

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.

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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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