

perimental" text, to be critiqued by other "specialists" (p. x). Undoubtedly many will critique B. and L.'s text and disagree with their conclusions, but none can afford to ignore their research.

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GARY M. BURGE, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987). Pp. xviii + 269. Paper \$19.95.

The present study is a revised doctoral dissertation written under the direction of Prof. I. Howard Marshall at King's College of Aberdeen University in Scotland. It represents, in effect, the second recent work on the Spirit-Paraclete in the Johannine tradition (see E. Franck, *Revelation Taught: The Paraclete in the Gospel of John* [ConBNT 14; Uppsala: Gleerup, 1985]), though this latter work was not available to the author.

The work is divided into two major sections, the first dealing with a critical review of the literature concerning the figure of the Spirit-Paraclete ("The Paraclete and Pneumatology") and the second with the presentation and development of this figure in the Johannine tradition ("The Holy Spirit in John"). A very brief "Introduction" explains the overall plan of the study and anticipates its primary findings, while an equally brief "Epilogue" recapitulates these findings.

The first part provides a proper point of departure for all that follows. First of all, noting that in the study of Johannine pneumatology it is the figure of the Paraclete that has received the most attention by far, Burge begins with a thorough overview of the proposed background for this figure in Johannine scholarship, placing himself at the end among those who consider the OT and intertestamental background of advocacy as primary in this regard. Secondly, B. goes on to argue that this particular background underwent a radical development within the Johannine context, so that the term itself became far more nuanced as a result; in effect, advocacy was thoroughly reinterpreted in the light of Johannine christology, so that the Paraclete ultimately emerged as *Christus praesens* in the community. Finally, B. concludes that a proper study of Johannine pneumatology cannot be undertaken solely through a study of the figure of the Paraclete (as E. Franck himself had done a couple of years earlier), but rather must encompass all references to the Spirit as well, since the former is but a part of the larger Johannine teaching on the latter.

In the second part, then, B. undertakes precisely such a comprehensive examination of pneumatology in the Johannine tradition. This examination is of a decidedly theological character; thus, Johannine pneumatology is analyzed in terms of its specific relationship to and interaction with several other major categories of Johannine theology, e.g., christology (chap. 2), eschatology (chap. 3), sacraments (chap. 4), and anamnesis and mission (chap. 5). In each of these chapters, a recurring methodology may be observed: a locus classicus for each of these major theological categories in the Gospel is analyzed and its varying lines of interpretation presented; the role of the Spirit in each one of these texts is then outlined; other pertinent texts

showing a similar kind of relationship or interaction between the Spirit and the theological category in question are analyzed and used as further clarification of or support for that relationship or interaction already observed in the *locus classicus*.

In the end, B. describes the Johannine community as a pneumatic community whose pneumatology was entirely christocentric: Christ was the Spirit-anointed man whose model was to be emulated; he was the source of the Spirit for the community, made available though his glorification alone; in receiving the Spirit, the believer received Jesus himself; the Spirit sustained the community in power, giving it vitality and enthusiasm, recalling what Jesus taught, granting deeper insight and understanding, revealing the future, and sustaining its mission to the world in the face of continued persecutions. Indeed, B. argues that it is precisely within this context of rejection that the distinctive use of the term "Paraclete" as applied to the Spirit was developed—the Spirit as offering evidence to establish and advance the case of Christ and the community before the world.

The work has much to commend it. To begin with, the position that a proper study of Johannine pneumatology must include both Spirit texts and Paraclete texts, and that a proper interpretation of the latter is impossible without the wider context provided by the former, is quite sound and very much in order. Similarly, B. is very well acquainted with the secondary literature, both with regard to Johannine pneumatology in general and the various texts under discussion. In addition, the various interpretations adopted are consistently sound and well-argued, though with a decided bent throughout for the more guarded positions of the interpretive spectrum.

Two points of disagreement must be raised nonetheless. First, the decision to pursue the study of Johannine pneumatology by means of its interaction with other major categories of Johannine theology makes for a rather diffuse study ultimately; in my opinion, the project would have been better served by a more focused and systematic analysis of the presentation and development of the Spirit-Paraclete in the tradition. Secondly, if the context of rejection and persecution provided by 15:18–16:4a is accepted as crucial for the use and adaptation of the term Paraclete for the Spirit, then a word needs to be said about the problems inherent in the present shape of John 13–17 and the various components thereof, e.g., why should 15:18–16:4a be considered an early and not a late example of the Johannine tradition?

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ALFIO MARCELLO BUSCEMI, O.F.M., *L'uso delle preposizioni nella Lettera ai Galati* (Studium Biblicum Franciscanum, Analecta 17; Jerusalem: Franciscan Printing, 1987). Pp. 119. \$10.00.

The author accepts the distinction between proper and improper prepositions dear to many grammarians. He defines the proper preposition as one which can be used strictly as a preposition and also as a prefix. This distinction perhaps has some importance for the history of the development of Greek; it has no practical bearing upon usage.



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