been ignored are *inter alia* those of D Bruner, D A Carson, F V Filson, R T France, W Hendriksen, L Morris, J T Nielsen and D Patte. I also cannot understand why the work of no South African scholar (except for a reference to Jannie Louw's semantic dictionary), especially the publications of A G van Aarde and H J B Combrink (available in English!), was not consulted.

Note 27, dealing with the temple tax (pp 221, 227), is put at the end of the wrong sentence, and I think that at least some of Andries van Aarde's thoughts could have clarified Carter's comment that Matthew 17:24-27 is a difficult text. Almost no attention is paid, in his discussion of the content of Matthew (pp 259-271), to the important eschatological remarks, especially in Matthew chapters 24-25 (p 252). Although stimulating comments are made in his 430 endnotes, no text critical remarks are made — an indication that scholars too easily just accept a specific text and/or translation as 'canonical'! Carter also does not mention whether he has used Nestle-Aland 26 (1979) or the 27th edition (1993/1994/1995).

Although I would strongly recommend this worthy contribution to Matthean scholarship, Carter made a blunt mistake by titling his book 'Matthew: Storyteller — Interpreter — Evangelist'. Nowhere in his book does he explain the subtitle — especially the term 'Evangelist'? Why 'Evangelist'? Linguistic and theological reasons for this choice are lacking. In fact, he contradicts himself when he says that he believes that the Matthean author was 'an unknown pastoral theologian' (p 41-42, 49). I would also change the order of the subtitle to 'Interpreter — Storyteller', leaving out the term 'Evangelist', and even include the term 'Pastoral theologian' as possible substitute. I don't think that you can tell a story if you have not beforehand interpreted what you have heard and experienced — thus, I opt for the title 'Matthew: Interpreter — Storyteller'!

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**Ucko, Hans 1994 — Common Roots New Horizons**


**Reviewer: Rev L J J Nell**

In his introduction to his book, the author states that his aim is to encourage reflection on the central themes in Christian tradition that were conceived in the Old Testament and continued in the New Testament. His way of doing this is to stress the fact that Christianity and Judaism share common roots, but differ in the interpretation of these. The difference is then presented in such a way that it most certainly could serve towards a better understanding by both parties of each other's way of thinking and doing.

Dialogue inevitably means that one should reveal some of one's innermost thoughts and feelings about a specific subject. Ucko encourages this by introducing the Christian reader to the way in which Judaism regards the Scriptures. In this process it is clear that Ucko has either through experience or a careful study of his subject gained an intimate knowledge of Judaism.

One realizes anew the importance of the relationship between the Jewish people, their sense of election and the Promised Land or Land of Israel. This brings into focus the identity and calling of a minority in the next chapter. Ucko sheds new light on the meaning of the commandments in the life of Israel.

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and one realizes that certain concepts one has held be less than valid. Interwoven with the facts about Jewish life and religion the writer constantly comments on the Christian reaction to many perceptions of Jewish traditions.

On the other hand, being a Christian himself, one cannot help but gain the impression that Ucko is honest about what are seen as shortcomings of the church to the point of being overly critical. The statement in chapter five, under the heading 'In God's Image', that the church regards the Old Testament as subservient to the New Testament cannot be valid for the church as a whole.

In conclusion, the reader is left with the realization that Judaism is more a way of life than a set of dogmas. Ucko urges the church to realize that the gospel that Jesus is the Christ should be more people related or social. This again opens the way for recognition not only of the values of Judaism for everyday life but for an inclusive view of all religions. He poses the question: ‘Am I being asked to make a choice between revelation and experience?’ The tension underlying this question he finds in the fact that God seems to keep the doors to all religions open while the Christ of the church seems to close them, and in this process the question is posed whether the Christ of the church has in fact diminished God.

Ucko poses sharp and disturbing questions, mainly in the realm of the Christology of the church. In this regard one can agree with him on his closing statement that Christology, as much as theology, is a process and not a finished product. But the reader is left with the feeling that, having benefited so much from the author’s knowledge of Judaism, the essence of what he has learned of Christianity is that it owes a debt to people all over the world for being exclusive in its confession that Christ is Lord and the only way to the Father.

A stimulating and sometimes disturbing book with statements from which the dialogue between Christians and Jews will undoubtedly benefit. Recommended reading for the serious theologian.


IRS-Studiestuk 351. Potchefstroom: Instituut vir Reformatoriese Studie, PU vir CHO. 87 bladsye. Prys: R35-00 ledegeld, 12 studiestukke ingesluit.

Resensent: Dr Johann Beukes

Studiestuk 351 van die Instituut vir Reformatoriese Studie handel oor die verhouding tussen armoede, tegnologie en die omgewing met betrekking tot die ontwikkelings- of vooruitgangsvraag. Dit kan aanvaar word dat hierdie vraagstelling in die eitydse kultuurfilosofie en maatskappykritiek deurgetrap is, veral met betrekking tot die werkzaamhede van die Frankfurtske Skool in die dertigerjare, Neo-Marxistiese eksponente vanuit die Verenigde State van Amerika in die sestigerjare en die strukturalisme en post-strukturalisme in Frankryk in die sestiger- en sewentigerjare. Dit is ook vanselfsprekend dat die sosiologie en demografie breed aan hierdie probleem aandag skenk. Die vraagstelling as sodanig is dus glad nie nuut nie.