

of the relative size of the problem. Parallels to the writings of Luke are noted (he is seen as a possible secretary for Paul) and also to the problems at Ephesus reflected in Ephesians. There is a lengthy excursus on the reference to homosexuals in 1:10. Roloff's claim that in the Pastorals the preacher Paul of his authentic letters becomes the preached Paul is refuted by noting that in such passages as 1 Cor 11:1 and 1 Thess 1:6 Paul presents himself as an example. The question of the identity of Paul's God with the Allah of Islam is discussed in connection with 2:5. However, the hermeneutical questions raised by 2:8-15 are not really discussed; the varied exegetical approaches of some recent scholars are summarised, but the important questions regarding the place of women in teaching and pastoral care in the church today are not taken up. There is a helpful summary of H. Stettler's discussion of the christology in 3:16 (where she finds traditions of the Servant and Son of Man). Nothing is said about the possibility that 5:9 refers to an 'order of widows', from which it may be concluded that Neudorfer rightly rejects the proposal. The setting aside of their first pledge by some widows is understood in the light of Rev 2:4. An interesting suggestion for 5:17 is that it may refer to some kind of expenses rather than a stipend; Neudorfer seems to favour the view that the double honour for some elders is in comparison with what was given to widows.

Neudorfer rightly draws attention to various remarks in the letter which are less intelligible if it is a pseudonymous composition from well after the time of Paul. I am not so sure that his endeavours to explain some of the (for Paul) unusual terminology and concepts as being appropriate for Hellenistic readers rather than Paul's usual audiences: in what ways was Timothy (or his congregation at Ephesus) any different from the readers of Pauline letters to Corinth or Ephesus or wherever else Paul wrote to? (Nor is such 'Hellenistic' language characteristic of the writings of Luke.)

A great deal is packed into this succinct volume and it is certainly not superfluous for readers already familiar with some of the longer commentaries that have appeared in the last few years. This is an excellent beginning to what looks like being a very useful series.

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History of New Testament Research II: From Jonathan Edwards to Rudolf Bultmann

William Baird

Minneapolis: Fortress, 2003. 565 pp. £22.99, cloth.
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SUMMARY

The present volume gives an excellent and comprehensive survey of the history of New Testament scholarship between 1870 and 1940. It covers the whole range of disciplines associated with New Testament studies. There is a wel-

come emphasis on American and British contributions. The author succeeds in presenting scholars and their research on their own terms without imposing his own agenda on them. All in all Baird is a sure and inspiring guide through a vast field: NT research in America during the 19th century, the establishment of historical criticism in Britain, the triumph of liberalism on the continent, the return of scepticism, new discoveries in linguistic, geographical and historical research, methodological developments, the advance of American research, a survey of conservative alternatives on the continent and the refinement of historical criticism. Volume one covers *From Deism to Tübingen* (1992), the projected final volume will be entitled *From Biblical Theology to Pluralism*.

RÉSUMÉ

Cet excellent ouvrage retrace l'histoire de l'étude spécialisée du Nouveau Testament entre 1870 et 1940 de manière complète. Il traite de toute la gamme des disciplines liées à l'étude du Nouveau Testament. Il s'intéresse plus particulièrement aux contributions américaines et anglaises. L'auteur réussit à présenter les spécialistes et leurs travaux en leurs propres termes sans imposer ses propres perspectives. Baird se montre un guide sûr et stimulant pour explorer un très vaste champ : la recherche en Amérique au XIX^e siècle, l'établissement de la critique historique en Grande Bretagne, le triomphe du libéralisme en Europe continentale, le retour du scepticisme, les nouvelles découvertes dans les domaines de la linguistique, de la géographie et de l'histoire, les évolutions méthodologiques, les progrès de la recherche américaine, les options conservatrices en Europe, et l'affinage de la méthode historico-critique. Le premier volume couvre la période qui va du déisme à l'école de Tübingue (1992). Le dernier volume annoncé aura pour titre : *De la théologie biblique au pluralisme*.

