

# Reviews

**IT IS WRITTEN: SCRIPTURE CITING SCRIPTURE, D.A. Carson and H.G.M. Williamson (eds.) Cambridge University Press, 1988. Pp xx + 381. £37.50.**

This collection of short essays in honour of Barnabas Linders' sixty-fifth birthday both reflects that scholars' interests and effectively summarises present debates about Scripture citing Scripture. Each essay provides a valuable introduction for students, including a bibliography, and contains judgments which are challenging to scholars in the field. The book is divided into three sections, on the Old Testament, on intertestamental writings, and on the New Testament.

There are four essays on the Old Testament, each considering the use of older traditions in later writings, in the histories (Williamson), prophecies (Day), Psalms (Anderson) and wisdom literature (Clements). Difficulties arise because some of the texts compared cannot be assigned to certain dates and because there are many possible relationships among them. For example, how far are psalms which refer to creation dependent on Genesis 1–2, how far should dependence be construed in the opposite direction, and how far do all of them manifest independent developments of even older extra-biblical material? Other texts, however, can be dated, and Williamson's treatment of the histories shows that older laws are both quoted and interpreted in the post-exilic works of Chronicles, Ezra and Nehemiah, suggesting that the older versions had already reached a fixed literary and authoritative form. Moreover, use made of prophetic citations in Chronicles implies that many of the prophetic books had reached a similar fixed state.

In the second section, Brock gives a lively account of the art of translation, illustrating points with pertinent examples from the Septuagint, the Targumim and later versions of the Hebrew texts, and exploring the different aims and methods of the literalists and of the expositors. The other essays also exemplify the authoritative status of Scripture and the variety of interpretive procedures: Chilton on the pesharim from Qumran, on Philo and on the Mekilta, Chester on the community rules from Qumran, on I and II Maccabees, Tobit, Judith, Ben Sira and the Wisdom of Solomon, Rowland on apocalyptic literature.

The longest section, the Old Testament in the New Testament, opens with a contribution by Wilcox on the text form, which examines examples from Acts, Ephesians and Matthew in order to caution readers against premature conclusions and encourage detailed study of the Targumim, Peshitta and the various Greek versions when quotations seem to differ from both the Septuagint and the Massoretic text. Stanton argues that the Matthaean citations, whether introduced by a formula or not, are chosen and adapted to suit the christological themes. Hooker restricts her

discussion of Mark to the question: has the law been abrogated by the gospel? to which she answers no, but qualifies her answer by pointing to a tension in the presentation of Jesus as someone who upholds the law but who also exercises an authority greater than that of Moses. Barrett shows that the Scriptural quotations in Luke-Acts are the sole instrument for interpreting Jesus' life, death and resurrection and the history of the early church. Carson succinctly demonstrates that, in the Fourth Gospel, scriptural typology not only explains Jesus and his gospel but also shows how Jesus replaced what had come before—'grace instead of grace'. Moody Smith provides a table of the formal citations from Scripture in the Pauline corpus, which shows their affinities to the Septuagint in most cases and Pauline preference for the Pentateuch, Isaiah and the Psalms. His essay goes on to discuss how the question of Paul's relationship to his scripture is connected with the question of what is central to Paul's theology. Hanson offers a comparison of Hebrews' and contemporary documents' exegesis of common or similar Scriptural passages, contrasting Hebrews with Philo, comparing Qumran's discovery of Scriptural references to its community with Hebrew's discovery of Scriptural references Christ, finding similarities and differences in relation to Paul and the Fourth Gospel. Bauckham discusses exegesis in Jude and I Peter which is like that in the Qumran pesharim, Scriptural figures as ethical and religious models in James and II Peter, paraenetic use of Scripture in I Peter, and interpretation of the law in James. Finally, Beale presents the variety of ways in which Scripture influenced Revelation, in providing prototypes, themes, analogues, and even the Greek style.

The collection fulfils the intention specified in the preface: to 'serve as a text book for the theological student who is just beginning to explore the subject, as well as a stimulus for more mature scholars'.

MEG DAVIES

**THE INTERPRETATION OF THE NEW TESTAMENT 1861—1986** by Stephen Neill and Tom Wright. *O.U.P. Oxford, 1988. pb. £6.95*

Stephen Neill's book on the history of New Testament interpretation has for the last twenty years represented an English perspective on modern New Testament scholarship. That book has now been reissued in a new edition with occasional updating and a long final chapter by Tom Wright (which includes an interesting survey of some recent scholarship, particularly what Wright calls 'A Third Quest for the Historical Jesus').

Admirers of Stephen Neill will be grateful that this book is available once more. I was left wondering whether it is such a good idea to reissue a book like this without substantial modification. That is not to detract in any way from Wright's contribution. Rather it represents the difficulties facing production of a revised edition in which the positions adopted remain substantially unchanged after a considerable lapse of time. Reading through the book in 1988 leaves me with the feeling that the book is both dated and insular. It is quite remarkable that one of the most distinguished missionary bishops of the twentieth century church should have concentrated so exclusively on European exegesis. There is little recognition of the significant