

REVIEWS

David N. Freedman, editor-in-chief

The Anchor Bible Dictionary

New York: Doubleday

6 vols. 7294 pp. 1992; \$360.00

This massive project gives us more than seven million words in 6200 entries by 952 contributors. While most are from North America, Europe (96), U.K. (62), Israel (81) and elsewhere are represented among the writers. It claims to be "the most extensive Bible Dictionary ever created" as an inter-faith exploration of the Bible. The reader is somewhat swamped with information and any adequate review needs years of use.

Such ventures reflect, and serve, the views of the current generation as has recently *The Interpreter's Dictionary of the Bible*. The latter, and good theological reference works, are not entirely displaced as here there is no intention to cover all biblical words, lexical terms and themes. A few such are given in depth (Righteousness, 101 cols.; love, 343 cols.). Nor is *The Illustrated Bible Dictionary* (Tyndale, 1980) rendered invalid for here only some city-plans, black and white drawings and a very few photographs illustrate archaeological discoveries.

The philosophy behind this dictionary is that in current scholarship no consensus exists in matters of epistemological and historical concern. Emphasis throughout is on theories and research methodology. Articles on theories as applied to biblical criticism (Form, Literary, Redactional, Rhetorical and Structural) serve as a useful introduction to such subjects. As with "Biblical Archaeology" they inevitable introduce an element of potential obsolescence and change. Contrasting viewpoints are usually presented factually but this can depend on the author (cf. Thompson on Israelite Historiography and Millard on Abraham). Conservative suggestions are sometimes ignored (e.g. Darius the Mede as an alternative name for Cyrus the Persian, now increasingly accepted; W. H. Shea, *AUSS* 29 (1991), 235-257). Indeed this may well be the last major Bible dictionary to be produced, its successor requires an electronic format which would allow for additions and upgraded bibliographies (here uneven and only to 1988/9).

The overall scope is generous, covering all major biblical concerns, persons and places as well as their cultural world up to the 4th century A.D. Thus this dictionary is particularly strong on archaeology, the inter-testamental and early Christian eras. For the latter we are given more than 125 excellent articles on pseudigraphical, apocryphal and

early texts and versions alone. Several major articles are virtually books in themselves: Archaeology and Architecture, Canon Criticism, Jesus Christ, Christology, Geography of the Bible, Iconography, Languages, History of Interpretation as well as Egyptian, Mesopotamian and Israelite History, Ethics and Flora. Some noteworthy inclusions are Computer and Biblical Studies, Statistical Research and the Bible, Anthropology and O. T., Conflate Readings in the O. T., Sociology, Feministic Hermeneutics, and Scripture Authority. Ancient Versions and Translation are here though the NIV is somewhat castigated as "a kind of hybrid as far as the theory of translations is concerned" and as tending towards traditional terminology in passages of special interest to conservatives. This was indeed its intention.

Amid all the wealth of material offered this reviewer wonders how a non-specialist reader can readily know how or where to look up such entries as Reader Response Theory, Budde Theory, Am Ha'arrez, Miqsat Ma'ase Hatorah, Aretology, Wasm (camel brand) or Paranesis and Protreptic. In the archaeological field one questions whether many would think to turn first to some ancient site with an obscure Arabic name, to non-biblical sites far afield (Asmar, Tell, Kish, Lagash) or technically named subjects (Household Codes [Haustefeln]) without any comprehensive or subject-grouped index. Though an Index volume is rumored, the compilers have lost a great opportunity to make these volumes user-friendly. Without this and more adequate cross-references most users will by-pass useful material. Consistency and more standard insertion of bibliographies would help. As a result only OT coverage is given for Blood, Eating and Drinking, Holiness, House, Will of God and only NT for Apologetics, Call Stories, Oral Tradition, Humanity and Worship. No specific articles are to be found on Creation, Earthquakes, Fall, Jew(s) or indeed Arab(s) and for Glass we are only led to the sea of that substance.

With all such comments that a reviewer might make this does not detract from the fact that this is a major reference work which must be available in any respectable library and within the reach of every serious Bible student.

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John C. Holbert
Preaching Old Testament
Nashville: Abingdon, 1991

I approached this book with a good deal of anticipation and finished it with disappointment. My anticipation stemmed from the fact that I teach Old Testament (which the author, except for the title, constantly refers to as the Hebrew Bible, language which will be confusing for most readers), I preach from the Old Testament a great deal, I have taught courses on preaching from the Old Testament, and there is a dearth of material on Old Testament preaching. My disappointment arose from the fact that the book is mistitled. It is not about preaching Old Testament. It is an elementary introduction to narrative preaching with two Old Testament sermons offered as examples.

After a brief introduction in which the author quotes several contemporary authors who speak favorably about narrative preaching, but give little guidance on how to do it, he moves to a chapter entitled "A Theological Reflection on Narrative." Here he establishes the importance of narrative to the Hebrew experience, and concludes by endorsing the arguments of Stephen Crites that human experience is narrative in character.

In the second chapter, Holbert describes what he sees as the need for narrative homiletics, the various narrative styles possible, and the possibilities and perils of the approach.

The third chapter is entitled "Reading the Bible's Narrative" and is in some ways the most disappointing of all. After glossing over the very serious conflict between reading the Bible as the majority of historical-critical scholars do and the way in which a literary analyst would, he moves to a very brief discussion of the elements of narrative: plot; character and characterization; point of view. Character and characterization receive the most attention. It should be said that several examples from the Old Testament are given, although no single narrative is analyzed intensively.

The fourth and fifth chapters are two of the author's narrative sermons. These are broken up with explanations of the effect the preacher is trying to achieve in each section, and followed by a fairly lengthy explanation of what in the text caused Holbert to structure his narrative as he did.

The book is plagued throughout by fuzzy thinking. It faults J. Bright for saying that the preacher must seek authorial intent, but assumes that some very subtle indicators in the narrative can lead us to the narrator's purpose. It faults W. Wink for saying that historical criticism

is bankrupt, yet reads the narratives as though the multiple historical and literary contexts which historical criticism has assigned most narratives did not exist. It refers to the Bible as the Word of God, but never really grapples with the impact which the nature of the Bible, and especially the Old Testament, (revelation? witness? folktale?) has on the nature of preaching.

An irony emerged in the two example chapters. The author had spoken earlier about the power of narrative to convey a point. But I was not able to understand what the preacher was trying to get across until I read the explanation following the sermon. In other words, discourse was necessary to understand narrative.

This might be a book to give someone who wants to understand why narrative preaching should be considered. It is not a book to give to someone who wants to understand how to preach from Old Testament narratives.

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Ben-Tor, Amnon ed.

The Archaeology of Ancient Israel

Yale University Press: New Haven and London, 1992

The stream of books on this subject swells annually and many prove to have little lasting value; moreover, the current pace of excavation and discovery is likely to make any book out-of-date in some respects very quickly. Here is one that stands out for its clarity, its scope and its sobriety. There is no sensationalism, nor are disputed issues obscured, but that is not to say the writers do not express their own considered opinions.

Amnon Ben-Tor, currently head of the Department of Archaeology at the Hebrew University, invited six other prominent Israeli archaeologists to join him in producing this volume, developed from an Open University course. He himself contributes an Introduction, defining Israel, briefly surveying excavations since 1950, then discussing the question, "What is Biblical Archaeology?" (His answer rejects both efforts to prove the Bible true and recent attempts to deny the

existence of Biblical Archaeology. The archaeology of the land of Israel and Biblical Archaeology "are naturally related and mutually enriching.") Ofer Bar-Yosef contributes the chapter on The Neolithic Period (pp. 10-39), the area where the most far-reaching changes in perception have occurred over the past forty years. His masterly survey includes different approaches to the origins of farming and settlement as well as describing the material remains unearthed. The Chalcolithic Period saw the start of metal-working when the copper-smiths rapidly reached very high levels of skill, as Rivkah Gonen describes (pp. 40-80). Towns with names later well-known began in that time, although it is hard to identify the people who established them. Without written sources, the same problem attends the following Early Bronze Age when fortified towns with temples and palaces developed and clear links with Egypt appear. The Editor contributes the account of this period, the subject of his own research (pp. 81-125). He devotes the last pages to the end of the period, early Bronze IV, so overlapping a little with Chapter 5, "The Intermediate Bronze Age" pp. 126-58). Ram Gophna gives a helpful analysis of this much debated interval in urban life. Villages were planted in peripheral areas such as the Negev while city-life stopped; tombs cut in the rock held one or a few bodies in contrast to the multiple burials of earlier and later periods; most noteworthy is the introduction of bronze, exemplified in hundreds of daggers, spears, axes and pins. Elements of Syrian origin are seen as the carriers of this culture, probably speaking a Semitic language. Aharon Kempinski deals with the flowering of city life in the Middle Bronze Age (pp. 159-210). He works through the mass of material, both architectural and artifactual, then attributes the innovations to Syrian influences, again, at the same time drawing attention to documentary sources which illuminate the history and life of the era both historically (pharaonic inscriptions) and socially (the Egyptian Story of Sinuhe). It is to be regretted that this period is not noted as the setting for the Patriarchal Narratives of Genesis. Many more Egyptian texts tell of events in Canaan in the Late Bronze Age and Rivkah Gonen relates them adequately in her account of The Late Bronze Age (pp. 211-57). Here also there is a mass of material remains to supply a vivid picture of life in the land just before the emergence of Israel. That is to be set in The Iron Age I, described by Amihai Mazar, skilled excavator of sites of the period (pp. 258-301). It was the time of the Philistine advent, too, and of great changes through the Eastern Mediterranean world. There are differences between archaeologists, carefully explained, over the sequences and associations of events and strata. For the Israelite Conquest, Mazar accepts the biblical narratives are later traditions as there is a lack of evidence for occupation at sites such as Arad in twelfth

century B.C. For him "undoubtedly the biblical story of the battle of Jericho is legendary" and the taking of Ai is "only...aetiological story" (p. 283). He outlines the evidence for extensive settlement in the hill country, taken as Esraelite, with its limited and poorer pottery, and draws attention to the supposed "high places" and bronze cult figures of the twelfth and eleventh centuries B.C., giving his own verdict that the site on Mount Ebal was a fortified structure, not a shrine (p. 294). Here the major problem of how to distinguish any remains as Israelite rather than Canaanite is recognized (p. 286), yet Mazar can confidently state "At Ta'anach...the archaeological picture indicates Israelite settlement" (p. 285). The reviewer does not believe that it is possible to distinguish Israelite from Canaanite occupations materially at that time. The Iron Age II-III occupies pp. 302-373, a valuable overview of the culture of the Monarchy in Israel and Judah by Gabriel Barkay. Here biblical references are frequent and readers will find illumination of the biblical texts (not indexed) through studying this chapter. There are up-to-date comments on disputed matters such as the gateways of Gezer, Hazor and Megiddo, all here reckoned to be Solomonic, and the pillared buildings, all identified as stables (however, the plans are captioned "storehouses"). The volume ends at the fall of Jerusalem.

The text is illumined by 47 fine colour photographs, a large number of line drawings, notably of pottery types, and distribution maps for each period. There is a bibliography for each chapter and an index.

This is a highly competent production, all the better for being a composite work, which could serve as a basic reference tool for anyone teaching or needing a thorough introduction to the archaeology of ancient Israel. The only qualification to be made is that the limits of ancient Israel isolate the material at certain periods from developments in adjacent countries; the reader is made aware of them but in some cases they deserve more weight - perhaps that is to ask for another book!

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Joseph Blenkinsopp

***The Pentateuch: An Introduction to the First Five Books
of the Bible***

The Anchor Reference Library

New York: Doubleday

1992, x + 273 pp., \$28.00

Joseph Blenkinsopp, John A. O'Brien Professor of Biblical Studies at the University of Notre Dame, has produced an excellent introduction to the interpretation of the Pentateuch among liberal students of Scripture. It is a worthy addition to this series, which complements the Anchor Bible commentaries and the *Anchor Bible Dictionary*.

The book is divided into seven chapters. The first lucidly presents the last two centuries of study of the Pentateuch. It presents the important contributions of such names as Wellhausen, Gunkel, Noth and von Rad. He also highlights the more recent trends, in which the classical Documentary Hypothesis is justly criticised on a number of grounds. He notes that there is no longer any consensus concerning continuous narrative sources through the Pentateuch, J is in particular under increasing fire, late dating of documents is not on as firm a foundation as is generally presented, and that there needs to be serious study concerning the relationship between law and narrative. Blenkinsopp also introduces alternative approaches which see the Pentateuch as important as a literary and canonical unity rather than just an archaeological site for proposed sources.

Chapter two is entitled "The Basic Features of the Pentateuch: Structure and Chronology." He highlights the importance of the Pentateuch as narrative, with a generous representation of legal material intermingled. The Pentateuch is shown to be united in some ways with the former prophets while also standing on its own. The relationship between the Pentateuch and history has been receiving attention lately, and it is discussed here, especially comparing biblical historiographical texts with those of the Greeks and later Mesopotamians. Earlier historical texts from Mesopotamia as well as Anatolia and Egypt need also be considered in this context, not receiving enough attention by Blenkinsopp. He also touches on the five-fold division of the work, and the time-frame involved within it, with time references being original and not just secondary additions.

The remaining chapters introduce important interpretational issues for successive portions of the Pentateuch: human origins (Gen 1-11:26), ancestors (11:27-50), Egypt to Canaan (Exodus-Numbers), Sinai, cove-

nant and law (the various legal traditions as scattered throughout Exodus, Leviticus, Numbers and Deuteronomy), and a concluding set of reflections, especially as regards the deuteronomistic history and the purported P.

The book concludes with an abbreviation list, an 18-page bibliography and subject and author indexes. The bibliography is eclectic, showing not only mainstream scholarship, but also more conservative writers such as Millard and Wenham, as well as those who are clear out in the interpretational hinterlands (e.g. H. Bloom's *The Book of J*).

While the volume does not reflect the understanding of the composition of the Pentateuch held by most readers of this review (or of this writer), it is a very readable introduction into the current state of play, and flux, in which Pentateuchal studies finds itself. While church libraries will not find it as a priority, seminaries and students of the Old Testament will find it well worth reading. It would also be an excellent text for an introductory course in the Pentateuch, to be used as a counterpoint to other points of view.

David W. Baker

Frank E. Gaebelien, ed.

The Expositor's Bible Commentary, vol. 2

Grand Rapids: Zondervan

1990, xvi + 1008 p., \$37.99

This volume joins a distinguished Evangelical series based on the New International translation of the Bible. The first volume of the series covers introductory issues concerning the Bible as a whole and both Testaments in particular. This volume, therefore, is the first containing commentary proper.

John Sailhamer from Trinity Evangelical Divinity School writes on Genesis. He assumes a unitary authorship for the book, with alternative views such as the Documentary Hypothesis receiving no mention at all. His introduction usefully discusses the importance of studying both structure and selectivity of a work as providing clues to the composer's agenda in writing.

While the introduction and commentary cover 284 pages, more space than one finds in many single-volume commentaries on a book, it is still too little space to more than touch the surface of a text as important and as controversial as Genesis. One wonders at the necessity of including the entire NIV text into the commentary, thus consuming valuable space. The reader, while finding much of interest in both the "notes" section, which deals with more technical matters of text, grammar, etc., and in the commentary proper, will find it necessary again and again to go elsewhere for fuller coverage of the points raised, or even not mentioned at all. Quite often reference is made to fuller discussion, which is quite useful and indeed necessary in a commentary such as this, which does not set out to be exhaustive.

Sailhamer does provide interesting insights on the text. One example, among many, is his understanding of Genesis 6:1-4 as a summary of the preceding chapters, indicating a period of peaceful existence, rather than an introduction to the following, flood narrative, which would necessitate it being understood as indicating a time of evil depravity. This is a departure from the almost universally held position.

Walter C. Kaiser, Jr., also from Trinity, writes 210 pages on Exodus, R. Laird Harris, emeritus professor from Covenant Theological Seminary in St. Louis does 153 pages on Leviticus, and Ronald B. Allen of Western Baptist Seminary, 351 on Numbers. Harris provides the most complete introduction, spending 11 pages discussing authorship and composition, as well as providing a useful synopsis of the theology of Leviticus. Allen also discusses theology, as well as spending considerable time on the vexing issue of the large numbers in Numbers. He suggests that they are a deliberate exaggeration, a sign of faith in Yahweh as fulfilling his promise of numerous descendants in his promises to Abram in Genesis 12.

