

brought not a release from a burden of guilt, but a radical reversal of and judgment on all that he had valued.

The theological implications of Paul's call-experience are then worked out by D. in the third section of the monograph, which traces the ways in which this experience might have influenced the development of Paul's ideas concerning the Law, eschatology, christology, and his own apostolic mission. In each of these areas, D. holds that the call-experience exercised a determinative influence. The difficulty with this last section is the same difficulty that besets the entire study: because Paul's letters provide so little direct evidence about either the content of his call-experience or its effects on his theological concepts, the process by which the alleged effects are discerned is largely inferential. Especially if one denies, as would many scholars, that 2 Cor 4:6 should be interpreted as a reference to the "Damascus road" vision, the foundation for D.'s discussion becomes precariously fragile. The greatest strength of D.'s argument lies in his repeated and persuasive insistence that the question of the validity of the Torah is the pivot on which all of Paul's thinking swings, both before and after his call.

Though the study is clearly conceived and written, it makes little original contribution to research on Paul. Almost all the key claims of the book have been advanced before in the work of scholars such as Nils Dahl, Johannes Munck, Krister Stendahl, Joachim Jeremias, E. P. Sanders, and Seyoon Kim. D. rarely, however, enters into extended conversation with these scholars. Especially surprising is the virtual absence of reference to Kim's more detailed work, *The Origin of Paul's Gospel* (WUNT 2/4; Tübingen: Mohr [Siebeck], 1981), whose major theses are substantially similar to D.'s.

Finally, D.'s concluding description of the call as Paul's experience of "self-encounter" (*Selbstbegegnung*) is odd, in view of his rejection of psychological categories, and it is not supported by his own exegetical work. Surely, whatever inferences we may cull from Paul's sparse and cryptic allusions to a call-experience, it was understood by Paul himself, as D.'s key texts show, as an encounter with Christ.

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ESKIL FRANCK, *Revelation Taught: The Paraclete in the Gospel of John* (ConBNT 14; Uppsala: Gleerup, 1985). Pp. 169. Dissertation, Uppsala University, 1985. N.P.

The present volume in the ConBNT series is a doctoral dissertation presented at Uppsala University in Sweden. The title and subtitle of the volume accurately reflect both its main argument and its subject matter, respectively. Thus, the work is concerned with the figure and role of the Paraclete in the Fourth Gospel and proceeds to argue that the main function of this figure in the Gospel is a didactic one. Although one does find a strong emphasis on accepting the Gospel text as it now stands and on examining the various Paraclete sayings from the point of view of not only the Gospel as a whole but also the farewell discourse in particular, the primary aim of the work would have to be characterized as historical rather than literary, viz., the location and

identification of a plausible background and model for the figure of the Paraclete and for the main function given it in the Gospel.

The line of argumentation is clear and well articulated. A first chapter provides a brief introduction to the entire work: problems to be addressed, methods to be followed, and goals to be attained. The next three chapters are strictly literary in kind, while the last two are of a decidedly historical character. In effect, the literary findings of the first few chapters properly set the stage for the historical investigation that follows.

The movement of thought in the literary chapters is from the more general to the more specific and back to the more general once again. Thus, in chap. 2 Franck traces three different semantic fields of the term *paraklētos* in the Fourth Gospel as a whole: the forensic, comforting or exhortative, and didactic dimensions. The third chapter is then devoted to a detailed analysis of all five Paraclete sayings by themselves and concludes that, although all three dimensions are clearly present in these sayings, it is the didactic function that predominates by far; the Paraclete is primarily concerned with the formation of tradition, revelation, and prophecy. Finally, in chap. 4 F. returns to the Gospel as a whole, showing how the Paraclete forms part of a fundamental "didactic triad" in the Fourth Gospel that includes the figures of Jesus and the Beloved Disciple. All three are said to function as mediators of revelation in different situations and with different authority.

