

insufficiently analogous situations) and develops a fourfold strategy for legitimate application: determine the original application(s); evaluate the level of specificity of the original application(s); identify the cross-cultural principles; find appropriate applications that embody the broader principles. Lest the reader be dismayed, this part closes with brief considerations on the role of the Holy Spirit in this process.

This well balanced treatment (in stance and proportion) of the various issues is followed by an appendix dealing with various modern approaches to interpretation. Under literary criticism appears structuralism, narrative criticism, post-structuralism; classification and the interpretation of advocacy groups come under social-scientific approaches to Scripture (427–57). It is refreshing that these approaches, presented, promoted, discussed and often predominating elsewhere, receive comparatively little space at the end of a book which presents, explains, illustrates and defends the traditional conservative approach of interpretation. From this perspective these fashionable approaches, often in their own way attempting to correct the deficiencies of liberal approaches, will be used with caution and no little gain (cf. J.B. Green (ed.), *Hearing the New Testament: Strategies for Interpretation*, Grand Rapids: Eerdmans; Carlisle: Paternoster, 1995). The volume ends with more than thirty pages of annotated bibliography of hermeneutical tools and sources, 'widely accepted as the best currently available' (459, English titles only, including translations), which will be an excellent guide for students and those in charge of building up libraries (best buys indicated, obviously the assessment of individual works is subjective). One should distinguish between Friedrich and Franz Delitzsch (46, 487, cf. RGG3 II, 74–75). *Elenchus Bibliographicus Biblicus* (485) appeared since 1920 (cf. IATG2, 264). In a revision a brief survey of computer based aids for Bible study might be included. The bibliography is followed by indices of authors, references and subjects.

This volume, very good value for money, will prove to be an excellent textbook for seminars, taught courses and correspondence courses (and for those preparing them), and for the individual student who will find rich reward. Each chapter is a self-contained unit. It is a fine example of a text not too technical, yet never simplistic. All the way through the authors provide footnotes with selected references that lead into the current academic discussion including

'main stream' and evangelical contributions. Also scholars will find quick access and orientation. Though possibly not the most exciting volume on this topic, the IBI of KBH is certainly the most helpful recent volume for the student wishing to learn sound conservative interpretation. Methods come and go and it is encouraging to see inadequate methods wane. But as much academic literature (commentaries and monographs, these titles appear in the bibliography!) is still influenced by the 'historical-critical method' or its variants, more thorough treatment of its presuppositions and a critique would be valuable. From p. 44–45 the impression could arise that this method was a phenomenon of the nineteenth century. G. Maier, *Biblical Hermeneutics* (Wheaton: Crossway, 1994), 247–306, offers a broader discussion of this issue. At the same time it is also refreshing that these questions of the past do not dominate the presentation.

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New Testament Theology

**G.B. Caird, completed and edited by
L.D. Hurst**

Clarendon Paperbacks

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ZUSAMMENFASSUNG

Diese neutestamentliche Theologie des verstorbenen Oxforder Neutestamentlers steht über dem Methodenkonflikt, der ähnliche deutsche Publikationen bestimmt. In seinem Modell einer 'apostolischen Konferenz', will Caird die verschiedenen ntl. Autoren miteinander ins Gespräch bringen. In acht Runden geht es um den göttlichen Plan, die Notwendigkeit des Heils, seine drei Zeitstufen, die Tatsache, Erfahrung und Hoffnung des Heils und um Christologie. Durch dieses Vorgehen wird immer wieder, trotz verschiedener Schwerpunkte, die Einheit des NT erkennbar. Ein abschließender Abschnitt behandelt die Theologie Jesu. Die Ergebnisse sind oft erstaunlich konservativ, in vielen Ergebnissen und Argumentationen werden sich Evangelikale wiederfinden. Die Darstellung ist nicht mit Sekundärliteratur und Forschungsmeinungen überladen, sondern stark exegetisch geprägt, ferner wird der atl. Hintergrund berücksichtigt. Viele Themen und

ntl. Bücher, die in den vergleichbaren deutschen Werken meist zu kurz kommen, werden hier gebührend behandelt. Dieses Buch bietet die beste und aktuellste englischsprachige NT Theologie mittleren Umfangs.