While most readers will find things with which they disagree in this volume, as they will with any work with which they grapple in depth, it will also provide a considerable amount of help in hearing these foundational works. This series deserves a place in church libraries, as well as that of their pastors, and all students of scripture will find it for the most part intelligible and informative.

David W. Baker

William H. Steibing, Jr.

Out of the Desert? Archaeology and the Exodus/Conquest Narratives

Buffalo: Prometheus Books

1989, 265 pp., \$21.95

No event in the OT has raised more historical questions or sparked more debate among scholars than the historical context and nature of the Israelite exodus from Egypt. Most students of the Bible know of the different approaches for dating the exodus event. There is the so-called "biblical" or early date, ca. 1447 BC which is based on 1 Kings 6:1, and the "archaeological" or late date ca. 1270 BC which was championed during the 1950s and 1960s by W.F. Albright and G.E. Wright and based largely on destructions of Canaanite cities around 1250-1250 BC that were thought to result from Joshua's conquests. In recent years the latter view has attracted more supporters

William Steibing, Jr., Professor of History at the University of New Orleans, addresses these two older views and finds them both lacking. His criticism of these two positions are helpful in pointing out some inherent weaknesses, and in this, his book is helpful. At the same time he call the peaceful-migration hypotheses "unsatisfactory." However, Steibing falls in line with other historical minimalists, like John Van Seters, Thomas Thompson, and William Dever who see the OT as containing only "historical kernels" (198), and not a as reliable source for reconstructing Israel's origin. While not rejecting an Israelite presence in Egypt, he believes that the nature of the biblical records are such that "it is now virtually impossible to get behind the later conceptions of the covenant and of early Israelite history to determine what really happened" (199).

Thus he turns to archaeological evidence, both epigraphic and anepigraphic to try to shed light on Israel's origin. While his use of the latest archaeological reports is exemplary, he clearly favors the archaeological record over the biblical report if the two conflict (35-36). He never questions if the archaeological data have been properly interpreted. This reviewer has shown elsewhere¹ that even recent excavators of the same site (e.g. Gezer) disagree by as much as a century on the dating of a particular destruction layer. Therefore, it seems premature to dismiss a correlation between the biblical text and an archaeological stratum when the dating for both remains uncertain.

Steibing rightly questions the "conquest" theory, be it early or late, because the archaeological record does not seem to square with the biblical reports of "destroying many cities and annihilating their populations" as he says (35). The first question that must be asked about

Joshua's "conquest" is how many cities does the book of Joshua actually claim to have been set on fire and destroyed? The answer is only three: Jericho (Josh. 6:24), Ai (Josh. 8:28), and Hazor (Josh. 11 & 13). The *Blitzkrieg*-like warfare of Joshua 10:28-43 never speaks of demolition of the cities, rather, it describes their capture, the siege, or the assault on a city, the killing of the king of city X and its population. But the destruction of these cities is *not* claimed. A strategy of limited destruction makes sense. Why needlessly destroy cities which could house Israel in the future? This point is consistent with God's statement before Joshua's death: "I gave you land on which you had not laboured, and cities which you had not built, and you dwell therein" (Josh. 24:13). Steibing, like many Syro-Palestinians, is reacting against a "conquest" theory, rather than what the book of Joshua claims. It seems that the focus of the archaeological debate should shift to the above-mentioned sites, not all the cities of Canaan.²

Regarding the problem of annihilation of the population of Canaan, the language associated with Joshua 10, Lawson Younger has shown is hyperbolic in nature and consistent with military parlance of the second Millennium BC elsewhere in the Near East.³ Therefore, one should interpret Joshua as a piece of military literature of that period.

Since Steibing is a historian, one might expect him to use historical sources and matters related to chronology to be the state of the art. But this is not the case. For instance, he follows the ultra-high chronology for Egypt's 18th Dynasty, dating the beginning of it to 1570 BC. Since 1987, studies published in *the Acts of the International Colloquium on Absolute Chronology* (ed. Paul Astrom) have virtually eliminated the possibility of this very early date, with 1550 being championed by Kitchen and 1539 by Krauss.

Steibing raises good questions about using the biblical chronology for historical reconstruction, especially the figures 430 years (Exod. 12:47) and 480 (1 Kings 6:1) (47-49). However, he seems unaware that there are textual variants between the Septuagint and the Masoretic text. Which manuscript tradition you follow will impact historical reconstruction. The Septuagint reduces the 480 figure to 440, and the length of Israel's sojourn in Egypt, 430 years is only 215. This later variant is also found in the Samaritan Pentateuch. Furthermore, Steibing uncritically accepts the late dating of biblical texts and their fragmented composition, where OT scholarship has been from 1870 to 1970, rather than considering the new literary approaches of the past decade which sees the biblical episodes in a more coherent manner.

The author not only shows that he is probably working out of his field when dealing with the Hebrew Bible, but also his use of Egyptian

texts. He relies upon translations that are from J.H. Breasted's *Ancient Records of Egypt* (1906) and John Wilson's translations in *Ancient Near Eastern Texts* (1906) and John Wilson's translations in *Ancient Near Eastern Texts* (which dates to 1955).¹ He might have at least used up-to-date translations which are easily accessible, like Miriam Lichtheim's *Ancient Egyptian Literature II* (1976) or Barbara Cummings, *Egyptian Historical REcords of the Later Eighteenth Dynasty* 3 Vols. (1982-84). Never does he cite where critical editions of texts may be found, like Sethe's *Urkunden der 18. Dynasties* or Kitchen's *Ramesside Inscriptions*.

The strength of Steibing's work lies in his ability to critique some of the more bizarre exodus and conquest theories such as placing these events in the Early Bronze Age or tying them to cosmic cataclysms (see chapter 4). He also does a credible job describing historical setting in the Levant during the Late Bronze and Iron I periods.

Steibing's study is not just an analysis of existing theories. He proffers his own hypothesis to explain Israel's origin (chapter 6). In short, he believes that drought and famine conditions in the eastern Mediterranean, which can be associated with the demise of the Mycenaean civilizations, the Hittites in Anatolia, and the Sea Peoples' movement into Syria, Palestine and Egypt. These troubles resulted in a number of large and small migrations. Israel's origin, he avers, must be understood within these contexts. But he concludes, in chapter 7, that somehow clans that became Israel settled in the hill country of Canaan, and for mutual protection organized as tribes.

I commend his desire to understand the origin of Israel within the broader context of Near Eastern history and climatic conditions that prompted migrations. Steibing notes that there were no serious economic problems or major foreign invasions until the 20th Dynasty, ca. 1200-1100 BC (174-180). Thus we must ask, how would these circumstances have forced Israel to leave Egypt when the Merneptah stela places Israel in Canaan prior to these events and circumstances? And why would the Hebrews leave the relatively lush delta for the harsher conditions in the Levant which would have been more adversely effected by drought than Egypt? In the end, Steibing's reconstruction is not very compelling.

NOTES

¹ "Some Thoughts on William G. Dever's "Hyksos," Egyptian Destructions, and the End of the Palestinian Middle Bronze Age'," *Levant* 22 (1990) 85-86.

² Jericho has been a problem, archaeologically, but that door of inquiry has been reopened recently by Bryant Wood in "Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence" *Biblical Archaeology Review* XVI, no. 2 (1990) 44-59. See the criticism of Wood by P. Bienkowski, in "Jericho was Destroyed in the Middle Bronze Age, Not the Late Bronze Age," *Biblical Archaeology Review* XVI no. 5 (1990) 45ff, and Wood's response "Dating Jericho's Destruction: Bienkowski is Wrong on All Counts," *Biblical Archaeology Review* XVI no. 5 (1990) 45ff. The site of Et-Tell has been identified as biblical Ai by James Calloway, but this by no means certain. As for the third city, Hazor, Yigael Yadin, who excavated there in the 1950s and 60s believed that the 13th century destruction of the city could be attributed to Joshua. Clearly, more work at these sites is necessary before drawing firm conclusions.

³*Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing* (JSOT) Supp. 98; Sheffield: JSOT Press, 1990). 190-237

⁴The 1969 edition of ANET did not include updated translations by Wilson.

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John Joseph Owens
Analytical Key to the Old Testament: Vol. 2: Judges-Chronicles,
Vol. 3: Ezra-Song of Solomon
Grand Rapids: Baker Book House
1992/1991, xi + 937 pp./xi + 660 pp., \$39.99/\$39.99

Students of Hebrew and the Old Testament continue to be in the debt of John Owens, emeritus professor at Southern Baptist Theological Seminary. His work, which will be complete in the fourth volume of the series, which is due out in 1993, is prodigious and painstaking.

The format of the series has already been noted in a review of the first volume of the series already published (*ATJ* XXII [1990], 82-83). Following the Protestant canonical order, each word in each verse is grammatically analyzed, providing for each entry, where relevant, the Hebrew form as it appears in the Bible, a grammatical analysis, the verbal root, page number from the standard Brown-Driver-Briggs lexicon, any explanation if found in the standard Gesenius-Kautsch-Crowley grammar, and an English translation.

By the nature not only of this work but also of biblical studies in general, this book is to some extent outdated before it even appears. While probably not reaching completion until the next millennium, the new Hebrew lexicon from Sheffield University will undoubtedly replace BDB, and the recent Hebrew syntax by Waltke and O'Connor would provide further invaluable reference material. A work such as this will provide great service to those who consult it, but it is an excellent candidate for publication in addition, or instead, in a computer-readable format, not only to aid speed of access, but also to provide more ready updating when new resources become available.

Again, out thanks not only to Owens and those who assisted him, but also to the publisher, whose task would have been immense in a work such as this, and whose costs will probably take some time before they are met.

David W. Baker

J. Cheryl Exum

Tragedy and Biblical Narrative: Arrows of the Almighty

Cambridge: Cambridge University

1992; pp. 206

Considerable attention has been given recently to biblical texts that articulate themes of suffering, guilt, and bewilderment. Although the tragic aspects of such texts are apparent, defining *how* they are tragic has proven difficult. Our vocabulary for tragedy, derived from the ancient Greeks, promises to elucidate the tragic dimension of biblical narratives but risks impertinence; Saul resembles, for example, a tragic

figure like Oedipus, but his story (and the narrative that relates it) encodes significantly different cultural, aesthetic, and religious conventions.

In this exceptional book, J. Cheryl Exum explores the Bible's tragic dimension through a series of rich and provocative readings. The first chapter identifies and explicates the various aspects of tragedy. Exum notes that tragedy "*represents* a vision of fundamental disorder and cosmic unintelligibility" (6) that is resolved aesthetically but not thematically. It offers a vision of reality that takes a hard look at the terror and uncertainty of human existence: the inability to know the limits of meaning and order, the tension between human freedom and the demands of the cosmic order, and the troubling connections between guilt, blame, suffering, and innocence. Tragic heroes are caught up in situations not entirely of their own making and only lately come to realize both their responsibility and their entrapment. The protagonist's struggle against fate also raises unsettling questions of hostile transcendence — the complicity of the divine in human suffering.

With characteristic insight and careful attention to the text, Exum draws upon narratives from Judges and 1-2 Samuel to illustrate the Bible's tragic vision. She begins with Saul, whom she regards, along with Job, as one of the Bible's "preeminently tragic figures." Through a deft contrast with Samson, Exum brings out the dimensions of struggle and hostile transcendence in his story. Samson's story, she argues, is a comedy. Samson himself is little more than a caricature; he continually repeats the same foolish actions but is never censured for them. Yhwh delivers him from various troubles, using him in spite of himself to execute his purposes. In contrast, Saul is a complex figure who can do nothing right, even when he intends to do so, and is constantly chided for his shortcomings. His faults (unlike Samson's) require punishment, and he experiences continually the agony of rejection from the God whose aid he seeks.

In the case of Jephthah, divine absence, not hostility, is prominent. Jephthah is trapped by events which he has initiated but could not have predicted. God responds to Jephthah's dilemma with silence and inaction, leaving him to experience his guilt and suffering in isolation.

The last two chapters trace the working out of nemesis in the houses of Saul and David. In each case, Exum demonstrates how the king has set in motion a process that, once started, he can neither control nor stop. The fates of the members of Saul's house contribute to and complete the tragedy of Saul. Issues in the transference of the kingdom to David are played out by Jonathan and Michal, although in unconventional ways. The kingship comes to David not through marriage to the king's daughter but by the mediating friendship of the king's son. Con-

versely, Michal comes to represent the rivalry between the houses; unlike Jonathan she asserts a measure of autonomy but is vanquished by David. Even after David is acclaimed king, nemesis continues to work through the ignominious deaths of Abner and Ishbosheth. The final episode in Saul's story, Rizpah's vigil, finally brings a sense of closure; by preventing an act of sacrilege, Rizpah restores dignity to the house of Saul.

Exum asserts that David's story is tragic (though not a tragedy) because of the divine judgment the king must bear. David's children not only share in his punishment but become instruments of punishment, reenacting their father's sins. In this narrative Exum detects the elements of reversal, hostile transcendence, and disaster that characterize tragedy. Yet, she argues, David is not a truly tragic figure, because he is not dignified by his suffering. He does not protest or struggle but consistently bends to his fate (which is frequently softened by mitigating circumstances).

One senses in Exum's interpretation of the narratives a tendency, common in contemporary readings, to ennoble Saul and diminish David. Saul's heroic struggle against his fate evokes admiration; he possesses a "largeness of spirit" that David, who simply accepts and adapts, does not have. While this perspective on tragedy may appeal to the modern reader imbued with existentialism, it probably does not represent the values encoded in the text. As recent scholarship in Greek tragedy has noted, the aspects of classical tragedy that have most impressed modern critics (such as the notion of the individual's "heroic struggle") were probably irrelevant to ancient peoples. Exum's readings, in like fashion, inevitably tell us as much about how the Western tragic vision informs contemporary readings as they do the conventions and notions of tragedy that underlie the biblical text. One may take the admiration of Saul's "refusal to deny himself" as a case in point. The Hebraic sense of the tragic may be attuned less to heroic struggle than to issues of survival and divine favor. Thus, David's ability to bend (in the Eastern sense, like a reed), to bear his suffering, and yet to survive may actually have dignified him more in ancient eyes than Saul's refusal to do so.

Exum's focus on the tragic dimension of selected biblical texts brings their ambiguity into sharper focus and enables the reader to apprehend aspects of the stories (and of Hebrew narrative in general) that have gone unnoticed — a considerable feat, considering the plethora of readings on Saul, David, and Jephthah. No one seriously interested in the Bible's tragic vision can afford to pass it by.

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David J. A. Clines

Job 1-20

Word Biblical Commentary 17

Waco: Word

1989, cxv + 501 pp., \$25.99

David Clines, Professor of Old Testament at Sheffield University in England, must be one of the busiest people in the biblical studies scholarship today. Not only is he the editor of a major OT journal and founder/director of one of the most prolific academic publishing houses in the world, he is also the editor of *the Dictionary of Classical Hebrew* and the author of a number of authoritative and stimulating books. The volume under review ranks among the latter.

By now, the series to which this volume belongs is well-known, with its constituent elements of bibliography, author's translation, textual and philological notes, form/structure/setting, comment and explanation, all preceded by an introduction. All of these sections are well-covered by Clines. In his mammoth introduction, which itself is almost book-length, he presents not only an "orientation to this book" (i.e., an introduction to how the commentary itself is structured), but also an orientation to Job itself. There he looks at Job in its present unity, the argument and problem faced in Job, and different readings which have been given to the book. He includes the standpoint of feminists, vegetarians, materialists and Christians. Clines then briefly explores Job from an historical perspective, looking at its ancient Near Eastern background and the constituent elements of the final document.

By far the largest feature of the introduction, and one which makes the commentary indispensable to any serious student of Job, is an "orientation to books about Job" which is a self-conscious attempt "to be a reasonably extensive bibliography," not only of scholarly literature but of others who have also studied and commented on this great piece of literature. There are included fifty pages of works which should be able to provide at least something for everyone interested in any of the aspects of Job and his study, including the use of Job in art, music, film and dance. All this is in addition to the regular bibliography listed at the beginning of the exegesis of each particular passage. For bibliophiles, and those interested in pursuing different areas of debate, this is a commentary for you. You must also remember that this is only the first of two volumes, so there are more riches still in store in what will most probably be the most complete commentary on Job in this century.

Clines' forte is the literary analysis of texts, but he does not neglect the areas of history, philology and theology. For example, in discus-

sing the first verse of Job, he discusses the various proposed locations of Uz (most probably in the area of Edom) and of the meaning of "Job" itself. He sees the uncertainty as regards not only place but also time as being significant, indicating that the most basic level of significance of the text is more universal than geographically or historically specific.

