

BOOK REVIEWS

Patrick Alexander, *et al*, ed., *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies*. Peabody: Hendrickson, 1999. xiv + 280 pp. \$24.95.

This volume is the product of a partnership between the Society of Biblical Literature and the editorial staff of Hendrickson Publishers. Its goal is to provide a standard guide for all matters editorial in the production of a scholarly article or book in the field of Biblical studies (taken quite broadly). If followed conscientiously, this reference work promises to make the process of production easier for authors, copy editors, and proofreaders alike and to bring precision and standardization to the vast amount of literature being produced in Biblical studies.

The book begins with a brief outline of the author's responsibilities from proposal to proofreading and indexing, and then moves into chapters on general stylistic concerns, transliterating various ancient scripts, indexing (including what to capitalize), how to cite just about anything in any language, proper bibliographical format for everything from ancient texts to internet publications (both following the MLA and social-scientific models), and abbreviations for ancient texts (from Philo to Qumran to ostraca) and modern research resources (journals, serials, and reference works). These resources are followed by several lengthy and helpful appendices: a 13-page example of an index giving many examples of how to spell frequently used terms and which to capitalize, a table of Ancient Near Eastern periods and their dates, a table outlining the various Ezra traditions (1-4 Ezra, 1-2 Esdras, Ezra, Nehemiah) and their relationship to each other, the canons of the synagogue and various arms of the Christian Church, a very handy table showing the differences between English OT, Hebrew Bible, and Septuagint versification, a complete bibliography of texts discovered in the Judean Desert, a concordance of Ugaritic texts, a lengthy table of Greek and Latin works and their abbreviations, Hebrew and Greek numerals, and common editing and proofreading marks.

Where this book will help the student of the Bible, early church, or ancient Near East, is in the standardization it promises to bring to works written after 1999, if authors and editors adopt the guide as their standard. No longer will *A.J.*, *Ant.*, *Antt.*, *J.A.*, and the like all be used as abbreviations for Josephus, *Antiquities of the Jews*, nor will Hanukkah stand alongside Chanukkah and other variants. I would strongly recommend this book as a desk reference for every scholar writing in these fields. The student who will be engaging serious study of scholarly works in the field would also find this a useful aid, however, as a guide to the abbreviations of ancient texts (like the various treatises of Plutarch or works of Ambrose) and modern resources (like the plethora of journals), particularly the more obscure. It also offers perhaps the most up-to-date guide to citing sources, including now CD-ROM and various kinds of internet sources. This book could thus also supply a growing need among students writing papers across the seminary curriculum.

David A. deSilva

Patrick Durusau, *High Places in Cyberspace: A Guide to Biblical and Religious Studies, Classics, and Archaeological Resources on the Internet*, 2nd ed (Atlanta: Scholars Press, 1998). xiii + 302, paper, \$29.95.

In a day when one hears so much about dangerous and unpleasant places on the Internet, it is refreshing to be reminded that it is also a tool for good. This book does this well, and in way that even novice should be able to use it. The first chapter briefly introduces the Internet and how to access it. A fuller treatment is found in Jason Baker's *Christian Cyberspace Companion* [Grand Rapids: Baker, 1995, reviewed in *ATJ* 28 [1996] 209]. In the second chapter he introduces e-mail, usually the first Internet tool people encounter. He discusses in detail the various kinds of lists and groups which one is able to join, as well as providing a useful guide to 'netiquette,' since people too often forget civility (as well as rational thought and mechanics of spelling and grammar) when they enter what can be the anonymous world of cyberspace. Scholars and pastors will find this kind of service useful for dialogue and keeping abreast of developments in numerous areas of study and service.

Chapter 3 provides a (too) brief, 2 page introduction to world wide web browsers (mainly Netscape and Internet Explorer), and chapter 4 introduces FTP (file transfer protocol). The latter goes beyond the novice, as does the following chapter on telnet, but both aspects of the Internet will repay exploration by those who delve a bit deeper into computer use.

The most valuable section of the book is a list of 'Internet resources for biblical and religious studies, archaeology and classics.' This includes information on where and how to join 121 e-mail discussion lists on numerous topics, during which he refers to an even more comprehensive source at: <http://info.ox.ac.uk/ctitext/theology/email.html>, which is 'A Shortlist of Email Forums (sic) for Theologians. He also provides a 183 page alphabetical directory of Web addresses for resources ranging from 'A-Z of Jewish & Israel Related Resources' through 'Inscriptions from the Land of Israel' to 'Chogye Zen,' along with a brief description of each. It is these resources, their constant burgeoning as well as their disappearance from the Web, which necessitated a new edition of the book only 2 years after it first appeared. It also illustrates the inability of print media to handle this kind of project adequately, since it is dated long before it reaches publication. The author promises updates at <http://shemesh.scholar.emory.edu/scripts/highplaces.html>. In spite of a notice at that location that an update would be available by 12/18/98, it was not found as of 7/9/99. A random test (of the three site mentioned above), the first and last were no longer available.

Searching for resources such as these is part of the excitement of using the Internet, and Durusau has a chapter on 'searching for Internet resources' where he introduces some of the major search engines and explains how to most effectively use them. He closes his material with a chapter on 'creating a web resource' in which he addresses foundational questions such what you want to accomplish, as well as the different formats which are available. He also provides reference addresses to assist web resource creators. The book closes with an alphabetic index of the various sites discussed.

Computers are becoming more and more commonplace in research and in everyday life. This will help those interested in the Bible and related areas to be able to

more usefully use it for study and for ministry. Academic as well as many church libraries would find this an appropriate addition to their collection. David W. Baker

Thomas Brisco, gen. ed., *Holman Bible Atlas: A Complete Guide to the Expansive Geography of Biblical History*. Nashville: Broadman and Holman, 1998. 298 pp. \$39.99.

An attractively produced volume, this *Atlas* presents an overview of life in the fertile crescent, lays out the history and geography of both the Old Testament period (including a fine introduction to Intertestamental history) and New Testament period (through the second Jewish revolt), closing with helpful indices, glossary, and bibliography. The text is well-written and is lavishly complemented by photographs, artists' reconstructions of sites, chronological tables, and maps. It is comparable to, though less detailed than, the *Harper Atlas of the Bible*, which also features a running history and feature articles on relevant topics. If one is looking merely for a collection of maps and some well-chosen photographs and site reconstructions, one would do better to consult the *Hammond Atlas of the Bible Lands* (which is relatively slim and inexpensive). If, however, one wants a more thorough exposure to the history and culture that brings the maps and illustrations to life, the *Holman Bible Atlas* would be a fine choice (though perhaps still a second choice to the *Harper Atlas of the Bible*). David A. deSilva

John R. Kohlenberger III and James A. Swanson, *The Hebrew English Concordance to the Old Testament with the New International Version*. Grand Rapids: Zondervan, 1998. xvi + 2192 pp., \$99.00.

Up to now, students who desired a Hebrew-English concordance which include some of the context of the relevant word had only one option, *The Englishman's Hebrew and Chaldee Concordance of the Old Testament*, by George V. Wigram. This was based on the KJV and first published in 1843. A new lexicon has thus been desideratum for some time, and the need has been well filled by the work under review.

The volume starts with an introduction as to its use. Then the concordance proper presents each word in alphabetical order, with separate sections for Hebrew and Aramaic. The entries consist of: the word's number as assigned by Goodrick/Kohlenberger (G/K; a system which updates and corrects that used in Strong's concordance), the Hebrew of the word and its transliteration into Roman characters, an identification of its part of speech, the frequency of use of the word with numbers in brackets for its occurrence first in *BHS* and second in the NIV, another bracketed reference following a square root sign to other semantically related words using the G/K number(s), a listing in descending frequency order of the various NIV translations of the word, and a list of verses in which the word is used with its context. The latter are in Protestant canonical order and include the verse reference, and a 5-10 word context of the relevant word which is itself printed in bold.

Most words have a complete entry apart from the most common forms such as the copula 'and' and various prepositions, particles, adverbs and conjunctions. These have

a listing in the concordance proper with a list of the various NIV translations and the number of times each of these occur. More information is given on most of these in a following "Select Index" where actual verse references, without context. Several forms, e.g. the copula, the definite article, pronominal suffixes, are not so indexed.

Following this there is an "NIV English-Hebrew & Aramaic Index" listed in alphabetical order following a listing of the occurrence of the numerals. Each entry has the NIV word, frequency of it in brackets, G/K number, Hebrew transliteration and Hebrew frequency, allowing one to move from NIV to Hebrew. There follows "A Concise Hebrew-English Dictionary" (and then one for Aramaic) with each entry including the Hebrew form, its transliteration, a brief gloss, and reference information on where the word is referred to in other lexica. Verbs also are glossed as to their verbal stem (each of which is abbreviated in a non-standard and opaque manner).

The tool will be of great use to students of the Hebrew Bible. Those who can would still, however, be better served in using A. Even-Shoshan's *A New Concordance of the Bible*, 2nd ed. (Grand Rapids: Baker, 1990), since there all uses of each discrete form grammatical of the word is listed, making it possible to discover such things as verbal parallels more readily. The volume should be in all theological libraries, and most pastors and students will find use for it in their own study. David W. Baker

Takamitsu Muraoka, *Hebrew/Aramaic Index to the Septuagint*. Grand Rapids, MI: Baker Book House, 1998. 160 pp. \$19.99.

With the diligent assistance of his wife, Muraoka has prepared an expanded and corrected version of the "Hebrew Index" of Hatch and Redpath's *Concordance to the Septuagint*. The original index provided a key to the page and column numbers in the massive 1500-page *Concordance* where one could find the Greek equivalents to Hebrew terms. Muraoka now provides in a glance what those Greek equivalents are (so that one no longer has to thumb through the whole concordance) and has provided emendations of many kinds to the original. His work is best presented by example (the Hebrew and Greek appear in their proper characters in the actual books discussed). The original entry in Hatch and Redpath's Index might have simply read:

hn 155b, 289 c, 451a, 538c, 583c, 1455a, 177c, 178a, 195a.

Muraoka's entry reads:

hn

areskeia 155b

#dektos 289c (Pr. 22.11)

Eleos, elaios 451a

#epicharēs 538c (Na. 3.4)

[epicharis 538c] → *epicharēs*

eulalos 177c

eumorphos 178a

eucharistos 583c

charis 14551, 195a (+ Si. 3.18; 7.33; 26.15)

The reader can thus learn at a glance the semantic range of Hebrew *jn* in Septuagint Greek. Moreover, Muraoka has interacted critically with Hatch and Redpath. In the example, Muraoka has added *dektos* and *epicharēs* to Hatch and Redpath's list, suggested that *epicharis* was, in fact, a mistake in Hatch and Redpath, and added several instances where Septuagint occurrences of a word need to be added to the occurrences listed in Hatch and Redpath (e.g., the additional verses of Ben Sira noted in the parentheses above).

Obviously, this is a reference work for those working in lexicography and, in particular, textual criticism of the Hebrew Scriptures (e.g., reconstructing the Hebrew *Vorlage* of Septuagint readings). A reverse index (indicating the range of Hebrew words that could be represented by a single Greek word), while greatly lengthening the volume, would have made it a more complete aid, particularly helpful for mapping out the ways in which Greek and Hebrew semantic ranges overlap (as well as for textual reconstructions from the Septuagint).

David A. deSilva

Page H. Kelley, Daniel S. Mynatt, Timothy G. Crawford, *The Masorah of Biblia Hebraica Stuttgartensia: Introduction and Annotated Glossary*. Grand Rapids: Eerdmans, 1998. xiv + 241 pp., paper, \$26.00.

The authors and Eerdmans have provided a valuable tool for intermediate and advanced students of Hebrew. As soon as a student encounters the Hebrew text in *Biblia Hebraica Stuttgartensia* (*BHS*), the standard text of the Old Testament, they see notes and signs which they have never encountered before in their study of the Hebrew language. This volume seeks to demystify some of these.

The Masoretes were the scribes who transmitted and interpreted the biblical text during the first millennium of this era. They left their notes which are included in the margins, and in some cases within the body, of what is now the *BHS*. The authors introduce them and their work, and show how to understand and use these notes.

The first chapter discusses what the Masorah is, why it is important for stud, and basic skills for doing so. The second gives the history of the Masorah and various of its traditions. Then follows a discussion of the 'proto-masoretic text,' irregularities in the consonantal text which the scribes noted and interpreted. A detailed discussion on working with the notes follows, and then 14 samples are introduced, moving from deductive to inductive study. The fifth and longest (125 pages) chapter is the glossary in which masoretic terms are translated, explained and exemplified. The book closes with an exhaustive, 24 page bibliography, and a valuable index of scripture passages discussed.

The layout of the volume is excellent, and its larger than regular size allows good sized type and clear fonts, making it a pleasure to use. The volume does not cover accents or the more modern text critical issues raised in the second of the *BHS* critical apparatus, since that is beyond its scope. Students will find it very helpful in understanding the masoretic notes, and through them gain an insight into very early tradition of biblical interpretation. A must for all theological libraries, and for students of Scripture who desire to go beyond the introductory level of language competence.

David W. Baker

David W. Baker and Bill T. Arnold, *The Face of Old Testament Studies: A Survey of Contemporary Approaches*. Baker/Apollos, 1999, 512 pages.

When I began to study theology in 1961, there weren't many books on the Old Testament. Of the ones that existed, m copy of H. H. Rowley's *The Old Testament and Modern Study* looks as if it was the most used. It was our great standby for a predigested survey of the Old Testament scholarship of the day.

The Face of Old Testament Studies presents itself as a work along the lines of *The Old Testament and Modern Study*, though it then draws attention to a distinctive feature, that it makes a point of noting the contributions of conservation scholars. Indeed, its remarkable achievement is that it is written by a team who all belong (or could all belong) to groups such as the Evangelical Theological Society or the Tyndale Fellowship. In the 1950s there were no evangelical Old Testament scholars contributing to works such as *The Old Testament and Modern Study*. It is a noteworthy fact that at the end of the millennium there can be a whole volume of them.

In some cases they give us an advocacy of their own line (e.g., M. R. Adamthwaite on the occupation of Palestine or H. G. M. Williamson on the Second Temple period). In others they give us a survey of issues and approaches that leaves the answers more open (e.g., G. J. Wenham on the Pentateuch or K. L. Younger on early Israel - rather a different implicit stance from Adamthwaite's, too). Either way, we get an illuminating take on the issues as they have argued over the past thirty years, which will help the hard-pressed professor get his or her mind round current debate.

One of the editors comments that "knowledge in biblical studies is increasing exponentially, as it is in every field of knowledge". Yet the knowledge that increases is of a rather Pickwickian kind, for the authors make clear that much of the contemporary study that they chronicle involves the re-opening of questions that thirty years ago people thought were resolved, and the reconsidering of answers that were then rejected. In a real sense we "know" less than we knew thirty or forty years ago, about how the Pentateuch came to be written, or about the date of the exodus, or about how Israel became Israel in Palestine. This volume demonstrates that growth in knowledge over the past thirty years (e.g., through archeological discoveries) has increased unclarity and uncertainty rather than facilitating steps forward in understanding.

Its authors apparently think that in due course we will know the answers to questions such as the ones I have mentioned. In some cases they are convinced of the right answers and urge others to recognize them. But the sobering implication of the theorizing that they study is that we never will know and never will agree. The problem is not merely that faith-presuppositions affect people's work, though the volume rightly notes that they do. Rather, the "problem" is that the study of the past thirty years has made it more clear that in the Old Testament, God has given us a book whose origins we cannot trace and whose correlation with middle-eastern history we cannot discover. The implication of this symposium is that the Old Testament does not deliver the kind of information that will ever enable us to answer those questions. As evangelicals we need to think about the implications of that fact. It does not imply any doubt on whether the Old Testament is God's Word. It does have implications for what might be God's

concerns in giving it to us and for what its interpretation involves, for what the right questions are.

The volume makes another aspect of its distinctive stance clear with an opening disavowal of some contemporary approaches to the Old Testament that seem to be "presuppositionally wrong-headed". Abandon post-modernism and post-structuralism all ye who enter here. As I have implied already, in this disavowal the volume makes clear that its main focus is a survey of the state of the art on the same approaches to the Old Testament that interested Rowley and Company. Historical study provides the dominant framework for looking at the Old Testament. Among the approaches to Old Testament study that do not count as "contemporary" are thus liberation interpretation, African-American interpretation, and feminist interpretation, which receive little mention compared with their great prominence in current scholarly work.

Most oddly, ethics is "beyond the purview of this volume". One wonders why, especially when evangelicals such as C. J. H. Wright have made key contributions in that area. To make an overlapping point, there is little on the content of the codes in the Pentateuch or the priorities of the Prophets. The volume's focus on history indicates a resolutely modern agenda. This is so despite Tremper Longman's comment, in a chapter on literary approaches to the Old Testament that does take up questions that were not being asked thirty years ago, that there is a need for a post-modern critique of modernism. Funny that evangelicals should have become the guardians of the historical-critical agenda.

The blurb offers the commendations of Patrick Miller, Walter Brueggemann, Desmond Alexander, Willem VanGemeren, and Daniel Block, which shows that I must be wrong in the qualifications to my admiration for this impressive symposium.

John Goldingay, Fuller Theological Seminary

Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, Minneapolis: Fortress Press, 1997, xxi + 777 pp.

This is a major work, by a leading scholar, written throughout with lucidity and passion. In an obvious sense, it sums up much that Brueggemann has been speaking and writing about in recent years. Interestingly, however, it does not take the form that we expected from some of Brueggemann's preliminary essays, which suggests that Brueggemann's preliminary essays, which suggests that Brueggemann's thinking is still developing (a point which both admirers and detractors need to bear in mind).

The main body of the work is framed by a retrospect and prospect about the discipline of Old Testament Theology, which shows many an incisive and provocative insight. One primary feature, here and throughout the work, is a passionate resistance to what Brueggemann sees as a "too easy" Christian approach to the biblical text, in which interpreters are inclined to know (and prejudge) the answers before they have even formulated the right questions. On the one hand, he resists recurrent Christian attempts to downgrade the value and significance of the Old Testament by categorizing it as "law" or "promise," for Christians regularly misconceive the nature of *torah* and of Israel's cult, and ignore or downplay the disputatiousness and questioning of God that is so important within Israel's faith. "Old Testament theology must live with that

pluralistic practice of dispute and compromise, so that the texts cannot be arranged in any single or unilateral pattern. It is the process of dispute and compromise itself that constitutes Israel's mode of theological testimony" (p. 710). On the other hand, he insists that Christians must recognize the extent of common ground and task which they share with Jews, and so take with full theological seriousness the nature of Israel's witness to God as scripture for Jews independently of Christ. "If we are to interpret the Old Testament in our circumstance, it is clear that Jewish faith and an actual Jewish community must be on the horizon of Christians" (p. 734).

While these emphases are familiar in other contemporary O.T. scholarship, Brueggemann firmly roots them in a postmodern context in which the arrogant claims of Christian "hegemony" (as Brueggemann understands classic Christian theology) must become more humble and fully recognize their position as one claim among others, with no special privilege. Brueggemann gives further sharpness to his position by a consistent emphasis upon rhetoric as foundational to his theology; that is, Israel's language about God, which Brueggemann suggestively construes in terms of *testimony* (and counter-testimony), cannot be grounded either in appeals to Israel's history (a move both similar and dissimilar to that of von Rad) or in appeals to ontology (as is characteristic of classic, ecclesial theology). On the one hand, the "fideistic" nature of Brueggemann's position is clear, as in his comments on Genesis 22:16-18: "Everything about Israel's life in the world depends on these words having been uttered by Yahweh. Of course, beyond Israel's insistence, we have no evidence that Yahweh has uttered these words. The testimony of the Bible would have us take Israel's word as certification that these promises have indeed been uttered with ensuring power and significance. Beyond such testimony, Israel can provide no warrants for the claim, and certainly historical research cannot touch the issue" (p. 165f). On the other hand, the legitimate use of the language implies particular kinds of human living: "Yahweh, as given in Israel's testimony, never comes 'alone' but is always Yahweh-in-relation" (p. 409); "the drama of brokenness and restoration, which has Yahweh as its key agent, features *generosity*, *candor* in brokenness, and resilient *hope*, the markings of a viable life" (p. 562); and, in short, "justice as the core focus of Yahweh's life in the world and Israel's life with Yahweh" (p. 735). Thus Brueggemann sees the use of Israel's testimony to God as inseparable from the practice of justice; here, and not in history or ontology, is that which grounds testimony in reality.

The exposition of the Old Testament is set out under four main headings: 1) Testimony, i.e., Israel's primary affirmations about God, set out in relation initially to those verbs of which Yahweh is subject, though also with particular focus on the adjectives of Exodus 34:6-7. Brueggemann's presentation here breaks fresh ground; though the gain of seeing the "grammar" of Israel's language about God needs to be set against the fact that the narratives and poems, within which this grammar is set, often receive limited attention as narratives and poems. 2) Counter-Testimony, i.e., those passages where Israel recognizes the hidden, ambiguous and difficult character of God. 3) Unsolicited Testimony, where fresh ground is broken in discussion of the nations as Yahweh's partner (though with no reference to the basic Hebrew concept of "fear of God," which is expected of the nations as much as of Israel). 4) Embodied Testimony, where torah, king, prophet, cult and sage are considered as mediations of Israel's life with God. This overall structure works reasonably well, though it is surprising only to

encounter Election under Unsolicited Testimony, and some of the material in section 4 lacks the freshness of some of the other sections. As always with Brueggemann, there is extensive bibliography, much of it beyond the specialized sphere of Old Testament studies (though he does not always engage with the works cited; for example, he continues to treat Christian “supersessionism” towards the Old Testament and Jews as a negative and undifferentiated phenomenon [e.g., pp 330, 449, 734f]; my *The Old Testament of the Old Testament*, which tries to break new ground is noted [pp. 22, 414] but its arguments are ignored).

Brueggemann situates Old Testament Theology unambiguously within a postliberal context (p. 86). He is clear about the need for rooting such theology in a “community that is unembarrassed about commitment that, in the pariance of ‘objective rationality’, may be categorized as bias or ideology” (p. 743), and that such an undertaking “is not in principle a second-rate or secondhand enterprise, but it can be a serious intellectual and moral undertaking that is not enthralled to a Cartesian attempt to think without body” (p. 744). There is a clarion call to the integration of Old Testament study and life which goes way beyond the standard fare of Old Testament Theologies, and which opens us vistas vital to the future of theological study of the Old Testament.

This is therefore a work of biblical study which needs to be heeded. There will be many, not least in the USA, whose theological and political positions are not those of Brueggemann. All the more important, then, to engage with the theological and moral issues Brueggemann raises with the seriousness which they require, and to allow Brueggemann’s work to help move biblical interpretation into fresh categories of understanding which can help us escape from some of the old labels and trenches.

Of the many possible issues for further discussion, I select one, that is Brueggemann’s detachment of Old Testament language about God not only from history but also from ontology (and the classic Christian theology which Brueggemann sees as prepossessed with ontology, reductionism and control). He is clear that is theology means “an attempt to exposit the theological perspectives and claims of the [sc. OT] text itself, in all its odd particularity, without any attempt to accommodate to a larger rationality, either of modernity or of classical Christianity” (p. 86). This means that classic Christian concerns about the “reality” of God are misplaced: “I insist that it is characteristic of the Old Testament, and characteristically Jewish, that God is given to us (and exists as God ‘exists’) only by the dangerous practice of rhetoric. Therefore in doing Old Testament theology we must be careful not to import essentialist claims that are not authorized by this particular and peculiar rhetoric. *I shall insist, as consistently as I can, that the God of Old Testament theology as such lives in, with, and under the rhetorical enterprise of the text, and nowhere else and in no other way*” (p. 66). So when, for example, we are told that the God of the Old Testament (a character within Israel’s rhetoric, not an ontological reality) is “sometimes unreliable and notoriously cunning” (p. 132), needs to be “talked into something Yahweh had not yet entertained or imagined or intended” (p. 439), and displays “negligence” and “mean-spirited irascibility” (p. 560), this is not an occasion for the misplaced Christian question, “But how does this relate to the God in whom I trust?”, but an occasion to celebrate the denseness and daring of Israel’s testimony and to resist reductive attempts to resist or explain away such language.

At the risk of oversimplifying, it seems to me that there are two basic options in Old Testament Theology. One is to hold that although we have no access to God except via the language of scripture and appropriate ways of living, such language and living are media of engagement with a reality beyond themselves (a "classic" position). The other is to hold that the language and living themselves constitute the reality of God, and that there is no "further reality" beyond them (a "postmodern" position). Brueggemann, as far as I can see (unless I misunderstand him), has opted for the latter, and in so doing has surrendered something that Jews and Christians alike down the ages (*mutatis mutandis*) have believed to be integral to their faiths. For it is only when you hold to the former position that classic theology can be recognized for what it truly is, namely the disciplining and regulating of testimony to God so that it may be faithful and true, rather than idolatrous and self-serving. For the Christian this means engagement with the truth of God in Jesus Christ, for here the truth of God and humanity is known supremely. The fact that Brueggemann can so easily and sweepingly dismiss classic Christian theology in favor of a rather easy appeal to contemporary postliberal theologians, suggests a failure to grasp Christian theology's true significance. Do not Eastern Orthodox theologians, for whom a critique of facile ontology is basic to their apophatic Trinitarianism, have something to teach us? Are Augustine, Aquinas, Calvin and Barth really such men of straw? (I am sure that Brueggemann does not think so, but his book gives the impression.)

Towards the end of the book Brueggemann restates his concern to free Old Testament Theology from being endlessly seduced "by the ancient Hellenistic lust for Being, for establishing ontological reference behind the text. Thus, for example Brevard Childs reaches for 'the Real'. Perhaps such thinking is inevitable, given our Hellenistic, philosophical inheritance. The truth of the matter, as far as Israel is concerned, is that if one believes the testimony, one is near to reality. And if not, one is not near reality, for the Real is indeed uttered. Such a construal will not satisfy modernist historicism nor the philosophically minded... It may well be that I have not given correct nuance to these matters because I lack knowledge in the appropriate adjunct disciplines. I have no doubt, nonetheless, that Old Testament theology in the future must do its work in reliance on the lean evidence of utterance" (p. 714).

Three comments on this. First, Brueggemann misrepresents Childs, who is simply rearticulating the classic Jewish and Christian concern to speak of God via the biblical text, on the historic/classic/orthodox assumption that there is more to God than biblical religious language, ancient history, and contemporary human actions. Secondly Brueggemann sees only history and philosophy as the prime disciplines which might be offended (and about which he confesses that he may be insufficiently informed), with no sense that theology itself might be a discipline which could take exception to his dismissals of history and ontology. Thirdly, it is all very well to say that "if one believes the testimony, one is near to reality." But how is one to assess testimonies which conflict? This is the classic issue of truth in relation to language about God that the Old Testament itself raises in the context of true and false prophecy. Yet about this Brueggemann has little to say, and what he does say is disappointing. When discussing the divine calling of prophets (which remains a kind of template within Christian faith today), he can only say that these "make a claim of authority that is impossible to verify. That is, all of these claims and uses are reports of a quite personal, subjective

experience. No objective evidence can be given that one has been in the divine council... No verification of a call experience is possible" (p. 631). At the very place where one needs the language and insights of moral and spiritual discernment - the perennial primary form of theological hermeneutics - Brueggemann, who is usually so critical of Enlightenment rationality, himself lapses into the language of unreconstructed positivism, with its neat dichotomy between the "objective" (accessible, public, discussable) and "subjective" (inaccessible, private, non-discussable), whereby encounter with God (and truthful speaking for God) is relegated to the insignificance of the latter. Of course, Brueggemann's major emphasis on justice and community moves in the opposite direction. But I suspect that something rather important has not yet been fully thought through.

To sum up, Brueggemann is rightly trying to relocate Old Testament Theology within a context that is more truly theological. Yet the book is, in my judgement, insufficiently rooted in the disciplines of theology to be fully persuasive. Why a postliberal Christian theologian who wishes to respect the integrity of the Old Testament and of Jewish faith should thereby feel obligated (in effect) to marginalize Jesus Christ in his theological work in a manner rather similar to that of a liberal historian is, to me at least, puzzling. And although one could do far worse than an account of God rooted in compassionate and just contemporary communities, many a believer may still feel shortchanged. Indeed, and ironically, the very reductionism with reference to God, to which Brueggemann is so opposed, will be felt by many to characterize his own account of God which, by the dismissal of history and ontology, is itself thereby reduced.

Walter Moberly, Durham, United Kingdom

F. Crüsemann, *The Torah: Theology and Social History of Old Testament Law*, trans. A.W. Mahnke (Minneapolis: Fortress, 1996), hbk., xvi + 460 pp., ISBN 0-8006-2856-X. Translation of German original, *Die Tora: Theologie und Sozialgeschichte des alttestamentlichen Gesetzes* (Munich: Chr. Kaiser, 1992).

Crüsemann's work is certainly one of the most significant books to have been written on OT law in recent years. Its importance derives above all from the attempt to integrate historical, social, literary and theological elements into a single overall perspective on Torah. Crüsemann's primary aim is the reinstatement of law within Christian theology, since in his view the Torah transmits 'the one will of the one God, creator of all humanity, to a single people - his Israel' (p. 3). This unitary approach is in conflict with the usual eclectic and arbitrary use of Torah by Christians, as exemplified by the common classification into civil, ceremonial and moral law, or the assumption that the Ten Commandments should be elevated above all other forms of law. These kinds of analyses all have the effect of treating parts, sometime large parts, of the Torah as of secondary value.

While Crüsemann's effort at integration is highly laudable, in reality most of the book is taken up with a detailed analysis of the social and historical developments of the Pentateuchal law collections. Only in the final chapter does he return at any length to the theological issues. Though the Torah's most distinctive features are attributed to the theological reflections of the deuteronomic movement (cf. Dt. 6-11), the Torah's

ultimate unity is associated with the development of monotheistic ideas in the post-exilic period. As Israel came to see all of life as subject to Yahweh's jurisdiction, so the law became correspondingly inclusive. 'The identity of the biblical God is dependent upon the connection with his Torah' (p. 366). Historically, this climax was reached towards the end of the Persian period. It was influenced by Ezra's integration of state and religious law and Nehemiah's combination of laws from the priestly and deuteromic collections and the Book of the Covenant (Neh. 10). An interesting analogy to the Pentateuch's location of contradictory law collections alongside one other is found in Xerxes' edict overriding but not annulling Haman's original edict announcing the destruction of the Jews (Est. 8). Like the laws of the Medes and Persians, the Pentateuchal laws could not be changed.

The chronological development of the major law collections is presented in the usual order of the Book of the Covenant, Deuteronomy, and the Priestly Writing. Special attention is also given to the references to law in the pre-exilic prophetic literature, the role of the Sinai laws and of Moses. The covenantal emphasis of the Sinai material is regarded as one of the latest elements in the Pentateuch. Crüsemann regards Sinai as an utopian ideal independent of royal and cultic influence, though he recognises that this 'depends on a fictional place in an invented past' (p. 57). Moses is also viewed non-historically. He represents the authority of law, though he cannot be identified with any particular civil or religious authority such as the monarchy or Ezra. He is a figure of tradition who also represents the freedom and autonomy of God's law in contrast to all other forms of law in Israel.

It is not possible in this brief summary to give more than the merest indication of the possible strengths and weaknesses of this volume. Its greatest potential value lies in the theological emphasis that the Torah can be understood in terms of its unity. Crüsemann's comments on the significance of the whole Torah for Christian theology and ethics are of particular importance. On the other hand, his attempts to wrestle with the variety of the Pentateuchal law collections makes some of his historical conclusions much more questionable. For example, why could the utopian flavour of the Sinai laws not indicate that they belong to the beginning of the process of the development of law rather than the end? Though this volume does not perhaps quite fulfil the author's hope of providing a secure basis for using the Old Testament in discussions about ethics or the relationship between Christianity and Judaism, it will certainly make a significant contribution to such debates.

Martin J. Selman

Donald E. Gowan. *Theology of the Prophetic Books: The Death and Resurrection of Israel*. Louisville, KY: Westminster John Knox Press, 1998. Paperback, 250pp. \$24.95.

Interpretation of a corpus so varied and complex as the writing prophets of the Hebrew Bible is a daunting task. In *The Death and Resurrection of Israel* Gowan offers a lens which he believes will lend clarity to the prophets' comprehensive message. He adopts a canon critical approach, leaving to others the involved questions of redaction.

A well-qualified and winsome scholar from Pittsburgh Theological Seminary, the author adopts the term "death" to refer to Israel's exile and consequent loss of political identity, the result of her failure to distinctively represent the character of God among

surrounding nations (pp. 9-10). "Resurrection," then, refers to the nation of Israel's restoration as projected by the prophets.

Of particular value in this synthetic work is the author's attention to historic background for each prophet. While some will differ in issues of date, Gowan makes every attempt to draw on what we know of Israel's story to illuminate the prophetic messages.

As to application of the death / resurrection interpretive lens, certain of Gowan's conclusions are predictable (such as the fact that as one leaves 8th century texts and moves into exilic and post-exilic material the theme of restoration increases in prominence). At times the thesis that early prophets concentrated on death / judgment seems to overlook invitations to repentance (e.g., Hos. 6).

Jonah, with no apparent message for the future of the Israelite nation, poses a bit of a problem for the death / resurrection interpretation. While one can heartily concur that the book's "deeper theme is the character of God" (p. 141), to concentrate on Jonah as a reflection on the apparent "shift from judgment to promise that occurred during the exilic period" would seem unduly to blunt the book's incisive message (p. 138). Must we not also (and primarily) become impacted by the depth to which God would feel the loss of gentiles represented by judgment-threatened Ninevites?

In conclusion, while the exile / restoration lens certainly offers a comprehensive view encompassing much prophetic material, Gowan's work unfortunately left me unsatisfied, neither significantly challenged nor enriched in my grasp of this vital corpus.

Paul Overland

J.H. Walton & V.H. Matthews, *The IVP Bible Background Commentary: Genesis – Deuteronomy* (Downers Grove: IVP, 1997). 280pp. + 4 maps. (hbk.)

The Bible Background Commentary is a different kind of Bible commentary. Rather than helping readers to understand the actual text of Scripture, its aim is to explain the background to the text. For example, this volume on Genesis to Deuteronomy volume discusses where the garden of Eden might have been, why the Israelites practised animal sacrifice, or whether the command to take 'an eye for an eye, a tooth for a tooth' is as cruel and extreme as is often claimed. In the light of this, it is perhaps questionable whether it should be called a commentary at all in the usual sense of the word. In reality it is more of a reference work, to be consulted on points of interest or in order to find out more information about 'the world behind the text'.

The Commentary contains various kinds of notes. Where possible, explanations are provided about individual people, places and customs, though as in the case of the kings in Gen. 14, it is often necessary to acknowledge that we still know comparatively little about them. Otherwise, comment is restricted either to general cultural background, or to explaining one biblical passage on the basis of others. The patriarchs' practice of passing off their wives as their sisters, for example, is described in terms of a literary motif, while Sarah's attractiveness at the age of 65 is dealt with by way of a linguistic comment. In other words, the background is as likely to be innerbiblical as extrabiblical, or sometimes is simply subject to the best suggestions of the commentators.

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The Commentary will be most useful to those who are consciously looking for background information and who are aware of the self-imposed limitations of the series, but some words of caution are appropriate. The fact that the Commentary is designed for so-called laypeople and so contains no footnotes or precise references means that readers basically have to take the authors' word for what they say. However, some of the comments are quite demanding, especially those including unfamiliar names and words from ancient languages, and will be difficult for the intended readership to evaluate. The consciously evangelical nature of this production also raises some questions, even for those who are basically in sympathy with the authors' presuppositions. Assumptions such as a fifteenth century B.C. date for the exodus or the identification of Azazel in the Day of Atonement rituals with a demon will not be shared by all informed readers and could be misleading to others.

A further frustration is that although we are told that the Pentateuch's perspective often differs from the cultural perspective of the ancient Near East, we are given little if any guidance as to how to appreciate those differences. Deuteronomy for example is described as a covenant document rather like an ancient treaty, but without any indication that the nature of the covenant in Deuteronomy might differ significantly from the ideological world of ancient international law. Underlying this problem is a lack of any discussion about either the nature or content of the books of the Pentateuch. Without such guidance, it is almost impossible for the kind of uninformed reader for whom the book is intended to set the cultural notes in a proper context. So while the authors' aim is very laudable, a less sharp distinction between Bible background and Bible text would have assisted in giving a clearer understanding of the background.

Martin J. Selman

William H. C. Propp, *Exodus 1-18*, Anchor Bible 2. New York: Doubleday, 1999. xl + 680 pp. hardback, \$44.95.

Jack M. Sasson, *Jonah*, Anchor Bible 24B. New York: Doubleday, 1990. xvi + 368 pp., hardback, \$32.50.

Adele Berlin, *Zephaniah*, Anchor Bible 25A. New York: Doubleday, 1994. xxi + 165 pp., hardback, \$29.00.

Andrew Hill, *Malachi*, Anchor Bible 25D. New York: Doubleday, 1998. xliii + 436 pp., hardback, \$37.95.

Appearance of volumes in this well-known series continues at a steady pace. Its eclectic nature is shown by diversity of gender and theological approach, Hill being an Evangelical teaching at Wheaton College, Berlin is a Jewish scholars teaching at the University of Maryland, (Propp teaches at the University of California, San Diego and Sasson at the University of Carolina at Chapel Hill. The format of introduction, commentator's translation, philological and exegetical notes on the translation, and comment on historical and literary matters is familiar from earlier volumes of the series.

Berlin's expertise is in literary analysis of texts, so she takes a special interest in

Zephaniah's rhetoric, and in seeing the unity rather than any suggested fragmentation of the text. She states "*viewing it [Zeph 2:5-15, but this could also refer to the entire book] as a whole yields an interpretation much more interesting and compelling than viewing it as a collection of separate parts [italics hers]*" (p. 23). This is a refreshing reminder of a groundswell of current opinion which is running counter to the traditional, atomistic approach which would perform an autopsy on living texts, leaving them lifeless and unreachably.

It is intriguing how such an approach as espoused by Berlin can reach conservative conclusions regarding such things as authorship and historical backgrounds for other than traditionally conservative reasons. For example, while a conservative would date the prophecies to the time of Josiah since it is so stated in the book's superscription, Berlin asks, "Why was the period of Josiah chosen as the setting for Zephaniah?...What did the Josianic period represent to a later generation?" Conservatives would get upset at the first question, stating that the period was chosen only by God, not by some human writer as an artificial place to place the prophetic oracles. This would be likely to have them not pose the second question, which is a vital one since the prophecy is not recorded for the original audience, who would have heard the messages in person, but for later generations who would take it as Scripture. This kind of question is canonically very significant.