While a surprising number of single or multi-volume New Testament theologies have appeared in German over the last few years (Berger, Hübner, Strecker, Stuhlmacher), in this regard the English language section of NT studies was comparatively quiet. After the 1986 volume of L.L. Morris (NT Theology) and the revision of G.E. Ladd's A Theology of the NT by D.A. Hagner 1993, Caird's is the only other recent volume. Yet it is not only a matter of numbers between both realms, but also of essential differences of approach. While the German contributions on this subject emphasise and often over-emphasise methodological issues and are usually divided between the two camps of so-called Biblical Theology of the NT and exponents of so-called NT Theology, the English volumes are more modest in approach and content to get the job done. The volume of the late George Bradford Caird (21.4.1994) exemplifies this latter approach and does get the job amazingly well done. The volume testifies throughout to Hurst's summary of Caird's conviction: 'For him the meaning of the language and imagery of the NT was what its writers intended it to mean; and the only way to understand that meaning was to read and reread the NT' (xi), a position that serves as a welcome corrective to increasingly popular approaches that neglect or ignore authorial intent (cf. the brilliant critical discussion of this subject in the epilogue, 422–24, e.g. 422 '... a gospel means news about historical events, attested by reliable witnesses, and having at its centre a historical person. Whenever Christians have attempted to give the scriptures a sense other than the plain sense intended by those who wrote them, Christianity has been in danger of running out into the sands of Gnosticism'). Elsewhere in his appreciation Hurst notes that Caird 'had little time for schools of thought or "the methodology of the month". The latest scholarly fad was for him as truth-bearing as a fortune cookie' (x).

The editor took over Caird's half-finished manuscript, set out to reconstruct the author's view from his other publications to complete the volume in the author's spirit and filled in the blanks. In the foreword Hurst outlines his procedure and the material he drew from. He includes a brief biography and assessment of Caird's contribution to NT scholarship. The

bibliography (431–49) is preceded by his complete list of writings (427–30).

In two ways this volume is unique in approach: in its establishment and use of what Caird calls the 'apostolic conference model' as a way of organising the thought of the NT and in placing the theology of Jesus last. The participants at this conference, namely the NT authors, and Jesus are linked by theology as their subject matter. In including Jesus, Caird attempts 'to show that the historical Jesus is a deeply theological figure in the same sense as Paul, John and others. Jesus' teaching is recoverable and identifiable as the starting point for much of the NT writers' discussion of the issues surrounding salvation' (x). Caird sets out by asking what NT Theology is and develops his model against other approaches (dogmatic, chronological, kerygmatic, author by author) to writing such a volume (1–26). To give an impression of the subjects addressed, it appears best to let the headings and subheadings of the following eight chapters speak for themselves. Chapter 2 contains 'The Divine Plan': the whole counsel of God; the coming of God; the plan of salvation; Israel and the world; According to the Scriptures; the obedience of Christ; the opening of the Scriptures; a people prepared. Chapter 3 examines 'The Need of Salvation': The universality of sin and of judgement; the experience and essence of sin; the threefold Adam; the sin of the world; principalities and powers; Satan; the Antichrist; the unforgivable sin (74–117). The fourth chapter introduces 'The Three Tenses of Salvation': the triple pattern; Christian progress; the presence of the Transcendent; the kingdom of God. The 'Fact of Salvation' presents the One and the many, revelation and atonement (136–78). Chapter six, 'The Experience of Salvation' is devoted to newness of life; worship; the sovereignty of grace; the imitation of Christ; in Christ and the Spirit; in the church. 'The Hope of Salvation' (238–78) reflects on 'Because I live, you too shall live'; the meaning of 'eschatology'; the parousia and its imminence; individual and historical eschatology. 'The Bringer of Salvation', the eighth chapter, deals with christology (Beginning at the beginning; developing from the beginning; the qualifications of Jesus). Chapter 9 presents 'The Theology of Jesus'. After exposing four cardinal errors (e.g. the first being the assumption that the Jesus of history was a different person from the Christ of the Church's faith), the author deals with the birth of Christian theology; the gathering storm; the kingdom of God; the Son of Man; the law; the nations; son-