The Book of Job simply does not say whether or not Job is an Israelite; by leaving open the question of race, the book effectively makes his experience transcend the distinction between Israelite and non-Israelite, Jew and non-Jew. We do not know that the storyteller had such conscious intention, but such is the effect he created. Even though a historical figure, Job can thus still function as a theological Everyman, asking questions which face people of every generation.

All serious students of Job will need access to this volume, and its forthcoming companion. It does contain a wealth of technical information, some of which, such as some untranslated Hebrew, might not be accessible to some readers of this review, but most of the work is readily available to the interested person who wishes to diligently explore this most fascinating biblical book. I recommend the volume for pastors, larger church libraries, and for the educated lay person.

David W. Baker

Thomas Edward McComiskey, ed.

***The Minor Prophets: An Exegetical and Expository
Commentary, I***

Grand Rapids: Baker Book House

1992, x + 509 pp., \$34.99

This is the first of a series which Baker Book House is publishing on the Minor Prophets. It includes discussions of three of these, Hosea by the editor, professor of Old Testament at Trinity Evangelical Divinity School (237 pp.), Joel by Raymond Dillard, professor of Old Testament language and literature at Westminster Seminary (174 pp.), and Amos by Jeffrey Niehaus, associate professor of Old Testament at Gordon-Conwell (179 pp.).

Each book begins with an introduction on such matters as the identity of the author, his historical context and the time of composition,

and a bibliography of works which might prove useful for further study, the most recent from 1987. Each contributor seems to have a fair amount of leeway in this section since there are considerable differences. The bibliography on Hosea, at less than two pages, is shorter than the others (Joel, 7.5; Amos, 5.5 pages), and Niehaus includes a useful extended discussion of Amos's style and structure (elucidating the forms of covenant and covenant lawsuit as found in the ancient Near East as well as the Old Testament), in addition to brief comments on the theology and anthropology of the book.

The commentary consists of three elements. Each author provides his own translation on the left-hand column of the translation page with the parallel New Revised Standard Version translation on the right-hand column. The former translation is generally much more literal than the NRSV. The latter is a good choice for a translation due to its conscious use of inclusive language. Due to the generally brief passages which receive comment, the translation pages are usually marked by expanses of white paper, a questionable use of space.

There follow sections on exegesis and exposition placed together on divided pages, with the former on top and the latter on the bottom. The exegesis deals with the Hebrew text, which is translated in brackets following the Hebrew word under discussion. Comments on grammar, etymology, text, semantic word studies, etc. occupy this section. Questions of interpretation, application, theology, etc. occupy the exposition portion.

An example of the distinction between these two sections is the portion on Hosea 3:1-2, specifically the use of Hebrew *od* "again" in verse one. The exegesis section discusses the grammatical evidence for taking the word as an adverb defining either the first ("speak again," followed by NRSV) or the second ("love again," so McComiskey) clause. The author uses Hebrew syntax as well as comparative evidence from elsewhere in the Bible to argue his case. In the exposition, he pursues the implications of the decision which is made regarding translation. He argues that the prophet is to go reestablish his relationship with Gomer, his wife of the first chapter. This also best fits the context of an analogy between Israel and God that forms the basis for the message of this book. Rather than Yahweh choosing a new people for himself since Israel, his first love, abandoned him, Yahweh, in his grace and forgiveness, wants to give his first love a second chance.

While being specifically an OT commentary, the authors are cognizant of NT echoes and recapitulation, as is shown by the page of NT citations in the scripture index. Though limited by space, they are also willing to comment on problems of contemporary application, such as the priesthood of all believers, male and female, as found in Joel

3:1-2: "the privilege of proclaiming God's truth to a waiting world is not the province of the special office alone." One would like to hear Dillard expound this in a bit more detail for the practical, everyday ministry of the church, but that does go beyond the parameters set for such a commentary.

This series, if the subsequent volumes follow the standards set by this one, will find a welcome home in church and pastor's library. Their limited scope will become evident to the serious reader, who will then be helpfully directed through the bibliographies to further reading of relevance and interest. If they but get the student well started on the way toward reading and understanding these useful, though too often neglected, elements of God's word, I am sure that the authors will be satisfied.

David W. Baker

Harry Mowley
The Books of Amos & Hosea
Epworth Commentaries
London: Epworth Press
1991, pp. xix + 168, 7.50.

Besides a specific introduction for each of the books of Amos and Hosea, Mowley includes a general introduction to his work. This general introduction elucidates three aspects of prophecy: prediction, instruction, and condemnation (pp. xv-xvii). Firstly, Amos and Hosea seldom foretold events lying in the distant future. Rather both prophets were much more concerned with their present time and imminent future. Secondly, although Amos and Hosea were delivering messages from Yahweh, they discerned those instructional messages on the basis of their own observations and experiences. The prophets lived close enough to God to understand the responses demanded of the people. Thirdly, Amos and Hosea condemned injustice perpetrated by either an individual or the community. They threatened the powerful who failed to fulfill their obligations, yet did not encourage the oppressed to fight for their rights.

It is worth noting, as an aside here, how Mowley wisely cautions

against universalizing the prophets' messages (pp. 125, 133). They addressed concrete situations of that day. In order to apply their particular statements now, we must find underlying principles which have enduring significance for us.

Also in his general introduction (pp. xvi-xvii), the author propounds his view of the composition of the writings ascribed to Amos and Hosea. Others in Israel wrote down what the prophets' said and later collected the words into books of sayings. Furthermore, after the fall of Samaria, these words were carried south to be reused in Judah — sometimes with slight modification for different circumstances. The compilers of the books incorporated such new interpretations. Mowvley makes a good point about the fact that additions to the books occasionally fail to conform to the styles of the prophetic speakers: editors had no desire to delude readers into thinking the additions were the prophets' own words (p. 23).

Finally, Mowvley puts forth as his task to carefully consider what the prophetic oracles meant when and where initially uttered (p. xvii). He thus avoids the pitfalls encountered by literary critics who disregard authorial intention. He fully takes into account, too, the early shape of the texts, which differed from the final canonical form (see, for example, pp. 16, 95).

The commentary under discussion consists mainly of essay-like remarks on sections and paragraphs in the books of Amos and Hosea instead of on sentences and words. Scattered throughout are excursions on several key concepts: "The Word of the Lord," "Honest," "Life," "The Day of the Lord," "Knowledge of God," and "The Covenant at Schechem." The volume's table of contents displays an outline of the two books.

Since Mowvley keys his comments to the wording of the Revised English Bible, it would have been helpful if he had included in the commentary a printing of the whole of Amos and Hosea from that version. He really bases his comments, however, on the Hebrew (Masoretic Text) and Greek (Septuagint) — not on the English (whether REB or otherwise). Pages 88-90 on Amos 9:9-10 and pages 130-32 on Hosea 6:11b-7:7 illustrate this exceptionally well. Unfortunately, he does falter once in the realm of textual criticism when he favors retaining the reading of the Masoretic Text because it is "perfectly grammatical" (p. 86). So do scribal errors generally conform to the rules of grammar.

The writer of this commentary does not shy away from tackling difficult problems (p. 20). He sets out various alternatives in every case (compare pp. 135-36). And when he cannot decide in favor of only one, he will offer remarks on the basis of what can be known (compare p. 36). He provides an excellent treatment of Amos's prophetic

status (pp. 80-81) but does not handle the plumb-line vision satisfactorily (pp. 77-78). Methodologically, he omits now and then to supply arguments for his assertions: as in "REB's translation therefore places an interpretation on this line which is scarcely warranted" (p. 33) or "It makes much better sense, though, to treat them as active, which REB has done" (p. 124).

An approach combining both scholarly and pastoral attitudes permeates all portions of this volume. Anyone who teaches or preaches on Amos or Hosea will benefit from the commentary.

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Priscilla Pope-Levison and John R. Levison

Jesus in Global Contexts

Louisville, Kentucky: Westminster/John Knox Press

1992, 232 pp., \$17.99

This book is a panoply of Christologies from Asia, Africa, Latin America, and North America. The authors describe a major shift in Christological conversation from the First World to the Third World (p. 12). They bring to light theological conversation about Jesus based upon contextual interpretation and reflection.

The authors articulate that Western theology itself is captive to its First World context. Therefore, they propose the theological task of ongoing conversation between First and Third World theologians (p. 17). Theology must take seriously cultural and global contexts for reflection, articulation and conversation.

The book is an excellent presentation of Third World contextual conversations about Jesus from such places as Nicaragua, Kenya, South Africa, and Asia. After traveling to these parts of the globe, the authors state, "Through listening and interpreting, we have begun to see the world through others' eyes" (p. 21). The work includes North American Black and Feminist viewpoints as well.

The volume has an excellent organizational structure. Each chapter presents contextual issues, sources, and portrait of Jesus from the

various global contexts and converstations. The last chapter offers analysis, comparison, and critique. The work also includes topics, notes, and bibliography for further study in this area.

The book is highly recommended for persons interested in and sensitive to global contextualization of theology and contemporary interpretation of Jesus.

JoAnn Ford Watson

L. T. Johnson

The Gospel of Luke

Sacra Pagina

Collegeville, MN: Liturgical Press

1991, 480 pp., \$12.95

Luke Timothy Johnson is professor of New Testament and Christian Origins at Indiana University. His interest in Luke-Acts goes back at least to his Yale doctoral dissertation of 1976 which was published subsequently in the SBL Dissertation Series. The Sacra Pagina series in which his commentary appears is a Catholic commentary series "intended for biblical professionals, graduate students, theologians, clergy, and religious educators" (p. ix).

Johnson's announced approach in the commentary is to forego attention to issues of origin (source questions, transmission questions, the historical Jesus) in favor of a central focus on literary analysis. Johnson is concerned to "provide a sense of Luke's compositional techniques — how he accomplishes his effects and creates his themes" (p. xii). By seeking to give a sense of narrative development Johnson has "tried to overcome the inherent atomism of the commentary format" (p. xii). Important to him is "attention to literary analogies from the ancient world" and "the background or development of biblical themes" (p. xii). Johnson also offers as a distinctive of his work the commitment "systematically to exploit the implications of the designation 'Luke-Acts' " (p. 1).

Twenty-six pages are devoted to Introduction. Johnson accepts the traditional ascription of the Gospel to Luke the sometime companion of Paul. Luke is centrally a story-teller, but his writing is self-consciously in the genre of Hellenistic history. Though writing for Christians (Gen-

tile Christians), he has an apologetic purpose, or more precisely a concern with theodicy: is God's faithfulness to be relied upon, given that Gentiles and not the historical People of God are now in possession of the long promised blessings? In line with Johnson's declared focus, the introduction deals with "Literary Dimensions of Luke-Acts" and what he calls "Literary-Religious Themes" (though in each case the scale of coverage is modest). Johnson finds a "Prophetic Structure" which provides the overarching literary framework for Luke-Acts. The Apostles and Jesus are prophetic figures (Jesus like Moses), and Luke-Acts makes use in connection with their ministry of a Mosaic pattern which can be identified in Acts 7: Moses is sent to his people and rejected; he is then given power and sent a second time as a savior figure, only to be rejected once more.

The commentary proper offers, section by section, a translation (gender inclusive and aiming for clarity and readability), verse by verse notes, an "Interpretation" and brief bibliography "for reference and further study." The Notes are set in smaller type and occupy generally two to three times the space devoted to the Interpretation. A table of contents reveals Johnson's views on the major structuring decisions (most notable, Johnson runs a single large unit from 3:1 - 8:56 under the title "The Prophets John and Jesus;" 9:1-50, "Preparing a Leadership for the People" constitutes the following unit; and the Journey unit, "The Prophet Journeys to Jerusalem," is taken through to 19:27). For a commentary focused on literary analysis there is surprisingly little supporting discussion for this structuring in the commentary itself.

The temptation for a commentator reviewing the work of another commentator is to fault the other for not conceiving of his or her task in the manner that one has conceived of one's own. But this is hardly proper. Far better to ask: "How effective has the author been in achieving the goals which have been stated?"

In terms of the goals of the commentary series, I wonder whether the commentary doesn't run the danger of falling between two stools. The Notes provide quite a level of technical detail and make for quite heavy reading. They are at times somewhat cryptic, or at least unclear about what the interpretive significance of the information provided might be. On the other hand the Interpretation, more along the lines of a more popular level commentary, offers in a fairly non-technical way an overall interpretation of the materials, in which for the most part there is no serious engagement with alternative interpretations on offer (this is occasionally provided for in the Notes, but not with any consistency.)

Johnson effectively highlights the prophetic as an important aspect of the Gospel of Luke from a number of angles, and it is this prophetic

dimension which is called upon to bear the weight of providing the major sense of narrative development and large structuring of the Gospel. While he has convinced me that the prophetic is yet more important than I had already known it to be, I remain unconvinced that it can be given the degree of centrality that it has in the hands of Johnson: prophet is not Luke's central Christological category; not even a prophet like Moses.

For a commentary ostensibly oriented to literary analysis, the work has surprisingly little literary analysis. It is quite good on Old Testament background and offered me fresh insights in terms of literary analogies from the ancient world, but I do not find in the work anything like the literary sensitivity of, say, Robert C. Tannehil (*The Narrative Unity of Luke-Acts: A Literary Interpretation. Volume 1: The Gospel according to Luke*. Fortress Press: Philadelphia, 1986). Thematic development is important to Johnson, and that is a literary matter. But the literary quality of Luke operates as much or more on the level of the dynamic created in the smaller units themselves (Johnson's "story-teller" [p. 3]), and to this Johnson pays surprisingly little attention.

Does the commentary succeed in its attempt "systematically to exploit the implications of the designation 'Luke-Acts' "? Johnson is quite sensitive to thematic connections between Luke and Acts, but no more so than the typical modern interpreter. It appears to be his use of the Moses pattern from Acts 7, and the way in which he relates that to the pivotal role of Jerusalem between the two volumes, which is called upon to bear the main weight of Johnson's conviction that he breaks new ground in this area.

Johnson is not fully consistent in his intention to set aside questions of history (sources, historical Jesus). Presumably at times he considers such attention to be required for "the intelligent reading of the text" (p. 1). While Johnson cannot be faulted for giving a specific orientation to his commentary, the reading of his work has left me feeling that better justice to precisely the literary aspects of Luke is done when there is considerable more attention to Luke's use of sources and to the reconstruction of the historical setting.

Though not noted above, Johnson has also committed himself to a similar limiting of his attention to theological questions. If he means the issues of systematic theology, then I can only commend his work for being notably free of control from dogmatic presuppositions. But if he means by that a desire to favor attention to literary matters over attention to the theological content in the Gospel of Luke, then I must be more critical. Whether Johnson intends it or not, there is a lightness of touch in connection with the theological thought that comes to ex-

pression in the Gospel. The theological content of the Gospel is often expressed in only rather a general manner, and important matters are left without precision, or decision between competing alternatives. The section heading in the Introduction "Literary Religious Themes" itself points in a better direction: for Luke literary technique is precisely the way in which he brings theological conviction to expression and applies it into the situation which it is his intention to address.

Johnson has provided us with a substantial new commentary on the Gospel of Luke. Many will make use of it to profit. It shows the marks of a major investment in study of the New Testament and of its world. Given, however, Johnson's considerable achievements as a New Testament scholar. I consider this could have been a rather better work if he had not felt obliged to produce a work of this scale in six months (p. xii).

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The Letters of Paul, Conversations in Context

Louisville: John Knox Press
3rd ed. 1991, 217 pp., n.p.

This book consists of an Introduction and seven chapters, which treat a wide range of aspects of Paul's literary work.

In the Introduction (pp. 13-17) the author raises a number of "problems," which he intends to "solve" later. The problems are often pure misunderstandings of Paul's words, i.e., pseudo-problems, and their function is to set off the discussion rather than to "solve" them. It may be wondered whether pseudo-problems are a legitimate point of departure.

Ch. 1, "Paul and His World" (pp. 19-58) takes up for brief discussion Paul's background factors, both Jewish and Hellenistic: e.g., the place and influence of the LXX on Judaism, Jewish exegesis, Apocalypticism, various Greek religious and philosophical movements, like different mystery cults, Stoicism and Neo-Pythagorianism and Gnosticism.

Ch. 2, "The Anatomy of the Letters" (pp. 59-71), is concerned with

the formal elements that make up the letters, i.e., salutation, thanksgiving, main body of the letter, paraenesis, and conclusion.

Ch. 3, "Tradition Behind the Letters" (pp. 72-82), is an attempt to discover what possible knowledge of the Jesus tradition Paul might have had. The author finds that Paul was acquainted both with words of Jesus as well as other traditions of his acts.

