

Book Reviews

Robert H. Stein

Playing by the Rules: A Basic Guide to Interpreting the Bible

Grand Rapids: Baker Books

1994, 219 pp., \$11.99

Are you looking for a book to use in your small group or Sunday class? Do you interact with people who think the Bible can be used to say whatever we want? Are you ready for a refresher in the basics of solid evangelical hermeneutics? Then here's the book for you! Anyone who wants to use the Bible accurately would benefit from reading and using Stein's Playing by the Rules.

Robert Stein is professor of New Testament at Bethel Theological Seminary. He has published several books on hermeneutics, focusing in particular on the gospels. Playing by Rules condenses some of his earlier work for a general audience. His inclusion of many useful diagrams aids this.

However, Stein has also added new material to address recent trends in interpretation. He views the goal of interpretation as discovering what the text "means" (p. 18). But where does this meaning come from? Our post-modern culture claims that the text can mean one thing to me and another to you. In other words, the reader is the source of meaning. Stein cogently refutes this idea and makes a strong defense of the traditional view that the author gives a text its meaning. His book develops the rules by which we, the readers, can most accurately discover that meaning.

Stein's second chapter is basically a glossary of the most important technical terms used in the book. This is very useful as it clarifies his vocabulary before confusion occurs. This chapter alone is a useful reference to have. He also has an interesting chapter on the Spirit's involvement in hermeneutics. His analysis of 1 Cor. 2:14 is both a good example of how to apply his rules and also shows that the Spirit's role is not "to cover for laziness in the study of the Word of God" (p. 70)!

While the first part of his book focuses on general rules for interpretation, the second examines eleven literary forms found in the Bible. His points are clear and concise, often arranged into guidelines for practical use. These sections contain many examples. One thing which was missing, how-

ever, was a way to determine the particular form of a passage. The ideas given were too basic. For example, to detect poetry, Stein recommends looking at the different type-set used (p. 104). However, he interprets Col. 1:15-20 as poetry even though it is not printed as such in English translations.

In spite of this, Stein has provided a very useful guide to biblical interpretation. While written for people first learning to study the Bible, it contains a wealth of information for more advanced students. This would be an excellent text to use in a group setting, especially where the rules could be practiced together. Playing by the Rules puts the insight and scholarship of Robert Stein into the hands of a wider audience which should allow more people to fulfill 2 Tim. 2:15.

Dónal O'Mathúna, Columbus, OH

Anthony F. Campbell and Mark A. O'Brien

Sources of the Pentateuch: Texts, Introductions, Annotations

Minneapolis: Fortress

1993, xix + 266 pp., \$29.95

The question of the composition of the Pentateuch has troubled students of the OT for centuries. Traditionally, Moses was viewed as the author, though problems with his complete and sole authorship have been recognized for a long time. As early as the 17th century, proposals that it was composed of several different documents started to circulate, reaching a classical formulation in what is known as the Documentary Hypothesis, or the Graff-Wellhausen hypothesis, in the 19th century. This proposed that the Pentateuch was composed from four different sources which dated between the 10th and 6th centuries BC.

This view, refined and slightly modified by numerous scholars, in particular Martin Noth in his book A History of Pentateuchal Traditions (Englewood Cliffs: Prentice-Hall, 1972; German original, 1948), has reigned as one of the "assured results" (or, as Campbell states in the preface of this volume, it held 'the status of classical certainty') of OT studies since that time. It is to present these sources to the student of scripture that this book has been compiled.

The authors set out their methodology and agenda in the preface.

Though not necessarily espousing Noth's view as assured or even one to which they unreservedly adhere, they feel that it is a strong example of source criticism, and so is worth careful articulation. Thus, rather than setting up straw men in order to denigrate a view, they feel it shows more scholarly integrity to present the strongest case for others to interact with. They set out to argue for their choice of Noth.

The main body of the book consists of six chapters. In the first we are presented with the history of Pentateuchal source criticism, including recent reactions to and rejections of it. This provides a useful capsule summary for those interested in the topic. The next three chapters present in canonical order the material assigned by Noth to the Priestly, Yahwistic and Elohist sources respectively, plus any supplementary material which they might contain. The fifth chapter is entitled 'Nonsource Texts: Material other than P, J, and E'. These range in length from snippets of parts of verses (e.g. Gen 7:3a), to major parts of entire books (e.g. all but 4 chapters of Leviticus). The final chapter looks at composite texts, in which the continuous narrative is made up of a melding of more than one source, for example in the flood narrative.

The book concludes with a bibliography of 4 pages of works from as recently as 1992 representing a variety of views regarding Pentateuchal composition. There are also two indexes, one of modern authors, and another useful one of biblical passages by source. The latter necessitates looking up a passage in four locations if one is unsure of its putative source, so it could have been usefully supplemented by a straight biblical index.

While not espousing the Documentary Hypothesis, I still see the usefulness of such a book as this to allow students to have conveniently available material needed to honestly interact with a major position. The book should be in seminary libraries, though it would have limited use in a church library.

David W. Baker

Mary Phil Korsak
At the Start: Genesis Made New
New York: Doubleday
1993, xiv + 239 pp., \$22.00

Korsak, a professional translator, has set out to provide a new rendition of this most foundational book into English. She does this by producing a very literal, word-for-word translation, which is not always even a translation. See for her example her 1:2, which reads

--the earth was tohu-bohu
darkness on the face of the deep
and the breath of Elohim
hovering on the face of the waters--

Here several things (Elohim and tohu-bohu) are not even translated. The first example has an explanation in the back of the volume to the fact that divine names are only transliterated, not translated. There is no comment on the latter, however, which makes one question how a simple transliteration is to help the reader understand. While the phrase might be unclear or debated, at the least some interpretation must be provided, lest the reader think it can mean anything she wants it to mean.

Korsak sets out to be non-androcentric, a necessary goal in our age. One example of this is the translation of 'Adam' as 'groundling', a translation which is felicitous in showing the Hebrew word play in 2:5-7. When a single, named male person is meant, however, she does rightly indicate him as 'Adam'.

While any new translation will jar those who are used to another, that is part of the necessity of having them. We cannot complacently sit and listen to the old words, not hearing them any more because we have heard them so often. While there will be many surprises, and no doubt also disagreements, with this new translation, it will serve at least part of its purpose if it causes us to sit up, take note and question. May it cause us to really hear, personalize and obey the word which has been spoken and written for us.

David W. Baker

R.W.L. Moberly

Genesis 12-50

Old Testament Guides

Sheffield: JSOT Press for the Society for Old Testament Study

1992, 112 pp., \$9.95

Grace I. Emmerson

Isaiah 56-66

Old Testament Guides

Sheffield: JSOT Press for the Society for Old Testament Study

1992, 117 pp., \$9.95

This excellent series provides introductory guides to OT books or portions, as in the case of these two offerings. According to their own description, they set out to give students an:

introduction to the contents of the Biblical book
balanced survey of the important critical issues
concentration on theological perspectives
assessment of the most recent scholarship
cross-references to standard works on Old
Testament history and theology
annotated bibliographies

These goals are admirably accomplished in such a short space. The scope of the discussions can be seen from the respective tables of contents. Moberly has chapters on: how should we read the text (like yet unlike any other book, and as one which was penned in the light of Moses' experiences with God, which makes the section discussed non-Israelite or at least pre-Israelite [see Moberly's The Old Testament of the Old Testament]); an introduction to the text of Genesis 12-50 (the role of God as one of the main protagonists, along with Abraham, Isaac, Jacob and Joseph, along with thoughts on the section as Israelite Scripture); a specimen text: Genesis 22 (interpreting the chapter in light of its own clues found in the verbs 'test; see; fear', as well as asking questions concerning the importance of historicity); when, where, by whom and how was Genesis 12-50 written? (we don't know, but greater importance should be placed on study of how Israel used stories

of her past than on who told these stories); a historical probe (patriarchal religion in an age of historical skepticism); and an invitation to the imagination (interpretational approaches from the book of Jubilees through G. von Rad).

Emmerson has an introduction and chapters on: structure, literary form and poetic imagery (finding a structural unity within these chapters); Third Isaiah and the canonical book (pointing out strong links between these chapters and First Isaiah [1-39] and Second Isaiah [40-55], though an exploration of single authorship rather than three separate authors using previously existing works is not adequately explored); authorship and date (admitting and discussing the difficulty to positively state either, she does point out similarities to both pre- and post-exilic prophecy); the role of the prophet as represented in Third Isaiah (the role of the prophet is confronter and encourager to his people); problems of the post-exilic community (dissension within the community, with a brief discussion of apocalyptic elements within the passage); and the significance of Third Isaiah (for ethics and theology).

This series deserves to be well known by readers of this Journal, many of whom, not agreeing with every point raised or proposal made, will find a handy guide to the status of the study of the passages concerned, as well as matters to pique further study.

David W. Baker

George W. Coats

The Moses Tradition

JSOT Supplement Series 161

Sheffield: JSOT Press

1993, 144 pp., \$45.00

George Coats, formerly a professor at Lexington Theological Seminary, has been one of the leading scholars in this generation of the Genesis-Numbers narratives. In addition to several books and monographs, he has published numerous articles, 12 of which are reprinted here. Included also are four previously unpublished essays.

The following essays are presented in the volume: "I Will be With

You" (God's name as revealed in Exod 3-4); "Moses in Media"; "Moses versus Amalek: Aetiology and Legend in Exodus 17:8-16"; "History and Theology in the Sea Tradition" (Exod 14-15); "The King's Loyal Opposition: Obedience and Authority in Exodus 32-34"; "Legendary Motifs in the Moses Death Reports"; "Humility and Honor A Moses Legend in Numbers 12", "Metanoia in Ancient Israel: Clues for Unity and Change"; "Moses as a Model for Ministry: An Exegesis of Exodus 2.11-22"; "The Failure of the Hero: Moses as a Model for Ministry"; "The Golden Calf in Psalm 22"; "Healing and the Moses Traditions"; " Strife and Broken Intimacy: Genesis 1-3: Prolegomena to a Biblical Theology"; "Violence in the Heroic Tradition: A Characteristic Motif in Biblical Sagas"; "The Unity of Isaiah: An Exercise in Canon Criticism"; "Scope and Structure for the Yahwist: Where Does it End?".

As can be seen from this list, Coats has a great interest in form-critical matters, having already contributed the Genesis volume to the series Forms of Old Testament Literature, published by Eerdmans. His interests are wide-ranging, however, going into the history of interpretation, the Old Testament for use in the pulpit, theology, and even issues here outside of the Pentateuch. All students of Scripture should find material to stimulate and challenge here, though probably much to criticize as well. The volume is a fitting tribute to the work of one who himself is meeting his God in the wilderness.

David W. Baker

Frank E. Gaebelien, ed.
The Expositor's Bible Commentary, vol 3
Grand Rapids: Zondervan
1992, xvi + 1104 pp., \$37.99

This, the third of a twelve volume series, contains commentaries on Deuteronomy by Earl. S. Kalland, Joshua by Donald H. Madvig, Judges by Herbert Wolf, Ruth by F.B. Huey, Jr., and 1 and 2 Samuel by Ronald F. Youngblood. They are worthy additions to a very good series.

Each commentary begins with an introduction to concerns of background, date, literary form, and so on, with a select bibliography and an

outline. The comments themselves include a copy of the passage from the NIV, historical, linguistic, literary and other comments on the passage, and a more technical section, in a different typeface, on textual and more detailed linguistic issues. This layout is useful in that it allows the general reader to be able to skip the material which is of more interest to the scholar.

The commentary is surprisingly comprehensive, though some issues of import still receive short-shrift. Therefore the bibliographies, with some material as recent as 1989, will be useful to follow up on matters of interest. It will be an excellent addition to church libraries, and the pastor and teacher will find it useful in sermon and lesson preparation.

David W. Baker

Duane L. Christensen, ed.

A Song of Power and the Power of Song: Essays on the Book of Deuteronomy

Sources for Biblical and Theological Study, volume 3

Winona Lake: Eisenbrauns

1993, 428 pp., \$32.50

This is the third in a series of volumes conceived in the mind of Ashland Seminary's David W. Baker, who serves as the series' general editor. The series aims to collect, and make readily available, important articles that have been published on given themes in biblical studies, but which may not be otherwise easily accessible. Many of the articles have appeared in technical, and sometimes obscure journals. Others are appearing here in English for the first time.

Deuteronomy is a pivotal book in the Old Testament since it serves as the highest expression of the Mosaic covenant (the Pentateuch) and is the foundation stone for the Historical Books (the so-called "Deuteronomistic History," being comprised of Joshua, Judges, Samuel and Kings). Christensen is eminently qualified as the editor for this volume since he has recently spent his research efforts on Deuteronomy (see Duane L. Christensen, Deuteronomy 1-11 [Word Biblical Commentary 6A; Dallas: Word, 1991], and "Form and Structure in Deuteronomy 1-11," in Das Deuteronomium: Entstehung, Gestalt und Botschaft [Louvain: Louvain

University Press, 1985]).