ship and death (345–408). Chapter 10 presents a brief summary of each chapter and conclusions on Jesus and his relation to the apostolic conference, followed by a brief but challenging epilogue on 'Dialogue, meaning and authority' (409–25). The volume is rounded off by indices of passages, authors and subjects, which allow use of the book as a reference tool and study of the theological contribution of an individual book.

In addition to the fresh approach of the 'apostolic conference' model, the emphasis and strength of this volume derives in part from its reflection of Caird's previous works. Throughout there is exemplary sensitivity to issues of language and expression and their bearing on the methods and meaning of the theology of the biblical authors, as one would expect from the author of the magisterial *The Language and Imagery of the Bible* (1980). The conference gives welcome attention to Revelation, likewise reflecting Caird's scholarly interests and last major publication, *The Revelation of St. John the Divine* (2nd ed., 1985), a book often neglected in NT theologies as a mere appendage to the section on Johannine literature. Likewise Caird's earlier study *Principalities and Powers* (1956) is reflected throughout (especially 102–17), also an area otherwise often neglected or underestimated in NT Theology. There is also a welcome attention to the theological contribution of Luke-Acts and of Hebrews. The latter will have been heightened by the expertise of the editor (cf. 439). Such balance in treatment is found in few comparable volumes.

Reflecting Caird's above conviction, the volume and discussion is not overloaded with secondary literature or critical discussion of scholarship. Positions of the past (mainly Bultmann, Dodd, Schweitzer, J. Weiss) are summarised and discussed insofar as they introduced lasting points which dominate the discussion until the present. The discussion of E.P. Sanders' 'covenantal nomism' is too brief. In view of Caird's review of Sanders' manifesto (*JThS* 29, 1978, 540f), more extensive discussion would have been valuable. In his repeated and extensive references to the OT as the conceptual background for NT theology C. resembles the German advocates of a Biblical Theology of the NT.

This stimulating volume raises many issues. To pursue only one, one may ask in evaluating

the 'conference-table' approach whether the historical Jesus could be invited to join and how this would change the conference and its proceedings. Should he be the one to open the discussion of the various topics? How would the interrelation of theology and politics in the teaching of Jesus, for which Caird so persuasively argues, affect the discussion? Would this inclusion be different from other approaches, and if so, how? Though this conclusion is not always noted, this approach leads Caird to a conservative estimation of the unity of the NT. Though allowing for diversity and emphasis – dialogue being the essential characteristic – there are few dissonant voices at Caird's table. Many of Caird's observations and conclusions reflect those of evangelical scholars (cf. p. x; an exception would be the universalism reflected throughout). Similarly, much of Caird's criticism of previous scholarship resembles and affirms that raised by conservative writers.

Hurst is to be thanked for engaging in and mastering a difficult task. Author and editor present what is probably the best medium length NT Theology currently available. The book will give students a valuable survey of the biblical evidence (especially of subjects or books otherwise neglected) and helpful guidance in evaluating this evidence and the opinions voiced about it elsewhere. It should likewise teach and demonstrate to students that no amount of scholarly or methodological discussion can and should ever replace careful study of the texts themselves. Scholars will share these benefits and will find stimulation in Caird's well-argued and presented observations and critical evaluation of scholarship, neither of which should be dismissed without good evidence. This is a volume fully worthy to be mentioned with the longer volumes of Ladd and Guthrie, which should be consulted for more extensive treatment of the great topics of Pauline theology (a slight weakness of Caird's volume). Together this trio forms a helpful combination of approaches, emphases and constructive results to which Evangelicals of other languages, and not only they, can only look at with envy. The paperback edition is a slightly corrected reprint of the 1994 hard over edition (45).

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