grammatical and exegetical discussion of the Greek text. Although the orientation is primarily grammatical, the authors comment on textual variants and aspects of exegesis. Veteran scholars of Acts will find this book useful. It is hoped that Baylor University Press will produce more like it.

I conclude with commendation for New Testament Greek and Exegesis, a collection of studies in honor of Gerald Hawthorne, longtime Professor of Greek and Patristics at Wheaton College (1953–95) and a founding member of the Institute for Biblical Research. Editors Amy Donaldson and Timothy Sailors have assembled a fine collection of studies. Under the heading “Greek and Exegesis,” we have essays by David Aune, William Klein, and Douglas Penney. Under the heading “Gospels and Acts,” we have essays by John Levison, Bart Ehrman, Jeffrey Staley, William Larkin Jr., and Bruce Longenecker. Under the heading “Epistles,” we have essays by Stephen Fowl, Walter Hansen, Frank Thieman, and Peter Davids. Most of these scholars are household names; all of them are Wheaton alumni, and all of them were taught by Prof. Hawthorne. This in itself is a fine tribute to a great scholar and a gracious human being. The volume includes a list of publications by Hawthorne and a tabula gratulatoria.

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Sheffield Academic Press has launched a new series known as Classics in Biblical and Theological Studies with the publication of the late Arthur Baird’s manuscript on the formation of the NT, a worthy selection indeed. The author’s previous work focused primarily on the Gospels and the historical Jesus and provided the foundation for the present study.

Baird begins by sketching the development of critical orthodoxy, noting especially the influence of Bultmannian skepticism. He postures himself squarely in opposition to prevailing critical orthodoxy. The latter approach proceeds on the supposition that the community (or communities) created the λόγια. Baird accepts instead that the Holy Word (i.e., the λόγια, Jesus’ teachings about himself and the Kingdom of God) preceded the historical processes of community and NT formation. This starting point is characterized by cautious optimism, or historical realism. He is concerned to demonstrate a more legitimate scientific method than is usually found within the guild.

In chaps. 2–9 Baird sketches the historical and theological trajectory of the data that demonstrates the paradigm of NT formation. The study begins with Jesus and his words and moves judiciously but confidently through the NT, the earliest Church, the early Fathers, and concludes with Eusebius. The dynamics of the trajectory are organized and guided by the following realities, with one chapter each: Word, narrative, gospel, tradition, apostles, schools, γραφή, Fathers. The study concludes with two chapters that discuss
the implications of the proposed paradigm, chap. 10 for theology and chap. 11 for history.

The Holy Word is the focus of chap. 2. From Jesus through Eusebius, Baird demonstrates "ten layers of meaning in the Church's [sic] use of λόγος." Various shifts correspond to these ten layers, such as "from plural to singular, from oral to written, from informal to formal, from a reference to the teachings of Jesus to a more comprehensive description of his life and person, and eventually to the theological understanding and ethical application of that word" (p. 46). A defining constant through all of this is the "peculiar sanctity and theological centrality" attached to the words of Jesus (p. 62).

Chapter 3 shifts the focus to the narrative surrounding the Holy Word. Baird does not deny the biographical nature of the Synoptic Gospels but prefers to think of them as "extended 'biographical apophthegms'" in which the relationship between the sayings of Jesus and the narrative about Jesus are intertwined, but the "focus is ultimately upon the Word" (p. 68). The intergospel study of the narratives vis-à-vis the λόγος displays a measure of discontinuity between the two. The narrative serves to foster the Word. This is especially true regarding the longer narrative units, namely the death, death, and resurrection narratives. These three underscore his identity and work and thus stress his Holy Word. John differs by representing the transition from the word of Jesus to the gospel about Jesus, a transitional process described in Acts.

Baird does not deny the interpretive aspects of the synoptics. But he does regard those as less defining of the historical character of the synoptics than the continuity regarding the words of Jesus as seen across these three gospels. The NT, then, represents a transition from Historie to Geschichte. This is underscored throughout the epistles and the Apocalypse, where the narrative is completely replaced by theological interpretation. The net result for Baird is that within the NT and the earliest Church it was the teachings of Jesus and his death and resurrection "which formed the substructure of the theology of the early Church, and acted as the normative basis of its life" (p. 79). Given Baird's earlier acknowledgment of the substantive nature of the birth narratives and the importance of the incarnation within John and certain of the epistles, surely a particular understanding of his birth was also a part of that theological substructure. Furthermore, this chapter cries out for a statement on the influence of a well-established holy narrative—that is, the scriptures of Israel.

The gospel as theological interpretation of the Word emerged quickly (chap. 4). In the NT, εὐαγγέλιον is always singular, always oral, and refers in various ways to the heart of Christian belief and its implications. This remains true until the early fourth century in Eusebius. The NT reflects that the gospel emerged interwoven with various other concepts: word, teaching or doctrine, truth, wisdom, knowledge, mystery, faith, and apostles. The confluence of these concepts and terms with gospel shows "a 'complex' of ideas having a common coherence" (p. 104). Throughout this complex the gospel remains centered upon the teachings of Jesus and the theological interpretations identified in chap. 3.