Ch. 4, "The Letters as Conversations" (pp. 83-117), is an attempt to present the highlights of each letter, to reconstruct the problems that prompted the writing of the letter as well as to present Paul's answer. The author also presumes to reconstruct the problems that prompted the writing of the letter as well as to present Paul's answer. The author also presumes to reconstruct the Corinthians' lost letter to Paul.

"Paul and His Myths," ch. 5 (pp. 118-130), is devoted to Paul's world-view as well as some of his germane ideas, like the role of the invisible powers and the Adam typology.

By "The First Interpreters of Paul," which constitutes ch. 6 (pp. 131-155), the author refers to Colossians, Ephesians, 2 Thessalonians and the Pastorals. The contents of each epistle are delineated and reasons are given for their non-pauline origin.

The book closes with ch. 7, "Currents and Crosscurrents" (pp. 156-178), notes, bibliography and index following. This last chapter is devoted to the germinal influence which Paul's letters have exerted on human thought through the centuries.

The book is written in a easy, clear, popular style. The presentation is admirably lucid. Indeed, its character as a popular introduction to Paul's thinking at once highlights certain merits of the book, while on the other hand it betrays certain inadequacies. The book is obviously not intended for the specialist, nor as an original contribution to the discussion of Paul.

With the rich variety of subject matter which the author takes up for discussion, the reader would have expected the statements and arguments to be better supported by concrete evidence. For example, his long, revised chapter on "Paul and his World," which perhaps more than any other chapter would have invited the appearance of source material, is disappointingly devoid of such documentation. The information on Greek and Hellenistic history, religions and culture appear to have been obtained second-hand. Often one tradition is presented to the exclusion of all others. The picture is thus sometimes distorted (as in the case of the Eleusianian and Dionysiac Mysteries). That Tarsus "rivalled Alexandria and Athens" (p. 19) is an overstatement. Athens was number one; Alexandria number two; Antioch followed. Thereafter came such cities as Ephesus, Rome, and Tarsus. It was not

Persephone (p. 33) but her mother, Demeter, who was the real goddess of fertility. The author fails to tell us in which ancient texts he has found the terms "born-again" and "second birth" (p. 35) in connection with Dionysus' cult. The comparison of Diogenes reputed words to Alexander "stand out of my light!" with Paul's boldness "in God to speak to you the gospel . . ." (1 Th 2:2) (p. 40) is quite inept. The comment that "The Greek word for 'athlete' (asketes) came to mean 'ascetic' " (p. 32) is misleading, for when the word was applied to a monk's habit of life, it was being used in its etymological sense of "exercise," i.e. exercise in spiritual matters by keeping the body under restraint (like an athlete) (cf. 1 Cor. 9:27).

The analysis of Paul's letters in ch. 2 is a fairly good presentation of the formal and structural elements of the letters. However, for the important topic of the Jesus tradition behind Paul's letters, he has failed to use B. Fjarstedt's relevant study, *Synoptic Tradition in 1 Corinthians*, (Uppsala 1974), and the material here is rather thin.

The analysis of the main points of Paul's letters (ch 4) raises many interesting points, though it cannot be said to represent the whole or even the greater part of Paul's thought, but this is no doubt a limitation imposed by space.

There are other problems, as well. The discussions of the biblical material are also often one-sidedly presented (e.g., the NT picture of the Pharisees). Sometimes the chosen position is further strengthened by a phrase like "a competent (German) scholar," and the like.

In short, this is a book that has attempted in a simple and straightforward manner to present Paul and his literary works, to place him against his Near Eastern background, in the thought world of the Greeks and Jews, in the cultures and social circumstances of his time and let him speak his own mind. The author shows awareness of a wide range of subjects and has succeeded in his synthetic presentation, though the shortcomings mentioned above are real and important.

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Paul Ellingsworth
The Epistle to the Hebrews
Epworth Commentaries
London: Epworth, 1991

Ray Stedman
Hebrews
IVP New Testament Commentaries
Downers Grove: InterVarsity Press, 1992

Any commentary should be evaluated in light of its authorial intent and these two new works on the Epistle to the Hebrews are no exception. Both might be described as "intermediate commentaries." They do not attempt to compete with full length exegetical works such as the recent two volume offering in the *Word Commentary* by William Lane. On the other hand they are not merely sermonic in their approach like the recent one by Kent Hughes (Crossway Books).

Both Ellingsworth and Stedman seek to direct their material to the preacher and teacher without excluding other readers. It is understandable then that one will not find extensive data defending a particular interpretation nor an exhaustive list of possible interpretations of problem passages with which Hebrews abounds.

One example of this is 9:11-14 where at least two difficulties face the interpreter. The first is the meaning of the phrase "the greater and more perfect tabernacle" and the other is the significance of the statement that Christ offered himself "through the eternal s(S)pirit." The greater and more perfect tabernacle is interpreted by Ellingsworth as part of the heavenly tabernacle which Christ went through to enter the presence of God. This necessitates translating the same Greek word *dia* which occurs several times in these verses in two different ways, but it is a viable alternative, even though he offers little by way of support for his conclusion.

Less probable is the view of Stedman that it is a reference to the believer. Stedman feels the three parts of the tabernacle correspond to the three parts of the believer — body, soul and spirit. This view is difficult to substantiate from the context, is foreign to the author's thinking and is an inappropriate way to view a biblical model of humanity as existing in three distinct parts.

The other problem in 9:11-14 is the meaning of "eternal Spirit." Ellingsworth sees this as almost certainly a reference to the Holy Spirit. Stedman appears to agree but gives no hint that there might be even another interpretation, that of a reference to Christ's human spirit.

Neither writer gives support for their views but again this is not their intent.

Similar comments could be made regarding the difficult words in 6:4-6 which state that if the readers of the Epistle fall away, it is impossible to renew them again to repentance. Stedman interprets this as referring to people who were exposed and enlightened to spiritual truth but were never actually regenerated. He has some helpful comments regarding how this might apply today with mass evangelistic rallies where people may be exposed to truth but do not move through to saving faith.

Ellingsworth on the other hand gives a summary of three major views but does not decisively commit himself to any of them. He does suggest that if the author of Hebrews had the insights of Paul and John, he might not have been so negative in his assessment of his readers! Once more the writers treat the passage in summary fashion which is what these commentaries are about.

Both works make a good attempt to bridge the gap between the First and Twentieth Century readers. Ellingsworth has helpful summaries at the beginning of each section. In 1:5-14 he speaks of the difficulty of the modern reader seeing the exposition regarding angels as having any application to us today and makes some suggestions as to how this might be done. Stedman likewise has good applicaitons as he moves through each section.

Both works will be helpful to the pastor or teacher who is communicating this truth to a church audience. Ellingsworth's commentary could be a useable textbook for a College or even a Seminary course on Hebrews that is being taught on the basis of the English text. Both preachers and teachers should supplement either of these works with a more in depth treatment such as that of Lane in the *Word Commentary* series or the more detailed treatment of Ellingsworth himself in the *NIGNT Commentaries*.

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D. Moody Smith

First, Second, and Third John

Louisville: John Knox Press

1991; 160 pp. \$18.00

D. Moody Smith, George Washington Ivey Professor of New Testament at the Divinity School of Duke University, has written a volume on the Johannine Epistles which appears in the series *Interpretation: A Bible Commentary for Teaching and Preaching*. This series, which seeks to provide a set of full-length commentaries written specifically for those who interpret the Bible through teaching and preaching in the church, selects as writers biblical scholars who possess an outstanding publication record and are known for their experience as preachers and/or teachers. The selection of Smith as the author of this particular volume is an excellent one, inasmuch as he has long distinguished himself as an outstanding Johannine scholar.

Rarely have I read a commentary that is as successful as this one is in fulfilling the purpose as envisioned by the editors for the series. Not only does Smith succeed in producing a nontechnical commentary that is based upon solid scholarship, but he demonstrates an uncanny ability to lay bare, in crystallized form, much of the epistles' theological content and contemporary relevance.

The format of the commentary is one reason why Smith's effort is so successful. Beginning with an introduction, Smith not only examines the standard topics such as authorship, audience, purpose, and structure, but he also explores the nature of the Johannine epistles and traces their use by the early church. It is also in the introduction that the reader learns of Smith's own approach to the epistles. Smith rightly concludes that, owing to the many similarities between the Fourth Gospel and the Johannine Epistles, these epistles must be interpreted in the light of the Gospel of John. This approach provides the reader with a fresh point of departure in reading the epistles, while at the same time offering a point of entry into the thought world of the Johannine community. In addition to reading the epistles in their Johannine context, Smith believes that they should be viewed within their broader New Testament context, a refreshing approach given the tendency within scholarship to treat the Johannine literature as somewhat sectarian.

The commentary proper consists of three parts. First, one finds a brief, but very informed section-by-section treatment of the text of the epistles. Next, Smith seeks to distill the distinctive theological message of each portion so examined. Finally, he offers suggestions

on the various ways in which preachers and teachers can use these texts with due respect for the tone and content of the epistles, on the one hand, and relevant contemporary application, on the other. Those who make use of the Common Lectionary will be particularly pleased to find that Smith regularly places his comments within this framework. Another particularly helpful feature of Smith's commentary is the inclusion of five sections devoted to theological reflection on the specific topics of: the Language of 1 John, the Johannine Letters as Pastoral Epistles, Spiritual Authority in the Johannine Community, the Opponents of John, and Authority and Church Office in the Johannine Letters. The commentary closes with a small bibliography that consists of a) literature that might be consulted on the Johannine epistles for further study and b) other literature cited in the commentary.

In terms of Smith's specific observations and conclusions, perhaps the following deserve special mention. He assigns the epistles to an Ephesian milieu and believes that all three epistles were written by the same author. While Smith thinks that the identity of the author remains obscure, he seems certain that the writer was not an apostle nor was he the author of the Fourth Gospel. At the same time, Smith does raise the possibility, although acknowledging the hypothetical and problematic nature of the suggestion, that the writer was John the Elder, who may have been the Beloved Disciple of the Fourth Gospel.

Smith points out that while the prologue of 1 John (1:1-4) presupposes the prologue of the Fourth Gospel (John 1:1-18), the former manifests "a particular interest only in certain areas of" the latter (p. 38). What is of vital concern in 1 John is the Gospel's claim that the word became flesh and dwelt among us. Thus, the various implications of the word becoming flesh, spelled out more fully in 1 John 1:1-4, testify to one particular aspect of the intra-Johannine debate of which 1 and 2 John give evidence.

Also worthy of mention is Smith's approach to the Johannine text concerning how the community is to determine whether a spirit is of God or not. The scenario which he proposes in order to explain this enigmatic text includes the activity of Christian prophets who, claiming the authority of the Spirit, espouse a false Christology. By their false confession these prophets are in effect making an improper Christological confession, which is summarized in theological shorthand by the words, "Jesus has not come in the flesh." Since the Spirit inspires only valid confessions of Jesus, its absence among the false prophets is easy to recognize.

Although the nature of the *Interpretation* volumes precludes little citation of secondary literature, Smith is to be commended for frequent appeal to the comments of John Wesley on these epistles. Not only

do these references to Wesley's insights serve to illumine the text, but also remind contemporary interpreters of the New Testament that there is much to be gleaned from the works of this oft-forgotten biblical expositor.

While individual readers will, no doubt, find specific points about which to disagree with the author, Smith has produced an extraordinary little commentary from which preachers and teachers should profit for years to come. It is a pleasure to recommend such a fine volume to the readers of *ATJ*. One can only hope for a fuller treatment of these epistles in the future by this fine Johannine scholar.

John Christopher Thomas

Marianne Meye Thompson

1-3 John

Downers Grove: InterVarsity

1992, 220 pp., \$14.99

The IVP New Testament Commentary Series has recently been launched by InterVarsity Press. The rationale given for yet another commentary series is that no other project has as of yet achieved what the editors of this new commentary have envisioned. The goal of the editors is to produce a series "to the church from the church, that seeks to move from the text to its contemporary relevance and application" (p. 9). The series seeks to be user friendly by utilization of a "format that expounds the text in uninterrupted form on the upper portion of each page while dealing with other issues underneath in verse-keyed notes" (p. 10). Drawing upon scholars and pastors "who share both a passion for faithful exegesis and a deep concern for the church" this project seeks to fill a void that currently exists.

The author chosen to contribute the volume on 1-3 John is Marianne Meye Thompson, Associate Professor of New Testament Interpretation at Fuller Theological Seminary. Her qualifications for this assignment include Ph.D. training at Duke University under the direction of D. Moody Smith, which culminated in the production of a scholarly monograph on the Gospel according to John, *The Humanity of Jesus in the Fourth Gospel*.

The work begins with a somewhat standard introduction which includes discussions of The Occasion and Purpose of the Epistles (with attention to 1-2 John as well as the distinctive 3 John), authorship, Date and Order of the Epistles, and the Themes of the Epistles. In this section Thompson suggests that while apostolic authorship of the epistles should not be discounted, she refuses to base her comments upon that a priori assumption. She argues, with most scholars, for a date somewhere in the nineties and believes that the Fourth Gospel preceded the epistles. Thompson goes on to speculate that 2 John and perhaps 3 John serve as cover letters for 1 John. Among the major themes which Thompson identifies in the epistles are the character of God, the centrality of Jesus Christ, Christian discipleship, love, unity, and fellowship, the preservation of sound teaching, the importance of discernment, and assurance and confidence.

The introduction concludes with a section devoted to "Learning to Read and Apply the Epistles of John." Here, Thompson stresses the importance of remembering the epistles' context of schism, the importance of literary context when interpreting a specific passage, the peculiar nature of Johannine dualism, and special problems in translating the epistles. Two particular translation problems are highlighted: 1) the author's tendency to use the pronoun "he" or "him" for God or Jesus, a difficulty she remedies by the insertion of the appropriate noun within brackets after an ambiguous pronoun, and 2) the special challenges presented by the author's use of masculine nouns and pronouns when referring to Christians generally. This problem Thompson handles by using inclusive terms where appropriate.

The commentary itself is arranged according to an outline of the epistles' contents, with the letters divided into manageable sections. Thompson introduces each major portion of text by offering a brief description of some contemporary issue, attitude, or event relevant to the discussion that follows. For the most part, this attempt to draw the reader into the text works very well, considering how contrived and artificial many similar attempts appear. In fact, Thompson seems to get better at this particular aspect as the commentary unfolds. Of course, this perceived improvement may have more to do with the fact that some sections of the text more readily lend themselves to such contextualization and/or that the reader grows to appreciate such an approach as he/she continues to read. Inexplicably though, Thompson does not follow through with this way of introduction in 3 John.

Thompson's skill as an expositor is evident throughout the commentary. Two examples show the author at her best. First, when commenting on 1 John 2:18-19 (which describes the appearance of Anti-

christ) Thompson explains the phrase "this is the last hour" by noting that 1) in the Fourth Gospel "hour" can refer to a decisive event, and here despite the warnings about the last hour the readers are instructed to remain steadfast and faithful and 2) in Johannine eschatology, judgment and blessings are viewed as already taking place in the present. By offering such comment Thompson is able to emphasize the momentous nature of the secession of certain individuals from the community and at the same time drawn attention to this event's eschatological significance within a distinctively Johannine framework. Second, in offering comment upon 1 John 3:11-17 (which introduces Cain into the discussion) Thompson insightfully notes the relationship between the rift in the Johannine family and that of the first family. Although the comment is simple enough, it opens up a number of profitable ways by which to approach this particular text and the author's reason for including it. In addition to these two examples, Thompson's helpful discussion on the church's role in discernment should be mentioned. Less helpful or convincing is Thompson's discussion of sin and the believer (1John 3:4-10 and 5:16-20), where her theological orientation appears to interfere with her analysis of the text. It should, of course, be noted that these texts are notoriously difficult for any interpreter.

The volume concludes with a bibliography of works, primarily in English (there are two entries in German), on the Johannine literature and related topics. Although it appears that the list is to function as a suggestion for additional reading, it is odd to find no annotations to orient the popular reader to this diverse collection of works. It is also unfortunate that the volume includes no index of any kind.

Despite any minor misgivings, Professor Thompson and IVP are to be congratulated for the production of such a fine volume in this new series. This commentary should serve the church very well and could perhaps function as a model for the way in which a commentary should invite the popular reader into a serious study of the biblical text.

Perhaps a final word might be offered about the series itself. Despite its numerous attempts to produce a distinctive commentary for the church, it would appear that there is still a place for a commentary which is not only descriptive in terms of content and how application might be made, but also is dialogical in that it intentionally elicits a direct response from the reader to that which is discovered in the biblical text.

