schriften, papyrological and epigraphical journals is valuable both to the specialists and the non-specialists alike.

Each of the volumes has a table of Greek words for easy reference. Some of the words receive treatment in more than one article, but by consulting the index of Greek words and the cross references provided at the beginnings of each article these can be easily found. Volume three includes a list of English glosses with definitions for the non-specialist and an index of ancient sources. Spicq's *Theological Lexicon of the New Testament* will no doubt find a place beside other standard language tools.

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David Wenham, in a meticulously thorough treatment, considers two old but still disputed questions: (1) how much did Paul know and care about Jesus' ministry and teachings? and (2) how far did Paul agree or disagree theologically with Jesus? In order not to slip into parallelomania when looking for quotations, allusions or echoes that might betray Paul's direct or indirect dependence on Jesus tradition, Wenham employs three criteria: (1) sometimes Paul says he is drawing on Jesus' words or the reader is alerted to this by formal "tradition indicators" such as "To those who are married I command ... not I but the Lord" or "to the rest I say, not the Lord"; (2) verbal and formal similarity between a tradition of Jesus and a saying of Paul (p. 27); (3) similarity of thought between Paul and Jesus. While Wenham cautions the reader that the book is primarily a report on research, he nevertheless proposes the thesis that Paul is "much better described as a follower of Jesus than as the founder of Christianity" (p. 33).

In Chapter 2, Wenham proceeds to compare Jesus and Paul on the Kingdom of God. After an assessment of the presence of the Kingdom of God in the Pauline writings, Wenham concludes that (1) Paul is familiar with "Kingdom of God" language; (2) that he
speaks of the kingdom as something present; and (3) that particular sayings are linked thematically to Jesus’ Kingdom sayings. In Chapter 3 he treats the issue of Jesus’ self-understanding and Paul’s understanding of Jesus. While there are differences in perspective shaped by their respective differing contexts, Wenham concludes that there is continuity rather than discontinuity. Discussing Paul’s use of Abba, Son of Man and Adam, I thank you Father, etc., permits the conclusion that Paul had direct contact with the Jesus tradition rather than the received tradition of the church. Chapter 4 addresses the issue of the crucifixion, whether Jesus expected his own death, why Jesus was executed, the association of Jesus and John the Baptist, the last supper narrative, and Paul’s understanding of the death of Jesus. The comparison of Jesus’ and Paul’s teaching on the cross, while betraying considerable gaps, nonetheless shows that the Pauline doctrine is hinted at in the Jesus tradition. Chapter 5, on Jesus and the community, discusses Jesus, Judaism, the mission of the church, Jews, Gentiles, and the church in Paul. The Jesus tradition in Paul, according to Wenham is particularly strong: (1) Paul was familiar with the mission discourse traditions; (2) Paul knew Jesus’ sayings about the destruction and rebuilding of the temple; (3) he may have known both of Matthew’s church passages. Chapter 6 compares Jesus and Paul in terms of Jesus’ ethical teaching, Jesus’ liberalism, Jesus and the Law, Paul and the Law, the spirit and the flesh, and love in church and society. Paul probably (1) knew about Jesus’ teaching on divorce and retaliation; (2) knew the sayings of Jesus on “one flesh” and “eunuchs”; (3) knew the story of Mary and Martha; (4) was aware of Jesus’ teaching on love, the paying of taxes to Caesar, the words about receiving little ones, Jesus prohibition of “judging”; and (5) knew about his teaching on humble service, etc. Chapter 6 discusses Jesus’ view of salvation, the coming judgment, near and not yet, and Paul’s view of the future, with the conclusion that there are a remarkable number of parallels between Paul’s eschatological teaching and that of Jesus as attested in the Gospels (p. 327). Chapter 8 considers the issues of Jesus’ birth, Jesus’ baptism and temptation, miracles, the transfiguration, the passion, and the resurrection and the exaltation, and Paul’s knowledge of these events. While the issues are controversial, Paul may well have been familiar with much of the Gospel story as we know it (p. 371). After assembling the data, chapter 9 basically reasserts that there is