Christensen has been the source of some original thinking on the precise genre of Deuteronomy. In an introductory chapter entitled "Deuteronomy in Modern Research: Approaches and Issues," (pp. 3-17) he briefly traces the history of the current impasse among scholars on the exact nature of the book. Is Deuteronomy a law code, a covenant treaty, a cult liturgy, or a national archive? Though all of these categories have been suggested by modern scholars, there is clearly no consensus in view. After summarizing the issues involved, Christensen offers his own solution. On the basis of parallels in Greek literature, he concludes that Deuteronomy "was sung and that this greater 'Song of Moses' (i.e., the entire book of Deuteronomy) was taught to the people" (p. 8).

Christensen contends that the book was preserved orally in this form among the levitical priesthood for centuries and that it was this musical form of Deuteronomy that was later written down and promulgated in Jerusalem during the Josianic reforms (2 Kings 22-23). As such, the book became "the center of a canonical process that eventually produced the Hebrew Bible as we now know it" (p.8). For more on Christensen's rather unique approach to Deuteronomy, the reader should consult his 1991 commentary mentioned above. His approach is provocative and stimulating, though highly speculative.

The articles chosen by Christensen are arranged in five parts. After his introductory chapter, part one presents seven articles under the rubric "Basic Issues and the Book As a Whole." The articles in this section are: "Deuteronomy: The Present State of Inquiry," Moshe Weinfeld; "Recent Discussion on 2 Kings 22-23: the State of the Question," Norbert Lohfink; "Polity of the Covenant People: The Book of Deuteronomy," S. Dean McBride, Jr.; "Covenant in a Century of Study since Wellhausen," E. W. Nicholson; "Deuteronomy and the Central Sanctuary," Gordon J. Wenham; "Deuteronomy and Ugaritic Studies," Peter C. Craigie; and "Wisdom Influence in Deuteronomy," C. Brekelmans.

The second part is entitled "The Outer Frame: Deuteronomy 1-3 and 31-34." The five articles included here are: "Principal Observations of the Basic Story in Deuteronomy 1-3," Timo Veijola; "The End of the Unholy War and the Anti-Exodus," William L. Moran; "The Structure of the Song of Moses in Deuteronomy (32:1-43)," Patrick W. Skehan; "Samuel's 'Broken Rib': Deuteronomy 32," George E. Mendenhall; and "Legendary Motifs in

the Moses Death Reports," George W. Coats.

Part three ("The Inner Frame: Deuteronomy 4-11 and 27-30") contains: "Deuteronomy 4 and the Literary Criticism of Deuteronomy," A. D. H. Mayes; "The Decalogue: Ancient Israel's Criminal Law," Anthony Phillips; "Malediction and Benediction in Ancient Near Eastern Vassal-Treaties and the Old Testament," F. Charles Fensham; "The Curses of Deuteronomy 27: Their Relationship to the Prohibitives," Elizabeth Bellefontaine; and "The Covenant in the Land of Moab (Deuteronomy 28:69-30:20): Historico-Literary, Comparative, and Formcritical Considerations," Alexander Rofé.

The fourth section is devoted to "The Central Core: Deuteronomy 12-26." The four articles are: "Some Postulates of Biblical Criminal Law," Moshe Greenberg; "'Moses My Servant': The Deuteronomistic Portrait of Moses," Patrick D. Miller; "The Sequence of the Laws in Deuteronomy 12-26 and in the Decalogue," Georg Braulik; and "Distribution of the Functions of Power: The Laws Concerning Public Offices in Deuteronomy 16:18-18:22," Norbert Lohfink.

The final section ("New Directions in Recent Research") has three articles: "Reporting Speech in the Book of Deuteronomy: Toward a Compositional Analysis of the Deuteronomistic History," Robert Polzin; "Divine Speech in Deuteronomy," Casper J. Labuschagne; and "The Numeruswechsel in Deuteronomy 12," Duane L. Christensen. There are indexes of authorities and scripture references, which make the book user-friendly.

Many of the articles are definitive for any serious student of Deuteronomy, and this volume is sure to become an often quoted resource by scholars working on this book. Regardless of whether the editor ever enjoys wide acceptance of his views regarding the nature of Deuteronomy as a musical composition, or his novel approach to the Numeruswechsel in the concluding article, he has endeared himself to a generation of readers of Deuteronomy.

Bill T. Arnold

A. Graeme Auld

Kings Without Privilege: David and Moses in the Story of the Bible's Kings

Edinburgh: T & T Clark

1993, 203 + x. pp., \$33.95 (cloth)

This work boldly reevaluates the relationships of Deuteronomy to Samuel-Kings and of Samuel-Kings to Chronicles, arguing that both Kings and Chronicles represent alternate or competing appropriations of an earlier story of Judah's kings. Aside from introductory and concluding chapters, the work is divided into three major sections. In the first (chapters 2-3), Auld deals with the material concerning David and Solomon in Samuel-Kings and Chronicles and reconstructs their shared text. In the second part (chapters 4-5), the author applies the same procedure to Judah's kings. In the third part (chapter 6), Auld examines the use both Kings and Chronicles make of Moses and David.

The search for a text common to Samuel-Kings and Chronicles results in a kind of Diatessaron without any pluses. The shared text becomes the basis for determining what the authors of Kings and Chronicles added to their common source. The high theology of Solomon's visions (1 Kings 3, 9) and prayer (1 Kings 8), for example, is part of the shared source and does not comprise the work of the Deuteronomist(s) as is commonly assumed. The author of Kings supposedly adds material that criticizes Solomon and presents him as a Machiavelli of the tenth century. The hypothesis of a shared text also challenges major conceptions of the Chronicler's work. Chronicles is neither an interpretation of Samuel-Kings (T. Willi, K. Strübind) nor a revised history of Samuel-Kings (M. Noth, J. Myers), but an independent history that is based upon the same source as that underlying Samuel-Kings.

To appreciate the radical import of Auld's claims, it is useful to situate them in the history of modern scholarship. Since the work of M. de Wette (1806-1807), most commentators have assumed that the Chronicles is dependent upon Samuel-Kings. For de Wette, proving that the Chronicler's work was derivative was essential to disparaging the Chronicler's worth as a historian of preexilic history. By dismissing the Chronicles as historically unreliable, de Wette and others were able to assert that at least portions of the Pentateuch postdated, rather than predated, the settlement in the land, the judges, and much of the monarchy. At first glance, Auld's book would seem to mark a return to a pre-de Wette position in which both Kings and

Chronicles would be considered as viable sources for reconstructing Israelite history. Indeed, the double entendre in the title Kings Without Privilege indicates that scholars should refrain both from assuming that the author of Kings had a positive attitude toward kingship and from privileging Samuel-Kings over against Chronicles.

But in most respects, Auld's proposals do not return to older views. Most modern scholars understand the Deuteronomistic History to incorporate an older deuteronomistic law code (Ur-deuteronomium), but Auld supposes the opposite. Because the very detailed Kings account of Josiah's reforms is much more extensive than that of Chronicles, one cannot assume that this longer account was part of the common source used by the authors of Kings and Chronicles. According to Auld, 2 Kings 23:4-20 cannot be used, as it has been for centuries, to date Deuteronomy. Deuteronomy was supposedly influenced by the history written about Judah and does not represent the basis upon which such a history was composed. The authors of Deuteronomy drew upon the history of the monarchy to democratize divine favor toward royalty to apply to all Israel. Auld dates both the Chronicler's History and the Deuteronomistic History to the postexilic age.

Even though the book deals with select issues and does not apply to account for the organization of much of the Deuteronomistic History (e.g., Joshua, Judges) and part of the Chronicler's History (the genealogies in 1 Chronicles 1-9), it proposes a major rethinking of the nature, growth, and purpose of each major historical work. In my judgement, each of Auld's major claims needs to be evaluated independently. The following evaluation will raise substantial doubts about Auld's claims, but commend some aspects of his approach. Perhaps my serious reservations about the author's proposals will spur further analysis and discussion about the important issues he raises.

The book is admittedly programmatic in nature, but many of its judgments necessitate further support and justification to be convincing. Downplaying the importance of language (Classical Hebrew vs. Late Biblical Hebrew) for dating the texts of Kings and Chronicles will not do. The arguments of A. Kropat, E. Kutschler, R. Polzin, A. Hurvitz, and M. Rooker for distinguishing between different stages in the history of Hebrew are, in my view, essentially sound and should not be discounted in any dating of biblical texts. Similarly, it overstates the case to suggest that deuteronomistic idiom and style are easily imitated and are, therefore, unreliable guides to determining authorship. Even if one assumes, for the sake of argument, that

such imitation were easy, it would only compel scholars to be more cautious in formulating arguments on the basis of deuteronomistic vocabulary and clichés. It would not constitute adequate grounds for abandoning such an approach to authorship altogether.

I also wonder whether Auld has minimized a critical feature in S. McKenzie's analysis of the relationship between Kings and Chronicles, namely McKenzie's demonstration that the Chronicler employed a proto-rabbinic Vorlage of Kings. While it is true, as Auld points out, that McKenzie does not think that this Vorlage contained the final chapters of Kings (the work of the exilic Deuteronomist, Dtr²), in other respects this Vorlage was very close to the MT of Kings. It is, therefore, not enough to point to discrepant witnesses to Kings -- the MT, the LXX^B, the Lucianic witnesses -- to suggest a shorter shared text for the authors of Kings and Chronicles. One must also deal with the text of Kings evident in Chronicles. McKenzie's work does not exclude the possibility that the proto-rabbinic Vorlage of Kings used by the Chronicler was substantially shorter than the MT of Kings, but it places the burden of proof upon those who would suggest the contrary.

Other reasons for skepticism regarding the theory of a much-reduced, shared text involve the nature and order of this hypothetical source. The common source reconstructed by the author curiously looks much more like Chronicles than it does like Samuel-Kings. This is true for the history of David, which begins with Saul's demise (cf. 1 Chronicles 10) and ends with David's parting words to his successor, the history of Solomon, which includes neither a struggle for David's throne nor a narration of Solomon's sins and their negative consequences for political unity (1 Kings 11), and the history of the divided monarchy, which contains only the independent history of Judah and contacts between it and Israel (cf. 2 Chronicles 10-36). If the focus of the common source was the history of Judah, it is unclear why its author details Jeroboam's sins (1 Kings 12:25-33), which pertain only to the course of northern history. For similar reasons it is unclear why its author follows the order of Kings by placing certain events, such as the alliance between Jehoshaphat and Ahab (1 Kings 22:1-38) before his account of Jehoshaphat's reign (2 Kings 22:41-50) instead of incorporating this incident into the context of Jehoshaphat's reign (2 Chronicles 17-20).

One should also inquire why the author of Kings, working in the context of the postexilic period, would add so much material about the

northern kingdom to his source. According to Auld, these additions were intended to function as a mirror by which the author's southern audience "might view itself and shudder" (p. 172). Such an object lesson might warrant the addition of a few stories, but it seems implausible that a postexilic Judean writer would add an immense amount of material about the long-defunct northern monarchy -- approximately three quarters of the coverage within 1 Kings 12 -- 2 Kings 17 -- for such a purpose. Nor does it seem compelling that the Chronicler was somehow unaware of all this material about the northern kingdom. To take one example, the Chronicler's distinctive reflection on the division and its consequences (2 Chronicles 13:4-12) evinces study of not only 1 Kings 12:25-33, as Auld acknowledges, but also of 1 Kings 13:33 and perhaps 2 Kings 17:32.

Although major features of Auld's compositional analysis of Kings and Chronicles are not compelling, some aspects of his innovative approach have merit. The notion, for example, that the Chronicler's account of Solomon's achievements may have been based on a shorter Vorlage than the MT of Kings deserves further investigation. Some of the Chronicler's "omissions" about Solomon's wisdom (e.g., 1 Kings 3:16-28) are puzzling, considering that the Chronicler otherwise idealizes Solomon. Similarly, the links that Auld together with J. Trebolle Barrera and McKenzie posit between the disciplines of textual criticism and literary criticism are generally well-founded. Finally, Auld's attempt to disestablish the text of Kings may serve a useful purpose in reminding scholars that the Chronicler's History is an integral work in its own right and worthy of careful scrutiny, because it evinces its own distinctive approach to Israelite history.

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Donald J. Wiseman

1 & 2 Kings: An Introduction and Commentary

Tyndale Old Testament Commentary

Downers Grove, IL: Inter-Varsity Press

1993, 318 pp.

D. J. Wiseman's commentary on Kings is the ninth volume in a series that has established itself as a standard among evangelicals -- scholars

and students alike. As series editor, Wiseman has had considerable influence over the direction of the Tyndale Old Testament Commentary series. Over the years, he has persuaded quality scholars to write some of the best evangelical commentaries available today for this series. The goal of the series is exegetical, without a great deal of technical discussion (p. 5). This new volume is Wiseman's own contribution on the books of Kings and continues the series' tradition of excellence.

Professor Wiseman is emeritus professor of Assyriology at the University of London. He has been a leading Assyriologist for decades and brings a vast wealth of knowledge on the ancient Near East to the text of Kings. Notes are full of references to standard works in Assyriology. The strength of this commentary is Wiseman's combination of solid scholarship with devotional clarity in a lucid writing style.

