

Book Reviews

Old Testament Theology: by W. M. W. Roth. Christian Students' Library, C.L.S., Madras, 1968. Pp. 249. Price Rs.5.75.

Old Testament theologies are mostly big and beyond the theological student's pocket. Roth's contribution is fuller than any of comparable price, and is most welcome. Nevertheless, the width of range in such comparatively short space is part cause of many vague generalizations and questionable or one-sided statements. In what way, for example, is Deuteronomy 'connected with the seventh century'? Did the prophetic movement really not rise till Ahab's day? Was the responsibility of the individual Israelite unknown before the prophets? 'Must' the Suffering Servant represent the prophetic order within Israel? And can we be 'certain' (p. 78), that P originated in Babylonia? (On page 219 it is only 'probably'). Was God's righteousness truly 'never described as meeting out punishment'? (p. 156). Was ancient Israel tempted to debase (sex) as something anti-divine? (p. 200). Was the priesthood really such a conservative influence? Such examples could be multiplied.

Roth uses a wide range of authorities (described in a useful bibliography); he owes most, probably, to Von Rad, Muilenberg, Jacob and Wright. The book is full of quotations—perhaps over full; sometimes they seem irrelevant, while the absence of page references may aggravate; others however will welcome the consequent lack of footnotes. A further limitation is the lack of indexes of any kind, except for a useful glossary of technical terms.

In his introduction, Roth considers various possible approaches to Old Testament Theology. He himself follows Von Rad most closely in treating 'The Witnesses' first of all, and only then dealing with 'The Witness'. One drawback of this is that his two more or less equal sections result in unnecessary repetitions. The Old Testament is one in the sense of 'a living historical movement' (p. 3 following Burrows), but there can be no agreement over its true 'centre or element of unity'. Any unifying of the 'many and various voices' (p. 4) will involve imposing 'a unified theological system'. The Old Testament has no unity *in itself*. Yet 'the true character and basic theme of the Old Testament are evident to the Christian' who is justified in 'systematizing (the Old Testament themes) bringing out our own all-over view and perspective'. But even a Christian systematizing is—as Roth himself says (p. 3)—to deprive the Old Testament of 'its very

unsystematic vitality and life'. Surely there is an *internal* unity of the Old Testament witness—e.g. as interpreted by Deuteronomy or 'the Prophetic Criticism'—which is not systematic, not absolute, and does not need to be imposed from outside—even by Christians. Something of this is in fact implied by Roth in basing 'The Witness' upon 'The Creed of Israel'.

Roth, influenced by Hebrews, Muilenberg, Buber and others provides his own 'all-over view and perspective' which does justice to the organic nature of Old Testament unity. We may question whether 'if we ask in what fashion the witnesses of the Old Testament faith *would have described* the history of their people they would have called it a pilgrimage under God' (p. 183 my italics), but certainly the theme of pilgrimage or 'the way' is important in the Old Testament and in the New, and is a help relating the two. 'God's history with his people—a pilgrimage under His hand. This is the sum and substance of the Old Testament witness for the Church today.' If a journey, then growth. 'Spiritual growth is the mark of the pilgrimage of the people of God' (p. 234). One advantage of this theme is that it allows for the variety and development in the Old Testament—against Marcion for example (p. 232). It provides a useful test whether we have really travelled all the way and benefited from the experience of the people of God (p. 237). But it has dangers; it tends to resurrect the old evolutionary view of a steady upward growth; it tends to undervalue what was given in the earliest days e.g. through Moses; and it tends to see the New Testament as just the next stage after the Old. In fairness, Roth guards against these by affirming also the radical newness of the New Testament, and by stating (p. 236) that 'humanly speaking Israel's pilgrimage was more a journey of failure than a story of success' and led 'at many times through the valley of death'. The limitations of this 'pilgrimage' theme are perhaps apparent in that it is almost wholly absent between pages 18 and 181.

