

on 'Jesus Christ', for example, there are a score of mistakes in the bibliography—R. Bultmann is even listed as the author of O. Cullmann's *Christology*! Volume three includes a most useful analytical index of articles and cross-references, but the 80-page index of biblical references seems to be a work of supererogation! It would have been wiser only to list biblical passages which are discussed in some detail. These weaknesses do not seriously detract from the value of the work and no doubt they will be rectified in a future edition.

Bauer's *Encyclopedia* will certainly encourage biblical preaching and teaching. Its appearance marks yet another landmark in the development of Roman Catholic Biblical scholarship. Protestant readers will appreciate the balanced comments on many disputed topics, but perhaps it is a pity that non-Catholic conclusions on debated topics are not discussed more frequently, for if they had been, the *Encyclopedia* would have been even more widely used by non-Catholic readers than is likely to be the case. GRAHAM N. STANTON

THE CAMBRIDGE HISTORY OF THE BIBLE (Vol. 1: From the Beginning to Jerome): edited by C. F. Evans; *Cambridge University Press*, 1970, 648 pp. and 25 plates. £4.50 (90s.).

This volume is at once the conclusion and introduction of the series on the history of the Bible from the Cambridge University Press. Since it appears that its successor in that series was conceived without any consideration being given to a preceding volume, there is a considerable amount of overlap between the two; for example, in the articles on textual criticism. Nevertheless this fact does not in any way detract from the excellence of this volume and its contribution to the series as a whole. As the editors themselves point out, consideration of space has demanded selectivity. On this score it is hardly possible to find fault with the list of subjects; although one regrets that Irenaeus could not have been included in the patristic section.

An impressive array of scholars has been invited to contribute articles, and the results in the body of the book on the whole match the promise of the list of contents and contributors. Unfortunately M. Black's article is a disappointing introduction and is no more than a brief description of the various languages with little discussion. One might have expected that the problems of semantics would have received more than the passing reference in the final paragraph.

D. J. Wiseman's essay sets the production of the Old Testament in its literary environment and illuminates issues far beyond the limits which the title might seem to impose. One does regret that in the article on books in the Graeco-Roman world a brief summary was not given of recent investigation into Jewish oral tradition and its importance for New Testament study, even if the title confines the subject-matter more specifically to the written word.

The greater part of the book is devoted to the Bible itself; and here we find some out-

standing contributions. Particularly worthy of mention in the Old Testament section are the articles by P. R. Ackroyd on the formation of the Old Testament, and G. Vermes on Jewish exegesis. The former presents the origin of the Old Testament in a simple way, yet one is conscious at every point of recent methods in Old Testament research. The inclusion of examples of the traditio-historical method is particularly noteworthy. The article demonstrated convincingly the development within the life of the Israelite people and their relationship to the surrounding cultures. But perhaps the best example in the whole volume of scholarly writing allied to simplicity is the article by Vermes. It is to be hoped that the publishers may offer a supplementary volume devoted entirely to the subject of this article. However, one does have reservations about Vermes' unqualified 'working hypothesis': that the haggadah of the Palestinian targums antedates the outbreak of the second Jewish Revolt.

Turning to the section on the New Testament, there is some disappointment that the article on the birth of the New Testament does not match its opposite number in the preceding section. The approach is much more that of the conventional 'einleitung', although, as such, extremely adequate. A better method might have been the assessment of external influences on the formulations, theology, and specific reasons for the writing of the New Testament books. However, one can have nothing but praise for the excellent article by J. N. Birdsall on the New Testament text. His approach epitomizes all that is best in the careful eclecticism that marks the contemporary attitude to the New Testament text. He is, however, surely wrong to describe Codex Argenteus as 'preserved in Stockholm' (p. 369).

It is in the University Library at Uppsala.

By contrast with the more complicated study of the New Testament text, R. M. Grant's article on the New Testament canon is much more straightforward and gives a clear and careful picture of the early evidence for the canon. It is refreshing to note that the emphasis here, as elsewhere in the book, is on discussion of the evidence rather than discussion of theories about the evidence. It is strange that an article on the canon of the New Testament should make no mention of the first reference to all our canonical books together in Athanasius' 39th Festal Letter. A clear and concise account of New Testament exegesis is provided by C. K. Barrett. The author successfully portrays it in relation to different types of Jewish exegesis, but he distinguishes the important influence which the Christian kerygma had on the attitude of the early Christians to the Old Testament. In that he sketches the beginnings of a specifically Christological treatment of the Old Testament, Barrett's treatment provides a useful bridge to the treatment of the Old Testament in the patristic period.

In the first article in the final section, which has to cover a great deal of ground, R. P. C. Hanson shows how orthodox exegesis of the New Testament developed from its specifically Jewish background in the face of the Gnostics' use of the Christians' sacred books. Hanson's

assessment of the exegesis of the early Fathers is admirable in its restrained criticism of their excesses and in its recognition of the needs that brought it about. A similar balanced view is also evident in the articles on Origen and Theodore of Mopsuestia by M. F. Wiles. One is a little sorry that some of the stature of Theodore as a biblical theologian could not have been demonstrated at greater length, and that he had not been treated, even in this article, more on his own merits than simply as a 'representative of the Antiochene School'.

Granted the importance of Augustine as a figure of doctrinal significance, one wonders how distinctive is his contribution to our subject. In view of the extensive treatment of Origen, whose techniques he follows in some respects, the space devoted to Augustine might have been better filled with further investigation of the sub-apostolic period or Jewish-Christian exegesis.

In conclusion, one must congratulate the editors on the comprehensive nature of this volume, which is a worthy introduction to the series as it stands. One of the book's great virtues is the presentation of the results of academic debate on the contents, background and interpretation of the Bible in a form which is accessible to a wide variety of readers and which at the same time maintains a very high standard of scholarship.

CHRISTOPHER ROWLAND

THE EPISTLE TO RHEGINOS, by Malcolm Lee Peel. *S.C.M. Press Ltd*, London, 1969. 208 pp. £4.00.

The New Testament Library, like any series of serious New Testament publications, needs to include studies on Gnostic writings, partly because of striking finds in that domain and partly to assess yet more critically the work of those who tend to read Gnosticism into New Testament writings. In 1945, near the present-day village of Nag Hamadi in Upper Egypt were found thirteen papyrus codices written in Coptic and said to contain at least fifty-one treatises. Few have as yet been published, though this *Epistle to Rheginos* concerning the Resurrection has appeared already. However, Dr Peel's view is that it needs to be seen again with new eyes, the more so as it is a document wholly devoted to individual eschatology.

The present work is based on a University of Yale dissertation (1966) without the full Coptic and Greek text of the New Testament, except when these are essential to the comparisons made. A first section deals with the nature of

the document, its literary form, historical context and its use of the New Testament. A new translation of the original text is followed by a detailed and careful analysis which 'uncovers a rather personal *Sitz im Leben* for the Letter, the progression of the author's arguments reflecting efforts to answer certain objections to the Resurrection raised by Rheginos the pupil'.

In support of the translation and analysis there is a substantial section (pp. 51-104) of technical notes on the Coptic grammar and syntax of the Letter and on important parallels, not hitherto cited. Quotations and 'echoes' are noted in order to demonstrate their influence upon the thought of the author of Rheginos.

Section IV gives the teaching of the letter and consists of a full examination of its eschatology as being its focal concern. This is done by a consideration of the sphere, the means, the goals and the temporal dimension of the