Sasson is an Assyriologist, and his interest in ancient Near Eastern background material does come through in his coverage. More evident are elements of post-biblical usage and interpretation of Jonah, for example, which he uses quotes at the head of each section from elsewhere in the OT, the apocrypha, NT and rabbinic writings, and from later writers and thinkers such as the Quran, John Donne, John Calvin, Herman Melville, Aldous Huxley, and even Paul Simon. In his discussion of literary and linguistic forms, Sasson also quotes liberally from other similar passages in the OT, so presenting a veritable 'Bible study.' Most of his linguistic discussion is based simply on a transliterated Hebrew text, however, so the lay-person will miss out on much of the discussion, unlike the more readily accessible Berlin text. He concludes with an interesting section on 'Interpretations' where he looks at 'Jonah as History or Fiction' and 'Narrative Art and Literary Typology in Jonah.'

Hill has special interest in linguistic, literary and historical questions. His book goes in much more depth than those mentioned above, and he includes indexes on intertextuality (places where there is reliance between Malachi and other scriptural passages) and vocabulary richness in Malachi (words and phrases unique to the book, of which there are a good number). A bibliography of some 35 pages, as well as a glossary, maps, charts, photos and illustrations keep the interest of the reader in mind. Hill also has his wider reading constituency in mind in that he does not stay only with the OT text, but also shows its use in the NT as well as in liturgy among Jews, Catholics, Protestants and Orthodox. Following a lengthy introduction, in which he helpfully places the book in canon, history, and literature, he provides useful comment on Hebrew forms found in the text, using transliteration but not always a translation. Readers with some knowledge would find the volume of most use, though those without this can also find much of use.

Propp's volume has even more of a bibliography, almost 50 pages, though a briefer introduction than Hill. He reflects his view of the composition of Exodus

(following the Documentary Hypothesis), by putting the verses he attributes to the Priestly source in bold type. He also has an interesting feature which he identifies as 'speculation' for his more personal interpretations. An interesting one on 1:22-2:10 shows the author's view of the historicity of the Mosaic ark story. He writes: "Despite my overall skepticism, it is barely possible that the unusual motif of adoption by a princess dimly reflects actual events" (p. 158).

Propp's commentary proper uses abundant internal cross-referencing to its various sections (textual notes, source analysis, redaction analysis, notes, and comment) so repetition can be kept to a minimum. Page cross-references would be helpful here, and it particularly annoying in this volume when cross-reference is made to an appendix which will not appear until the work is finished in volume 2. This volume should not, therefore, be seen as being completely self-standing.

These volumes, as in fact the entire series, must be in any serious theological library, and pastor and teacher will benefit from them on their shelves as well. As for any commentary, however, I recommend that the perspective purchaser use a copy from the library for a time. This will allow them to ascertain whether any particular volume well suits his or her individual needs.

David W. Baker

Erhard S. Gerstenberger, *Leviticus: A Commentary*, Old Testament Library. Louisville: Westminster John Knox, 1996, translated from a German original, published 1993.

Frank H. Gorman, Jr., *Divine Presence and Community: A Commentary on the Book of Leviticus*, International Theological Commentary. Grand Rapids/Edinburgh: Eerdmans/Handsel, 1997. xii + 163 pp., paper, \$18.00.

It is interesting to note that Leviticus, probably one of the most neglected of the OT books, is served by two new commentaries in two important series in close proximity. Gerstenberger teaches in Marburg, Germany, and Gorman does so in Bethany, West Virginia. Both function well within the parameters set for their respective series.

The Old Testament Library sets out to present a serious, academic study reflecting mainline scholarship. This volume is a worthy addition to the series, and follows its traditional format. There is a 19 page introduction which discusses topics such as "cult and life," authorship (input from the Jews in dispersion, not just the Jerusalem priesthood, and in the main associated with the post-exilic period), and a brief excursus on the "Holiness Code" (which he views as a "wishful phantom." He then provides a commentary on the book in canonical order, and concludes with a very brief topical index. No author or citation index is provided, greatly reducing accessibility to the work.

The commentary provides interesting and useful information, including thoughts on use of the textual material in the rest of the OT as well as sociological aspects of the rituals presented. There is little verse-by-verse, detailed commentary provided, rather broader, more thematic brushstrokes. This does keep the volume within reasonable size limits, but will frustrate readers who wish to dig deeper into particular texts. For this they will need to consult Jacob Milgrom's mammoth commentary in the Anchor Bible series, due for completion in 2000.

Gorman's volume is even slighter, as fits the series of which it is a part. Also suggesting an exilic date, he acknowledges much material as coming from an earlier period in Israel's history. He also keeps in mind the wider Pentateuchal context of Leviticus as it works within the context of creation, promise, Exodus and Sinai covenant, a useful reminder when Scripture is too often atomized and decontextualized. In his introduction, Gorman also addresses topics such as ritual enactment, the symbolism of the number seven, and a four page consideration of Christian use of Leviticus.

The volume provides a useful introduction to the book, though again not a detailed commentary. It will challenge and provide insight to the reader, and has a commendable range of interaction with other scripture passages for such a small scope (only 132 pages of commentary proper). Expositors will find useful material in both volumes, though neither of them should be the sole commentary in their library on this neglected book. The two works need to be on all serious academic library shelves.

David W. Baker

A. Graeme Auld, *Joshua Retold: Synoptic Perspectives*, Old Testament Studies, Edinburgh: T&T Clark, 1998, 179 pp.

This anthology brings together a wide-ranging collection of texts, written over a period of approximately twenty years, which focus on issues related to the literary history of Joshua. Although concerned with a variety of topics and texts, the essays (to degree or another) touch upon two important issues: 1) the relationship between the Greek and Masoretic texts of Joshua and 2) the material common to Joshua and Chronicles and its contribution to understand the editorial processes operative in the production of these books. The essays are grouped into four sections and prefaced by a helpful "orientation" which provides a framework and enables the reader to appreciate connections between them.

The first section comprises five essays collected under the title "Texts." As a whole, the essays demonstrate that careful analysis of textual differences can make a considerable contribution to understanding the literary history of Joshua. Undergirding each is Auld's argument that the Greek version of Joshua represents a shorter and more preferable text than that attested by the Masoretic Text. The argument is introduced in the first essay via a comparison of the Greek and Masoretic versions of the battle at Ai (Joshua 8), the passover and circumcision ceremonies (Josh 5), and divergences in tribal nomenclature and references to the deity. A second essay advances the argument with an exploration of the textual differences in Josh 13 and 14 (with special attention on 14:1-5). The remaining three contributions expand the discussion to engage larger compositional questions, with the lists of levitical cities (Josh 21:1-42) and cities of refuge (Josh 20) as focal points. Arguing against the prior consensus, Auld asserts that 1 Chronicles 6 preserves an earlier form of the former list, one that is itself a "collage" that suggests its own process of growth. The Greek text of Joshua constitutes a middle version between the Chronicler's list and the more expansive and systematic form in Joshua 21. The process and character of expansion is further illustrated in the case of the cities of refuge, which manifests an even more complex editorial process (which

draws from Deuteronomic texts as well as the aforementioned passages in 1 Chronicles and Deuteronomy). The final essay engages various scholarly responses to Auld's conclusions on the lists and nudges the reader to reflect on the historical and exegetical implications of the discussion.

Three short essays comprise the second section, under the heading "Words." As the heading indicates, each has to do with particular terms. The first is a short note wherein the author cautions that identification of obscure place names must be grounded in solid text critical work, with the so-called "Beth-anath" (Josh 15:59) as a case in point. The second and third essays demonstrate how careful study of word usage may give insight into the compositional process and challenge scholarly consensus. The former concludes that the term *kbšh* in Gen 1:28 was likely inserted to effect a connection with the subjugation of the land (cf. Josh 18:1), while the latter argues that the terms *vBf* and *mfh* (both of which are translated "staff" or "tribe") display a semantic development from "authority" to "autonomous group" which is completed only during the post-exilic period.

The third section, "Connections," expands the scope of study to explore relationships between larger blocks of material. It begins with a detailed study of Judges 1 which, Auld argues, constitutes a relatively late composition which draws materials from Joshua and other sources to form a preface for the book. Two essays follow and explore Joshua's relationship to the other books of the so-called Deuteronomistic History and 1-2 Chronicles. The first raises a series of provocative challenges to Noth's hypothesis of a massive, connected narrative, while the second returns to the topic of parallel material in Joshua and Chronicles and, through numerous examples, skillfully argues for the possibility of (at least) mutual influence. The last essay revisits questions about the Deuteronomistic History, this time by engaging Mieke Bal's reading of Judges and reexamining the "Deuteronomistic" character of key texts advanced in support of the hypothesis.

The fifth section, "Interpretations," contains one essay that reviews the history of the interpretation of Joshua up to 1995. A final section, "re-orientation," supplements this last essay with a summary of arguments made in the author's *Joshua, Moses, and the Land* (Edinburgh: T&T Clark, 1980) and a review of recent scholarship. A comprehensive bibliography and a series of indexes complete the volume.

Auld's work is characterized by meticulous attention to the text, tight argumentation, and irenic engagement with scholarship. As such, the essays in this volume represent textual analysis at its best. As a whole, they not only provide models for how such work *should* be done but also demonstrate the larger exegetical gains that accrue from rigorous study. As a compendium of exegetical paradigms, the book will be of particular interest to those seeking a fuller understanding of critical method, while the cumulative weight of the essays will certainly elicit a significant conversation on the larger issues they raise.

L. Daniel Hawk

Karen H. Jobes, *Esther: The NIV Application Commentary*, Grand Rapids: Zondervan, 1999.

For those unacquainted with the NIV Application Commentary series, it joins a

number of commentary series which make a deliberate attempt to explore the contemporary significance of a particular book of the Bible. Each passage is treated in three sections: Original Meaning, Bridging Contexts, and Contemporary Significance. The commentary does not require an understanding of Hebrew and Greek.

Jobs' exposition and application of the text is fresh and insightful. Immediately one can see this commentary providing background for a sermon or study series.

The story of Esther is perfect guidance for us "when we find ourselves in a situation where right and wrong are not so clearly defined and every choice we have seems to be a troubling mixture of good and bad."

The writer asks interesting questions of this Old Testament book. For example: Who is the main character of Esther? Is it Esther or is it Mordecai? Wisely, the commentary allows this to be answered by the reader. Yet, in wrestling with the option one gains insight into how God might use different people in a difficult situation. Certainly Esther provides an example for the church of male/female partnership as leaders.

Particularly insightful is the treatment of interplay of "providence" and human behavior. By maintaining a healthy tension between the two poles one can appreciate God's utilization of our best effort for his perfect purposes.

The commentary's introduction is insightful and provocative. For preaching points, one should pay special attention to this introductory material.

One would hope that the other volumes in this NIV Application Commentary series are as inspirational as "Esther."
Cliff Stewart, Abilene, Texas

Daniel I. Block, *The Book of Ezekiel, Chapters 1-24* (The New International Commentary on the Old Testament). Grand Rapids, MI: Wm. B. Eerdmans, 1997.

Daniel Block's massive commentary will become a standard for Ezekiel studies for years to come. The commentary draws together the best insights of the two great Ezekiel commentators, Moshe Greenberg and Walther Zimmerli, and then moves beyond them. In the tradition of Greenberg, Block emphasizes the literary unity and artistry of Ezekiel. In the tradition of Zimmerli, Block leaves no linguistic or theological stone unturned.

Block's approach is guided by four simple questions, behind which lies a maze of potential complexity: "(1) Ezekiel, what are you saying? (the text-critical issue); (2) Ezekiel, why do you say it like that? (the cultural and literary issue); (3) Ezekiel, what do you mean? (the hermeneutical and theological issue); (4) Ezekiel, what is the significance of this message for me? (the application issue)" (p. xi).

The commentary on each textual unit begins with Block's translation, along with footnotes on text-critical matters. A second section, "Nature and Design," includes discussion of style, structure and literary context, followed by verse by verse exposition. A third section, "Theological Implications," summarizes "the permanent theological lessons of the unit" (p. xii).

The commentary's chief strength is its attention to detail. One finds, e.g., two pages on the Tammuz cult (8:14-15); identification of the divination techniques "belomancy or rhabdomancy" (21:26 [ET 21:21]); and citation of extrabiblical texts that

describe the departure of the god from its temple as a prelude to foreign invasion (275-76).

Having said that, readers should not be deterred by the many details. One can easily dip into the commentary at any point and discover a nugget. The commentary both presents a thorough exposition of the text, and offers a clear restatement of Ezekiel's theological vision. Block does not hesitate to allow Ezekiel's challenges of Jerusalem's theological certainties also to address, and destabilize, some of our own theological and ideological "certainties."

Criticism of this commentary will seem like grasping at straws. Rather, two observations will suffice. The first pertains to how Block integrates the literary structure of composite texts with theological reflections on entire units. Consider the treatment of chapters 8-11. Although Block concedes that these chapters are composite, including, e.g., two unrelated oracles that are clearly editorial insertions (11:1-13; 11:14-21), he argues for the "literary cohesion" of chapters 8-11. Accordingly, the "Theological Implications" of the temple vision of chapters 8-11 occurs at the end of the entire unit, after the editorial framing of the entire unit in 11:22-25. The two "relatively independent" literary units (11:1-13; 11:14-21) lead Block to include two sections of "Theological Implications" prior to the "Theological Implications" section for chapters 8-11. Thus, although the entire unit has a logical coherence, as argued well on pp. 342-45, the theological implications of chapters 8-11 must be sought in three different places (pp. 340, 355, 359). The impact of Ezekiel's editorial art would have been enhanced had the "Theological Implications" of chapters 8-11 also presented an integrated theological reading of the entire unit. The only significant theological reflection on the editorial insertion of 11:14-21 occurs in an earlier section, which indicates that these verses represent "a promissory note of restoration" even before the judgment has come to completion, a kind of "light at the end of the tunnel" (p. 356).

The second observation concerns how the commentary allows the shocking dimensions of Ezekiel's words and actions to impinge on the "Theological Implications" of the text. The strength of the commentary is its consistent laying bare "The Enduring Theology of Ezekiel" (47). Because of this commitment to a "permanent theological message" (355), Block seems, at times, reluctant to engage in dispute or even in conversation with Ezekiel. When Ezekiel seems too strange or offers excessively violent imagery, Block seeks, rather than to offer resistance, to explain why we ought not consider the language offensive. Although it is clear that "No one presses the margins of literary propriety as severely as Ezekiel" (466), there seems often to be an explanation that softens the severity. Three examples follow that illustrate the complexity and the ambiguity inherent in wrestling with Ezekiel's troubling texts.

First, the commentary on 4:1-5:17 notes that we may be "offended by the sheer terror of Yahweh's pronouncements," and then suggests that we not allow our reactions to "detract from the profoundly theological nature of the message" (216). The value of shocking the audience has been blunted.

Second, in the Excursus on "The Offense of Ezekiel's Gospel" (467) Block examines and explains the objectionable images of sexual violence in chapter 16. Defending Ezekiel against all charges of inappropriate language and violent imagery, Block suggests we not impose "anachronistic agendas arising out of alien cultural contexts" (469). Rather, it is "The intensity of the divine passion [that] determined the

unique and often shocking style of the prophet" (470). In the "Theological Implications" that follow (520-22), Block allows for no arrogance or smugness in those who claim to be people of God today. The equivalent "shock value" today is not, however, suggested. Could we not imagine the story in reverse? God's people are the abusive or unreliable and absent father.

Third, the "Theological Implications" of chapter 23 helpfully notes that the people of God are "vulnerable to the seductive appeal of other allegiances" (764). But these implications do not at the same time address the problem of *militarism* as Israel's root problem. The text becomes an occasion, instead, for noting the destructiveness of marital infidelity.

A commentary as massive as this one that advocates profoundly at every turn *for* Ezekiel and his God, and *against* our own biases, complicity with evil, and idolatries, deserves our deepest respect. Although the commentary will be most useful for those who know Hebrew, its riches are not at all inaccessible to the reader who is looking for consistent theological reflection on one of the most difficult of Biblical books.

Gordon H. Matties, Concord College, Winnipeg

Clements, Ronald E., *Ezekiel* [WBC] Louisville: Westminster/John Knox Press 1996

Lind, Millard C., *Ezekiel* [Believers Church Bible Commentary] Scottdale, Pa: Herald Press 1996

Block, Daniel I., *The Book of Ezekiel Chapters 25-48*, [NICOT] Grand Rapids: Eerdmans 1998

There has been a good crop of commentaries on Ezekiel in the last four years and it has been an interesting experience to read these three together. Clements has produced an excellent contribution to the Westminster Bible Companion series which is committed to stimulating faithful Christian living based on a sound grasp of the message of the text for its original historical readers and for today. Following a brief introduction which sums up Ezekiel's message in a nutshell and gives a brief indication of his times, the main sections of the book are introduced with an overview and then subdivided into sensible passages for reading each day, or each week. The NRSV text is given selectively followed by an explanatory description of flow of the main message and discussion of points which are difficult for readers today. Occasionally the writer waxes lyrical e.g. on the final battle against evil in chapter 38 he writes, 'It challenges an belief in the inevitability of progress in human government and world order. Evil cannot easily and readily be wrung from the fabric of human folly. There can be no gradual squeezing out of the sin-soaked garments of history.'

Lind writes concisely but gives more attention to explaining his understanding of the structure of the book and its several parts. His analysis is based on the language of the text and for the most part is convincing. In keeping with the format of the series to which this book belongs each major section is introduced by an overview. The passages within each section are treated to a preview, an outline [analysis], explanatory notes on the details of each part of the outline, then comments on the text in its Biblical context

and the text in the life of the church. The last of these is principally the life of the Anabaptists or Mennonites. The strength of this commentary is both the analysis and the succinct discussion of key words in the text. At the end of the book is a collection of brief essays on frequently recurring motifs and helpful notes, two maps, three diagrams and a quite extensive bibliography.

Block's is the second volume of his magisterial commentary on this prophetic book. In some respects he combines the virtues of Clements and Lind but adds much more. Block too is preoccupied with the structure and literary shape of each passage and its contribution to the purpose and overall message of the book. The treatment of each section is in two unequal parts. The major part is called 'Nature and Design' and the minor part, 'Theological Implications'. This does not always work out quite as well as it might for, unlike Lind, who employs his analytical tools consistently, Block has discussions of 'Nature and Design' for chapters within the larger sections and nothing on the theological implications at some points where such reflection might be expected. At the same time the discussion of individual units is very thorough, setting out alternative views and the evidence for them without losing the sense of where the argument is going. In both the text and the footnotes he interacts with an impressive range of scholarship. He has excellent discussions of difficult topics such as the failure of Ezekiel's prophecy against Tyre and he supplements the commentary with five excursions: on the infusion of the Spirit, the background and implications of the vision of dry bones for ideas of resurrection and afterlife, on Gog in Jewish and Christian writings and the life-giving river. He finds ways of integrating chapters 40 - 48 with themes treated earlier in the book. Useful information is summarised in charts, tables, diagrams and maps. Undoubtedly this, together with his first volume, will be *the* commentary with which scholars will interact for the foreseeable future both on questions of structure and matters of detail.

For encouraging study of Ezekiel in church groups, Clements is superb. Only rarely will his critical inclinations ruffle the faithful. For students Lind provides an excellent way to grasp the structure of the text and a challenging commentary for today's world from his Mennonite perspective. For scholarly study Block is invaluable.

Arthur Rowe, Spurgeon's College, London

Clifford, Richard J. *Proverbs*. OTL. Louisville, KY: Westminster, 1999. 286pp.

Primary contributions of Clifford's commentary are fourfold. The first three pertain to the introduction. First, a reader unfamiliar with wisdom of the Ancient Near East will find in his introduction a helpful sampling drawn from Mesopotamian and Egyptian sources (pp. 8-19). The context provided by such a background enables us to picture the broader world of ancient wisdom, rather than treating sapiential material of the Bible as somehow isolated and unique. Second, his treatment of personified Wisdom and her rival, while acknowledging reminiscences with ANE literature, allows the Hebrew sage freedom to design and employ this device with rich breadth for purposes unique to an Israeli setting (pp. 23-28). Since she occupies such a significant place in Proverbs, judicious interpretation of her origin and role is vital. Third is Clifford's discussion of the Hebrew text and versions—a brief but useful summary

reflecting on the relative value of Qumran, Septuagint, Peshitta, Targum, and Vulgate (pp. 28-30).

Apart from the introductory essays, the commentary itself reads well. It is not bogged down by attempts to press metrical form into every verse. Appeal to Hebrew recurs like seasoning, rendering the volume valuable for novice and specialist alike. Amenemope parallels are offered in chs. 22-24 so that the reader may draw his/her own conclusions. One could wish only that out of his mastery of the material Clifford might have added still more observations concerning surface structures which contribute to rhetorical power within Proverbs. Perhaps another will contribute to this aspect of sapiential study.

Paul Overland

Tremper Longman, III, *The New International Commentary on the Old Testament: The Book of Ecclesiastes*. Grand Rapids/Cambridge: Wm. B. Eerdmans Publishing Co., 1998, xvi + 306 pp., \$35.00.

This commentary on Ecclesiastes is part of the New International Commentary on the Old Testament series. For the most part it is a scholarly work, giving adequate attention to matters of philology, literary style, and theological message, without being pedantic.

The book begins with an exhaustive introduction exploring such background matters as authorship, language, genre, structure, literary style, and the theological message of the writing. He argues that Solomon is not the author, but rather a later personality adopting a Solomonic persona. This author is identified as Qohelet in Hebrew, or Ecclesiastes in Greek, meaning "assembler" or "one who assembles." Longman explores authorship by drawing on Rabbinic literature, Near Eastern literary texts, and the rest of wisdom literature as a whole.

The language of Ecclesiastes is presented as having Aramaic influence. Consideration is also given to Persian and Greek influence, all of which is important in determining dating. Longman does not find any of the arguments compelling enough to be certain about its origin.

Generally speaking, most scholars conclude that the genre of Ecclesiastes is hard to define, and that it does not have one single genre. In contrast to this, Longman suggests it is a "framed wisdom autobiography." In drawing this conclusion, he makes comparisons with Augustine's *Confessions*, the eleventh tablet of the Gilgamesh Epic, the Sargon Birth Legend, and numerous Akkadian works labeled as "fictional autobiographies."

The structure of Ecclesiastes is presented as being in three parts: 1. A short prologue, introducing some of the themes of Qohelet's thought (1:1-11); 2. a long monologue by Qohelet (1:12-12:7); and 3. a brief epilogue (12:8-14). The prologue and epilogue are differentiated from the body of the book by their third person references to the author. However, within this broad tripart structure, Longman does not find a "clear and obvious structure."

The literary style of Ecclesiastes is presented as "difficult to describe." It is said to contain both poetry and prose, with the lines between the two often being blurred. He cites the discrepancies in translation employed by the NRSV and NIV, with the

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NRSV team translating more prosaically and the NIV more poetically, formatting much of the book in parallel lines. Longman sides with the NRSV, and accuses the translators of the NIV of over-poeticizing the text. He briefly explores such issues as Hebrew parallelism and proverbial construction.

Longman presents a very strong view of the canonicity of the book of Ecclesiastes. By comparing the writing with both Old and New Testament theology, he presents it as a work that speaks with authority to antiquity as well as to the present day, suggesting its greatest contribution perhaps being its capacity to “vividly capture the despair of a world without God” (p. 40).

Throughout the body of the main commentary, Longman offers his own refreshing translation of each chapter, supporting his views with Rabbinic literature, philological examination, and the best of available resources. Longman’s thorough examination of this somewhat cryptic book is both compelling and interesting, and useful for both scholarly and devotional reflection. Glen Robitaille, Ashland, OH

David Alan Black, *It's Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek*. Grand Rapids, MI: Baker Book House, 1998. 192 pp. \$14.99.

A noted expert in New Testament Greek with a heart for its use in effective preaching and ministry, D. A. Black has provided a winsomely written review of Greek (and English!) grammar. The grammar of Greek nouns, verbs, and other forms, together with the syntax of Greek clauses, is presented in a well-organized manner, replete with examples, practice exercises (with an answer key in the back), and suggestions for further study at the end of each chapter, directing the user to the standard Greek reference works. A postscript provides directions for ongoing growth in facility in Greek and in the application of one’s growing knowledge of Greek to ministerial tasks.

This book is only “intermediate” at a few places, for example the fine survey of the specialized uses of Greek noun cases. I would therefore highly recommend this book to students currently studying Greek as a good-humored and clear supplement to any standard textbook, particularly if one’s grasp of grammatical terminology needs refreshing, and to those seeking consolidation of the Greek they learned in an introductory Greek class. David A. deSilva

Philip W. Comfort and David P. Barrett (editors), *The Complete Text of the Earliest New Testament Manuscripts*. Grand Rapids, MI: Baker Book House, 1999. 652 pp. \$49.95.

The textual variants listed at the bottom of the critical Greek New Testaments, reduced there data for a scholarly enterprise, now come alive as our earliest samples of Christian Scriptures. Thanks to the diligent efforts of Comfort and Barrett, the complete texts of fifty-five papyri and five early uncials, all dating from the third century AD and before, are now available to a broad (Greek-reading) audience. These manuscripts have been faithfully transcribed, down to the preservation of the abbreviations used by the scribes (which are explained in the introduction), the actual line and page breaks, the placement of “iota subscripts” on the line, and the absence of editorial breathing marks,

accents, and punctuation. Footnotes provide information about the corrections made to the manuscript either by the copyist, a proofreader, or later users. Any reconstructions offered by Comfort and Barrett to fill in damaged portions of the papyri are bracketed. Each manuscript is prefaced with a critical introduction concerning its dating and provenance as well as any notable peculiarities or proclivities of its scribe (for example, whether or not he was a Christian interested in harmonizing one gospel with another, and the like). The introductions to major papyri like P46, P66, and P75 are especially fine. The reader thus has access to an astounding collection of ancient manuscripts of the New Testament without the expenditures of travel to the various museums where they are housed. The editors have provided two tables of contents: the first enables one to find a given manuscript by its standard abbreviation, the second enables one to look up New Testament passages attested in the manuscripts. They have also included rather legible photographs of a page from most of the manuscripts they have transcribed.

Many of these papyri were discovered in the sands of Egypt beginning in 1898 as part of the excavations in the trash piles of Oxyrynchus, which provided a cache of thousands of literary and non-literary texts (e.g., bills of sale, inventory lists, and the like). Others were purchased from Egyptian antiquities dealers during the twentieth century. Their importance for textual criticism became immediately apparent, since these papyri pre-date the major uncials (Sinaiticus, Alexandrinus, and Vaticanus) by two to three centuries. In the case of P46 and P66, for example, we find copies of portions of the New Testament dating from about 150 AD, bringing us to within 100 years of the autograph. The manuscripts included range in length from three lines (P12, containing part of Heb 1:1 written on the corner of a personal letter) to 172 manuscript pages (P46, the Pauline corpus from Romans to 1 Thessalonians, with Hebrews placed after Romans).

The main benefit of this volume is not, I would suggest, providing grist for the mills of amateur textual critics. Rather, it provides a companion volume to our critical Greek New Testaments (the UBS and the Nestle-Aland). The latter are eclectic reconstructions, a composite derived from countless sources: the texts in Comfort and Barrett's volume provide for us actual texts read as "Scripture" in Christian communities in Egypt during the second and third centuries. The volume moves us beyond interest in "reconstructing" the autographs toward studying the Christian Scriptures as they were read and interpreted in communities of faith in those early, highly formative centuries. The tendencies of the copyists can be seen not as perversions of the text (though, of course, from the standpoint of the textual critical task they are), but as windows into the early Christians' presuppositions about their Scriptures and into early Christian interpretation of its message. Those with a growing facility in Greek will, of course, gain the greatest benefit from this volume, being able to read the manuscripts themselves and experience "Romans" or "John" as they were read by brothers and sisters in 2nd-century Egypt; those without such facility, however, will still find in this volume perhaps the best introduction to the individual manuscripts and their character, as well as to the scribal practices used in the early transmission of our New Testament.

David A. deSilva

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N. Clayton Croy, *A Primer of Biblical Greek*. Grand Rapids, MI: Wm. B. Eerdmans, 1999. pp. xviii + 264. \$18.00 (paper).

In a market glutted with introductory Greek textbooks, Croy's new volume distinguishes itself above the rest. Written out of years of experience teaching Greek, this book provides a clear, solid, and pedagogically astute contribution to the language classroom.

Some recent textbooks overwhelm the student with too much information about (sometimes rather contrived) underlying linguistic patterns or historical development of morphological forms. In an attempt to make Greek approachable and friendly, many other textbooks oversimplify the language and end up "dumbing down" Greek. Croy's steers a middle course between this Scylla and that Charybdis, offering concise yet clear and reliable introductions to the grammar and syntax of Greek. Especially to be commended is his careful nuancing of the significance of the Aorist tense in each of the Greek moods (indicative, imperative, etc.) -- something that many popular-level Greek textbooks and reference works tend to present incorrectly as inherently "simple action in the past." Also noteworthy is his presentation of the participle. Considered by all teachers of Greek with which I have had contact as the chief hurdle in learning Greek, the participle is here presented quite clearly and explained quite fully. Teachers will find the order of presentation to be quite natural.

Each lesson is introduced by a vocabulary list for memorization, after which comes the discussion of the new grammar with appropriate paradigms and examples. A main strength of this textbook is the variety and abundance of exercises Croy has composed and assembled. Every chapter has a set of ten to fourteen "artificial" Greek sentences composed by Croy, providing practice in the new grammatical concepts introduced (together, of course, with the cumulative grammar encountered), eight to twelve sentences taken from the Septuagint (the Greek translation of the Old Testament), and eight to twelve sentences from the New Testament. The biblical sentences are accompanied by a vocabulary list at the end of every chapter, so that these exercises provide an inductive dimension to the course (the student is translating imperatives or participles in these exercises before the formal presentation). Finally, Croy provides four or five English sentences at the end of each lesson to be rendered into Greek. Working in both directions is a long-standing and effective way of internalizing the logic of the language and thinking through the significations of cases, tenses, and the like.

This feature raises Croy's volume above those rival texts that have similarly well-balanced presentations of the grammar, but an insufficient number of exercises to provide the students with the essential practice or exercises that are drawn strictly from the New Testament (and strictly Greek-to-English). The student who completes exercises from each group leaves the course aware and unafraid of the Septuagint, which is a great benefit for their own study of the New Testament and early church, as well as equipped and motivated to continue reading both in the Septuagint and New Testament.

Forty pages of paradigms, complete lists of Greek-to-English and English-to-Greek vocabulary, and a guide to further study and useful reference works complete the textbook. This back matter provides the student with essential tools for review during

the course and for ongoing work in Greek reading, as well as with pointers for ongoing learning.

No Greek textbook will match perfectly the objectives of the professor (unless he or she is the author of his or her own textbook). Would that the author had included a fuller presentation of the optative mood! Nevertheless, I find his assessment of what needs to be included in an introductory Greek course to be accurate and judicious, and commend the work to teachers of Greek for its unique contributions to the preparation of biblical scholars and ministers of the Word.

David A. deSilva

J.K. Elliott, *A Bibliography of Greek New Testament Manuscripts*, 2nd ed.. (SNTSMS 109; Cambridge: CUP, 2000). hb.

This revised version almost doubles the amount of information contained in the first edition of 1989 and offers an indispensable guide to work done on individual manuscripts of the Greek New Testament. Elliott does not offer us any information about the manuscripts themselves (K. Aland, *Kurzgefasste Liste*, 1994 offers that), nor is this book interested in particular variant readings supported by a manuscript. What this book does contain is a list of the first publication of a manuscript (the *editio princeps*) and 'details of articles, studies and collations of these manuscripts, including those dealing with text, illustrations and palaeography' (plates of manuscripts are also noted).

We might begin with the growth evident in this second edition. In terms of papyri, the 1989 edition took the list to P95, the new edition takes us to P115. In terms of uncials, not only do we have an increase from 0277 up to 0309, but Elliott has also decided on "Majuscules" as the general title. Similarly, while the 1989 edition took the list up to 2790 "cursives," the new edition has opted for "miniscules," and stops at 282. The lectionary list in the first edition went to l2280 (with huge blank spaces where no studies were noted), the new edition goes to l2412 and has identified numerous studies (both old and new). Overall we have grown from 210 spaciously laid out pages, to 287 much more closely packed pages. Some of the growth, and the reason for the second edition, is clearly the ever-increasing number of new manuscripts which have been discovered. Another reason is clearly a filling in of gaps in the knowledge of the literature at the time of the first edition.

In terms of content it is difficult to evaluate a bibliography like this. I thought of two simple tests. How did the new edition compare on items I had marked in my copy of the first edition? And did the new edition notice two studies that I had written in the years between the editions? On the first test Elliott has scored 100% in the papyri, and missed only two items in the majuscules (029 add Amélineau, *Notice*, pp. 404-407 for description and transcription of the Paris portions; 0246 add Greenlee, *Nine Uncial Palimpsests*, 122-127, with 2 plates). On the second test Elliott scored one out of two (not including Head and Warren on P13, *NTS* 43 [1997] 466-473).

These are patently unscientific tests, but nevertheless suggest that we should not expect this to be a completely exhaustive bibliography. This is, in any case, never claimed and a separate volume could probably be produced on the papyri alone. While it may not be exhaustive, it is however quite extensive. If you come across a

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manuscript, in a printed edition, a monastery, a library; then you will generally find something in this bibliography with which to begin any investigative work done on that manuscript. As far as I could determine, Elliott has provided enough information to find the item you are after, or, as is perhaps more likely considering the range of material listed here, sufficient detail is given to enable an inter-library loan to be ordered.

In conclusion, this work in its revised second edition further improves an indispensable reference book which fills a massive gap in New Testament scholarship and helps reveal other gaps to textual critics and librarians. We congratulate the compiler. His *Bibliography* is much to be welcomed and should find a home in an excellent theological library.

Peter M. Head, Cambridge

John R. Kohlenberger III, *The Greek New Testament. UBS4 with NRSV & NIV*. Grand Rapids: Zondervan, 1993.

Two of the most important modern translations, the New Revised Standard Version and the New International Version, stand side-by-side with the critical text of the Greek New Testament as published by the united Bible Societies. The critical apparatus in the Greek text (i.e., textual variant information and references to Old Testament citations or allusions) has been removed in favor of footnotes that provide the Greek text standing behind the variants noted in the NRSV and NIV footnotes. That is, where the NRSV note says "other ancient authorities add..." or "omit...", the new notes to the Greek text supply the variant noted by the NRSV.

The volume is very useful as a tool that allows the reader easily to compare these two English translations with one another and with the Greek text. By diligent comparison, the reader will be able to explore the reasons for the divergences in the translations, discover options not chosen by either translation, and even critique these translations for bringing meanings into the text not easily justified by the Greek. The book provides automatic safeguards, therefore, against confusing any single translation (however excellent) with the final "Word."

While one can readily understand why the full apparatus of the critical Greek text was not imported into this volume, it does thereby limit the usefulness of this book. If a student wants to do serious work in textual criticism, or to evaluate the merit of the few variants noted in the footnotes here, he or she will still need to consult the critical editions or Bruce Metzger's *Textual Commentary on the New Testament*. Additionally, the loss of cross-references to Old Testament texts cited or alluded to in the New Testament (aside from the NIV's footnotes, which do cite explicit quotations) will make this volume less useful for investigations of the intertexture between the testaments.

David A. deSilva

Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek*, Grand Rapids: Baker Books, 1998, xi + 100 pp. \$9.99.

These lexical resources for the study of New Testament Greek vocabulary by a giant in the field of textual criticism, lexicography, and canonical history have been

available to students since 1946, having undergone significant revisions in 1955 and 1969. Until now, this book has been published, in essence, privately by Dr. Metzger. Now Baker Books has included the title in its catalog, making this proven volume more readily accessible to a wide academic audience.

The first part of the book presents lists of words classified according to the frequency in the New Testament, from words occurring 500 times or more to words occurring ten times in the NT. The aim of these lists is to provide students of NT Greek with basic English equivalences of the more common Greek words so as to facilitate actual reading of the NT by minimizing trips to a lexicon. The second part provides a set of words grouped according to their root (e.g., the family of words built on the root $\pi\iota\sigma\tau$ - are presented together). This is, of course, a very useful way to reinforce students' memorization of vocabulary, provided one avoids the danger of slipping over from the concept of word group into performing word studies according to the "exegetical fallacy" method. Metzger includes a helpful discussion on the formation of words in Greek (e.g., the alpha-privative, the meanings of various suffixes, the formation of words from compound roots, and the like).

Finally, a series of appendices offer varied helps. There is a rather comprehensive table of Indo-European languages, which concludes with a more helpful discussion of Greek-English cognates. Appendix II provides a visual aid for understanding prepositions and a discussion of the meaning of prepositions when used as prefixes for verbs. A table of correlative adverbs and pronouns follows, extremely helpful as a guide for a rather difficult set of words to keep distinct in one's head. The most useful resource is Appendix IV, the chart of principal parts of irregular verbs. Finally, Metzger provides a list of feminine nouns of the second declension and nouns which are sometimes feminine, sometimes masculine.

This remains an indispensable aid for beginning Greek students, strongly recommended as a supplement to a standard Greek grammar for any introductory-level seminary course in Biblical Greek. Once students have facility with reading Greek, however, they will want to begin to probe the information available in the great lexica on the full range of meanings of these words (Louw-Nida; Liddell-Scott; Bauer-Armdt-Gingrich-Danker). For example, the one-word translation of $\chi\acute{\alpha}\rho\iota\varsigma$ as "grace" will work where the aim is translating a Greek passage as a homework exercise in beginning Greek; for exegesis one will need to immerse oneself in richer discussions of the lexical ranges and cultural contexts of the term.

David A. deSilva

Cleon L. Rogers Jr., and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament*, Grand Rapids: Zondervan, 1998, pp. xl + 652, \$39.99.

This volume, a fully updated version of *The Linguistic Key to the New Testament*, offers both the benefits and pitfalls of any work of its kind. On the positive side, the authors have painstakingly and carefully provided the parsing of the majority of words in the New Testament, as well as basic English equivalents of these words (together with the numerical entry of the word in *The NIV Exhaustive Concordance* by Goodrick and Kohlenberger). They have also attempted to give guidance to the student with regard to how the grammatical categories should be understood in a particular instance (e.g.,

when a genitive should be taken as a “genitive of description” or an adverbial participle as “causal” rather than “temporal”), as well as to set certain terms in their philosophical or cultural context. Their comments in this regard are frequently excellent, certain to lead the student down useful avenues of interpretation. A third level of help involves the citation within many verses of relevant scholarly literature (a selection showing excellent breadth, one should add) for further investigation or deeper discussion. In compiling such an aid to reading the New Testament in Greek, the authors are heartily to be commended, as is their book.

