

discussion of Jn 12:21 in the *Intern. Crit. Comm.*: "There is abundance of evidence that the northeastern side of the lake, where Bethsaida is situated, was reckoned as in the province of Galilee by the year A.D. 80."

That the treatment of the various sites is not exhaustive is demonstrated by a comparison of the article on the history of Heshbon-Esbus in this number of the *AUSS* and Avi-Yonah's discussion of that city, but it is equally obvious from a study of the pertinent material that no important source material has been overlooked by Avi-Yonah. He has certainly put all those in his debt who are interested in the ancient history and geography of the Holy Land by giving them such a fine study. This reviewer belongs to those who have learned from this book, even with regard to subjects where he tends to disagree with the author.

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Barclay, William, *The First Three Gospels*. Philadelphia: Westminster Press, 1966. 317 pp. \$2.65.

William Barclay in his usual lucid style has contributed another useful book to the field of NT studies. The book had its origin as articles in the *British Weekly*. These have been considerably expanded in this volume. It is intended as a comprehensive introduction (in the technical sense) to the Synoptic Gospels, even discussing at length such matters as the priority of Mt and the calendrical theory of Mk.

It is in the first chapter that Barclay's basic thesis for the study of the Gospels is put forth. In discussing the problem of faith and history, he emphasizes the necessity of "happenedness" as a basis for faith. "The facts will not in themselves beget faith, but unless the facts are there faith cannot even arise" (p. 41). Throughout this first chapter and throughout the book the teacher in Barclay stands out. He uses excellent illustrations and adds interesting tidbits of information wherever possible which are usually omitted in serious scholarly works. More scholars can use Barclay's method with profit.

In the second chapter he discusses form criticism at length with fairness and sympathy, so much so that it is difficult at times to know whether he is describing what the form critics are saying or what he himself really feels. However, in the following chapter he assesses more systematically what he accepts of form criticism and where he would draw the line. He says: "It is our conclusion that the Form Critics have done an immeasurable service in enabling us to understand the formation, the genesis and the aim of the gospels, but that their one mistake is their failure to see that the gospel writers sought to awaken faith by showing Jesus as he was" (p. 115). While we could not have expected a full-scale criticism of form criticism, this seems to be much too cavalier a treatment of it. It would have been better if he had taken a few significant pericopes and treated them in detail to illustrate his conclusions. The students for whom he is writing would

have appreciated this much more than mere positive affirmations.

The second part of the book beginning with ch. 4 deals with the literary relationships among the Synoptics. Barclay follows Streeter's analysis with the priority of Mk, Q as the second source, and M and L as material peculiar to Mt and Lk respectively. It is understandable that the problem of Proto-Lk is fully discussed in connection with the special introduction of this Gospel, but some mention of this could have been made in the section dealing with literary relationships. It is much more difficult to see why the question of the priority of Mt is discussed in the special introduction. Characteristically, Barclay gives a lengthy description of this view (17 pages), but only a few lines in its evaluation with no specific criticisms.

The third part of the book is a special introduction to the three Gospels. While there is very little new, the student will be fascinated by the compilation of the traditions concerning each evangelist. Here is Barclay's forte—his ability to bring together from various sources and writers just the right material arranged in a way to make the discussion both interesting and illuminating. His discussion of the various reasons given for Mk's being called *kolobodaktulos* illustrates this point. The temptation here, however, is to bring in items which are more interesting than substantial. In all three special introductions, he deals effectively with the characteristics of the respective Gospels.

It is surprising that Stendahl's *School of St. Matthew* is not even mentioned nor listed in the bibliography. The book by Bornkamm, Barth, and Held is mentioned in the bibliography but not in the text, while Marxsen and Robinson are not mentioned in either place. These are unfortunate omissions, and we hope that any future revision will include these writers in the discussion.

In spite of some of the weaknesses noted above, Barclay's book will serve a very useful purpose, especially for the student who finds introductory studies somewhat less than exciting. Most teachers know how difficult it is to arouse interest on the part of the general Seminary student in the technical matters of special introduction. One guesses it would be a delight to study at the feet of Barclay.

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Barth, Christoph F., *Introduction to the Psalms*. Translated by R. A. Wilson. New York: Charles Scribner's Sons, 1966. 87 pp. \$2.95.

This study of the Psalms is a translation of the enlarged German version, published under the title *Einführung in die Psalmen* (Neukirchen, 1961), of Barth's introductory preface to the new translation of the Psalms into the Indonesian language which was produced by the author and P. S. Naipospos over a period of six years.

In 22 chapters Barth covers a much wider field of problems than the usual questions of scholarly "Introduction," though these questions are dealt with in succinct form in the opening chapters. The author then