The concise but meaty introduction contains sections on "The Value of the Books of Kings," "Themes and Theology," "Chronology," "Archaeological Evidence," "Sources," "Literary Form," "Composition and Authorship," and "Text" (15-66). The discussion on chronology is an excellent introduction and summary of the labyrinthine problems in 1 and 2 Kings. In essence, Wiseman presents a modification of the widely accepted and important study by E. R. Thiele (The Mysterious Numbers of the Hebrew Kings [Grand Rapids, MI: Zondervan, 1983]).

I offer here, not a criticism, but a minor point of discussion on how one approaches the theology of the books of Kings. In Wiseman's section "Themes and Theology" in the introduction, he assumes there is "no single overriding theme, but the whole selection of events and the theological comment on them carries forward the historical story of God at work and relating to his people just as they had experienced earlier" (p. 18). But I prefer to see the retribution theology of Deuteronomy as the overarching concept of Kings. As another recent commentary on these books states: "For the author of Kings..., the historical approach, the choice of events reported, and the manner of presentation are governed by a single idea: the loyalty of the monarch to the God of Israel as worshipped in Jerusalem determines the course of history" (Mordechai Cogan and Hayim Tadmor, II Kings: A New Translation with Introduction and Commentary, [Anchor Bible; Garden City, NY: Doubleday, 1988], p. 3).

The section on "Archaeological Evidence" (pp. 35-40) is a long list of architectural and archaeological artifacts that shed light on Israel's

monarchic period. This does not make for very good reading, but it provides a valuable compendium of useful information that Professor Wiseman has published elsewhere (Expositor's Bible Commentary, volume 1 [Zondervan, 1979], pp. 307-335).

With regard to authorship, Wiseman accepts the minority view that a single author/compiler/editor "selected from pre-existing historical sources and let them carry his interpretation of events" (p 53). He does not rule out the possibility that Jeremiah had a hand in the composition of Kings, as stated by Jewish tradition. Wiseman rejects altogether any modification of the widely held Noth-Cross hypothesis of a Deuteronomistic Historian responsible for Kings, as well as for Joshua, Judges and Samuel. Part of his objection is the insistence on the part of most who hold this view that the "Book of the Law" found by Hilkiah (2 Kings 22:3ff) was a newly written Deuteronomy, in whole or in part.

But it seems likely from the context of 2 Kings 22 that Deuteronomy was in fact the book in question. The insistence of modern scholars that Deuteronomy was therefore only recently written (that is, in the seventh century BC) is a non sequitur. It is more consistent to assume the book had been genuinely lost and was now rediscovered by Josiah's workers in the Temple. In light of this possibility, it seems to me that the theory of the Deuteronomistic Historian has much to offer and should not be completely jettisoned. Though its formulation by most modern scholars is problematic, some modification of the theory helps to explain the consistent use of retribution theology in Kings, as well as in the other historical books. The books of Kings bring retribution theology to the foreground as the theological explanation for the fall of both kingdoms. Acknowledging the role of the "Deuteronomistic Historian" helps explain this overarching philosophy of history in all the historical books.

The Noth-Cross approach also accentuates the continuity between Deuteronomy and the Historical Books. This is most helpful in observing, for example, the influence of Deuteronomy's "law of the king" (Deuteronomy 17:14-20) and "law of the prophet" (Deuteronomy 18:9-22) on the later historical books. These important laws stand at the center of Deuteronomy and also function as primary sources for key sections of the historical books dealing with political leadership: Joshua (Joshua 23), Samuel (1 Samuel 12), Elijah (1 Kings 19), and many others. Though I am sympathetic with Wiseman's approach to the authorship of Kings, I am more hesitant to discard

the scholarly consensus for those areas in which it helps with the interpretation of all of the historical books, including Kings.

There are a few unfortunate bibliographic difficulties that make this commentary frustrating to use at times. For example, in Wiseman's excellent discussion of the conditionality of the Davidic covenant on page 22, the names of three scholars appear in parenthesis (Nicholson, Wolff, Tsevat). But the bibliographic information on which specific articles or books is not to be found in the volume. This is the type of problem that a simple author index or bibliography of works cited would resolve.

In summary, Wiseman's contribution will quickly become the first commentary most evangelicals turn to on the books of Kings.

Bill T. Arnold

Kathleen A. Farmer

Who Knows What is Good?

A Commentary on the Books of Proverbs and Ecclesiastes

International Theological Commentary

Grand Rapids: Eerdmans

1991, 220 pp., \$15.99

Here is a very readable commentary on two of the principal wisdom books found in our canon. Farmer is a professor of Old Testament at Union Theological Seminary in Dayton, Ohio, and has done an excellent job distilling some of the central theological assertions of these books. Her commentary is very readable and highlights many issues.

The International Theological Commentaries examine larger passages and develop broader theological themes. This helps with the fragmented nature of many of the proverbs. Farmer divides Proverbs into five sections based on the different literary types. The largest section deals with the Solomonic Sayings which she arranges by topic. People looking for proverbs dealing with particular issues will find this a very helpful reference. Farmer sees Ecclesiastes arranged around the question, "Who *knows* what is *good* for humankind?" (p. 151). Chapters 1-6 deal with what is good, and chapters 7-12 focus on human knowing.

In addition to its theological insight, Farmer's commentary reveals

the usefulness of historical-critical studies. While not giving a detailed verse-by-verse analysis like some commentaries, it shows by example how these studies can be applied. Farmer addresses the impact of the cultural context by comparing the proverbs to other ancient wisdom literature. She examines the literary genre of proverbs and wisdom (p. 65-72). She does an in-depth analysis of selected words whose translation greatly impacts interpretation; for example, *hebel*, usually translated "vanity" in Ecclesiastes (p. 142-6). At times, I wanted more of this information, or specific references to other sources, but this was not Farmer's focus.

Farmer addresses some of controversies surrounding these books within a conservative view of inspiration. She shows how some of these are caused by the words chosen by translators. However, I wanted her to address in more depth the issue of apparent contradictions between Proverbs and Ecclesiastes. She accepts these assuming that the original audience did not expect consistency in the way we do (p. 4-6, 147-9). It would have been interesting to have her interact with the implications of this for a conservative view of Scripture.

On the whole, Farmer has provided a helpful commentary stressing broad issues. Any Christian would get a wealth of practical information from it. Many practical applications are readily apparent. This book would be profitably and pleasurable; read by any Christian seeking to answer the question in the title: "Who knows what is good?"

Dónal O'Mathúna

Othmar Keel

The Song of Songs: A Continental Commentary

Translated by Frederick J. Gaiser

Minneapolis: Fortress

1994, 308 pp.

Othmar Keel is Professor of Old Testament at the University of Freiburg, Switzerland. In several previous publications, Professor Keel has distinguished himself as a world class expert on ancient Near Eastern iconography and its implications for biblical studies. His first book in this area was translated into English in 1978 and was used widely in the United

States (The Symbolism of the Biblical World, see also his important article "Iconography and the Bible," in Anchor Bible Dictionary 3.358-374). Keel's most influential work may prove to be his two recent volumes on ancient iconographic sources and their significance for the study of Canaanite and Israelite religion (Das Recht der Bilder gesehen zu werden [Freiburg, 1992] and Göttinnen, Götter und Gottessymbole, with Christoph Uehlinger [Freiburg, 1992], neither of which have been translated into English).

As in his previous works, Keel's new commentary on Song of Songs makes full use of the ancient Near Eastern parallels, both textual and iconographic. The volume is amply illustrated (158 drawings from Palestine, Egypt and Mesopotamia), which enhances his interpretation of the Song. The illustrations are not just ornamental window-dressing. The author makes constant reference to the line drawings dispersed throughout his exposition, almost always to good effect. His method has answered many questions for me.

The brief, but full introduction contains two sections. The author begins with an eleven page discussion on the "Origins and Allegorizing of the Song of Songs" (pp.1-11). Keel has little sympathy for the typological and allegorical "recasting" of the Song so prevalent among early Jewish and Christian interpreters. He concludes that the modern tendencies to accept the erotic nature of the Song has ended the book's "captivity under the capricious rule of a spiritualistic Babylon" (p. 11).

Keel argues that Song of Songs is a collection of love songs from ancient Israel's wisdom teachers, the same group who produced the proverbs, and other sections of the Old Testament. These wisdom teachers had a positive attitude toward sensual pleasure, as long as it was within the bonds of marital faithfulness (p. 3). The collection comes from the pre-exilic period, the final edition from Jerusalem, though many of the individual songs originated in the far northern areas (pp. 4-5). The second unit of the introduction is entitled "Sitz im Leben, Composition, Literary Forms, and Language" (pp.11-37). Keel adds his voice to the growing number of scholars who doubt the existence of a chiasmic structure for the entire book, and he finds no formal macrostructure in the Song. He believes a collector or redactor has drawn together ancient Israel's previously existing poems on the basis of simple catchwords and content (p. 17). The basic structure of these individual units (previously existing love poems) defies typical form critical analysis. But they exhibit two parts. First, the woman (or

occasionally the man) is described as beautiful and desirable. Then the speaker expresses a wish to be with her (or him). For example, Song 4:1-5 is a descriptive section followed by the expression of will and determination in 4:6. Sometimes the descriptive section of a unit stands alone and the wish for love is only suggested, as in Song 4:9-11. Occasionally the order is reversed altogether. In Song 1:2, the desire is expressed first, followed by the descriptive statement.

Of the many possible parallels from the ancient Near East, Keel demonstrates that the ancient Egyptian love songs are closest in form and content to the Song of Songs. In fact, the author argues that the formal structure of the individual poems find their origin in Egyptian texts, specifically from the realm of cult and ritual (deification of the dead, hymns, etc) and later employed for profane purposes (pp. 22-24). He draws several significant conclusions from this observation. Perhaps the most helpful is the idea that the points of comparison in the Song's descriptions of bodily features are rarely matters of shape or form, as Westerners generally expect (example, your eyes are doves, your hair is like a flock of goats, and your neck like the tower of David). Instead, these ancient eastern comparisons are noting similarities having to do with color, value or some dynamic quality (pp. 25-30).

Keel's style is not unlike that of Israel's wisdom authors. Every sentence is carefully considered and weighed, and each paragraph contributes clearly to the author's purpose. This is a fine example of careful scholarship. If you can only buy one commentary on Song of Songs, this should be it.

Bill T. Arnold

Stephen R. Miller

Daniel

The New American Commentary

Nashville, TN: Broadman & Holman

1994, 348 pp.

This commentary on Daniel is volume 18 of Broadman's "New American Commentary" series based on the NIV translation of the text. Stephen R. Miller is Associate Professor of Old Testament at Mid-America

Baptist Seminary in Memphis, Tennessee. His writing style is lucid and clear, and the volume successfully meets the series' objectives of enabling "pastors, teachers, and students to read the Bible with clarity" (editor's preface).

The volume begins with a thirty-two page introduction, twenty pages of which deal with the difficult and complex issues pertaining to the question of Daniel's date and composition. The introduction also has brief sections on the prophet himself, the historical setting, the type of literature, language, texts and versions, theological emphases and structure. Most of these topics are covered in a cursory manner, and the reader will find little more than a mere introduction here to each topic. However, Miller's treatment of the date and authorship is more thorough, as one might expect for a commentary on Daniel. His discussion is quite polemical and each issue related to the question of date is finally portrayed as a support for the traditional sixth century B.C. position. This portion of Miller's introduction surveys what has become standard fare among many American evangelicals. His arguments tend to resemble ad hominem reasoning more frequently than they rely on evidential foundations. The reader will find a much more original and thoughtful introduction to these issues from a similar perspective in Joyce G. Baldwin's commentary (Tyndale OT Commentaries, InterVarsity Press, 1978), though some aspects of her work are now dated.

The commentary proper presents each pericope in translation, followed by a general discussion and succinct comments on the text, often in a verse-by-verse format. Many readers will be dissatisfied with Miller's dispensational reading of the eschatological significance of Daniel. The kingdom of God symbolized by the great rock cut by superhuman hands is not Christ's spiritual kingdom in the hearts of believers, but according to Miller, Christ's physical reign on earth during the millennium (2:44-45). In other words, Miller associates the fifth kingdom of chapters 2 and 7 with the second advent of Christ and the millennial reign of Revelation 20:4-6. The well-known and greatly debated seventy sevens of Daniel 9:24-27 are terminated by the second advent of Christ (p. 269). The sixty-nine sevens, in Miller's view, conclude with Christ's first coming and the final seven refers to a seven-year period of tribulation immediately prior to the Lord's return. Therefore, Miller believes a significant interval of time (or "gap") exists between the end of the sixty-ninth and the beginning of the seventieth seven.

Many readers will argue that this hermeneutical approach does an injustice to the literary features of Daniel's vision. Indeed, we still have much

to learn about the true significance of numbers and illustrative figures in apocalyptic literature. Readers of this journal would benefit from Miller's treatment, but most will find the dispensational premillennialism difficult to read around. A more irenic form of historical premillennialism is more sensitive to all the issues of the text and would have made this volume more usable.

Bill T. Arnold

Richard J. Clifford and John J. Collins, eds.

Creation in the Biblical Traditions

Catholic Biblical Quarterly Monograph Series 24

Washington, DC: Catholic Biblical Association of America

1992, 151 pp.

