

*Introduction to the Intertestamental Period*, by Raymond F. Surburg. St. Louis/London: Concordia, 1975. Pp. 197. \$8.95.

The recent revival of interest in studying the ancient Judeo-Christian understanding of the conceptions of "canon" and "Scripture," and the realization that the limits may have been far more fluid than was formerly thought, has lent a new urgency to the study of the intertestamental literature and the events that produced it. Its importance as background for interpreting the NT has, of course, always been obvious. The present volume, by Prof. R. F. Surburg of Concordia Seminary, Springfield, IL, is part of a series, written from a conservative point of view, of projected "Introduction(s) to the Bible" and is intended to give the uninitiated student a comprehensive survey of the history and literary productions of the intertestamental and NT periods. It in no way attempts to rival Pfeiffer's massive work of a generation ago, which covers very much the same territory, but which also contains such a volume of information as to overwhelm the average beginner. With a minimum of interpretation and no attempt to offer new theories, Surburg first of all reviews the history of the Jews from 596 B.C.—A.D. 135, deals with their sects and the theological developments of the period, then describes the literature, including the Dead Sea Scrolls, Apocrypha, Pseudepigrapha, Philo, and Josephus. In the light of its sponsorship, one is not surprised to note that the book fails to suggest any possibility of alternative views to the biblical account of the relationship between Ezra and Nehemiah, or that it treads very gingerly in its treatment of the Hebrew Daniel, using it neither as a source for the Persian period nor the Maccabean (except for a passing reference and non-committal footnote to Daniel 11). The author has an unfortunate propensity to quote insignificant secondary authorities, and his style is pedestrian, though adequate. There are some slips: Theodotion is almost consistently spelled "Theodotian"; a negative has been confusingly omitted from line 17, p. 149; and, in stating that the *Book of Enoch* survives only in Ethiopic (p. 144), the author has evidently forgotten that he had already reported (p. 82) the discovery of portions of the book at Qumran. Despite this nitpicking, Surburg's work will undoubtedly prove useful to the kind of reader for whom it is intended and probably fulfills a real need. Each chapter is provided with a large and usable bibliography; but the publisher should not be forgiven, in a work so packed with unfamiliar names and facts, frequently in need of cross-referencing, for not providing the reader with an index.

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*Text und Textgeschichte des 1. Esrabuches*, by Robert Hanhart. *Abhandlungen der Akademie der Wissenschaften in Göttingen*, 3/92. Göttingen: Vandenhoeck & Ruprecht, 1974. Pp. 133. DM 56.

Dr. R. Hanhart, who has also published the Göttingen edition of 1 Esdras (1974), uses this monograph to discuss the original shape and history of the text of this apocryphal work (comprised of translations of 2 Chronicles 35–36; Ezra 1–8; Neh 8:1–13a, and of an account of a contest between three pages before Darius without a parallel in the canonical text).

He concludes that the translations of 1 Esdras, on the one hand, and of 2 Paraleipomena–2 Esdras, on the other, are basically independent of one another, although he concedes that readings from 2 Esdras have been worked into the text of 1 Esdras secondarily here and there. He divides the Greek MSS into the following groups: (a) praeconsonal witnesses to which all three

uncials belong; (b) the Lucianic recension; (c) the *a* recension; (d) the *b* recension; and (e) mixed codices.

The most important, the Lucianic recension, often shows revision toward the MT via the use of 2 Paraleipomena–2 Esdras. Word variations, additions, and omissions are quite frequent. In addition, there are variants due to attempts to smooth out or explain the text and to the atticizing corrections common in the Lucianic recension. Considerable attention is given to the relationship of recensions *a*, *b*, the Latin, Josephus, and B to the Lucianic form of the text, and rules are established for sorting out the history of the text. A well attested reading which stands against a reading displaying the characteristics of one of the recensions naturally gets preference in reconstructing the original text. Readings are considered particularly well attested if they occur in both *a* and *b*, in B alone, or in B and Lucian, insofar as the latter readings themselves do not display the characteristics of the Lucianic recension. Of somewhat less value for determining readings free from recensional contamination are the uncials A and V, the older Latin translation, and the minuscules 119 and 745.

Nearly two-thirds of the book are devoted to discussing more than 40 types of variations (proper and divine names, pronouns, additions and omissions, definite articles, and the like) in an attempt to establish criteria in each case for selecting the original reading. Many points of comparison between the Greek text and the Hebrew / Aramaic *Vorlage* need to be supplemented by the materials in my unpublished Harvard dissertation: *Studies in the Greek Texts of the Chronicler* (1966). Hanhart notes incidentally that he believes that the order of the materials in 1 Esdras is secondary to the canonical order. This needs reevaluation in light of the recent work of K.-F. Pohlmann and F. M. Cross.

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*Grace and Torah*, by J. M. Myers. Philadelphia: Fortress, 1975. Pp. x+86. \$2.95.

The Johannine pronouncement "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17) is obviously the ultimate inspiration for the argument contained in this new little book of Prof. Myers, which was originally given as a series of four lectures at the Winebrenner Theological Seminary. Although the gospel statement contains a profound element of truth, which no one would be inclined to deny, it has given rise to a series of unhappy generalizations with reference to the difference between the Testaments and the whole question of the relative importance of grace and law, sometimes leading even to the exclusion of claims on behalf of the one in favor of the other. Myers's contention, which would no doubt be shared by the vast majority of scholars, is that the whole Bible is a book of grace, but that Torah is an indispensable complement to God's acts of grace, since man needs not only to be delivered from external adversaries but also to be given knowledge of a saving way of life. The first lecture is devoted to the Exodus and Sinai experience, where deliverance from slavery gives rise to an enduring relationship between the gracious God and his grateful people that can be maintained in permanent form only by his gift of Torah and their continuing and faithful observance of it. The two following lectures trace the same theme through the 8th century prophets (where, it seems to me, he is less than successful in his attempt to connect their preaching with the *Sinaitic Torah*), and in Deuteronomy and the prophets of the 7th and 6th centuries, where he is certainly on firm ground. The last chapter is an essay at finding the same pattern in Paul's epistle to the Romans. While he maintains, quite properly, that the effect of the epistle would be very different if chaps. 12-16 preceded 1-8, and is no doubt correct that the essential structural relationship between