The same progression from the more general to the more specific may be observed in the two historical chapters that follow. Thus, in chap. 4 F. points to the service of the synagogue as providing a proper historical background for the didactic activities of the Paraclete, given the former's midrashic attitude toward the exposition and interpretation of the Scriptures, while in chap. 5 he identifies the specific figure of the "Methurgeman" within the synagogal service as providing a suitable historical model for the figure of the Paraclete as such, given the former's role as someone who translated the scriptural readings into a targum and thus as someone who interpreted and actualized the Scriptures in ever-changing situations.

The volume does have much to commend itself: a clear style (although a better editorial job is badly needed, since there are well over a hundred *errata* in the volume); a well-conceived and developed line of argumentation; a thorough acquaintance and discussion with the previous scholarship on the Paraclete sayings; and a number of very interesting insights and proposals regarding the role of the Paraclete in the Gospel.

At the same time, I would register some major reservations regarding both the literary and historical analyses of the sayings. With respect to the former, I find that, despite a proper emphasis on context for the interpretation of these sayings, the analysis is too focused on the sayings themselves rather than on the sayings as integral parts of larger literary sections. In other words, the immediate context of the sayings remains largely out of sight. With respect to the latter, I find the move in chap. 5 to locate the didactic function of the Paraclete within the liturgy of the community to be too fast and unwarranted and the specific comparison in chap. 6 between the Paraclete and the "Methurgeman" to be ultimately unconvincing. Nevertheless, the volume

does constitute, in my opinion, a good addition to the ongoing discussion concerning the figure of the Paraclete in the Fourth Gospel.

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ALOYS FUNK, *Status und Rollen in den Paulusbriefen: Eine inhaltsanalytische Untersuchung zur Religionssoziologie* (Innsbrucker Theologische Studien 7; Innsbruck/Vienna/Munich: Tyrolia, 1981). Pp. 224. Paper N.P.

Funk has authored a significant piece of research, if only because his work is a rare example of German-language biblical scholarship using actual social science methods in a creative and intelligent way. The method used here is called content analysis. The term covers "any technique for making inferences by objectively and systematically identifying specified characteristics of a message," while always aiming "to compare the data it extracts against some norm, standard or theory so as to draw its conclusions" (T. F. Carney, *Content Analysis: A Technique for Systematic Inference from Communication* [London: Batsford, 1972] 25; with its applications to the Greek and Roman classics, this book, not mentioned by F., is perhaps the easiest and most appropriate introduction for biblical scholars). F. focuses his analysis upon data in the authentic letters of Paul dealing with the general categories of status and role (in structural-functionalist perspective).

The book is divided into six chapters. It opens with some pertinent remarks about the sociology of religion as applicable to the project in hand (chap. 1). Then the author runs through definitions and explanations of the key social-science words involved in the study: status, role, community, communication, and the like, followed by an explanation of the method(s) to be employed. The result is a model through which he will process data found in the letters of Paul (chap. 2). The next section deals with the determination of the data base, i.e., the authentic letters of Paul and characteristics of letters as communications media (chap. 3). The main portion of the book then proceeds with the presentation and analysis of data from the authentic Pauline letters in the following areas: status based on gender (male, female; male functions: husband, father, son, etc; female functions: wife, mother, daughter, etc.), on conjugal state (married, unmarried, widowed, divorced), and on class (free, freed, slave), and bases for ranking statuses, the use of status roles in transferred sense, etc. Data sets are duly tabulated and then explained. The analyzed data are then cross-tabulated. After a brief conclusion, the author moves on to a consideration of ideal and actual evaluation of statuses in the letters, a consideration of behavioral expectations, legitimations and sanctions relative to the statuses, the names of people relative to the statuses, and the like (chap. 4). The next chapter provides a sociological explanation of the results of content analysis (chap. 5), while the final chapter offers a detailed set of general conclusions which, in effect, are the main results of the content analyses scattered throughout the whole analytic section (chap. 6).

Funk's description of status and role and the theoretical dimensions of these social science concepts is excellent. Moreover, the status categories he chooses for his



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