

emphasis in biblical studies. Many conservative theologians will react negatively to nearly all aspects of this work, because the possibility of establishing biblical authority on a unified and consistent testimony of scripture has been put a little further beyond reach by this new development in criticism. Nevertheless, it should be recognized that Blenkinsopp is not rejecting the place of the canon in the discussion of authority from within the canonical process itself. Another plus for this work is the identification of the many problems where additional work needs to be done. This is of special importance for those wishing to contribute to this new field of criticism.

The following printing errors were noted: p. 107, "timer" for "time"; p. 125, "eleswhere" for "elsewhere."

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Brooks, James A., and Winbery, Carlton L. *Syntax of New Testament Greek*. Washington, D. C.: University Press of America, 1978. vi + 179 pp. Paperback, \$8.50.

There has been for some time a need for a replacement of Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York, 1927). Blass-Debrunner-Funk, *Grammar of New Testament Greek* (Chicago, 1961), and Turner's volume on Syntax in the Moulton series, *Grammar of New Testament Greek*, vol. 3 (Edinburgh, 1963), continue to maintain their place as the standard reference works for syntax, but a volume more usable for the second-year student to replace Dana and Mantey has been needed. For this, Brooks' and Winbery's publication furnishes a decided improvement.

The volume is divided into three parts. Part I deals with the Substantive, Part II with the Verb, and Part III with the Greek Sentence. A Subject and Scripture Index complete the book. The most fruitful section is Part I. Parts II and III are helpful, but have largely what one would have expected.

Written by Baptists, the case system is that of Robertson, as might be expected, but cross-reference is made to the five-case system. This may prove somewhat confusing to the student brought up on grammars that use the five-case system and who may later have occasion to refer to Blass-Debrunner-Funk and Turner.

One decided advantage over Dana and Mantey is the fact that more examples have been provided to illustrate the usage of the different case-functions. The explanations are generally clear, but while it is helpful to list all the different types of case usage, it may be a bit overwhelming for the beginning student to find that there are thirteen different types of accusatives, not to mention the sub-groups under some of these.

As the authors state in their Introduction, "Syntax . . . always involves interpretation, and interpretation usually involves a subjective element" (p. 1), implying that differences will arise in classifying into categories. A few places where the reviewer disagrees with the authors follow: It seems inappropriate to call the predicate nominative "the object of a copulative or linking verb" (p. 4). Under "nominative of appellation" on p. 5 (incidentally "appellation" should be "appellation") it is stated that John "could also be interpreted as a predicate nominative"; but the question is, how else could it be interpreted? If it is a predicate nominative, then it would not be a nominative of appellation. On p. 8 *φωτός* in 1 Thess 5:5 is called a genitive of description and that is correct, but perhaps some explanation of the Hebrew idiom which it translates ("sons of light") would be in order. In regard to the two examples given under genitive of possession on p. 8, it might be better to view these as role relationship rather than as genitives of possession. Beekman and Callow, *Translating the Word of God* (Grand Rapids, 1974), following linguistic principles, have an excellent chapter on genitives. Those who teach Greek would benefit much from the reading of that chapter. The last two examples under the same class, "the door of the sheep" (John 10:7) and "children of God" (John 1:12), are questionable. The latter seems to be a clear example of a genitive of relationship. The explanation given of a genitive of relationship on p. 9 that "the exact relationship (son, daughter, brother, sister, etc.) is not stated but must be determined on the basis of other knowledge" can hardly be true. What kind of genitive would it be if the exact relationship were stated? Would *τὸν υἱὸν τοῦ Ζεβεδαίου* be a different kind of genitive from *τὸν τοῦ Ζεβεδαίου*? The adverbial genitive of reference is illustrated under the genitives in the phrase on p. 13 *πλήρης χάριτος καὶ ἀληθείας* (John 1:14), but it seems preferable to consider genitives of this sort as genitives of content. On p. 19 some further explanation should be given as to what the root idea is with the specific verbs cited that would have them take the genitive as object, for the explanation is not clear enough. On p. 30 *ἐν τοῖς τέλει* (1 Cor 2:6) is classified as a dative of indirect object, but probably it would be better to classify it as dative of sphere; thus, not "to" but "among the mature." Perhaps this is sufficient to indicate the areas of disagreement, which others too might find. I would just add that it would have been most helpful if parallel discussions from some leading grammars had been cited under each major heading.

Disagreements are inevitable regarding the material in a work of this kind, and these do not diminish the value of the volume for students studying the language. The publication will prove useful even for the more advanced students.