A further value of the theme, however, is that it provides a useful link with Indian thought (e.g. Gandhi and Tagore quote, pp. 239 f). Roth deliberately attempts 'to show some of the implications of Old Testament Theology for the Church in India' in his epilogue, but throughout the book there are useful parallels and contrasts drawn between the Old Testament and Indian experience. It is perhaps surprising, therefore, that no parallel is explicitly drawn between the confrontation of Israelite historic faith with Canaanite religion, and the similar encounter between Christianity and Hinduism in some of its aspects. Roth lists six areas of importance of the Old Testament for the Church in India: it guards the Gospel from dissolution into a timeless principle; it is an exhortation to courage ('our God bids us to *meet* India in its ancient and hallowed traditions and in its modern quest for a life worth living'); it is a consolation to a minority Church; and it is a pattern of growth and a twofold test. Reflecting on these

is only one way in which this volume will be of great value to the theological student in India.

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A. BURN-MURDOCH

The Ten Commandments in New Perspective: by Eduard Nielsen. No. 7 in the second series of *Studies in Biblical Theology*. London, SCM Press, 1968. (Translation by D. J. Bourke of Nielsen's *Die zehn Gebote: eine traditionsgeschichtliche Skizze*, 1965). Pp. 162. Price 21s.

This translation by Bourke of Nielsen's work on the decalogue supplies a good complementary study to the earlier translation by M. E. Andrew of Stamm's book (*The Ten Commandments in Recent Research*, no. 2 in the same series). Stamm's book provided a useful survey up to 1962 of the progress and trends in the study of Israelite law, as stimulated and influenced by the publication of the two epoch-making works of Mowinckel (*Le Décalogue*) and of Alt ('Die Ursprünge des israelitischen Rechts', 1934—now available in English in *Essays on O.T. History and Religion* under the title 'Origins of Israelite Law'), plus a detailed exegesis of the text of the decalogue.

Nielsen does not duplicate Stamm's work. Rather in this book he seeks to trace the history of the decalogue traditions from their earliest beginnings to the present form of the collection in the Old Testament, using as his tool the special techniques of 'traditio-historical' research. He succinctly delineates the scope of the study in the Preface, where he writes:

'In its original form the material of the tradition under investigation was organically connected with a particular time and a particular place. As it now exists it has been separated from these and has become an element in a literary complex. Between these two stages in its development lie the numerous phases and epochs through which it has passed. It is the special task of the traditio-historical approach to trace the course of the material transmitted through these, examining each stage independently with the aim of determining its special interest, instead of (as happens all too often) concentrating exclusively upon the beginning and the end of the development' (p. x).

In the first chapters he discusses the original number of commandments in the decalogue—10 most probably (Chap. 1) and compares the two forms of the tradition in Exod. 20 and Deut. 5, concluding that Exod. 20 is the earlier and that it has 'originally no textual connection with Exod. 19-34', its present context (Chap. 2).

Nielsen then reviews Alt's work on the apodictic legal forms, calling attention to the work of predecessors of Alt in this field, namely Jepsen (a pupil of Alt) and Jirku. He continues with

a survey of the later contributions of especially Rabast, Mendenhall and Gerstenberger and an attempt at reconstructing the 'primitive decalogue' (pp. 84-93).

In the fourth chapter Nielsen seeks to account for the differences between the present form of the decalogue and the primitive form reconstructed in the previous chapter. First he seeks to explain how the expansions to the commandments concerning images, the divine name, the sabbath, parental respect and covetousness came about. Then he studies the causes for the abbreviations evident in the commandments concerning adultery, killing and theft. Finally he investigates the alteration of original prohibitions into positive commandments, namely the commandments *re* the sabbath and parental respect. This chapter ends with a brief analysis of the *content* of the laws, from which it is concluded that some elements reflect a nomadic pre-entrance-into-Canaan situation (especially commandments 1-4) and others a more settled, post-entrance-into-Canaan environment.

In the final chapter Nielsen seeks to determine the origin of the *collection* of laws known as the decalogue. He places the formulation of the collection in the northern kingdom as the 'basic law' of the elected monarch, probably at Shechem in connection with the 'Local Parliament' at which the new monarchy was established (1 Kings 12), and presumably by the priests and tribal elders.