The pitfalls? Students may be tempted to believe everything they read as “conclusive” or somehow truly representative of the face of scholarship. At many points, however, the authors’ comments or exegetical choices are suspect: the tool is a great aid, as long as the user treats those comments with suspicion and goes the extra mile to test them. For example, when the authors write concerning the word *apokalypsis* at Rev 1:1 that “the word is often used to describe a type of Jewish lit[erature] of the first century B. C., which arose under persecution. It used many symbols and was published under the name of an important OT person” (610), the reader should be advised that a group of scholars working together arrived at a much more careful, nuanced, and helpful definition of apocalyptic literature, and consult the more recent reference works on the topic listed by the authors, who remain, however, sadly uninfluenced by these investigations. In the notes on Rom 3:23, the phrase *dia pisteōs Iēsou Christou* receives this comment: “‘through faith in Jesus Christ’. Gen[itive] is best understood as obj[ective] gen[itive], rather than subjective gen[itive], ‘the faithfulness of Jesus Christ’ (Moo; Dunn; GGBB, 114-115).” The wise student will go to the discussions in Moo and Dunn to which the authors refer, and indeed to the host of literature on this vexed *crux interpretum*, rather than trust the authors’ evaluation of which is better (for many evangelical scholars would argue vociferously that they have made an infelicitous choice). In the treatment of Heb 6:6, the authors correctly identify the participles “crucifying the Son of God again and holding him up to public shame” as the reason why repentance for the apostate is “impossible,” but then go on to explain that second repentance would be impossible because it would *require* a second crucifixion of Jesus. This is, however, a suspect reading, since the participles give every indication (through grammatical agreement) of describing the circumstances which accompany “falling away” (in which case it is the gross insult offered to Jesus by the apostate which renders a return to favor “impossible”).

These three examples are lifted up merely as a caution to the user of this basically commendable guide. “Test everything, hold fast to what is good” among the comments and exegetical judgements offered by the authors. No reference guide should be treated as a one-volume shortcut to exegesis. If the volume is used as a starting place only, leading the student to do her or his own homework on whether or not a certain dative or subjunctive should be taken one way rather than another as well as to dig around in more detailed lexicons, it will be a valuable *vade mecum* indeed. I personally would have found the *Key* more helpful if the authors didn’t attempt to give a ruling on the more difficult exegetical questions, presenting rather the leading options and bibliographic entries to which to turn for both or all sides of the question. Nevertheless, the authors have done especially the beginning Greek reader a great service (and indeed it is a task which can only be taken up with the heart of a servant), and their work will

be an important companion in those first years of using Greek for bible study and sermon preparation. David A. deSilva

Richard Longenecker, ed., *Life in the Face of Death*. Grand Rapids: Eerdmans, 1998.

This is the third in the McMaster New Testament Studies series; a series designed to address particular themes in the New Testament that are of crucial concern to Christians today. This volume admirably fulfils this brief. The resurrection of Jesus from the dead is at the very heart of the Christian faith and this fine collection addresses the resurrection from a number of different points of view.

It begins with three essays dealing with the historical and social background to life and death in the Ancient Near East, the Greco-Roman world and second temple Judaism. Each of these essays provides fascinating and informative reading against which to read the New Testament message.

The rest of the book then examines the New Testament teaching under three broad headings: the Gospels, Paul and the early church. The synoptics are dealt with as a bloc while John is the subject of a fine study by Andrew Lincoln. It was particularly pleasing to see this essay written from a narrative critical perspective and numerous connections established between the theme of the resurrection and other main themes of the Gospel according to John.

The section on Paul addresses the subject of resurrection and immortality, the question of development in Paul's thinking about the resurrection and the connection between the resurrection and the Christian life in Paul's thought.

The final section of the book examines the teaching about the resurrection in Acts, Hebrews and the Apocalypse.

As the above survey show the volume is comprehensive in its scope. It is a volume that is 'food for the soul' as well as the mind as the impact of the resurrection message of the New Testament is carefully unfolded against the background established by the historical studies. The focus is on the implications of the resurrection message in the New Testament documents. The central importance of this event is clearly established and its implications for Christian Life well expounded.

This would be an excellent resource for a preaching series on the resurrection and its significance.

Perhaps the volume could have been enhanced with a brief essay detailing the evidence for the resurrection as an historical event. While there are many volumes that do this and this is the clear presupposition of the volume, a clear statement of such a position would appear to be in order in a day and age when the historicity of the event itself remains under attack.

Bill Salier, Cambridge, United Kingdom

Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy and Theology*, Grand Rapids: Eerdmans, 1998, xvi + 535 pp, \$50.00/£33.99.

Paul's Early Period is a translation, with only minor corrections, of the 1994 original publication, *Die Frühzeit des Apostels Paulus* (Tübingen: J.C.B. Mohr). In this

lengthy monograph, Riesner combines a characteristically Teutonic thoroughness and attention to detail, with a refreshing absence of any continental theology of suspicion.

Taking as its opening premise '[t]he history of early Christianity and the development of its theological convictions are inseparably connected', Riesner undertakes a detailed assessment of the chronology of the early years of Paul's Christian mission.

Riesner suggests that the popular stance that Paul's letters represent primary source material and the Acts data represent secondary source material is too simplistic. It should not be overlooked that the autobiographical elements in Paul's correspondence may occasionally be biased or include gaps; and some of the Acts material may actually provide us with first-hand primary source material. It emerges that dependence on the Pauline letters alone provides no firm chronological datum, whereas the Acts framework, and especially the 'we-passages' (which are consistent with Lukan authorship) prove to be remarkably useful in this regard. The value of Luke's material is enhanced when the author provides additional elements of secular historical information which can be incorporated into the overall chronology; and made yet more sophisticated when approximate details of travel times are included in the overview. There are clearly gaps in the Acts account, notably where elements are omitted in the interests of idealization; but this does not force us to draw the conclusion that Luke consequently chose to 'make up' the evidence. Once a critical Acts chronology is developed, it emerges that this is not inconsistent with the very limited information which can be derived from the Pauline corpus. In this regard, particular attention is given to Paul's mission to and correspondence with those in Thessalonica.

Riesner incorporates into his debate early church traditional material, later New Testament scholarship, and recent advances in ancient historical and scientific evidence. This wide-range of primary and secondary sources is substantiated by 115 pages of bibliography and indexes. These tools are significantly let down, however, by the very partial index of authors which spans little more than four pages, rarely notes those scholars who are relegated to footnotes, and consequently does little to reflect the degree and extent of those footnotes or assist the reader who wishes to evaluate Riesner's assessment of a range of cited scholars.

At a time when the book of Acts has seen a significant revival in scholarly interest, the availability of this extensive piece of research, now in translation, will be of considerable value to a wider pool of Lukan and Pauline scholars.

Andrew D. Clarke, University of Aberdeen

Günter Wagner, ed., *An Exegetical Bibliography of the New Testament: Romans and Galatians*. Macon, Georgia: Mercer University Press, 1996. Xiv + 379 pp. n.p.

Literature on the New Testament has mushroomed exponentially, so that it is now impossible, and even an unwise use of time, to read everything that is written on a particular subject. It is becoming increasingly difficult even to read what is written on a single letter, such as Romans. And anyone who has worked on a commentary knows that there is much repetition in the work of scholars. Those of us who do research are grateful to Günter Wagner whose earlier series *Bibliographical Aids* assisted scholars

in conducting research. In 1981 a second series was begun, and volumes on Matthew and Mark (1983), Luke and Acts (1985), John and the Johannine letters (1987) have appeared thus far. Now the volume on Galatians and Romans has gone to press, and Wagner informs us that the delay is fortuitous since it enabled him to include recent research on Paul. Indeed, since the publication of E.P. Sanders' *Paul and Palestinian Judaism* (1977) articles and books on Paul's understanding of the law and Judaism have been a virtual torrent. The new evaluation of Paul is especially significant in Romans and Galatians, and much of that work is contained in the present work. Nonetheless, all bibliographies are destined to be dated, and Wagner includes items which were published through 1994. Readers should note that the book was published in 1996, and so the cut-off date is understandable.

I sampled the bibliography at various places and found its coverage to be excellent. Obviously, no bibliography will catch everything, but it would be churlish to expect perfection when the task is so overwhelming. Wagner's work is especially helpful in indicating where a particular text is discussed in books. Many bibliographies list relevant articles and commentaries, but listing where books discuss a particular text is a work of supererogation. Recording such information is painstaking work and would induce some of us to insanity! We can be grateful for the labor of Wagner and his coworkers in this task. Exegesis does not occur in a historical or contemporary vacuum, and it is hoped that the bibliography contained here will enable scholars to interpret the New Testament more rigorously and faithfully.

Thomas R. Schreiner, The Southern Baptist Theological Seminary

David A. deSilva, *The Hope of Glory. Honor Discourse and New Testament Interpretation*. Collegeville, MN: Liturgical Press, 1999.

A major development in biblical interpretation over the last few decades has been the arrival of analytical methods from other fields of study. Like immigrants landing at Ellis Island they come from diverse lands: anthropology, gender studies, linguistics, literary criticism, psychology, rhetoric, sociology, etc. They arrive with remnants of their previous habitats, various practices and perspectives, and thereby change their new environment.

This review examines a significant new book that employs one of those recent arrivals: honor/shame analysis. Honor and shame are fundamentally anthropological categories, but their use in interpreting ancient texts is closely related to both rhetorical and sociological dynamics. Through appeals to honor and shame, authors hope to persuade their readers to act in certain ways (a rhetorical aim), usually with a view to strengthening or weakening connections with certain groups of persons (a sociological effect). This convergence of methods is evident in *The Hope of Glory* by David A. deSilva.

The book has seven major chapters and a brief conclusion. The first chapter establishes the importance of honor and shame as cultural values in the first century Mediterranean world. Although there is generalization and perhaps overstatement in saying that a person from this era, "...whether Gentile or Jew, was trained from childhood to desire honor and avoid disgrace" and was "oriented from birth toward

seeking the approval of the significant others" (p. 2, 3), the significance of honor and shame as motivators of behavior cannot be denied. A major concept defined in this chapter is the "court of reputation," that group of persons who grant honor or dispense blame. The critical question for ethnic or religious subcultures, such as first century Jews and Christians, is who will constitute this court.

The major achievement of this chapter is a sort of phenomenology of honor/shame discourse. DeSilva answers the basic question, how do we know honor/shame discourse when we see it? Moving beyond the mere listing of vocabulary, deSilva discusses the kinds and sources of honor, the role of honor in patron-client relationships, the importance of one's name and body in representations of honor, and the role of gender. Finally, deSilva relates honor and shame to rhetoric, particularly to the threefold means of persuasion: *logos* (rational appeals), *ethos* (stressing the credibility of the speaker), and *pathos* ("emotional" appeals).

In chapter two deSilva examines honor discourse in the Gospel of Matthew. In contrast to some interpreters who apply the canons of ancient rhetoric casually and indiscriminately to all genres of ancient texts, deSilva acknowledges the difficulty of rhetorical analysis of gospel material, i.e. narrative. Proceeding cautiously, however, he shows how the character of Jesus is effectively an indirect *ethos* argument. By his origin (virginal conception), his acts (healings and exorcisms), his death (an ostensibly dishonorable event that is reinterpreted), and his resurrection (vindication of Jesus' honor by God), Matthew upholds Jesus as the model of a God-honoring life.

Chapter three involves a similar treatment of the Gospel of John. Jesus' origin, expressed in the magnificent Johannine prologue, indicates his honorable status. Likewise, the miraculous signs in John signify Jesus' honor. The well-known emphasis in the fourth gospel on the voluntary nature of Jesus' death ("I lay down my life for the sheep." 10:15) reveals the nobility of that event.

In chapter four deSilva turns to epistolary material: 1 and 2 Thessalonians. These letters are read in the light of the thriving religious life of the city of Thessalonica, especially the cult of the emperor and traditional Greco-Roman religion. DeSilva sees Paul's aims as by no means limited to the widely recognized issues of his own credibility and of eschatology. Rather, these epistles "are chiefly concerned to establish the new believers' commitment to the alternative culture of Christianity," "to counteract the power of...attempts by the dominant culture to reclaim its deviant members." (pp. 91, 94, my emphasis) I found this chapter less persuasive than the others. The issues of Paul's credibility (1 Thess 2) and questions about the second coming (1 Thess 4-5; 2 Thess) loom large in these letters. While this correspondence perhaps *can* be seen as a social engineering strategy to "negate the effects of being shamed by outsiders" (p. 94), the method here seems to privilege social engineering over theological and pastoral concerns. DeSilva is not necessarily creating honor/shame phenomena *ex nihilo*, but he may elevate them disproportionately.

The next chapter investigates the Corinthian epistles. Social-scientific analysis of this correspondence has demonstrated the socio-economic stratification of the church there. Thus the problem of factionalism at Corinth, the tension between the "strong" and the "weak," problems at the Lord's Supper, and the divisive use of spiritual gifts all reflect the negative aspects of a culture obsessed with honor. Paul, of course,

would say obsessed with wrong definitions of honor. Specific texts in both epistles are helpfully illuminated by honor/shame analysis.

The sixth chapter treats the Epistle to the Hebrews. DeSilva highlights the readers' past experience as one of verbal assaults on their honor, physical punishment, and the loss of material goods. Their present experience is one of flagging zeal. No specific crisis seems to be in view, but rather "the lingering effects of the believers' loss of status and esteem in their neighbor's eyes and their inability to regain a place in society." (p. 149) The ancient concept of patronage enters deSilva's discussion of Hebrews. Thus, the numerous comparative arguments in Hebrews are seen as identifying Jesus as a patron (or mediator of God's patronage) whose honored status exceeds that of prophets, angels, Moses, etc. The great danger faced by the readers is that of dishonoring their divine patron and thereby exchanging God's favor for God's wrath. DeSilva's use of honor/shame analysis provides a new way of understanding the difficult concepts of divine wrath and human fear in Hebrews.

The last writing to be examined is the Apocalypse of John. DeSilva rightly points out that the Apocalypse, contrary to some simplified interpretations, actually addresses churches in diverse conditions (chapters 2-3). Christians in Asia Minor had accommodated themselves in varying degrees to pagan religious values. Much of this chapter is structured according to the responses of the three angels in Rev 14: the call to "fear God and give God glory," the declaration of Babylon's fallen, i.e. dishonored, condition, and the description of those who (shamefully) worship the beast.

A danger with any interpretive method is the possibility of coloring the very material it purports to analyze with relative objectivity. A good method works like a sieve to cull out particular nuggets of interest. A questionable method works like a tinted lens under which everything starts to take on the hue that is sought by the interpreter. Honor/shame analysis in the hands of different interpreters may function in either way. DeSilva generally operates with restraint, using the sieve. Only rarely did the method tend toward the lens, such as seemed to be the case in the chapter on the Thessalonian correspondence. This is a natural development, more a matter of enthusiasm with the method than of distortion. When your favorite tool is a hammer, little wonder that so many texts begin to resemble loose nails. In his conclusion, however, DeSilva shows awareness of the limitations of his method. He argues for an eclectic approach to "recover the full spectrum of meanings within Scripture."

In summary, this text would be a useful supplement in introductory New Testament courses or a superb main text for courses in contemporary hermeneutics.

N. Clayton Croy

Frank J. Matera. *New Testament Christology*. Louisville, Kentucky: Westminster John Knox Press, 1999, 307 pages, \$26.95 (paper).

The author states, "This book was written to organize and summarize the Christologies already present in the New Testament to assist theologians and students in making greater use of the biblical data in the study of Christology. It differs from other NT Christologies by its use of narrative to uncover the Christology of the New Testament and by its focus on the Christology in the NT" (Preface). Thus, the subject

matter of this book is Christology *within* the confines of the NT and is approached through the methodology of *narrative* criticism. The author further states, “The working hypothesis of this book is simple: we can learn how the writings of the NT understand the person and work of Jesus Christ by paying attention to the explicit and implicit stories of Christ in the NT” (p. 3). The remainder of the book systematically analyzes the Christologies of each writing of the NT with the exception of Philemon, James, 2 Peter, and Jude.

Chapter 1 entitled “Crucified Messiah and Obedient Son of God” covers the Christologies of Mark and Matthew respectively. Chapter 2 entitled “Messiah and Lord of All” presents the Christology of Luke-Acts. Matera analyzes the Christology of each Synoptic Gospel according to its literary structure and unfolding narrative. The Christology of Acts is traced through the various speeches of Peter, Paul and Stephen with a view to ascertaining the underlying stories of Christ assumed in each presentation.

In Chapter 3 on “The Climax of Israel’s Story” the author deals with those letters whose Pauline authorship is not disputed. However, he includes 2 Thessalonians since the subject matter and the story presupposed is similar to 1 Thessalonians. In considering these letters, the author proceeds chronologically, beginning with the earlier letters and concluding with Paul’s later correspondence in the following order: The Thessalonian correspondence, the Corinthian Correspondence, Galatians, Romans, and Philippians. Chapter 4 entitled “The Revelation of the Mystery” treats the deutero-Pauline epistles (Colossians, Ephesians, 1 and 2 Timothy, and Titus).

Chapter 5 entitled “Victory through Suffering” considers the Christologies of 1 Peter, Hebrews, and Revelation. The common denominator here is the employment of Christology to encourage and strengthen the audience it addresses. In all these writings, therefore, Christology is in the service of the Christian life. Chapter 6 entitled “The Revelatory Word” treats the Gospel of John and the Johannine Epistles, especially 1 John. Matera insists that the Christology of the Fourth Gospel must be read in light of the “privileged information” provided by the Prologue (1:1-18).

Chapter 7 entitled “The Diverse Unity of New Testament Christology” concludes the book. On the one hand, the author affirms that there are diverse Christologies in the NT. These diverse Christologies do not always complement each other. On the other hand, beyond these differences and tensions, there is a profound unity to the claims that the NT makes about Jesus in the stories it tells and presupposes. These claims are summarized under the following categories: (1) Jesus’ messiahship; (2) Jesus’ significance for Israel and the nations; (3) Jesus’ relationship to the church and the world; (4) Jesus’ meaning for the human condition; and (5) Jesus’ relationship to God. The extensive notes to each chapter appear at the end of the volume. The book contains a select bibliography and index of subjects but no Scripture index.

This volume is a refreshing approach to Christology in the NT from a narrative perspective. While mainly literary and theological in nature, the author touches on some historical aspects in the investigation of the subject matter, especially in connection with the occasion of the Epistles but also in considering the communities behind the Gospels. There are many brief exegetical discussions throughout the book and in the notes. The chief value of this work is the excellent summaries of the Christology of almost every book of the NT. The author displays a special interest in establishing the preexistence

of Christ from the texts of the NT. In the final analysis, the Christologies of the NT are characterized by both unity and diversity but not simple uniformity nor contradiction.

B. Keith Brewer, Drew University Graduate School

Alister McGrath (general editor), *The NIV Thematic Reference Bible* (Grand Rapids, MI: Zondervan, 1999). xxv + 2150 pp., 16 color plates. \$39.99.

The distinctive approach of this Study Bible, based on the text of the New International Version (included in its entirety), is to lead the reader through selected passages dealing with and developing particular themes. This helpfully expands the more familiar "word study" approach fostered by concordances. Rather than looking up all the occurrences of the word "grace" in the NIV, the unnamed editors of the 729-page thematic section lead the reader to various passages that discuss God's grace (even though the word itself may not be used in every passage). Within the text of the NIV itself, one will find the customary introductions to each book of the Bible. These are silent with regard to critical concerns about authorship (e.g., there is no discussion of the multiple authorship of Isaiah, the Maccabean-period dating of Daniel, or the possible pseudonymity of 2 Peter), and of mixed value in terms of reflecting the presumed original situation of the addressees. Thus the introduction to Hebrews perpetuates the notion that this letter is addressed primarily to Jewish Christians tempted to revert to Judaism, although this is derived from the second century title rather than the text itself. The introduction to Romans shies away from mentioning one prominent reason for Romans, namely Paul's desire to secure the churches at Rome as a new support base for a mission to Spain. The introduction to Revelation, on the other hand, is the first I have read in a conservative study Bible to present the vision's purpose with such laudable precision: "to prepare the churches to face the increasing hostility from the Roman state," rather than the usual emphasis on encouragement in the midst of bloody persecution. The primary focus of these introductions is the listing of the major themes to which each book will make a contribution (keyed into the thematic outlines in the second half of the volume).

The "Thematic Section" represents innumerable hours of labor sorting through and organizing the Biblical material by its various themes. These themes have been set out by a numerical code, the 1000's laying out studies of themes related to God, the 2000's to Jesus Christ, the 3000's to the Holy Spirit, the 4000's to natural phenomena in the Bible (e.g., plants, animals, weather, and the like), the 5000's to people, their bodies, their social and political arrangements, and the like, the 6000's to themes of sin and salvation, the 7000's to God's people throughout the ages, the 8000's to the life of faith, and the 9000's to eschatology. An alphabetical index allows the user quickly to locate the theme/topic of interest to him or her.

On account of these extensive thematic outlines and general index, this volume is a treasure-trove of "theme studies" that might fuel adult Sunday School discussions from now till the Second Coming. It would certainly be a useful tool for learning in short compass what Scriptural texts touch on a given topic or theme that one wishes to study. It should not be treated as comprehensive, however, and the user would do well to complement the use of these thematic outlines with his or her own concordance

studies and reading of dictionary entries on the theme of interest in scholarly reference works (e.g., the *Anchor Bible Dictionary* or the eight volumes that will comprise the *IVP Dictionary of the New Testament and Dictionary of the Old Testament*).

The reason for seeking out complementary resources for this Study Bible is twofold. First, despite the explicated purpose of the thematic section to be to allow Scripture to explain Scripture, it is evident that the compiling team's biases at several points enters in to direct how Scripture will explain itself. This is unavoidable in any such enterprise, to be sure, and the user of even the most seemingly objective of reference tools needs to be alert to the ways in which these biases can shape the tool and the study. It must be said up front that the compiling team has done an exceptional job avoiding some obvious denominational/sectarian biases: the thematic section and brief feature articles are outstandingly tolerant of the various positions on infant and believers' baptism and on various views of the millennium, for example. Nevertheless, there are more subtle biases of which one should be wary. For instance, the outlines suggest that codes of purity (clean and unclean things, sources of defilement, and concern for maintaining an undefiled state) are primarily an Old Testament phenomenon. Thus the outlines do not lead the reader to see how important language of "clean" and "unclean," or how potent the threat of "defilement," could be for the formation of Christian ethos and group boundaries. There may be, therefore, a subtle tendency toward stressing more of a disjunction between the ceremonial and ritual aspects of the Old Covenant and the New Covenant than the New Testament authors would have perceived themselves.

The second reason is that one's study of Scripture is enhanced not only by reading Scripture but by immersing oneself in the world of Scripture, that web of social and cultural values and systems within which the Word took shape and had meaning. This Study Bible will not help one enter that world or hear the Word in a manner sensitive to its historical and cultural context, and so the user must supplement its use with other resources designed to cultivate this sensitivity, to attune modern students of Scripture to the foreign culture within which the Word became Flesh. If the framers of the thematic section had done more of this groundwork themselves, they would have, for example, discussed "gratitude" and response to receiving gifts together with the theme of "grace." This would have communicated to modern readers the inseparability of receiving gifts and returning the favor in the ancient (and thus biblical) world.

As long as one is committed to using this Study Bible in the context of different resources, each contributing its particular strength and nuances to one's appreciation of Scripture, one will find the *NIV Thematic Reference Bible* a valuable resource, an excellent *starting point* for engagement with the Scriptures on a given topic. My caveats aside, I am personally grateful for the obvious love for Scripture and diligence in execution evidenced in this volume.

David A. deSilva

Mark Allan Powell, *Jesus as a Figure in History: How Modern Historians View the Man from Galilee*, Louisville: Westminster/John Knox Press, 1998, 238 pp. \$22.00.

After summarizing admirably the recent study of Jesus, which is awash in viewpoints, methodological discussions, and stalemates, Mark Allan Powell states that,

no matter what these scholars conclude about Jesus, the personal confessions of Christians will go on. Powell calls such confessions the "Jesus of Story" rather than the "Jesus of history" and it is highly appropriate for a confessional Lutheran, such as Powell is, to contend for a view that fundamentally was established at the turn of the century by Martin Kähler, namely, that the Jesus of history and the Christ of faith are distinguishable in how we can know each as well as the significance of each. Though his conclusion surely undercuts any logically-critical theological value of the quest of the historical Jesus, Powell writes here with exquisite clarity and a balance of judgment required of those who want to sketch the current scene for others.

The book contains chapters that introduce and summarize (1, 2, 3, and 10) and also a series of chapter-length summaries and critiques of the most important studies of Jesus of late in English (Jesus Seminar, Crossan, Borg, Sanders, Meier, and Wright). Quickly, and appropriately for a book with this purpose, Powell surveys how we got to where we are today (chp. 1) and then, after a nice clear summary of contemporary methodological debates (chp. 2), Powell delves a little more deeply into some significant books which he has chosen not to analyze in detail (chp. 3: Horsley, Vermes, Smith, Witherington, and Downing). The study of Horsley deserves more treatment than he gives since Horsley's book is comprehensive, innovative and influential - and in some senses anticipates the lines eventually taken by Borg and Wright.

The chapter-long analyses of the major studies are each composed of the following: method, the portrait of Jesus for that scholar, and critique. For each, Powell is balanced and descriptive; his summaries are accurate (and I have read each of the books he reviews); and his critique neither carps nor focuses on minor points. For each he incorporates both what major Jesus scholars have said as well as prominent reviews.

It is hard to review a book that reviews other books but the following points are worthy of attention: first, Powell is fair and accurate. For this reason alone the book will be useful for years to come. Second, because the book is comprehensive, it can serve as a primer on Gospel methodology as well as an introduction to the scholarship in the field. Third, Powell's focus on methodology for each scholar corrects many recent surveys of the field and sets the book apart. Fourth, the syntheses of the final chapter (covering method, Jesus and Judaism, eschatology, politics, the supernatural, and self-consciousness/intention) not only draw the whole book together but also provide an agenda for where students might enter the discussion. If I have one criticism it is that the author chose to select from the modern discussion only those books that were written in English. This leaves out three significant books that operate with different methods and draw different conclusions about Jesus (J. Gnilka, H. Schürmann, J. Becker). A reviewer can hardly give a book a more hearty recommendation.

Scot McKnight, North Park University

Adolf Schlatter. *The History of the Christ: The Foundation of New Testament Theology*. Translated by Andreas J. Köstenberger. Grand Rapids, Michigan: Baker Book House, 1997, 426 pages, \$29.99 (hardcover).

Adolf Schlatter (1852-1938) was Professor of NT and Systematic Theology at Tübingen from 1898-1922. This work originally appeared as the first volume of the

author's *Die Theologie des Neuen Testaments* in 1909 with the subtitle *Das Wort Jesu*. The second edition of this work was published in 1920 with the new subtitle of *Die Geschichte des Christus*. Appearing for the first time in English, the present book is a translation from the third edition of the same work published in 1923. The translator's preface explains Schlatter's appeal and contribution as a conservative biblical interpreter and theologian. Schlatter was convinced that biblical exegesis was the only proper foundation for systematic theology. This work on the life and ministry of Jesus is divided into five main parts. Part I on "The Preparation for Jesus' Work" describes the background of the ministry of Jesus with special attention to John the Baptist. Part II on "The Turning Point in Jesus' Life" commences with the baptism of Jesus and concludes with Jesus' residence in Capernaum. Part III on "The Offer of God's Grace to Israel" surveys the public ministry of Jesus. Part IV on "Jesus' Way to the Cross" chronicles the rejection of Jesus by his contemporaries and subsequent Passion. And finally, Part V on "The Easter Account" narrates the resurrection of Jesus. Schlatter's method of presentation is a descriptive synthesis of the biblical material which has the character of a Gospel "harmony." The relatively few and brief footnotes are located at the bottom of each page. The book includes a fairly detailed subject index followed by a scripture index.

B. Keith Brewer

Hans Schwarz. *Christology*. Grand Rapids, Michigan and Cambridge, U.K.: William B. Eerdmans Publishing Company, 1998, 352 pages, \$25.00 (paper).

Following a brief preface and introduction, the book is divided into three main parts. The first main part of the book on "In Search of the Historical Jesus" consists of a single chapter which surveys "The Quest for Jesus" in three sections. The first section discusses Jesus in the eyes of modern reason and includes the Jesus of the Enlightenment, Jesus in the Nineteenth Century, and Jesus according to the Social Gospel. The second section concerns a new look at the sources with presentations on the limits of rational enquiry, analyzing the synoptic material through various methods of biblical criticism, the New Quest for the Historical Jesus, and the continued quest (represented by three groups of German, Scandinavian, and Anglo-American scholars). The third and final section considers the third wave of current Jesus scholarship and discusses the non-eschatological Jesus of Borg, the eschatological but non-apocalyptic Jesus of Witherington, and the emphasis on studying Jesus in context through anthropology, sociology, and cultural analysis.

The second main part of the book on "The Biblical Testimony and Its Assessment Through History" consists of three chapters. Chapter 2 discusses "The History of Jesus" in terms of the life and destiny of Jesus and the proclamation of Jesus. In the first half of this chapter, Schwarz covers the date and place of Jesus' birth, Jesus' descent, the relationship between Jesus and John the Baptist, the duration and extent of Jesus' public ministry, the trial and death of Jesus, and the empty tomb and the epiphanies of the resurrected Jesus. In the second half of this chapter, Schwarz considers Jesus and the law, announcing the kingdom, and the messiahship of Jesus. Chapter 3 on "Jesus the Christ" begins with a discussion on the centrality of the resurrection and then looks at the witness of the Synoptic Gospels, the Johannine witness, and the Pauline witness.

Chapter 4 focuses on four stages of christological reflection: (1) the early Church; (2) the Medieval period; (3) the reformation period; and (4) the modern era.

The third main part of the book on "The Relevance of Jesus Christ for Today" consists of three chapters and an excursus. Chapter 5 on "The Human Face of God" discusses bridging the ugly and broad ditch of history, Jesus from the perspective of various Jewish scholars, Jesus' unique relationship to God, and Jesus' self-awareness. Following this chapter is an excursus on "Incarnation, Preexistence, and Virgin Birth." Chapter 6 on "Cross and Resurrection" discusses Jesus' self-interpretation of his death, the salvational significance of Jesus' death, the enigmatic character of Christ's resurrection, the turning point of the resurrection, and a final section on feminist Christologies. Chapter 7 on "Christ's Presence and Future" discusses the descent into hell and the ascension of Christ, the issue of the scope of salvation, the relationship between the kingdom of God and the Church, and the return of Christ. The book concludes with subject, name, and scripture reference indices. The footnotes are generally brief bibliographic references and are located at the bottom of each page.

This well-written book is very comprehensive in scope. However, many prominent names and other matters are left out of the discussion which one would expect at various points: source criticism is not mentioned in connection with analyzing the Synoptic material, Günther Bornkamm in connection with the New Quest for the Historical Jesus, N. T. Wright in connection with the eschatological but non-apocalyptic view of Jesus, and Hans Küng in connection with the scope of salvation, just to name a few items. The author raises the issue of critical historical investigation in his presentation of Jesus but does not fully resolve the challenge to contemporary faith in my opinion. While he is critical of the criterion of dissimilarity, he does not suggest another methodology for determining the authenticity of the Gospel tradition. The third part of the book is the most unique and interesting. In the final analysis, Jesus is, for the author, in the title of a previous work by John A. T. Robinson, "the human face of God." The author draws upon many German sources throughout the discussion.

B. Keith Brewer

Richard P. Thompson and Thomas E. Phillips, eds. *Literary Studies in Luke-Acts*. Macon, GA: Mercer University Press, 1998.

This collection of essays in honor Joseph B. Tyson on the occasion of his retirement from Southern Methodist University is arranged into three broad areas covering the main interests of Tyson's scholarly works: "Luke and Acts within First-Century Judaism, the New Testament and Early Christianity," "Lukan Themes, Characters and Rhetoric," and "Jews, Judaism, and Anti-Judaism in the Lukan Writings and Scholarship." Space constraints prevent even a summary of each essay. Instead, this review will describe one representative essay from each of the three sections of the book.

The essays in the first section cover quite disparate ground in connecting Luke-Acts to its wider socio-historical context. The essays include: "Crucifixion, Qumran, and the Jewish Interrogation of Jesus," by Darrell L. Bock; "The Present State of the Synoptic Problem," by William R. Farmer; "Luke's Sequential Use of the Sayings of

Jesus from Matthew's Great Discourses: A chapter in the Source-Critical Analysis of Luke on the Two-Gospel (Neo-Griesbach) Hypothesis," by David B. Peabody; "The Gospel of Luke in the Second Century CE," by Arthur J. Bellinzoni; "Acts and the Pauline Corpus Revisited: Peter's Speech at the Jerusalem Conference," by William Walker, Jr.; and "Acts 9:1-29 and Early Church Tradition," by John T. Towns. Bock's essay, "Crucifixion, Qumran and the Jewish Interrogation of Jesus," examines early Jewish definitions of blasphemy in order to determine what Jesus' statements at his trial in Mark's Gospel (and by extension Luke's Gospel) would have been considered blasphemous or grounds for bringing Jesus to Pontius Pilate. The article is based on an earlier paper Bock presented which suggested the Temple Scroll as a background for Jesus' trial. Tyson questioned whether an Essene document at Qumran could have been relevant among Sadducees holding a trial for Jesus. In this essay which responds to Tyson's question, Bock argues that other Jewish material presents a picture much like that of the Temple Scroll. Hence, the Temple Scroll can be used to help understand how Jesus' statements at his trial could be viewed as both blasphemous and seditious.

There are several helpful essays in the second section dealing with aspects of Luke-Acts and Greco-Roman rhetorical practice, including "John Mark in the Acts of the Apostles," by C. Clifton Black; "Irenic or Ironic? Another Look at Gamaliel before the Sanhedrin (Acts 5:33-42)," by John A. Darr; "Conversion in the Acts of the Apostles: Ancient Auditors' Perceptions," by Charles H. Talbert; "The Place of Jerusalem on the Lukan Landscape: An Exercise in Symbolic Cartography," by Mikeal C. Parsons; "The Rhetorical Character of Luke 1-2," by Philip L. Shuler; "From Enthymeme to Theology in Luke 11:1-13," by Vernon K. Robbins; and "Two Lords" at the Right Hand"? The Psalms and an Intertextual Reading of Peter's Pentecost Speech (Acts 2:14-36)," by David P. Moessner. Darr examines the possible use of irony in Lukan descriptions of Jewish religious leaders in "Irenic or Ironic? Another Look at Gamaliel before the Sanhedrin (Acts 5:33-42)." Darr suggests that the interpretation of Luke's presentation of Gamaliel, and Jewish religious leaders in general, are ironic. Luke is not attempting to place Gamaliel in a positive light. Darr states that, "when viewed in its broader narrative context and subjected to a close reading, the account of Gamaliel before the Sanhedrin proves to be fraught with irony" which calls into question the common laudatory view of this Pharisee (p. 123). Darr's essay is intriguing not just for this specific issue but because he examines other accounts in Luke-Acts that describe encounters with Jewish religious leaders. He suggests that many of those accounts are also ironic in nature. By recognizing the irony present in these accounts, Darr suggests that it is possible to see a more consistent, negative view of the Pharisees in Luke-Acts than some scholars have alleged, who seek Luke's depiction of the Pharisees charitably with the Lukan corpus.

Among the essays in the third section of the book, which include "Redemptive Anti-Semitism: The De-Judaization of the New Testament in the Third Reich," by Susannah Heschel; "Freedom and Responsibility on Scripture Interpretation, with Application to Luke," by Robert C. Tannehill; "The God of Promises and the Jews in Luke-Acts," by Robert L. Brawley; "Can Anything Bad Come out of Nazareth, or Do Luke Think That History Moved in a Line or in a Circle?," by Jack T. Saunderson; "Subtlety as a Literary Technique in Luke's Characterization of Jews and Judaism,"

Thomas E. Phillips; and "Believers and Religious Leaders in Jerusalem: Contrasting Portraits of Jews in Acts 1-7," by Richard P. Thompson, most argue that Luke-Acts takes a mixed position towards Jews and Judaism. Jack T. Sanders argues, as he has elsewhere, for a very anti-Semitic reading of Luke-Acts, while Robert Brawley argues for a fairly positive attitude towards Jews in Luke-Acts. The essays in this section show that the debate over the perspective on the mission to the Jews in Luke-Acts is no closer to a consensus.

Richard P. Thompson compares the way Luke depicts Jewish believers and how he depicts Jewish religious leaders in the Acts of the Apostles, in "Believers and Religious Leaders in Jerusalem: Contrasting Portraits of Jews in Acts 1-7." Thompson asserts that little attention has been paid to the narrative function of Jewish believers in Jerusalem, especially in the early part of Acts. The image of the Jewish believers in the early part of Acts is that of faithful Jews. This image is enhanced by speeches of Peter and other speakers, through which the narrator may be implicitly commenting on the preceding events. The unity of the Jewish believers, even in the face of opposition or conflict is linked in the Lukan portrait to the God of the Jews, who blessed the believers with divine presence. Thus, the portrait of the Jewish believers is a positive image of a large number of Jews. The positive characterization of Jewish believers in the early part of Acts suggests that a negative assessment of the Lukan view of the Jews needs to be reevaluated.

This book provides several essays which contribute to Lukan studies particularly in literary analysis of Luke-Acts in its Greco-Roman rhetorical context. Those interested in source-critical issues will find the articles analyzing the Two-Document Hypothesis and defending the Griesbach Hypothesis interesting. Also, those interested in reading theory and reader-response criticism will find several articles, especially those by Tannehill and Brawley, helpful contributions. This book is a welcome contribution to Lukan scholarship.

Kenneth D. Litwak, Trinity College/University of Bristol, England.

I. Howard Marshall and David Peterson, eds., *Witness to the Gospel: The Theology of Acts*, Grand Rapids: Eerdmans, 1998, xiv + 610 pp., \$36.00.

The continuing fascination of Acts is amply demonstrated by this large volume in which twenty-four scholars contribute papers on various aspects of Luke's thought. Despite the large number of contributions, there is a marked unity of approach, perhaps not unconnected with the fact that while two of the contributors have taught in the University of Aberdeen, no less than ten gained their Ph.D.'s there. Their approach to Acts is universally positive, and there is no tendency to suspect Luke's motives or to compare his work unfavorably with that of Paul. The volume is well produced with good indexes and a helpful abstract at the start of each chapter.