This new volume is a collection of nine articles on ancient views of creation. Most of the chapters are devoted to views contained in the Old Testament, but a few essays are on creation in non-canonical books and on Philo of Alexandria.

The essays are: "Introduction: The Theology of Creation Traditions," by editors Clifford and Collins (pp. 1-15); "Creation Theology in Genesis," by Bernard F. Batto (pp. 16-38); "The Demarcation of Divine and Human Realms in Genesis 2-11," by Robert A. Di Vito (pp. 39-56); "Creation in the Psalms," by Richard J. Clifford (pp. 57-69); "When Form and Content Clash: The Theology of Job 38:1-40:5," by James L. Crenshaw (pp. 70-84); "The Theology of Creation in Proverbs 8:22-31," by Gale A. Yee (pp. 85-96); "Creation and Salvation in the Book of Wisdom," by Michael Kolarcik (pp. 97-107); "Interpretations of the Creation of the World in Philo of Alexandria," by Thomas L. Tobin (pp. 108-128); "Creation in 4 Ezra: The Biblical Theme in Support of Theodicy," by Joan E. Cook (pp. 129-139).

The editors of the volume believe "there is no single theology of creation in the Old Testament" (p. 15). They seem to suggest more than the existence of tension between the various portions of Scripture dealing with creation, or that different authors in Scripture emphasized separate aspects. The editors, and apparently all the contributors, work under an assumption that excludes the possibility of supernatural revelation. Thus the Scripture is

a witness to the various ways in which ancient Israel, and later Judaism, viewed creation--not in any sense a presentation of truth regarding creation. "In the end, no theory of creation is definitive," by which the editors mean no single biblical theory of creation is definitive (p. 15). One is tempted to ask if this means we also must assume no theory of creation expressed in this volume is definitive. If the Bible is not in some way a truth-expression of creation (or any other topic, for that matter), then why should we assume these articles on the biblical views of creation have anything to do with truth? Or put another way, if the Old Testament does not express the truth about creation, why should we read a volume on "Creation in the Biblical Traditions"?

One of the most thought provoking essays is Bernard F. Batto's "Creation Theology in Genesis." Batto is convinced that the primeval history of Genesis 1-9 is essentially continuous in thought with the various "creation myths" of ancient Mesopotamia. Batto believes that J's account of the primeval myth was structured after the Babylonian document known as the "Epic of Atrahasis," which presents in historical sequence both the creation of humankind and its near extinction in a flood in a similar sequence as in Genesis. The comparisons with Genesis 1-11 are natural and well established (W. G. Lambert and A. R. Millard, Atra-hasis: The Babylonian Story of the Flood [Oxford: Clarendon, 1969], and Isaac M. Kikawada and Arthur Quinn, Before Abraham Was [Nashville: Abingdon, 1985], 41-48). According to Batto, the priestly writer of the exilic period (known as "P") attempted to maintain continuity with the tradition established by the earlier J version, while at the same time rewriting and reforming it. In a more subtle manner, P also drew upon Mesopotamia's mythology, principally the Babylonian creation myth, Enuma Elish.

The comparisons between Genesis 1-11 and the Atrahasis epic and the Enuma Elish are undeniable. But the arguments for literary dependency are tricky, and the points of contact that suggest direct borrowing are few indeed. It is better to emphasize that the basic plot of Genesis 1-11 was well known throughout the ancient orient (see now the articles by Tsumura, Lambert, Millard and Jacobsen in I Studied Inscriptions from before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11, edited by Richard S. Hess and David Toshio Tsumura [Winona Lake, IN: Eisenbrauns, 1994]). Though some of the ideas espoused by Batto have been around for quite some time, his explanations of the Israelite traditions of

creation are thought provoking and worthy of further consideration. But his reconstruction of the origins of these traditions is marred by his uncritical acceptance of the lateness of the sources. He adopts the older documentary hypothesis approach to J and P. That is, J is dated to a period just prior to the fall of northern Israel (722 BC) and P was written during the Babylonian exile of the sixth century BC. Current Old Testament scholarship has repeatedly demonstrated the weakness of this nineteenth century hypothesis and its various twentieth century forms. Batto's parallels with Mesopotamian traditions are interesting and will no doubt continue to bear fruitful results in the future. But he based the diachronic reconstruction of these traditions on a rather shaky foundation when he began by assuming the documentary hypothesis.

The volume is helpful in many ways, not the least of which is the survey in the editors' introductory chapter on creation theology among Israel's neighbors in the ancient Near East. But the book is marred by a skeptical minimalism, like that which plagues so much of modern biblical studies. The Bible becomes a human witness to ancient views of how the world began. This volume will serve as a useful introduction to the current views on biblical creationism. But our readers will be disappointed if they turn here for a theological exposition of the biblical truths of creation.

Bill T. Arnold

Heather A. McKay and David J.A. Clines, eds.

Of Prophets' Visions and the Wisdom of Sages:

Essays in Honor of R. Norman Whybray on his Seventieth Birthday

JSOT Supplement Series 162

Sheffield: Sheffield Academic Press

1993, 336 pp., \$75.00

Norman Whybray, Emeritus Professor of Old Testament at the University of Hull in England, is a scholar of many interests, as is shown by commentaries and monographs on wisdom literature, the Succession Narratives (2 Sam 9-20, 1 Kings 1-2), Proverbs, Isaiah 40-55, Ecclesiastes, and the Pentateuch. This breadth of interest is reflected in this collection of essays penned in his honor by seventeen scholars from seven different countries.

Following a brief biography of Whybray, and a list of his publications, there are the following essays:

Prophecy

A.D.H. Mayes, "Prophecy and Society in Israel"; L.L. Grabbe, "Prophets, Priests, Diviners and Sages in Ancient Israel"; R.P. Gordon, "From Mari to Moses: Prophecy at Mari and in Ancient Israel"; R.J. Coggins, "Prophecy-True and False"; H.G.M. Williamson, "First and Last Isaiah"; K. Jeppesen, "Mother Zion, Father Servant: A Reading of Isaiah 49-55"; A. Gelston, "Knowledge, Humiliation or Suffering: A Lexical, Textual and Exegetical Problem in Isaiah 53"; D.J.A. Clines, "Metacommenting Amos"

Wisdom

J.L. Crenshaw, "Wisdom Literature: Retrospect and Prospect"; J. Eaton, "Memory and Encounter: An Educational Ideal"; A. Brenner, "Some Observations on the Figurations of Woman in Wisdom Literature"; R.E. Clements, "The Good Neighbour in the Book of Proverbs"; W. Brueggemann, "Psalm 37: Conflict of Interpretation"; T.N.D. Mettinger, "Intertextuality: Allusion and Vertical Context Systems in Some Job Passages"

Pentateuch

J.A. Soggin, "Judah and Tamar (Genesis 38)"; H. Cazelles, "Les milieux du Deuteronomie"; M.D. Goulder, "Ruth: A Homily on Deuteronomy 22-25?".

A useful feature which the editors added at the end of the volume is a scripture index, along with an author index. The former will make the various essays more accessible to the reader. Scholar and preacher will find material of interest here, though not all will be equally acceptable to all our readers. This volume is suitable for seminary libraries, but will probably be too specialized for the average church or pastor, especially considering its high price.

David W. Baker

Ephraim Stern, ed.
The New Encyclopedia of Archaeological
Excavations in the Holy Land
New York: Simon & Schuster
1993, 4 vol., 1552 pp., \$355.00

This is the welcome second edition of a work originally published in 1976. It is an indispensable tool for serious students of the Bible as well as ancient Near Eastern history and archaeology. Its cost, which is reasonable for a work of this kind, will unfortunately keep it from most pastors' and students' shelves, though it should be in all seminary and Bible college libraries, as well as more extensive church collections.

The work begins with a very cursory introduction to archaeological research in the 'Holy Land', a user's guide, alphabetical lists of contributors (more than 150 from, among other places, France, Germany, Israel, Italy, the Netherlands, and the US) and entries (over 420 sites covered) and a list of abbreviations.

The entries proper start with Abila and conclude with Ziqim, proceeding alphabetically through the sites covered. The two entries mentioned show a bit of the geographical spread of the name 'Holy Land' of the title since sites in Jordan, parts of Egypt (the Sinai) and Syria (Mt. Hermon) are included, as well as Israel, which of course comprises the bulk of the entries. This is not a full blown 'biblical' or even Old Testament archaeology, however, since Mesopotamian, Nilotic Egyptian, Turkish and Greco-Roman sites outside of 'Palestine' are not covered.

Since there is more in these volumes than can be adequately covered in any review, a few trial 'soundings' will serve as examples. Ashdod is part of the Philistine pentapolis. The article, reaching almost 9 pages, starts with an identification of the site with map reference, geographical location and topographical description. Then follows a history of literary mentions of the site from Late Bronze Age Ugaritic through Roman texts. A discussion of the excavations proper follows. This discusses the history of the excavations themselves, and then proceeds through each chronological period, discussing material found from that period. There is then a bibliography of about 40 items, dating from as recently as 1990. The article is lavishly illustrated with a line map and photograph of the site and excavation areas, plans of some of the salient architectural features, and black-and-white photos of some of the

artifacts, both textual and material. Some articles also have color plates. Many of these could prove useful in teaching concerning biblical texts and also the literary and cultural history and background of the OT. A number of the illustrations from the previous edition were used, but the text itself has received a major rewriting.

The title accurately reflects the content, in that this is an 'archaeological' rather than a biblical encyclopedia. While biblical texts (including the NT) are cited, this is done rarely, with there only being a one page index of biblical citations. What we have, therefore, is the grist which needs to be ground in the mill of the biblical text as one stone and ancient Near Eastern historical interpretation as the other. For example, Ai is said to have been unoccupied between 2400 and 1200 BC, but there is no discussion of how this might effect the dating of the Israelite conquest of the land. The author is aware of the dating debate, since, for example, he cites several articles concerning it found in the Biblical Archaeology Review.

Pastors and teachers will find their preaching and teaching greatly enriched if they can understand and communicate some of the real life and times of the people who inhabit the biblical pages. While this is not an introduction to the topic, reading an introductory archaeological text or attending a course in the subject, and reference to these volumes, will certainly be a great benefit not only to the teacher, but also to the students. The editors and publishers are to be thanked for undertaking such a massive endeavor.

David W. Baker

J. A. Soggin

An Introduction to the History of Israel and Judah

Valley Forge: Trinity Press International

1993, 496 pp., \$30.00 (paper)

The present work is essentially a retitled second edition of Soggin's A History of Ancient Israel from the Beginnings to the Bar Kochba Revolt, A.D. 135 (Philadelphia: Westminster Press, 1984). The new work is advertised as a complete reworking of the original, with changes on every page. However, this is somewhat of an exaggeration. The second edition is

an improvement in that it has been rewritten and newly translated (by John Bowden), making the style clearer and easier to read, with many more caption headings. The changes, however, are cosmetic in nature. The massive bibliographical references in each chapter are updated to 1992 (and thus omit Ahlström's monumental work; The History of Ancient Palestine from the Palaeolithic Period of Alexander's Conquest [Sheffield: JSOT Press, 1993]). The two appendices (by D. Conrad and H. Tadmor) are unchanged, except for an occasional updated bibliographical reference. Although most chapters are retitled, their content and order are the same.

Soggin argues that his second edition is necessary because of the great amount of research concerning ancient Israel that has occurred in the past decade. His reflections since then can conveniently be summed up in three points: 1. Israel and Judah were in reality two independent and autonomous ethnic and political entities that were artificially merged for only a brief period; 2. the term 'introduction' has been added to the title, because the sources do not allow for us to attempt any more than a partial reconstruction of the histories of Israel and Judah; 3. the reality of Israelite religion was far different than that which was propounded in the Hebrew Bible. Thus, Soggin opts for a historical critical evaluation of the biblical sources in regards to their religion. As his first work was 'essentially a secular history', this is a minor change.

For those not familiar with the first volume (which I reviewed in this journal; vol. 23 [1991] 62-66), Soggin has endeavored to reconstruct Israelite history from biblical and secondary sources. Like the first edition, Soggin takes the biblical sources more seriously when they are complemented by ancient Near Eastern sources. He continues to rely upon secondary source materials for many of his arguments, and has added little archaeological information. As before, Soggin begins with the formation of the state of Israel, and views the literary traditions for the Patriarchal and Settlement periods as not being formed until that time. He also completes the volume with the Bar-Kochba revolt in the second century A.D.

This is more of a handbook of Israelite and Judean history, rather than a historical narrative or textbook (like J. M. Miller, J. Hayes, A History of Ancient Israel and Judah [Philadelphia: Westminster Press, 1986]). If Soggin's volume is taken thus as a handbook that will spur the reader to more in depth study, then I heartily recommend it. However, if the reader already has the first volume, the changes made in this present edition do not warrant

a second purchase.

Mark Chavalas, University of Wisconsin - La Crosse

Donald B. Redford

Egypt, Canaan, and Israel in Ancient Times

Princeton, NJ: Princeton

1992, 488 pp.