John Christopher Thomas

John W. Pryor

John: Evangelist of the Covenant People

Downers Grove: InterVarsity

1992, 244 pp., \$19.99

This monograph on the Fourth Gospel, by the Registrar of the Australian College of Theology, is in reality two books in one. The first half is devoted to a reading of the entire gospel with primary attention given to John's narrative art and special themes deemed by Pryor to be of central concern to John: Christology and covenant community.

Given the diversity of scholarly approaches to the Johannine literature currently being employed, it is helpful that at the outset, Pryor makes clear his own assumptions in approaching the Fourth Gospel. While acknowledging that "the gospel traditions as developed by John do reflect something of the life of the Johannine community," Pryor has "little sympathy" with many of the current attempts "to read from the 'evidence' of the gospel a history of the community" (p. 2). With regard to issues of authorship, Pryor believes that (1) the role of the Beloved Disciple (an eyewitness to the ministry of Jesus) is central, (2) the BD's reflection upon the Jesus tradition forms the basis of the Fourth Gospel, (3) one of the BD's faithful students may have served as a secretary in the writing of the gospel while the BD was still alive and (4) after the death of the BD this pupil added chapter 21 and references to the BD (a title the BD would never have given himself).

Throughout his narrative overview, Pryor's knowledge of the Johannine literature (and the relevant secondary literature) is evident. Clearly, this scholar is very much at home in John and has paid careful attention to its major emphases, as well as its intricate detail. Such erudition results in innumerable observations which strike the reader as being exactly what the writer of the Fourth Gospel intended. It also leads Pryor to come to conclusions that sometimes are minority positions among Johannine scholars. Yet, even here one is often struck by the logic and soundness of his thought.

The overarching theme(s) of Pryor's reading of the Fourth Gospel is that for John, Jesus is the fulfilment of Jewish hopes, supercedes Jewish forms and institutions, and is the embodiment of the true Israel. For its part, Judaism willfully rejects Jesus, forfeiting its covenantal claims. The true covenant people are those Jews and Gentiles who believe in and are gathered around Jesus. Often such conclusions tend to rise rather naturally from reading the text, but on occasion one gets

the impression that Pryor either has forced evidence, which may be open to more than one interpretation, into a mold that supports his primary thesis or at least has been too quick to find such evidence. Only one brief example may here be offered. In his comments on John 1:16-18 (p. 9), Pryor contrasts the law given through Moses with grace and truth which came through Jesus Christ. According to Pryor, Israel received the Law through the mediation of Moses. It was not the fullness of God's revelation but simply the Law. To insure that the subordinate nature of the Law is not missed, Pryor states that the Law was given *after the golden calf apostasy* (a qualification which John does not feel compelled to make).

While such an interpretation is possible, it ignores several hints in the text that the gifts through Moses and Jesus are to be viewed in a complementary, if somewhat progressive, fashion. After all, nothing in the prologue to this point has suggested a negative meaning for the Law. There is not even a conjunction of contrast between Moses and Jesus in v. 17, certainly not ἀλλά, which one might expect if contrast is intended, but not even καί or δέ. These facts at least suggest that the mention of the gifts through Moses and Jesus in v. 17 is offered as clarification of the statement in v. 16, that out of the Logos' fullness "we have all received, (καὶ χάριν ἅντι χάριτος) even one grace after another." On this interpretation, the gifts described in v. 17 are likely to be seen as examples of that described in v. 16.

Following the running narrative are four excursuses on the structure of John's Gospel, John and the Synoptic Accounts, the Farewell Discourses and Critical Concerns, and John and the Trial of Jesus.

The second major section of the work is devoted to a systematic presentation of the major Johannine themes of Christology and the covenant community. Here topics such as Jesus and Old Testament Motifs, Messiah, Son of Man, Lord in John's Gospel, and the Covenant People are discussed. In a very helpful epilogue entitled "An Anti-Semitic Gospel" Pryor rounds out this monograph by drawing a distinction between the theological message of the Book, that Judaism has forfeited its place in redemptive history, and the way in which the language of the Fourth Gospel has been used by later readers in an anti-Semitic fashion.

Pryor has written a very fine book that is a delight to read. Despite the criticism offered above, this work is to be highly recommended to all students of Johannine literature for its fresh approach to the Fourth Gospel and the helpful reflection it should generate. The readers of *ATJ* will find much of value here.

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Philip R. Davies and Richard T. White, edd.

A Tribute to Geza Vermes: Essays on Jewish and Christian Literature and History

JSOT Supplement 100

Sheffield: JSOT

1990, 406 pp., \$75.00

Geza Vermes is the Hungarian-born Professor of Jewish Studies at the University of Oxford. He is probably best known for his writings on the Dead Sea Scrolls, along with his oft-translated *Jesus the Jew* and his editorial and writing involvement in the revised edition of *The History of the Jewish People in the Age of Jesus Christ (175 BC-AD 135)*.

This honorary volume contains offerings by five scholars associated with American institutions, two German, one Israeli, and thirteen British. The contributions fall into four sections, each reflecting some of the varied interests of the honored scholar. The sole contribution under the heading "Semitica" is from E. Ullendorff on Heile Selassie as the self-styled "Lion of Judah." The longer "Dead Sea Scrolls" section discusses aspects of Hebrew grammar (the adverbs *m'd* and *sham*), oral Jewish law (especially focusing on CD and 1QS), the title "The Teacher of Righteousness" (not viewed as a messianic title by its users at Qumran), and the puzzling "house of Peleg" (followers of Onias who settled in Leontopolis in Egypt).

The book's longest section concerns matters targumic and rabbinic, including rabbinic midrash and hermeneutics in the Graeco-Roman world, a comparison of a pair of midrashic studies of the Akkedah (the binding of Isaac from Gen. 22), and the view of Scripture evidence in the rabbinic writings (high as regards the physical text itself, but more fluid or subjective as regards individual interpretation).

Under "Judaism and Christianity in History" there are studies of the use of kosher olive oil, the relationship between Christianity and Judaism in the first Christian century, the Hasmoneans' use of Hellenism, and the policies of the Emperor Hadrian in Judaea as it impinged on the revolt of Bar Kokhba. Finally, in the section probably most interesting to the readers of this *Journal*, that on New Testament, are studies of the Semitic background of "hypocrisy" as used in the Gospels, studies on two aspects of the *Pater Noster* (or the Lord's prayer), the *Testaments of the XII Patriarchs* and its relationship to 2 Peter, and Jesus's trials in the Gospels as reflective of Jewish and Roman legal practice.

The breadth of scholarship shown in this volume is impressive, and the esteem in which its dedicated is held is evidenced by the caliber

of those who contributed representing both Christians and Jews, both of whose traditions have benefited from the scholarship and publications of Professor Vermes. We join in saluting him and his work.

David W. Baker

Shemaryahu Talmon, ed.

Jewish Civilization in the Hellenistic-Roman Period

Journal for the Study of the Pseudepigrapha Supplement 10

Sheffield: JSOT Press

1991, 269 pp., \$50.00

This volume contains the papers presented at two workshops held under the auspices of the Continuing Workshop on Teaching Jewish Civilization in Universities and Institutions of Higher Learning with Emphasis on Comparative Religion. The first, held in 1986, was on Jewish civilization during the Hellenistic-Roman period. The following summer's workshop discussed the academic teaching of the Dead Sea Scrolls. In all, there are published here six papers on the first topic and nine on the second.

A review of this type cannot provide an adequate forum to discuss each offering, so a list of the contents will need to suffice.

Part I

History, Society, Literature

- S. Talmon, "The Internal Diversification of Judaism in the Early Second Temple Period"
- U. Rappaport, "The Material Culture of the Jews in the Hellenistic-Roman Period"
- T. A. Idinopulos, "Religious and National Factors in Israel's War with Rome"
- G. J. Blidstein, "The Import of Early Rabbinic Writings for an Understanding of Judaism in the Hellenistic-Roman Period"
- D. Dimant, "Literary Typologies and Biblical Interpretation in the Hellenistic-Roman Period"

M. Gilbert, "The Book of Ben Sira: Implications for Jewish and Christian Traditions"

Part II

Qumran Between Judaism and Christianity

- J. Strugnell, "The Qumran Scrolls: A Report on Work in Progress"
E. Tov, "Hebrew Biblical Manuscripts from the Judaean Desert: Their Contribution to Textual Criticism"
L. H. Schiffman, "Qumran and Rabbinic Halakhah"
J. M. Baumgarten, "Recent Qumran Discoveries and Halakhah in the Hellenistic-Roman Period"
J. Milgrom, "Deviations from Scripture in the Purity Laws of the Temple Scroll"
J. H. Charlesworth, "Qumran in Relation to the Apocrypha, Rabbinic Judaism, and Nascent Christianity"
G. W. E. Nickelsburg, "The Qumran Fragments of I Enoch and Other Apocryphal Works"
H. Stegemann, "The 'Teacher of Righteousness' and Jesus: Two Types of Religious Leadership in Judaism at the Turn of the Era"
S. Talmon, "Between the Bible and the Mishnah: Qumran from Within"

There follow indexes of references and authors.

The articles by Tov and Talmon appeared elsewhere, but the remainder appear here for the first time. The caliber of the contributors, who are leading scholars from Israel, the US and Germany, as well as the breadth and depth of the material covered, make this volume one of interest to the student and teacher of both New and Old Testament, as well as Judaism, early Christianity and history.

As is expected from this publisher, probably the largest academic publisher in biblical studies today, the editing and production is excellent. It is a pity that one of the early goals of JSOT, to produce quality material inexpensively is not always brought to fruition. While the volume will not be a best seller due to its subject matter, a cost of almost twenty cents a page will restrict it to libraries of institutions and specialists, which is unfortunate, since it would be of interest to a wider audience.

David W. Baker

Richard Fenn

The Death of Herod: An Essay in the Sociology of Religion

Cambridge: Cambridge University Press

1992, 200 pp, \$44.95 (cloth), \$15.95 (paper)

The increasing willingness of New Testament scholars to make use of sociological insights has been gratifying to Richard Fenn, who is Maxwell M. Upson, Professor of Christianity and Society at Princeton Theological Seminary; but he remains concerned that some scholars have imported these insights rather hastily and naively and have not demonstrated very much sophistication with respect to theoretical and methodological issues in the sociology of religion. Fenn is worried that theological understanding will be trivialized unless theologians plumb the social world with the same intensity that they bring to the Scriptures. *The Death of Herod: An Essay in the Sociology of Religion*, then, is his sociological primer for students of the New Testament.

The particular aspect of the social world with which Fenn is concerned in this book is the problem of "societal reproduction," that is, the manner in which societies reproduce themselves and the problems societies face in accomplishing this difficult yet inevitable task. It is to this end that Fenn focuses upon the death of King Herod in Palestine at the beginning of common era. Fenn's central contention is that the murderous struggle for succession to Herod essentially prevented Israel from reproducing itself and this quickly led to the destruction of the society. The rise of "the Jesus movement," Fenn contends furthermore, must be understood in this context.

Fenn's theoretical argument centers on the importance of language in societal reproduction, and specifically on the importance of telling the truth. In periods of transition - as, for example, at the death of a king - a great deal of faith must be extended to those in positions of authority. If these persons cannot be trusted to tell the truth, social order is jeopardized. Religion usually functions to guarantee the truthfulness of speech and to connect words with deeds in various ways; but occasionally - as was apparently the case in early first-century Palestine - even religious and ritual safeguards fail to preserve the credibility of those in authority. Disaster was thus inevitable.

Fenn is also concerned to raise the methodological issues in trying to assess the truthfulness of a social order after the fact, and he discusses what he calls the "prophetic" (neo-Weberian) and "priestly" (neo-Durkheimian) approaches to this problem. He contends that both approaches could benefit from the insights of social anthropology and psychoanalysis.

Fenn's description of the disintegration of early first-century Palesti-

nian society is plausible with interesting - though hardly earth-shattering - implications for our understanding of the life of Jesus. His basic theoretical point, furthermore - that truthfulness is important to continuing social order - is obviously an important one, and not without implications for our own situation. Yet this reviewer felt that degree of abstraction Fenn employed to make this simple point was largely unnecessary and, what is perhaps worse, completely emptied it of moral force. Truthful speech, it seems, can be undermined in many ways and not simply by falsehood. Indeed, the truthfulness of speech can be undermined by what Fenn himself has called elsewhere "seminar talk," that is, by speech in which there is so much distance between the speaker and what is spoken that it ceases to be - to use Fenn's term - "eventful." Unfortunately, the sociology of religion has had a tendency to be somewhat uneventful in recent decades, and *The Death of Herod* is not likely to reverse this trend.

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Daniel L. Migliore

Faith Seeking Understanding: An Introduction to Christian Theology

Grand Rapids: Eerdmans

1991, xiv + 312 pp., \$29.95/\$18.95 (ppr)

Daniel Migliore states that his purpose in writing *Faith Seeking Understanding* "is to offer an introduction to Christian theology that is both critically respectful of the classical theological tradition and critically open to the new voices and emphases of recent theology" (x). Migliore has accomplished this task in a fashion that is more than adequate.

Migliore's Reformed tradition as well as the influence of liberation theologies can readily be seen in his work. One should not suppose, however, that this is all one will find in *Faith Seeking Understanding*. Migliore engages theologians from a wide variety of traditions, both

Protestant and Roman Catholic, contemporary and traditional. Migliore also scrutinizes his own Reformed tradition at key points, as in his treatment of the doctrine of election (74-79).

Migliore's orthodoxy and his openness to contemporary theological movements (primarily theologies of liberation) make for an engaging presentation. For example, in Migliore's treatment of the doctrine of the Trinity, he rightly states that "when attention to the doctrine of the Trinity declines, distortions of the Christian understanding of God appear" (64). When the doctrine of the trinity declines, "the church is in danger of losing its identity" (66). In his "restatement" of the doctrine (66) Migliore, undoubtedly open to feminist concerns, speaks of the trinitarian nature of God as intrinsically social. "The Trinity is essentially a *koinonia* of persons in love" (68). This life of God is self-giving. God extends this life to his creation wanting to draw us into and share this life with us. This understanding of God is the foundation for Migliore's understanding of the church.

Faith Seeking Understanding is a solid introduction to Christian theology. The text is well-organized, concise and clear. Its size is a significant plus for the classroom, especially in the midst of the many good, but "too-big-to-use" multi-volume works.

Matthew H. Bevere

Millard J. Erickson

The Word Became Flesh

Grand Rapids: Baker Book House, 1991

627 pp.

This book is a chunk of material on contemporary christology. Erickson has written it because the person of Christ has "always been at the very center of the Christian faith, but is especially problematic in our time because of several developments in the intellectual world" (p. 7).

Erickson puts forth his christological convictions right at the beginning. "I am firmly committed to the doctrine of the unique incarnation of God in the person of Jesus Christ, but am convinced that it must be stated in a contemporary fashion, with full awareness of the intellec-

tual climate of our time" (p. 7).

The 24 chapters of this book are grouped into three parts. In the first part, (chs. 1-3) "The Formulation of Incarnational Christology," Erickson commences with a discussion of the source of christology — the Bible. He then proceeds to explicate the christological debates up to and after the Council of Chalcedon. Part 1 is a good general overview.

"Problems of Incarnational Christology" is the topic of part 2 (chs. 4-14). Here Erickson engages several modern christological reformulations, including existential christology, liberation christology, black christology, feminist christology, and mythological christology. His analysis is clear and straightforward, and he has obviously read the primary sources. On the whole his critique of the different christologies is fair as he not only points out the weaknesses of each, but the strengths of each as well.

In part 3 (chs. 15-24) Erickson attempts his own construction of a contemporary incarnational christology. He begins logically with the question of the reliability of the Bible as historical evidence for what we can know about Jesus. His answer (to be expected and rightly so) is that the Bible does give us an accurate portrayal of Jesus. Erickson presents a particularly good discussion on the supposed antithesis between theology and history (pp. 386-388). From this Erickson puts forth an argument in support of a christology true to the New Testament and the formulation of Nicea and Chalcedon.

Erickson's treatment is sound and helpful. I am very impressed with his command of the incredible amount of material he surveys. There are those who won't agree with him, but no one can claim that he has failed to immerse himself in the literature.

I am one who does agree with Erickson's convictions concerning the truth of classical christology. At a few places I did find myself uncomfortable with what I thought were attempts to argue his case in the framework of modern philosophical assumptions. Erickson seems to accept the objective/subjective and the fact/value distinctions so critical in modern philosophy (as well as his references to theism). Instead of allowing such distinction to stand, one simply ought to declare them to be false and then argue from this perspective. Erickson does this when he rejects the theology/history distinction and his argument is stronger because of it.