ZUSAMMENFASSUNG

Der vorliegende Band gibt eine hervorragende und umfassende Übersicht über die Geschichte der neutestamentlichen Wissenschaft zwischen 1870 und 1940. Er deckt die gesamte Bandbreite der mit der neutestamentlichen Wissenschaft assoziierten Disziplinen ab. Er beinhaltet eine willkommene Betonung auf amerikanischen und britischen Beiträgen. Es gelingt dem Autoren, die Gelehrten und ihre Forschung zu ihren eigenen Bedingungen darzustellen, ohne ihnen seine eigenen Anliegen aufzuzwingen. Alles in allem ist Baird ein zuverlässiger und inspirierender Führer durch ein enormes Gebiet: NT-Forschung in Amerika im 19. Jahrhundert, die Etablierung der historischen Kritik in Britannien, der Triumph des Liberalismus auf dem Kontinent, die Wiederkehr des Skeptizismus, neue Entdeckungen in der linguistischen, geographischen und historischen Forschung, methodologische Entwicklungen, der Fortschritt der amerikanischen Forschung, ein Überblick über konservative Alternativen auf dem Kontinent und die Verfeinerung der historischen Kritik. Der erste Band deckt die Zeit *From Deism to Tübingen* ab (1992), der geplante letzte Band wird *From Biblical Theology to Pluralism* heißen.

* * * *

After the now classic histories of NT scholarship by W. G. Kümmel, *Das Neue Testament: Geschichte der Erforschung seiner Probleme* (Orbis Academicus: Problemgeschichten der Wissenschaft in Dokumenten und Darstellungen, 2. Aufl.; Freiburg, München: K. Alber, 1970; trans. as *The New Testament: The History of the Investigation of Its Problems*, New Testament Library; London: SCM, 1973, 510 pp.) and S. Neill, N. T. Wright, *The Interpretation of the New Testament 1861-1986* (Oxford: OUP, 1988; for a survey of other works see Baird, 478f), and a number of shorter surveys (e. g. F. F. Bruce, „The History of New Testament Study“ in I. H. Marshall (ed.), *New Testament Interpretation: Essays on Principles and Methods*, 3. ed.; Exeter: Paternoster, 1985, 21-59) it seemed as if scholarship had to move on before anything worthwhile could be added to those thorough presentations of the history of research.

In recent years some surveys of the history of NT scholarship were included in volumes also covering other aspects (cf. e. g. A. Pinero, J. Pelaez, *The Study of the New Testament: A Comprehensive Introduction*, Tools for Biblical Study 3; Leiden: Deo, 2003,) and as part of studies covering the history of interpretation of the whole Bible (cf. e. g. G. Bray, *Biblical Interpretation Past and Present*; 2. ed.; Leicester: IVP, 2000; cf. my review in *EJT* 10, 2001, 92-98 or the four volumes by H. Graf Reventlow, *Epochen der Bibelauslegung I: Vom Alten Testament bis Origenes*; München: C. H. Beck, 1990); *II: Von der Spätantike bis zum Ausgang des Mittelalters* 1994; *III: Renaissance, Reformation, Humanismus* 1997; *IV: Von der Aufklärung bis zum 20. Jahrhundert* 2001).

Now a new major *History of New Testament Research* is appearing. While William Baird's first volume covered *From Deism to Tübingen* (1992), the present volume describes the developments *From Jonathan Edwards to Rudolf Bultmann*: „Edwards as early America's greatest theologian and Bultmann as the predominant NT scholar of the twentieth century“. It is „largely limited to the period prior to World War II, covering roughly 1870 to 1940“ (xiv). The projected final volume will be entitled *From Biblical Theology to Pluralism*. For Baird, NT research „includes the whole discipline of the study of the NT, including text criticism, philology, higher criticism, hermeneutics, exegesis and theology“ (xv). On the necessity of such studies Baird rightly notes: „The history of research about the NT is indispensable for the serious student. Scholarship in any discipline demands, at a minimum, knowledge of the history of the discipline. Proposals that appear to be innovative may have already been tried, in the pursuit of the new, light from the past provides insight and perspective“ (xiii f).

Part one covers „New Testament Research in the Era of Expanding Empire“ (1-173). For each scholar or group of scholars Baird provides in his headline a few words of pertinent characterisation. It opens with a survey of NT research in America in the nineteenth century (3-53), presenting: a Calvinist precursor (J. Edwards),

from Unitarian Biblicism to transcendental scepticism (A. Norton and T. Parker), the maturing of American scholarship (M. Stuart and E. Robinson), classical orthodoxy at Princeton (C. Hodge), a hermeneutical alternative (H. Bushnell), and history, piety and ecumenism (Ph. Schaff). At the end of each chapter Baird gives a succinct summary. Edwards, Hodge and Schaff are not scholars one expects to find in a history of NT research, yet Baird's presentation is instructive.

