. The uncertainty that remains is as to the time of this event. Is it to be *ante mortem* or *post mortem*? The history of interpretation shows the great leaders of the scholarship of the church almost equally divided upon this question both as to numbers and as to learning. The same situation prevails today. Dr. Gray aligns himself with those who postpone the day of vindication to the period after Job's death. But at this point Gray modifies the commonly accepted form of this view in the following manner: "there is still no belief here in a *continued* life of blessedness after death in which compensation in kind will be made for the inequalities of this life; the movement in the direction of a belief in a future which is here found is rather in response to the conviction that communion with God is real; in a moment after death it will be given to Job to know that he was not deluded in maintaining his integrity, and that he had not really forfeited the confidence of God" (p. 172). It must be said, however, that this element of transitoriness is nowhere suggested by the passage, but is purely imaginary. One other fact is rarely reckoned with, viz., the difficulty of accounting for this episode

in the experience of Job. The passage indisputably represents Job as arriving at a conviction of vindication either here or hereafter. Yet his thought and feeling suffer no appreciable change from that point on. The problem of suffering is just as difficult and just as personal as before and his reaction to it is just as violent. Such an experience ought to have brought an attitude of patient and confident waiting for the assured outcome. The inevitable conclusion seems to be that this passage as it now stands is from some orthodox believer in a blessed future life who either modified the original text to make it express his own view or furnished a substitute for it. Though every scholar will find points like this to challenge, as is unavoidable in so difficult a book as Job, all will unite in the judgment that this commentary will remain the standard work of this generation on Job.

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THE INFLUENCE OF THE APOSTLE PAUL ON EARLY CHRISTIANITY¹

This book, despite its modest size and appearance, is of quite unusual importance. Professor Bacon is admittedly one of the most original and penetrating of living New Testament scholars, and for many years past has written books and innumerable articles, in every one of which he has made some distinct contribution. In the present work, based on a series of lectures delivered at Oxford in 1920, he has sought to bring to a focus his many-sided studies of the New Testament literature. The title *Jesus and Paul*—appropriated as it has been to the discussion of one definite question—is somewhat misleading. Dr. Bacon's aim is rather to offer a connected account of the whole development of Christian thought in the New Testament period, in such a way as to bring out the inner relation of the Pauline gospel to that of Jesus himself.

The book is clearly and admirably written, free from technicalities, and rising not infrequently into fine imaginative passages. At the same time—and this is the chief general criticism we would make—its argument is often difficult and elusive. In his previous writings Dr. Bacon has worked his way to positions which sometimes differ widely from those generally held, and he is too apt to start from them without adequate explanation. Again and again he lays on his readers the double task of following an intricate argument and seizing a point of view. We

¹*Jesus and Paul*. Benjamin W. Bacon, D.D. New York: Macmillan, 1921. 251 pages. \$2.50.