Similarly, I have the same uncomfortable feeling in his attempt to develop a metaphysic. Why should one want to do a metaphysic? Most metaphysical studies are irrelevant, and the ones that have value can clearly be classified as something other than metaphysical.

I highlight these criticisms in particular because so much modern

philosophy is obtusely abstract and quite frankly a waste of time. Insofar as Erickson takes up this agenda, his study, it seems to me, is also open to the charge of irrelevance (again, only insofar as he takes up this agenda); and this is unfortunate because I think Erickson's book is so important and so timely that it needs to be read. Erickson demonstrates that it is possible for one to hold firmly to classical christological claims, and dialogue successfully with the modern christologies that contain truth but also have put the incarnation to the mercy of the judgments of modern theologians who lack the vision to see that classical christology is always contemporary, and speaks through the centuries to ancient and modern alike.

Even though the size of the book might scare some away, *The Word Became Flesh* would make a fine textbook. The enrichment gained in its reading will far outweigh its size.

Allan R. Bevere

Quentin J. Schultze

Redeeming Television

Downers Grove, Illinois: InterVarsity Press

1992, 200 pages, Paper, \$8.99

Dancing in the Dark

Quentin J. Schultze, Project Coordinator

Roy M. Anker, Project Editor

Grand Rapids: William B. Eerdmans Publishing Company

1991, 350 pages, Paper, \$14.95

I want to begin this review by saying that Quentin Schultze is a friend of mine, and a person whom I have grown to appreciate as a scholar, teacher, and thinker over the past decade. I have on more than one occasion invited Quentin to speak to my own students, and have always appreciated his insights and his humaneness. I also consider Quentin Schultze to be the leading evangelical authority on the American mass media. Thus, I suppose I cannot claim to be writing a completely objective review of two of Professor Schultze's recent books. However, let me hasten to add, perhaps to secure some measure of credibility

as a reviewer, that I disagree with Quentin on a number of issues regarding the mass media, their influences, and Christian responses to them. I am less sanguine than is Schultze, less hopeful about the possibility for Christians having any significant influence over the course of an industry that has shown itself particularly intransigent to the efforts of people of goodwill to change it.

I have been asked to review two books, one written by Professor Schultze, and one of which he directed the writing and to which he contributed. The first, *Redeeming Television*, is a brief and highly readable text in which the possibilities for Christians to understand, employ, and, as the title suggests, redeem television are set out. *Redeeming Television* shows Schultze at his best as a scholar with a popular voice, a writer whose academic credentials and theoretical understanding are sound, but who can nevertheless speak clearly to a lay audience. The book's argument centers on what Schultze calls "the Cultural Mandate," an obligation of all Christian to "tend creation and develop it responsibly" (p. 21). As television is part of that creation, is "a gift from God discovered by human beings," it falls under the Cultural Mandate. Thus, Christian critics such as Malcolm Muggcridge who find television beyond redemption have reneged on the Cultural Mandate. Schultze, in fact, finds that most critics, from Muggcridge to Jerry Mander to Neil Postman, have failed to see the potential for redemption in television because, apparently, of flawed, limited or absent theologies.

Schultze's scholarship is careful, fair to opponents, and balanced, and his summaries of the positions of others are excellent. He wants Christians to be informed viewers of television, not narrow, frightened critics of it. Toward this goal separate chapters in *Redeeming Television* teach readers about our national viewing habits, ways of developing "televisual literacy," and how to move "beyond moralism" in talking back to the television industry. Schultze also probes the forces that move the Hollywood television machinery that creates and broadcasts the programs we view, and a summary chapter develops several steps all Christians can take to become better, more responsible viewers of television. Christian families, for instance, should discuss and develop criteria for evaluating the programs they watch, and should learn to distinguish what a program "portrays" from its underlying "point of view," the latter being the more important critical consideration.

I believe *Redeeming Television* is a valuable book for any Christian or Christian family wishing to bring more understanding and discipline to television viewing. Schultze warns readers that television has effects on all of its viewers, and that no one really understands these effects. He challenges us to think about problems in television con-

tent “beyond the big-three moral issues — sex, violence, and profanity,” for instance, the materialism informing much television comedy and drama. I would add a hearty “A-men” to his comment that “every decision to watch the tube is a decision not to do something else, whether spending time with our loved ones, serving the church, enjoying nature or praying for the needs of the world” (p. 168).

I said at the outset that I disagree with Professor Schultze about the possibilities for redeeming television. Though my own expertise in communication does not include the mass media, as a Christian student of communication and culture I have to arrive at less hopeful conclusions than does my friend. Though Quentin is quite aware of the problems, even dangers, associated with television, he finds my own rejection of the medium unacceptable. But then, my analysis of the medium departs from his as well. For example, Schultze writes on page 78 of *Redeeming Television* that “Christians must do their part to shift television from a predominantly private, individual activity to a public and communal one. The tube cannot possibly be redeemed as long as it is reduced to an essentially private and personal phenomenon.” Nevertheless, Schultze argues in the same chapter that the television industry has a vested interest in keeping television viewing private. Thus, Christians trying to redeem television are pitted quixotically against a powerful industry that takes little heed of its critics. Television as currently constituted in America is largely a tool for generating enormous profits through advertising revenues for the few who control the medium at a national level. Moreover, these profits are pursued by offering viewers a largely valueless product — programming — with no regard for the public weal on the part of television executives and “artists.” Industry-regulated television in a free-market economy has proved itself a catalyst of moral and social decline, and the individuals who control it have consistently adopted an attitude of cynical aloofness toward those “narrow minded bigots” who would demand of them some consideration of the responsibility of artists and entertainers to operate as accountable citizens of a free state. As Schultze admits, Hollywood attracts shallow, ambitious and self-absorbed people who cannot identify with or care about the lives of “ordinary” people.

All of this would be irrelevant to my review except that I think Quentin Schultze pay too little heed in *Redeeming Television* to the market-forces and base human motives that have made American television what it is. My own view is that the medium cannot be redeemed, that it deserves unreserved condemnation, and that Christians should stop watching it. Nevertheless, *Redeeming Television* is a sound and balanced Christian response to television, Quentin and I remain friends,

and the dialogue continues.

The second book, *Dancing in the Dark* is a collaborative effort by Schultze, Roy Ander, James Bratt, William Romanowski, John Worst and Lambert Zuidervart to account for and provide a Christian response to that most remarkable, complex, and baffling of late-twentieth century artifacts — the media-manufactured youth culture of rock music, rock videos, and teen movies. The six authors worked together during 1989-90 on this massive project under the auspices of the Calvin Center for Christian Studies at Calvin College in Grand Rapids, Michigan. I have found *Dancing in the Dark* a tremendous resource for Christians seeking to understand American culture, particularly that part marketed to the ten- to eighteen-year-old set. The research efforts of the authors are impressive, their insights important, and their writing clear. The book is large, but not unmanageable, and its argument is well illustrated and substantiated.

Dancing in the Dark's ten chapters range over topics from the rise and success of Music Television (MTV), to the peculiar appeal of the peculiar movies marketed to teenagers, to the phenomenal allure and influence of rock music. The authors portray a generation of children abandoned by the traditional sources of security, self-definition, and moral training — family, church, educators. Entrepreneurs tuned-in to the angst of America's youth provide sources of identification and intimacy through a massive industry generating "youth products" such as music and movies. Rock stars become surrogate parents, teachers, and spiritual guides by portraying themselves as concerned for the welfare of young people. Music and movies provide misguided moral training through lyric and depiction. Though no real concern for youth exists in this largely parasitic industry ("We don't appeal to fourteen-year-olds," says one MTV exec, "we own them") the illusion of caring is sufficient to fuel unbelievable sales of recordings, clothing, and other paraphernalia.

Dancing in the Dark is not wholly condemning of youth-culture, however, and the hope for the redemption of teen movies and rock music is reminiscent of the theme of *Redeeming Television*. One of the most fascinating aspects of the book is the careful chronicling of the history of youth culture, a history that helps one understand the world of American youth at the end of the twentieth century. *Dancing in the Dark* is an important and sometimes disturbing book, one from which I have learned a great deal, and one which I regularly recommend to my students. Any Christian concerned with the misdirection of America's young people should read it.

In *Redeeming Television* and *Dancing in the Dark*, Quentin Schultze and colleagues challenge American Christians to think critically about

the culture in which they live, and to be more responsible and accountable in our daily interactions with that culture. These books left me asking myself troubling questions: Why are we as Christians typically such lousy critics of culture? Why *don't* we do the things Schultze and his colleagues recommend? Why *do* the viewing and listening habits of Christians differ little from those of their non-Christian neighbors? Why have American evangelicals produced such artless programs of their own, often weakly mimicking secular models? American Christians understand the mass media very poorly, and often have no significant, spiritually-informed response to them. Faced with a serious moral and intellectual challenge, we have capitulated on a massive scale. Quentin Schultze calls Christians beyond ignorant, lazy complacency about, or simple-minded moralizing responses to, American mass culture. I hope many readers will hear and respond to that call.

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Alan P. F. Sell

Aspects of Christian Integrity

Louisville: Westminster/John Knox Press

1990, 160 pages

This book originated as a series of public lectures to general audiences in connection with the author's responsibilities as holder of the Chair of Christian Thought in the University of Calgary. In the book, Sell uses the theme of integrity as honesty and wholeness to tie together several areas of Christian thought and practice.

The first lecture concerns the integrity of Christian thought in the context of a contemporary secular university. This is one of the most successful of the lectures and serves as a forthright introduction to the full range of Christian theology and a statement of its place in a secular context.

In the second lecture, Sell illustrates the importance of doctrinal integrity by showing the interdependence of Christology and soteriology in the historical controversies surrounding F. D. Maurice, the

Mercersburg theology, and *The Myth of God Incarnate*. Sell's exposition of these historical incidents is clear and to the point, but I wished for more attention to constructive theology.

In his third lecture, on ethical integrity, Sell argues both that "ethics is an autonomous field" and, in the same sentence, that "Christians can and should view moral matters in the light of their Christian view of the world." (60) Sell goes on to assert the integrity of Christian theological and ethical reflection and practice by drawing on the concept of God's agape and applying it to the practice of apartheid in South Africa. Coming from within the reformed church, Sell's critique of apartheid is very important. However, I found this chapter one of the least successful. Given Sell's theme, I was particularly disappointed that he did not interact with the developments in theological ethics in North America in the work of Gustafson, Hauerwas, Mouw, and others.

In his lecture on ecclesiastical integrity, Sell traces out a tension between integrity as wholeness and integrity as honesty: the church confesses faith in the gospel, yet never does so with complete faithfulness; the church confesses a unity given by God, yet is clearly divided. Sell's treatment of these issues displays the breadth and wisdom of his experience. His answer to these tensions — that we are forgiven sinners — faithfully proclaims the gospel of God's grace even as it undercuts our desire for some kind of human resolution of the tensions.

Sell's fifth lecture, on the integrity of Christian mission, offers a balanced and comprehensive introduction to the problems facing the church through confrontation with other religions and uncertainty about its own message. In a brief space, Sell addresses these and other issues on the basis of Christian doctrine and brings considerable clarity.

In his final lecture, Sell uses the theme of pastoral integrity to discuss the church's integrity in fellowship, discipline, and worship and the need for whole ministers performing a whole ministry. Here again the theme of integrity allows Sell to treat many issues with wisdom, sensitivity and clarity.

As I have already noted, this book is rich in wisdom and insight. The brevity and introductory nature of the lectures do not allow for depth in Sell's discussion, but at the same time this is something of a strength since it makes the lectures very accessible. Sell draws deeply from the Reformed tradition and shows its continuing vitality in relation to contemporary concerns, making particularly good use of the work of P. T. Forsyth. No other contemporary work covers such a wide range of issues with such clarity, theological insight, and — integrity.

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Roger G. Betsworth

Social Ethics: An Examination of American Moral Traditions

Louisville: Westminster/John Knox Press

1990, 200 pp., \$14.99

One motivation for Betsworth's book is his own experience as a pastor in Southern California during the sixties. He does not say this explicitly, but he opens the introduction by relating his experience and the experience of his congregations during the civil rights movement and the Vietnam war. So I do not feel it is unfair to state that his pastoral experience is a motivating factor in this study. Indeed, I hope that it is. The primary motivation for any theological inquiry ought to be the church.

The book is grounded on the correct notion that in social ethics there is a question prior to: "What should we do?" That question is: "Who should we be? He writes of himself and his former congregation, "Somehow we had sensed the influence of community on persons, and we were in quest of a more faithful community for the building of character" (14). The best tool to use in the midst of this quest, according to Betsworth, is the cultural narrative.

"Cultural narratives differ from ordinary stories told in a culture. In order to be told, a story must be set within a world. The cultural narrative establishes the world in which an ordinary story makes sense. It informs people's sense of the story in which they set the story of their own lives. The history, scriptures, and literary narratives of a culture, the stories told of and in family and clan, and the stories of popular culture all articulate and clarify the world of the cultural narrative in which they are set. Thus a cultural narrative is not directly told. Indeed, the culture itself seems to be telling the cultural narratives" (15). A cultural narrative is one of the culture's rudimentary stories. Every society or community has more than one cultural narrative and they are rarely in full agreement with one another.

Betsworth argues that four cultural narratives have shaped the story of America: "the biblical story of covenant, the Enlightenment story of progress, the story of well-being, and the story of America's mission in the world" (16). While most Americans have been shaped by these four narratives, and the nation and the world are seen with refracted vision through the lenses of these narratives, there are others in America, who live outside the dominant groups of America and therefore see these narratives "to be transparently deceptive" (20) because the powerful appropriate them in oppressive ways. Cultural narratives, therefore, can be "cover stories" that hide the "real story"

of self-deception, because "they often reflect a more favorable view of ourselves than the experience itself might suggest," and . . . "they enable us to avoid unpalatable truths about ourselves and our actions" (21, 22). It is, therefore, appropriate to examine, once again, these four dominant cultural narratives of American self-vision, because they claim to understand the truth of the human situation, and they have shaped those of us who live in the United States of America.

In chapter two (25-52) Betsworth discusses the first American cultural narrative: the biblical story of the covenant in light of the Puritan perspective. He surveys the Deuteronomic vision of the covenant in the Old Testament (25-27), the covenant promise in the Gospel of Luke (38-47), and the Pauline language of the cross (47-48). The Puritans appropriated the notion of covenant and used it as "an interpretive framework for their actions and their sufferings" (52). In their successful crossing of the North Atlantic and in their safe arrival to the New World, God had offered the covenant anew to them. "New England was to be a new Israel — a covenanted community" (26). This narrative has dominated the American vision for two centuries (28). It is also a cover story as "the characters persistently avoid accounting for actions that do not conform to the covenant" (50). It is also a cover story (in my own opinion) because there is simply no biblical evidence to suggest that America has a unique place in God's covenant.

The Enlightenment story of progress is analyzed in chapter three (53-80). It is a cultural narrative that slowly acquires power in America. Betsworth discusses Benjamin Franklin and Thomas Jefferson and their belief that the first task of the churches in America was "to produce a common morality based on reason" (54). In other words Franklin and Jefferson affirmed the possibility of a public religion. Betsworth fills considerable space deliberating over Franklin and his concept of the self-made man (59-68). He argues that the Puritans and Franklin differed in their understanding of the purpose of human action. The Puritans believed that "one's actions are useful to God and neighbor within the context of the covenant. For Franklin, one's actions are useful in enabling one to rise from poverty to affluence in a world that encourages progress" (66). Franklin's language is no longer the language of the biblical story; it is the language of the Enlightenment (65). Betsworth builds his argument with a discussion of Andrew Carnegie and the "Gospel of Wealth," (68-70) and Social Darwinism (70-72). What makes the Enlightenment story of progress a cover story is that "it overlooks the reality of the limits of the world of the vast majority of persons" (78), and it provides no way to fight against self-deception (79). Yet even today the story of success serves as an important cultural narrative in the American vision, certainly for many

persons in the "rising middle class" (80).