Redford, Professor of Near Eastern Studies at the University of Toronto, is a leading authority on Egypt. Readers expecting the lucid and enjoyable style of Redford's previous impressive works will not be disappointed (ex.: Akhenaten: The Heretic King [Princeton: Princeton University Press, 1984]). The stated purpose of Egypt, Canaan, and Israel in Ancient Times is to provide "an overview of the relations between Egypt and Western Asia from the earliest times down to the destruction of Jerusalem in 586 B.C." (p. xix). But the book is actually much broader, providing a general historical synthesis of Egypt and Syria-Palestine, including archaeological, linguistic and cultural evidence. Through it all, Redford is attempting to answer the tough question of intercultural borrowing, and the influence that one ancient culture may have on another.

The author traces the love-hate relationship that stretched across the northern Sinai peninsula between Egypt and the Levantine coast. Redford believes Pharaonic Egypt adopted a fundamental position toward Asia centuries before Israel arrived on the scene. This position gave rise to a consistent attitude toward Canaan that prevailed throughout the four millennia covered by this book.

The volume contains four parts, the last of which will be the most interesting to readers of this journal. The first three parts are detailed and somewhat technical treatments of the history of Egypt and Western Asia: 1) Egypt and the Levant from Prehistoric Times to the Hyksos, 2) The Egyptian Empire in Asia, and 3) The Great Migrations. The fourth and final section is more directly related to Old Testament studies: Egypt and the Hebrew Kingdoms.

Along the way, Redford proposes several intriguing theories. Although many scholars argue that the rule of the Hyksos (dynasties 15-17,

1674-1558 BC) was the result of the rise to power of an indigenous Asiatic population long present in the eastern Delta, Redford argues strongly in favor of an invasion theory (pp. 101-106). The evidence is inconclusive on either side, and one can not help but compare his arguments to the same issues regarding the Israelite conquest of Canaan; the lack of sudden destruction levels in the archaeological evidence, the inconclusive but enticing written sources, and the shadowy origins of the invading group. Perhaps a compromise solution is the idea that there was an infiltration of Amorites from Asia into the Delta over a century or so of time, but not as suddenly, nor as violently as the term "invasion" would require.

The reader should be aware that Redford's opinions are often dogmatically stated, even when based on minimal evidence or on theories that remain controversial among scholars. Furthermore, he is patently unkind to standard Christian interpretations of Hebrew history, especially the commonly accepted chronology for the Patriarchal age, followed by descent to Egypt and sojourn, exodus, conquest and judges period (pp. 257-263). Once he discounts the fifteenth century date for the Exodus as historically impossible, he ridicules the thirteenth century date as the desperate attempt of conservatives with "crypto-orthodox tendencies," which drive some to "ludicrous ends." The whole endeavor to locate the exodus in history so precisely "boggles the mind." (p. 261, note 11).

At the conclusion of part 3 (chapter 10), Redford critiques the two prevalent explanations of Israel's origins currently popular in the scholarship. He dismisses the peasants revolt model of Gottwald outright. He also rejects the newer theory related to the Gottwald model: the possibility of a demographic shift of Canaanites from the plains and valleys of Palestine to the highlands. These highlanders became the Israelites of the Iron I period, thus accounting for the cultural continuum between Late Bronze Canaanite culture and Iron I Israelite. But Redford prefers to associate the earliest Hebrews with the Edomite Shasu-Bedouin known from the Egyptian texts. These Shasu were transhumant pastoralists from the plains of Moab and northern Edom. Instead of a sedentary existence, they trekked about with their cattle on a seasonal pattern, more like the modern bedouin. Redford argues that the first extra-biblical reference to Israel (Merneptah's Stela, about 1230 BC) describes a group with the character of a Shasu enclave on the hills of Ephraim (p. 275). On the basis of a fifteenth century Egyptian reference to "Yhw (in) the land of the Shasu," Redford argues that an early enclave of these people

revered a deity by the same name as the Israelite God, Yahweh. He concludes: "The only reasonable conclusion is that one major component in the later amalgam that constituted Israel, and the one with whom the worship of Yahweh originated, must be looked for among the Shasu of Edom already at the end of the fifteenth century B.C." (p. 273).

Indeed, the Bible attests that various groups attached themselves to ancient Israel as they left Egypt and travelled to the promised land. But it remains to be seen whether the Shasu-Bedouin may in any way be called a "major component" of ancient Israel, or the originators of Yahweh worship. In fact, it is still a moot question whether the place name shasu yhw was located geographically in Edom at all. One authority on geographical identification has placed this name in the Beqa'-Orontes regions of Syria (M. Astour, "Yahweh in Egyptian Topographical Lists," in M. Görg and E. Pusch, eds., Festschrift Elmar Edel 12. März 1979, Ägypten und Altes Testament 1 [Bamberg, 1979], pp. 17-33.)

In perhaps the book's most controversial section (chapter 14: "Four Great Origin Traditions"), Redford asserts that there are four major traditions in which Egypt figures prominently in the Pentateuchal sources, "either as a subtle influence or as an explicit component" (p. 396). First, the creation accounts of Genesis 1 and 2 may very well have been influenced by the Memphite Theology preserved on the "Shabaka Stone," now housed in the British Museum (for excerpts, see ANET 4-6). Redford avers that the only time such sophisticated treatises as the Memphite Theology had any impact on the outside world was the two centuries from 725 to 525 BC (p. 396-400). Therefore, any influence Egypt had on Israel's cosmogony occurred towards the end of the monarchic period, or more likely, during the exile, when the priestly writers of these accounts were at work.

Second, Redford seeks to demonstrate that the Table of Nations (Genesis 10) reflects a sixth to fifth century placement of peoples and states. The biblical author's understanding and perception of Egypt (especially Genesis 10:13-14) represents Egypt of the Saite Period (26th dynasty, 664-525 BC). Redford avers, "It is essentially the view of the world that the Jews carried with them into Exile" (p. 408).

The third and fourth traditions in the Pentateuch concerning Egypt are the sojourn and the exodus. Redford begins by emphasizing the lack of evidence for Israel's presence in Egypt, or of any traumatic upheaval such as the exodus described in the Bible at any time during the New Kingdom

Period. On the contrary, Redford states unequivocally that the author of Exodus 1-14 had no geographical information about Egypt earlier than the Saite period.

With regard to the author's assertions about the influence of Memphis Theology on Genesis, it must be countered that though the extant copy of the text is from Pharaoh Shabaka (25th dynasty, about 700 BC), it has recently been dated to the time of Ramesses II (first half of the thirteenth century, see John H. Walton, Ancient Israelite Literature in Its Cultural Context [Grand Rapids, MI: Zondervan, 1989], 23). The author's Egyptian connections with the Table of Nations and the biblical traditions of sojourn and exodus are worthy of further consideration. But, like Van Seters's insistence that Mesopotamian influences can only be from the first millennium, all such arguments are only implicational and suggestive at best, and highly subjective at worst (John Van Seters, Prologue to History: The Yahwist as Historian in Genesis [Louisville, KY: Westminster, John Knox, 1992]). Redford makes several unequivocal assertions in this section of the volume. Many of these assertions should be stated much more tentatively, since "the absence of evidence is not evidence of absence" (Edwin Yamauchi, "The Current State of Old Testament Historiography," in Faith, Tradition, and History: Old Testament Historiography in Its Near Eastern Context, eds. A. R. Millard, J. K. Hoffmeier, and D. W. Baker [Winona Lake, IN: Eisenbrauns, 1994], 34).

Bill T. Arnold

Erica Reiner, ed.

Piotr Michalowski, translator

Letters from Early Mesopotamia

SBL Writings from the Ancient World Series

Atlanta: Scholars Press

1993, xv + 152 pp., \$29.95/19.95 (paper)

This volume is one of the series which the Society of Biblical Literature is sponsoring to present the ancient Near Eastern literary environment of the Old Testament. It is therefore not a discussion of biblical texts, events or people, but the pieces here included do provide a fascinating glimpse

into the world, both public and private, of the period of the patriarchs and earlier.

Included in this collection are 244 letters translated from Sumerian, Eblaite and Old Akkadian ranging in date from the early 24th century BC to the early 18th century BC. Each letter provides a transliteration from the original language into Roman script along with a translation. Each also indicate the original language, and the source or original publication place. The book concluded with a ten-page bibliography, a 2.5 page glossary of places, peoples and gods, measurements, etc., and indexes of deities, personal names, places, and the translated texts.

As with most ancient Near Eastern text collections, many of the letters are economic, dealing with such matters as grain rations, temple gifts, or building supply orders. Some remind us of biblical accounts (#211- 'Tell Hununur to give Za-Tirum one lamb', cf. 2 Sam 12:4), some are shocking (#128- 'Tell Halimu to give Aja-kala the wife of Aduna as a pledge'), and some simply enigmatic (#36- 'Thus [says] Dada, speak to Ili: Salili is to come here to me!').

The editor provides useful, short introductions to each time period from which the letters come, to several of the different subsections in which he arranges them within the periods, e.g. royal affairs, personal matters, agricultural matters, and at times to an individual letter. These discuss such matters as the history and nomenclature of the period.

While not containing directly 'preachable' material, pastors and teachers could well find illustrative help in presenting the early biblical characters as real people living in community with others who, from their own correspondence, can be seen to have loved, worked, eaten, worshiped and died just like their Old Testament counterparts. The letters can provide a lively reality to those who can at times in the biblical text appear to be only two dimensional. A good acquisition for seminary libraries, and those of cultural historians.

David W. Baker

David Noel Freedman

The Unity of the Hebrew Bible

Ann Arbor, MI: University of Michigan Press

1991, 125 pp.

The volume makes available for a wider audience three talks given in the Distinguished Faculty Lectureship of the College of Literature, Science, and the Arts at the University of Michigan in March of 1988. This fact, and the targeted lay audience, explains the very lucid style of this little book.

Professor Freedman has had a long and distinguished career. Besides his important books and articles in Old Testament and ancient Near Eastern studies, he has played an influential role as editor of the prestigious Anchor Bible Commentary series and the Anchor Bible Dictionary. This book gave him the opportunity to expound and elaborate on some of his earlier published thoughts on the unity of the Old Testament canon.

Fundamental to Professor Freedman's approach, and of interest to all who read the Old Testament, is the slight adjustment he makes in the organization of the canon. Starting with the three part division of the Jewish canon (Torah, Prophets and Writings), Freedman notes that the Hebrew and Aramaic text contains approximately 300,000 words. By taking the Former Prophets (Joshua, Judges, Samuel and Kings) with the Torah, and the Latter Prophets with the Writings, Freedman proposes equal halves of the Hebrew Bible with roughly the same number of words:

Torah (or law)	80,000 words
Former Prophets	70,000 words
Latter Prophets	72,000 words
Writings (without Daniel)	78,000 words

Freedman assumes a late date for Daniel and eliminates it from the Writings, leaving that section of the canon with a total word count of 78,000 (total word count for the Writings including Daniel is 84,000). Thus the Torah and Former Prophets taken together are approximately 150,000 words in length, and so are the Latter Prophets and the Writings (minus Daniel).

In this arrangement, Freedman groups the first nine books of the Jewish canon into a "Primary History," in which the basic story of ancient Israel is related. The apex, or center point of the Old Testament is the conclusion of the Primary History, at which point the Bible tells of the captivity of the people of Judah, the loss of the Temple and nation, and the destruction of the city of Jerusalem. In this type of symmetrical, or pyramidal structure, the center point reveals the overarching theme of the literature. So in a similar way, the same series of gloomy events is at the center point of the

Latter Prophets, located near the end of Jeremiah and the beginning of Ezekiel. Likewise, even the diverse materials of the Writings revolve around the destruction of Jerusalem, with the book of Lamentations at its center point. The apex of the Primary History itself is obviously not the Babylonian destruction of Jerusalem, but the Mosaic Covenant (Deuteronomy is at its center), which explains the theological significance of the exile.

Professor Freedman concludes that the Old Testament (excluding the book of Daniel) was put together and arranged in much the shape we have it today by a small group of scholars toward the end of the fifth century BC. He believes Ezra the scribe, assisted by the Provincial Governor Nehemiah, had much to do with the final product. It was essentially Ezra, or his group, who gave the Hebrew Bible its current shape by organizing the materials around the theme of exile. This is not a statement of authorship, but only of editing, or redacting in the broadest sense. Ezra simply organized books and sacred materials from vastly different times and places around this specific theme.

This little book is filled with many thought provoking and fascinating insights (many of which are plausible!). His emphasis on Deuteronomy as the center point of the Pentateuch and Deuteronomistic History is quite helpful. And certainly, the conceptual role of the fall of Jerusalem played a significant role in the other sections of the canon. His emphasis on the conclusion of Jeremiah as the center point of the prophets, and Lamentations as the apex of the writings is intriguing.

On the other hand, some of his literary observations are forced, and do not seem entirely likely. For example, he also argues that the Ten Commandments are the organizing principle for the entire Primary History. In a section entitled "The Nine Commandments" (pages 13-39) he argues that each of the nine books of the Primary History was edited in such a way as to illustrate a case of violation of one of the commandments. The tenth commandment is an internal attitude at the heart of the other nine; hence nine commandments and nine books. However, Freedman has to make several adjustments in the material, including changing the sequence of the Ten Commandments. This makes for fascinating reading, and I found myself drawn to many of Freedman's parallels between the Ten Commandments and the structure of the Primary History. But at the end of the day, I confess this observation appears to be more a credit to Freedman's editorial genius than that of Ezra's.

