

As a resource for someone doing work on one of these five passages, this work will be a helpful addition to the secondary literature; it will at least lead others to consider rhetorical criticism in their work. But because of T.'s unexplained choice of only five examples, the work cannot hope to be a contribution to the analysis of chiasmus in general.

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GILBERT VAN BELLE, *The Signs Source in the Fourth Gospel: Historical Survey and Critical Evaluation of the Semeia Hypothesis* (BETL 116; Leuven: Leuven University Press/Peeters, 1994). Pp. xiv + 503. Paper 2500 FB.

This volume is Peter J. Judge's quite commendable translation of what amounts to a second edition of Gilbert Van Belle's doctoral dissertation at Leuven, written under the direction of F. Neiryck, entitled *De Semeia-bron in het vierde evangelie: Ontstaan en groei van een hypothese* (SNTA 10; Leuven: Leuven University Press, 1975; see M. W. Schoenberg's review, *CBQ* 38 [1976] 264-65). This second edition is marked by thorough revision and expansion of the original chapters (chaps. 1-4), the addition of two new chapters (chaps. 5-6), and the further addition of a bibliography as well as two appendixes. The genre of the work is signaled by its title: this is a critical exercise in the history-of-the-literature approach; its size, over 500 pages of rather close print, testifies to its comprehensive and exhaustive character. I find it to be a very valuable work, indeed a work to be admired, but also a work that fails to do justice to its author.

This is an exercise in Johannine Studies with a focus on source criticism, and thus on what one would call the pre-Gospel stages of the text. V.B. sets out to trace and evaluate the career and vicissitudes of a source-critical theory and model that has remained quite prominent in Johannine scholarship for well over a century: the existence of a semeia or signs source, howsoever conceived and reconstructed, within the present text of the Fourth Gospel. While the first five chapters are devoted to a survey of the scholarly tradition, the evaluation proper is undertaken in the sixth chapter. Two brief appendixes follow, both in keeping with the position adopted by the author in chap. 6: the first is an analysis of the notion of semeia in the Gospel, and the second is an updated catalogue of Johannine stylistic characteristics. Such a division of the material signals the fundamental strength of the volume as well as its fundamental weakness: while one hears all sorts of voices, the voice of the author remains much too muted.

On the one hand, the survey of the literature, which takes up the first 350 pages of text and into which the author plunges without any type of introduction, is thorough, clear, and well organized. Indeed, for anyone interested in the course of this theory and its endless variations this will remain, without doubt, the standard reference work. The poetics of this survey are immediately discernible: two high points followed by reaction, with a further description of most recent research. Thus, in chap. 1, after mention of a number of antecedents from both the nineteenth and twentieth

centuries, V.B. properly highlights the contribution of Rudolf Bultmann (1937–41), while in chaps. 2 and 3 he provides, respectively, the critical reaction (both positive and negative) to Bultmann's commentary, and the subsequent spread of Bultmann's theory. Similarly, chap. 4 is focused on the work of Robert Fortna (1970) and William Nicol (1972), with further mention of the critical reaction to these works, the appearance of subsequent studies along these lines, and the publication of Fortna's later volume (1988). Chap. 5 concludes with an outline of the negative reaction to the signs theory in the latest research.

On the other hand, the evaluation of the theory is far too limited. To begin with, during the whole of the survey, the voice of the author remains silent. When his voice finally does come to the surface in chap. 6, the critical evaluation takes up approximately eighteen pages of text, of which the first twelve constitute a summary—a good summary, to be sure—of the preceding survey. Finally, his own research on the Gospel, excellent material for the grounding of his own position, is presented only by way of appendixes. Nonetheless, the critical evaluation is sharp and to the point: having weighed what he takes to be five basic arguments in favor of a signs source, the author concludes by rejecting such a theory as a working hypothesis in the study of the Gospel, arguing instead for alternative explanations of the Gospel's origins, with a decided preference for a dependence of John on the Synoptics (thus revealing his own allegiance to the "Louvain school" in this regard).

In sum, this critical survey of the scholarly literature is an excellent work with regard to the survey as such but a timid work with regard to the critique. This is too bad actually, because the author's voice, when offered, is a most competent one. He has allowed himself to be submerged by the sheer volume of the material. One might call it a case of bibliographical overload. Two final points are in order. First, the work is rather traditional in orientation. At this time of sophistication in critical theory within the discipline, the question of literary sources needs to be raised at a more theoretical level of discourse. Second, the work remains rather traditional in outlook as well. Given the emergence of cultural studies at large, one needs to ask—from cultural, social, and ideological points of view—why so much time has been devoted to the pursuit of such a theory and model in Johannine scholarship. Such tasks the author did not have in mind, but their performance would be very welcome indeed at this time in the discipline.

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JEFFREY A. D. WEIMA, *Neglected Endings: The Significance of the Pauline Letter Closings* (JSNTSup 101; Sheffield: JSOT Press, 1994). Pp. 270. £37.50, \$55.

Paul's letters are widely viewed as having four major sections: the opening, the thanksgiving, the body, and the closing. Of these, the closing has received the least attention, in part because it is typically regarded as largely irrelevant for the interpretation of the letter as a whole because it is often thought to bear little or no thematic relation to the thanksgiving and the body, the sections where most interpreters focus



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