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***Jesus the Christ: Historical or Mythical? A Reply to Professor Drews' Die Christusmythe.* T. J. Thorburn. T. & T. Clark. 1912. Pp. 311. \\$.250.**

Shirley J. Case

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ing to her. And the change of attitude may have been prompted by an innate feeling of the chivalry which was eventually to blossom out of His teaching. Standing is not the usual habit of the Jewish Rabbi when he is engaged in teaching, so it is all the more remarkable that our Lord should have shown so much courtesy to our sex in the person of one of its most degraded representatives. The little word of *qá'em*, 'standing,' has so much significance, that we cannot suppose it to be a mere orthographical variant" (p. 147).

The book closes with two brief chapters on entirely distinct topics. The first proposes some emendations which Mrs. Lewis believes would help to make the Revised Version of the Bible a more intelligible and more consistent translation; while the last chapter is made up of a series of paragraphs aiming to show how various statements of Scripture have been confirmed by modern scientific investigation and discovery.

WARREN J. MOULTON.

BANGOR THEOLOGICAL SEMINARY.

JESUS THE CHRIST: HISTORICAL OR MYTHICAL? A Reply to Professor Drews' *Die Christusmythe*. T. J. THORBURN. T. & T. Clark. 1912. Pp. 311. \$2.50.

In a brief introduction the author states the views of a few writers who have denied the historicity of Jesus. Then he presents the historical data in support of Jesus' existence. The concept of a suffering Messiah is held to have been no part of pre-Christian Jewish belief, and so could not have supplied the first Christians the model for their messianic faith. This they derived from historical experience. More positive testimony for Jesus' historicity is drawn from the gospels, Paul, Josephus, Roman writers, and Jewish tradition. The second part of the volume deals with the mythological data which opponents have found in the Gospels. After denying the existence of any pre-Christian Jesus-cults, Thorburn refutes the arguments which have been advanced to prove the mythical character of numerous gospel items. He arrives at three conclusions: (1) the *Christ* of Paul is identical with the Jesus of the synoptists; (2) the *Jesus* of the synoptists is a historical person; and (3) the *Jesus Christ* of primitive Christianity is no mere idea subsequently precipitated and historicized as the founder of a religion. The argument, we believe, would have gained in clearness and force had the author distinguished more sharply between the Jesus of history and the Christ of early faith.

SHIRLEY J. CASE.

UNIVERSITY OF CHICAGO.