The downfall of the northern kingdom in 722 B.C. resulted in a reorientation of the decalogue to the *dynastic* (rather than elective) monarchy of Judah, including the prefacing of the decalogue with 'the powerful kerygmatic introduction' by which the decalogue 'was transformed into a covenant document'.

A study of this work, as well as that by Stamm referred to above, is essential for anyone who wishes to understand the current position and progress in decalogue studies.

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The Testing of God's Son: An Analysis of An Early Christian Midrash: by Birger Gerhardsson. Trans. by John Toy. Coniectanea Biblica, New Testament Series 2:1. Lund, Sweden. C.W.K. Gleerup, 1966, pp. 83.

This study is the first fascicle of a longer exegetical analysis of Matt. 4:1-11 and Par., containing four of the eleven total chapters. The last seven chapters are as yet unpublished.

Birger Gerhardsson occupies the chair of Exegetical Theology at the University of Lund. In an earlier book, *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*, the author applied the insights of various Swedish Old Testament scholars into the nature of oral tradition to the problem of the New Testament tradition, suggest-

ing that an apostolic *collegium*—a kind of Christian rabbinate—had preserved, shaped and handed down the sayings and narratives of Jesus. That study challenged the more radical historical scepticism of Form Criticism. His careful analysis of the oral tradition is most helpful, although New Testament scholars have not widely accepted his theory of the existence of a Christian rabbinical institution.

The present book is an attempt to elucidate the question of gospel origins by analyzing a Gospel pericope in accordance with the programme outlined in *Memory and Manuscript*.

His major premise is not that the Temptation narratives are historically authentic, but that they illustrate how Christian scribal tradition thought out its kerygmatic meaning. He classifies the *pericope* as a Christian *haggadic midrash*—that is, as a piece of Christian exegesis comparable to midrashic exegesis in late Judaism. The starting point of his analysis is the close connection between the Temptation and Deut. 6:8. That relationship may be observed not only at the three decisive points, namely that the answers which Jesus gives to the temptations are drawn from direct quotations in Deut. 6:8, but also that Deut. 6:8 underlies the context and details of the narrative.

The key to Gerhardtsson's interpretation seems to be that Jesus is tempted as the Son of God, not as the Messiah: Just as Israel, understood as the covenant Son of God in the Old Testament and rabbinic sense, was tempted in the wilderness, so Jesus is tempted to betray his covenant relationship with the Father. As in the original context of Deut. 6:8, the theme which binds the narrative together is the famous Shema of Deut. 6:4-6. Each of the three temptations is seen to correspond to a denial of the three parts of this credal confession: to crave bread is to deny God the undivided love of the whole *heart*; to throw himself down from the wing of the temple would be to tempt the protecting love of God for the *life* (soul) of his covenant son; to desire the kingdoms of the world is to abandon the love of the covenant God for mammon and fall into idolatry, thus denying God the undivided love of one's all, his *might*.

The details of the author's exegesis are rich and rewarding. The study's suggestive strength lies in the author's ability to uncover with precision the Old Testament themes which underlie the temptation narratives. The whole question of midrashic elements in the New Testament deserves further careful study.

We might question, however, the author's rejection of previous interpretations of the Temptation as the testing of the Messianic vocation of Jesus. Does not the Son of God concept of the Old Testament and inter-testamental literature apply as well to the 'anointed' one, whether king, servant or Messiah, and not exclusively to Israel as the covenant son?

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The Scrolls and Christianity: edited by Mathew Black. 'Theological Collections 11', S.P.C.K. 1969. Pp. 132. Price 18s 6d.

The Essene Heritage: by Martin A. Larson. Philosophical Library, New York. 1967. Price \$4.95.