While the essays presumably originate in the research interests of the various writers, the editors have sought to give shape to the book by grouping them under three broad headings: The Salvation of God, asking what Luke means by this central theme, the Call of God, dealing mainly with the preaching in Acts, and The Renewing Work of God, showing how Luke sees the life of the Church as the renewal of Israel in

fulfilment of God's promise. For this reader the most striking conclusion to emerge from the book as a whole is the convergence of Acts with the letters of Paul. Two essays in particular, David Seccombe on 'The New People of God' and Robert Wall on 'Israel and the Gentile Mission in Acts' and 'Paul: A Canonical Approach' make this explicit. Acts functions as a narrative-theological version of Romans 9-11. Indeed a modern editor might fairly have entitled Acts, 'How the Kingdom of Restored to Israel', the answer being seen in the reconstitution of Israel as an inclusive, non-ethnic fellowship extending to the ends of the earth.

Having said that, the book is rather less than the sum of its parts. Interesting though many of the individual contributions are, they do not really add up to a theology of Acts, something that would be better done by a single mind in half the number of pages. Some themes are treated more than once, and others not at all. Despite its length, the book contains no sustained discussion of either Christian baptism or the churches' ministry in Acts, nor, surprisingly, is there anything about the role of women—and yet 540 pages is really more than anyone wants to read on the theology of Acts!

R. Alastair Campbell, Spurgeon's College, London

Stephen Westerholm. *Preface to the Study of Paul*. Grand Rapids, MI / Cambridge, U.K.: W. B. Eerdmans, 1997. xii + 128 pages, paper, \$13.00 / £8.99.

Westerholm imagines an average modern—he calls him Herbert—whom he sets out to convince of Paul's significance. Assuming that Herbert has no interest in the esoteric matters that so consume the scholars, Westerholm, Associate Professor of Biblical Studies at McMaster University, explains what it will take to show Herbert why Paul is so important. The corny device notwithstanding, the tack is to seek to understand Paul and his assumptions within his own world, using the argument of the book of Romans to shape the endeavor, and to bridge the gap to today's western world so we can understand what Paul is "about" and why he is so important.

The book's twelve chapters follow major divisions of the Roman epistle. Westerholm explains Paul's vantage point and seeks to show how and where his views conflict with contemporary assumptions. For example, when explaining Paul's understanding of his divine commission, Westerholm contrasts that with the modern context that "will not admit of 'revelation' from any 'supernatural' source" (p. 3).

In chapter three Westerholm explains that the West's insistence on freedom of individual choice along with the modern abhorrence of any effort to impose one's moral views on others, lead to a public discourse that rejects discussion of "right" and "wrong." This results in the pressure to relegate religion and morality to private spheres. Westerholm deftly charts Paul's understanding of the nature of "sin," growing out of Proverbs and as articulated in Romans 1:18-32. This chapter, and his discussion of Rom 12:1 - 16:27, are marvelous examples of how to develop a biblical approach to ethics. The "good life" is not determined by conformity to some divine law, nor is it a matter of unlimited freedom (as conceived by moderns). Westerholm says that in Paul's theology, "The mark of the good life is its orientation toward the 'good'" (p. 119)—a concept that Westerholm unpacks in careful fashion (pp. 121-125).

For Paul, there is a rightness in how God has created the world, and any attempts to depart from living in harmony with God's intentions constitute "sin" and result in trouble for the sinner and judgment from God. For Paul, "the fundamental sin is the failure to respond appropriately to the Creator of all that is" (p. 29). This explains why Paul objected to homosexual behaviors of men and women: they violate God's intentions for them, namely, that male and female become "one flesh" providing companionship and offspring. Westerholm's description of sexual sin is illuminating: "one is, in effect, seizing the goods of the created order on one's own terms (that is, without the attendant commitment and responsibilities). The distortion is particularly self-evident when sexual gratification is sought with members of one's own sex" (p. 30).

Westerholm's discussion of the need for and nature of justification is masterfully clear and on target (p. 48), as is his explication of Paul's understanding of saving "faith" (which must express itself in appropriate behavior (pp. 54-58)). These are examples of how Westerholm explains Paul's key theological themes in ways that are both true to Paul and understandable in modern terms. As another example, when he discusses God's role in human history, Westerholm carefully sets out what he sees as the four classical options (pp. 110-11). After tracing implications, wisely Westerholm avoids what many theologians all too eagerly attempt: to reduce Paul's teaching to a logical system. In good biblical theological fashion, he allows Paul's rough edges to remain, insisting that interpreters retain Paul's emphases undiminished.

It is difficult to imagine anyone who would not profit from this engaging and well-written introduction to Paul's thought and world. Since Romans forms the basis of the engagement, Paul's essential themes emerge. Westerholm has succeeded well in his task of showing moderns what makes Paul tick. This would be a great textbook in a course on the entire New Testament or on the epistles in which only one small volume had to serve to introduce Paul's thought. It could well serve in church settings where adults wanted some serious study in which they could seek to understand and apply the central elements of Paul's thought to the modern world. It can function as a mirror for our culture and help modern, especially Western, Christians see how far its values have deviated from biblical ones. It serves as a corrective to doctrinaire Christians who are more interested in developing a water-tight theological system than in affirming and living under the power as well as the untidiness of this segment of biblical teaching. Above all, it shows what a towering figure in the development of Christian theology Paul is. In other words, "Herbert, you need to read this book."

Bill Klein, Denver Seminary

Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians*, Nashville: Abingdon Press, 1998, xiii + 236pp.

This is a very helpful, well-written and well-informed presentation of important aspects of the theology of Paul's letter to the Galatians.

Longenecker begins by reviewing the debate regarding the presence of apocalyptic and salvation-historical theological influences in Paul's theology. On the one hand we have those (like J. C. Beker and J. L. Martyn) who argue that Galatians does not reflect any salvation historical continuity with the history of Israel. On the

other are those (like J. D. G. Dunn and N. T. Wright) who argue that according to Paul's argument Gentiles have now been included in the redemption that God promised to Israel and that, therefore, the theology of the letter builds on a foundation of salvation history.

Although Longenecker sides more with Beker and Martyn he recognizes that the letter reflects both apocalyptic and salvation-historical influences. Apocalyptic influence is seen in the idea of God's invasion into the world and in the suggestion of cosmic warfare between God and the forces aligned against him. Salvation history is seen especially in Paul's indications that in order for salvation to be made accessible to all, God first had to deal with Israel's crisis. As he puts it, "it seems impossible for Paul to envisage God's eschatological redemption in Christ without also articulating how that same event has afforded the long-awaited redemption of ethnic Israel" (177). In fact, "Galatians 3.13-14 and 4.4-5 indicate that divine triumph could not become implemented universally apart from the restoration of ethnic Israel in particular (or at least providing the means for her restoration)" (177). While this reviewer would come down more on the side of Dunn and Wright, the presentation of the issues is very well done and provides an excellent overview of the issues involved in the debate.

For Longenecker the "faithfulness of Christ" is a central theme of the theology of the letter to the Galatians and it therefore plays a key role in the argument of his book. He is one of the most forceful members of the growing group of scholars who argue that expressions such as *pistis Christou* (faith in/faith[fulness] of Christ; cf. Rom. 3:22, 26; Gal. 2:16, 20; 3:22; Phil. 3:9; Eph. 3:12) refer not to believers' faith in Christ (which is referred to by other expressions) but rather to Christ's own faithfulness, seen above all in his faithful obedience unto death on a cross. The faithfulness (or fidelity) of Christ is seen to be the key to the covenant theology of this letter. Christ's righteousness is tied to his faithfulness and that faithfulness is appropriated by others and becomes effective for them by their faith in Christ (see 105-106). Longenecker argues that the issue being debated in Galatia was one of covenant theology: "Although the faithfulness of Christ was recognized by all as the locus wherein covenant relationship between God and his people is securely instituted, the dispute concerned the means whereby others were caught up in that eschatological phenomenon" (106). According to Paul faith is the sole means of inclusion in the covenant relationship between God and his people reestablished through Christ's faithfulness. In this way "Paul is redefining a theology of covenant relationship in a way that severs it from the 'givens' of covenant theology typical of most forms of Early Judaism, where the will and grace of God are inseparable from the law that leads to righteousness" (107).

Longenecker also sees the faithfulness of Christ as a key to the ethics of the letter with Galatians 2:20 serving as a key to the relationship between the two. That verse (when read "I live by the faithfulness of the Son of God") shows that "the life of the faithful Son of God is being lived out within the believer" (114) and Galatians 5-6 is now understood to be an elaboration of that theme, "where the Son of God, whose own faithfulness was expressed in terms of love and the giving of himself, lives continuously in the very existence of Paul" (115).

The faithfulness of Christ also serves as a key to understanding how Christ redeemed us from the curse of the law by becoming a curse for us (3:13): "because of

his faithfulness, the curse that applied to faithless others could be transferred to him, for their benefit" (144).

Although this reviewer is not (or, at least, not yet) convinced that most *pistis Christou* passages should be read in terms of Christ's faithfulness rather than believers' faith in Christ, Longenecker's full exposition of the theology of Galatians from that perspective is extremely stimulating and worthy of careful consideration. He has shown that such an understanding would shed new light on other aspects of the theology of this letter. Many of his insights maintain their validity even if he turns out to be incorrect regarding the precise meaning of those particular phrases.

In the last chapter (not counting the conclusion) Longenecker provides an insightful discussion of Paul's allusions to demonic manipulation on the part of his adversaries and of the relationship between the Spirit and Christian character on the one hand and between Christian character and biblical interpretation on the other. The focus on Christ-like existence as the sign of the Spirit's work and as the prerequisite for proper biblical interpretation is stimulating and insightful.

All in all, this is a very stimulating volume that reflects profound theological analysis and an excellent standard of scholarship. Although I found myself disagreeing at many points along the way, I also found its theses to be consistently well argued and worthy of careful consideration. This is an important book and an indispensable source for all those who are interested in the theology of Paul's letter to the Galatians.

Roy E. Ciampa

Barth Campbell, *Honor, Shame, and the Rhetoric of 1 Peter*, SBLDS 160. Atlanta: Scholars Press, 1998. Pp. x + 266. \$39.95 (cloth).

Campbell's 1995 doctoral dissertation presents an analysis of the whole of 1 Peter through two fundamental lenses: classical rhetorical criticism and honor/shame analysis. He finds the underlying situation of 1 Peter to be illumined by the challenge-riposte exchange. The unbelieving society has issued a "challenge" to the Christians living in their midst in the form of slander, insult, and social ostracization. The author counsels the hearers to offer benevolence and virtuous living as the best riposte (rather than returning like for like), with the hope of vindication and a grant of honor in the future. "Peter" assures them of the honor they possess in God's sight in order to take their focus off the dishonor they experience in human society.

Campbell uses the Greek and Latin rhetorical handbooks to diagnose the ways in which the author sustains his *ethos*, arouses the *pathe*, and, of course, creates logical proofs. The exordium (1 Pet 1:3-12) is profitably analyzed according to the topics of encomia, and the remainder of the letter falls into three "arguments" (1:13-2:10; 2:11-3:12; 3:13-4:11), each following the pattern of *Rhetorica ad Herennium* 2.18.28: *propositio*, *ratio*, *confirmatio*, *exornatio*, and *complexio* (thesis, reason, proof of the reason, embellishment, summary), and a final peroration (4:12-5:14). Along the way, Campbell provides an exhaustive inventory of devices of rhetorical ornamentation employed by the author (alliteration, *homoioptaton*, synonymy, transplacement, and the like). The book concludes with appendices introducing the major rhetorical treatises,

the “semantic field” of honor/shame language in 1 Peter, and a bibliography helpfully divided by subject.

The book succeeds in underscoring the importance of the cultural context of honor and shame for the interpretation of 1 Peter. This analysis has helpfully highlighted the nature of the suffering that is so thematic in 1 Peter, of which “Peter” must now make sense, and to which he must formulate a response. Campbell’s sensitivity to this context frequently results in excellent insights into the meaning and rhetorical force of the text. For example, Campbell rightly understands the quotation of Isaiah 40:6-8 in 1 Pet 1:24-25 to relativize the importance of honor granted by human beings when set against the honor granted by God by birth into God’s family. Similarly, Campbell correctly criticizes translations of 1 Pet 2:7 that read “to you who believe, he is precious” rather than “honor (*time*, after all), then, belongs to you who believe.” Breaking through an astonishing history of bad translations (NASV, RSV, NIV, even the NRSV), Campbell discerns that the author is using these quotations from Jewish Scripture to contrast the destinies of the believers and unbelievers as a result of their response to Jesus. He might have added that this would constitute an argument from the consequences offered to support the course of action “Peter” promotes.

I have a number of reservations, however, about other aspects of Campbell’s honor/shame analysis. First, I do not think that the challenge-riposte scheme provides the best model for displaying the dynamics of this situation. That model works well enough in the analysis of exchanges between Jesus and the Pharisees, or between Paul and his rivals, but 1 Peter addresses a quite different situation. The fact that the “public” has already pronounced its verdict of dishonor upon the way of life of the Christians points away from the challenge-riposte scheme and toward a dominant culture’s (or majority culture’s) use of shaming as a deviancy-control technique, an attempt to pressure deviants (here, the Christians) to fall back in line with the dominant culture’s values and accepted behaviors. “Peter’s” task is to prevent the audience from making the only response their neighbors would accept, namely returning to “the vain way of life handed down from their ancestors” (1:18; see 4:3-4). Positively, the believers are to live in such a way as disproves the claim being made that attachment to Christ makes one a subversive and vicious person, and the author suggests many specific strategies by which to overturn their neighbors’ verdict about their deviancy. But all this moves in a realm quite distinct from the challenge-riposte in which one person or party seeks to gain honor in the eyes of the larger public by putting down or showing up another person of party. Moreover, masters are not challenging the honor of their household slaves when they punish them (p. 144): the challenge-riposte game only happens between equals. John Elliott, with whom Campbell spent “many enjoyable hours ... discussing 1 Peter in his home” (p. vii), is able at least to combine awareness of the deviancy-control dynamics with discussions of challenge-ripotes at the level of individual behavior in his 1994 article (“Disgraced Yet Graced: The Gospel according to 1 Peter in the Key of Honor and Shame,” *BTB* 24 [1994] 166-178), and this kind of nuancing (including discussion of the slanderers’ motives, which was not to gain honor at the believers’ expense) would have enriched Campbell’s discussion as well. In light of their obvious connection, it is surprising not to find Campbell interacting with this article, which was available a year before the degree was granted him.

Second, in his zeal to elevate honor and shame in 1 Peter, Campbell falls into the trap of seeing honor and shame everywhere in 1 Peter. For example, “deliverance/salvation” and “baptism” (as vehicle for deliverance from destruction) are properly topics of safety or security (one of the *two* major divisions of advantage in *Rhetorica ad Herennium*), not honor. There is also the cultural context of patronage to consider, which Campbell seems to collapse into honor when he speaks of three gifts as “three honors” in 1:3-12 (p. 184 n. 37) or merges *charis* language into honor language as a synonym for *kleos*, rather than allowing it to bring a different cultural context, namely patronage scripts and relations, into the discourse (pp. 60-62).

With regard to his rhetorical analysis, Campbell certainly displays, contrary to the opinion of those who dismiss rhetorical criticism as a legitimate and helpful approach to New Testament interpretation, the fact that NT texts do develop arguments in ways more than coincidentally similar to the techniques found in the *progymnasmata* and advanced rhetorical handbooks. He is particularly effective at the micro-level in this regard. His discussions of how the author develops and sustains ethos throughout the letter are also quite strong.

An especial weakness is evident in Campbell’s treatment of pathos, which is consistently vague. He speaks of the author “arousing pathos” or a passage “contributing to positive pathos,” but in many places he fails to name the specific emotion or explain how he recognizes that it would be aroused at this point. Aristotle’s detailed discussion of eleven specific emotions and the triggers by which an orator could evoke them does not enter into Campbell’s analysis, although there are many places in which one could say “confidence,” “favor,” “friendship,” “enmity,” and “emulation” are being aroused *and* connect the topics in 1 Peter with the topics Aristotle lists as typically provoking such emotions in the hearers.

This reader was also often left wishing for deeper, more thorough analysis of the argument. For example, on p. 75 Campbell writes that in 1:20 “confessional material, hymnic or credal, is enlisted in order to support rhetoric.” We are not told, however, in what specific ways this material “supports rhetoric” except as adding elegance. There is cause, however, to investigate this further (e.g., does it provide topics of amplification, or perhaps provide an implicit rationale for accepting the course of action proposed by the author?). Similarly, Campbell labels 2:3 a maxim, describing it very technically as an epiphoneme and citing its Septuagintal source. He does not, however, tell us anything about how the maxim contributes to the persuasiveness of the argument (what rationales, implicit or explicit, it might adduce, for example). It is this level of inquiry that best displays the fruitfulness of rhetorical investigations, pressing beyond the task of mere labeling of parts of an argument or ornamental devices employed.

Finally, this reviewer was left with questions about the *argumentatio* pattern that Campbell finds thrice in this letter. The second block (2:11-3:12) fits it best, as the household codes do provide an excellent “embellishment” of the basic proposition concerning giving to each their due. The other blocks, however, seem to be forced into the pattern. Moreover, I would raise questions about the division of the blocks within the *argumentatio* pattern. For example, it is not so clear to me why an embellishment should end in 1:25 and a summary begin in 2:1 (running for ten verses). If one must stick with this pattern, I would prefer to extend the embellishment well into 2:1-10, since, as Campbell admits, this latter section still “develops” notions introduced earlier

(p. 80), rather than providing a summary. I found, then, the macro-level of rhetorical analysis unconvincing: Troy Martin's call for an analysis that clearly delineates the sections of the letter may still remain to be discovered.

In sum, then, the reader of this dissertation will learn much about the importance of honor and shame in the rhetorical strategy of 1 Peter, as well as discover many fine insights into "Peter's" construction of logical argumentation. He or she will also leave with the same sorts of discomfort experienced by many readers of honor/shame analyses that give little attention to the many other cultural values of the first-century world, and of rhetorical analyses that are determined to fit New Testament texts to fixed patterns rather than allow new patterns to emerge as well as caught up more with affixing labels to than determining the specific, strategic contributions of, each part.

David A. deSilva

Mark Harding, *Tradition and Rhetoric in the Pastoral Epistles*. Studies in Biblical Literature 3. New York/Frankfurt: Peter Lang, 1998. Pp. xii + 253. \$48.95.

This monograph is a modification of the author's doctoral dissertation completed in 1993 under the tutelage of the late J. Christiaan Beker at Princeton Theological Seminary. The work is comprised of three chapters, framed by a brief introduction and conclusion. The bibliography is divided into two sections: ancient and modern authors; a subject/author index is likewise included. There is, unfortunately, no index of Scripture passages.

Harding's work is one of the first volumes in a new series from Lang, which "seeks to make available to scholars and institutions scholarship of a high order, which will make a significant contribution to ongoing biblical discourse" (p. ix). While Harding asserts early on (p. 2) that he does not intend to defend the pseudonymity of the Pastoral Epistle's (PE), he makes clear that he is convinced that the letters were not written by Paul. Nonetheless, Harding has a genuine appreciation for the creativity of both Paul and the author of the PE, and he seeks to demonstrate, employing a rhetorical focus, that the "Pastor" was not only a theologian in the Pauline tradition, but also a persuasive and creative communicator of the Pauline heritage to a later generation in a different social context.

Chapter One discusses four different approaches to the PE: 1) Baur and Holtzmann, 2) Defenders of Pauline authorship, 3) Studies in *Traditionsgeschichte*, and 4) J. Christiaan Beker's perspective. The material in the first two sections is probably known to most scholars of the PE, though the summary is helpful. The only author discussed in detail in section 2 is Ceslaus Spicq. The third section will prove very useful for presenting the work of a number of German scholars to an English-language readership. Authors treated are Klaus Wegenast, Norbert Brox, Jürgen Roloff, Peter Trummer, and Michael Wolter. In section 4, Harding concludes by noting three points, on two of which he differs from his mentor: 1) Beker devotes little attention to the social and historical background of the Pauline letters; 2) Beker is aware that sometimes, when normative issues are at stake, Paul suspends contextualization; 3) Beker neglects to evaluate the influence of classical and Greco-Roman rhetoric on Paul. Harding believes that Beker's generally negative judgment of the PE can be modified if one assumes that

the "Pastor" had before him a corpus of ten Pauline letters, not simply the seven undisputed letters.

In Chapter Two, the PE are discussed in terms of the rhetoric of letters. A first section presents Greco-Roman letter theory and types. A second reflects on the PE as Pauline letters, discussing the degree to which they embody Pauline theology and the image they offer of Paul. After considering background on moral exhortation in the Greco-Roman world (section 3), Harding argues that the PE exhibit the characteristics of Greco-Roman letters of moral exhortation (section 4). A final section on the testament genre deals primarily with 2 Tim. Though the testament genre is Jewish, Harding focuses on the aspect of moral exhortation within this letter as well, concluding that the PE fit comfortably into the Greco-Roman and early Jewish traditions of moral exhortation.

Chapter Three treats the PE in conjunction with the rhetoric of speeches, under four headings: 1) Rhetoric in the Ancient World, 2) The PE and the Species of Rhetoric (judicial, deliberative, epideictic), 3) The PE and Aristotle's Three "Proofs" (reason, ethos, pathos), 4) Being Well Disposed: The Pastor and His Audience. Harding wisely eschews the current trend to force NT letters to fit every single element of a judicial, deliberative, or epideictic speech, concentrating instead on how rhetorical elements based on categories derived from oral situations can be used persuasively in written communications. He makes the point, well taken, that a communication can have either an epideictic or deliberative flavor depending on whether the perspective is that of the addressor or addressee.

Harding concludes that the pastor composed literate, effective, persuasive affirmations of Paul and his tradition. Whether or not one agrees with Harding on the pseudonymity of the PE, his study is an important contribution to an appreciation of the PE in their own right.

Veronica Koperski, Barry University

Peter W. L. Walker, *Jesus and the Holy City: New Testament Perspectives on Jerusalem*. Grand Rapids, Michigan: Eerdmans, 1996. Pp. xiii + 370, \$25.

This work is a systematic attempt to show that the coming of Christ drastically altered OT expectations of Jerusalem at the very outset of the formation of the Christian movement. This is true, Walker argues, throughout the NT corpus, with the exception of a very few documents. The unexpected conclusion of Christ as center, as opposed to Zion as center, places Jerusalem as a primary focus within the NT Christological argument, both in the historical context of the NT and the current era. The NT reflects a community/communities coming to grips with failed political assumptions for Jerusalem and an embrace of God's new missional purpose for God's people in Christ. Walker intends to develop a "biblical theology" (xiii) of Jerusalem that is hinged on the NT interpretation of Christ's life, death, and resurrection in their historical context as well as later interpretive efforts in the corpus.

The book is divided into two parts: Landscapes of Jerusalem (Part I) and Jesus and the Church (Part II). By far the weightier portion, Part I is subdivided into seven chapters each related to specific NT documents, chosen neither for chronological nor canonical order. Rather, Walker chooses texts considered relevant to the discussion,

arranged so that the reader alternates (roughly) between those documents written before 70 and those which were written subsequently? (xiii). Each document is read with respect to its perceived attitudes toward Jerusalem, the Temple, and, in some cases, the Land. Lack of explicit reference to Jerusalem is therefore compensated by perceptions gained from the interrelation of the three. Walker intends that "these discussions provide confirming evidence as to how they would have approached Jerusalem . . ." (xii). The now rejected status of Jerusalem, how much or little that can be related to the life of Jesus or discernment on the part of the NT author, becomes the focus for Walker in his pursuit of a biblical theology in Part II. The NT confronts what is now an age-old question: Is the OT wrong in its prophetic understanding of the future status of Jerusalem? As a result of Christ, NT reinterpretations of the significance of Jerusalem engage this question, coming to terms with the *new* meaning of what it is *to be* Israel, God's people. It is a Jerusalem "deseccrated" (287) that must resign itself to no status in the world; it is God's restoring of God's people in Christ that fulfills OT prophecy, called to missional liberation rather than socio-political glorification (292). A biblical theology of Jerusalem is "therefore illegitimate" (313) without the interpretive contexts of the NT for Christian theology. Continuity in biblical revelation is affirmed as long as one is purposeful in acknowledging the reinterpretive efforts of the NT authors in discerning the ongoing purposes of God combined with the discontinuity of Jerusalem's failed future status as the necessary outcome of God's "economy of salvation" (314).

Although at times I find myself in negative reaction to Walker's bold assertions that the NT presents a unified front regarding the "destruction of the formal structures of Judaism" (12), I nonetheless found the book as a whole provocative in its application. Walker rightly calls Christians to an unapologetically Christian attitude of repentance as the framework for an appropriate biblical theology, i.e. a theology that necessitates the interpretive lens of the NT with utmost "humility and self-critique" (316). In addition, Walker has effectively shown a unified perception of a changed Jerusalem within the texts under consideration. Whether or not the specific means of each NT document to explain this change produces a unified theological perspective for modern application is not sufficiently clear, if indeed truly possible. The valuable aspect of this work, however, is its assertion that the Christological debate must be acutely aware of its dependence on the notion of a Jerusalem changed.

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Arland J. Hultgren, *The Parables of Jesus: A Commentary*. Grand Rapids and Cambridge: Eerdmans, 2000. xxix + 522 pp.

This volume inaugurates a wide-ranging series of books entitled "The Bible in Its World." It is the most substantial work on the parables to appear in a decade and arguably the most useful. Hultgren is professor of New Testament at Luther Seminary in St. Paul, Minnesota, and reflects a centrist position across the critical spectrum. A brief, introductory chapter defines parables and their distinctives and debunks the false disjunction between parable and allegory. The next seven chapters that comprise the commentary proper classify the parables, somewhat artificially, into those that reveal God, exemplary stories, parables of wisdom, those that portray life before God, parables

of final judgment, the most allegorical of Jesus' parables, and remaining parables of the kingdom. A very short ninth chapter sums up the distinctives of the Synoptists as interpreters of Jesus' parables, while a tenth chapter treats the unparalleled parables in Thomas. (Paralleled versions are commented on briefly in conjunction with their canonical parallels.) Three appendices discuss the purpose of the parables according to the evangelists, the triad of stories in Luke 15 and why to translate *doulos* as slave rather than servant. Ample bibliographies appear at the end of the discussion of each parable, and a select, general bibliography precedes the indices in rounding out the volume.

Within the treatment of each passage, Hultgren provides his own translation of every version in the Synoptics and Thomas. He then provides, in turn, notes on the text and translation, exegetical commentary (verse-by-verse or section-by-section), and a succinct but always insightful "exposition" that combines timeless principles and contemporary application. For some passages an extra section on "general comments on the text" appears before the running commentary to discuss particular difficulties of overall interpretation or questions of authenticity or literary dependence. Whenever there is more than one canonical version of a text, Hultgren gives separate though often overlapping commentaries on each version.

In almost every instance, Hultgren's exegetical decisions match my own (*Interpreting the Parables* [Downers Grove: IVP, 1990]). He opts for a little more redactional freedom for the evangelists to append inauthentic material than I would and is a little quicker to label doubtful parallels as genuine ones (e.g., the Talents and Pounds), but generally supports the authenticity of the canonical parables and recognizes the largely dependent, later, Gnostic nature of Thomas. He does not reflect methodologically on how to accept the limited amount of allegory present in the parables without returning to pre-twentieth-century excesses, but the actual main points that he finds—often two, three or four—in a given passage normally reflect their central thrusts quite accurately.

Hultgren has read enormously widely and interacted with a wealth of scholarship on every parable, while remaining firmly historical-critical in his approach. Influential but idiosyncratic treatments of recent years like those of Herzog and Hedrick are largely rejected. The only place where he goes into unusual exegetical detail is with twelve arguments defending the view that the Sheep and the Goats (Matt. 25:31-46) refers to all the needy of the world with its references to "the least of these my brothers." Hultgren's expositions readily betray his Lutheran heritage of the superiority of grace to law and its modern, more liberal modification, as he often includes provocative suggestions about God's work among those who are not consciously Christian.

The typescript is remarkably free of errors. I noted only a very few minor typos in the footnotes and bibliography and only one in the text itself: Mark 4:28 is listed as 2:28 on p. 387 in the first sentence of the discussion about the disputed Qumran Cave 7 fragment, so that the uninitiated could become very confused as to why this discussion is appearing here. The only thing remotely approaching a factual error that I observed was the reference to positive uses of leaven appearing only in later rabbinic literature (p. 406), when in fact already Leviticus 23:17 commands that one of the Israelites' sacrifice should use leaven. Because of the commentary nature of the book, it has no unifying thesis or sustained argument. Only the very dedicated are likely, therefore, to

read it straight through. But as a reference work for scholar, pastor and theological student alike, it will prove to be a rich storehouse of insights.

Craig L. Blomberg, Denver Seminary

Joel B. Green, *The Gospel of Luke*, NICNT. Hardcover, pp. xcii & 928, \$50.

What is a commentary for, and what should it do? The answer given to that question will, I suspect, determine the extent to which the reader will find Green's commentary to be of value.

Unlike many commentaries, Green neither discusses what Christian sources may lie behind Luke's written text, nor how a comparison of Luke with other Gospels may be of value. His focus is on the final form of Luke's text, and his reading of that text assumes and supports the claim of its author – whose identity is unimportant for the interpretation of his text – to have composed a narrative which is an orderly account. This narrative Green classifies as historiography, although questions of historicity are left to one side. Luke is a theologian, and his purpose is not to show what happened but to show how events are used by God to fulfill his purposes. Jesus is the main character in the narrative, but it is God who controls the story and it is salvation which is the "pervasive coordinating them" of the work. Salvation which

embraces the totality of embodied life, including its social, economic and political concerns. For Luke, the God of Israel is the Great Benefactor whose redemptive purpose is manifest in the career of Jesus, whose message is that this benefaction enables and inspires new ways for living in the world (p.25).

Thus the text cannot be read solely in terms of itself; a narrative approach is necessary but not sufficient to comprehend it. The narrative must be read both in the light of texts that stand behind it – particularly the Septuagint – and in the light of the cultural environment of both Jesus (Palestine) and Luke (the wider Greco-Roman world). Social-scientific approaches to New Testament study inform Green's reading, and this interest in how the text came across to first century readers gives it a pastoral dimension enabling theological application today.

Green's critical assumptions are mainstream, and he divides the Gospel along conventional lines. The English text presented is the NRSV (sometimes modified) and general comments are made first on each section, followed by discussions of a few verses at a time. This enables Green's readers to remain focused on the actual text of Luke, and to keep a good grasp on his overall picture. This is helpful for anyone seeking the bigger picture and a welcome corrective to over-atomized readings which fail to convey a coherent impression of the Gospel as a whole. Yet it is not without its frustrations. Amendments to the NRSV text are noted, but Green does not provide any discussion as to why he disagrees with it. Nor perhaps does he pay due attention to the fact that previous scholarship has historical-critical questions which might be ignored in a literary reading of the text but which cannot be ignored by either the pastor or the student. With respect to the much belabored question of the date of the census, for example, Green acknowledges the difficulties in a sentence, and in a footnote refers the reader elsewhere. This is fine of course; but there seems to be something missing when

he goes on to suggest that the reference to the census functions to place the story of Jesus in the context of "the world", yet chooses not to engage with the problems that this claim to participation on a world stage raises. If Luke's perceived intention is to carry value, then surely the means of achieving this intention are important. This is neither an inexpensive nor a small book, but to address some of the questions that he has the reader needs to turn elsewhere.

This of course is to question Green only because he does what he sets out to do, viz. to leave aside "the whole spectrum of questions that might possibly be put to the Gospel of Luke". Both its strength and its weakness, Green's work is one particular reading of the text rather than a commentary which compares and evaluates possible interpretations before defending its own. On its own terms it should be considered a success, for it is readable, engaging and stimulating throughout. More accessible than traditional historical-critical commentaries perhaps, it seems better to think of it as a complement to rather than a replacement of worthy forerunners who have undertaken to compile a commentary on Luke's narrative of the God who brings about his salvation in the career of Jesus and those who follow him.

Perhaps one further issue arises from Green's narrative approach to the Gospel of Luke, a question of omission rather than of commission. The Gospel, argues Green, is only the first of two volumes, and it ought to be read in the light of its sequel. Thus there is a sense in which Green's reading stands incomplete. Those who profit from this volume would profit also from how Green's insights into Luke's former volume might be complemented and expanded by a similar engagement with those of Luke's second.

Andrew Gregory, Lincoln College, Oxford

Francis Moloney, *The Gospel of John*. Collegeville, MN: The Liturgical Press, 1998.

Francis Moloney has already made a number of significant contributions to the field of Johannine studies, most notably a trilogy of books working their way through the gospel. His work, conducted from an explicitly narrative-critical perspective, is brought together and built upon in this commentary. It will be the presentation of a commentary from this explicit perspective that justifies its addition to the ever-growing number of commentaries on the Gospel according to John.

Moloney's introduction is mercifully brief covering issues of dating (the end of the first century), authorship (equivocal, with John Zebedee not quite ruled out but unlikely), background, relationships with the other Johannine material in the New Testament and a section dealing with the meaning of the term 'Jews' in the gospel. All of this is handled with suitable caution and acknowledgment of alternative positions, though one wonders whether pointing to the way in which the story of God and his son and the challenge to all who would follow is sufficient to account for the authority of the Gospel.

The narrative perspective is also introduced and defended in the introduction to the commentary and Moloney's comments on the variety of approaches to the Gospel as well as his comments on the narrative approach are valuable. The focus of the commentary is on the world in the text and Moloney asks how the story has been designed and told in order to influence the world in front of the text. He is alive to the

pitfalls of such a process and in a balanced discussion points out the responsibility of the critic to not lose sight of the world behind the text. Historical issues are not left behind and frequently the reader of the commentary is pointed to further helpful discussion of such questions in addition to Moloney's own comments. The focus of the commentary, however, remains firmly on issues such as the literary shape of each section of the story, the connections between the various elements of the story, the roles of characters and the underlying point of view of the author. Moloney also includes a helpful discussion on the nature of the reading process in general and the role of the implied reader in particular. However, having said this Moloney finally states that his concern is with today's reader of the text albeit based upon an awareness of the emerging reader in the text. The commentary attempts to 'create a meeting of horizons among the worlds behind the text, in the text and in front of the text' (20).

As soon as the wealth of secondary literature dealing with all three of these horizons in Johannine studies is considered one can only be appreciative for the depth of reflection upon, and judicious treading through, this jungle. At the same time the goal of interpreting the details of the text is not lost and is conducted in the light of the larger narrative picture.

All the major issues within Johannine studies are addressed and, while not every conclusion will be agreed with, Moloney's conclusions are passionately argued and will take their rightful place in the ongoing debate and discussion concerning this enigmatic Gospel. Much of the exposition will be familiar for readers of the previous three volumes on John but the format of the commentary has allowed for considerable detail to be added on specific verses as well as the more technical discussion one would expect.

The Sacra Pagina format seems to be well suited to such an approach. Each section of the treatment of the text begins with the author's translation. Then follows a long interpretative section where the flow of the passage and its interpretation is outlined. The discussion then is concluded with notes on specific verses, justifying translation choices made, pointing the reader to outside studies and alternative views and providing pertinent historical detail.

In his introduction, Moloney comments on the way that the story is told so as to address the religious and cultural maelstrom of Asia Minor at the end of the first century. This emphasis on the first century reception and its variety is an insight that could have been more generously reflected in the body of the commentary itself.

One wonders also about the form of commentaries on the Gospel of John in particular and those undertaken from literary approaches in general. I feel that this commentary could have benefitted from some brief essays on both literary and theological topics which may have helped to more explicitly integrate material and themes. This might have helped readers relatively new to narrative approaches appreciate better the methodology and results as well as given Moloney further opportunity to help the reader of his commentary benefit from his theological insight into the text.

Is there a format capable of dealing adequately with the three horizons that Moloney sets out (rightly) to address? That Moloney has succeeded as well as he has in this volume places scholars and preachers on the Gospel according to John considerably in his debt.

Bill Salier

C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*. Vol. 2: *Introduction and Commentary on Acts XV-XVIII*. ICC. Edinburgh: T.&T. Clark, 1998, cxx+704 pp., \$69.95.

The second half of Barrett's magisterial work on Acts maintains the same standard of erudition and depth of exegetical insight which has consistently marked the work of this consummate practitioner of the historical-critical method. As we begin the twenty-first century, Barrett will succeed Cadbury and Lake, Haenchen, and Bruce as the standard of reference in the English-speaking world for the exegesis of Acts.

After a five page addition to his bibliography (with abbreviations) and a reproduction of his very helpful map of the eastern Mediterranean world, the author delivers on his promise in his first volume and gives us a 120 page full introduction. After detailing his eclectic approach to textual critical matters in Acts, Barrett supplements his previous discussion of the literary sources to Acts 1-14 with a thorough consideration of the "we passages." Consistent with his mainly negative assessment of Acts' accuracy in representing Paul's thought and actions, Barrett concludes the "we passages do not indicate authorial participation but the use of a basic itinerary source. In a large section on "Acts as a Historical Document," the author assesses the quality of the historical narrative in Acts and in the process answers all the basic questions of introduction. In sum, Barrett considers the author of Acts a second or third generation Christian (not Luke the traveling companion of Paul) writing from within the Jewish/Gentile Christian consensus achieved after the fall of Jerusalem (A.D. 70). He believes the author of Acts displays an unconscious tendency to present inaccurately the church of Paul's day as harmoniously solving its problems, whereas it actually lived with many unresolved tensions. Writing in the eighties or nineties to church leaders the author of Acts, then, presents the ideal period of the church for emulation.

Sections on "Acts in History" - a history of interpretation including a description of how Acts achieved canonical status - and "The Theology of Acts" round out the introduction. His history of interpretation is helpful, though it manifests Barrett's reluctance to embrace much of the more recent socio-rhetorical analysis of Acts. He believes sociological analysis is really historical study and rhetorical analysis will not be meaningful since Acts' speeches are too short. As to Acts' theology, Barrett considers Luke's main contribution to be a theological understanding of Christian history, especially Christian mission. In the main, he finds Luke's theology practical though unreflective and lacking in profundity.

In the body of the commentary, each commentary unit contains the writer's English translation; a list of bibliography, mainly periodical articles and essays; an introduction to the unit as a whole and then a verse-by-verse, even word-by-word or phrase-by-phrase, commentary on the Greek text. Following his longstanding practice inspired by his Durham forebear J.B. Lightfoot, Barrett uses no footnotes but incorporates all primary and secondary references into the text itself.

Barrett's translation stands midway between idomatic and formal correspondence. His introduction to each commentary unit discusses literary structure and analysis, then considers sources, the historicity of the content and finally Luke's theological purposes.

The commentator's assessment of these matters stands squarely in the mainstream of the historical-critical method, building on its "assured results." The ample space allotment means that the verse-by-verse commentary sections give consistent attention to the full range of exegetical concerns: text-critical, grammatical and literary, lexical and historical, and theological. No issue of even minor importance for a full and precise understanding of Acts escapes Barrett's exacting hold on matters ancient and modern.