Chapter two surveys „The Establishment of Historical Criticism in Great Britain“ (54-84, NT Studies before and in the time of the so-called „Cambridge Three“: F. J. A. Hort, J. B. Lightfoot and B. F. Westcott. Next comes „The Triumph of Liberalism on the Continent“ (85-136), which includes: The establishment of Liberalism (A. Ritschl), the reconstruction of early Christian history (E. Reuss and C. Weizsäcker), faith and historicism (B. Weiss – the odd one out under this heading!), toward critical consensus (H. Holtzmann) and the zenith of liberalism in the figure of A. von Harnack. The final chapter of part one sketches „The Return of Scepticism“ (137-73) in the figures of F. Overbeck (militant scepticism), W. Wrede (doctrine conceals history), J. Wellhausen (tradition transforming history), A. Jülicher (criticism contra scepticism) and A. Loisy (heretical scepticism).

The *second part* of this volume is entitled: „New Testament Research in the Era of Global Conflict“ (177-470). Baird begins with an overview of „New Discoveries: Linguistic, Geographical and Historical Research“ (177-220). Proponents were A. Deissmann (words and their social and religious implications), A. Buttmann, F. Blass, H. Cremer and C. L. W. Grimm (grammatical and lexicographical research), J. H. Moulton (linguistic research in England – why is Moulton not included with the previous group?), W. M. Ramsay (NT geography, history, and apologetics); G. Dalman (linguistic and cultural setting of Jesus). The final chapter is devoted to advances in the study of the historical background, namely E. Schürer and R. H. Charles on Jewish backgrounds. Surely Paul Fiebig (1876-1949), who is only mentioned in a footnote on p. 162 deserves more attention in view of the present importance of his approach, despite the fact that Kümmel does not include him either (see www.bautz.de/bbkl/f/fiebig). P. Wendland, E. Hatch and O. Pfeiderer are treated as representatives of research in Hellenistic backgrounds.

Chapter 6 traces „Methodological Developments“ (221-87). Baird sets out with only one page on „History of Religion and Related Methods“ (222), then turns to „Thoroughgoing Eschatology: J. Weiss, A. Schweitzer“ and the actual history of religion school (238-53, no names in the heading; B. discusses H. Gunkel, F. Cumont, R. Reitzenstein, A. Eichhorn, W. Heitmüller, W. Bousset, P. Wernle and H. Weinle). Should the early Bultmann, at least in his methodological approach, not be mentioned as well (cf. Kümmel, *The New Testament*, 266-68)? Next Baird describes Jewish research and the New Testament: C. G. Montefiore and J. Klausner;

gospel research in England: W. Sanday, B. H. Streeter and F. C. Burkitt and finally form criticism: K. L. Schmidt, M. Dibelius and R. Bultmann. In view of the significance that the *religionsgeschichtliche Schule* had back then and the recent renaissance of some of its perspectives in some quarters, it should have received more attention than fifteen pages (for a more thorough treatment cf. Kümmel, *The New Testament*, 206-25, 245-80; further studies on Baird's pp. 510f).

This may be due to the American perspective and emphasis in this volume which is evident in the next chapter, „The advance of American NT Research“ (288-360), which includes C. A. Briggs, J. Moffatt (NT research at Union Theological Seminary), B. W. Bacon (NT research at Yale); E. DeWitt Burton, S. Mathews, S. Jackson Case, E. J. Goodspeed (the Chicago school), American women in NT research (of the few women mentioned none of them seems to have had much impact on further scholarship in America or even Europe, the same would also be true of European women in NT research in that period) and a brief outline of the conservative reactions of B. B. Warfield and J. Gresham Machen. K. Lake comes later (406-10). H. J. Cadbury is mentioned later. Would he not have deserved more attention than one page in connection with Lake? Cf. e. g. M. C. Parsons, J. B. Tyson (eds.), *Cadbury, Knox and Talbert: American Contributions to the Study of Acts* (SBL Biblical Scholarship in North America; Atlanta: Scholars, 1992, 7-51).