With regard to the prophetic literature, Freedman posits a process by

which each major prophet was related historically and literarily to one of the major historical units of the Old Testament. The stylistic and theological connections between Jeremiah and the Deuteronomistic History are well known (see my "Recent Trends in the Study of Jeremiah," Ashland Theological Journal 25[1993]75-95). Freedman argues that the Deuteronomic group of authors/editors "co-opted the prophet or claimed him as a leader" (p. 71). Freedman suggests that Jeremiah's scribe, Baruch may have been the primary historical personage behind the production of the Deuteronomistic History, and that Jeremiah himself may have actually belonged to the group. In an effort to argue for unity and symmetry in the Hebrew Bible, Freedman further posits that Ezekiel was likewise co-opted by the priestly group that promulgated the P-work (Genesis through Numbers). While this part of Freedman's chapter on the prophets begins to look shaky, the whole structure seems to crumble when he argues that the Isaiah scroll had a similar relationship to the work of the Chronicler.

Overall, this book is interesting reading and serves as a reminder of editorial intentionality in the canon. While many of the details in Freedman's literary commentaries are doubtful, his macrostructural observations are impressive.

Bill T. Arnold

Paul R. House, ed.

Beyond Form Criticism:

Essays in Old Testament Literary Criticism

Winona Lake, IN: Eisenbrauns

1992, xvi + 448 pp.

Beyond Form Criticism, edited by Paul R. House, is the second volume in the Eisenbrauns series Sources for Biblical and Theological Study. Other volumes include The Flowering of Old Testament Theology, edited by Ben C. Ollenberger and others, and A Song of Power and the Power of Song: Essays on the Book of Deuteronomy, edited by Duane L. Christensen. The series' general editor is David W. Baker of Ashland Theological Seminary.

This volume provides an introduction to the literary criticism of the Old Testament, an approach (or group of approaches) that is having an

increasing influence on biblical studies. By literary criticism is meant not source criticism, as in earlier decades, but an approach that asks the same questions of biblical literature that secular literary criticism has traditionally asked of nonbiblical texts. For example, literary criticism of narrative deals with such issues as plot, character, setting, theme, structure, imagery, and point of view.

Paul House outlines several goals for his volume. He intends it to define various literary approaches; he points out, rightly, that no single literary methodology exists. He also intends it to illustrate the aims of literary criticism and introduce beginning students sufficiently to the discipline that they can decide whether to use one or more of these approaches themselves. Finally, he wants to contribute to the setting of standards for literary analysis of the Bible. The book is generally quite successful in meeting these goals.

The book is organized according to the various literary approaches, which are presented roughly in the order of their historical development. The result is a helpful illustration of both the uniqueness of the various approaches and the historical connections between them. Within each literary method, the essays are chosen to illustrate both theory and practice. In each section, the first essay discusses the method in theoretical terms, while the following essay or essays give examples of the method in practice. (The section on structuralism contains two essays on theory in an attempt to make this difficult approach accessible to the novice.) House provides an introductory essay on the development of the literary criticism of Scripture, as well as a brief introduction to each method.

After House's essay, two contrasting essays by D. J. A. Clines and Krister Stendahl explore the relationship between the Bible as literature and the Bible as Scripture. The book then takes up the topics of rhetorical analysis, structuralist analysis, formalism and narrative, Hebrew poetry, and reader-response analysis. It concludes with articles by David M. Gunn and Mona West on the future of the literary criticism of narrative and poetry, respectively. The book gives the most space to formalism, with six articles--an appropriate choice, since formalism is the literary approach that is most accessible and most helpful for the volume's intended audience. All of the essays were published previously, with the exception of House's opening essay and Mona West's closing one.

The organization of the book is a major strength. The clear definition of the various approaches and the balance between theory and

practice is extremely helpful. Beginning students of literary criticism need a framework in which to organize the articles and books they encounter. They must recognize and understand a particular approach before they can evaluate its effectiveness in a particular instance.

The articles are generally very well chosen. Gathering such an effective and wide-ranging collection together in one place does a great service for teachers and students. House's introductory essay is excellent, as are the following essays by Clines and Stendahl. The essays on theory are effective, sometimes classic, expositions--particularly James Muilenburg on rhetorical criticism (the 1968 address from which the volume's title is taken), Robert Alter on formalism, and Robert M. Fowler on reader-response analysis. Adele Berlin's article on the grammatical aspect of Hebrew parallelism is an excellent study but perhaps too narrowly focused to serve as an introduction to poetic analysis.

Of the practical essays, those on formalism are the strongest, including Shimon Bar-Efrat on structure, Barbara Green on plot, Adele Berlin (in a superior article) on characterization in the David narratives, Meir Sternberg (in a typically dense but insightful essay) on narrative persuasion, and J. Cheryl Exum and J. Williams Whedbee on genre.

The two weakest articles are those by J. Kenneth Kuntz on a rhetorical analysis of Psalm 18 and Willem S. Vorster on reader-response analysis in the succession narratives. Kuntz illustrates both the characteristic concerns of literary criticism (structure, close reading, attention to language and rhetorical devices, attention to artistry, attention to imagery, and assumption of unity) and the bad habits of some literary criticism (wordiness and imprecision, vagueness when discussing style, and effusions over poetic beauty). Vorster's article is an analysis of readings of the succession narratives rather than an actual reader-response interpretation of those narratives.

The lack of attention to deconstruction may be a weakness. Poststructuralism has been prominent enough in recent years that students should have some familiarity with it. Yet its influence seems to be waning, and its contribution to the understanding of biblical texts is minor compared to the approaches covered in this volume. (One might argue that it makes no contribution to the understanding of biblical texts, since it denies the possibility of finding a determinate meaning.)

Beyond Form Criticism provides an excellent introduction to the

literary criticism of Scripture. Because of its organization, its survey of the discipline, its careful definition, its practical illustrations, and its general clarity, this volume would benefit both students and professionals who want to familiarize themselves with this developing discipline. It would also make a good textbook in classes on the Bible as Literature--perhaps supplemented by a more general instructional text such as Leland Ryken's Words of Delight or his handbook, How to Read the Bible as Literature.

Brenda Colijn

John Rogerson

Old Testament Criticism in the Nineteenth Century:

England and Germany

Sheffield: Sheffield Academic Press

1984, rep.(?) 1993, 320 pp., \$45.00

Originally published by SPCK, this monograph is now apparently reprinted, if not only marketed, by Sheffield, which can boast the largest academic publishing house in religious studies in the world. Dr. Rogerson is chair of the biblical studies department at the University there.

Among Rogerson's varied interests is the history of Old Testament interpretation, especially from the period and areas covered in this book. He has already published a study on W.M.L. de Wette, a major character in this study as well, as are several others who might be familiar to readers of this journal, such as Gesenius (of Hebrew grammar/lexicography fame), Vatke (theology), and in England, Davidson and Colenso. The culmination is Wellhausen, whose impact on Old Testament scholarship, for good and ill, has been felt strongly for over a century.

It is important to know why we are where we are in different areas of study, and this type of volume helps in this area. Some of the events, such as Davidson's loss of position due to 'heresy', read almost like novels (or contemporary church or state controversies), showing that human nature has not changed over the years. While preachers and teachers, except in specialized courses, will probably not find great resources in the volume, it

is useful for those interested in the flowering of Old Testament study.

David W. Baker

James D. Martin

Davidson's Introductory Hebrew Grammar, 27th ed.

Edinburgh: T&T Clark

1993, xii + 225 pp., \$29.95

This is the latest incarnation of a work which originally appeared in 1874, and which served many generations of Hebrew students, mainly in its original home in Great Britain, but also in other countries. This work has condensed the grammatical presentation, deleting details of "exceptions and minutiae" for the sake of a faster introduction to the basic forms. A prior knowledge of Greek and Latin has also been seen as unlikely in this day, so grammatical explanations which had previously been given in reference to these languages now is done in reference to English.

The approach employed is strictly deductive, first the rules, with exercises based upon them, then reading actual scripture. Actual sections from the Bible are only read from chapter 17 on, though individual verses have found their way into previous exercises.

After the last instructional chapter, 'the next step' introduces some of the exegetical tools such as editions of the Hebrew Bible, grammars, dictionaries, vocabulary lists, and analytical lexica. There are paradigms for the definite article, nouns, prepositions, verbal parts, and numerals. The volume concludes with a Hebrew-English word list (which indicates where in the grammar the word is encountered), and a subject index.

The grammar looks quite serviceable, for those who prefer deductive approach, and will undoubtedly find a place in classrooms for future generations of Hebrew students.

David W. Baker

Ehud Ben Zvi, Maxine Hancock, Richard Beinert
Readings in Biblical Hebrew:
An Intermediate Handbook
New Haven: Yale University Press
1993, xiv + 241 pp., \$35.00

This volume is designed to supplement the introductory Hebrew textbook from the same publisher (B.P. Kittel, V. Hoffer, and R.A. Wright, Biblical Hebrew: A Text and Workbook [New Haven: Yale University Press, 1989]). It follows the layout of Kittel, and employs the same descriptive terminology, so it will find a ready market. It is also cross-referenced to numerous other introductory texts, so will have a wider audience than simply those who learned with Kittel. These other grammars are those by Greenberg, Kelley, Lambdin, Seow, and Weingreen.

The book consists of 14 selections from Scripture, two from historical books, three legal passages, and three each from prophecy, wisdom and psalms. Each selection has a brief introduction, a verse-by-verse, word-by-word analysis which cross-refers to the grammars mentioned for points which should already have been learned, and also to more advanced grammatical sources where new, previously unencountered information is needed, and notes on such things as literary devices or geography, and questions for further thought, which provide added interest by going beyond the simple mechanics of grammatical recognition. Forms are to be analyzed, using an adaptation of Kittel's helpful chart which asks for root, stem, form, person-gender-number, special features, and (features added to Kittel), object suffixes and the basic range of meaning of the root in this stem. There are also included some bibliographies 'for further reading', and each selection concludes with a list of cited works. The book closes with a subject index.

Having greatly appreciated teaching from Kittel over the last several years, this volume looks like it will admirably fill the need for an intermediate text. Being in a workbook format, it should also be helpful for individual study, where there might be no possibility or inclination for formal class work. The breadth of genres included will serve as a welcome introduction to the spectrum of biblical literature. I urge those who have studied Hebrew to consult the book to spur you on to further study and use of the language in

preaching and teaching.

David W. Baker

Bruce Chilton

Judaic Approaches to the Gospels

University of South Florida International Studies in Formative
Christianity and Judaism, Vol. 2

Atlanta: Scholars Press

1994

Like any collection of an author's essays, this one at best reflects but cannot develop a general theme. Nevertheless scholars interested in the Judaic context of early Christian literature will find Chilton's work here, as always, to be of the highest scholarly caliber. The frequent use of original languages demands readers able to work in these languages, and the book also assumes readers competent in sorting out the various kinds of early Jewish sources.

Chilton does not pull his punches in addressing previous works. In his article on "God as 'Father,'" for example, he takes Jeremias to task for claiming Jesus' uniqueness by excluding some of the evidence, but critiques Vermes (a critic of Jeremias on this point) no less firmly; he contends (probably rightly) that Vermes drew inappropriate parallels by creating an inappropriate category, and that Jeremias and Vermes both employed late sources uncritically. This essay's survey of sources is brief, but nevertheless adequate to suggest that Matthew's Jesus "does not say anything radically new about God in calling him 'father'" (p. 72).

This is not to suggest that one could not find serious points of disagreement. Chilton is probably too skeptical of some of Jesus' sayings (e.g., in chap. 4 he too readily assumes that what fits Matthew's social situation may be Matthean composition, though in some cases, such as 23:24, he allows that it may employ prior tradition). A 1992 article included in the volume also speaks of the "New Quest" for the historical Jesus in terms of figures from the 50s and 60s rather than the current (and no less amorphous) Third Quest, on which he does not seem to comment here (pp. 94-95). At the same time, he rightly dates the Gospel of Thomas late, and is sceptical (unlike some current

voices in more radical strands of Jesus research) that Thomas can provide early traditions as reliably as the Synoptics can. His argument on Romans--especially how Paul seeks to reconcile Jewish and Gentile factions within the Roman church--is insightful.

Chilton works critically with his Jewish sources and his research methodology is largely commendable. Unlike some scholars, he draws from as wide a range of Jewish sources as possible, hence minimizing the various weaknesses attached to specific sources while remaining sensitive to the potential diversity of these sources. He treats thoroughly many of the primary texts he address, e.g., p. Sheb. 9:1 (though his parallel between that text and Matt. 8:20--unlike the much closer Matt. 10:29--may be overdrawn). He demonstrates competence in a wide array of early Jewish sources (see e.g., his chapter on the epitaph of Himerus for how he brings together archaeological and literary data; or his article on prophecy in the Targumim for a critical analysis of traditions in Targumic and other rabbinic sources).

