

discussion of Mark to the question: has the law been abrogated by the gospel? to which she answers no, but qualifies her answer by pointing to a tension in the presentation of Jesus as someone who upholds the law but who also exercises an authority greater than that of Moses. Barrett shows that the Scriptural quotations in Luke-Acts are the sole instrument for interpreting Jesus' life, death and resurrection and the history of the early church. Carson succinctly demonstrates that, in the Fourth Gospel, scriptural typology not only explains Jesus and his gospel but also shows how Jesus replaced what had come before—'grace instead of grace'. Moody Smith provides a table of the formal citations from Scripture in the Pauline corpus, which shows their affinities to the Septuagint in most cases and Pauline preference for the Pentateuch, Isaiah and the Psalms. His essay goes on to discuss how the question of Paul's relationship to his scripture is connected with the question of what is central to Paul's theology. Hanson offers a comparison of Hebrews' and contemporary documents' exegesis of common or similar Scriptural passages, contrasting Hebrews with Philo, comparing Qumran's discovery of Scriptural references to its community with Hebrew's discovery of Scriptural references Christ, finding similarities and differences in relation to Paul and the Fourth Gospel. Bauckham discusses exegesis in Jude and I Peter which is like that in the Qumran pesharim, Scriptural figures as ethical and religious models in James and II Peter, paraenetic use of Scripture in I Peter, and interpretation of the law in James. Finally, Beale presents the variety of ways in which Scripture influenced Revelation, in providing prototypes, themes, analogues, and even the Greek style.

The collection fulfils the intention specified in the preface: to 'serve as a text book for the theological student who is just beginning to explore the subject, as well as a stimulus for more mature scholars'.

MEG DAVIES

THE INTERPRETATION OF THE NEW TESTAMENT 1861—1986 by Stephen Neill and Tom Wright. *O.U.P. Oxford, 1988. pb. £6.95*

Stephen Neill's book on the history of New Testament interpretation has for the last twenty years represented an English perspective on modern New Testament scholarship. That book has now been reissued in a new edition with occasional updating and a long final chapter by Tom Wright (which includes an interesting survey of some recent scholarship, particularly what Wright calls 'A Third Quest for the Historical Jesus').

Admirers of Stephen Neill will be grateful that this book is available once more. I was left wondering whether it is such a good idea to reissue a book like this without substantial modification. That is not to detract in any way from Wright's contribution. Rather it represents the difficulties facing production of a revised edition in which the positions adopted remain substantially unchanged after a considerable lapse of time. Reading through the book in 1988 leaves me with the feeling that the book is both dated and insular. It is quite remarkable that one of the most distinguished missionary bishops of the twentieth century church should have concentrated so exclusively on European exegesis. There is little recognition of the significant

contribution of Third World exegesis in the last twenty years nor of the shift in the centre of gravity of New Testament scholarship from Germany to North America. There are only brief allusions to the plethora of studies in the last ten years on the sociological approach to the New Testament (Wayne Meeks hardly gets a mention), on hermeneutics and on literary criticism. I find Neill's concentration on English New Testament scholarship irritating, and it is a tendency apparent to some extent in Wright's additional contribution. In this book New Testament scholarship means a sane and reasonable (perhaps one might say Anglican) historical exegesis. Oxford and Cambridge still seem to offer the criterion of sound exegesis with the ghosts of Westcott, Lightfoot, Hort and Dodd haunting the discussion. For some that might be a recommendation. Neill omits much of what makes contemporary New Testament interpretation exciting and encouraging to those who want to maintain a close link between discipleship and a critical reading of scripture in a distorted world of rich and poor, military profligacy, lack of basic human concern and sense of community (even though Neill's moving final pages begin to point in that direction).

CHRISTOPHER ROWLAND

ALL DESIRES KNOWN by Janet Morley, WIT/MOW 1988, £12.50.

'In worship, our ideologies stand exposed, and nowhere is this clearer than in the assumptions expressed in our language ... I have found that to examine how and why the feminine has been omitted from our ways of addressing God is to discover also what else has been left out.' Janet Morley has considerable insight into the problems of introducing inclusive language into worship, and has already published an excellent liturgical sourcebook, *Celebrating Women* (WIT/MOW, 1987, £1.50). In *All Desires Known* she continues her good work, not merely rewriting some liturgical material but creating new poems and prayers. Her language is strong, simple and beautifully cadenced, showing not only how our language of prayer may be made more sensitive to the world as it is but how any modern setting may retain spirit and emotion.

The text consists of three parts. The first is a complete series of collects for Sundays and major festivals; while tied in spirit to the Church of England's Alternative service book, they can be used in any appropriate worship service. The second section consists of formal prayers, and includes materials from Eucharistic prayers and formal litanies to more 'free-form' prayers, such as one to Holy Wisdom and another entitled 'Psalms and Poems' and contains some particularly original and stimulating work, once again including reworkings of Biblical psalms and also modern poems in a psalm-like mode.

This excellent little book should be of interest to Christian feminists, those concerned with inclusive language, and anyone who searches for a vigorous modern expression of faith.

KATE MERTES