

would indeed be a valuable contribution for metaphysics to make; but I see nowhere in Copleston's pages a wholehearted and substantive account either of how (and which) metaphysical systems are to count as knowledge in this sense, nor indeed of

why *nous avons besoin de ces hypothèses* at all, save for their historical interest. But to say that he has not had the last word in these matters is hardly something with which Copleston would disagree.

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ESSAYS IN NEW TESTAMENT INTERPRETATION

by C.F.D. Moule. C.U.P. 1982 pp xiv + 327 £18.00.

This is a selection by Professor Moule of essays which were originally published in journals and collections between 1952 and 1978 and which are unrevised here, except for the addition of several footnotes and the modification of one paragraph. Professor Moule chose them because he thinks that, in the main, the arguments still hold good.

Many of the essays contain criticism of widely held opinions and alternative suggestions about large issues in New Testament interpretation: promise and fulfilment in relating Old and New Testaments (essay 1), the Son of man (6 and 12), New Testament eschatology (13), forgiveness (17, 18, 19 and 20), giving as distinct from receiving in the Christian life (21). In Pauline Studies, both matters of general concern and matters of detail are considered: Paul and Jesus (2), Paul's understanding of the resurrection of believers (14), Luke as Paul's amanuensis for the Pastoral Epistles (8) the use of the dative with verbs of dying (10), the absence of main verbs from II Corinthians 8 (11), maranatha (15), II Corinthians 3: 18b (16). One essay speculates about the relation of Matthew the tax collector to the Gospel according to St Matthew (5), and another elucidates the individualism of the Fourth Gospel (7). I Peter is to be read not as liturgy but as the conflation of two originally separate editions (9). Two short studies discuss the '40 days' in the Ascension story (4) and parabolic material in ethical instruction (3).

On the whole, Professor Moule's judgment is justified. For example, his suggestion (6) that 'the Son of man' represents Jesus' application of the insights of Daniel 7 to his own mission of suffering and glory is convincing. He argues that 'the Son of man' is not a title by which post-Easter Christians hail Jesus, but a description of

Jesus' martyr-ministry. In 13 he offers an interesting alternative to the usual classification of New Testament eschatological teaching. Instead of picturing successive phases of development in view of the delay in the parousia, he argues that much of the teaching is complementary. Distinctions have to be made between teaching addressed to the uncommitted and to the committed, to individuals and to humanity as a whole. Language appropriate to the description of the fate of the cosmos is inappropriate to that of human destiny. Apocalyptic is valuable in picturing God's control, but this is balanced by a complementary emphasis on the missionary responsibility of the Church. Moule likens New Testament statements about eschatology to tent-pegs driven in simultaneously or in complementary sequences, in an attempt to give full and adequate expression to beliefs as they relate to different circumstances. Finally, may I pick out one detail from the essay on Johannine individualism (7) which seems to have been ignored by most commentators? Moule suggests that the word Paraclete is chosen because the Spirit is seen as the vindicator of God's cause, 'as the Advocate, pleading God' cause against disobedience everywhere, first in the Church and next . . . in the world' (p 101).

These essays, then, are well worth re-reading, but that is not quite to say that the book is worth buying at £18. Most theological libraries contain the journals and collections in which they first appeared, and even if they are not available locally, photocopies for individual use are easily obtained. Only very occasionally is the juxtaposition of essays on similar topics useful.

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