He is sensitive to the dating of sources, although, given the nature of the extant evidence, he is sometimes forced to depend on second-century Tannaitic sources or on Targumic evidence, which by his own admission does not predate the third century in its extant form. He frames his closing theses on the use of Targumim in interpreting the New Testament with appropriate caution: the Targumim may preserve some older exegetical traditions though they are not early themselves; in practice, however, he may have sometimes depended too much on Targumic material.

Thus, for example, though he categorizes all references for the *memra* and in light of newer studies makes a strong case for the term's usage against earlier interpretations like those of Moore, he does not prove his case for the background of the *logos* in the Johannine prologue. His knowledge of Targumic texts is unquestionable, but his interpretation of *memra*, even if correct, is not clearly early enough for John, seems to assume a sensitivity to Aramaic expressions in the Johannine community which (in my view) remains to be proved, and much stronger parallels to John's *logos* lie closer at hand (especially in wisdom texts). Further, if Chilton were correct that the Targumic *memra* stands behind the *logos* (and I am relatively certain that he is not), it still would not need to follow that John refers to Jesus as "God" only metaphrocially, in a manner analogous to Philo's assertion for Moses. Other claims in the Fourth Gospel (e.g., 8:58), a likely christological inclusio between 1:1, 18 on the one hand and 20:28, and still other evidence reinforces

the conviction that John wrote from a high wisdom or Torah christology, at least by this point an ontological one.

Such reservations do not, however, detract from appreciation for the scholarly substance of the work. This volume demonstrates the thoroughness with which Chilton has combed early Jewish texts in their original languages, and provides an invitation for other scholars of early Judaism and Christianity to investigate the source no less thoroughly.

Craig Keener, Hood Seminary

C. A. Evans

Life of Jesus Research. An Annotated Bibliography.

Leiden: E. J. Brill

1989, \$62.75

The search for the historical Jesus goes on unabated, and scholars have dubbed the flurry of activity of the last ten years the third quest (in the last 100 years) for Jesus of Nazareth (cf. my forthcoming survey of the literature Jesus Quest: The Third Search for the Jew of Nazareth, InterVarsity, 1995). In the midst of all the scholarly debate there is a regular need for tools and road maps to guide everyone from scholars to laypersons through the maze of literature. Such a tool is Craig Evans' annotated volume.

To the great credit of E. J. Brill, the editors of this press have seen fit to continue to publish books that are indispensable tools for Biblical research, but which are not likely to turn a significant profit. This applies to the volume under survey in this particular review which is especially useful for those struggling to get a grip on the ever multiplying volumes on Jesus. Evans, himself a significant contributor to the recent scholarly debate on Jesus, has carefully catalogued a wealth of data and presented it here in an orderly fashion.

The basic format of the book is that Evans reviews first other existing bibliographies on Jesus research, then general discussion of the topic, and then a list of nine special topics: demythologization, criteria for authenticity, the teaching of Jesus, Jesus' self-understanding, the miracles of Jesus, the death of Jesus, the resurrection of Jesus, Lives of Jesus, and finally Non-Canonical historical sources. The volume concludes with an index to modern

authors mentioned and to ancient writings. The reader will find in this volume a listing and interacting with 'modern' sources going all the way back to the 18th century and continuing up to the time the volume was published.

Evans' gifts are revealed not just in the way he has carefully and judiciously arranged his material but in his brief but revealing comments as well as in the introductions to each of the major sections of the book. His comments reflect wide reading and understanding of the sources, with a special insight into the Jewish sources in question. It is to be hoped that every seminary and Christian college library will obtain this useful reference work, and that those involved in serious Jesus research as well as any individual interested in the discussion will benefit from both the breadth and depth of this volume. It is an excellent place to start one's review of the scholarly discussion of Jesus.

Ben Witherington, III, Asbury Theological Seminary

William S. Kurz, S. J.

Reading Luke-Acts: Dynamics of Biblical Narrative

Louisville, KY: Westminster/John Knox Press

1993, x + 261 pp., \$15.99 (paper)

This book belongs to a rising current within biblical studies, which maintains that the academic discipline lies on the brink of a revolutionary "paradigm shift" away from traditional historical criticism and to newer literary and canonical approaches. William Kurz makes explicit his goal of reading Luke-Acts as biblical, by which he means "as part of the wider context of the Christian scriptural canon that is treated as authoritative font of belief, life, and practice in the Christian churches". His book, nevertheless, presupposes and builds upon the historical-critical method of exegesis. For instance, Kurz assumes the two-documentary hypothesis that Mark and "Q" were sources for Luke, and that Luke, using the ancient rhetorical technique of prosopopoeia, freely created (without sources) the speeches of Acts to suit particular speakers, occasions, and audiences in the narrative. Kurz's acknowledged concern is addressing the alienation that historical scholarship has caused in contemporary believers. He avers that a new methodology can "rescue" the Bible from the past and let it speak to twentieth-century general

readers in a way that historical criticism has failed to do. This new methodology is generally called narrative criticism, an approach integrating secular literary studies into biblical scholarship, which David Rhoads, Jack D. Kingsbury, R. Alan Culpepper, and Robert C. Tannehill pioneered in the early 1980's.

To this end, Kurz investigates the (presumed) compositional unity of Luke-Acts from the point of view of its narration, employing a deliberately eclectic blend of narration analysis, some canonical criticism, and a cautious use of reader-response. One can detect throughout the book a clear polemic against deconstructionism (a method even called "nihilistic"). After an Introduction demarcating the limits of historical criticism and its atomistic breakdown of scripture into the particularity of individual books and their source material (chap. 1), Kurz precedes to narrative-critical methodologies. Here he focuses on "implied" (as opposed to "actual") authors and readers (chap. 2), as well as "plotting" and missing information that readers must fill in subjectively, called "gaps" (chap. 3). Kurz then turns to application. He studies Luke-Acts in terms of its narration (chaps. 4-8) and implicit commentary by irony, both verbal and dramatic (chap. 9). Kurz concludes with a defense of canonical approaches to scripture and a plea for appreciating its orality (chaps. 10-11).

Kurz identifies four different kinds of narrators in Luke-Acts: (1) the "I" of the prologues who is self-presented as a professional writer of historical narratives (technically called a "histor"); (2) the third-person omniscient narrator who recounts most of the plot and storyline; (3) the "we" narrator who stands as a marginal character in some episodes of Acts and claims participation in the events recounted; and (4) the character narrators who make speeches telling a story within the main story. Kurz argues that Luke's implied readers are first-century Christians (most likely not living in Palestine), who have more than a superficial familiarity with the Septuagint. Luke-Acts, therefore, is a document for insiders. It is not, Kurz contends, an apologetic work directed to those outside the Christian faith, such as Roman magistrates or pagan intellectuals to whom the second-century Christian Apologists wrote.

The stated value of Kurz's narrative approach is to get around interpretive cruxes that have stumped historical critics for generations. These cruxes include: resolving tensions in the overlapping transitions between the ending of Luke and the beginning of Acts; reconciling the three accounts of

Saul/Paul's conversion in Acts 9, 22, and 26; explaining why Acts ends so abruptly with Paul sitting in a Roman apartment; understanding how the travel section of Luke 9:51-19:44 functions; and assessing the significance of the "we" passages of Acts 16:10 and following. The book achieves many of its stated goals and serves as a good example of this kind of research.

J. Albert Harrill, Creighton University

A. Reeve and M.A. Screech, eds.
Erasmus' Annotations on the New Testament.
Acts-Romans-I and II Corinthians
Leiden: Brill
1990, \$80.00

The importance of Erasmus to the Reformation can hardly be overestimated, not least because of his temperament in an age given to choleric outbursts by clerics and theologians. He was both charitable and irenic, both a great scholar and a man of the church, and precisely because of his even-handedness he was readily assailed by both those on the theological right and the left of him. He is also important because he links Continental Christianity with that found in England (Cambridge in particular) and thus in any regards he stands as a crucial bridge figure.

The present volume, part of the Studies in the History of Christian Thought series continues the project of publishing Erasmus' annotations on the Latin text of the NT, based on his own reading of various manuscripts, including Greek ones. The first volume in this series appeared in 1986 and encompassed the annotations on the Gospels. The first printed editions of Erasmus' annotations originally appeared between 1516 and 1535 and reflected his desire to produce a better Latin text of the NT. Since our own current textual and linguistic approaches to the NT descend from the work of Erasmus, it is very revealing to watch Erasmus at work.

Already Erasmus realized that to establish an accurate text of Acts it was not sufficient to go back to the Greek manuscripts for there were innumerable variants in them as well. He accounts for this by pointing to the unimportant place given to Acts in the Eastern lectionary. One can also see his critical acumen and historical consciousness when he argues, against

medieval exegetes, that Acts 19.18 provides no basis for the belief that the earliest church practiced auricular confession. Or again in his note on Acts 1.13 he argues that the translation 'wives' makes better sense than 'women', since Mary was after all a woman and this did not distinguish her from the other females at the earliest Christian prayer meeting in the upper room. This of course caused no end of furor from those who believed that clerics must be celibate, just as it was believed the apostles were.

This volume is tremendously rewarding for those who can read Latin and Greek for the volume consists of a facsimile reproduction of Erasmus' text without English annotation and with only a minimum of symbols to aid the reader in understanding the text and its condition. There is also a helpful bibliography and a chart of the symbols used at the end of the introduction.

Erasmus' Greek New Testament is the forerunner of the Greek NT we all use today, but in this volume we already see Erasmus on the way to developing the skills and knowledge to produce such a volume. It is a fascinating exercise to study his notes. What it reveals is that the historical critical study of the Bible is no modern invention. Rather, it is simply the natural outcome of a learned mind seeking truth and historical accuracy in the study of the Bible.

Ben Witherington, III

Ben Witherington, III

Paul's Narrative Thought World

Louisville: Westminster/John Knox

1994, 352 pp., \$24.99

This book is an insightful and fascinating evaluation of the manner in which the New Testament Church responded to the death and resurrection of Jesus Christ. Since the church shaped Paul and Paul shaped the Church it seems appropriate to say that of Paul's thought world.

Because the book is well-written, the reading flows along very well but it is in no way easy reading. The abundance of Scriptural references makes it necessary to stop and reason with the writer and with the Bible itself.

The book is a remarkable organization of Paul's thoughts from the broadest of concepts to the very narrowest. But there is always more than

adequate documentation from all the necessary sources including those in the original languages.

Carefully constructed truths are upheld with the love of Christ paramount in the mind of the author. The book moves from Adam to Christ and beyond to Christ's return and the completion of God's mighty plan of salvation.

While the book is not devotionally oriented, the reader can easily become so inclined as the Scriptures are contemplated. One is never without a scripture to view and to study and to say "aha".

There is also a critical look at other views on controversial issues. The author, however, never leaves one in doubt about his position. He challenges the best of theologians and in careful reasoning states his position.

Often the book is technical but never burdensome, so that it becomes a source book of helpful insights and in some ways a theological source book. No stone is left unturned, no issue left unchallenged or unexplained. The reader can see his or her

Carrying the theme of Christian story throughout, the author succeeds in bringing the reader through the story of Adam and sin, Abraham and his faith, Moses and the Law and grace, to Christ and his bringing of grace and redemption. And it is in the body of Christ that one finds his or her way, never alone.

A few words of a familiar hymn can sum up at least one impression left at the conclusion of the reading of the book: "Oh to grace how great a debtor, daily I'm constrained to be; Let that grace now like a fetter, Bind my wandering heart to thee!..."

Charles R. Munson, ATS

Kevin Quast

Reading the Corinthian Correspondence: An Introduction

New York, NY: Paulist Press

1994

Quast has provided us with a helpful overview of Paul's Corinthian correspondence in a work that is popularly written (i.e., simple, concise, and sparsely documented in the text) but clearly informed by his scholarly study.

The work is not so much a commentary as an "introduction" useful for courses and Bible studies in the Corinthian correspondence and for those who seek a more synthetic picture of these letters than a verse-by-verse commentary could afford. His positions are generally mainstream (cf. e.g., his treatment of 2 Cor. 2:5-11) and when, after summarizing other views, he goes his own way, his views are well-grounded in the text (e.g., his treatment of "angels" in 1 Cor. 11:10; cf. 1 Cor. 14:34-36, where he surveys two other views and then suggests his reconstruction of the situation).

Quast may place too much of Paul's youth in Cilicia (pp. 5-6; cf. van Unnik) or apply technical language for "rabbi" too early (though the latter may merely be a reasonable concession to simplify his language for his audience), but he shows good knowledge of scholarly discussions and background issues. On background, he explains the relevance of cult associations, a maximum of fifty persons in an average Corinthian *triclinium*, philosophical schools and the significance of rhetoric; where relevant he brings background on other issues like incest, lawsuits, sacrificial meat, head coverings (this section is particularly well done), love feasts, triumphal processions (2 Cor. 2:14), Belair, Satan as an angel of light, beatings, and paradise. Although he cites Plato on Corinthian immorality he elsewhere recognizes the distinction between Old and New (Roman) Corinth.