This work is less than fully serviceable because it consistently quotes non-English ancient and modern sources in the original without translation. Further, it speculatively reconstructs first century church history, particularly Paul's encounter with the Jerusalem church, at those points where Barrett believes that Luke has presented Paul as a law-faithful, instead of a law-free, Jewish Christian (Acts 15 and 21; pp. 711, 1000-01). Overall, however this commentary is the premier technical commentary on Acts. It surpasses all English language predecessors in primary source documentation and thoroughness of exegetical discussion.

William J. Larkin, Columbia Biblical Seminary and School of Missions

Luke Timothy Johnson, *Reading Romans: A Literary and Theological Commentary*. Reading the New Testament. New York, NY: Crossroad Publishing Co., 1997. Pp. xii + 224. \$24.95.

This commentary appears in a series designed to present "cutting edge research in popular form" to an audience that includes upper-level undergraduates, seminarians, seminary-educated pastors, educated laypersons, graduate students, and professors. The focus is on a close reading of the text in its final form, with a concern to grasp large thought units and how they relate to the author's thought as a whole.

The focus of Johnson's reading of the text is that God is one and God is fair. Paul's experience is regarded as uniquely paradoxical, and his intelligence as likewise unique in the first Christian generation. This combination enabled Paul to push beyond the problem of God's righteousness "to the very edge of its mysterious heart, enabling him to assert in one breath the universality of God's will to save humans and the particularity of God's way of bringing that about" (p. 17).

From a literary perspective, Johnson suggests five relevant characteristics: 1) Romans is a real letter, arising from actual circumstances of Paul's life; 2) it is also a scholastic diatribe, indicating Hellenistic influence; 3) it is a midrash, manifesting Jewish identity; 4) it is a Christian writing, assuming a common identity and shared understanding; 5) it is a Pauline writing. While Johnson posits a Pauline school, already operative in the apostle's lifetime, as being involved in the composition of the letter, "there is no doubt that a single imagination 'authored' this letter, in the sense of generating its vision and directing its argument" (p. 16).

In most instances, Johnson accepts a "both/and" rather than an "either/or" approach: the reality of grace as gift does not exclude its transforming power in human freedom; Rom 5 and 8 are as central to Paul's argument as Rom 3 and 7; the purpose of the letter is practical, to raise funds for Paul's anticipated mission to Spain, but this necessitates a detailed theological exposition of the gospel which Paul aims to proclaim on this missionary journey; the letter consists of both theology and moral instruction.

Notable exceptions include his insistence on the uniqueness of Jesus as son of God (pp. 85-86) and his contention of the subjective genitive interpretation of "faith of Christ" with the concomitant assertion that faith is equivalent to obedience (*passim*).

While I strongly agree with the first of the two latter assertions and just as strongly disagree with the second, the attempt to argue such issues within the confines of a popular treatment is somewhat inconclusive, given the voluminous secondary literature; this raises the wider question of whether one can indeed ignore the secondary literature. In a previous book in this series, on the Johannine epistles and gospel, Charles Talbert had forewarned readers not to expect much citation of secondary literature, in view of the goals of the series. Johnson's work seems to engage in much more reference to secondary literature, and the series practice of including these references in the body of the work somewhat diminishes the ease of reading one might expect in "popular form."

Additionally, it might have been helpful if Johnson had made clear from the outset what he considers to be "the author's thought as a whole." Frequently the disputed Paulines are cited in support of an argument, although occasionally an awareness is displayed that the case could be better made by restricting argumentation to the evidence of the undisputed letters (e.g., p. 105). When citing the latter, however, Johnson frequently works them into the discussion well (e.g., citations from the Corinthian correspondence on pp. 82, 84-85, 96-97, 104-105, 198), and the writing style is clear and lively, if occasionally patronizing (e.g., p. 74: "It is sometimes amusing . . .", p. 78: "the present-day reader may need reminding . . .", p. 98: "the reader will recall, I hope . . .").

Johnson does well in giving current examples to illustrate Paul's thought (e.g., p. 110). However, he is at his best in addressing the contemporaneous context of problematic issues, as in the discussions of homosexuality (pp. 34-35), slavery (pp. 100-102), Paul's purpose in Rom 9-11 (pp. 140-43), and obedience to civil authorities (185-91).

Veronica Koperski

Thomas R. Schreiner, *Romans*. Baker Exegetical Commentary on the New Testament 6. Grand Rapids, MI: Baker Books, 1998. Pp. xxi + 919. \$48.95.

The series in which this commentary appears offers no apologies for its confessional evangelical approach, rightly noting that no commentator approaches the biblical text free of theological assumptions. Nonetheless, a commitment is expressed to do justice to the biblical text even when it does not support traditional opinions.

The treatment does not claim to be exhaustive, though the intention is to interact with current scholarly literature and to provide detailed discussion of theological issues when warranted. A calculated effort is made to treat exegetical questions in relation to the thrust of the argument as a whole.

In all of these respects, this commentary admirably fulfills the intention of the series. While one might not agree with all of Schreiner's exegesis, he clearly makes an effort to be faithful to the text, and he is careful to distinguish exegetical conclusions from apologetic (see, e.g., pp. 292-93) or hermeneutical (p. 96) concerns.

The commentary is definitely "user-friendly," including indices of Scripture and Ancient writings, Author and Subject, and Greek Words, as well as an extensive bibliography. All Greek and Hebrew is translated, and transliterated with sufficient frequency for the non-specialist to follow the discussion for the most part, though there are some discussions of the nuances of syntactic structure that require at least basic familiarity with Greek (e.g., p. 274). Each section is introduced by a summary section, shaded for emphasis, followed by "Exegesis and Exposition," with textual notes at the end. More technical discussion occurs in the footnotes, while scholarly support for and against a given position is indicated within the body of the text, in parentheses where appropriate. Schreiner's own translation opens the "Exegesis and Exposition" sections and sometimes he chooses to translate in such a way as not to follow the textual variant he has argued for in the textual notes (see, e.g., p. 266 on Rom 5:11). Also sometimes the presentation of the line of thought differs from the textual argument (pp. 234, 239).

While fewer scholars today than previously dispute the integrity of Romans 16, Romans 16:25-27 is not as universally accepted. Nonetheless Schreiner contends that the extant letter to the Romans in its entirety was written by Paul as one letter to a mainly Gentile congregation between 55 and 58 A.D. Romans is viewed by Schreiner as having had several purposes, but one overarching theme, the glory of God. This commentary is valuable for the manner in which it pulls together arguments on both sides of disputed issues. One has the general impression that the author is attempting to be as fair as possible even in presenting opinions with which he does not agree.

Schreiner does not appear to have changed his mind on most of the major issues of Pauline interpretation for which he has argued previously. In opposition to Dunn, Schreiner maintains an exegesis of Romans 1:3-4 which assumes the preexistence of Jesus. While recognizing that passages such as these lack the precision of later christological formulas, he nonetheless stresses that they were the "raw materials" from which later formulations developed (see also pp. 31, 38, 41-72). The influence of E.P. Sanders is apparent in Schreiner's expression of respect for the Old Testament and Judaism in a number of places (see, e.g., pp. 129, 138, 170, 204-5, 217, 471, 692-93), as well as in his recognition of Paul's Jewish background (pp. 280, 306, 635-37, 672, 674-75, 756-58).

On the question of the law, Schreiner continues to reiterate that Paul's problem is not with the law itself, but that no human being is capable of fulfilling all the demands of the law without the assistance of the Spirit (371-92); also, the old covenant is viewed as temporary (e.g., p. 142). The ability to keep the law as a result of God's sending of the Spirit is a notion already present in the OT and in Second Temple Judaism (p. 143).

Because of the presence of the Spirit, Schreiner contends, it has now become possible for Christians to keep the law and do good (but not autonomous) works and thereby be saved (pp. 145, n. 10, 154, 395-429); some Jews under the old covenant were able to keep God's law with the assistance of the Spirit (p. 165, n. 2). In opposition to scholars such as Räisänen, Schreiner argues convincingly for Paul's consistency (see esp. pp. 133-34, 148, 163-64, 206-8), and likewise in favor of a subjective genitive interpretation of BṒFJ4H D4FJ@á (pp. 72, 181-86, 206, 236) in opposition to a currently strong trend).

Methodologically, Schreiner expresses caution in regard to a thoroughgoing rhetorical approach to the letter, since, he points out, even if Paul did employ a

rhetorical category, he did not do so rigorously. Schreiner suggests that in the absence of indubitable evidence regarding possibly traditional material, it is best to interpret such material in the context of the letter (pp. 40, 184, 243), a principle Gordon Fee has stressed in regard to Phil 2:5-11.

Schreiner sometimes espouses a "both/and" approach (e.g., pp. 60, 63-68 [a reversal of his earlier opinion], 75, 77, 245, 276, 291-92 with 466, 305). He hesitates to appeal to Romans 3:1-8 as a primary text for understanding Paul's view of righteousness, since this is a particularly difficult text (p. 69). Schreiner expresses agreement with Silva that in the case of ambiguous phrases the preferred interpretation is the one that adds least to the meaning of the text (p. 72).

While Schreiner appears to generally accept a broad Pauline corpus, he sometimes displays an awareness that too much reliance on the disputed Paulines does not constitute convincing argumentation if there is no strong support for a position in the undisputed Paulines (pp. 4, 185 n. 12; on the other hand, see p. 172 n. 17).

Structurally, Schreiner views Romans 5-8 as a unit, with the unifying theme being hope (pp. 246-52), but he also comments that faith is sometimes indistinguishable from hope (p. 237), and that peace and reconciliation are different ways of describing the same reality (p. 252); peace and hope are consequences of righteousness (p. 253).

It seems to me Schreiner's commentary raises two major issues, both relating to the hermeneutical implications of biblical exegesis. The first has to do with how far we should go in deriving practical applications from texts that are disputed and difficult to interpret. For example, Schreiner's discussion of the wrath of God presents a picture of an angry God who propitiates his own anger through the death of Jesus (see, e.g., pp. 88-91, 97, 166, 191-92, 197-98); however in the wider context of the undisputed Pauline corpus, a number of scholars (evangelical and otherwise) have maintained that Philippians 2:5-11 depicts God, revealed in Jesus, as one whose nature it is to empty oneself in love for the sake of others, and the free choice of Christ in so doing is stressed. Schreiner seems to be approaching such a position on p. 259, in the statement "These verses [Rom 5:6-11] emphasize the priority of God's love, for he [sic] died for those who are 'weak,' 'ungodly,' 'sinners,' and 'enemies.'" The discussion goes on to emphasize the generosity of Christ. However the statement is made that "God not only planned when Christ would die but also had in mind the people for whom his death would be effective. Again the emphasis is on the greatness of God's love for his people" (p. 160). While this helps to balance the notion of the wrath of God toward sinful human beings, it does not portray a very attractive picture of what God demands of Christ; nor does it make clear why such a demand is necessary. Does not the passage from Philippians at least somewhat nuance the notion of a God who is so concerned with his own glory? Where there is some evidence in the New Testament itself to balance an interpretation such as that of the God of wrath demanding propitiation, perhaps more caution is in order. In his influential book *Jesus* (1981) Edward Schillebeeckx deals with the question of how the modern believer comes to terms with the scandal of Jesus' death, and in so doing he cautions that attempts to be too precise may ultimately be harmful:

Being precise about an event that is a mystery always impoverishes it and so stands on the edge of the precipice of heretical misrepresentation. This is the more true because we are faced here with a violent death. There is

no getting away from the fundamental aspect of negativity, particularly inherent in such a death, especially as this actually entails a rejection of Jesus' life *qua* message. This situation calls of course for religious interpretation *or* a verdict of pure non-sense . . . For us the death of Jesus is, after all, a question put to God -- to the God whom Jesus proclaimed. That Jesus identified with all oppressed and outcast people is quite obvious from the analysis of his message, preaching, beatitudes and whole way of life. Can we suppose that it was actually God himself who set him through his trial and execution among the oppressed and outcast, thus to make his solidarity with the oppressed a *de facto* identification. Or is such a view not rather a blasphemy, in that it ascribes to God what the course of human wrong and injustice did to Jesus? (*Jesus: An Experiment in Christology*, Hubert Hoskins, trans. [New York: Random House 1981], pp. 319; see also all of pp. 273-318.)

A second issue concerns the degree to which Christians today feel bound to conform their practice to that of the biblical writers even when the results of exegesis are relatively undisputed. In his discussion of homosexuality, commenting on Romans 1:24-32, (pp. 92-101) Schreiner rightly criticizes exegetical approaches which attempt to derive some support of the practice of homosexuality from the canon. He also notes (p. 97) that exegetes such as Victor Furnish, while agreeing from an exegetical perspective that the canon does not support homosexuality, nonetheless contend that Paul's view on homosexuality is no longer acceptable, since it was based on a limited understanding. For Schreiner, Paul is authoritative regardless. When Christian exegetes of such stature disagree on such a major issue as the normative dimension of the canon, this perhaps suggests that the ideas of biblical inspiration and inerrancy are in need of some serious discussion.

Veronica Koperski

V. George Shillington, *Believers Church Bible Commentary: 2 Corinthians*, Scottdale, PA: Herald Press, 1998, 336 pp., \$19.99.

This is a welcome addition, on a difficult book, to an interesting commentary series. The Believers Church Bible Commentaries are among the most useful of medium-sized commentaries because they adopt an unusual structure. They provide an overview of a major section of the text, here for example, chapters 1 to 9. Then they take the component parts of that section, so we have 1:1 – 2.13 and again we have an overview, this time followed by an analysis ['outline'] and then each part of the outline is examined with a preview, closer analysis and explanatory notes. So the reader is led from the wider perspective to the details and is able to see the details in the context of the broader argument. The study of the details of the text is then followed by two further sections: the text in its Biblical context, where the themes are related to their treatment elsewhere in the Bible, and the text in the life of the Church, where we hear how Christians in the past have understood and applied it. This is briefer than might be expected and majors on comment from the Anabaptist tradition. Shillington is not uncritical of his Anabaptist forebears [236-37] nor does he ignore the magisterial reformers but this engagement with the past is often illuminating.

One of the major questions is about the integrity of this book. Shillington argues that chapters 10-13 are a different letter from chapters 1-9. He calls them a letter of defence and a letter of reconciliation, respectively. He also argues that 6.14-7:1 is an insertion, probably not by Paul, but inserted into Paul's appeal when Paul's letters were collected together many years after the apostle's death. The reason for the insertion was 'to balance Paul's unrestricted vision of reconciliation (5:18-21) with covenant theology' and its place for law [156]. The passage echoes the concerns of the letter of James [280-81]. Some readers may prefer the view that the evidence against Paul's writing this passage is not conclusive. The apostle himself adds moral qualifications [see e.g. Margaret Thrall's ICC commentary]. But Shillington's points are well worth weighing.

In the introduction, among other things, the writer demonstrates different forms of rhetoric employed in the letter and this becomes a helpful tool in understanding the shape and force of the major sections. He also identifies some of the principal theological themes – 'theology born in the crucible of opposition'. In all his arguments Shillington writes with grace and courtesy and he resolves several complicated passages but he refuses to speculate where the evidence is absent. So for example in 3:16-18 Paul 'transposes the narrative [of Ex 34:34] into a principle of conversion operating in his mission among the Gentiles'. '[T]he Lord to whom Moses turned... is the Spirit of Christ, who gives life to all who turn to Christ now.' And the freedom of v.17 is the boldness of the previous verses. The paragraph reaches 'a grand melodic finale' in v.18. On the perils in Asia in 1:8-11 and the events of 1:16-17 he refuses to guess. 'Our hearing [of Paul's language]... should be guided primarily by the forms of the language in the text, not by a critical reconstruction of data beyond the text' [43]. The book is completed by fourteen short essays on various topics from the integrity of the letter, the collection, the super-apostles and the use of scripture.

Readers may not agree with all the judgments expressed but they will profit from the profound wrestling with the text which is expounded with a lightness of touch and warm spirituality.

Arthur Rowe

Michael W. Holmes. *1 and 2 Thessalonians*. The NIV Application Commentary. Grand Rapids: Zondervan, 1998. 302 pp.

Pastors who spent a fortune on books before leaving seminary only to find that their investment pays poor dividends when it comes time to sermon preparation may be wary of yet another commentary series. But this volume in the NIV Application series is well worth its price.

Michael Holmes gives us a clear, up-to-date, and concise evangelical introduction to the content of the Thessalonian letters, but much more, he succeeds in offering a number of ideas about how the texts can be preached today.

Each passage in the letters is discussed under three headings: Original Meaning, Bridging Contexts, and Contemporary Significance. Most serious commentaries focus solely on the first area. Hermeneutical textbooks typically consider the issues of the second, discussing what lasting principles (if any) can be found in the text. Ethicists and

popular books dwell on the third, often without paying enough attention to the first. Holmes succeeds in bringing all three together with coherence and sensitivity.

Holmes' strong homiletical interest has not kept him from taking the time to do his homework. His annotated bibliography of commentaries and other books on the Thessalonian letters reveals wide reading and a solid foundation of research which informs his judgments and makes his footnotes genuinely helpful.

Holmes argues for the authenticity of 2 Thessalonians. His description of the pseudonymous view as holding the letter to be a 'fake' is unnecessarily polemical. He rightly finds Wanamaker's arguments for dating our 2 Thessalonians before 1 Thessalonians unconvincing.

I was particularly impressed with the wisdom and skill with which Holmes manages to emphasize the positive teachings of the letters without becoming bogged down in eschatological debate. His reading of 1 Thess. 4-5 and 2 Thess. 2 is post-tribulational, respectful and generally eirenic. He knows and fairly presents the interpretative options. I was also struck by Holmes' honesty; he knows when to say that we simply lack enough evidence to be definite (e.g. on the identity of the 'restrainer' in 2 Thess. 2.6f).

Every commentary has weaknesses and this one is no exception. The space given to bridging and homiletical material inevitably displaces discussion that could have addressed exegetical difficulties in the text in greater detail. This is particularly apparent in the 'darker' passages in 2 Thessalonians which speak strongly of retribution and eternal destruction (1.8-9), and of God sending a delusion so that people believe the lie (2.11). The latter passage in particular raises important questions that need more explanation than brief reference to God's judgment in Romans 1 as a parallel. But this is a minor quibble, and Holmes is not alone in this regard.

This is a commentary that should be helpful to a wide variety of readers, although those seeking to do deeper critical and exegetical study will be better served by Best, Bruce, Wanamaker, etc., who are devoted to the latter purpose.

Michael B. Thompson, Ridley Hall, Cambridge

George H. Guthrie, *Hebrews: The NIV Application Commentary*. Grand Rapids: Zondervan, 1998, 468pp., \$24.99.

Both pastors and scholars will find this volume a very valuable addition to their libraries. Zondervan's NIV Application Commentary series has the avowed purpose of explaining both the original meaning and contemporary significance of the Biblical text (p. 7). Guthrie's contribution is an admirable example of the way this purpose should be fulfilled.

Comment on each passage is divided into three parts—"original meaning," "bridging contexts," and "contemporary significance." Guthrie is effective in his use of each of these sections. His discussion of the "original meaning" is consistently balanced and thorough. It would be easy to get bogged down in the "bridging contexts" section, because this section is neither "fish nor fowl"—neither "original meaning" nor "contemporary significance." Guthrie, however, uses this section appropriately to prepare us for contemporary application in several different ways. He usually identifies

the important the subsidiary theological themes in a passage (see on 1:1-4). Sometimes he explains the author's use of the OT (see on 2:5-9; 7:1-10). Sometimes he tells us how a particular passage reflects on significant theological controversies of the past (see on 2:10-18). His "contemporary significance" sections are timely but not faddish. For instance, he describes how Heb. 1:1-4 addresses the issues of naturalism and relativism and how 1:5-14 relates to contemporary interest in angels.

As one would expect from the author of *The Structure of Hebrews: A Text-Linguistic Analysis* (E.J. Brill, 1994; Baker, 1998), Guthrie's interpretation shows great sensitivity to structure and to the overall message of Hebrews. For instance, his interpretation of Heb. 2:5-9 is enriched by his demonstrating how this passage provides a transition from the exaltation of the Son (1:5-14) to the Son's solidarity with humanity (2:10-18).

Every commentator on Hebrews must deal with the significance of the warning passages in relation to the perseverance of the believer. Guthrie's basic approach is to assume that, like all congregations, the congregation addressed by Hebrews consisted of a mixture of those who truly believed and those who only appeared to believe. Those who persevere demonstrate the truthfulness of their salvation by that perseverance (see, for instance, pages 132-136, 142-143). This position is most difficult to sustain in reference to 6:4-8. It is hard to see how, on the basis of Guthrie's own analysis (pp. 217-221), the writer of these verses could be describing the appearance rather than the reality of genuine conversion (pp. 230-232). We would certainly agree, however, that "the warnings simply are too harsh and specific to tone them down to a loss of reward rather than a loss of salvation" (p. 228).

Guthrie, however, is correct in emphasizing that, regardless of one's position on perseverance, the pastoral purpose of the warnings is to encourage faithfulness. His commentary will be helpful even to those of us who believe that Hebrews is addressing genuine Christians faced with the possibility of apostasy.

This reviewer would also like to have seen a stronger emphasis on holiness, the inner transformation of the believer. In my judgment, Guthrie ties the cleansing "of our consciences from acts that lead to death, so that we may serve the living God" (9:14) too closely with justification rather than with sanctification (p. 333). Is not sanctification the main point in the contrast between the outward ritual purification of the old sacrifices and the inner purification of the sacrifice of Christ? The *aphesis* of sin (9:22; 10:18) refers to more than "forgiveness."

All in all, this is an excellent volume, highly recommended both for the preacher/teacher and the scholar. The former will find solid exegesis and concrete direction for application. Scholars, who want to compare Guthrie's interpretation with that of others, can read the "original meaning" and perhaps the "bridging contexts" sections. Guthrie has done a service to all those who want to proclaim the word of God from the book of Hebrews.

Gareth Lee Cockerill, Wesley Biblical Seminary

Gary Dorrien, *The Remaking of Evangelical Theology*, Louisville, Kentucky: Westminster John Knox Press, 1998.

Harvey Cox has been calling for fairminded dialog between “liberals” and “conservatives” for a number of years now. Conservatives have written about liberals, mostly to warn against the dangers of accomodationist theology. Liberals, on the other hand, have ignored serious engagement with conservative theology. Gary Dorrien’s book has broken through this impasse!

Dorrien is “an Anglican social gospeler and dialectical theologian” (p. 11). It is clear, however, that Dorrien is well acquainted with evangelical history, theology, values, terminology, churches, traditions, and the many personalities who have shaped evangelicalism. The focus of the book is not to blast evangelical theology for its anti-intellectual or dogmatic fundamentalism. Rather, it is to detail the origins and morphologies of evangelicalism in the late nineteenth and twentieth centuries. Dorrien does so critically and skillfully. He exhibits an intimate knowledge of and healthy intellectual respect for the evangelical movement.

Chapter 1 traces the rise of fundamentalist evangelicalism from such divergent groups as Protestant scholasticism, Princeton Reformed orthodoxy (Warfield, the Hodges), and dispensationalism. What bound early fundamentalists together was the external threat of modernity and the liberal accommodation to modernity coupled with the internal impulse to uphold the doctrine of biblical inerrancy. Fundamentalist evangelicalism overcame modernity by employing a rigorous rationalist epistemology.

Chapter 2 shows how Fuller Theological Seminary was the catalyst in departing from obscurant fundamentalist evangelicalism and opened the door to a more intellectually respectable neoevangelicalism. The founders (Ockenga, Harrison, Smith, Henry and Lindsell) sought to reform fundamentalism from the inside. It was Harvard trained, but emotionally unstable, E. G. Carnell who became the representative of the new evangelicalism. It was under Carnell’s presidency that a more progressive faculty filtered the ranks (Jewett, Ladd, Fuller, LaSor) and later created a split between inerrantists and infallibilists.

Chapter 3 surveys the tension over inerrancy within neoevangelicalism, which was defended by Henry and Lindsell and challenged by Bernard Ramm and Clark Pinnock. Both of the latter theologians were lured away from strict inerrancy by the issue of the humanity of scripture and the influence of neoorthodoxy. Ramm eventually took to the threefold Barthian understanding of the Word of God as Jesus, scripture and preaching. Donald Bloesch also was infected by the Barthian bug. The net result of the conflict over the Bible within evangelicalism, Dorrien narrates, is that it can no longer be said that all evangelicals hold to a hard line literalist interpretation of the inerrancy of scripture.

Chapter 4 begins to tell the story of evangelical diversity. Up to this point, much of Dorrien’s history of evangelicalism has focused upon the Reform tradition. In this chapter, we hear of social activist evangelicals like Ron Sider and Jim Wallis, Wesleyan evangelicals like Billy Abraham, Pentecostal evangelicals like Gordon Fee and Steve Land, Arminian evangelicals like Clark Pinnock, and Catholic-minded evangelicals like Robert Webber and Tom Oden. Most of the non-Reformed evangelicals, Dorrien points out, are not committed to logic-chopping biblical inerrancy.

Chapter 5 caps off the book by detailing the growing shift of evangelical scholarship to reconsider doctrines pertaining to scripture, God, and salvation. Dorrien notes that much of the tension between postconservative evangelical theology and liberal theology still centers around the issue of biblical authority. That probably will not change any time soon. The new progressive evangelicals, as a result, are more interested in dialog with narrative and postliberal theologians such as Hans Frei and George Lindbeck. Dorrien closes out his narrative by affirming the new openness to cultural issues, but is dismayed by the lack of a developed feminist evangelical theology.

Dorrien's book does have limitations. It is slanted in favor of a more liberal social ethic and Dorrien does not miss a chance to defend Barth's understanding of the Word of God. Also, he focuses too narrowly upon biblical authority and inerrancy as the only issues with which evangelicals concerned themselves. In addition, Dorrien unintentionally gives the misguided impression that Arminian theology is the root cause of postconservative evangelicalism. Having noted these limits, however, the book could possibly be the breakthrough text for a fresh dialog between liberals and conservative theologians in the third millennium.

Kenneth Brewer, Zarephath NJ

Millard J. Erickson, *The Evangelical Left: Encountering Postconservative Evangelical Theology*. Grand Rapids: Baker, 1997.

Millard Erickson is apprehensive that a new generation of younger evangelical scholars are rethinking some classic evangelical doctrines. The doctrines being considered for revision are the task and method of theology, the doctrine of scripture, the doctrine of God, and the doctrine of salvation. Erickson devotes a full chapter to each of these topics. He juxtaposes the classic doctrine with the postconservative revision, offers an analysis, and then concludes each chapter with a positive and a negative evaluation. Erickson states that his purpose for writing is to "alert" his readers to these new developments without seeming to be "alarmist" (p. 9). It is clear from his book, however, that Erickson is not in favor of the trend to revision or redefine any of the classic doctrinal distinctives that have shaped evangelical identity.

Erickson sets postconservative evangelical theology in historical context. He begins by showing charts of numerical decline in the mainline churches with regard to foreign missionary outreach. This, Erickson contends, is a consequence of adopting liberal theology. The point he wants to make is that tinkering with theology has had significant practical consequences for the life of the church. Hence, evangelicals must pay close attention not only to formal theological beliefs but also to the "actual content of those formulas or expressions" (p. 16). After sketching a brief history of evangelicalism (largely narrated from the Reformed tradition), Erickson comes to postconservative evangelical theology and notes that while they accept the formal beliefs of evangelicalism, they are altering the theological content of evangelical theology. Fuller Theological Seminary started this trend and it is being carried out today by Bernard Ramm, Clark Pinnock, Stanley Grenz, Roger Olson, John Sanders and many others.

Erickson is careful to deal with individual theologians and their particular views, rather than falsely characterize postconservative theology as a theologically monolithic

movement. What postconservatives have in common with regard to theological method, however, is that they have been influenced either by Karl Barth, postliberal theology or narrative theology in some way. In addition, many of them have adopted the Wesleyan quadrilateral (scripture, tradition, reason and experience) or they are more open to culture as a source for theological information. What upsets Erickson most about postconservative evangelical theology is their decisive turn away from the foundationalist propositional theology that has characterized much of evangelicalism in the past.

The sharp turn away from foundationalist propositional theology has had direct consequences for the doctrine of scripture. Here the influence of Barth on postconservatives is most evident. Postconservatives have accepted the idea of a limited view of inerrancy. They have been more open to the human side of scripture, the inductive method of interpreting scripture, a more personal view of revelation and postconservatives have been willing to utilize historical critical methods of interpretation, including redaction criticism. All of these trends make Erickson very nervous that postconservative evangelicals have veered significantly away from the core affirmations of classic evangelical theology.

Of chief concern for Erickson are the postconservative reconstructions of the doctrines of God and salvation. Postconservatives, Erickson shudders, are dangerously close to Whitehead's process view of God. Erickson understands that the postconservative "open view of God" differs from process theism in that God's limitations are self-imposed rather than ontological. It is Erickson's estimation, however, that too much is given to human and divine freedom at the expense of God's power, foreknowledge and sovereignty. Likewise, Erickson is set on edge by the postconservative evangelical view of salvation as it has been reformulated by Pinnock and Sanders. Erickson considers the notions of implicit faith, postmortem encounters, and annihilation as inadequate, ambiguous, and unbiblical.

In the final chapter, Erickson asks "Where to from here?" Although Erickson does not think that postconservative evangelical theologians have crossed the borders out of evangelicalism, they are definitely camped at the city limit. Any further move from the center and it would be difficult to say that postconservative evangelical theology is truly an evangelical option. Erickson, therefore, hopes that the current movement of evangelical theology will reverse itself back in the direction of a more conservative theological posture.

Kenneth Brewer

Garth Rosell, ed., *The Evangelical Landscape: Essays on the American Evangelical Tradition*, Grand Rapids, MI: Baker Book House, 1996.

This short volume, comprising three lectures given in 1990 to Gordon-Conwell Theological Seminary, seek not only to review the state of evangelicalism in America in the 90s, but also to suggest a way ahead if evangelical thought and practice is to make a significant contribution to the America of the twenty-first century.

Mark Noll's essay on 'The Evangelical Mind' argues for a greater intellectual engagement with the culture in all its aspects. If we do not wish the future to be shaped by Madison Avenue, Hollywood, ESPN, and the publishers of *USA Today*, we must

provide both a theological critique and an intellectually credible alternative to their proposals. This is not an abandonment of our evangelical principles and commitments. Rather, it arises from our seriousness about the sovereignty of God over the entirety of the world he created.

Bruce Shelley contributes a three-fold agenda for today's evangelicalism. First, we need to take seriously the priority of community rather than individualism. A confessing church, with an alternative to the popular gospel of self-expression, will emphasize the life-long process of being engrafted into a new people. Second, we need a renewed commitment to the Bible's evangelistic mandate rather than the ghetto mentality that prevails in many quarters. Third, we need to generate 'transformational leaders', those who, driven by a vision of a new tomorrow, are able to win support for that vision and so transform congregations.

Timothy Smith is the author of the final essay, 'The Evangelical Contribution', which calls on us to recognize that the glory of evangelicalism is to be found, at least in part, in its rich diversity. He argues that the greatest need among evangelical Christians today is the development of respect for one another within the family. He outlines the place of Puritans, Quakers, Baptists, Mennonites, Amish, Methodists, Anglicans, and Disciples of Christ within the family. He concludes, 'when we speak of the task of renewing the evangelical vision in our time, we must first attend to the crucial task of breaking down the walls that divide us' (p. 71).

There is much to commend this little volume. Here is a series of challenges which evangelicals cannot afford to ignore. There is more than a grain of truth in the charge that we have largely failed to work through the implications of the gospel for our involvement in culture (and in particular, intellectual culture). It is also true that we have acquiesced in the Western love affair with individualism. What is more, no one can seriously deny that evangelical Christians have tended to be partisan and parochial. Our habit of defining ourselves against one another deserves the most robust challenge.

However, the volume appears to operate with, at best, a somewhat vague understanding of 'evangelicalism'. Where definitional statements are made they are less than adequate, perhaps because each writer is attempting to be as inclusive as possible. Readers will be surprised by what is missing in Bruce Shelley's description of evangelicals as 'that company of American Christians committed to the authority of the Bible, the centrality of a personal experience of the grace of God and the responsibility of making this good news known to those outside the household of faith' (p. 46). The same gaps can be discerned in Timothy Smith's definition: 'those historic American religious communities that are united by a commitment to biblical authority, a belief in the necessity of conversion or new birth, and an emphasis upon world wide evangelization' (p. 69).

In the end the lack of serious engagement with the Scriptures in any of the essays makes their proposals appear rather thin and idiosyncratic. If evangelicalism is first and foremost an understanding of Christian faith and life 'from the gospel out', then perhaps we ought to have been given a clear presentation of the gospel and definite lines of connection between that gospel and the agenda proposed by each contributor. Mark Noll begins to take us in this direction but he does not go far enough. After all, might there not be good reason why no evangelical scholar 'is quoted as a normative source by the greatest secular authorities on history or philosophy or psychology or sociology

or politics' (p. 35)? If we are to bend our *Review of 'The Evangelical Landscape: Essays on the American Tradition'* energies in the directions Noll, Shelley, and Smith are suggesting, we need theological – and not merely pragmatic – reasons for doing so.

In sum, here is a collection of essays worth reading. However like all such attempts to set the modern evangelical agenda, they need to be read with a critical mind and with our Bibles open.

Mark D. Thompson, Moore Theological College, Australia

Max Turner, *The Holy Spirit and Spiritual Gifts*. Peabody: Hendrickson, 1998. viii + 383 pp, \$19.95.

This is an excellent book, and the US edition is an improvement on its earlier British counterpart. Not only are various printing glitches removed (although the footnote on p.136 remains incomplete, and typographical errors also remain) but so too a useful extended contents table is added, as is a bibliography. Not least useful here is a convenient listing of some (but not all) of the author's own articles.

Also worthy of note is the addition of three volumes added to the end of the bibliography, all of which might be considered as systematic rather than biblical theology. This is significant, for Turner's own work is as theologically sophisticated as it is informed by and in dialogue with contemporary New Testament scholarship.

Thus although the book is divided formally into two parts, the first dealing with the development of the doctrine of the Spirit in the New Testament and the second addressing the place of spiritual gifts both then and now, the chapters which form the bridge between the two parts almost warrant a section of their own. Here are introduced lightly and deftly the contributions of figures such as Gabler, Wrede and Schlatter. Having outlined the ongoing implications of their work, Turner, arguing against H Raisanen, seeks to make a case as to why New Testament theology is worthy of study in the secular world of the academy as well as within the confessional world of the seminary.

The case is put briefly, so it is unlikely that Raisanen or his followers would consider Turner's critique to be definitive. Yet what the discussion does succeed in doing is to present sympathetically and cogently (and within the parameters of the historical critical approach to Scripture; Turner, following N T Wright, appeals to critical realism) an argument sometimes assumed rather than articulated by Evangelicals, the most likely readers of this book. The task of New Testament theology thus defended, Turner moves next to demonstrate how he may bring together the voices of the different New Testament witnesses to the Spirit, witnesses whom in part one he dealt with individually.

These witnesses are the usual suspects: Paul, Luke and John. The choice is neither surprising nor unprecedented, but frustrating nevertheless. Certainly these are the three voices that will need to be heard at length in any discussion of a New Testament theology of the Holy Spirit, but surely the relative silence of other contributors will be of as much importance as the contributions of Luke, Paul and John.

What of Matthew, for example with his apparent caution towards charismatics (Mt 7:22) and his Jesus who, unlike the Jesus of Luke and John, appears not to give the

Spirit to his disciples precisely because he himself remains with them (Mt 28:19-20, but note Mt 10:20; Cf Jn 14; Acts 1:8 & 2:33)? Again, there are voices that might be heard from the Apocalypse and from the writer to the Hebrews, just as there appears to be a silence in the letter of James. Or do apparently non-charismatic texts in fact assume the charismatic position of other writers? There would appear to be an imbalance here in Turner's presentation, as in that of other works which have been similarly selective. Perhaps Turner might provide readers of this book with the further benefit of addressing these theological issues in a future work?

Part two of the monograph relates spiritual gifts in the New Testament church to their place in the church of today. Three gifts are focussed on: tongues, healing and prophecy. Turner carefully affirms the contemporary place of all three, and is not afraid graciously but cogently to critique both conservative cessationist and Pentecostal perspectives, as well as some charismatic perspectives, along the way. He is also keen to affirm that the Spirit is at work outside as well as inside the explicitly charismatic and Pentecostal streams of the church. He proposes instead "a via media in spirituality between Pentecostalism and more traditional forms of Christianity".

This is a treatment to be commended as much for its irenic tone as for its substance. Those who are in sympathy with Turner's nuanced charismatic perspective will find here an unparalleled treasure house from which to draw. Those who take other views will find arguments with which they will need to engage.

Readers seeking a detailed and lengthy summary of this book together with a critique from a Pentecostal perspective may be referred to the review article by J C Thomas in *The Journal of Pentecostal Theology* 12 (1998). Turner's response may be found in the same volume.

Andrew Gregory

Moroslav Volf, *After Our Likeness: The Church as the Image of the Trinity*, Grand Rapids, MI: Wm. B. Eerdmans, 1998, xii + 314 pp., pb., \$28.00/£18.99.

The market is not exactly swamped with Free Church ecclesiologies and, for this reason alone, this volume is to be welcomed. Miroslav Volf, who is Professor of Systematic Theology at Fuller Theological Seminary, submitted an earlier version of the manuscript for a postdoctoral degree at the University of Tübingen and, although the work has been revised for publication, it retains its academic rigour.

The work is divided into two parts. In the first part Professor Volf describes and analyses the respective ecclesiologies of Joseph Cardinal Ratzinger (as a representative of the Roman Catholic tradition) and Metropolitan John Zizioulas (as a representative of the Orthodox tradition), considering their contribution to an understanding of the Church principally in the light of their respective understandings of the doctrine of the Trinity. This is (in this reviewer's opinion) the most effective and useful part of the book as the author demonstrates with great clarity the manner in which two quite different accounts of the Trinity find expression in two quite different accounts of the Church, and, in particular, of the relationship between the local and the universal. One is left wondering, however, concerning his choice of representatives. Zizioulas, while perhaps an idiosyncratic representative of a tradition, has at least written specifically on the relatedness of an Eastern understanding of the Trinity and an Eastern expression of the

Church. Ratzinger, however, notwithstanding his prominence and influence as Prefect of the Congregation for the Doctrine of the Faith, has not written a substantial ecclesiology and his piecemeal contribution seems less explicitly an outworking of an account of the Trinity than, for example, the more systematic work of Karl Rahner. One suspects, therefore, that Ratzinger was selected as a sparring partner in preference to Rahner for the sake of drawing a sharp contrast between the traditions-and the contrast could hardly be sharper.

