

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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Given the amount of misinformation in the public domain about apocryphal gospels, the appearance of Klauck's introduction, originally published in German in 2002, is timely. Here we have a judicious and authoritative treatment that deals with a wide range of material in a number of languages from antiquity to the modern period.

Making no secret of the problems involved in classification and selection of material, Klauck divides his subject into twelve chapters: (1) *agrapha*, i.e. sayings ascribed to the *earthly* Jesus, a 'very nebulous category' (p. 7), which he illustrates with 22 examples ranging from Acts 20:35 to the Qur'an. '... the *agrapha* have only limited value for research into the historical Jesus' (p. 20); (2) fragments, i.e. partial remains of early works, such as Papyrus Egerton 2 (ca. AD 200), or the 'Unknown Berlin Gospel', or the 'Secret Gospel of Mark'; (3) Jewish-Christian gospels, of which precious little remains; (4) two gospels of the Egyptians: these are utterly unrelated, one being a Greek text quoted by Clement of Alexandria and the other being a Coptic text from Nag Hammadi; (5) infancy gospels, particularly the Protevangelium of James, the Infancy Gospel of Thomas, and their younger relative the Gospel of Pseudo-Matthew; (6) gospels about Jesus' death and resurrection, particularly the Gospel of Peter, the Gospel of Nicodemus, and the Gospel of Bartholomew; (7) gospels from Nag Hammadi, especially the Gospel of Thomas, the Gospel of Philip, and the Gospel of Truth; (8) dialogues with the risen Jesus, especially the *Sophia Jesu Christi*, the *Epistula Apostolorum*, the Gospel of Mary, and the Apocryphon of John; (9) non-localized dialogues with Jesus, especially the Book of Thomas and the Dialogue of the Saviour; (10) legends about the death of Mary, including detailed analysis of a fifth century text—the oldest Greek narrative of Mary's departure; (11) lost gospels, with a special consideration of the Gospel of Barnabas; (12) an anti-gospel: the Toledoth Yeshu. Thereafter he provides a brief conclusion, in which, among other things, he offers some critical reflections on Walter Bauer's model for the relationship between orthodoxy and heresy.

Discussion of each text or type of text is followed by a short bibliography including some of the most useful websites to treat the texts. All discussion is carried out with appropriate reference to the actual material form of the manuscript tradition in which each work comes down to us. What makes this book welcome is that it is informative and avoids the sensationalism that has affected even scholarly treatments of this area. Klauck emphatically rejects certain attempts to maintain that texts like the Gospel of Philip is independent of the NT. Even in the case of the Gospel of Thomas, while allowing that some *logia* may arise from oral traditions also available to the synoptic writers, Klauck argues that at other times the Gospel of Thomas 'clearly follows a wording which exegesis of the synoptic gospels normally considers the redactional creation of an evangelist (usually of Luke)' (p. 121). Yet despite his rejection of some of the

claims by those who have sought to promote these texts to a central place in the history of early Christianity, it is not the case that Klauck treats the texts unsympathetically. Nor is he averse to seeing heterodox traits as a sign of primitivity (e.g. p. 54). However, this only serves to make his arguments for caution in other places all the more cogent.

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*Arguing with Scripture:
The Rhetoric of Quotations in the Letters of Paul*
Christopher D. Stanley

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SUMMARY

As the title suggests, this work focuses on the rhetorical function of Paul's quotations of the Old Testament. A major question that the book seeks to answer is, 'was the use of explicit biblical quotations an effective strategy for influencing the beliefs and/or conduct of the original recipients of Paul's letters?' (p. 11). Thus, Stanley does not focus on Paul's interpretive strategy or exegetical methodology, but on the rhetorical impact that his quotations of the Old Testament would (or would not) have had on his audience. Stanley concludes that Paul's quotations can be understood within his own argument and that the original context of the citation is generally not required to gain the point that Paul wished to make.

ZUSAMMENFASSUNG

Wie der Titel sagt befasst sich diese Arbeit mit der rhetorischen Funktion der AT-Zitate bei Paulus. Eine Hauptfrage, die das Buch zu beantworten versucht, lautet: „War die Verwendung expliziter biblischer Zitate eine effektive Strategie der Beeinflussung des Glaubens und/oder des Verhaltens der ursprünglichen Empfänger der Paulusbriefe?“ (S. 11). Stanley fokussiert also nicht die interpretative Strategie des Paulus oder die exegetische Methodologie, sondern den rhetorischen Effekt, den seine AT-Zitate auf sein Publikum hatte (oder nicht hatte). Stanley kommt zu dem Ergebnis, dass die Zitate des Paulus innerhalb seiner eigenen Argumentation verstanden werden können und dass der ursprüngliche Kontext der Zitate im Allgemeinen nicht erforderlich ist, um den Punkt zu verstehen, den Paulus machen will.

RÉSUMÉ

Cet ouvrage est consacré à la fonction rhétorique des citations de l'Ancien Testament chez Paul. L'une des principales questions posées par l'auteur est la suivante : l'usage de citations bibliques explicites constituait-il une stratégie pour exercer une influence sur les croyances et/ou la conduite des premiers destinataires des épîtres pauliniennes ? Ainsi, Stanley ne s'intéresse pas à la stratégie interprétative de Paul ou à sa méthode exégétique, mais à l'impact rhétori-