Chapter four (81-106) "The Story of Well-Being" is a narrative in which "people seek to be faithful to the true inner self, and success is imagined in terms of developing a sense of well-being" (81). Such a story developed gradually and highlights a shift from the face-to-face community to a new world of anonymity (81). Betsworth clarifies the difference between the story of well-being and the biblical story in his assertion, "A person might choose to aid a neighbor who had been beaten and robbed on the way from Jerusalem to Jericho, but the choice would not be made on the basis of faithfulness to the covenant but on whether one might feel better about oneself" (83). Betsworth's argument takes us on a trip through the use of psychotherapy (84-89), mass-marketing (89-91), mass entertainment (91-92), and therapeutic religion (92-98). In this last section he discusses the therapeutic theology of Bruce Barton, Harry Emerson Fosdick, Norman Vincent Peale, and Robert Schuller. Betsworth ends the chapter with an insightful discussion on the fundamental change which the story of well-being had on the conception of personal relationships (98-100). His concluding claim in the chapter is that the story of well-being "is now the dominant cultural ethic" (105). It's hard to disagree with this considering the growing number of psychologists, the growing number of people undergoing therapy, and the growing number of books available, deceptively labeled "self-help." The story of well-being presents us with "the vision of an intensely private sense of well-being to be generated in the living of life itself" (106). It is a cover story because it is radically individualistic.

The final cultural narrative is outlined in chapter five: "The Mission of America" (107-137). "From the beginning of the settlement of America, Americans have believed they have a special destiny, a worldwide mission" (108). In his discussion, Betsworth highlights the notions of America as example and leader, and the conflict between the themes — that is, the tension between Washington and Jefferson, who believed that America was an example to the nations "because America had left behind the tragedy of war" (114), and Kennedy who argued that America as leader meant that the nation "shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty" (107). Betsworth rightly argues that America's wars have always carried the evangelical theme of liberty. He writes ". . . since aggression is not consonant with the way Americans want to see themselves, a cover story is required. The claim is made that if Americans annex a territory or take over a government, they are giving the people of those lands the institutions of liberty" (117). Betsworth bolsters his argument with a discussion of

the Mexican War (with Manifest Destiny as a cover story), the Spanish American War, and the War in Vietnam. The Mission of America is a cover story in that it perpetrates injustices in the name of "freedom."

On page 132 Betsworth offers what I think is his conclusion to the analysis of these four cultural narratives; "The real story of America has been a story of gifts and of limits." In other words, if America was a movie made for television, the critics would give it mixed reviews.

Chapter six (138-177) appears to be the major thrust of the book: "The Outsiders." The outsiders are those who are not part of the major cultural stories in America. Because they are outsiders, they can "see how the cultural narratives of the majority support an oppressive, unjust social order" (138). The outsiders attempt to remold the cultural narratives "by drawing on their own stories, which they have created out of their religious, historical, and cultural experiences" (138-139). This allows the outsiders to show how each dominant cultural narrative has been used to justify oppression. Through their own cultural narratives they attempt to reorder the vision of those who identify themselves with these unjust narratives.

In the first part of the chapter, Betsworth looks at the black struggle for freedom in America (139-158) and discusses several different black leaders in that struggle who approached the conflict diversely: Nat Turner, David Walker, Henry M. Turner, Marcus Garvey, Malcolm X, and Martin Luther King Jr. In the latter part of the chapter, Betsworth examines sexism and the female struggle for equality. He analyzes the cover stories of helpmeet (where a woman is viewed as equal in work, but not in status), woman's sphere (which is being in the home raising children and maintaining the household), and the romantic (where female romantic sexuality is viewed as the way to well-being). The real story is not any of these three. The real story, according to Betsworth, is the woman-as-person. He does suggest, however, that the woman-as-person story cannot be the real story without covenant, and that means community. If woman-as-person continues to be described with the metaphors of well-being, it too will become another cover story (176).

Betsworth concludes in chapter seven, where he affirms once again the necessity of first asking the "being" questions in social ethics. Three convictions emerge from his study: "1) cultural narratives are inherently conservative, 2) narrative is the form of rationality especially appropriate for ethics, and 3) we not only can, but must make judgments that one story is more adequate than another" (178-179).

For the most part I have few quarrels with Betsworth analysis. (I have to confess that I am not enamored with his notion of woman-as-person. It seems to me that the concept of person is more trouble than

it is worth.) I do think he is right to refer to these four-cultural narratives as cover stories, and that Americans need to reshape their vision of how they view themselves. Nevertheless two critical observations need to be made.

First, Betsworth argues that every narrative has a master metaphor. It is "the master image" that "provides a distillation of the story; it enables us to grasp concretely and practically what the story means" (18). What we need in our cultural narratives are good metaphors — metaphors that are heuristic, that is, metaphors that equip us to go on asking questions, to think with the freshness that precedes discovery, and to hope we are about to break out of our old inadequate way of interpreting life into a new vision of reality (182). In other words we must avoid inadequate metaphors.

With this I have no dispute. What I question is the "inadequate" metaphor Betsworth proffers. He gives a metaphor from Elizabeth Sewell, who also argues that this same metaphor is inadequate as it is not heuristic. The metaphor is: "The foliage of the autumn trees has precisely the color range of the blossoms on the springtime azaleas." What Sewell and Betsworth find inadequate is that the metaphor does not enable one "to go on asking, thinking, and hoping" (182). My response to this is, "Why not?" Indeed, being an autumn lover myself, such a metaphor, such a realization, that there exists a relationship between the autumn foliage (which I enjoy) and blooming azaleas (which I have never particularly noticed) gives me a new appreciation for azaleas, and for the beauty of spring. I now have a new vision, a new way of seeing the month of April, and I now can think in new metaphors previously unavailable to me.

What I am suggesting is that often the metaphor is not inadequate, the vision taken to the metaphor is. I have no doubt that inadequate metaphors exist, but the purpose of a story-formed community is not simply to discover and discard inadequate metaphors, but that community must uncover and use the adequate metaphors judged inadequate through lack of vision.

Secondly, I am disappointed that Betsworth does not discuss the church as a cultural narrative and adequate metaphor for social ethics (perhaps Betsworth still wants to underwrite the Liberal social agenda). At times he comes close and at one point he is very explicit. He writes, "One of the reasons for the confusion is that from the beginning of America, through the Civil War and the World Wars, the nation has taken the place of the church for many persons who think with the biblical story" (137). This ought to be more than a casual observation. From my perspective it is and continues to be precisely the problem the church in America confronts. As long as the church

in America views itself as primarily part of a wider community, rather than its own community in and of itself, and as long as the church in America perceives the covenant promises as belonging the nation-state, rather than the church, there is no hope of seeing our cover stories for what they really are — false. The church, not the nation-state, is the way God has chosen to deal with the world. The church as church is the heuristic metaphor that allows the Christian to continue asking and thinking and hoping. As long as the nation replaces the church as the covenant community, as the primary political community, not only will we be faced with inadequate metaphors that fail to explain the true meaning of the story, we will also lack the vision to recognize many of the metaphors that are in reality adequate and reveal who we are as Christians.

Allan R. Bevere

Karen Lebacqz and Ronald G. Barton
Sex in the Parish

Louisville: Westminster/John Knox Press
1991, 279 pages, \$14.95

In this book the authors thoroughly cover ethical issues concerning “sex in the parish” and develop their own constructive approaches to those issues. In doing so, they draw on surveys, interviews, and a wide-range of contemporary ethical reflection.

In chapters 1-3, the authors identify the basic elements of sexuality in the parish in order to set the stage for developing an ethical framework. Throughout this section their generous use of cases and anecdotes keeps the discussion well-grounded in the realities of ministry.

In the first chapter, the authors seek to lay a foundation for a positive approach to human sexuality by drawing on the stories of those who have discovered the positive value of sexuality, often by moving from negative views. The stories they tell reveal that scripture, tradition, experience and reason play roles in the development of a positive spiritual value of our bodies. Although the authors' purpose in this chapter is admirable, their development of it is rather superficial. For

example, they avoid the questions of balance and authority within the quadrilateral and although "incarnation" serves as a principle which directs their approach, the actual incarnation — the preaching, person and work of Jesus Christ, plays no role at all.

In the next chapter, the authors examine the threats to positive sexuality in the parish. The kinds of dynamics they examine here are familiar, but they add to those accounts of how various ministers discern boundaries and danger signals in relationships. Most of these signals fall within the realm of "instinct" and the authors rightly question the adequacy of such an approach.

Indeed, in chapter 3 the inadequacy of this typical approach is revealed by many stories of failure. The authors use these familiar stories to identify some of the needs that must be met as they develop an ethical framework for sexuality in the parish.

In chapters 4-5, the authors develop an ethical framework for dealing with sexuality in the parish. They begin with an analysis of the pastor-parishioner relationship in terms of power and vulnerability. In this understanding, violation of the relationship by a pastor may be likened to incest. Then, within the context of power and vulnerability, the authors develop a framework for professional ethics and then, more specifically, for sexual ethics. This discussion is very sensitive to the complexities of power and vulnerability, trust, and cultural influences in pastoral ministry. The authors conclude that sexual contact between pastor and parishioner is "generally wrong" (114). However, after further discussion they "acknowledge the possibility of a genuine loving, consensual relationship between pastor and parishioner, where the parishioner might meet the pastor as an equal and the pastor's own behavior is professional and ethical" (130). This acknowledgement is unsurprising, given some of the turns earlier in the discussion, such as the incarnation as a principle, the willingness to adapt to culture rather than resist it, and the adoption of consent as guiding ethical principle; the conclusion is unsurprising, but it is also unacceptable.

Following the development of their ethical framework, the authors focus on three topics that are of more specific concern: women, singles, and gays and lesbians in ministry. The chapter on women in ministry is of great importance for those denominations and traditions that recognize and encourage women in ministry. Particularly helpful is the observation that while male pastors tend to be concerned about protecting parishioners, female pastors tend to be concerned about protecting themselves. This observation opens up questions of sexism and differing experiences of sexuality in our culture that the authors discuss in generally helpful ways. The chapter on single pastors is also very

helpful and sensitive in identifying the issues confronting parishes and pastors, but the application of the authors' framework suffers from the same problems identified above when they conclude that to expect celibacy of an unmarried pastor is unrealistic. Finally, their chapter on gays and lesbians in ministry assumes the morality of such a lifestyle and seeks to provide safeguards for its sexual expression in the parish. Intervening in these chapters (and somewhat out of place, although it draws on the women in ministry chapter), is a chapter on "God and Eros" in which the authors reiterate their affirmation of human sexuality in the context of pastoral power and ministry in the parish.

Finally, the authors turn in a chapter and an appendix to questions that confront various denominational structures when there is an accusation of sexual misconduct. This material is helpful as illustrative, but denominational structures and practices vary so much that each will need to develop its own approach.

In spite of the very serious differences I have with the authors and my criticisms of their arguments, this book is a very thorough and sensitive discussion of sex in the parish. The God we Christians serve is the creator of sexuality and the culture of North America is highly sexualized. So although the authors' framework needs to be reworked in many ways, the issues, questions, opinions, and experiences that they identify must be taken into account for the church to be faithful to the Gospel in this place and time.

Jonathan R. Wilson

Stephen J. Stein

The Shaker Experience in America: A History of the United Society of Believers

New Haven: Yale University Press, 1992

The Shakers have had an odd time in America. Unlike many other communitarian experiments which flowered, faded, and died with only passing notice by the American public, the Shakers have been alternately persecuted, despised, grudgingly respected, increasingly ignored, and finally today, thoroughly romanticized. Stephen Stein deals especially with this last reaction. He is intent on countering the

“frozen” and falsely idealized view of the United Society of Believers, i.e., that fashion which has taken the name Shaker and imposed it on everything from sweaters to decor. But the crucially important religious beliefs, many of which would be quite offensive or foreign to the American mind — such as celibacy, the gender-dual God and community property — have been conveniently ignored in the embrace.

This is a comprehensive account of the group's more than two hundred year history. It stretches from the group's beginnings in England, its arrival, success and decline in America, and finally the “forbidden topic” of the remaining Shakers' recent split into two opposing factions. Stein has done extensive original research, as well as bringing together much of the recent surge of scholarly interest in the Shakers. There are some surprises in this history, although perhaps not as many as one would expect from so monumental an undertaking.

For instance, Stein frankly admits there is scanty evidence to support the group's extensive hagiography about Ann Lee and the earliest period of the founders. He shows that biological family ties often had much to do with selection of leadership in spite of their famed eschewing such connections in favor of communitarian unity. He documents the factionalism, dissention, and turmoil which was present in every phase of their history, whether between the eastern and western branches, clustered around favorite leaders, or arising from gender issues. He is brutally forthright about the occasional disreputable leaders who made personal gain or managed the Shaker assets more like capitalistic financiers than religiously-oriented communitarians. These and other emphases present a more well-rounded and honest picture of the Shakers than has previously been written.

Stein especially takes to task Edward and Faith Deming Andrews' participation in creating the modern “world of Shaker.” He shows how they and others were instrumental in making Shakerism into a contemporary growth industry, often resulting in unfair advantage taken of elderly members, wildly inflated prices for Shaker furniture, and the nostalgic molding of their image into something quite foreign to the group's reality. The most valuable part of this lengthy volume is its intense focus on the current split between the remaining two communities, Canterbury and Sabbathday Lake. Previously, writers have either chosen to ignore it or have taken sides. Stein carefully leads up to his conclusion that this is not an aberrant fact of Shaker experience, but something which, although unfortunate, is understandable and could be accommodated into our view of Shakerism were it not for our contemporary romanticization of them.

This book will certainly become a standard reference for Shaker studies. But there are a number of disadvantages. Unless the reader

is familiar with the status of Shaker studies to date, the tone of this book will seem needlessly oppositional and refer to debates unfamiliar to the uninitiated. Stein's gender analysis is limited and superficial, even though gender issues were central to the Shaker's entire history and pivotal in all aspects of their lives. Stein also does not do justice to the theological creativity of the Shakers and so the book has restricted usefulness to those especially interested in Shaker theology. But as a comprehensive account, a contextualization of the Shaker story, and a rich treatment of issues previously ignored, this book will be invaluable for those who continue the primary research into this creative and still evolving communitarian experiment.

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Daniel B. Clendenin

From The Coup to the Commonwealth: an Inside Look At Life in Contemporary Russia.

Grand Rapids: Baker Book House, 1993, 180 pp.

Daniel Clendenin, a guest professor of Christian studies in Moscow State University, here presents his own analysis of the major events that occurred in Russia recently. Being himself a witness of the changes he described, he produced a book which can serve as a brief introduction to the most important features of today's Russian society.

The book is divided into 5 chapters. Interesting historical material about the former Soviet Union and Russia can be found in the first chapter. The second chapter reflects the author's own experience in terms of everyday life. Matters of economics are presented in chapter 3, politics and religion are discussed in chapters 4 and 5 respectively.

The book is interesting to read, abundant in entertaining details. Although at times outdated, the author's analysis of economic and political matters provides one with interesting material. For many readers chapter 5 can be of special interest: the author's reflections on his experience in the Russian Orthodox Church are intriguing.

Almost every chapter is supplemented with interesting historical facts. The book is easy-to-read, and can be recommended to everyone seeking a useful and entertaining reading. For those thinking about visiting Russia or working in that country, the book can be helpful with its brief introduction to almost every major area of modern Russian life.

Anton Solodukhov

David B. Potts

Wesleyan University, 1831-1910, Collegiate Enterprise in New England

New Haven: Yale University Press

1992, xvii + 383 pp., \$35.00

While there are a number of American institutions of higher education which employ "Wesleyan" in their titles, there is one which is often identified by "Wesleyan" alone and which has gained special distinction for its educational enterprise. Wesleyan University, in Middletown, Connecticut, is the subject of this very readable collegiate history by David B. Potts. For those who wish to just read the history, there are 232 pages of text plus several appendices. For those who wish to study the history in greater detail, there are 112 pages of notes.

Why a review of a particular collegiate history in a theological journal such as this? The answer lies in the fact that Wesleyan was established as a joint effort of both church and local secular officials, and its history is one of tension and balance between church and secular support. But by the end of the period under study, Wesleyan had almost totally divested itself of local secular control and influence *and* of church control and influence. It is the growth and survival of the school as both a church and secular institution which is the focus of much of the work.

The rapid development of American Methodism in the early nineteenth century was paralleled by the spread of the collegiate enterprise throughout the nation. Those Methodist colleges that predated Wesleyan failed by the time of the Civil War, although by that time as well there were almost three dozen Methodist colleges, most of which did not fail. Wesleyan's continued existence came as the result

of its significant adjustment to secular interests and supporters, although its dependence on the church at critical periods of its existence was absolutely vital.

