

book, the theory of canonical pseudepigrapha and the integrity of 2 Corinthians.

Kurt Aland's explanation of the problems of anonymity and pseudonymity in the New Testament and early Christian literature fittingly opens the volume. He offers in summary form a novel hypothesis to explain the evolution from anonymous to pseudonymous works without recourse to the psychological and ethical explanations formerly in vogue. His position is sharply attacked by Donald Guthrie in a survey of the history of pseudonymity theories applied to the New Testament. The reviewer would endorse the criticism in at least one respect: that any such theory must take into account not only the Christian writings of the period but also the numerous Jewish pseudepigrapha of the first centuries B.C. and A.D. Aland makes a very sound plea for the inter-dependence of disciplines, in this case New Testament and patristics, for elucidating New Testament problems. A. Q. Morton in 'Statistical Analysis and New Testament Problems' introduces us to another example of inter-dependence of disciplines, but it is one for which extravagant claims are made. It may well be that in 1964 'New Testament studies are about to enter a new era', but it is very difficult to believe that the mechanical sort of computer analysis the author recommends will bring it about. Unlike some other recent statements of his, this essay is merely programmatic and does not reach conclusions for the life of the Church – or even for the understanding of the New Testament. But the method as outlined seems less promising than the author suggests, partly because the traditional role of the New Testament scholar appears to be sacrificed to that of the computer in what at best ought to be a genuine collaboration.

The four remaining essays are concerned with

specific books of the New Testament. Dr J. A. T. Robinson discusses the relation of the Prologue to the Gospel of John and attempts to show that the Prologue is a later addition by the same author to a Gospel that began with the appearance of John the Baptist. The theory is excellently worked out and clearly presented, in a fashion typical of the Bishop of Woolwich's many essays on the Fourth Gospel. Günther Bornkamm argues on new grounds for the widely held position that 2 Corinthians is a collection of several Corinthian letters by Paul. He seeks to provide reasons for putting the collection together – a point often overlooked in the debate – and argues strongly from the fact that the earliest works to quote 1 Corinthians do not apparently know the second letter at all. A. M. G. Stephenson defends the integrity of it, however, confronting the traditional objections (but before Bornkamm's essay was written). He frankly admits that difficulties remain, but his essay reminds us that the burden of proof should rightly be on those who would divide the letter. Barring a manuscript discovery that would be sensational indeed, this problem may have to remain insoluble; fortunately it is not usually complicated by any suggestion that Paul was not the author. Finally, M. H. Shepherd, Jr., attempts to situate the Epistle of James in early Church history, on the grounds that (like Ignatius and the Didache) it uses Matthew exclusively among the Gospels but without according it 'canonical' authority. James fluctuates in New Testament scholarship, being regarded at the extremes as one of the earliest books or one of the latest. The pendulum is currently on the latter side, and several recent authors reach conclusions similar to those of Shepherd and often for similar reasons.

*George MacRae, S.J.*

THE CENTRAL MESSAGE OF THE NEW TESTAMENT by Joachim Jeremias. *SCM Press, 12s 6d.*

This little book will allow us all to share in the good fortune of the members of several American theological colleges who recently heard Professor Jeremias deliver the four lectures contained in it. The SCM Press had already earned the warm

appreciation of students of New Testament and theology by making the voice of the Göttingen *Neutestamentler* heard in our lands. The present volume should reach a much wider circle of readers, and they will not be disappointed.

Without the massive documentation that usually supports his profound scholarship, the author has ventured to present in more popular style 'the central message of the New Testament' with a delicate regard for its characteristic unity and diversity. But this is far from being a popular work in the superficial sense that would offer nothing more than a least common denominator of critical views. The reader familiar with the very specific positions for which Jeremias is known to the world of New Testament scholarship will recognize his hand on almost every page. And the reader less familiar with him will find no better way to make the acquaintance of one of the leading and most stimulating biblical interpreters of the day.

The first essay evaluates what is uniquely revelatory in Jesus' proclamation of the fatherhood of God by studying the title 'Abba' in relation to the meagre Old Testament and later Jewish allusions to God as Father. Secondly the author brings his personal exegetical insights to bear upon the sacrificial interpretation of Jesus'

death, with special reference to the Servant Christology which he has long defended as authentic not only in the early Church but in the message of Jesus himself. Thirdly he turns to the developed theology of St Paul to analyse afresh the difficult concept of justification by faith. The Catholic reader whose notion of Protestant interpretation on this theme is of the readily-answered, made-to-order-adversary type will have much to learn from this very nuanced presentation. The final essay learnedly treats a key to the particular Christology of the Fourth Gospel, the Prologue and its Logos concept.

It is impossible to do more than list the subjects here; merely to have compassed them intelligibly in such a brief volume is a feat. It must be read and re-read, for the hand of a master is at work in it. And in the bargain, the book is very attractively bound and beautifully printed – a distinguished addition to anyone's religious library.

*George MacRae, S.J.*

MAN AND WIFE IN SCRIPTURE by Pierre Grelot, translated by Rosaleen Brennan. *Burns and Oates (Compass Books), 10s 6d.*

The fault of much scriptural theology is that it is too bookish; the need of accurate scholarship keeps the exegete's eyes so fastened to the text that he tends to forget the experience out of which the biblical author is writing, an experience of the existential reality of fallen man and the embodiment of God's deliverance in matter and history. This book does not fall into the trap. The scholarship is there, but without pretentiousness, used to illuminate the minds and experience of the biblical writer in such a way as to shed further light on the experience of marriage and sexuality in our own times.

The author begins with a section which contrasts the basic data of ancient Near Eastern paganism and of the new religion of Israel. In the myth and ritual of the former, marriage is fragmented into institution, passion and procreation; in the latter, despite the knowledge of failure and tragedy, we glimpse the beginnings of the re-integration of these three fragmented

aspects. The second section traces the development of the consciousness of a new ideal through the Old Testament; here the salient point, emerging from a comparison of the way the Biblical writers treat human marriage and the way in which the prophets use marriage as an allegory of the love of God and Israel, is that the ideal glimpsed can only be realized in a new covenant. The third section, the New Testament, deals with the proleptic realization of this covenant in the union of Christ and the Church, the fact that makes possible the ideal of marriage while at the same time providing the true interpretation of Christian celibacy and virginity. But this outline hardly does justice to the honesty, good sense and inspiring quality of the book.

On two points it would have been interesting to hear more from the author. First, he mentions often enough the ambivalence of Woman vis-à-vis Man (roughly speaking Wife or Seductress), but there is nothing, perhaps because there is