Dr. Black has assembled eight essays by a distinguished and eminently reliable team which includes W. F. Albright, F. F. Bruce, C. S. Mann and the Roman Catholic scholar R. E. Brown. Granted that the evaluation of the Scrolls is still in its infancy, and that a vast amount of controversy lies ahead over their precise relationship to the N.T., the time is ripe for a definite pattern of inter-conclusions. In this very readable collection the evidence is carefully and responsibly stated, and a definite pattern of interpretation begins to emerge. Inevitably there is some repetition, and occasionally a head-on collision. Not all the contributors subscribe to the very positive identification of the Qumran Community with the Essenes, regarded by Black and Albright as beyond all question; but on most major issues they are at one. The sect had its origins in a pious reaction against the Maccabean seizure of the High Priesthood in the mid-2nd century B.C., was throughout loyally Zadokite and hence 'non-conformist', was organized some time after 140 B.C. by the 'Right Guide' (who probably died in his bed and not by violence) as a strictly separated community, seeking by its personal holiness and devotion to the Torah to cleanse vicariously the apostasy of Israel, and looking for the coming of two Messiahs, one priestly and the other 'political'. Most of the sensational parallels to early Christianity turn out on closer inspection to be highly superficial and sometimes non-existent: e.g. the ritual washing and fellowship meals, the '12 Apostles' and the community of property. In fundamental attitudes the teaching of Qumran differed radically from that reflected in the Synoptic Gospels. Whereas Jesus challenged the legalism of the Pharisees, the very existence of Qumran was a protest against Pharisaical laxity; when, on the other hand, Jesus cites with approval the humanitarian legislation of the Pharisees (Luke 14:5) Qumran prohibits the removal of a beast which had stumbled into a pit on the Sabbath. Whereas Jesus frequented the Temple and went out to publicans and sinners, Qumran drew away its skirts from both. But this is not to say that there are no points of contact between the Qumran literature and the N.T. Although, for example in the question of Messianism, 'Qumran is not noticeably closer to Christianity than are the other branches of late Judaism' (p. 44), time and again we can see in the Scrolls a movement starting from O.T. premises and ending up on the threshold of the N.T. Qumran reflects a creative and fluid period in Judaism which, precisely because it was 'non-conformist' and open to non-Judaic influences, provided an essential background

not only for the activity of Jesus, but also for the Pauline and Johannine development of the implications of the Gospel.

Just how necessary this series of essays is, is demonstrated by the appearance of Larson's offering from the lunatic fringe. He argues, with a conspicuous lack of scholarship and a depressing mishmash of phoney exegesis, that Jesus was a frustrated Essene who (probably) survived his attempted crucifixion, and whose simple Essene-type gospel was rapidly distorted by the machinations of the crypto-Catholics. All passages in the N.T. which fail to square with his theories are dismissed as 'interpolations' while some of the most egregious of the apocryphal Christian writings are gaily cited in support when convenient. The book is adorned with an enigmatic commendation by Bishop Pike and others, whose judgement may command less than universal respect in this highly technical field. The book is worthy of mention in this Journal only as a Dreadful Warning to competent scholars to get on with the job of evaluating the Scrolls responsibly.

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The Son of Man in Myth and History: by Frederick H. Borsch,
London: SCM Press Ltd., 1967. Pp. 431. Price 63s.

The New Testament Library, which published H. E. Tödt's *The Son of Man in the Synoptic Tradition* in its English translation in 1965, has now published yet another major study of the Son of Man problem. Add A. J. B. Higgins, *Jesus and the Son of Man* (1965) to the works by Tödt and Borsch, and we now have in recent years three studies which not only explore in depth the Son of man tradition in the New Testament, but which also demonstrate how far New Testament scholarship remains from consensus on the question.

It is commonly recognized that in the Synoptic tradition 'Son of man' is used as a self-designation by Jesus in three types of sayings: those which speak of his present earthly activity, those which refer to his approaching passion and resurrection, and those which speak of his future coming and exaltation (Jesus perhaps here describes a figure separate from himself). English and American scholarships have generally accepted as genuine sayings from all three categories, tracing the origin of the title to Daniel 7 taken in connection with the Servant passages of 2 Isaiah, thus accounting for both the humiliation-exultation and the apocalyptic-kingdom motifs apparently inherent in the title. German—and increasingly English and American—scholarship has been more critical. It denies in various ways the authenticity of one or more of the groups of sayings (the Bultmann—Tödt-Higgins line rejects the earthly and passion sayings; E. Schweizer, in contrast, rejects the futurist sayings), or it denies that Jesus himself used 'Son of man' as an apocalyptic title (attributing the phrase

to a mistranslation of the Aramaic *bar nasa*, an idiom meaning simply 'man' or 'I'). Critical scholarship thus tends to dissociate the title from Jesus, regarding it as a creation of the Church, while more conservative scholarship regards the title as an expression of Jesus own consciousness of his mission as the Suffering Servant.