If the intention of the second section of the book had been to compare the previous authors with the writings of the early Baptist leader, John Smyth, the project seems to have been abandoned or, at least, modified. Smyth's account of the Church is hardly informed by his understanding of the Trinity and, in this respect alone, the comparison with Ratzinger and Zizioulas is difficult to draw. Arguably, the nuances and developments in Smyth's thinking are insufficiently identified and, though Professor Volf distances himself from the elements of individualism in Smyth's profoundly covenantal description of the Church, the latter's contribution is never subjected to the rigour of analysis and criticism previously endured by Ratzinger and Zizioulas. This second section of the book, then, comprising five chapters in contrast to the two chapters of the first section, in actuality represents the author's own 'Free Church' response to the contrasting traditions outlined in the first section, and it is here, therefore, that his own positive contribution must be assessed. Following a chapter focused on definitions, Professor Volf considers the relationship between the person and the Church, the correspondence of the Trinity with the Church, the structures of the Church, and the catholicity of the Church. While each chapter is informed by his non-hierarchical account of the Trinity, one might have expected, given the title of the work, that a distinctive account of the Trinity would have been even more predominant. This surprising lack is compounded by the relative lack of rigour, not to say persuasiveness, in the account of the Trinity that here is offered: the response to Zizioulas' typically Orthodox notion of hierarchy is less than convincing and Colin Gunton's Bampton Lectures (*The One, the Three and the Many*) are never considered despite the similarity of Professor Gunton's arguments to those rehearsed here.

And since a distinctive account of the Trinity is crucial to Professor Volf's account of the Church, and in particular to his account of its ministry and of the relatedness of the local to the universal, this reviewer was left with a lingering sense of dissatisfaction, notwithstanding the book's undoubted merits and timeliness. It may be, of course, that a distinctively Free Church ecclesiology will remain unpersuasive to the older traditions of the Church; that a commitment to the gathered community can only exist in tension with any sense of a *visible* universal (not least when, as so often, the gathered has been defined precisely in terms of its distinction from the *visible* universal); that the 'charismatic' and the 'institutional' simply cannot be reconciled more effectively than is here achieved. Perhaps what is required is not so much a 'Free Church ecclesiology' as an ecclesiology that is inclusive (though not uncritical) of the phenomenon of the Free Churches-but that would result in a very different book.

John E. Colwell, Spurgeon's College, London

J. Denny Weaver, *Keeping Salvation Ethical: Mennonite and Amish Atonement Theology in the Late Nineteenth Century*. Scottsdale, PA: Herald Press, 1997, 316 pp.

In this book Weaver delves deeply into theological topics in which he has had on ongoing interest: Christology, atonement, salvation, nonresistance. His fundamental thesis, as articulated by C. Norman Kraus in the "Foreword" to the work, is that "a gradual acceptance of the penal substitutionary theory of atonement threatened to displace the earlier Anabaptist-Mennonite concept of salvation through identification with the nonresistant Christ on the cross" (13). Weaver tests this thesis by looking at the writings of eight leading Amish and Mennonite figures from the mid and latter half of the nineteenth century: Jacob Stauffer, David Beiler, Gerhard Wiebe, Cornelius H. Wedel, Johannes Moser, John M. Brenneman, John Holdeman, and Heinrich Egly. These men spanned the practical/doctrinal spectrum from advocates of the old order of the faith to those possessing a more progressive outlook.

An overview of the contents of the book reveals Weaver's methodology. In the "Introduction," he sets forth his thesis and methodology. Chapter 2, "History of Atonement," presents a helpful review and critique of the major theories of the atonement and sets the backdrop for testing his thesis by looking at the atonement theories of two prominent nineteenth century Protestants: the revivalist, Charles G. Finney, and a representative of the Princeton theology, Benjamin B. Warfield. Throughout this discussion Weaver raises the question of how well these atonement theories serve as a foundation for Christian ethics and especially nonresistance. Chapters 3 through 5 focus on the thought of Weaver's eight subjects, considering, respectively, their "worldview and attitudes on selected issues in North American society," "the theological context within which each writer understood the death of Christ," and "the basic image which each individual used to explain what the death of Christ accomplished for sinful humanity" (33). In chapter 6 Weaver briefly explores how ethics became separated from the atonement by two Mennonites from the latter 1800s and early 1900s: John S. Coffman and Daniel Kauffman. Weaver offers his conclusions in the last chapter.

Throughout his work Weaver constantly is assessing how well various atonement theories serve as vehicles for ethics and nonresistance. Though this is obviously only one criterion by which to judge the usefulness of theories of the atonement, it is a most important one for those in the Anabaptist tradition. Weaver is highly critical of the various versions of the satisfaction/substitutionary model because there is no necessary inherent link between the significance of Christ's death and the ethics of the Christian life. He feels that the Christus Victor model of the atonement, held by the early church, offers a far better foundation for ethics. This is the case because this "image portrays salvation as escape from the forces of evil, as being transformed by the reign of God and taking on a life shaped within the story of Jesus, who makes visible the reign of God in our history" (44).

The research that Weaver has done in exploring the thought world of his eight subjects is impressive. He has immersed himself in the writings of his subjects in order to bring to the surface their views of the atonement and how the Christian life of love and nonresistance interfaces with their concept of Christ's salvific work. This is not always easy because the Amish and Mennonite writers of this period, for the most part,

reflect the biblical, practical worldview of their Anabaptist forebears rather than the more scholastic and systematic constructs of most of their Protestant contemporaries.

I find curious one aspect of his methodology which also leads me to an observation about his thesis. In his thorough review of atonement theories, he fails to discuss the approach to the atonement found among the sixteenth century Anabaptists, especially the Mennonites, Menno Simons and Dirk Philips. Both these men utilized a variety of motifs for the atonement including, among others, substitution, satisfaction, reconciliation, incarnation, and Christus Victor. Interestingly, Weaver notes in his conclusion regarding his eight subjects: "To explain atonement, they used different sets of terminology and a variety of images" (222). It would appear that the thought world of Weaver's subjects regarding the atonement is drawn more from sixteenth and seventeenth century Mennonite thought than nineteenth century evangelical thought. (This is also borne out by the fact that several writers continue to reflect Menno's "celestial flesh" concept as well as the idea found in the *Martyrs Mirror* of a continuous line of faithful witnesses that can trace the true church back to the apostolic period without going through Roman Catholicism.) The sixteenth century Mennonites overcame the deficiencies of the satisfaction/substitution theory by avoiding an exclusive use of this model. Other atonement motifs (reconciliation, incarnation, Christus Victor) allowed them to keep the link to ethics strong. Though I share Weaver's critique of the satisfaction/substitution theory, I feel the best way to rectify the problems associated with it is that proposed by John Driver in *Understanding the Atonement*: the full meaning of Christ's saving work can be understood only by drawing out the implications of all the models (he cites ten) used in the New Testament to portray the atonement.

Other than this one point of departure from Weaver, I affirm the observations and conclusions he sets forth in his conclusion. Some of these are: (1) the linking of salvation theology with ethics is a distinctive characteristic of the Anabaptist heritage that must not be lost. (2) We in the Anabaptist tradition must beware using an atonement theory that weakens or dissolves this link. (3) Relegating such emphases as imitating Christ, nonresistance, and love of enemies to the periphery of the saved life in effect makes them optional. (4) Mennonites and Anabaptists represent a theological perspective different from the dominant Protestant and Western theological models because these models tend to reflect many elements of Constantinian Christendom.

Weaver's book is a welcomed addition to research into nineteenth century Amish and Mennonite thought. Though the primary audience for this book would be Mennonite, as a Brethren, I found many parallels to what was taking place in the nineteenth century among the Brethren. In addition, his critique of the satisfaction/substitution model of the atonement should be taken seriously by other faith traditions as well as his call for keeping an inherent link between salvation and ethics.

Dale R. Stoffer

Richard Bauckham and Trevor Hart. *At the Cross: Meditations on People Who Were There*. Downers Grove, Illinois: InterVarsity Press, 1999. 128 pp., \$9.99.

A book very similar to others of its type that focus on the people around the Cross. The writers do seem to touch some important themes as they look deeply at each of the individuals. Some interesting historical information is suggested. Poetic meditations at the end of each chapter will be helpful to a pastor searching for preaching points and prayer direction. Interesting treatments include Judas Iscariot - betrayal; Simon Peter - failure; Mary Magdalene - endurance; Simon of Cyrene - carrying the Cross. Bauckham and Hart provide foundational material for a meaningful Lenten sermon or teaching series.

Cliff Stewart

Erwin Fahlbusch, et.al., eds., *The Encyclopedia of Christianity*, vol. 1 (A-D), Trans. By Geoffrey W. Bromiley. Grand Rapids: William B. Eerdmans Publishing Co., 1999, pp. 893, \$100.00.

This encyclopedia is based on the third edition of the *Evangelisches Kirchenlexikon*, which has gained scholarly regard in Germany and elsewhere. It is more, however, that just another translating coup by Geoffrey Bromiley. The English edition includes quite a few articles not found in the German original. There are articles on all the countries of the world except a few small ones. David B. Barrett has had a significant role as the statistical editor of this volume. He has provided religious statistics for every continent and each country which is included.

The English edition adds over seventy biographical articles on prominent historical figures, which corrects one of the weaknesses of the German work. Other articles were expanded in this addition to treat aspects of subjects that have particular pertinence to North America. It is easy, therefore, to understand the enthusiasm of the scholars who predict that this will be a standard reference work for years to come.

Most of the articles, of course, are written by German scholars, though there is some effort to engage other writers, especially on non-European articles. The present edition adds a number of writers from the English world to add perspective to the basic articles and to cover issues in the American church. These additions give the encyclopedia the appearance of up-to-date information. Paul Bassett's article on the "Church of the Nazarene," for example, includes a reference to the Christian Holiness Partnership, a name change which occurred just over two years ago. Still a few of the original articles slip by with defects. The discussion in "Antinomian Controversies" is restricted to German Lutheranism alone, oblivious to such controversies in other denominations in England, the United States, and other parts of the world.

The articles cover the expected areas of doctrine, liturgy, ethics, ecclesiology, and the history of the Christian Church. Major topics generally get extensive coverage: baptism (13 pages), Christology (17), Church (26) and Dogma/Dogmatics (12); but atonement is disappointingly short (4). The work is broadly ecumenical both in the perspective of the articles and in the number of Christian groups covered in the encyclopedia. It even includes the major world religions and Christian groups considered to be unorthodox. There is considerable attention to the social sciences and

the cultural contexts Christians have faced around the world. Guenther C. Rimbach's article on the "Baroque" period, for instance, is outstanding in this regard.

The work is reader-friendly. Articles are well outlined. There are numerous cross-references; if anything, they occur so frequently in some sections as to be distracting. Bibliographies at the end of articles are more than adequate, and generally include the most recent sources of significance.

Overall this is a solid reference work. Libraries and scholars will want to have this encyclopedia. They will eagerly await the appearance of the four volumes yet to come, even though the price of each volume puts them beyond the general reading public.

Luke L. Keefer, Jr.

Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, Volume 1: *The Biblical Period*. Grand Rapids: William B. Eerdmans, 1998. 383 pp, \$35.00.

_____ Volume 2: *The Patristic Age*. Grand Rapids: William B. Eerdmans, 1998. 481 pp., \$42.00.

One way of understanding something is to examine its history. Seminaries believe that students should know something about church history. Denominational boards of ordination believe that candidates should have some knowledge of the denomination's history. It is, therefore, somewhat surprising that a historical examination of the reading and preaching of Scripture is not usually an integral part of learning how to preach or to lead worship. In these volumes Old has demonstrated the value of such a study.

In the introduction to the first volume, Old informs the reader that his original motivation and purpose for the study was to discover the reasons for the decline in the art of preaching and to offer some remedy to the problem. In response to this concern, he decides to write a history of preaching. This idea is further refined so that what he presents is a historical study of how preaching has functioned as worship.

It is immediately evident that Old is aware of the problems that are involved in such an endeavor. Old readily acknowledges how the difficult issues of biblical interpretation, the problems of sources and texts, and the difficulties in selection of sermons all contribute to the complexity of his enterprise. He also notes and briefly explains five different genres of preaching which provide a framework for his comments.

Volume one is devoted to the biblical period. Chapter one addresses the Old Testament where Old sees the precursors of the functions of Scripture in Christian worship. For example, by discussing the work of scholars like Peter Craigie and Gerhard von Rad on the book of Deuteronomy, Old observes the beginnings of the significance of expository preaching. Old not only examines the major elements of the *Tanak*, but he discusses the important contributions of the synagogue and rabbinic traditions such as the emergence of the *lectio continua* and the role of formal schooling.

Chapter two focuses on the role of Scripture and preaching in the New Testament. The chapter has seven sections. The first three are devoted to "the ministry of

preaching” in the Gospels and the book of Acts. The other four sections address “the ministry of the Word” in passages from various epistles. Too much should not be made of this distinction between these ministries, however, as it appears that Old uses the terms somewhat interchangeably. His primary concern is not the function of Scripture in the lives of Jesus and the apostles as much as it is the significance of preaching during that time.

Chapter three analyzes preaching in the second and third centuries. Old writes that the primary task of the preacher during this time is “to pass on this witness, that in Christ is the fulfillment of the Law, that in him the visions of the prophets have been realized” (251). In this chapter Old attempts to offer an explanation of how the early Church moved from what he calls predominately missionary preaching to liturgical preaching.

Volume two is an examination of preaching in the Christian Church since Constantine. Each of the first three chapters is dedicated to one of the major cities in Christendom: Alexandria, Jerusalem, and Antioch. This is a particularly astute way of dividing the material since Christianity in these areas differed from one another in their approach to interpreting Scripture.

I found chapter four to be one of the gems of volume two. Personally, my knowledge of and exposure to the Syriac church is somewhat limited, so much of the material was new to me. I appreciated the extensive primary source material which Old included in the chapter. His attention to this aspect of Christendom is a testimony to his thoroughness. It also offers an interesting transition from the study of the Greek church in the first three chapters to the Latin church which he begins to evaluate in chapter five.

Chapter five brings us from the less familiar material of chapter four to the more familiar names of the Latin fathers such as Ambrose, Jerome and Augustine. Old includes a discussion of a lesser known preacher, Maximus of Turin in order to demonstrate the genius of preachers like Augustine. Chapter six completes this volume and is also about the Latin church, but it considers preaching during the decline of the Roman Empire.

These volumes are readily accessible to college students and should offer no problem to Old’s intended audience, pastors. His writing is simple and clear but not condescending. The work flows logically. The only curiosity in the organization of the work is the inclusion of the Apostolic, second-century, and third-century fathers in volume one which is subtitled “The Biblical Period.” While the present arrangement provides more balance between the length of the volumes, I would have expected to find a discussion of people like Origen in the second volume.

Old began volume one by acknowledging the tremendous importance of preaching, particularly in American Protestantism. He proceeded to lament the decline of the art in recent years, which seemed to be his original impetus for this work. As he sharpened the focus of the project, he set out to write a history of preaching as worship. What he has offered with these volumes is the extremely valuable first step to achieving that goal. Old is obviously familiar with the significant literature as well as lesser-known material. He is to be commended for this great contribution to homiletics.

While there is little doubt that these volumes accomplish Old’s specific intention, I am uncertain about their success in addressing Old’s original intent. Let me be clear that I do not doubt the importance of a history of preaching. In fact, I believe that such

a work is long overdue. I also do not deny the centrality of preaching nor the urgency of homiletical renewal. Yet, I wonder, How does this project facilitate this much needed renewal? How will establishing the crucial role of preaching in the worship of the early church assist in rejuvenating the art of preaching today? While I do not find this issue addressed in these volumes, perhaps it will be in a later one.

Old does an admirable job of avoiding the many pitfalls of this type of study. Although his Reformed theology is easily discernible at times, it does not cloud his study nor is it a distraction to the reader. He is careful to evade problems like issues of biblical interpretation, but he does not hesitate to offer comments when necessary. We are indebted to Old for his painstaking work, and I am convinced that those who are interested in preaching will find it extremely worthwhile.

J. Robert Douglass, Whitaker, PA

Paul L. Maier (tr.), *Eusebius: The Church History. A New Translation with Commentary*. Grand Rapids: Kregel, 1999. 412 pp. \$29.99.

Dr. Maier, who has labored long to make Josephus more accessible to the interested reader as well as written several fine novels set in the first century, now brings his skills as a translator and communicator to the most important source of early church history. Maier has sought to remain faithful to Eusebius' words while also striving for concise expression, thus reducing the overall length of Eusebius by about one-fifth to one-fourth without sacrificing content. In his own words, "if Eusebius had had a good editor, this is how his text might have appeared" (p. 18).

Maier has added an introduction to Eusebius' life, the larger corpus of his writings, and the *Church History* in particular. He also provides brief commentary at the close of each of the ten books (chapter divisions) of Eusebius' work. In these commentaries, Maier judiciously reminds the readers of the flaws in Eusebius' historiography, lest the unwary read it uncritically, leaving the reader with a balanced impression of the reliability of the source. He also sets the "ecclesiastical history" more securely in the context of Roman imperial history.

The book is illustrated throughout with well-selected photographs of important sites or artefacts (such as statues) showing key figures in imperial history. A bibliography on scholarly work on Eusebius and indices of persons, places, subjects, and illustrations complete the volume. On the whole, this volume offers a pleasant and accessible introduction to this important resource for church history, one in which the accessible translation and fine illustrations may more than compensate for the rather hefty price (when compared with the paperback translation by G. A. Williamson published by Penguin).

David A. deSilva

Michael Fell, *And Some Fell Into Good Soil: A History of Christianity in Iceland*. New York: Peter Lang Publishing, Inc., 1999. 405 pp., cloth, \$62.95.

This reviewer is tempted to write "a must book for every pastor's shelf", but one wonders why anyone but a select few would want to read a history of the Christian

church in Iceland! Perhaps this is not a “must” book for a pastor, yet there is a sense that a look at the church history of a far-away land does help one view life near-at-hand with a fresh perspective.

Of note is that Iceland will celebrate in the year 2000 the 1000th year anniversary of Christianity being officially adopted as the basis of its laws and observances. Iceland, in both geological origin and history is the youngest country in Europe. The Christian church has been an important component in the development of the Icelandic people up to the present day.

Even something as simple as how people are named in Iceland causes one to think about Christian influence through individuals. In Iceland people are known by their baptismal name such as Jon or Helga. The only other name is patronymic, consisting of the father’s first name with ‘son’ or ‘dottir’ suffixed according to sex. The difference implies a difference in attitude toward names. In English-speaking countries a person is denoted in particular by a last name, a family name. But in Iceland one is called by first name, even in formal or official situations. The Iceland telephone directory lists subscribers alphabetically by first name! Even a little detail like names in another culture can cause one to reflect on the Christian importance of the individual. Do any of us remember the apostle Paul’s last name?!

One can read about the manner in which the Reformation brought about radical change in Iceland. Other periods of interest include the era of Neo-Orthodoxy within the Icelandic Church, the beginnings of Secularism and Pluralism, the “new” Theology and Spiritualism, the Evangelical and Charismatic Revival.

This is a well written and thoroughly researched book that might be interesting to others not necessarily interested in Icelandic religious affairs. Cliff Stewart

Hans-Jürgen Goertz, *The Anabaptists*. Translated by Trevor Johnson. New York: Routledge, 1996, 215 pages.

Originally published in German in 1980 and revised in 1988, this work was further revised and translated into English in 1996. Goertz continues in the wake of secular historians like James M. Stayer and Claus-Peter Clasen who in the 1970s challenged an idealized picture of the origins of Anabaptism. This picture, developed by Mennonite scholar Harold S. Bender and his associates, held that Anabaptism had its genesis in a group of radicals who dared to oppose the direction of the reform efforts of Ulrich Zwingli in Zurich. This “sterilized” version of Anabaptist origins also sought to distance the “evangelical Anabaptists” from such problematic elements as Thomas Müntzer and the Peasants’ War and the revolutionary apocalypticists at Münster.

The secular historians rejected the monogenesis perspective of Mennonite scholarship, that is, that Anabaptism had a single fountainhead in the radicals in Zurich. Instead, they proposed a polygenesis approach that held that there were multiple origins for the movement and that an accurate appraisal of Anabaptism must include *all* the adult baptizers of the sixteenth century. In his work Goertz, a Professor of Social and Economic History at the University of Hamburg, Germany, continues the reassessment of the Anabaptist movement from this secular historical vantage point.

Goertz's thesis is that "it makes sense to interpret Anabaptism in the light of the ecclesiastical and social context of the anticlerical battles of the early Reformation period" (p. xiii). Anticlericalism, the reaction against the Catholic church, especially as represented by its clerical hierarchy, served as a powerful apologetic tool in all phases of the Reformation, but especially in Anabaptism. Goertz tests his thesis from a number of different angles in the work.

The book opens with a helpful discussion of Anabaptist historiography; it is a welcome feature of this book that Goertz up front makes known his own slant and perspective on his subject and shows how his thought fits into the field of Anabaptist historiography. Goertz then traces the theme of anticlericalism through several discussions: a historical overview of the various expressions of Anabaptism; consideration of the Anabaptist call to moral improvement, of baptism, and of the concept of the church and church-state relations. The remaining chapters are devoted to a discussion of the role of "ordinary" Anabaptists and women, a summary of the official mandates issued against the Anabaptists in the Empire and how Anabaptists were officially perceived, and a brief concluding chapter. The appendices include a selection of source materials that support the work's thesis, a helpful chronology of the early years of the Anabaptist movement, and a list of the important works of the Anabaptist leaders who are most frequently cited in the book.

Goertz makes a strong case for viewing anticlericalism as a foundational motivation for much of Anabaptist thought and practice. It was their antipathy for the abuses of the clergy that colored Anabaptist perspectives in such areas as pastoral leadership, the rights of the congregation, baptism, communion, and individual and congregational purity. Interestingly, Goertz observes that reaction against Catholic clerical abuses diffused into harsh criticism of Lutheran and Reformed clergy as well.

Goertz's social/economic/historical perspective yields several noteworthy conclusions. He shows that the earliest Anabaptists only gradually moved away from a popular or mass church concept to the idea of a free church. He underscores the great diversity among Anabaptists in their views of moral improvement, hermeneutics, baptism, ecclesiology, pacifism, and church-state relations. Yet he makes the undoubtedly accurate observation that the differences among the leaders of the Anabaptists were of less consequence to the rank and file Anabaptists. At this level there was greater homogeneity than one would conclude if reading only the leaders' writings.

The very strength of Goertz's social/economic/historical approach is also its weakness. The diminishing of the spiritual element in understanding the Anabaptists and in evaluating their legacy is prominent in the book's conclusion. Goertz observes:

Like the Anabaptists' political and social experiences, their theology belonged to a revolutionary age and disappeared along with the old European social order form which it had arisen. . . . Anabaptist theology was . . . nowhere near becoming an ideology for a modern society. Our society is not theirs. The doctrines of the Anabaptists were as much of their age as the theology of those who persecuted them as heretics. (134-135)

Such an evaluation reflects modernity's attempt to reduce issues of faith to a premodern worldview that no longer has relevance to "modern society." In the end, however, such

a perspective is just as narrow and short-sighted as Bender's idealized picture of Anabaptism which tended to overlook significant social, economic, and political issues. To try to understand Anabaptism without taking into account the timeless and transcultural truth of the Gospel fails to appreciate the inner, spiritual dynamic that made Anabaptists bold witnesses of the truth in their time and that continues to confront our age today with the call to costly commitment to the Lord Jesus Christ. As the Anabaptist martyr Balthasar Hübmaier reminded his readers, "Truth is immortal."

Dale Stoffer

Harry Loewen and Steven Nolt, *Through Fire and Water: An Overview of Mennonite History*. Scottdale, PA: Herald Press, 1997, 350 pages.

When groups like the Brethren and Mennonites are asked about their identity, they cannot point to a normative credal statement or the theological writings of a single outstanding leader or the official pronouncements of the church hierarchy. Instead, they frequently point the inquirer to the living witness of the church as it is expressed both historically and in the day-to-day life of members of the church. History thus takes on special significance to these traditions because it conveys a significant portion of their identity as a people of God.

Loewen and Nolt have collaborated in this volume to make available an overview of "the Mennonite faith story" that can be a resource for "individuals who want to learn more about Anabaptists and Mennonites, congregations looking for a way to teach youth and adults about Mennonite origins and beliefs, and students in Mennonite high schools in Canada and the United States" (p. 9). Though meant to be more popular in nature, the book does reflect recent scholarly research, particularly on the multiple origins and diversity of the early Anabaptism. To the credit of the authors, their narration of the Anabaptist/Mennonite story presents a portrait of the movement that reveals its warts as well as its beauty marks.

The book begins with a section on church history that provides a necessarily brief account of the development of the Christian church from the first to the sixteenth century. It is a bit presumptuous to call this work an "introduction to church history" (p. 9) because of the brevity of this section; yet the opening chapters lay a foundation for issues that will be important for understanding the unique witness of the Anabaptists in general and Mennonites in particular (their peace witness, their critique of the established church, the belief in free will).

The next sections take readers on a fascinating journey through the origins of Anabaptism in Switzerland, Holland, South Germany, and Moravia. Readers are then acquainted with the expansion of the Mennonite community into North America, Prussia, and Russia, and, in the last hundred years, around the world. Though some aspects of Mennonite history tend to receive little attention (the history of the Mennonites in Holland and Germany following the sixteenth century), the book does list other works at the end that are excellent resources for filling in the gaps.

There are several features that enhance this telling of the Mennonite story: numerous pictures and maps, the weaving of personal vignettes into the narrative, and interesting side-bars that provide anecdotal side-trips. In addition, five essays challenge

readers to consider the significance of Anabaptist thought in the areas of “the church, following Jesus in daily life, nonviolence and peacemaking, the relationship of church and state, and outreach” (p. 9).

This volume achieves well its stated purpose of serving as a popular introduction to Anabaptist and Mennonite history. It tells, in a very readable fashion, the story of how a small, persecuted, despised people has grown to a worldwide community of faith of over one million people in over sixty countries on six continents. Dale Stoffer

Paul Leslie Kaufman; *“Logical” Luther Lee and the Methodist War Against Slavery.* (Studies in Evangelicalism Series, No. 17). Lanham, Maryland: The Scarecrow Press, Inc., 2000. 275 pp. \$59.50

Luther Lee (1800-1889) is not a high profile name even among historians of American Christianity. Why, then, should readers be attracted to this book? Beyond the fact that it is a first-rate biography, there are two groups who should have particular interest in its contents: Methodists and students of the abolition movement in America.

Paul Kaufman’s doctoral research on Luther Lee has climaxed in what will be the definitive biography on Lee for years to come. Kaufman shows his skills as a seasoned historian in both the depth and the breadth of his research. His relentless search for primary sources uncovered Luther Lee documents thought to be permanently lost. Among these, the text of his oration lionizing John Brown is a treasure. Lee delivered it at Brown’s grave site in New York on the first anniversary of his death, at the invitation of Brown’s widow. Kaufman’s knowledge of 19th century American history provides helpful contexts for the episodic events of Lee’s life and the causes he chose to champion.

Luther Lee was a product of the revival spirit that conditioned upper New York in the 19th century. He was also shaped by the frontier atmosphere of the state in his early life and ministry and by the radical social vision that emerged in America by mid-century. Thus Lee was to champion the abolition of slavery, women’s rights (including ordination as ministers), and the rights of laborers. Doctrinally, however, he opposed Unitarianism and the religious margins that proved to be so attractive to other social radicals of the period.

On September 15, 1853, Lee preached the ordination sermon for Antoinette Brown, the first woman to be ordained as a pastor of the Congregational Church, before his own denomination approved of women preachers (pp. 163-166). But his chief cause was abolition. He left the Methodist Episcopal Church in 1843 primarily because the denomination would not take an anti-slavery stance. He was one of the leading founders of the Wesleyan Methodist Church, which made abolition one of its primary principles. The defection of Methodist abolitionists to the new denomination appears to have been one of the prods that pushed northern Methodists to take an anti-slavery posture, a move that split the church into northern and southern denominations. In 1867 Lee returned to the Methodist Episcopal Church because he felt the slavery issue had been favorably concluded. And he died with honor in the church which first ordained him to preach.

Kaufman skillfully documents Lee’s long career in the abolitionist movement: his writings, orations, offices, and political activities. He notes three stages of Lee’s radical

development (pp. 227-228). In the first, he affirmed American government, especially the Bill of Rights, when he preached a sermon condemning the mob violence in Alton, Illinois which took the life of abolitionist minister, Elijah Lovejoy (pp. 62-64). When C.T. Torrey died in a Maryland prison in 1876 for having assisted slaves against their masters, Lee's sermon on the occasion reflects a second stage of his thought. Using Acts 23:29 as his text, he asserted that divine laws superceded human civil laws that authorized slavery and protected slave owners' rights (pp. 141-143). The final stage of his thought is reflected in his anniversary sermon at John Brown's grave (July 4, 1860). In this two hour oration he advocates civil disobedience in the face of legalized evil. Arguing that since slaves have a divine right to be free, he concludes that any action to secure the slaves' freedom is just, including armed action against the government that perpetrates slavery (pp. 184-193).

Kaufman's biography takes us through the various phases of Luther Lee's ministry, demonstrating why the nickname "Logical Lee" is the thread which unites his life. He earned the title in early religious debates against those who attacked Christian orthodoxy. A self-taught logician, Lee honed his argumentative style in sermons, orations, debates, and articles in various radical and ecclesiastical journals. He believed truth (religious and social) had to be crafted, both in oral and written forms, in arguments that were logically persuasive for the audience. A man of many activities and associations, he was unified in heart and thought.

The format of the book is most helpful, especially the chronology (pp. xiii-xvii), the bibliography, and the index. Extensive reference notes conclude each chapter. It is an outstanding book and deserves a wide readership; unfortunately its price is likely to discourage students and general readers. It gets my vote as the best book in American Church History for the year 2000.

Luke L. Keefer, Jr.

Dawn DeVries, *Jesus Christ in the Preaching of Calvin and Schleiermacher* (Louisville: Westminster John Knox Press, 1996). x + 115 pages, clothbound, \$16.95.

Hans Frei argued that it is not possible for us since the rise of historical criticism to read and preach the biblical narrative in the same way as pre-critical theologians. Dawn DeVries questions this thesis. She argues that 'Schleiermacher's understanding of preaching as "an incarnational event that re-presents the person and work of the Jesus of history may be seen as a genuine development of Calvin's notion of the sacramental Word' (p.2). Schleiermacher she sees as a legitimate heir of the Reformed tradition, but not as the only or the most adequate heir (p.8).

On what ground can she make this claim? She compares Calvin and Schleiermacher on two points: their theology of preaching and their sermons on the Synoptic Gospels. As regards the former she argues that for both theologians preaching is not merely didactic but sacramental. Preaching is the sacramental Word which presents Christ and indeed conveys his presence. The implications for the sacraments of Calvin's definition of the sacrament as a visible Word have often been explored; the implications for his concept of preaching are much less explored and this book opens up the topic in a stimulating manner.

The author analyses Calvin's sermons on the Synoptic Gospels and notes of one that 'the historical, literal sense of the texts simply holds no interest for Calvin the preacher' (p.35). He 'is rarely satisfied to confine himself to the actual words of the narratives or to the narrated events when he is preaching. He moves constantly from text to meaning, from words to doctrine, and from doctrine to the contemporary problems of being a Christian in sixteenth-century Geneva' (p.41). 'Thus, although Calvin does not question the truth of the history recounted in the Gospels, it is almost entirely irrelevant to him, both for interpretative and for theological reasons, to assert its truth,' she claims (p.42). Frei, therefore, is wrong. He identifies three presuppositions of the pre-critical hermeneutic, of which only one really applies to Calvin: the assumption that the biblical story 'referred to and described actual historical occurrences.' The other two do not without qualification apply to Calvin. These are that the various biblical stories described a single real world of one temporal sequence which can be united into one story and that the world truly rendered by combining the biblical narratives must in principle embrace the experience of any present age and reader. By contrast, DeVries argues that one can 'say of [Calvin's] sermons on the Synoptics what Frei said of Schleiermacher's exegesis: that the narratives refer to something else and so mean something different from what they strictly say' (p.43). In other words, both theologians were aware of the need for hermeneutics.

The thrust of the book is the similarity between Calvin and Schleiermacher. DeVries is, of course, well aware of the differences and acknowledges, for instance, that Calvin unlike Schleiermacher assumes that the events described in the biblical narratives happened the way they are told. But the significance of the differences is minimised. Schleiermacher preached about miracle stories 'as if they were true.' 'Does that make Schleiermacher the preacher dishonest? Or is he simply following the same interpretative strategy that Calvin used in his sermons on the Gospels?' (p.84). But the strategies are very different. Calvin accepted the truth of the stories, but placed more emphasis on applying their significance to his hearers; Schleiermacher did not accept their truth, but nonetheless sought to edify his hearers from the stories. This not the same interpretative strategy as Calvin's.

The author also fails to distinguish clearly enough between different types of historical issue. Take two that she mentions, the question of whether John records the *ipsissima verba* of Jesus and the question of whether Jesus actually rose from the dead. These are very different questions. There is evidence from Calvin's treatment of critical issues in his commentaries to suggest that he would not have been troubled by the suggestion that the Johannine discourses involve John's interpretation of Jesus' teaching as well as a verbatim record of it. There is no shortage of evidence from Calvin's writings to demonstrate that he would have totally repudiated the suggestion that the virgin birth, the resurrection and the ascension were not real events. Here there remains a gulf between Calvin and Schleiermacher which no amount of similarity in hermeneutical approach can bridge. It may be true for both theologians that 'the sermon does not merely point back to saving events that happened in the life of the Jesus of history, but rather itself conveys, or is the medium of, the presence of Christ in the church' (p.95). But there is all the difference in the world between 'does not merely point back to saving events that happened' and 'does not point back to saving events that actually happened.'

This is a stimulating book which opens up an inadequately explored area of Calvin's theology and points to elements of continuity between Calvin and Schleiermacher, but which gives inadequate coverage of the gulf that remains.

A. N. S. Lane, London Bible College

Kenneth J. Collins, *A Real Christian: The Life of John Wesley*. Nashville: Abingdon Press, 1999. Pp. 184. \$20.00.

Here is a book with an honest title, for it is both a brief biography and a theological interpretation of John Wesley. Dr. Collins, professor of church history at Asbury Theological Seminary, uses just ten chapters (159 pages) to summarize Wesley's life around a central theological motif. "A real Christian" is what Wesley strove to be in his adult years, and it was his life's passion to guide others to be "real Christians."

The author makes a strong case that this theme begins in Wesley's Oxford student years, especially from 1725 onward, and holds consistently to his death in 1791. It began as a term for religious earnestness in contrast to many at the time who were Christian in name only. Wesley's Aldersgate experience would bring a cluster of theological issues to the meaning of "real Christianity," including justification by faith, regeneration, assurance of salvation, and sanctification, but the term served well on either side of Aldersgate.

It has been this cluster of doctrines which has produced controversy in Wesleyan studies through the years, with particular vigor since 1988 (the 250th anniversary of Aldersgate). Professor Collins has been at the heart of this controversy since that time, defending the traditional view that May 24, 1738, was the time of Wesley's "evangelical conversion." This book is perhaps his best explanation of these views.

Those who are not acquainted with this debate among Wesley scholars will be at some disadvantage in understanding the book's detailed arguments about degrees of faith, aspects of sin, and types of the assurance of salvation. Dr. Collins utilizes the full scope of Wesley's writings to explain both his consistent doctrine and his developing pastoral modifications on these issues. He rightly emphasizes both the stance of the mature Wesley and the outlook of Wesley's sermons. For while Wesley's more private comments reflect his pastoral approach to doctrine, his sermons are his best guide to his actual doctrinal convictions. The book achieves a plausible defense of Wesley's evangelical thought.

Ordinary readers will find a helpful introduction to Wesley's life. As a biography the book covers the essential periods and events of his life, without losing the reader in historical detail. It is a candid account as reflected in the balanced, but critical, narrative of Wesley's relationship with his wife Molly (pp. 91-97, 110-111, 124-126). Also it is just when discussing Wesley's conflicts with the Calvinists, especially his sometime colleague, George Whitfield. Readers should finish the book acquainted with the major contours of the Wesley story, while sensing the issues that were closer to his heart.

Overall, the book's greatest strength is defining what for Wesley constituted "real Christianity," and doing so in an irenic spirit that commends Dr. Collins' interpretation. Its weakness might be the attempt to combine theological interpretation with biography. Readers who find the biography helpful may be confused with the theological

Book Reviews

arguments. Specialists, on the other hand, will be drawn to the theological interpretations without the need for the biographical summary. All readers, however, can profit from the book, but they will need to push through material which does not serve their interests.

Ordinarily, one does not expect a brief biography to inform a specialist in his own subject area. However, I found this book to be both informative and insightful about Wesley's life and his theology. And, thus, I recommend it to others who want to know John Wesley.

Luke L. Keefer, Jr.

Vigen Guroian. *Inheriting Paradise: Meditations on Gardening*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999. 135 pp., paper, \$12.00.

"I am a theologian and a college professor. I like being both. But what I really love to do — what I get exquisite pleasure from doing — is to garden. I think that gardening is nearer to godliness than theology." So writes Vigen Guroian, author of this brief book of theological meditations stemming from his enjoyment of gardening. In many ways this is a predictable book as it, of course, contemplates a garden through the seasons of the year in contrast to the church seasons. Guroian comes from an Armenian Orthodox background so the book reflects church celebrations such as the Assumption of Mary which are foreign to the American Protestant tradition.

I am not a gardener myself, but I do have my own "sermon garden" in which ideas are planted and grow under cover of darkness. Planting thoughts from this book might "spring forth" some good homiletical sprouts. One is reminded for example that much of our Protestant tradition ignores "thinking green." We abuse nature without thought. Ecology is far from a primary concern. Guroian reminds one that it is time to "commune with the trees, to relate to mountains as animate, to live in balance with the air, to feel a sense of give and take with the soil and the rocks." I might let Guroian help me with a sermon or two...and, on the side, I might plant some tomatoes this spring and then observe what happens.

Cliff Stewart

Laurence Hall Stookey, *Calendar: Christ's Time for the Church*, Nashville: Abingdon Press, 1996.

In many ways this book is written solely for churches which base worship patterns on the traditional church year. Yet, there are parts of this book which would be applicable to non liturgical churches. After all, don't most Christians celebrate the chief festival of the church year? What is that festival you ask? Easter? Pentecost? Stookey suggests that the chief festival of the church year is our weekly Sabbath! Interesting insights abound in this book. For example, the author asks if the Sabbath is the first day of the week or the eighth day (signifying redemption.)

Cliff Stewart

Charles B. Jones, *Buddhism in Taiwan: Religion and the State, 1660-1990*. Honolulu, Hawaii: University of Hawaii Press, 1999, 233 pp., hardback, \$36.00.

