

gious forces which recur in history, because they are part of human nature and man's quest for light and life. There remains, however, one question in this reviewer's mind. It might not have been the intention of the author to enter into a theological discussion concerning the gift of tongues, but it appears that most readers of Damboriena's study will feel that the truly essential problems have not been solved. The value of his book would be considerably enhanced if he had extended his investigation into the philological, exegetical, and analytical aspects of teachings which are claimed by millions to be divine truth. The author has voiced his doubts in regard to Pentecostal claims according to which they also possess the gift of healing (pp. 125, 126). His observations on the "techniques of healing" offer an insight into the methods used by faith-healers which shows that it is difficult to distinguish between realities of faith and the shrewdness of charlatans. A text-study would become a tool enabling the reader to form an intelligent opinion as to the validity of the Pentecostal position.

Here are some of the questions this reviewer has been asked many times: Can a Biblical scholar defend the position that the "foreign tongues" as recorded in the second chapter of Acts were identical with the ecstatic utterances of 1 Cor 14, even though the former were understood without a translator, while the latter needed an interpreter?

In spite of our careless use of English terminology, is there any justification for denying the different nature and function of a translator as compared with those of an interpreter? Yet, Pentecostals for obvious reasons refuse to make such a distinction even if it means an outright contradiction with philology and scriptural usage (pp. 116, 120). For a century Biblical scholars have made that distinction without the intention of creating a controversy with certain religious groups.

Finally, how can one come to a fair understanding of Pentecostalism and speaking with tongues without an adequate comprehension of 1 Cor 14? If the apostle Paul saw the need for a point-by-point definition of the gift in his days, we can only benefit by a careful study of that chapter.

Tongues as of Fire is a valuable study in which scholarship is mingled with a considerable share of ecumenical good will. It contains a fine collection of historical and other explanatory material as well as a selected bibliography. Except for the absence of a critical investigation into the validity of tongues through a corresponding exegesis of relevant texts, *Tongues as of Fire* is to be highly recommended as a valuable source of information.

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Dodd, C. H., *More New Testament Studies*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968. 157 pp. \$4.50.

As the title implies, Dodd's *More New Testament Studies* is a companion volume to his earlier *New Testament Studies* published in 1953.

Like the earlier volume, *More New Testament Studies* is a collection of essays on various NT issues. With one exception, these have been produced since 1953, and all but one have been previously published in various *Festschriften*. One essay has been "partly re-written, with additional matter." Elsewhere, "revision has been slight." Two of the essays examine passages in the Synoptics and are entitled "The Beatitudes: A Form Critical Study" and "The Fall of Jerusalem and the 'Abomination of Desolation.'" Three others deal with passages in John: "A Hidden Parable in the Fourth Gospel," "Behind a Johannine Dialogue" (Jn 8:31-58), and "The Prophecy of Caiaphas: John xi. 47-53." One explores the relationship between "The 'Primitive Catechism'" and the sayings of Jesus. Another entitled "The Historical Problem of the Death of Jesus" deals with this problem as "an episode in the history of the Roman province of Judaea" apart from its theological interpretation. The longest essay in the collection studies each of those NT passages which refer to "The Appearances of the Risen Christ" to his followers, while the final article examines the meaning and significance of Paul's reference to *Ennomos Christou* (1 Cor 9:19-22). Name and text indexes are supplied as well as frequent comments and documentation in the footnotes.

As can be seen, these articles cover a wide range of issues with particular emphasis on Gospel criticism. A unifying concern which helps to hold the volume together is the use of form-critical methods to search out the earliest elements in the tradition. As is typical of much of British scholarship in this area, Dodd avoids the extreme skepticism and dogmatism sometimes associated with Continental scholarship and even frequently arrives at remarkably conservative conclusions. Indeed, Dodd is more cautious than many scholars and occasionally reminds his readers that this or that suggestion is conjecture. In the same vein it is interesting to note wherein Dodd has modified positions he has held earlier. For example, in his *The Interpretation of the Fourth Gospel* (1953), pp. 134-136, he emphasized the difference between the Synoptic parables and the so-called allegories of the Fourth Gospel. In the present work (p. 30, n. 1) he admits that he had spoken earlier in "too absolute terms." He then proceeds to describe what he feels is an example of a true parable in the Gospel of John (Jn 5:19-30).

One of the most helpful articles, in the present writer's opinion, is that on "*Ennomos Christou*" in which Dodd declares that in Paul's view, to "fulfil the law of Christ" means "a good deal more than simply to act 'in a Christian spirit.'" Rather, it connotes "the intention to carry out—in a different setting and in altered circumstances, it is true—the precepts which Jesus Christ was believed to have given to his disciples, and which they handed down in the Church." While Dodd does not want to confine the connotation of *ho nomos tou Christou* to the "comparatively restricted body of traditional Sayings of Jesus," he feels that even for Paul whatever the Lord had "commanded" and "ordained" remained "the solid, historical and creative nucleus of the whole."

An obvious problem in a collection of only slightly revised essays such as this, in which the earliest was written now some 23 years ago, is that it does not reflect as adequately as it might the progress that has been made since the essays were originally produced. Nevertheless, every article in this collection reflects a wealth of knowledge and the vigor and originality for which Dodd is so justly famous. Even laymen who may not understand or appreciate the intricacies of form criticism will find Dodd's interpretation of the various Scripture passages to be full of insight, and his portrayal of the milieu in which they originated to be knowledgeable and helpful.

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Harrison, Everett F., *A Short Life of Christ*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968. 288 pp. \$ 5.95.

The word "short" in the title is obviously added to indicate that the book does not deal with the minute day-by-day activities of Christ. It is short in that it deals "with the leading events that carry us along in a fairly obvious sequence from the beginning to the end" (p. 8). The author seems to imply that one of the reasons for this approach is found in the results of form criticism. However, if this is the case it may be his only acknowledgment to the influence of form criticism in his book, for throughout he seems completely to ignore it. He also makes allusions to redaction criticism, but takes no account of it in the book itself.

The book seems to be oriented not so much simply to explicate the life of Christ but to solve problems connected with the life of Christ, *e.g.*, the historicity of Jesus, the time and place of his birth (the authenticity of Quirinius' census), the historicity of the virgin birth, the historicity of the accounts of his infancy and boyhood, the historicity of the "Lamb of God" pronouncement by the Baptist at the time of baptism, etc. Clearly what Harrison is saying is that everything that is recorded in the Gospels happened in the time and context in which it is recorded. Form criticism has no value at all. The Gospels do not really show any influence of the post-resurrection experience of the Church. If the Gospels were written before the resurrection, they would probably have been written as we have them today.

Much of this book could have been written a hundred years ago. The chapter on temptation shows little advance over Fairbairn's written in 1907. Nothing is said about the differences between the accounts in the Synoptics. All is harmonized as though it were one account. While the author commends in the preface the fact that modern scholars tend to see the Evangelists' work as a whole, no appreciation is shown of this in the actual treatment of each subject.

The chapter on miracles emphasizes not only their historicity but their revelational value. This is an advance over the past.