The present book, while differing at many points from the older conservative interpretations, argues strongly for the authenticity of all three types of Son of man sayings (while admitting individual sayings in each category may not be genuine). But on the matter of backgrounds Borsch differs radically from the more traditional interpreters. The author's thesis is that while the proper *Sitz im Leben* for the Son of man lies in Jesus himself, the nexus of ideas out of which the title grew and was reinterpreted by Jesus was not the Suffering Servant-cum-exalted apocalyptic Son of man of 2 Isaiah and Daniel, but 'the once-popular myths and rituals of the Near East' in which speculations concerning 'Primal Man and/or the sacral king' (p. 53). This starting point the author takes over from a brief suggestion in Oscar Cullmann's *Christology*.

The book is therefore an extended study of the 'First Man' myth in its variant forms in the ancient Near East and their impact on the Son of Man Christology of the New Testament. After an introductory chapter surveying the Son of man problem, the author explores the background materials forming the Primal Man myth. He begins with evidences of the myth which survived into the first centuries of the Christian era, seen in the literature of Hippolytus, Irenaeus, Poimandres, the Nag Hamadi finds, Manichaeism, the Mandaeans, and certain Jewish writings (Chap. II). Further chapters (III to V) explore largely pre-Christian sources of the myth in Near Eastern, Old Testament, and Apocryphal sources. The final chapters comprising nearly half the book, link up the First Man myth to the New Testament Son of man material in Paul's Second Man (IV), the Johannine Son of Man (VII), and The Synoptic Son of Man (VIII). A final chapter recapitulates: 'recapitulation' being taken in the double sense of 'summary, and as expressive of the author's major thesis, that Jesus, the Son of man, 'recapitulates' in himself 'the work of the royal Man, the king, and father of his people, whose task it was to suffer as the representative of the whole community in order that a right relationship might be restored between the people and their God and so that a new community might be recreated' (pp. 406). That Christology, of course, has echoes in Irenaeus.

Several unique features of the author's thesis are most attractive: *First*, he believes that 'Son of Man' is indeed a self-chosen title of Jesus which may be translated 'Man'. Unlike those who attribute it simply to a mistranslation of 'Man', thereby emptying it of specific theological content, he finds in the title a load of Christological freight related to the 'Second Adam' theology of Paul. *Second*, a suggestive but rather startling aspect of his

thesis concerns the relationship between baptism and the Son of Man. He links the First Man mythology with Jesus' own use of the title on the basis of pre-Christian baptist sects . . . There were extant during the first century A.D. and probably for some time earlier a number of Jewish-oriented sects which practised forms of baptism as an ordination/coronation rite . . . We believe it quite likely that Jesus could have been influenced by the beliefs of one or more groups like these.' (pp. 218-19). 'We are therefore suggesting that the idea of the suffering of the Man was first grasped by Jesus in the context of this baptizing sectarianism' (p. 230). These ideas provide the background of thought out of which Jesus reinterpreted the First Man myth and offer an explanation for a situation which makes all three categories of Son of Man sayings understandable in the life of Jesus himself. *Third*, his thesis therefore also explains why the Son of Man Christology was not carried forward into the developed theology of the New Testament. It was not only because the Jewish title was no longer understandable in the new Hellenistic context but more to the point, it was because 'there was no longer any purpose in telling a myth about the Son of Man. There was now the actual story of Jesus to proclaim to the world . . . This was no longer just a dream and a hope to be acted out by men, for this dream, this myth had become real. Certainly in this sense the Word had become flesh, and it was no longer right that Jesus should be asked to serve the purposes of the myth. Now the myth, which he had fulfilled and superseded, was his and was no longer important apart from him' (p. 403). One *final* feature which has far-reaching implications: Borsch believes that the myth which forms the background of Jesus' thought does not concern itself with pre-existence in the orthodox Christian sense; but is far more adoptionist in its Christology—'functional' to a radical degree.