Charles Jones spent more than three years living in Taiwan, conducting research for this book and for journal articles about religion on the island. He is currently on the faculty of the Department of Religion at the Catholic University of America. Jones' primary focus on the history of Chinese Buddhism as an organized religion in Taiwan from the mid-1600s to the late 1980s. This is a much needed study because most literature on Chinese Buddhism is based on Mainland Chinese Buddhism. Only in the last decade has there been a shift to focus on Taiwan Buddhism as a separate entity apart from seeing it only as an extension of Mainland Chinese Buddhism.

The book is conveniently organized into three major historical eras. Part One is titled: "The Ming and Qing Dynasty (1660-1895)". This section, only one chapter, mainly focuses on the arrival and early development of Buddhism in Taiwan. Part Two is titled: "The Japanese Colonial Period (1895-1945)". This section, two chapters, focuses on the advent of Japanese Buddhism on the island along with its impact on Taiwan's Buddhism. Part Three is titled: "From Retrocession to the Modern Period (1945-1990)". This is the largest section of the book, with four chapters. I found this section to be more detailed and interesting than the previous two sections. I will devote the remainder of this book review to this last section.

In Part Three of his book, Jones begins with a chapter on the retrocession (the period at the end of World War II when Japan was forced out of Taiwan), and the arrival of the Mainland Buddhist monks to Taiwan. This chapter showed the emergence of an organized Buddhism that started to develop under the oversight of the Buddhist Association of the Republic of China (BAROC), which began prior to World War II in Mainland China, but relocated to Taiwan with the National government in 1949. This chapter also addresses the power struggles within Buddhism between a traditionalist faction led by Yuanying, and a reformist faction led by Taixu. In the end, the struggle ultimately resolved in favor of the traditionalists. This has led to Taiwan Buddhism that inclines toward conservatism.

Chapter five focuses entirely on the Buddhist Association of the Republic of China (BAROC). It is neatly organized into two major sections, "The early period, 1949-1960" and "The middle period, 1960-1986". Under the early period, Jones does a good job explaining the BAROC's organization, mission, and activities. I found the most interesting part to be under the subtitle "The vitality of the nun's order after 1952". In this small but fascinating section, Jones tries to answer the question, "Why have nuns increasingly come to predominate numerically over monks?" It's interesting to note that this situation exists only in Taiwan and Hong Kong.

The second half of the chapter, the middle period, 1960-1986, focuses on the leadership of the BAROC under Baisheng. From 1960 when Baisheng became president of BAROC until his death in 1986, Baisheng remained a controlling presence in BAROC affairs, despite not holding the presidency contentiously during this period. Also in this section, Jones highlights the internationalism of Taiwanese Buddhism under the leadership of Baisheng, which was seen in the ordinations of foreign monks and through the involvement of BAROC in international Buddhism organizations. This chapter also covers the continual struggle to gain possession of Japanese-era Temples.

The only weakness of this section is Jones spending too much time, seven pages, on the regaining possession of Japanese-era Temples.

Lastly, in chapter five, Jones ends with a subtitled section called "Criticisms of the BAROC". The largest criticisms leveled against the BAROC was: (1) it failed to become the unifying force for Taiwan Buddhism that it might have been; and (2) it defended an elitist attitude at the national level, where only a very small, closed group of people had the actual decision-making authority. One would have liked Jones to have written more than two and half pages for his closing remarks on the BAROC.

Chapter six, "The Period of Pluralization" was the most informative and the one I found the most interesting. In the past, the BAROC was the only "ruling" body of Buddhism in Taiwan; but in the last several decades, there has been a growth of other Buddhist organization and groups. Jones explains when and why this pluralization took place, and what it means for Buddhism in Taiwan.

He spends most of this section examining the two largest alternative Buddhist organizations on the island: Fo Kuang Shan, founded by Xingyun and the Buddhist Compassion Relief Tzu Chi Association (BCRTCA), founded by the Buddhist nun, Zhengyan. Jones does an excellent job explaining the background of the two founders. He also summarizes the history, structure and impact of the two alternative Buddhist organizations. He ends this chapter by mentioning the current Buddhist group established by Shengyan, which is centered at the Dharma Drum Mountain near the northeast seacoast. This new organization, along with BAROC, Fo Kuang Shan and the BCRTCA, are the four most stable and well-supported of the Buddhist organizations, at this time.

If you are looking for a book on the theology, anthropology or sociology of Taiwan Buddhism, this is not the book for you. What Jones does in this unique book, is to focus on the institutional and political aspects of the history of Chinese Buddhism in Taiwan. He does an excellent job on giving a clear in-depth history of Buddhism in Taiwan, with its history derived from a unique set of historical and environmental circumstances. I would have liked Jones to touch on the growing presence in Taiwan of Theravada Buddhism and Tibetan Buddhism, along with a little more detail on the activities of Japanese Buddhists during the fifty-year period when Taiwan was part of the Japanese empire. Nevertheless, the strengths outweigh the weaknesses of this book. The last section of about 130 pages, "From Retrocession to the Modern Period (1945-1990)", is worth the price of the whole book. If you are serious about understanding the current milieu of Buddhism in Taiwan today, just like the Apostle Paul was serious about understanding the current milieu of his ministry (e.g. Acts 17 in Athens), this is an invaluable resource. Robert Branch, World Team Mission (OMF)

Konrad Volk, *A Sumerian Reader*. Studia Pohl: Series Maior, 18. Rome: Pontifical Biblical Institute, 1997. xviii + 113 pp., paper, \$20.00.

Sumerian, arguably the first written language, is probably the least well-known of those from the ancient Near East. Its relative obscurity is partly due to its lack of familial relationship with any other known language, especially including any of its Semitic neighbors. Being an agglutinative language, it is also linguistically different

from any language most students would ever have encountered previously. A third hindrance to its understanding is a paucity of adequate tools for teaching it. This slim volume seeks to help in this third area, and well fulfills its purpose.

As the title suggests, the work is not a grammar of Sumerian, and no grammatical help is given in it. For this the reader is well-served by M.L. Thomsen's admirable *The Sumerian Language. An Introduction to its History and Grammatical Structure*. Mesopotamia 10 (Copenhagen, 1984). What the volume does provide is 44 royal, legal and economic texts in copy form. A number of these also have transliterations, though no translations. Several of the earlier texts also provide a transcription into Neo-Assyrian script. This is to aid students who follow the customary route into Sumerian, which is to learn Akkadian first, and then turn to Sumerian. There is also a useful sign-list which is organized in the order of the more familiar Neo-Assyrian sign forms. The signs used in the book are listed in various forms in chronological order. Phonetic values are provided, as are reference numbers to R. Labat's *Manuel d'épigraphie akkadienne*, 5th ed. (Paris, 1976). A separate list of phonetic values in alphabetical order and a glossary of Sumerian terms and Akkadian equivalents with English gloss conclude the book.

I hope that this little book will help students interested in language, the ancient Near East, and the Old Testament to take up the challenge of learning Sumerian. Its literature provides the background to the world of the patriarchs and had great effect on many biblical genres. The volume will find a place in academic libraries and in some seminaries.

David W. Baker

William G. Hupper, *An Index to English Periodical Literature on the Old Testament and Ancient Near Eastern Studies*, vol. 7, ATLA Bibliography Series, 21. Lanham/London: American Theological Library Association/Scarecrow Press, 1998. xlii + 378 pp.

This volume is a labor of love by an author who is not professionally involved in academia. The series spans over a decade, and its content is clearly indicated by the title. This volume covers ancient Near Eastern literature. It provides a simple bibliography of relevant texts, following abbreviation lists which cover 30 pages.

Following entries entitled "Ancient Near eastern Literature - General Studies" (30 entries), "The Development of Literature - General Studies" (12 entries), and "Papyrology -General Studies" (over 4 pages of entries), there are sections on: Afro-Asiatic, which is mainly restricted to Egyptian (75 pages, including Coptic); Semitic, including West Semitic (Proto-Sinaitic, Canaanite, Ammonite, Edomite, Hebrew, Moabite, Phoenician, Aramaic, and Ugaritic) and East Semitic (Akkadian, which has subdivisions according to form critical categories, others according to peripheral find sites such as Mari and Nuzi, and others under Assyrian and Babylonian; Sumerian, under which are oddly placed Urartian and South Semitic; and finally "Caucasian Texts (Aryan family)" which includes Elamite, Hurrian, Hittite, Greek, Cypriote, Mycenaean/Minoan, Latin, Persian, 'other literature', and a section on forgeries.

While there might have been more of a philosophical and methodological introduction in the first volume of the series, one is not provided here, and it is sorely lacking. Entries are not annotated, and selection criteria are very unclear. Under the

Siloam Inscription, for example, there are 33 entries ranging in date from 1880 to 1940. Numerous essential articles since that date are thus ignored. Unfortunately, the impression is of serendipity, articles that might have been randomly encountered while browsing rather than of a well researched, comprehensive collection. Possibly the collection was just to be of older works (since almost all entries predate 1970), but that is not the impression given by the title.

The volume, and presumably the series as a whole, should be in research level academic libraries, but will need constant supplementation by the researcher. A truly comprehensive bibliography of biblical and ancient Near Eastern studies as a great desideratum, and should be a project which could attract grant funding, essential since the task is mammoth. This volume does not go very far toward meeting this need.

David W. Baker

Martha T. Roth, *Law Collections for Mesopotamia and Asia Minor*. Writings from the Ancient World Series 6. Atlanta: Scholars, 1995. Xviii + 283 pp., \$59.95 (cloth), \$39.95 (paper).

Gary Beckman, *Hittite Diplomatic Texts*. Writings from the Ancient World Series 7. Atlanta: Scholars, 1996. Xx + 206 pp., \$45.00 (cloth), \$29.95 (paper).

The biblical text is only a small representative of the written material from the ancient Near East which dates from the three millennia before Christ. While itself uniquely important for theological and historical reasons, the Bible can be illuminated, and its understanding facilitated, by looking at contemporary literature from similar genres. The goal of this series is to provide such comparative literature.

Roth is professor of Assyriology at the Oriental Institute, University of Chicago. She collects laws written in the Near East in Sumerian (the non-Semitic language which was arguably the first ever written), Babylonian and Assyrian (Semitic "sister" languages found mainly in Mesopotamia, present-day Iraq), and Hittite (the Indo-European language used in Asia Minor/Turkey). The latter are edited by Harry Hoffner, also of the Oriental Institute. All texts are translated into English in a parallel column with the transcription from the original. There are also text-critical and legal notes on the various laws. To aid in placing the pieces in their environment, Roth provides a chronological tables of Mesopotamian empires (there being no sign of the Hittites here), two maps, a brief note on weights and measures, and a brief introduction to the writing systems and the form and function of legal codes. The volume ends with a listing of the sources for the laws, glossarys, bibliographies, and subject indexes.

Beckman's volume, edited by Hoffner, contains the same elements, apart from the transliterations from Hittite. His selection of texts includes treaties, diplomatic correspondence, and miscellaneous texts such as edicts, tribute inventories and letters. The notes included here are much more minimal than in the Roth volume. There are three maps, and a chronological chart which, though brief, looks at the entire ancient Near East.

These volumes supply the grist for the mill of comparative study. They supply simply the texts, and do not suggest any specific parallels to biblical passages. In fact,

the lack of Scripture index is a good sign that the ancient world, rather than the Bible, is the focus of the material. This type of tool is a necessary first step in providing the raw data, before any comparative synthesis can be undertaken. The authors and publisher are to be thanked for doing an admirable job of completing their brief. Now it is up to others to use these helpful tools to take the next step. The series will find a place in technical and academic libraries, but most church or pastoral libraries would probably find more use for the Hallo-Younger series reviewed elsewhere in this *Journal*.

David W. Baker

Othmar Keel and Christoph Uehlinger, *Gods, Goddesses, and Images of God in Ancient Israel*. Minneapolis: Fortress, 1998. xiii + 466 pp., cloth, \$45.00.

Karel van der Toorn, Bob Becking, Pieter W. van der Horst, ed., *Dictionary of Deities and Demons in the Bible*, 2nd revised edition. Grand Rapids/Cambridge: Eerdmans and Leiden/Boston: Brill, 1999. xxxviii + 960 pp., cloth, \$120.00.

Those interested in the religion of Israel have in these two fascinating volumes. The editors of the *Dictionary of Deities and Demons in the Bible (DDD)*, all from Holland, have gathered 106 contributors from around the world to produce a very important volume. There are numerous articles on topics expected due to the volume title, e.g. Anat, Antichrist, Artemis, Asherah, Baal, Jesus, and Yahweh. The title is misleading however, since there are other articles that, while useful, would not be expected, e.g. arm, Edom (and numerous other places), and Ma'at (an Egyptian religious concept not mentioned in the Bible), and Khonsu (an Egyptian deity mentioned in 3 Maccabees). This indicates that you get more than expected, rather than less.

Some of the authors are theological conservatives, but many approach their topic from a critical understanding of Scripture, so their contributions, such as that by Zeller on Jesus, will need to be read with that in mind. Each article has a bibliography, often quite lengthy, which allows those whose interest is piqued to pursue the matter further.

As a sample article, consider that by J.C. Greenfield on 'Hadad,' running 5 pages and with a bibliography of 30 items in English, French, and German. Greenfield traces Hadad chronologically as well as geographically, looking at his manifestations in Mesopotamia and Syria from the Old Akkadian period (late 3rd millennium BC) through the Hellenistic period, when he becomes identified with Zeus. His iconography (pictorial representation) and theology, as well as his exploits, and consorts, are introduced. The article is so full that most readers would find everything they would be interested in knowing, except perhaps for a picture of the deity.

The volume is an excellent reference tool which will be read with fascination. Its price will probably limit it to libraries, but all serious biblical studies collections should have it on their shelves.

Gods' Goddesses, and Images of God by Keel and Uehlinger can supply, among other things, some of the illustrations lacking in *DDD*. The authors, both Swiss, are experts in ancient Near Eastern iconography, and use that expertise to advantage in this volume. Not only do they study the deities mentioned in the biblical text, but also use the texts and illustration from over 8,500 stamp seals from Israel and environs.

The first chapter starts with the problem which is raised by some of the extra-biblical texts which might indicate that Israel was polytheistic, since they refer to "Yahweh...and his Asherah." They then present the sources of the evidence bearing on the question, discussing symbolism, textual and image sources, and archaeology. They divide their discussion of the evidence chronologically, having discrete chapters on "Equality of the Sexes: Middle Bronze Age IIB" (mid- second millennium BC), "Egyptian Colonialism and the Prevalence of Political and war deities: Late Bronze Age" (mid-late second millennium), "The Hidden God, Victorious Gods, and the Blessing of Fertility: Iron Age I" (13th-11th centuries), "Anthropomorphic Deities Recede and are Replaced by their Attribute Animals and Entities: Iron Age IIA" (11th-10th centuries), "Baal, El, Yahweh, and "His Asherah" in the Context of Egyptian Solar and Royal Imagery: Iron Age IIB" (the United Monarchy period, covering over 100 pages), "The Astralization of the Heavenly Powers, the Revival of the Goddess, and the Orthodox reaction: Iron Age IIC" (the Divided Monarchy period, almost a hundred pages), "The Era Ends: Iron Age III (c. 598-450 BC), and "Summary and Conclusion."

All told, we have very interesting, and well illustrated, with over 600 drawings) picture of religion in Israel, which shows that the orthodox ideal is not always the actual belief and practice of the people. The book, which should be readable by the educated, interested student of the Bible, is also valuable for the scholar, and both will benefit from the 34 page bibliography. The volume should be in every academic library, but will also find a useful place on the shelves of those interested in studying and seeing the world of the Bible.

David W. Baker

J. H. Charlesworth and W. P. Weaver (eds.), *The Dead Sea Scrolls and the Christian Faith* (Harrisburg, PA: Trinity Press International, 1998. xviii + 76 pp. \$12.00.

This slim volume contains four essays presented at a symposium on the Dead Sea Scrolls and Christian origins at Florida Southern College, Lakeland. This is the fifth collection to come out of these Faith and Scholarship Colloquies hosted annually by that college.

Joseph Fitzmyer discusses the importance and privileged status of the texts discovered in the caves near Khirbet Qumran for the study of early Christianity, since this library provides our widest window into the world of Palestinian Judaism at the turn of the era. He also surveys a number of dead ends and blind alleys into which scholars have run in the course of relating the Dead Sea Scrolls to Christian origins. John Collins offers a summary of the kinds of Messianism found in the scrolls, having just published an excellent book-length volume on the topic (*The Scepter and the Star*). This is an especially rich and important contribution, making accessible in short compass the resources of his larger work. David Noel Freedman discusses the nature of prophecy in the Hebrew Scriptures, Qumran (where it surfaces as "authoritative interpretation" of the Hebrew Scriptures), and the New Testament. Freedman rightly and helpfully notes the connections that such investigations have with the modern religious landscape, where many sectarian boundaries and other walls of division are maintained by means of claiming an authoritative interpretation of sacred tradition to the exclusion of alternative interpretations. The book concludes with an essay by James Charlesworth

on the import of the Dead Sea Scrolls for Christian faith. He dispels many of the myths concerning the alleged dangers the scrolls contain for traditional faith and attests rather personally to the ways in which his own faith has grown through their study.

The book is recommended as a sort of substitute for sitting in on a morning's seminar with four internationally recognized giants in the field of biblical studies. It provides a mini-continuing-education experience for those whose exposure to the Dead Sea Scrolls has been rather limited. If the reader is looking for a single volume on the scrolls as an introduction, however, this would probably not be the book to purchase (where James VanderKam's *The Dead Sea Scrolls Today* remains the best brief introduction to the material and its relevance for both the study of the Hebrew Scriptures and New Testament).

David A. deSilva

Walter A. Elwell and Robert W. Yarbrough, *Reading From the First-Century World: Primary Sources for New Testament Study*, Grand Rapids: Baker Books, 1998, 223 pp.

Elwell and Yarbrough have compiled this collection of primary texts (mainly Jewish texts, with selections from Greco-Roman authors less well represented) from the Intertestamental Period as a companion volume to their *Encountering the New Testament: A Historical and Theological Survey* (Grand Rapids: Baker Books, 1998). They intend it to provide first- or second-year undergraduate students with an elementary grounding in the cultural, historical, and religious environment within which the early church took shape and the New Testament texts were written. The first half of the book follows a principle of organization quite appropriate for the Gospels: rather than attempt to provide comparative texts for each Gospel in succession, the texts are collected in chapters on the land of Palestine, the history of the Jewish people from Antiochus IV Epiphanes through the First Jewish Revolt, Jewish sects and groups, Jewish religious life, Jewish religious ideas, and texts about Jesus outside the New Testament. This does have the benefit of presenting the relevant material once rather than four times, but also has the distinct disadvantage of not allowing students to view, for example, specific teachings of Jesus against the background of similar teachings in Ben Sira or *Testaments of the Twelve Patriarchs*. Providing some section of this sort would have helped students to see that Jesus himself resonated not only with the thought-world of the Old Testament but also incorporated teachings developed only during the Intertestamental period into his own ethic. Nevertheless, a number of important Jewish backgrounds to Jesus' pronouncements and teachings are very well covered (e.g., the meaning and legislation of Sabbath, the variety of messianism and eschatology during the Intertestamental Period, the centrality of the *Shema*). A Scripture Index at the end allows a student to find material relevant to particular Gospel passages.

The second half of the book proceeds in canonical order from Acts through Revelation, offering comparative or background material to specific New Testament passages with a brief paragraph by the editors suggesting possible connections or significance. Although the balance between Jewish and pagan texts is better in this half, some remarkable opportunities to lay out the points of contact between, for example, ethical topics and images shared by Greco-Roman moralists and New Testament moral

instruction have been missed. In general, the work shows a marked preference for seeking out Old Testament and Jewish backgrounds, bringing in Greco-Roman texts mainly as points of *contrast* rather than as points of possible positive influence. I would have preferred to see less space given to texts from the Old Testament (references for the student should have been sufficient, for I would assume a full Bible to be a required textbook for any OT or NT survey course) and more given to Greco-Roman comparative material (texts illuminating ethical virtues and impediments to virtue, cultural phenomena like patronage, Roman Imperial ideology, and the like).

Given the purposes for which the editors have explicitly made their selection, this book is commendable. Undergraduate surveys in New Testament would do well to include it. The organization is better suited to such courses than C. K. Barrett's *The New Testament Background: Selected Documents* (NY: Harper, 1961) and much more appropriate in terms of cost than the more fulsome collection by Eugene M. Boring *et al.*, *Hellenistic Commentary to the New Testament* (Nashville: Abingdon, 1995). It might also serve well as a Primer for those seminarians and pastors whose acquaintance with the world of the NT has been somewhat limited. If it is used exactly as intended, namely as a launching-pad for further and wider investigation of the Greco-Roman and Jewish environments of the early church, it will be well-used. David A. deSilva

Helmut Koester, ed., *Pergamon, Citadel of the Gods: Archaeological Record, Literary Description, and Religious Development*. Harvard Theological Studies 46, Trinity Press International, 1998. Hb; xx + 444pp + fold out map

James S. Jeffers, *The Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity*. Downers Grove: IVP, 1999. Pb; 352pp

In a modern world where the most recent attempt to bring something of antiquity alive to a modern audience is the blockbuster movie *Gladiator*, how might an author seek to convey something of a world now gone through a mere book which cannot use special effects? One approach might be that of a synthesis, drawing together a wide range of material in general terms and so taking a text-book approach that says something about the whole, and which encourages the reader to read further in areas of particular interest. That is Jeffers' approach. Another is to make a focused examination of one place or topic. Such is the approach of Koester and his team who focus on the city of Pergamon in Asia Minor.

Jeffers' work is addressed to the non-scholar and to the Christian who wishes to avoid the pitfall of reading the values and ideas of contemporary society into the societies out of which the New Testament emerged. The book reproduces a number of photographs and these help to bring alive the text. So too there are clear maps at the end, and the final chapter provides a helpful overview of the empire arranged by province and by city. Readers might benefit from moving straight from chapter one to chapter thirteen and the following two appendices, for together these form a useful chronological and geographical framework in which the content of the rest of the book (which ranges widely through time and space) might more readily be appreciated.

Jeffers' account of Roman and Hellenistic customs offers both specific examples and general observations. He chooses to avoid intimidating the beginner with an abundance of detail, but this reviewer did find that the decision to make only infrequent use of end-notes giving references to back up sometimes very general observations became increasingly frustrating. The topics covered are comprehensive, and Jeffers ranges widely across political, religious, social and economic history. More space is given to the domestic and everyday life that is likely to have been the urban context of the early Christians outside Palestine than is given to the situation in Palestine itself, although the opening chapter gives an excellent insight into the very Greco-Roman environment that was found in at least some quarters of first century Jerusalem. Perhaps some discussion here of the excavations in the Herodian quarter of Jerusalem would have been useful, for it is a significant observation that these Second-Temple houses are in many respects similar to those that might be found anywhere in the Roman Empire.

Questions might be raised as to how well Jeffers succeeds in his stated aims of avoiding anachronistic readings of Scripture and of making accurate details available to the general reader. On the first point, Jeffers makes a number of attempts to differentiate between modern North American presuppositions and those of the inhabitants of the Roman Empire. To this (non-North American) reader some are helpful, as for example in his discussion of the ancient conceptions of honor and of class, or in the comparison of the imperial cult and modern US civil-religion (p. 103). So too it is useful that he distinguishes between the modern concept of legal separation and the situation to which Paul refers in I Corinthians 7: 15 (p. 247). Other instances are less helpful however, particularly when they seem to affect issues that are contentious today. Thus in light of sometimes difficult Christian-Muslim relationships the comparison between the power of husbands in ancient Rome to that of husbands today in "fundamentalist Islamic nations" (p. 242) seems unfortunate, and the reference on p. 224 to men who kept male slaves for sex as "homosexuals" appears to use a modern term in an anachronistic way. Hence the latter statement begs a number of questions and glosses over an important contemporary debate in a way that might be thought misleading. By way of contrast, some of the most helpful insights to a contemporary reader of the New Testament arise simply by explaining first century beliefs without reference to modern beliefs, for example in the discussion of citizenship in the context of Philippians 3: 20 (p. 209).

On the second point, a number of mistakes on points of detail do raise questions about the value of some of the generalisations made in the book. The quotation on p. 29 from Juvenal (apparently copied inaccurately from Peter Green's Penguin translation) is from a book of poems entitled the *Satires*, not the *Saturnalia*. The *Saturnalia* was a Roman festival. Archelaus was exiled to the Rhone valley (p. 127) but the Rhone is in France, not Germany. The repeated reference to Hellenist on p. 242 and p. 248 as a noun for someone living in the Hellenistic world is jarring. So too there are unfortunate spelling errors in ancient proper names: Ovid wrote the *Metamorphoses* (p. 241) and the family who led the revolt against Antiochus Epiphanes were the *Maccabees* (p. 219). It seems surprising to be told on p. 199 that a Roman citizen was not subject to crucifixion, when on p. 158 we were told that it was inflicted on citizens from time to time. Strictly speaking these two statements are not contradictory of course, and in a huge administration such as that of the Roman Empire there is no doubt that practice and

theory did not always mirror each other exactly, but the apparent inconsistency here does point to a weakness that arises from frequent generalization.

Returning to an assessment of the book as a whole, Jeffers provides an accessible way in to the background of the New Testament, and this is to be welcomed. Frequent reference to the text of the New Testament allows the reader who is more familiar with the New Testament than with any other ancient literature to feel that the world to which he is introduced is perhaps not so foreign as to be inaccessible. This book will serve this aspect of stated purpose of its author for it offers such readers enough of a perspective on the ancient world to aid them in their understanding of Scripture for today, although its value for the serious student is not so clear.

Koester's volume is very different. Intended for a serious academic audience, some of its essays make available in English the results of archaeological excavations at Pergamon which previously were only in German. Other essays interpret archaeological and literary evidence in an attempt to cast light on religious belief and practice. Evidence from the Hellenistic, Roman and Byzantine periods is addressed in a wide-ranging discussion which considers the city both as part of the world in which early Christianity emerged and as part of the world which Christianity influenced in turn. It is impossible to do justice to the collection as a whole, so instead we shall list the contents of the volume before turning to a brief discussion of three chapters which discuss Pergamene evidence for the imperial cult. The topics addressed are as follows:

CHAPTER 1 Recent Research in and about Pergamon: A Survey (ca. 1987-1997) Wolfgang Radt; CHAPTER 2 The Roman Remodeling of the Asklepieion, Adolf Hoffmann; CHAPTER 3 Aelius Aristides and the Asklepieion, Christopher Jones; CHAPTER 4 The "Red Hall" (Kizil Avlu) in Pergamon, Klaus Nohlen; CHAPTER 5 The Cult of the Egyptian Deities in Asia Minor Helmut Koester; CHAPTER 6 The Architecture of the Great Altar of Pergamon, Volker Kastner; CHAPTER 7 Pergamon in Early Christian Literature; Adela Yarbro Collins; CHAPTER 8 The Library of Pergamon as a Classical Model, Gregory Nagy; CHAPTER 9 The Zeus Philios and Trajan Temple: A Context for Imperial Honors, Daniel N.Schowalter; CHAPTER 10 Beneath the Gaze of the Gods: The Pergamon Evidence for a Developing Theology of Empire, Marianne Palmer Bonz; CHAPTER 11 The Sanctuary of Demeter at Pergamon: Cultic Space for Women and Its Eclipse, Christine M. Thomas; CHAPTER 12 The Hellenistic and Roman Houses of Pergamon, Ulrike Wulf-Rheidt; CHAPTER 13 Counting the Costs of Nobility: The Social Economy of Roman Pergamon, L. Michael White; CHAPTER 14 Homonoia Politics in Asia Minor: The Example of Pergamon, Ursula Kampmann; CHAPTER 15 In the Shadow of Antiquity: Pergamon and the Byzantine Millennium Klaus Rheidt.

Turning to the volume's discussion of the imperial cult, Adela Yarbro Collins, who surveys the few references to Pergamon in early Christian literature, begins with Revelation 2 and then moves on to early Christian martyrdom literature which Revelation may have influenced. Literary evidence is linked with archaeological evidence, and she argues that the reference in Revelation to the throne of Satan may be a reference to a temple complex which included the Sanctuaries of Zeus and of Athena in addition to the Great Altar. Linked closely to this is her suggestion that the combat myth of Revelation finds a physical counterpart in the combat myth depicted on the panels of the Great Altar, and Collins offers the suggestion that although the frieze on

the altar was carved in the second century BCE when it was attended to depict the victory of the Attalids over the Gauls, nevertheless it may later have been interpreted as depicting the victories of the Romans. Thus it is the physical depiction of Roman imperial might as seen on the altar that Revelation subverts in its own literary use of the combat myth.

Other authors also reflect on the value of archaeological evidence for understanding the imperial cult. Schowalter finds that evidence from Pergamon points (perhaps not surprisingly) to belief in the East of a closer relationship between the emperor and the gods than was found in Rome and the West. Thus he points to the importance of regional perspectives within the wider empire. Further reflection on the physical propaganda of the imperial cult is offered by an examination of the temple of Trajan by M M Bonz. There are difficulties in deciding which elements are Trajanic and which Hadrianic, but Bonz points to a number of similarities between the Trajaneum in Pergamon and the Arch of Beneventum in Rome. Thus the Trajaneum in Pergamon conveys an ideological message to the cities and provinces of the Greek East corresponding to that which the Arch of Beneventum communicates to the inhabitants of Italy and the provinces of the West. Each “visually communicates the message of imperial benevolence and protection that is rooted in the emperor’s immediate access to the divine source of ultimate power”.

This is an excellent specialist work, and its utility is enhanced by 75 plates, numerous figures, a helpful glossary and a fold-out map of the site. Andrew Gregory

William Morrice, *Hidden Sayings of Jesus: Words Attributed to Jesus outside the Four Gospels*. Peabody, MA: Hendrickson, 1997. viii + 247 pp.

Readers of the New Testament will be aware of sayings attributed to Jesus that appear outside of the Gospels, for example, “It is more blessed to give than to receive” (Acts) and the prophetic voice of Jesus speaking in Revelation 2 and 3. Morrice seeks to acquaint readers rather more broadly with all known sayings attributed to Jesus outside the canonical gospels. He begins with variants found in some ancient manuscripts of the Gospels, such as the addition to the Lord’s Prayer “Let your Holy Spirit come upon us and purify us” (Luke 11:2 in codex 700), moves through the Egerton and Oxyrrynchus papyri, the Coptic *Gospel of Thomas* (which accounts for perhaps half the contents of the book), New Testament apocrypha (like the *Infancy Gospel of Thomas*), early Church Fathers, Jewish-Christian sectarian works, and sayings attributed to Jesus in Arabic texts. In a manner reminiscent of the Jesus Seminar’s program, Morrice rates each saying (A through D, A denoting probable authenticity). This extensive survey is prefaced with a brief but helpful narrative on how the New Testament canon came to be shaped, a consideration of how one can responsibly use apocryphal sayings, and some methodological tests for determining authenticity. At the end of the volume, Morrice surveys the conclusions of earlier scholars who sifted through these attributed sayings for the kernels of what might actually go back to Jesus, offering his own conclusions, which are on the whole modest and judicious.

I find this book helpful insofar as Morrice has collected into one place these sayings from diverse sources, many of which would be less than readily accessible to

the general reader. I would have wished for more precision in discussion of potential authenticity. Morrice is generous in assigning “C” and “D” ratings (with which I would concur), reserving, in theory, “A” and “B” ratings for those sayings that are either close in wording to canonical sayings or that are attested in different streams of tradition. Unfortunately, the element of subjectivity is strong here. For example, a saying of Jesus known from the canonical gospels is paralleled in *Thomas* and expanded. Morrice thinks this expansion to show *Thomas* to be independent of the canonical gospels. I would rather think the expansion to be a dead give-away that *Thomas* is simply expanding a dominical saying, not presenting an independent version. Similarly, Morrice assigns “A” ratings to some sayings preserved in the church fathers that resemble closely a canonical saying. Here again, however, the interpretative expansions stand out as a sign of scribal expansion of the canonical saying, not a potential alternative version of the saying. It might have been more helpful to use these sayings as indications of how early Christians interpreted, understood, applied, or retold the shorter, canonical sayings.

I would recommend the book, therefore, as a well-organized and winsomely presented collection of non-canonical sayings attributed to Jesus, merely urging readers to seek further discussion of the potentially authentic sayings in the more detailed works discussed by Morrice in his final chapter.

David A. deSilva

John J. Rousseau and Rami Arav, *Jesus and His World: An Archaeological and Cultural Dictionary*. Minneapolis: Augsburg Fortress, 1995. xxiii + 392 pp.

Rousseau and Arav, both personally involved in the direction of the excavations at Bethsaida and Research Associates in Archaeology, have provided a valuable introduction to the archaeology, industry, and material culture of first-century Palestine. There is extensive treatment of Jerusalem and the Temple, as well as fine articles on the majority of sites named in the four Gospels (as well as others not named, but nevertheless important sources of archaeological and cultural information). The authors also present articles on the material culture of the period. One will find valuable information on the industries pursued at the time of Jesus (e.g., leatherworking, agriculture, medicine, fishing, and their appurtenances) as well as other aspects of the physical realities encountered by Jesus and his neighbors (e.g., coins, boats, clothing, and the like). The articles follow a common outline: a brief statement about the topic’s importance, references in Scripture to the topic, general information, archaeological information, relevance for Jesus research, and a bibliography for the entry. This format certainly serves to focus the discussion (as well as the reader) on how the information serves to refine or enrich one’s reading of the Gospels. Additionally, the entries are complemented by photographs, site and building plans, maps, and other artists’ reconstructions.

The foreword by James Robinson shows a certain predilection for the reconstructed sayings gospel “Q” as an historical source on Jesus’ life and a corresponding suspicion of the reliability of the canonical Gospels. Moreover, Rousseau collaborated in the project known as the Jesus Seminar, whose findings have been less than well received by evangelical scholarship. Nevertheless, the authors of this book

appear to make every effort to be even-handed and judicious (rather than lightly dismissive) in their assessments of how the archaeology of Palestine sheds light on the historical Jesus. I would recommend the book particularly as a resource for those who plan to travel in the Holy Land as an indispensable guide to the sites they will visit (or should visit!).

David A. deSilva

Graham N. Stanton and Guy G. Stroumsa (eds.), *Tolerance and Intolerance in early Judaism and Christianity*. Cambridge: Cambridge University Press, 1998. 384 pages. \$69.95.

This collection of essays by an international team of scholars (Great Britain, Continental Europe, and Israel are all represented) explores various aspects of tolerance and intolerance within Judaism, between divergent groups of Christianity, between Jews and the “pagan” society, and mutually between Judaism and Christianity. The contents are as follows:

Introduction - Graham Stanton

1. Intolerance and martyrdom: from Socrates to Rabbi Aqiva - Ithamar Gruenwald
2. The other in 1 and 2 Maccabees - Daniel R. Schwartz
3. The pursuit of the millennium in early Judaism - Albert I. Baumgarten
4. Conservative revolution? The intolerant innovations of Qumran - Michael Mach
5. Who was considered an apostate in the Jewish Diaspora - J. M. G. Barclay
6. Why did Paul persecute the church - Justin Taylor, SM
7. Paul and the limits of tolerance - S. C. Barton
8. Philo's views on paganism - Maren R. Niehoff
9. Coexisting with the enemy: Jews and pagans in the Mishnah - Moshe Halbertal
10. Tertullian on idolatry and the limits of tolerance - Guy Stroumsa
11. The threefold Christian anti-Judaism - Francois Blanchetiere
12. The intertextual polemic of the Markan vineyard parable - Joel Marcus
13. Jews and Jewish Christians in the land of Israel at the time of the Bar Kochba war, with special reference to the *Apocalypse of Peter* - Richard Bauckham
14. The Nazareans: living at the boundary of Judaism and Christianity - Martinus de Boer
15. Justin Martyr's *Dialogue with Trypho*: group boundaries, 'proselytes' and 'God-fearers' - Graham Stanton
16. Accusations of Jewish persecution in early Christian sources, with particular reference to Justin Martyr and the *Martyrdom of Polycarp* - Judith Lieu
17. Early Christians on synagogue prayer and imprecations - William Horbury
18. Messianism, Torah and early Christian tradition - Andrew Chester

19. Jewish and Christian public ethics in the early Roman Empire - Marcus Bockmuehl

Postscript: the future of intolerance - Guy Stroumsa

These essays afford penetrating views into the dynamics of group formation involving, on the one hand, the necessity of clear boundaries such that the group and its distinctive ethos will not erode and, on the other hand, the necessity of bridges that will allow for cross-fertilization, growth, and impact. The scholarship of the collection is quite sound. One may occasionally detect a preference for fostering pluralism at the expense of confessionalism, but these tendencies are readily understandable as reactions to an age in which religious and other forms of intolerance continue to result in widespread loss of life across the globe. We must indeed always beware of privileging our confessions above human lives, even though we will not all regard pluralism and the retreat from confessional witness as the best means to achieve a peaceful co-existence. The volume is exceptionally valuable as an introduction to the interaction of identity-formation, deviancy-control, and social engineering in the ancient world with profound applicability to the contemporary scene.

David A. deSilva

Victor Tcherikover, *Hellenistic Civilization and the Jews*. Peabody, Mass.: Hendrickson, 1999 [reprint]. xvii + 563 pp.

Three scholars have largely shaped our understanding of the impact of Hellenization on Jews living in Palestine and throughout the Diaspora: Elias Bickerman, Victor Tcherikover, and Martin Hengel. This volume is a reprint of Tcherikover's classic contribution, originally published in 1959 by the Jewish Publication Society. It now includes a preface by noted scholar John J. Collins, who provides a sharp analysis of Tcherikover's work and importance.

The first two-thirds of the book (Part I) presents the state of affairs in Palestine prior to the Hellenization Crisis of 175-164 BC and forward through the Hasmonean dynasty. Tcherikover gives detailed attention to the political history of Palestine during this period, the Greek cities throughout Palestine prior to 175 BC, and the cultural, economic and political atmosphere of Jerusalem on the eve of the Reform. He then presents his own reconstruction of the tumultuous events from Jason's abolition of Torah as the law of the land through Antiochus' suppression of Judaism and the uprising of the Maccabees. In this reconstruction he differs from Bickerman and Hengel concerning the motivation of the persecution, attributing it to Antiochus' attempts to eliminate political enemies in his province rather than to the cultural and religious goals of the apostate Jewish leaders. The remainder of Part I turns to the progress of the Maccabean Revolt and the state set up by the Hasmonean House.