Next Baird surveys „Conservative Alternatives on the Continent“ (361-95), namely E. von Dobschütz and P. Feine as critics of the history of religions (362-66, were there no *other* critics?), T. Zahn and A. Schlatter as representatives of conservative criticism (is this the best characterisation of their approach?, on Schlatter both biographies of W. Neuer do not appear in the bibliography; cf. *Adolf Schlatter: Ein Leben für Theologie und Kirche*; Stuttgart: Calwer, 1996, 937 pp.) and M.-J. Lagrange as representative of Roman Catholic Biblical research (384-93). Was there really nobody else worth mentioning? Cf. the summary by H.-J. Klauck, „Die katholische neutestamentliche Exegese zwischen Vaticanum I und Vaticanum II“, in *idem, Religion und Gesellschaft im frühen Christentum: Neutestamentliche Studien* (WUNT 152; Tübingen: Mohr Siebeck, 2003, 360-93). While three Frenchmen are included (Loisy, Lagrange and Goguel), there is e.g. no reference to any developments in Southern Europe. Did really nothing worth mentioning happen there in NT research? Baird admits: „The geographical factor also points to a limitation of the work: the research reviewed here is largely concerned with American, British and German scholarship, mostly Protestant. A few French are included..., and mention is made of scholars who worked in Canada, the Netherlands and Switzerland. Although this limitation is true of most histories of the discipline, the neglect of research in other areas – for example Scandinavia and Southern Europe – is unfortunate“ (xv).

The last chapter traces „The Refining of Historical

Criticism“ (396-470): continuing discovery and research in textual criticism: H. von Soden, J. R. Harris, K. Lake (surprisingly E. Nestle does not even appear in the index of names, though Baird speaks of „the Nestle text“ on p. 110); A. T. Robertson and W. Bauer on NT grammar and lexicography, H. L. Strack, P. Billerbeck and G. F. Moore on research in Jewish backgrounds, A. D. Nock on research in Hellenism, H. Lietzmann, M. Goguel and W. Bauer (as historian and exegete, two pages on his *Orthodoxy and Heresy*, which currently has a renaissance in North American NT research) in the history of Early Christianity (433-54). Finally Baird studies H. Windisch and E. Lohmeyer as exponents of „the mastery of historical exegesis“. The volume closes with an epilogue (417-77), which summarises the developments in NT research between 1870 and 1945. Baird concludes:

... NT research in the period between the Franco-Prussian War and World War II became increasingly complex. The discovery of new materials, the development of new methods, the proposal of new hypotheses – all contributed to the expansion of NT research. The increasing complexity, however, is not the result of some dire plot to steal the Bible from the laity. Scholars of all persuasions have contributed; Schlatter's work is at least as complex as Holtzmann's, and it was a liberal (Harnack) who sought simplification. Nevertheless, it is ironic that the interpretation of a book written in ordinary language for ordinary people had become so complex. Actually, the complexity of the research should not be surprising. Although in Koine, the NT is written in a foreign language. Though set in real history, that history is distant. Although expressing folk religion, that religion is not ours. Moreover, the NT, for all its supposed simplicity deals with profound matters – God and God's revelation, the nature and destiny of humans. Without texts, translations, and commentaries (all products of research) the NT would not have been preserved, let alone understood (476f).

For each chapter Baird provides at the end of the volume a selection of general works and mostly comprehensive, up-to-date bibliographies on each of the scholars under consideration. The latter is subdivided between primary sources (works written by these scholars) and secondary sources (478-537; I looked in vain under F. J. A. Hort – despite Baird's claim for Hort on p. xvi – for G. A. Patrick, *F. J. A. Hort: Eminent Victorian*, Historic Texts and Interpreters in Biblical Scholarship; Sheffield: Almond, 1988; cf. also the entries in the *Biographisch-bibliographisches Kirchenlexikon*, www.bautz.de/bbkl, see also <http://www.muenster.de/~angergun/bbklnt.html>). Of recent volumes after the publication of Baird's study one might add A. Koehn, *Der Neutestamentler Ernst Lohmeyer: Studien zu Biographie und Theologie* (WUNT II.180; Tübingen: Mohr Siebeck, 2004). The volume closes with an index of subjects, names and Scripture passages (538-65).

The major strength of Baird's presentation of the history of NT research in comparison with previous presentations is the better coverage of American and British contributions and a fair estimate of conservative approaches and scholars. His presentation includes scholars whose contribution to NT scholarship has otherwise been neglected (though at times for understandable reasons!). Yet in any such attempt the selection of scholars („The scholars included are selected according to their impact on the ongoing history of the discipline“, xv) and the significance attributed to each of them will obviously vary. Still I think that G. Kittel and the beginnings of the *TDNT* and M. Kähler should have been included, both only appear in one footnote each; for Kittel see Kümmel, *The New Testament*, 343-45 (Kittel as a student of the early Jewish environment of the NT), 360-62 (on the *TDNT*; cf. also G. Friedrich, „Zur Vorgeschichte des Theologischen Wörterbuchs zum Neuen Testament“, *ThWNT* X.1, 1-52), for Kähler see pp. 222-25 and http://www.bautz.de/bbkl/k/Kaehler_m.shtml).

