

Baird, William. *History of New Testament Research*. Vol. 1, *From Deism to Tübingen*. Minneapolis: Fortress Press, 1992. xxii + 450 pp. \$42.00.

This book is a welcome addition to the world of NT scholarship. As Baird aptly states, "the study of the history and criticism of the Bible is a crucial feature of the history of Christianity . . . Biblical scholars neglect this history at their own peril. Failure to know one's history is a failure to understand one's identity, a failure that destines one to repeat old mistakes and neglect venerable solutions" (xxii). Certainly one comes from reading Baird with the conviction that there is little (if anything) new under the sun. Most of the questions and issues that ever occurred in NT research were raised, as Baird notes, during the period covered by this volume. Yet there has not been a full scale treatment of the history of NT study since Werner George Kümmel's monumental *Introduction to the New Testament* in 1975.

After a brief introductory section dealing with "New Testament Research before the Enlightenment" and methodology, Baird divides the work into two parts. The first part, on "Early Developments," contains six chapters: (1) "Backgrounds and Beginnings" (H. Grotius, J. Lightfoot, R. Simon as "precursors" and J. Mill and R. Bentley for "text criticism"); (2) the English Deists' attack on revealed religion (D. Whitby as an advocate of revealed religion, J. Locke as a precursor to the Deists, and the Deists: J. Toland, M. Tindal, A. Collins, T. Woolston, P. Annet, T. Morgan, and T. Chubb); (3) the Pietists (P. J. Spener, A. H. Francke, J. A. Bengel, and J. Wesley); (4) the development of the historical method (J. A. Turretin, J. J. Wettstein, and J. A. Ernesti); (5) the refinement of the historical method (J. S. Semler, J. D. Michaelis, and their students J. J. Griesbach and J. G. Eichhorn), and (6) a chapter discussing conservative alternatives (A. Calmet and N. Lardner), literary approaches (G. E. Lessing and J. G. Herder) and the rise of NT Theology (J. P. Gabler and G. L. Bauer).

The second part, "New Testament Research in an Era of Philosophical Ferment," treats the impact of philosophical ideologies on the new "historical" method. It includes five chapters. Chapter 7 treats "The Rise of Liberalism" (H.E.G. Paulus, F.D.E. Schleiermacher, the followers of the latter, W.M.L. de Wette and F. Lücke, and A. Neander as a "mediating alternative"). Chapter 8 describes the philosophical idealism (D. F. Strauss, F. C. Baur and the Tübingen school [E. Zeller and A. Hilgenfeld], and "alternatives" to that school, E. W. Hengstenberg, A. Tholuck, and H. Ewald). Chapter 9 traces trends outside and after Tübingen (the Synoptic Problem: J.C.L. Gieseler, H. Marsh, C. G. Wilke, C. H. Weisse, and H. U. Meijboom; the authenticity of John: K. G. Bretschneider and J. J. Tayler; and Text Criticism: K. Lachmann and C. von Tischendorf). Chapter 10 deals with mediating critics (J. L. Hug and Roman Catholic scholarship; and English scholars influenced by romanticism: S. T. Coleridge, T. Arnold, A. P. Stanley, and B. Jowett. A final chapter on "Synthesizing Accomplishments" discusses the commentary series developed by H. Olshausen, H.A.W. Meyer, J. P. Lange, and F. L. Godet and efforts to reconstruct the life of Jesus by E. Renan and T. Keim). Baird concludes with an epilogue in which he presents his observations on the implications of this history.

Since Baird is certain to replace Kümmel as the standard text, it would be worthwhile to briefly compare the two. Kümmel gives much more information on the pre-Enlightenment period (two chapters covering 27 pages rather than the 5-page section in the introduction allowed by Baird). Kümmel treats a considerably larger number of individual scholars but more briefly. Baird gives detailed discussions of only 64 individuals. Some of these figures Baird mentions in passing (e.g., G. C. Storr, G. T. Zachariä, and Albrecht Ritschl) and others he will treat in the second volume (e.g., H. J. Holtzmann and B. F. Westcott), but it is clear that his selection is rather limited. But this is not necessarily a weakness; discussing representative figures helps one see the forest, and an attempt to be more comprehensive and encyclopedic could lead one to lose sight of the forest for the trees. Kümmel is also helpful in that he very frequently cites extensive materials from the author's works themselves. Baird, on the other hand provides more historical context and treats each author in one place (the single exception is J. S. Semler) rather than in several places as Kümmel sometimes does. Baird includes some conservative figures often overlooked (e.g., Neander and Hengstenberg), but his emphasis is clearly on figures important in the rise and development of the historical-critical method.

This represents, in my estimate, something of a weakness on Baird's part. Maybe it is inherent in the genre, but there is a decided historicist and positivist bias. This is reflected in the treatment of the Renaissance and Reformation as the background of NT research, the reference to "conservative" approaches as "alternatives," and the title of part 1. While it is commendable that Baird does include a treatment of Roman Catholic scholars, their inclusion along with other conservative approaches, serves to raise "important questions about methodology" (338). Baird says of Hug that "conservative premises have predetermined his results" (338). But such a statement reflects the positivist myth that objective, presuppositionless research is possible. Similar statements could (and should) be made of the other figures discussed. Conservatives will want to be wary in reading Baird.

Despite such criticism, Baird's book is must reading for NT scholars and will be valuable for students of theology in general. Baird is certainly to be commended for including historical and political background information. It was interesting to learn that Napoleon's invasion of Prussia in 1806 led to the closing of the University of Halle, Schleiermacher's move to Berlin, and the founding of the University of Berlin. Such details help to make what would be dull reading enjoyable.

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Blumhofer, Edith L. *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture*. Urbana, IL: University of Illinois Press, 1993. x + 320 pp. Cloth, \$42.50; paper, \$19.95.

Restoring the Faith examines the impact of restorationism on Pentecostalism through the study of the history of the largest Pentecostal