

does discuss a contemporary ethical question from a biblical base, although even here one wonders if her conclusions, which have much to commend them from a theological and ethical standpoint, are actually drawn from the biblical text. Nevertheless, her essay is an important contribution to biblical ethics, whereas the other three essays contribute to NT scholarship but offer little in the way of dialogue between biblical studies and ethics.

Walla Walla College
College Place, Washington 99324

JOHN C. BRUNT

Furnish, Victor Paul. *The Moral Teaching of Paul*. Nashville: Abingdon, 1979. 143 pp. Paperback, \$4.95.

This book differs considerably from Furnish's previous work on Paul's ethics, *Theology and Ethics in Paul* (Nashville, 1968), which was a major descriptive study of Paul's ethical thought in relationship to his theology as a whole and was addressed primarily to scholars. The present work is a much smaller, popularly written book for laymen which discusses the relevance of Paul's ethical advice for several contemporary moral dilemmas. As such it is a very welcome addition to the all-too-small list of works which attempt to address current ethical issues from a base of solid biblical scholarship.

According to Furnish, the book is written "for people who believe that Paul's moral teaching ought to be taken seriously but who are not sure what it means to do so" (p. 9). An introductory chapter discusses a basic approach to Paul's ethical advice by contrasting the "sacred cow" approach, which takes everything literally without regard to its original setting, and the "white elephant" approach, which sets Paul aside as outmoded and irrelevant for the modern world. Both are rejected in favor of an approach which takes Paul seriously but recognizes that he addressed specific people in a specific time and that his advice cannot be simply transplanted into our own time. Furnish then looks at Paul's advice in relationship to four contemporary issues: sex, marriage, divorce; homosexuality; women in the church; and governmental authority.

The first chapter of the issue focuses on 1 Cor 7 and concludes that while the basic topic under discussion is a mistaken view of sexuality at Corinth, Paul's discussion demonstrates an emphasis on the mutuality of the marriage relationship, a concern for the character of the relationship between husband and wife, and a recognition that individual cases differ and thus require different actions.

Regarding homosexuality, Furnish argues that it is not a major biblical concern, and since Paul offered no direct teaching to his own churches on the subject of homosexual conduct, his letters cannot yield any specific answers to the questions being faced by the modern church. Paul was opposed to homosexuality because he, in common with his age, associated it with lust

and perversion of the natural order, but, says Furnish, we can no longer take such an association for granted.

The discussion of women in the church differentiates between Pauline and deutero-Pauline material on the subject (Furnish accepts only seven letters of Paul and regards 1 Cor 14:33b-36 as a non-Pauline interpolation). The Pauline discussion centers on Gal 3:27-28 and 1 Cor 11, which are seen as speaking to the differentiation of the sexes, not subordination of one to the other. Furnish concludes that Paul was fundamentally committed to the principle of "neither male nor female" in Christ, that his teaching was compatible with this principle, and that his actions in relation to women co-workers were a demonstration of it.

Finally, the discussion on Christians and governing authorities centers on Rom 13. Furnish believes that the main point of the passage is the payment of taxes and that subjection is only secondary. Some Roman Christians, while they paid the direct taxes, were tempted to refuse to pay the indirect taxes which were collected by Roman knights infamous for their abuse and exploitation. Paul urges the Romans to pay both taxes and in the course of the discussion shows that the governing authorities are accountable to God, do not have intrinsic power, and are to serve the good of those governed. Subjection to the authorities is secondary to the will of God.

The strongest of these four discussions is the excellent treatment of sex—marriage—divorce, and the weakest is the one on homosexuality. Furnish fails to distinguish between homosexual orientation and homosexual conduct and is too quick to write off the continuing significance of Paul's references to homosexuality. The fact that homosexuality is not a major concern of Paul's is not grounds for failing to take seriously what he does say. In the discussion of women in the church Furnish presents an excellent treatment of the Pauline material but does not treat what he considers deutero-Pauline material with the same exegetical carefulness. He is too prone to consider it second class. The best he can say about it is that it can be gratefully received as an important part of our Christian heritage, but the clear implication is that it is definitely inferior to Paul. The possibility that the difference in teaching stems from a different situation needs further consideration. Although Furnish's conclusions concerning Christians and governing authorities are correct, he downplays the idea of submission to the authorities far too much (even if the main point of the passage is taxes). The entire discussion is too much a polemic against the frequent misuse of Rom 13 rather than a positive attempt to see the relevance of the passage. Another problem is Furnish's emphasis on what is "distinctively Christian" in Paul's thought (see, e.g., p. 127). Cannot beliefs which Paul shares with his environment be extremely important to his thought?

An important contribution of this book is Furnish's refutation of the contention by Jack Sanders (*Ethics in the New Testament* [Philadelphia,

1975]) that Paul's ethic is irrelevant because of its obsolete eschatological orientation. While Furnish cannot accept the notion of a literal and imminent *parousia*, he recognizes that Paul's belief in such a *parousia* does not render his ethic irrelevant for a world which continues beyond Paul's expectations. Also of benefit are Furnish's numerous citations of relevant Hellenistic and Jewish ethical thought which help to illumine Paul and his environment, and at the end of each chapter is a useful list of other current literature on the topic. A Scriptural Index is included as well.

It is hoped that this book will not only be used widely and with profit, but that it will stimulate others to help bridge the gulf between solid biblical scholarship and contemporary Christian decision-making.

Walla Walla College
College Place, Washington 99324

JOHN C. BRUNT

Rost, Leonhard. *Judaism Outside the Hebrew Canon: An Introduction to the Documents*. Translated by David E. Green. Nashville: Abingdon, 1976. 205 pp. Paperback, \$5.95.

The German original of this little handbook was published in 1971 to serve as a supplement to the Sellin-Fohrer *Introduction to the Old Testament*, which had dropped the section of earlier editions (of Sellin-Rost) dealing with the Apocrypha and Pseudepigrapha. Its German title, *Einleitung in die alttestamentlichen Apokryphen und Pseudepigraphen einschliesslich der grossen Qumran-Handschriften* is perfectly descriptive; the English title is thoroughly misleading, even when the subtitle is taken into account. There is here, e.g., no account of rabbinic literature; on the other hand, some of the documents described, by the book's own account, are in their surviving form early Christian. Charity forbids that we inquire who is ultimately responsible for this publishing transgression.

What the book does discuss, after the introductory matters, are fourteen apocryphal works (counting three additions to Daniel and including the Prayer of Manasseh), fifteen pseudepigraphical works (including here 4 Ezra), and under the same main rubric, seven Qumran manuscripts. A supplementary chapter deals with Ahikar and Pseudo-Philo *Bib. Ant.* To the vexed question of which should be included of the works generally regarded as in some sense OT pseudepigrapha, Rost gives us a fairly conservative response, corresponding rather closely to the collection edited by R. H. Charles (which for years has been the standard English "canon" of uncanonical works), with the happy omission of *Pirkē Aboth* and the addition