The book is carefully documented. The author displays thorough knowledge of both the primary materials upon which he constructs his thesis as well as the secondary literature on the Son of Man problem. He has relentlessly followed up Cullmann's initial clues in his attempt to connect the First Man speculations with Jesus. We must question the results at several points of detail, some quite crucial. Can he, for example, maintain the link between sectarian baptist movements and the Son of Man material in the New Testament? And does not, in fact, the apocalyptic-suffering servant background of Daniel 7 and 2 Isaiah play a more direct role in Jesus' own thought or that of the early church, as for instance in the sayings in Mk. 14:62 and 10:45? Nevertheless, Borsch constructs a serious challenge to the reigning Tödt-Higgins position which is forced, by its presuppositions, to attribute much of the Son of Man material to the creative activity of the early church without being able to show conclusively why the Palestinian or Hellenistic communities should have bothered to develop in such ambiguous fashion a Son of Man Christology

at all. The Borsch thesis is by no means entirely new in its details. But it does appear to be the most thorough-going attempt to solve the problem along lines of the First Man myth while at the same time connecting the myth to the *Sitz im Leben Jesu* in a way which appreciates the authenticity of all three categories of synoptic Son of Man sayings.

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The Challenge of the Concordance: by Harold K. Moulton, Christian Literature Society, 1967. No. 39, in the Christian Students' Library. Pp. 284. Price Rs.6.50.

After William Barclay's 'New Testament Words', with their light on major New Testament vocabulary, one would have thought any further publication of a similar nature redundant. But this is not so, as Harold K. Moulton, Deputy Translations Secretary at Bible House, London, has shown. Deliberately bypassing many of the major words which Barclay deals with, such as grace, sin, love, Mr. Moulton has 86 chapters on less familiar words of the New Testament. Some important words like ministry (*διακονια*), preaching the Gospel (*εὐαγγελιζομαι*), conversion (*επιστρεφω*) are dealt with, but many others occur, like brother (*αδελφος*), new (*καινος* and *νεος*), truth (*αληθεια*), and obedience (*υπακουω*, *υποτασσω*, *πειθομαι*, *τηρεω*). There is a chapter on the word 'only one' (*μονος*), two on 'fear' and 'fear not', one on the manner of Jesus' speaking (*προσιγαλομαι*, *επιτιμαω*, *απεκριθη*), and another on the seeing of Jesus (*περιβλεπομαι*, *επιβλεπω*, *ατενιζω*). The full list makes a fascinating introduction to N.T. truth.

The writer's interest in words is according to their usage in the New Testament rather than in their etymology. His method has been to list all the references to any particular word noted in a concordance, then to group them according to their usage, then finally to arrange them in some kind of logical order. The result is a tightly packed article, clearly outlined, in logical order, with all references cited. Written in a lucid, sometimes intimate style, each article provides new insights into Biblical truth, helpful outlines for sermons, and profitable devotional reading. While the reader is provided with a ready access to New Testament words saving him much time with his concordance, he is also introduced to a method by which he may conduct his own investigation into the rest of 5,000 words in the New Testament.

Mr. Moulton's experience as a teacher in Union Theological College, Bangalore, and his knowledge of India have enabled him to bring to his work not only the lucidity of a good teacher but the discernment that spots the relevance of a word for India. We are conscious in his article on 'the only one' that the doctrine of *avatar* is in his mind, while in his chapter on the transcendence of God in which he deals with 16 alpha privative adjectives to

describe God, he begins with this statement: 'The classic reply of the Hindu monist when anyone seeks to define God is to say "Neti Neti"—He is not like that, He cannot be defined. The Christian faith is not content with such a merely negative answer. God *has* been defined' (p. 20). Again, as one who has worked as a member of the Tamil New Testament Revision Committee, Mr. Moulton's Tamil New Testament is never far from him—nor for that matter his New English Bible.