Part II looks at the history of Diaspora Judaism, mainly in Egypt (since the evidence for the Jewish community in Alexandria is the most voluminous) but also in Cyprus, Syria, and Asia Minor. He examines the relationship of Jewish communities to the Greek city in which they lived, as well as the economic, social, and cultural climate of this environment. The book concludes with several appendices (including a helpful guide to primary sources for the history of this period), lengthy notes, and

bibliography (quite complete for 1959, but, of course, now quite dated). For any student of the Intertestamental Period, this book remains a valuable resource, even though not all of Tcherikover's reconstruction is likely to be accepted. David A. deSilva

James S. Spiegel, *Hypocrisy: Moral Fraud and Other Vices*, Grand Rapids: Baker Books, 1999.

Hypocrisy is not a new vice, but seems to daily make news headlines in contemporary life. Perhaps this book is unique as it attempts to take a broad analysis of hypocrisy employing philosophical, psychological and theological perspectives. The author, a philosopher by formal training, attempts to summon the Christian church to pay more attention to hypocrisy. Spiegel writes: "Brothers and sisters, when it comes to this topic, we have been sleeping far too long." We would be reminded that Jesus focused a large segment of his ministry on exposing the pretense of religious leaders of his time.

The author leads the reader into a study of hypocrisy and its complexity. Roots of hypocrisy are self-deception and a lack of moral seriousness. Of course, it is difficult to examine the roots of hypocrisy because of its paradoxical nature "for the self deceived person seems to deny what he/she knows to be true."

Strengths of the book include chapters which provide definition of hypocrisy via literary, biblical examples along with case studies in present day. Hypocrisy is assessed from the perspective of different moral points of view which helps one understand many complex layers of this universally detested vice. The author addresses the apologetic problem for defenders of the Christian faith and this is a helpful section of the book.

Cliff Stewart

David F. Wells, *Losing Our Virtue: Why the Church Must Recover Its Moral Vision*. Grand Rapids: Eerdmans, 1998. 228 pp, paper, \$16.00.

Four primary contributions have made Wells' *Losing Our Virtue* a volume I have highly recommended to friends.

- a.) Pungent and relevant analysis of the moral foundations eroding from under our post-modern western culture.
- b.) Adept control of a wide array of sources.
- c.) A hopeful, evangelical perspective.
- d.) A style which engages the reader.

Pungent and relevant analysis: Wells sets out to answer two questions: 1. "What does the Church need to understand about the culture...if it is to fulfill its missionary mandate?" (p. 20); 2. "Can the Church recover its moral character enough to make a difference in a society whose fabric is now much frayed?" (p. 18). He then examines the Church (contrasts classical religion with postmodern "designer religion"), society (targets escalation of license and law, with moral life the orphaned casualty), secular salvation (reviews modern appeal of style, consumption, fitness, and psychotherapy

which sometimes masquerade as virtual salvation). Poll-dictated values have evicted concrete virtues.

Wide array of sources: Wells' work represents the fruit of wide research, stemming both from classical works and contemporary. Despite many citations, he successfully avoids a mere rehash of others' ideas.

Hopeful, evangelical perspective: The reader emerges from the book with a distinct sense that, like Esther, the Church has been equipped precisely "for such a time as this." But to succeed it must recover "the substance of classical spirituality, [else] the evangelical Church will rapidly become an irrelevance in the modern world" (p. 206).

Engaging style: Wells mixes deeply-felt passion with eloquent integrity as he outlines the "shifting plates beneath our moral world" and warns that even the Church is increasingly "traveling blind, stripped of our moral compass."

Losing Our Virtue extends the thoughts set down by the author in *No Place for Truth and God in the Wasteland*, but is fully comprehensible to one who may not have read these prior volumes.

Paul Overland

James R. Beck, *Jesus and Personality Theory*, Downers Grove, IL: InterVarsity Press, 1999, 276 pp., \$15.99.

I have been an admirer of the five factor theory of personality of Drs. Paul Costa and Robert McCrae for some time, having found it to be comprehensive, well-researched, and even practical (which is no small accomplishment for a theory of personality). Therefore, I eagerly looked forward to reading Dr. Beck's book relating this theory to Christ and the church. As the author notes, five-factor models have "...shown robustness across cultures, ... across media,... across age groups,... (and offer) a model for unifying the field of personality attributes" (p. 31). In an area such as personality theory, which has few equals in the field of psychology in both interest and conceptual (and practical) confusion, such a statement is bold indeed.

Beck proposes two "major theses" in his book. First, Jesus is presented as "a counseling model for Christian counselors in that his teachings speak directly to the five major structural components of human personality." Secondly, "These teachings (Jesus' counseling) are indeed wonderful because they speak so perfectly to the composition of the human personality." To support these views, Beck first offers a brief review of the five factors of personality. This is followed by the presentation of ten "major teaching themes of Jesus as illustrations of his counseling to us... (themes which) speak powerfully to the five major factors..." (p. 15).

My reading was rewarded by the discovery of numerous "nuggets" of spiritual "gold." The author's desires to faithfully serve God and to assist others in their journeys toward Him are obvious throughout the book. Illustrations of such treasures included "...obedience to God's commands does not yield constraint; it gives freedom." (p. 57); "... we are to love enemies because God does and because doing so will change us" (p. 148); and "We are to esteem ourselves to the extent that God has esteemed us - no more, no less" (p. 202).

However, as I read, it was disconcerting to find myself nodding my head in agreement and appreciation one moment, and then shaking my head in disagreement the

next. It finally occurred to me that my vacillation was a result of the author's uneven presentation, theologically, clinically, and conceptually. Clinically and conceptually, Beck's description of the five factors is accurate for the most part. However, his description of either low or high scores (depending upon the scale) as "preferred" or otherwise desirable runs counter to Costa and McCrae's warnings (NEO PI-R Professional Manual). Examples of such descriptions include "... the preferred score on (agreeableness) would be on the agreeable end of the continuum" (p. 175) and a reference to a low scorer on "Order" as "the proverbial slob" (p. 85). In that the NEO PI-R is described by the authors as a measure of normal personality, neither high nor low scores are "better" or "worse," merely different.

As another example, Beck asked "two respected New Testament scholars to rate the personalities of Jesus and the Apostle Paul using the NEO PI-R test instrument" (p. 33), apparently to support his theses. These experts were unacquainted with the Five-Factor model, in an attempt to minimize bias in their responses. Results obtained are described throughout the book, under the discussion of the personality factors and their constituent facets. However, results obtained from raters unfamiliar with either personality assessment or Costa and McCrae's theory seems questionable at best and misleading at worst. To then employ such findings in support of one's theses accomplishes just the opposite.

Beck at times takes liberties with the Biblical text, as in his treatment of Jesus' healing of the man by the pool of Bethesda. While admitting that "...we cannot know with certainty" (p. 72) what went through the mind of this man, Beck goes on to add "Our purpose now is to explore what must have gone through (his mind)...we can reconstruct what he must have experienced" (p. 72). "For the sake of discussion," and to help make his case, he later "assumes" that this man became a follower of Jesus and that "his spiritual life blossomed..." (p. 79). While Beck's motive again appears to be that of bolstering his theses, such assumptions undermine his first thesis that Jesus teachings "speak directly to the five major structural components of human personality." Assumptions, unsupported assertions, and questionable assessments fail to provide such support.

In addition to the conceptual and the clinical, Beck's theological unevenness is baffling. While providing those "nuggets" already described, other less valuable offerings include "...the dying-to-self and the Christ-in-you themes were presented as the whole truth, while the New Testament presents them to us as some among many other principles that govern the living of the Christian life." (p. 209); "We need the reminder that only God is responsible for everything" (p. 84); and "As our belief in hope (continues)... one significant way we can help (clients) is to reacquaint them with the hope of their Christian faith and what it can do for them." (p. 78). Suggesting "Christ-in-you" as merely one theme among many others diminishes the centrality of the New Covenant and the reality of God's presence. God as "responsible for everything" undermines the doctrine of free will and the presence of an Enemy. "Belief in hope" is simply misplaced.

A "works" theology seems to pervade much of the book, with its emphasis upon the behavior of Christians. Beck sets the stage for this early on, writing "Christlikeness does not consist of personality similarity to Jesus but behavioral similarity to Jesus" (p. 36). Biblical teachings on the renewing of the mind (Rom 12:2), being transformed into

God's likeness (2 Cor 3:18), the fruit of the Spirit (Galatians 5:22, 23), and numerous others present a view which goes well beyond mere behavioral similarity. It is not that behavioral similarity is unimportant, it is rather the source and motives of such behavior, as well as "goal" to be attained, which are in question.

Some statements are simply inexplicable and a couple of examples may suffice. Beck writes, "The church has two major vehicles available to help it accomplish its goal of shaping the children of God into the image of Christ. The first and most familiar is *spiritual formation*... The second... is *psychotherapy*" (p. 223-224). While the prominence of psychotherapy within the last 50 years is indisputable, Beck elevates it to an undeserved position in the spiritual formation of Christians, if one were only to consider the preceding 19 centuries of church history. In a second example, Beck writes, "The story of Judas is the most tragic of all these (suicide) accounts. We can read the Gospel accounts... And still be bewildered by the man and his actions." (p. 76). However, as the Gospels of John and Luke clearly reveal, Satan's influence upon Judas must be considered in order to understand Judas' behavior. To describe his actions as "bewildering" is bewildering in itself.

Taken together, my eagerness regarding this book has been replaced by ambivalence. In parts of it, I was delighted and fed and I thank Dr. Beck. In other parts of the book I was annoyed and left shaking my head in disagreement. For now, I am content to leave the book and its impact upon me to time and the Spirit with the expectation that they will help determine which of these reactions will prevail.

Michael F. Reuschling

James Montgomery Boice, *Christ's Call to Discipleship*, Grand Rapids: Kregel Publications, 1998, 168 pp.

The author asserts that the problem the church faces today is "profession without practice." To the prestigious pastor of the historic Tenth Street Presbyterian Church of Philadelphia, discipleship is not simply "a door to be entered but a path to be followed." The key to this path is the call of Jesus to become his disciples.

Jesus calls Christians to obedience, to follow him, to do what he did. He calls Christians to repentance, to be holy as he is holy. He calls Christians to submission, a commitment to be under authority to Jesus as Lord and he calls to perseverance, a lifetime of living for Jesus.

The development is solidly biblical and theological as are most of the 60 books Dr. Boice has either contributed to or written. This book unfolds the meaning, the path, the cost and the rewards of discipleship. It's only deficit is the lack of emphasis on the part community plays in discipleship. The balance of knowledge, heart response and commitment is maintained. Mission is integral as it includes listening, helping, giving and speaking God's truth to others.

Richard E. Allison

Robert Thornton Henderson, *A Door of Hope: Spiritual Conflict in Pastoral Ministry*, Scottsdale, PA: Herald Press, 1997, 159 pp., \$12.99.

This little book should be required reading for those training in pastoral ministry! It is a straight-faced discussion of conflict in the church, particularly American churches so extensively compromised by secular culture. It dares to call the source of the conflict Satan without getting into the "exorcism mania" that mars so many books on spiritual conflict. The author does not sell quick-fix solutions. He offers tools that require persistent use: expository preaching, intercessory prayer, genuine worship, and intentional discipleship. He tells ministers that lasting results in a church usually take five to ten years of a minister's life.

It is also a book to encourage pastors who are in parish ministry. "A door of hope" is taken from Hosea 2:15, where God promises to open a path out of the Valley of Achor. The book uses "Achor" and "Hope" as codenames of churches at opposite poles from each other. "Achor" stands for the churches where the gospel is compromised and spiritual life is at low ebb. "Hope" stands for congregations alive to the consciousness of God's kingdom. The author's message to pastors is that God can lead their church from "Achor" toward "Hope." His is an optimism of conviction: Christ will build His church! But it is an optimism tempered by the knowledge that every church is a mixture of "Achor" and "Hope." Progress might be slow, and the best of churches is never beyond the devices of the "evil one."

Chapters two ("It's Not Neutral Out There") and five ("The Pattern Given on the Mount") get at the heart of the book's message. Henderson strongly agrees with Franz Overbeck that the church after Constantine lost the eschatological understanding of the church and let its theology be conformed to the culture of its surroundings. The early church was well aware that it was in mortal conflict with the Devil over the life of the church and the fate of the world. Our age tends to think people are basically good and thus the church will grow if the pastor simply works hard at Christian instruction. The reality, the author believes, is that good people still have sinful hearts which give Satan a point of entrance into church affairs. When one boldly preaches repentance and submission to the Lordship of Christ, latent evil breaks out into open conflict with the gospel and the agenda of Christ's kingdom. Pastors see their good work overturned and become discouraged, dispirited, and defeated. Some hold their job but lose the contagion of their faith. Others leave the congregation for more promising charges or quit the ministry altogether.

It was at such a moment in Pastor Henderson's early ministry that he experienced the voice of God. God challenged him to stay with a difficult pastorate and trust God for the power to shape the church in the image of the gospel. Thus, he emphasizes that clergy must minister "according to the pattern given on the mount," referring both to God's instructions to Moses on Sinai and to the spirit and content of Jesus' Sermon on the Mount. No watered down gospel will have the needed grace to deliver "Achor." The word of God and the work of the Spirit alone have the power to transform a people into a "Hope" church.

This book is a theology of pastoral ministry, a life-vest thrown to pastors drowning in a sea of success-oriented how-to manuals, with their market-driven strategies and their thin veneer of christianese. He deals with basics of a gospel ministry

like kerygma, leitourgia, diakonia, marturia and koinonia - and suggests how they can become the fabric of a church's life and witness. At times one longs for more personal stories to flesh out the concepts, for the ones he shares always enhance his case. But he was determined not to write one of those "success stories" that frustrate the average pastor rather than encourage fellow ministers (p. 9). Good books leave you wanting more, so maybe this is one reason to applaud the book.

It is a pity that the book is so quickly out of print, but the publisher can help the reader to find a copy for purchase. Perhaps a clamor for more copies will get the book back in public circulation.

Luke L. Keefer, Jr.

J.I. Packer and Carolyn Nystrom, *Never Beyond Hope: How God Touches and Uses Imperfect People*, Downers Grove: Inter Varsity Press, 2000.

A subtitle to this book is that wonderful dictum that "God writes straight with crooked lines." Packer and Nystrom provide biblical case studies which illustrate God's touch on imperfect people who are used for God's purpose.

In some ways the treatment of the seven biblical personages are uneven. One might wonder about the out of sequence order of the chapters. And, on occasion, the reader might question the inclusion of narrative which seems beside the point of the book.

The book could be a wonderful text for an eight week church school class or home Bible Study. Nystrom's chief contribution to the book are the excellent study questions at the end of each chapter which provide ample material for study classes.

Cliff Stewart

Robert J. Radcliffe. *Effective Ministry as an Associate Pastor*, Grand Rapids: Kregel Publications, 1998, 204pp.

An associate pastor who did not seek to be a senior pastor! Here is a marvel in the church which qualifies the writer in a number of ways to write a book such as this. After periods of service as an associate pastor in several churches Robert Radcliffe has distilled his experience of this role and the wisdom gained from his experience into this helpful book. He covers every conceivable aspect of his subject with helpful comment and reflection and running through it all is the strong theme that the ministry of the associate pastor, where it exists, is a ministry unique to itself and vital to the church. It should not, he argues forcefully, be seen merely as a stepping stone to greater office, nor be devalued as against the senior pastor's ministry.

Chapters considering the biblical basis and history of the associate pastor and followed by sections dealing with the expectations of both associate pastor and church, relationships with staff, leaders and members and finally a section on personal aspects of such a ministry, including reasons to resign and move on gracefully. The book concludes with appendices which would be of great help to churches seeking an associate or pastors seeking an associate role.

The writing is very detailed, with thorough examination of the practical issues facing the associate pastor and the church. It is full of good advice and well illustrated with genuine examples from Robert Radcliffe's own varied experience. This gives the book a very down to earth feel. There is for example good material on sharing and communication (Chs. 6 and 10) and important lessons on conflict and confronting difficulties (Ch. 7). He shows, and advocates, a flexible approach to the associate's work and to the relationships within the church. The analysis of these matters together with the real life case studies is both a challenge and an inspiration.

There is much in the book that is not specific to the Associate Pastor, particularly the teaching concerning personal life and behaviour, but this is probably inevitable in a book on this theme. A more serious criticism would be the high level of expectation and demand that appears in the early chapters unseasoned with notes of grace and help for those who do not meet the standard. This is a snare of advice books such as this, though it is largely corrected by Radcliffe's examples of his own failure and the humility which he writes about his experience of conflict and difficulty.

The discussion questions at the end of each chapter might be useful in a pastor's conference, but they do not add a great deal to the work. The musical metaphor which is extended through the book and forms part of the subtitle becomes a little forced and would have been omitted without loss in this reader's view. However, this important subject has been well covered, ably illustrated and usefully written up here and if you want to explore it you need look no further. Chris Voke, Spurgeon's College, London

Susan J. Zonnebelt-Smeenge and Robert C. De Vries, *Getting to the Other Side of Grief: Overcoming the Loss of a Spouse*. Grand Rapids, Michigan: Baker Books, 1998. 222 pp., paper, \$12.99.

Psychologist Susan Zonnebelt-Smeenge and pastor/professor Robert De Vries both suffered the loss of a spouse. The book is written in tandem with insights from their own professional insight and personal experience. Each share valuable handles for the "journey of grief." Those who lose a spouse will find much that is helpful in this book, particularly those who face such loss at a young age. Helpful chapters include ways in which the young parent can be helpful to children. Each year eight hundred thousand individuals in our nation mourn the death of a husband or wife. This book is an instructional one for pastors who wish to be effective in the counseling of grieving spouses and families. The book would also be a substantive gift for the grieving spouse. The "journey" theme of the book gives room for the variety of grief experiences that one endures. The authors give permission for those grieving to face their grief head-on and, at the same time give a look at a future which will bring promise and fulfillment. One will find the complimentary views of psychologist and pastor quite practical.

Cliff Stewart

Kathy Black, *Worship Across Cultures – A Handbook*, Nashville: Abingdon Press, 1998, 245 pp.

This book achieves its simple stated aim; to search out basic knowledge of the way Christians from different cultures worship. It is not a book to read in the normal sense, but will be a valuable resource for any one who serves the church in a multi or cross-cultural context. This is increasingly the case for us all in a world which is shrinking and becoming culturally more complex.

Kathy Black began her study with a questionnaire sent to churches of twenty-one different cultures in the United States, ranging from African-American to Vietnamese-American. The information provided on worship practices from all these churches is collected in each of the twenty-one main chapters under headings such as: language, space, time, garb, prayer forms, creeds, music, preaching and blessing. The material on sacraments, weddings and funerals is also edited and written up. These last two items form the most details and length sections in each chapter and illustrate very clearly the profound influence of the particular culture on the practices of the church in these rights of passage. There are some brief but interesting appendices and a helpful glossary.

The book begins with a ten page introduction, which is all the comment that the author offers on her detailed analysis of worship across cultures. In it we learn that she is aware that her own cultural biases might influence the questionnaire. There is humility and wisdom in the fact that the questions are modified in the light of consultation and that the author revised her original thesis in the light of the collected data. The influence of the homeland missionary agency was discovered to be greater than the influence of the American denomination of the cultural church. This is a good insight and demonstrates that more comment, conclusion and implications drawn out of the material would have been valuable, perhaps in a final chapter. This is the main frustration of the book for any serious reader, even a final summary of the distinctives of each cultural church worship would have been enlightening.

However, seen as a dictionary of worship across cultures it is a most varied and complete work, and though repetitive as a read will serve well in a library as a resource and also as a reference book for those engaged in cross cultural ministry of any kind.

Chris Voke

Robert Webber, *Planning Blended Worship – The Creative Mixture of Old and New*. Nashville, Abingdon Press, 1998, 209 pp.

There is, as Robert Webber says in the opening sentence of this very practical book, a “present worship revolution”. The author sets out to examine, analyse and then to guide this revolution into creative paths. He acknowledges the tensions and the potential, if not actual, division between the traditional and the renewed style of worship and seeks to answer this tension. While recognising the value of traditional or of renewed worship in its place, his basic thesis is that these can be “blended”, used together in a unique creative mixture that will claim the best of both.

The writing is thorough, practical and stimulating and contains many ideas and resources which will be of great use for those planning and leading worship, whatever

their chosen style. Each chapter ends with an exercise or series of questions which are valuable tools for a worship ministry team to consider. Though its underlying ethos is well versed scholarly knowledge of the history and theology of worship, the book is clearly aimed at practitioners rather than theorists.

Webber spends some time on the present situation and the history of worship, but the main part of the book is four chapters on the movement within a worship service: the gathering, hearing the word, the response and the dismissal. This general structure works well for the purpose of the book which is to expand and examine the style and progress of a particular worship service. However, he subsumes the Eucharist under the general idea of response to the word, which is theologically questionable and produces a certain tension in that chapter. While themes of thanksgiving, communion, celebration and resurrection are rightly present, some key elements of the communion service are notable by their absence. There is scarce mention, for example, of covenant, promise, gift, grace, sacrifice, self examination, penitence or proclamation. He seems to recognise a weakness here since he includes in this chapter an "alternative service of thanksgiving" as a second half. Having made this criticism, there is so much to commend, with the emphasis on joy, on Christ's presence and victory and with the practical ideas and resources offered to enable the new to blend with the traditional in the communion service. For example the powerful symbolism of the bread and the wine being carried in to the church at the beginning of the communion service is particularly stimulating.

If I have one further question it is over the dominance of the internal perspective rather than the external, the focus on church rather than world. Worship is undeniably first for God and for the people of God, but we should add into Webber's factors in the "common elements of worship revival" (page 19) worship as a mission event. Perhaps this perspective is more necessary in a less Christianised society than the United States and in particular where worship has become routine or tied to outworn cultural tradition. Worship would commonly be regarded in many parts of the world as a key to evangelism, as one English writer put it "the gospel answers questions raised by our worship."

For any church worship team who wish corporate worship to be renewed while holding the best of their tradition, to see that worship maintain true theological and spiritual flow and who, above all, wish to enable the people to come eager to worship, this book will provide resources and motivation for progress and change. It is a worthy edition to the growing library of books on this subject so essential to the life of the Christian community and to our knowledge of God.

Chris Voke

N. T. Wright, *For All God's Worth*, Grand Rapids: Eerdmans, 1998, 136 pp.

One day, I promise myself, I shall make a pilgrimage to Lichfield, the cathedral city in the midlands of England, for the pleasure of hearing Tom Wright preach the sort of sermons that make up this book. Subtitled 'True Worship and the Calling of the Church' this book of fourteen addresses is not a manual on how to structure the liturgy or improve the quality of what goes on in church. Only the first chapter deals with 'worship' in that sense, though it does so with a memorable passage in the style of I

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Corinthians 13, beginning, 'Though we sing with the tongues of men and of angels, if we are not truly worshipping the living God, we are noisy gongs and clanging cymbals', and ending, 'So now our tasks are worship, mission and management, these three; but the greatest of these is worship.' The rest of the first part of book sensibly promotes worship by concentrating on God, not on worship. The sermons in the second part of the book are more diverse in theme. There is a profound chapter on what it means for us to be 'the righteousness (=saving faithfulness) of God in Christ so as to bring healing to the situation in which we find ourselves. There is an excellent demonstration of justification by faith as the ecumenical doctrine par excellence, according to which intercommunion needs to be the start of the ecumenical journey, not the prize at its end. There is a fine treatment of Romans 9-11 and anti-Semitism, and of the Sermon on the Mount as 'doubly subversive', neither quietism nor politics, but attracting the fire of both. This is a book to read in installments, a chapter at a time, in the context of prayer and devotion.

R. Alastair Campbell

Ronald J. Allen, *Patterns of Preaching: A Sermon Sampler*, St. Louis: Chalice Press, 1998.

Looking for a fresh style for the same old sermon? Ronald J. Allen, a professor of preaching and New Testament of Christian Theological Seminary, Indianapolis, has compiled 34 patterns of preaching a sermon. Some of the patterns are new and others are old. The reader will soon discover that some of the 'models' are not one's style. Other's patterns for preaching will be intriguing and warrant further exploration.

Allen briefly describes the style or pattern and then a homileitian of renown submits an example of the type of sermon. This book is actually a companion to the author's textbook on preaching entitled: *Interpreting the Gospel: An Introduction to Preaching* (St. Louis: Chalice Press, 1998).

You will be disappointed in this book if you expect to master a new style using the information contained for each sermon type. This is only a sampler that is meant to whet one's appetite for more.

A criticism of the sermons contained is that they are all of a type that focuses on a sophisticated audience, rather than the typical Sunday morning congregation. Perhaps a choice of local church pastors to present 'model' sermons would have been better if the desire is to choose a style applicable to a more typical congregation.

Ronald Allen continues to write books on preaching which allow one to discover a style of preaching that is not characterized by a 'cookie cutter' sameness. He recognizes a new energy in the field of preaching. My recommendation is to read his books as a way to stimulate creative approaches to sermons that fit your congregation and your interest.

Cliff Stewart

John Driver, *Images Of The Church In Mission*, Scottsdale, PA: Herald Press, 1997, 240 pp.

It is common today for churches to search for new ways of viewing themselves in the light of the severe mission challenge we face. In this book John Driver has given us stimulating new materials to help in that search. His aim is to present the very nature of the church as mission and he does so as he calls on a series of biblical images, clustered under the headings; Images of Pilgrimage, New Order, Peoplehood and Transformation. Each image is examined in one short chapter, first in its Old Testament, then its New Testament version and finally Driver concludes with some theological comment and practical challenge. It is a simple and helpful structure.

The chapters on the images of the church are detailed and primarily descriptive, without significant conclusions being drawn. The introduction and conclusion, however, are forcefully written and contain the meat of Driver's argument. He wishes to show not only that the calling of the church is mission, but that we have yet fully to recover from the fourth century "Constantinian shift". He presents the church as in urgent need of rediscovering herself as a counter-culture. This is the motive for his search for biblical images. We are not to draw our self-understanding from the models of our age, he argues, and certainly not from the age of Christendom with its imperial model, but rather from the radical and authentic images presented in scripture. The book works as a whole and is a valuable resource for students and Bible teachers.

His broad brushstrokes over the whole of Christian history, essential to the argument and substantially sustainable, leave a sense of unease, simply because history is not so straightforward as sometimes presented. Similarly, the focus on the church as a counter-culture leads to omission of some elements of the picture. For example, the wisdom tradition of the Old Testament, which presents a corrective to too exclusive a view of God's community, is studiously ignored (p. 27). There are sections which are very dependent on word study and these, though helpful in some respects, can narrow the focus of interpretation by omitting other words and themes that might give a rounder picture of the biblical teaching. For example, it could be questioned how far the skene group of words can be read consistently as meaning "temporary dwelling", particularly in the light of Revelation 21:3 which refers to God's final dwelling with human kind. (p. 63ff.) These criticisms are not substantial, however, and the over-arching themes, with their biblical foundations, remain firm and illuminating. So also does the challenge of Driver's conclusions. This book is crisply written, full of interest and needs to be taken seriously by the church, still largely dominated by, or prone to follow, secular and imperialistic images rather than biblical ones which lead out to true mission.

Chris Voke

William J. Larkin Jr. and Joel F. Edwards, eds. *Mission in the New Testament-An Evangelical Approach*. New York: Orbis Books, 1998.

Here is a book strictly devoted to the subject of mission, but it is not a book by missiologists. Its authors are New Testament scholars. The book is an example of a helpful approach represented by an increasing number of serious works. It combines

biblical and practical disciplines and in doing so it opens new insights for the evangelist, the pastor and the scholar.

Mission in the New Testament attempts to be thorough as well as faithful to the New Testament as it moves through a number of sections, each covering a separate group of writings. Each chapter, written by a separate author, is linked into a conservative view of the historical and literary background, but this does not dominate or distract from the valuable work done on the main theological themes. The editors have asked for two brief glances backwards, to the Old Testament and to intertestamental Judaism, and then further historical and background material on the life of Jesus and the early church. The other sections deal concisely with Paul's writings, the synoptic gospels and Acts and finally the general epistles and Johannine corpus. All this takes some time to do and the plan, though adventurous, is a worthy one. The chapters are of necessity relatively short (the longest is 28 pages) and the subject matter and discussion fairly confined. However the compression of subject matter has the effect, for most of the writers, of focusing the content on a few central and significant themes and this is generally helpful both to the unity of the book and to its simplicity of structure.

The final section of each chapter gives an opportunity for some present applications to be drawn out and these are on the whole clear and relevant, though on occasions the conclusions merely summarize the main themes of the chapter and the author does not take the opportunity of bringing the message into the present.

A number of chapters are of note. There is valuable and interesting work done by Joel F. Williams on Mission in Mark and a needed balance between word and life brought by the contribution of Andreas J. Kostenberger on the General Epistles. Don N. Howell Jr. demonstrates the depth of theology which serves as a foundation to mission in the writings and life of the apostle Paul. He also writes with insight and effectiveness about the dynamics of Paul's mission, which he draws out as confidence in the Spirit, collaborative ministry and intercessory prayer, all challenging emphases shown from the text. At the same time he presents and maintains the power of the gospel itself to be the defining factor in all mission.

This book is the product of a group of American scholars, but it is open in its stance to the UK and wider European scene and contains a recognition of worldwide scholarship in the area of mission with many key references to such works. As well as being a valuable book for its own ideas in this important subject it would be useful as a resource and reference book (though the absence of an index makes it a little less so.)

Here then is a valuable book for any library or practitioner's bookshelf. You will have to decide if it belongs properly under New Testament or Missiology. Perhaps this is the underlying issue the book seeks to raise. It does so very successfully.

Chris Voke

Mark Mittelberg (with contributions by Bill Hybels), *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism*. Grand Rapids: Zondervan Publishing House, 2000. 404 pp., hb, \$19.99.

While personal evangelism is important, individual faith-sharing will be enhanced if done in the framework of a church that has evangelism as its top priority. *Building a Contagious Church* gets to the heart of the matter in a very readable format with practical ideas.

Mark Mittelberg is executive vice president for evangelism for Willow Creek Association. Previously, as director of evangelism at Willow Creek Community Church, South Barrington, Illinois, he joined Bill Hybels and Lee Strobel in developing the *Becoming a Contagious Christian* materials for personal evangelism. Mittelberg builds on those materials to help churches develop a corporate outreach ministry.

In the first part, "A Contagious Plan," Mittelberg makes the case for an evangelistic partnership between a congregation and its members. He develops his concept for this relationship both verbally and through the progressive development of a diagram.

Part 2, "A Contagious Change Process," is the heart of the book. Here Mittelberg presents a process to move a congregation from being passive or resistant toward evangelism to having outreach as a core value. He cautions against creating a series of unrelated evangelistic programs and events without first developing a foundational basis for outreach. His six-stage process will lead a congregation to develop an integrated congregational strategy to empower and equip believers to share their faith according to their own personal styles.

In the third part, "Contagious Diversity," he includes one chapter with practical, field-tested ideas for each of the six personal evangelistic styles developed in *Becoming a Contagious Christian*. These ideas, drawn from Willow Creek and congregations in its association, provide churches with a variety of outreach ministries that will appeal to persons with diverse evangelistic styles.

The final part, "Contagious Ministry," addresses two issues. First, Mittelberg says we must declare the good news of Jesus Christ courageously, accurately (from a biblical perspective), and comprehensively. This chapter should dispel the myth that seeker churches such as Willow Creek have watered down the gospel. The final chapter is a call to understand the principles presented in the book and apply them to our congregations.

Mittelberg includes several selections from motivational messages by Bill Hybels. Pastors may use these excerpts as models for preaching on this subject. Also, each chapter ends with thought-provoking questions for personal reflection or small group discussion.

Though the book lacks an index and a bibliography, it does include a complete list of contact information for churches cited in the book—an excellent resource for seeking more detailed information about the outreach ideas presented.

I highly recommend this book for pastors who want to lead their congregations toward a more comprehensive outreach strategy.

Ronald W. Waters

Barbara Brown Zikmund, Adair T. Lummis, and Patricia Mei Yin Chang, *Clergy Women: An Uphill Calling*, Louisville, Westminster John Knox Press, 1998, 199 pp., \$20.95.

This book is the result of a 1993 study which was sponsored by the Lilly Endowment, Inc. as a follow-up to an earlier study which was published in 1983 as the book, *Women of the Cloth: A New Opportunity for the Churches*. For the current study, 9,894 male and female clergy in sixteen denominations were sent questionnaires by the research team. The conclusions are based on information from the 2,170 men and 2,668 women who responded, 248 short telephone interviews, and 30 longer interviews.

The book is divided into six chapters. In the first, the researchers describe the "diverse landscape" (p. 16) into which women clergy are ordained in terms of three types of denominations, each based on how leadership authority is recognized: congregation-centered, institution-centered, and Spirit-centered.

The second chapter examines the issues that must be balanced in clergy lives: healthy boundaries, spouses (clergy and non-clergy), children, economic and geographic pressures, age and health. The unique issues faced by single clergy, divorced clergy, and lesbian/gay clergy are also considered. In the authors' opinion, "the healthiest women -- spiritually, physically, and socially -- are in the Spirit-centered denominations." (p. 48) They suggest that this may be due to the fact that these women clergy tend to be older than their counterparts in congregation- and institution-centered denominations.

While the word "spiritually" is used in this context, spirituality is a subject that seems to be neglected in this study, except for a short section on "spiritual feminism," which is based solely on the preference for inclusive language. The centrality of a clergyperson's personal spiritual life to her/his life and vocation is not addressed at any point in the book.

This omission is not unique to this study. The "United Methodist Clergywomen Retention Study" produced by the Anna Howard Shaw Center at the Boston University School of Theology in 1997 also neglects pastors' personal spirituality. It recommends that clergy seek guidance from professional counselors, but never mentions spiritual directors/friends. "Spiritual growth and renewal" is mentioned once in that study -- as the last item in the list of what might be considered "self-care." Nothing is included on the importance of spiritual formation.

Chapter Three of *Clergy Women* addresses the role of clergy as religious leaders. The study notes that, while current clergy tend to have styles of leadership that are basically democratic, most alternate between directive and democratic models. In addition, the authors state that clergy assess their competence as leaders based on congregational membership, congregational attitude toward the future, and congregational financial security. My conclusion, as I read these results, is that experience and training in the complex realities of transformational leadership -- which is always based in the spiritual life of the leader -- is clearly needed.

The fourth chapter focuses on ordained ministry as a job, and the roles played by economics, isolation, hiring systems, career paths and children. According to this study, discrimination exists in salary and in hiring/appointments. Across the denominations, women clergy are paid 9% less than their male colleagues for the same work. Men are

more likely to be solo pastors after ordination; women tend to be assistant or associate pastors.

The next chapter focuses on the "call" and denominational ordination processes. Interestingly, the study concludes that the majority of those surveyed in congregation- and institution-centered denominations "are not quite sure that God has explicitly called them to ordained ministry in order to carry out a God-given mission in the church and the world." (p. 96) However, they do believe that ordination will help them to carry out the ministry to which they will be called.

The final chapter focuses on the expanding field of non-parish ministry. The researchers observe that, as clergy increasingly move into these positions, the historical understandings of ordination are being questioned. They also examine why clergy leave the ministry. A list of reasons is given: "Basic incompetence, substance abuse, sexual misconduct, borderline psychosis, loss of faith, desire for more money or power and distaste for ministering to and with persons who differ from themselves." (p. 119) Again, this is a list of "presenting issues," symptoms of spiritual crises. The spiritual underpinnings of pastors' lives are not included in this exploration. The authors do note that the "spiritual or divine dimension to their profession is extremely important" to clergy women (p. 130), but do not elaborate on this subject.

Like its predecessor, this book is a useful portrait of many of the issues faced by women in ministry. And, like its predecessor, it fails to explore the role of spiritual formation in sustained, long-term ministry.

Anne M. Dilenschneider, D.Min., Ashland Theological Seminary

John Wilkinson, *The Bible and Healing: a Medical and Theological Commentary*, Edinburgh, Scotland: the Handsel Press Ltd, 1998, 350 pp., £14.95.

"Words are the physicians of the mind diseased." wrote Aeschylus in *Prometheus Bound*. Dr. Wilkinson would have us to know *the* Word as the Great Physician of not only the mind but also the body and soul. And yet, he notes that the place of health, or more accurately, illness within the Christian walk, and the reconciliation of spirituality and disease, is fraught with questions and quagmires for many Christians. "... 'healing' (he writes) is a word which is virtually disowned by both medicine and theology." (p. 1) and this rejection, too frequently, impacts flesh-and-blood brothers and sisters, not merely vocabulary and concepts. This important study of the Bible and healing seeks to redress this deficiency and it is the single best treatment of disease and healing I have discovered in my twenty years of providing mental healthcare.

Beginning with a Biblical understanding of health which incorporates the mind, soul, and body, Wilkinson traces health and healing throughout the Old and New Testaments and then through the history of the church, up to the present. His commentary is divided into five parts examining, in order, the Biblical understanding of health, disease and healing in the Old Testament, healing in the Gospels, healing in the apostolic church and healing in the modern church. Throughout, Wilkinson is thorough, thoughtful, articulate, and faithful to Scripture. His compassion is evident and his scholarship is first-class. His discussions of "health" from Old and New Testament

perspectives, as well as his examination of Paul's thorn in the flesh (2 Cor. 12:7-10) and healing in the epistle of James (James 5:13-18), are especially detailed and enlightening.

To counter simplistic explanations of biological reductionism in accounting for disease, Dr. Wilkinson reminds us that both health and disease encompass much more than molecules and metabolic processes gone awry. Similarly, the ages-old answer of sin or spiritual feebleness also fails to faithfully mirror Biblical truth. Instead, "In this book... healing is the enabling of a man to function as a whole in accordance with God's will for him. ...(it) includes both the practice of orthodox medicine and the making of people whole in a theological sense." (p. 2)

Dr. Wilkinson's training and experiences as a medical doctor and theologian show clearly throughout this "medical and theological commentary." An example is his consideration of "systemic" diseases of the Old Testament (e.g., cardiovascular and gastrointestinal disorders) for both their medical and theological significance. Like any good physician, he personalizes what could be merely an academic or clinical exercise by focusing upon three "case studies;" the epileptic boy of Matt. 17:14-21, the "bent woman" of Luke 13:10-17, and the man born blind of John 9:1-38. Striving for comprehensiveness and balance in his writing, he provides the leading medical and theological perspectives for these and other "cases," settling upon that point of view which he deems most defensible. His writing is sprinkled with a liberal selection of valuable quotes, such as Karl Barth's description of Exodus 15:26 as "the divine Magna Carta in all matters of health and all related questions."

If there are any criticisms of Dr. Wilkinson's work, they are minor and insignificant in light of his excellent contribution. I highly recommend this book to anyone with an interest in what Scripture, the church, and theology have to say about this vital area. Perhaps this work by Dr. Wilkinson will aid the church in reclaiming that which was and, many would argue, remains its birthright, addressing key questions and solidifying its theological terra firma.

Michael F. Reuschling