

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.

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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

of Pseudo-Philo, as well as the Qumran materials. Otto Eissfeldt's OT introduction, to which Rost acknowledges indebtedness, had covered virtually the same list, except that a slightly broader range of Qumran material had there been described.

It is doubtful how much longer such an exclusive list of Pseudepigrapha can resist drastic enlargement. The Clarendon Press is in the process of producing an expanded version of R. H. Charles, edited by H. F. D. Sparks; while the American publisher Doubleday is about to publish a very full collection in English, edited by J. H. Charlesworth. The latter has given careful thought to his principles of selection and come up with a list of some fifty-two Pseudepigrapha (excluding Qumran material), including two works no longer extant and some surviving only in fragmentary form (see James H. Charlesworth, *The Pseudepigrapha and Modern Research*, SBL Septuagint and Cognate Studies, No. 7 [Missoula: Scholars Press, 1976], pp. 21, 22). There is really no reason for scholars to try to maintain a sort of deutero-canon of these documents, and those who take upon themselves such a responsibility are destined to see their rosters become obsolete.

Let it be said that Rost's survey is neat and tidy, and handy to use. Under each entry the reader readily finds in order bibliographical information (being an expansion of that found in Eissfeldt), followed by a simple account of the text, title, contents, genre, author, date, provenance, significance, and other special matters as appropriate. The judgments are conventional, reflecting the best sober scholarship of the day. The book ends with a chronological table and supplementary bibliography.

Because of the conciseness of the book, we are not surprised to find omissions from the bibliographies (such as M. R. James's translation of Pseudo-Philo), but there are occasional errors of fact and judgment which pass beyond mere oversimplification, especially in the introductory section. Thus, on p. 22 we are told that the Mishnah received its final form in A.D. 100, which is at least a century too soon; and in the same paragraph too much is read into Mishnah *Yadaim* 4:6. On the next page too much is made of Josephus' statement that the canon held twenty-two books; he was probably making a psychological accommodation to the number of letters in the Hebrew alphabet.

But all said, Rost's work remains an eminently usable *vade mecum* for students of this corpus.