

commentary is a model of conciseness in treating as it does the various problems of the book within the space limitations.

Space for footnotes has not been slighted. Fortunately, if the discussion in the text is short the reader can pursue it in the literature cited in the notes. Throughout there are also short excursions.

In introductory matters, it is worthy of note that Conzelmann sees I Corinthians as a unity, though with chap. 13 he wavers. He is opposed to Schmithals' contention that Paul's opponents had a thoroughly worked-out mythological Gnosticism. Instead he considers them proto-Gnostics. He sees also behind all the parties one basic erroneous doctrine—the pneumatic Christology of exaltation. Against this Paul presents his theology of the cross, which destroys human wisdom and boasting. His opponents desire the exalted Christ without the crucified Christ. Another way in which Paul deals with those who think they already enjoy all the eschatological benefits is to point to the fact that the parousia and judgment are yet future and therefore the blessings are yet to come. This is what Conzelmann calls the "eschatological proviso." These two features appear again and again throughout the commentary.

Throughout, Conzelmann also provides interesting aphoristic statements such as "they are to look where 'nothing' is to be seen" in connection with 1:26; "holiness is not the goal of conduct, but its presupposition," in connection with 5:7; "freedom cannot cancel itself by making me unfree," in connection with 6:12.

In regards to certain "problem" passages, Conzelmann favors the uncertain view rather than the optimistic in 7:16 against Jeremias; spiritual betrothal in 7:38, *exousia* as protection against cosmic power in 11:10, vicarious baptism in 15:29.

The excellent bibliography, and the indices of biblical and nonbiblical citations, of subjects, and of modern authors enhance the value of this commentary.

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Finegan, Jack. *Encountering New Testament Manuscripts*. Grand Rapids, Mich.: Eerdmans, 1974. 203 pp. \$10.00.

The unique feature of this approach to NT textual criticism by the noted professor of NT History and Archaeology at the Pacific School of Religion is suggested by the title and the subtitle, "A Working Introduction to Textual Criticism." But before introducing the student to a number of manuscript reproductions the author devotes a section to a large number of technical matters, and a second section to the history of the discipline known as textual criticism.

In the first section he deals with the materials on which ancient books were written and the forms these books took. Then he quite overwhelms the student with such technical matters of paleography as quires and folios, recto and verso, columns and ruling, opisthograph and palimpsest, punctuation, abbreviations, canons, prologues, colophons, stichometry, euthaliana, etc.

In less than 30 pages he then gives a history of textual criticism down to the production of modern critical editions of the Greek NT. There follows a systematic but concise list of the principal Greek manuscripts of the NT together with the location and date of each. For a list of the ancient versions, however, the student is referred elsewhere. The same is true for patristic writers, the third witness to the text of the NT.

The "encounter" with the Greek manuscripts in Part III is in the form of a first-hand contact with photographic reproductions of fragments or pages of manuscripts of the Gospel of John. As far as possible these reproductions are in or near the size of the original. Finegan has chosen manuscripts of John because that gospel is better represented by the papyri than is any other NT book.

Particular attention is given to the variants of Jn 1:3-4 and 1:18, and an attempt is made to develop some basic principles of textual criticism and to draw conclusions regarding the correct reading of these verses.

Some attention is then given to the reading of these verses in the Latin versions as represented by Jülicher's *Itala* and Wordsworth and White's critical edition of the Latin Vulgate. But no attempt is made to deal with individual Latin manuscripts or with any other version. This is one of the weaknesses of the book, but it is difficult to see how students could be introduced directly to the manuscripts of all the ancient versions. The language problem is insurmountable. It does appear, however, that a list of the available versions could be given, and that there could be a discussion of their values and the problems faced in their use.

Some attention is also given to the passages in Irenaeus and Origen in which Jn 1:3, 4 and 1:18 are quoted. Here again, a list of the more important patristic writers might be given together with a discussion of the special value of the evidence from them, and the problems faced in using them. In fairness, it must be said that some of this is brought out. The book closes with a statement regarding the future of the study.

Professor Finegan has written an interesting, lucid, and scholarly introduction to a complicated subject. He has made the study of NT manuscripts exciting and vital.

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Francis, Fred O., and Sampley, J. Paul, eds. *Pauline Parallels*. Philadelphia: Fortress, 1975. ix + 388 pp. Paperback, \$10.95.

This comprehensive parallel of Paul's writings (ten epistles) will prove to be a useful tool for students of Paul. Each spread of two pages has ten columns, one for each of the epistles in canonical order. At a glance, one can see all the parallel passages in Paul's writings. These parallels have been chosen on the basis of similarities of language, images, and letter structure or form. The arrangement is such that each of the epistles stands in its entirety in canonical order. Thus Romans is given in its entirety with