Potts follows this adjustment through the years under consideration, describing important transitions in the presidency of the institution, its Board of Trustees, its student body (with the struggles that accompanied the eventual admission of women and blacks), and those somewhat less personal concerns such as the curriculum, the physical plant and fiscal survival, and even the growth of the athletic program. Changes in the curriculum were especially significant as Wesleyan faced the need to shift from a rather universal concentration on "classical" studies to more flexible offerings which were adaptable to the growing scientific climate at the end of the nineteenth century. Not only did these changes clash at times with denominational expectations and attempts to preserve a religious or biblical flavor in the curriculum and/or student life, but new and more liberal teachers gained increasing freedom and support as the university attempted to stay in the vanguard of educational endeavor.

It is the significant presidents and trustees of the university that gain most of Potts' attention as they were the key factors in the institution's continued existence. Particularly notable in the early establishment of Wesleyan are the first President, Wilbur Fisk, the third, Stephen Olin, and the fifth, Joseph Cummings who was the first alumnus to be elected to that position. What seemed especially important for the success of these early presidents was a certain preacherly or oratorical ability. Potts notes that "in an age when Americans paid close attention to oratory as high art and exciting entertainment, college presidents had an unusual opportunity to set the tone for an institution." While the description of Fisk reveals a somewhat reserved and logical pulpit demeanor, Olin, whose preaching for an hour and a quarter before the House of Representatives in 1845 received approbation from John Quincy Adams in glowing terms, was described by others as a preacher who conveyed "luminous argumentation and . . . deep evangelic pathos." Indeed we are told that listening to his sermons, which might last for more than two hours, was "like standing under Niagara," and that "his burning thoughts and glowing emotions . . . [poured] themselves forth in a mighty torrent, his gigantic form trembling and every nerve quivering," with the effect among student listeners that "hard hearts melted, eyes wept that were unused to tears, and many a young man vowed new allegiance to Christ." We can only wonder if the eventual and complete secularization of the academic enterprise at Wesleyan was at least partially the result of the later demise of such preaching or the failure of such preaching to keep pace with the chal-

lenges to the mind which became rife in an increasingly secular and scientific world.

Olin's son, Stephen Henry Olin, was a graduate of Wesleyan and a particularly significant trustee whose service to the university lasted from 1880 to 1925. As a loyal alumnus and New York City attorney, he represented the kind of secular and urbanized support which was increasingly vital to the institution's perpetuation and growth. With the decline of close supporting ties to the local community, and with increasing competition from other educational ventures, especially those such as Boston and Syracuse Universities that were within the Methodist tradition and geographically competitive, and with the growing importance and wealth of eastern urban centers such as New York and Philadelphia, the backing of alumni such as Olin who were not only products of Wesleyan but of the urban milieu was essential.

We know all too well that the American educational enterprise is rather littered with colleges and universities that have long abandoned once deeply-rooted religious ties. Those that have maintained such ties in this modern period, even the so-called conservative and evangelical institutions, face a constant struggle to continue some kind of commitment to the cause of Christ while drawing often needed fiscal support from the secular world. This reviewer is familiar with one doctoral dissertation in the sociology of religion which suggests that there is a certain inevitable slide from the sacred to the secular as educational institutions seek such support. Even the desire for respectability in the religious realm, let alone the secular, can produce a compromise of orientation and purpose from which there is no recovery.

Wesleyan's break with Methodism was the result of many factors, changes in the structure of the trustees being among the most significant. The final separation was prepared in 1905 when the university was denied membership in the prestigious and wealthy Carnegie Foundation because it was "under control of a sect." The following year the trustees were asked "to petition the Legislature to amend the charter of the University so as no longer to require membership in the Methodist Episcopal Church as a qualification for holding a position as trustee, President of the University, or member of the Faculty." While this specific language was subsequently altered, the charter change which came in 1907 was sufficient to gain not only the Carnegie membership in 1910 but also, in the same year, the first of significant grants from the Rockefeller General Education Board. As Potts concludes, "The days . . . when Methodists could claim Wesleyan as 'the crown and glory of our Church,' were gone."

Streeter S. Stuart

Michael G. Moriarty
The New Charismatics
Grand Rapids: Zondervan
1992, 336 pp., \$16.99

One of the more significant aspects of twentieth century church history is the rise and growth of the Pentecostal and Charismatic movements. Now numbering in excess of 380,000,000 adherents, these movements have, in one way or another, influenced almost every part of the church world. Needless to say, not everyone would agree on the value of these revivals. On the one hand, they have been described as the most powerful movements of God in the twentieth century and, on the other hand, they have been attributed to Satanic origin. The whole issue becomes more complicated by the size and diversity of the movements and by the fact that, as with any movement, fringe groups have emerged that take positions with which others within the tradition would be uncomfortable.

Michael Moriarty, a pastor at Immanuel Bible Church in Springfield, Virginia, has sought to bring some clarity to the situation by assessing one particular aspect of these broader movements. Focusing upon what he calls the "New Charismatics," Moriarty seeks to expose the aberrant theological positions and claims which characterize certain individuals and groups who are no longer satisfied with beliefs and positions taken by their forerunners in the Pentecostal and Charismatic movements. Specifically, Moriarty wants to examine the issues of prophecy, restorationism, dominion theology, the five-fold ministry derived from Ephesians 4.11, issues of power abuse (the idea of covering and the shepherding movement), spiritual warfare, the prosperity doctrine, and the teaching that Christians are little gods. Although acknowledging that some within the movements are well balanced, Moriarty expresses concern for ". . . the vast majority of charismatic churches not only in the United States, but all over the world" (p. xvii).

The author claims that he is able to offer an objective critique of the New Charismatics because he combines scholarly research (Moriarty is a graduate of Wesley Biblical Seminary) with an appreciation for the Pentecostal movement as a result of personal experience (he is also a graduate of Christ for the Nations Institute, which he describes as an eclectic charismatic institution). In the introduction he assures the readers, "My desire is not to be controversial, but to uphold biblical fidelity and to defend the true Christian message . . . I am not a heresy hunter but a truth seeker setting out to shed light and to lend understand-

ding to all who are seeking to assess what is going on in the charismatic world" (pp. xviii-xix).

Moriarty divides his work into two major sections. In part one, the first five chapters, he offers an historical overview of the Pentecostal, Neo-Pentecostal, and Charismatic movements. Here Moriarty finds the emergence of a number of questionable doctrines and emphases which eventually manifest themselves in the kinds of aberrant teachings about which he expresses concern. His conclusions about the Pentecostal movement demonstrate both the tone and nature of his historical work when he notes that Pentecostals are: restorationists, experience-centered, personality-centered, theologically thin, and divisive. In the second portion of the work, Moriarty offers a critique of restorationism and a number of controversial charismatic distinctives.

In a book of this size (384 pages), there are naturally a number of comments that could be offered about a variety of points made. However, the bulk of my comments must focus upon methodological problems for which, owing to the limitations of space, only limited examples may be offered.

Moriarty's historiography is sometimes sloppy or misleading. For example, in his comments regarding William J. Seymour, a black minister who some regard as the father of twentieth-century Pentecostalism, Moriarty charges, "Sometimes he would preach defiantly at anyone who did not accept his views and would induce rallying seekers at the woodplank altars to 'let tongues come forth' " (p. 24). The implication of Moriarty's statement is that Seymour somehow sought to manipulate believers into tongues speech. However, as numerous references in the *Apostolic Faith* (II:13, 2), a newspaper that Seymour published, points out, he was aware of those who sought to teach people how to speak in tongues and roundly condemned it.

Moriarty also shows signs of inconsistent logic, when after sternly condemning Pentecostals and Charismatics for developing doctrines based on experience, such as visions, dreams, and ecstatic experiences, he denounces Earl Paulk's harsh criticism of the pre-tribulational rapture view. Moriarty complains that such criticism is uncharitable and that on a controversial topic like the second coming, Christians should be allowed to disagree. The irony, of course, is that most scholars now trace the origin of the pre-tribulational rapture view to the Irvingites (a nineteenth-century group that exhibited many "Charismatic" tendencies). There is even some evidence to suggest that this interpretation of the second coming was first articulated in a prophetic utterance by a young woman named Margaret Macdonald. For consistency's sake, one would think that a doctrine of such questionable origin would be viewed with suspicion by Moriarty.

Throughout the book, Moriarty challenges various Charismatic writers, whom he critiques, to enter into dialogue with individuals like himself. However, it is often Moriarty who does not enter into dialogue with those who disagree with his position. Perhaps the most blatant example of this unwillingness to dialogue is found in his critique of the Pentecostal/Charismatic view that Spirit Baptism is a work of the Holy Spirit distinct from conversion. Naturally, Moriarty is entitled to make his own interpretative decisions on such matters, but to ignore the work of scholars such as Harold D. Hunter (*Spirit Baptism: A Pentecostal Alternative* (Lanham: University Press of America, 1983)), Roger Stronstad [*The Charismatic Theology of St. Luke* (Peabody: Hendrickson, 1984)], French L. Arrington [*Acts of the Apostles* (Peabody: Hendrickson, 1988)], and J. Rodman Williams [*Renewal Theology II* (Grand Rapids: Zondervan, 1990)] suggests that he prefers dialogue with strawpersons to dialogue with scholars who represent the position under examination.

Moriarty is not always accurate in his depiction of positions taken by those within the movements. In discussing the relationship of tongues speech to Spirit Baptism in Pentecostal/Charismatic thought, he regularly refers to it as the "only evidence" rather than "initial evidence," as most Pentecostals prefer, in order to acknowledge that other evidences of Spirit Baptism are expected. Neither is Moriarty charitable in describing positions with which he disagrees, calling post-millennialism a modern beast and arguing that the medieval Roman Catholic Church was more responsible in its use of the "claimed" prophetic office than are modern Charismatics.

There is some good in what Moriarty has written, despite the numerous problems. His discussion of dominion theology, the prosperity doctrine, the teaching that Christians are little gods, and the belief by some that Jesus died spiritually and was born again in hell are helpful. But even here it must be noted that most of these issues have received better treatment elsewhere by other writers.

Does Moriarty succeed in producing the kind of book needed on these topics? Unfortunately, he does not. While this reviewer has absolutely no interest in defending many of the aberrant positions that have emerged in some Charismatic circles, at the same time it must be observed that owing to the book's many flaws, the author's combative style (despite his numerous disclaimers), and his apparent suspicion of things experiential, the volume must be used with a great degree of discernment. Perhaps it will be greeted in some circles as an authoritative treatment of the "New Charismatics," but those who desire to get beyond caricature will need to look elsewhere.

John Christopher Thomas

Karl Barth

Homiletics

Louisville: Westminster/John Knox

1991, 136 pp., \$10.99

This English translation, in three chapters, is an expansion of *The Preaching of the Gospel*, published in 1963 and based upon student notes, the expansion made possible by the discovery of classroom records ("protocols") of a seminar which was conducted in Bonn in 1932 and 1933. It bears the flavor of such records, at time almost giving the impression that we are indeed reading the truncated notes of a student/secretary. As such it will not be a completely satisfactory text on preaching, but perhaps a good guide in the direction of biblical or expository preaching.

Karl Barth is best known as the leading theologian of neo-orthodoxy. But in contrast to what we might expect of someone who is termed a "theologian," Barth suggests in the introduction to this work that "theology as a church discipline ought in all its branches to be nothing other than sermon preparation in the broadest sense." It is this relationship between the theological discipline and preaching which forms the thrust of this book.

Chapter 1, "The Nature of the Sermon," is based upon Barth's assessments or criticisms of the definitions of preaching extracted from the works of seven German theologians, the most familiar perhaps being Friedrich Schleiermacher and Johannes Bauer. Barth's concern is to try to find an approach to preaching which will allow the preacher to bring the Word of God out of the Word of God or scripture, without the preacher getting in the way of the Word. Of Schleiermacher, whose approach to preaching changed through the years, but who demonstrated a strong dependence on emotion and the innermost feelings of the preacher himself, Barth says, "Where is the Word of God in this immanent sea of feelings? . . . it is the human world which as such flows out from itself and back into itself." Barth characterizes Bauer's approach to preaching as "characteristic of the theology that dominated the years leading up to" World War I, such theology being "totally superficial, verbose, ill-defined and in the final analysis obscure. Systematic clarity and unambiguity . . . [were replaced by] . . . the reference to some kind of individual depth of soul, to personality, or to experiences . . ." Continuing, Barth finds Bauer's approach to preaching as advancing the individuality of the preacher so that "it is the preacher that is to be free, alive, individual, personal,

convinced, and enthusiastic. The preacher is the center, the foundation on which everything is to be built." This means that the biblical text must suffer: "The text is merely desirable. It is not an integrating element in the actual concept of preaching." Barth finds it incredible that "ministers are given full authority to show from their own life of faith what is good for their hearers, what these ought to experience, think, and desire . . ."

Barth offers his own two-part definition of preaching: 1. "Preaching is the Word of God which he himself speaks, claiming for the purpose the exposition of a biblical text in free human words . . ." 2. "Preaching is the attempt enjoined upon the church to serve God's Word, through one who is called thereto, by expounding a biblical text in human words and making it relevant . . ." How he arrives at this definition we are not told. Certainly he does not attempt to extract it from scripture, but he is concerned for us to understand that preaching is our way of announcing what God wants to say. It is He who must be heard through His Word and not we ourselves.

In chapter 2, "Criteria of the Sermon," Barth directs us to nine such criteria, including "Revelation," "Church," "Confession," "Ministry," "Heralding," "Scripture," "Originality," "Congregation," and "Spirituality." As we would expect of a neoorthodox spokesman, Barth's view of revelation insists that "preaching cannot try to be a proof of the truth of God . . . there can be no other proof of God than that which God himself offers." He adds, "The preacher should simply believe the gospel and say all he has to say on the basis of this belief." God will take care of the rest. Trust in the Word and faithfulness to it are essential. Scripture must not be used for the preacher's own purposes, in which case "the pastor might easily become the pope of his own congregation, presenting his own idea instead of God's Word."

Barth suggests that preaching must always be done "in connection with the existence and mission of the church." To this end preaching becomes almost a sacrament, and should take place in close connection with the sacraments of baptism and the Lord's Supper. It is not that the church needs liturgical enrichment, but the sacraments point to what God has accomplished (the "That") among His people. The task of preaching is to "repeat the testimony by which the church is constituted. It has to be witness to that witness . . . the sermon must be a text sermon. Preaching has to be *biblical* preaching." Preaching is exposition of scripture, which means that "there can be no question at all of preachers declaiming their own systematic theology or expounding what they think they know about their own lives, or human life in general, or society or the state of the world."

Five points are made in regard to the preaching of scripture: there must be absolute confidence in scripture; there must be respect or high regard for one's role as an expositor; diligence, which may mean "academic exegetical work," must be applied to the study of scripture; preaching must be modest since "the gospel is not in our thoughts or hearts," but in Scripture; and preachers must be flexible which means for Barth as a neo-orthodox theologian that the Bible is God's Word only when it *becomes* God's Word, that is, when the preacher expects to hear the voice of God through scripture. Barth even suggests that preaching must not be boring and says, "Against boredom the only defense is again being biblical. If a sermon is biblical it will not be boring."

In chapter 3, "Actual Preparation of the Sermon," Barth touches upon some of the practical concerns of sermon preparation such as learning to seek the material of sermons "exclusively in the Old Testament and the New," how to select and serve the text, how to be receptive to the message of the text, how to actively engage the text, etc. His approach to exegesis is hardly satisfactory since all he suggests is a reading of older and modern commentaries, although the study of exegesis has come a long way since the days of Barth's lectures. He warns that even some modern (to his day) conservative commentaries become like liberal commentaries when they fail to point to the ultimate Christian revelation, that the Word became flesh.

Barth goes on to give suggestions about applying the revealed Word to the congregation, about writing the sermon, etc. He warns against "blowing mental bubbles," which amounts to leading something out of the text that isn't there or making something which is secondary in the text a main point of the sermon, and he detests thematic preaching. He finds nothing good to say in behalf of introductions or illustrations which only tend to detract the listener's attention from the revealed Word itself. We err in trying to work up to God. Indeed, "something has to come down from above. And this can happen only when the Bible speaks from the very outset." He closes with a discussion of sermons by two students.

Neo-orthodoxy and evangelicalism have been strange bedfellows of sorts. While the historical foundations and presuppositions of each may differ and provide some cause for evangelicals maintaining their distance from neo-orthodoxy, there can be no question about the positive response that many evangelicals would have to Barth's approach to preaching, especially as preaching is found to be so dependent upon the biblical Word and the Word of God which speaks through the Bible. Those who have discovered the blessings of

biblical/expository preaching will find themselves agreeing with Barth again and again. Those who do not know how to preach biblically, how to let one's message spring directly from scripture, would do well to allow this book to provide an impetus in that direction.

Streeter S. Stuart