Chapter 5 focuses on the tradition surrounding the Word, the παράδοσις. Baird speaks of this as the word of the Church as distinct from the word of
Jesus, the application of the word as distinct from the interpretation of the word. The bulk of attention here is given to the term παράδοσις. Baird isolates five uses: oral data as distinct from written; a rule of practice involving application of the gospel as distinct from articulating its substance; a later use (Tertullian and after) indicating a rule of faith in the sense of theological consensus; another later and less-frequent use indicating the teachings of Jesus; the history of the apostles in Eusebius. The remainder of the chapter discusses διάκομισις as content rather than act, the character of the tradition as seen in the designation πιστός ὁ λόγος, and the prophets as the keepers of the tradition. Baird’s discussion within this chapter has its problems. For example, the “faithful word” sayings in the Pastoral Epistles (5 times, not 6 as Baird says) are every bit as much, if not more so, theological summaries of the Church’s faith rather than “ethical instruction,” as Baird asserts. Nonetheless, the chapter further demonstrates “an enlarging deposit of Christian instruction” built upon the Word of Jesus (p. 119).

Chapter 6 is devoted to a discussion of the apostles as the custodians of the Word. Looking beyond the obscurity of the origin of the term, Baird discusses the distinct role of the apostles, and not just the 12. Their unparalleled status is evident in the post-NT world as well as within the NT. The Fathers usually begin doctrinal discussions with the apostles. Apocrypha were usually written in the names of the apostles. Eusebius’s history is essentially a history of the apostles. Their authority remained unbroken, and their sanctity provided stability for the story of Jesus, the Holy Word, as it was transmitted within the early Church.

The sanctity of the apostles and their teaching was perpetuated in large part by the “schools” that formed around them (chap. 7). The author draws positively from the work of Gerhardsson. Baird acknowledges and interacts with some of the criticisms of Gerhardsson but agrees with him that Jewish schools influenced the method and manner of preserving tradition within early Christianity, though the “Jesus school” would have charted its own path in certain ways. The environment of the Word was one in which schools emerged around various influential figures or groups: Jesus, the apostles, the Q community, Peter, John, Matthew, Paul, Matthias, the orthodox, and the heretics. The consistent pattern is that of a tradition that for the most part faithfully preserved and passed on the Word of Jesus as it had been proclaimed and interpreted by the apostles.

Within the aforementioned schools, Christian scribes similar to the sopherim in the rabbinic schools (pace Gerhardsson) preserved memoirs of Jesus and the apostles (chap. 8). It is questionable whether ὑπηρέτης indicates a special office in the early Church, but surely Baird is correct about the scribal activity that possibly led to proto-sources behind the gospels and eventually to the canonical literature. The classic NT passage is Luke’s prologue. The Fathers betray a similar literary tradition. In addition to Luke 1:1–4 Baird finds reference to early Christian writing in four other NT passages, Rom 16:26, 1 Tim 5:18, 2 Tim 3:14–15, and 2 Pet 3:15–16. The idea of Christian writings understood as Scripture in a formal sense is emerging within the NT period. The Pastorals and 2 Peter are regarded as pseudonymous and dated near the end of the first century, somewhat mitigating this conclusion.
The doxology of Romans, however, is regarded as authentic, thus pushing this development much earlier.

Study of the same phenomena within the Fathers, at least through Eusebius, shows the same stability of tradition and patterns of catchwords and ideas at the heart of the material (chap. 9). There are indications of written sources as early as Clement of Rome, indications that grow progressively stronger.

The study confirms Baird’s proposed paradigm: the Holy Word preceded and led to the community and historical process, not vice versa. Thus, “the quest for the historical Jesus ultimately becomes a theological one” (p. 214). The canonical function of the gospel as Holy Word has its origin with Jesus himself. The trajectory of NT formation is analogous to four concentric circles: Word → Narrative → Gospel → Tradition. This corresponds to speaking of the trajectory as early to late, simple to complex, oral to written. The Holy Word is the canon, and it is found and developed throughout all 27 NT writings. While there are basic shifts within the history, a fact from which Baird does not hide, these shifts are “more a matter of emphasis, style, and vocabulary than of substance” (p. 227). Baird then summarizes six hermeneutical implications of the study.

This brings the study back to its beginning points. What warrants optimism regarding the veracity of the NT record of the historical process that ensued in light of the Word? Baird addresses this question by speaking to the motivating factors and the historical setting, dynamics, and means. Baird concludes the study with several wise epistemological cautions and affirmations related to historiography and the NT.

This important study deserves widespread and serious attention. It does indeed challenge critical orthodoxy with respect to construal of the story by providing a judicious study of the historical and literary data to support an alternative construal. The study would be strengthened by more consideration of the influence of the OT. A canon consciousness was well established within the first century. The insights of The Gospels for All Christians would also supplement Baird’s study in significant ways. His death, however, predated its publication.

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There has been a busy industry lately in studies of Lamentations, a biblical book too often passed over by readers and preachers looking for cheerier material. The book is neglected to our loss, for it profoundly touches our human-