The chapters of the book originally appeared as monthly articles in the *South India Churchman* between 1955 and 1963. In this present book they are now conveniently grouped under eight heads:

- (1) Jesus,
- (2) Some Christian Beliefs,
- (3) The Church,
- (4) The Christian Year,
- (5) Worship,
- (6) The Christian Life,
- (7) Christian Character,
- (8) The Scriptures.

The aim and spirit of these studies is made clear. The writer states, 'I wanted, not to force my own ideas on the concordance, but to let it teach me' (p. 13), 'to let Scripture say what it contains, and do nothing more than try to make its content a little plainer' (p. 281). For this we are indeed in his debt. It is surprising however, to read on pp. 282, 283 that Paul is grouped among the many who 'then as now misused' the Scriptures. Paul did this, we are told, by identifying the words of Scripture or the words in Scripture with the message of God. Thus Mr. Moulton quotes Paul's citation of Exodus 9:16 at Romans 9:17, 'For the Scripture saith unto Pharaoh. For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.' He writes, 'It might have been better for Paul to have left that verse alone'. Again, quoting Paul's citation of Gen. 21:10 at Gal. 4:30 ('Howbeit what saith the Scripture? Cast out the handmaid and her son . . .'), he accuses Paul of quoting the words of Sarah 'as though they were the message of God Himself', and adds, 'even a great man like Paul can go too far in his enthusiasm.' But in the mind of this reviewer the author himself has gone a bit too far here. He fails to see that the whole point of Paul's citations is that Scripture is the Word of God Himself, no matter whether the speaker is God as in the Exodus quotation or another person like Sarah as in the Genesis quotation. In this Paul was simply following the example of our Lord who at Matt. 19:4, 5 in quoting Gen. 2:24 ascribed to God words which were originally spoken either by Adam or by the writer of that passage. The writer of 'Hebrews' did the same at 1:7, 8; 2:12, where he assigned to God words that were originally written by a psalmist (Ps. 104:4; 45:6, 7; 22:22). If we are to 'let

the Scripture say what it contains', then we are obliged to accept what is Scripture's own testimony to the true nature of Scripture.

Yet this inconsistency need not distract the reader from the excellent material in this book. For it really is a treasure house of good things and ought to find a place on every pastor's book-shelf.

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According to John: by A. M. Hunter. London, SCM Press, 1969. Pp. 128. Price cloth 30s, paper 13/6.

Prof. A. M. Hunter has brought together in a relatively short compass the findings of N.T. scholarship on the Fourth Gospel, from Kirsopp Lake to C. H. Dodd. Tracing the development of the 'historical tradition' of the Fourth Gospel from the scepticism of a generation ago to the currently advocated 'new look' which sees greater historical worth, Hunter agrees with those who posit an early Palestinian tradition behind the Gospel, independent of the Synoptics.

He argues his case well, piling up evidence from the Gospel itself and supporting it with apt references to Gardner-Smith, C. H. Dodd, T. W. Manson and others. He comes out with some exciting findings (even if they are not entirely new):

- (1) John the Apostle (probably calling himself 'the beloved disciple') was the source of the tradition behind the Gospel. In the sense that he is the authority behind the Gospel, he is its author. The actual writer was John 'the Elder', a close disciple of the Apostle (with or without others) in Ephesus.
- (2) If the author did not know Mark and Luke, the Gospel may have been written as early as A.D. 80.
- (3) There is a much closer affiliation with the Hebrew background than there is with the Hellenistic (*vide* evidences from the Qumran community).
- (4) Intimate topographical knowledge points to a strong Palestinian eyewitness tradition.
- (5) The Gospel is 'historical' in the same way that the Synoptics are historical; it is also 'theological' just as the Synoptic Gospels are but in a different degree.
- (6) Contrasts between John and the Synoptic Gospels have been overemphasized, particularly with regard to 'miracles' and 'parables'. The Synoptics stress the Kingdom; John's equivalent is 'eternal life' and 'glory', and the difference is merely terminological.

they have thus expanded and enriched: though to turn from Christianity to them would be to forsake the reality for the shadow'. There is a useful index.

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