

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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WALTER F. SPECHT

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

its parallels, followed by 1 Corinthians, etc. The passages from the epistle which is given in its entirety are always placed within bold vertical lines. Parallels from the Acts and Pastoral Epistles, OT quotations and allusions, and textual variants are placed below these main parallels in smaller print.

A Table of Parallels is found at the beginning. It lists a short title for the section (called primary paragraph); then the verses in this section from the epistle are given, followed by the parallel sections from the rest of the nine epistles and the pages on which these are found.

There are two indexes in the back, one of the primary paragraphs and one of the Acts and Pastoral Epistles in Notes.

Anyone doing exegesis or theology of Paul's writings should refer to this useful tool.

Andrews University

SAKAE KUBO

Hayes, John H. *Son of God to Super Star: Twentieth-Century Interpretations of Jesus*. Nashville: Abingdon, 1976. 255 pp. \$14.95/6.95.

According to the preface, "the purpose of this volume is to introduce the interested reader to a spectrum of twentieth-century interpretations of the historical Jesus" (p. 9). It is not a comprehensive survey but a representative selection, emphasizing especially the last twenty-five years. The author presents the views of those represented with extensive quotations.

After an introductory chapter providing the nineteenth-century background, Hayes presents Jesus as the Christ of Orthodoxy (David Smith, E. Stauffer), the Apocalyptic Visionary (Schweitzer), the Constant Contemporary (Barton, Enslin, Matthews), the Jew from Galilee (Klausner, Vermes), the Proclaimer Calling to Decision (Bultmann and the New Questers), the Messianic Suffering Servant (the mainstream of British and American scholars), the Political Revolutionary (Eisler, Brandon), the Black Messiah (Cleage) the Messianic Schemer (Schonfield), the Founder of a Secret Society (Morton Smith), the Qumran Essene (Edmund Wilson, A. Powell Davies, C. F. Potter), the Sexual Being (Montefiore, Phipps), and the Creation of the Early Church (Drews, Couchoud, Allegro).

A bibliography is presented for each chapter at the end of the book. It is unfortunate that the author did not present a critique of each of the views. He seems to be quite capable of doing it. At the least the bibliography could have included critiques of these positions.

While a careful reading of the books of the authors treated is necessary to grasp more fully and comprehensively their viewpoints, nevertheless this is a helpful introduction to the variety of positions held concerning Jesus in recent years. This, after all, is all that the author intended.

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