on account of his doctrine of justification through faith (Walker). Instead of typology, we should rather speak of correspondence in Paul. He interpreted the Christ event by referring to the persons or events in the past (Old Testament) that, in his view, 'corresponded' to what came to pass in Christ (Aageson). He whom Moses saw in the tabernacle (as narrated in Exodus 34) was, according to Paul (2 Cor 3:7-18) the pre-existent Christ, and the reason for the veil on Moses' face was to prevent the messianic glory of the pre-existent Christ from being seen by the Israelites (Hanson). The exegetical problems pertaining to Romans 7:7-25, and especially 7:14(13)-25, can best be solved if we assume that the 'law' that is in question here, is the tenth commandment. It explains why Paul is saying that one cannot obey the law at all, a highly improbable claim. This claim is, however, understandable if the real point at issue is the control of one's desires, which can not be accomplished by the law (Ziesler). The best possible explanation for Paul’s oscillating, sometimes contradictory, statements about the law is to be found in his participationist language based on the concept of 'spheres of influence' or 'power fields'. The negative statements describe the usurped law in the sphere of sin, flesh, and death. The positive statements describe the law in its proper sphere of faith, Spirit, and Christ (Snodgrass). It is unacceptable to assume that the righteousness of God in Romans 3:25-26 consists most basically in God’s saving 'covenant faithfulness' (iustitia salutifera). The key which unlocks the interpretation of this text is provided by the concept of God’s righteousness as his absolute faithfulness to act for the sake of his name and his glory. God has accomplished a twofold purpose in sending Christ: he has manifested and preserved his own righteousness and yet has justified the ungodly merely through faith (Piper). Paul initially subscribed to the earliest Christian belief that the general resurrection was largely accomplished already through adult believers' conversion-baptism. Later on he came to emphasize apocalyptic eschatology to the neglect of realized eschatology in order to: (a) include deceased Christians in the hope; (b) counter the arrogance of enthusiasm; (c) adjust to bodily weakness, infirmities, and sufferings; (d) strengthen Christians against a possible impending crisis of persecution (Mears).

As was already indicated above, and as can be deduced from the short presentation of the findings of some of the articles in this volume, this will definitely be a handy piece of literature to have on one's bookshelf when studying Paul. Most of the articles can be regarded as meaningful contributions towards a better understanding of Paul. They have already stimulated Pauline studies in particular and generally, and are still going to in future. They are of a high scholarly standard and are particularly readable. One would naturally not agree with all of them or with everything said, but most of them are thought-provoking, to say the least. For these reasons, and for the benefit of having such a number of excellent contributions available in one volume, the volume is to be highly recommended.

Porter S E & Evans C A (eds) 1995 — The Johannine Writings (A Sheffield Reader)


Reviewer: Prof J Eugene Botha

The idea is to publish a whole series of these readers on various topics. This volume contains seven articles on the Gospel of John: B Lindars: Discourse and Tradition: The use of the sayings of Jesus in the discourses in the Fourth Gospel; B Byrne: The Faith of the beloved disciple and the community in John 20; R Bauckham: The beloved disciple as ideal author; B H Grigsby: The cross as expiatory sacrifice in the Fourth Gospel; M C de Boer: Narrative criticism, historical criticism and the Gospel of John; A H B Logan: John and the Gnostics; W E Sproston: Witnesses to what was αρχης: 1 John's contribution to our knowledge of the tradition in the Fourth Gospel.

In addition to these articles there are 6 articles on the revelation of John: J J Gunther: The Elder John, author of Revelation; D E Aune: The prophetic circle of John of Patmos and the exegesis of Revelation 22:16; L W Hurtado: Revelation 4-5 in the light of Jewish apocalyptic analogies; M G Reddish: Martyr Christology in the Apocalypse; P Barnett: Polemical parallelism: Some further reflections on the apocalypse; F Downing: Pliny's prosecutions of Christians: Revelation and 1 Peter. This volume also has a list of abbreviations, as well as an index of authors and a Scripture index.

It is certainly not the place to review the various articles chosen here, but perhaps a few words about the idea and approach are necessary. The editors mention in the preface that they have chosen the articles on the following grounds: 'Some articles are truly ground breaking, pushing their respective enquiry into new paths and introducing new critical questions into the debate. Others are assessments of the critical terrain of a particular topic, providing useful and insightful analyses that others can and have built upon. Other are included because they are major contributions to an on-going discussion' (7). If one takes this into consideration, then the editors have certainly chosen the articles in the volume well. There is indeed a wide variety and each article can introduce readers to some discussion or debate in the literature. It is also useful in the sense that one can obtain some kind of picture of the basic issues and trends in research over the past two decades. As such this kind of approach would be useful for scholars and students alike, since it would provide an easy and useful exposure to critical debate. This volume is called The Johannine Writings, rather misleading title since it deals basically with the Gospel of John and Revelation, and very indirectly with the letters. Nowhere is it explained why articles on the Johannine letters are not also included here. Nevertheless, this series is a welcome addition to the excellent publishing programme at Sheffield Academic Press and this volume is highly recommended to both scholars and students of the Johannine writings, and even those whose field of expertise lies outside the Johannine corpus will be able to use this volume to gain an overview of the research in this area.

Smith, Morton — Studies in the Cult of Yahweh, Vol 2


Reviewer: Prof S J van Tilborg, Nijmegen, The Netherlands

It is never easy to review a series of articles. Usually they cover such a variety of subjects that one cannot do much more than give an overview of the titles. That would not be very meaningful in this case because this is a collection of some 40 articles. But because they are reprints of articles by one author,