For each scholar under consideration Baird gives a brief and balanced assessment and critique at the end of his presentation. Baird seems happy to understand and present scholars on their own terms („The scholars are investigated according to their major works. An effort is made to set their research within the larger historical-cultural context, and within their own biographical development and theological perspective“, xv) rather than to argue a thesis or consistently assess everything and everybody from a certain perspective. Baird succeeds with his aim of „presenting the views of the scholars faithfully – with the hope that if the scholar were to read it, he or she would be able to embrace it as his or her own.... to avoid imposing later perspectives and evaluations on the material. The criticisms and assessments intend to address the material in its own right, in its own setting, in order to sharpen the issues, and not on the basis of some omniscient perspective“ (xv f). Though a history of research, this book is refreshing and easy to read. It is a must for all NT scholars and their post-graduate students. I look forward to Baird's third volume *From Biblical Theology to Pluralism*.

Readers interested in the history of NT scholarship should also take note of the excellent volume by J. A. L. Lee, *A History of New Testament Lexicography*, *Studies in Biblical Greek* 8 (New York: P. Lang, 2003; cf. the review by A. J. Köstenberger, *JETS* 47, 2004, 485f). For surveys of the current state of NT scholarship compare E. J. Epp, W. MacRay (eds.), *The New Testament and Its Modern Interpreters* (Philadelphia: Fortress; Atlanta: Scholars, 1989); S. McKnight, G. R. Osborne (eds.), *The Face of New Testament Studies: A Survey of Recent Research* (Grand Rapids: Baker Academic; Leicester: IVP, 2004; cf. my review in *JET* 2005, in print; some contributions in McKnight/Osborne also contain lengthy surveys of past research on particular topics, e. g. S. E. Porter on Greek grammar and syntax, 76-103) and O. Wischmeyer (Hrsg.), *Herkunft und Zukunft der neutestamentlichen Wissenschaft*. NET 6 (Tübingen, Basel: A. Francke, 2003; cf. my review in *ThLZ*, in print).

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Apocryphal Gospels: An Introduction

Hans-Josef Klauck

London: T & T Clark International, 2003, 236 pp., pb, ISBN 0-567-08390-X

SUMMARY

This translation of Klauck's German original offers us an authoritative survey of so-called apocryphal gospels. Dealing with material of diverse types and from a variety of periods, the treatment here is both judicious and informative. Klauck divides the material into twelve categories, and includes treatment of isolated sayings, fragmentary texts and some texts that, while inspired by other gospels, are not gospels at all, such as treatments of the end of Mary's life and the 'anti-Gospel' Toledoth Yeshu. In contrast to some sensationalist claims Klauck explicitly denies the independence of the Gospel of Philip from the New Testament and sees some dependence of the Gospel of Thomas on the synoptic tradition.

ZUSAMMENFASSUNG

Die Übersetzung des deutschen Originals von Klauck bietet einen autoritativen Überblick über die so genannten apokryphen Evangelien. Die Behandlung des verschiedenartigen Materials aus unterschiedlichen Perioden ist sowohl fair im Urteil als auch informativ. Klauck teilt das Material in zwölf Kategorien ein und bezieht die Behandlung von isolierten Sprüchen, fragmentarischen Texten und anderen Texten ein, die zwar von anderen Evangelien inspiriert, aber selbst keine Evangelien sind, wie das Ende des Lebens der Maria und das „Anti-Evangelium“ Toledot Jeschu. Im Gegensatz zu einigen sensationalistischen Behauptungen weist Klauck die Unabhängigkeit des Philip-Evangeliums vom NT klar zurück und sieht eine gewisse Abhängigkeit des Thomasevangeliums von der synoptischen Tradition.

RÉSUMÉ

Cet ouvrage consacré aux évangiles apocryphes fait autorité. Il traite de textes appartenant à des genres divers et à des périodes variées, et apporte de façon judicieuse une information utile. Il répartit les textes en douze catégories et rend aussi compte de propos isolés, de textes fragmentaires, ainsi que de textes qui, bien que s'inspirant d'évangiles, ne constituent pas des évangiles à proprement parler, comme par exemple ceux qui traitent de la fin de la vie de Marie ou encore le contre-évangile *Toledoth Yeshu*. Se démarquant d'idées à sensation, Klauck nie expressément que l'évangile de Philippe soit indépendant du Nouveau Testament et considère que l'évangile de Thomas présente une certaine dépendance par rapport à la tradition synoptique.

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