More background would have helped the discussion at some other points. For instance, the language of ancient Jewish divorce contracts would show that Paul *does* permit remarriage in 1 Cor. 7:15 (a matter on which Quast, like many others, is agnostic); his discussion of Paul's boasting in 2 Cor. 10-13 would also profit from noting how he has followed a standard rhetorical form of his day addressed by Plutarch and others. Further, Aune has argued (against some other scholars) that glossolalia, unlike prophecy, might not be paralleled among Paul's Mediterranean contemporaries. But generally Quast provides the necessary background where it most affects interpretation and best provides a "feel" for the situations Paul was addressing.

The strongest point in a work of this nature is the way that it closely follows and develops Paul's flow of thought. I was especially impressed that even in 2 Cor. 6:14-7:1 (Quast is not committed to whether it belongs to the 2 Cor. 1-9 letter which he seems to think is probably distinct from 2 Cor. 10-13) he grappled accurately with the function of this passage in its immediate current context, relating it to some Corinthians' abandonment of Paul and his

colleagues. Quast also grapples with the larger context of Paul's writings, for instance drawing on 1 Thessalonians for his discussion of 1 Cor. 15, and treating the collection elsewhere in Paul (as well as in Acts 24:17).

I was somewhat, though not severely, disappointed with his treatment of tongues. He properly allows that tongues is a genuine spiritual gift that will continue until the Lord's return, and that Paul accepts its public function when coupled with interpretation. Yet at one point he seems to concede the goodness of the gift somewhat grudgingly: tongues "at best, strengthens [one's] personal devotion to God." I suspect that Paul embraces (and practices) the gift as from the Spirit primarily *because* of such a devotional function. Nevertheless, Quast's basic summary of the evidence is accurate, and readers on both sides of the charismatic question will find him fair.

Charts, maps, and study questions make the book useful for classroom or small group study. Quast also draws modern applications where relevant, forcing the reader to consider how the principles of Paul's letters apply today.

Craig Keener

D. A. Carson

The Cross and Christian Ministry:

An Exposition of Passages from 1 Corinthians

Grand Rapids: Baker Books

1993, 137 pp., \$9.99 (paper)

D. A. Carson has done more than write a commentary. He is interacting with the present debate in ecclesiology concerning the use of the tools of modernity in aiding pastoral work. While Carson is not against the use of these tools per se, he is concerned that we evaluate their use in light of the gospel and that we do not unwittingly replace the centrality of the gospel with tools that should have only a supplementary role. He is concerned that good sociological insights do not take on the importance of the message of the cross itself. In a day when many pastors are frustrated in their attempts to reach secular people, it is important to at least acknowledge the temptation to take an easier (or faster) road. While Carson's concern is not new, his approach is different than most. He takes us on an exegetical journey, so that

we can be personally examined by the word of God.

Carson's burden is that evangelicals, while focusing properly on the atoning application of the cross of Christ, have overlooked the significance of the cross for the way we do church work. He says, "The cross stands as the test and standard of all vital Christian ministry. The cross not only establishes *what* we are to preach, but *how* we are to preach" (p.9; italics added). In these days of evangelical fragmentation, Carson considers it "imperative that we self-consciously focus on what is central--on the gospel of Jesus Christ. That means that we must resolve to know nothing but Jesus Christ and him crucified (1 Cor. 2:2), in exactly the same way that Paul made that resolution. This will shape our vision of ministry as much as it will shape our grasp of the centrality of the gospel" (p. 10).

With this concern in mind, Carson explores five sections of 1 Corinthians (1:18-2:5; 2:6-16; 3:1-23; 4:1-21; and 9:19-27). In each section, he shows how the cross of Christ is related to an aspect of ministry in which Paul is being pressured to compromise. In the first (1:18-2:5), Paul's approach to preaching is contrasted with his contemporaries who stressed "polish" over substance. What preacher can deny that the temptation to curry favor with people, to please them so they will keep coming back? While we do not *try* to offend, the faithful preacher must be *willing* to offend. We must not be ashamed because we preach a "simple gospel".

In the second section (2:6-16), Carson believes that we should not be surprised or embarrassed about the fact that the gospel seems strange or puzzling to non-Christian people. *Of course it does* because "the natural person cannot understand the things of the Spirit" (2:14). Pastors cannot eliminate for seekers the step of humbly receiving the Spirit of God. Watering down the gospel to make it palatable to unregenerate people would be the wrong move. A modern person has a *willful* confusion concerning the gospel because it calls him into account for his rebellion.

In the third section (ch. 3), Carson looks at Paul's critique of factionalism. The Corinthians' "carnality" was in their *thinking*--a worldly wisdom that improperly elevated human leaders. The fourth section (ch. 4) concerns the cross and leadership. Since our Leader was a crucified Messiah who was rejected by the world, it should be no surprise that faithful Christian leaders will appear as losers that are out of step with the world. In the values of God, the so called "wise" are seen as foolish and the so-called "foolish" are seen as wise. The Christian leader is to aim to please his Lord, not win a

popularity contest. In the last section (9:19-27), Carson examines the parameters of "being all things to all persons." He shows that Paul was very flexible in his ministry approach, but not in an unlimited way. He knew where to draw the line--anything that threatened to compromise the message of Jesus Christ and him crucified. We must not bend the message to fit the current thinking. We are to put the gospel in a language that conveys meaning to the particular audience, but we must stick with the original story.

Carson accomplishes a lot in a short volume. He has the reader interacting with the text of the Word of God without getting technical or sacrificing depth. Instead of showcasing his opinions and attacking specific people, Carson lets the Scripture "perform its work in those who believe" (1 Thess 2:13). What Carson leaves out is extended *answers* to the questions raised by Paul in 1 Corinthians. I am grateful for that, however, because it forced me to think through my convictions regarding ministry.

At times I found myself feeling defensive as I read, but I realize that it was a part of me that did not want to evaluate my ministry in light of the probing questions that Paul first asked the Corinthians. Far from concluding that the church is powerless to reach people, I was strengthened to be straightforward with the claims of the gospel. Paul's world was ill, as ours is ill, but he was "not ashamed of the gospel, for it is the power of God for salvation for *everyone* who believes" (Rom 1:16). Cultures and times change, but the inner need of people does not. Structures and ministry models have to be flexible and able to adapt culturally, but the gospel itself cannot be flexible without being lost. The good news contained in the gospel is for *everyone in every time*. Even in our time. Especially in our time.

Mark Bair

J. M. Scott

Adoption as Sons of God: An Exegetical Investigation into
the Background of Υἱοθεσία in the Pauline Corpus
(WUNT 2:48)

Tübingen: Mohr-Siebeck

1992, xv + 353 pp., DM 79.00 (paper)

The present Tübingen dissertation is a detailed examination of the

idea of υιοθεσία in Paul. Its first two parts, each a chapter long, examine υιοθεσία in the Greek and Roman worlds and in the OT and Jewish literature respectively, while the third part, chs. 3-5, investigate the Pauline texts containing this concept.

Chapter one first offers a good brief discussion with ample primary and secondary literature of the institution of adoption in the Greek and Roman worlds: the laws, the ceremonies, the rights of the adoptees and the reasons for their adoption, and then addresses the semantic field of υιοθεσία in the Hellenistic world, which Scott finds relevant only terminologically, but not by way of background, in interpreting Paul.

The investigation proceeds to address the problem of adoption in the OT and Judaism. Scott criticizes Donner's thesis, which seems to have become widely accepted. The basic criticism here is that Donner applies a flawed methodology. On the one hand he defined Ancient Orient in a narrow way, so as to exclude Egypt, in order to arrive at his position that the institution of adoption becomes less known when moving from the Mesopotamian region westwards, until it becomes to all intents and purposes unknown when one reaches Israel. Then he uses Roman adoption as the standard for adoption in the Ancient Orient, and so the alleged instances of adoption in Israel are determined by their conformity or failure to conform to Roman adoption. Scott appears to have the better of the argument against Donner. Thus, he shows that there are several instances of adoption in the OT, although he sometimes builds on rather slender evidence. For example, when Tobias calls his wife, Sara, ἀδελφή (Tob 8:21) it is interpreted as reflecting Tobias' adoption by his father-in-law. (Here Scott has not been observant that also Edna, Tobias' mother-in-law, calls him ἀδελφέ! (10:13), or that Abraham's being Sarah's brother should be owing to adoption. Once again Scott has not paid sufficient attention to Abraham's explanation that Sarah was his father's, but not his mother's daughter (Gen 20:12). The most plausible or natural explanation for this is the polygamist context of the Near East rather than adoption.

This chapter includes a good discussion of the Jewish evidence (esp. Philo and Josephus) and it addresses at length the question of divine adoption generally and in particular with respect to 2 Sam 7:14. But again, Scott's suggestion that Philo's ascription of divine adoption to Abraham, working as he was in Alexandria, was inspired by Alexander's adoption by Ammon, is far-fetched and weakens unduly his good arguments.

In the final part, Scott discusses the Pauline texts on adoption, i.e. Gal 4:4, 2 Cor 6:18 and Rm 8:15, 23. Once again he shows great diligence and a good acquaintance with both primary and secondary materials, and his book becomes a mine of information relevant to the subject of adoption. But his exegesis of Gal 4:5 (his longest discussion) is unfortunately problematic. Scott first tries to capitalize on the "inconsistencies" in the text which the common interpretation implies, by assuming that Paul must adhere slavishly to the logical consequences of his illustrations. This is a gross misunderstanding of Paul's use of imagery. In spite of his quoting many ancient texts (which he never translates), Scott's perception of Greek, as is often the case with NT scholars, sometimes seems to be lexicon-and-grammar Greek, lacking in sensitivity. He thinks that because the expression κύριος πάντων occurs a number of times as a *Hoheitstitel* in Hellenistic literature, it must necessarily occur also in Gal 4:1 with the same sense rather than of the possessions of the heir (pp. 130-35). (Similarly he objects to seeing in Gal 4:4, γενόμενον ἐκ γυναικός, theological significance, because a few similar collocations [NB. with the father named!] in Josephus have the sense of being "born" by a certain woman (p. 168, n. 165 forgetting the Gal context). Here and at many other points the exegesis is almost hairraising. This, together with the quibble about the meaning of προθεσμία (προθεσμία does not need to be a technical term of adoption terminology to be used in adoption contexts--and the unsubstantiated identification of ἐπιτρόπους and οἰκονόμους with the taskmasters of Egypt), set the stage for the interpretation of Gal 4:1-2 in terms of Israel in Egypt and vv. 3-7 of the Second Exodus. Υἱοθεσία is further seen against the background of 2 Sam 7:14, which implies that the adoption received is a participation in the "Messianic Son".

With regards to 2 Cor 6:16-18, Scott, not unreasonably, argues that this is a *Zitatkombination*, composed of six OT passages. Then building on his theory that Gal 4:5 is to be interpreted of Israel, he finds that the present text, too, similarly is concerned with the Second Exodus, and thus the two Pauline texts are correlated (pp. 211f.). The rest of the chapter is devoted to showing--reasonably in my view--that contrary to current exegesis, the *Zitatkombination* is not of Qumranic origin but genuinely Pauline.

The final chapter takes up Rm 8:15, 23, which Scott sees as building on Gal 4:5 with the difference that the future aspect is also present. His discussion of Rm 1:3, Γενομένου ἐκ σπέρματος Δαυίδ--which is

germane to his treatment of 8:15, 23, the link being the future aspect of resurrection--is confused. The second sentence on p. 237 confuses the meaning of γενέσθαι with that of γεννᾶσθαι and mistakenly derives γενομένου in Rm 1:3 from γεννᾶσθαι. The statements made here constitute also a certain contradiction to his objections on p. 168, since he here endorses what he rejected there. Like Gal 4:5 and 2 Cor 6:18, Rm 8 is seen as basing its adoption idea on 2 Sam 7:14: "Ultimately, therefore, Rom 8:15 places the present aspect of divine adoption in the context of the *New Covenant*, just as in 2 Cor 6:18 the 2 Sam 7:14 tradition is applied to the people of God in the context of the *New Covenant* and the *Second Exodus*" (p. 264).

In conclusion it may be said that in spite of the above criticism--and it is quite serious--this is an interesting book, well written, well-documented and often well-argued. The main problem with it is that Scott wanted to prove a thesis, rather than to inquire as to the most relevant background material against which to interpret the Pauline υἰοθεσία. Thus, he sets his excellent Hellenistic material, gathered with computer help, aside in the interpretation of Gal 4, and the whole chapter (the longest and most basic to the entire thesis) is a series of attempts to prove a preconceived thesis, in the course of which havoc is played with language and context. But though the book cannot be considered as the final word on the subject, no scholar working on this theme can ignore it.

There are a number of typographical errors both in the main text and Greek words. For example, the Dutch word for "letters" is "brieven", not "Brieve" (pp. xiii, 3 n.1), 'Επιάνακτᾶ must be corrected to 'Επιάνακτα (p. 49) and "case" on p. 65 needs an "s". On pp. 116-17, n. 253 a line is repeated twice. An excellent bibliography is subjoined, as well as indices of subjects and passages. Our thanks are due to Scott for a stimulating book.

Chrys C. Caragounis, Lund

David Alan Black

Learn to Read New Testament Greek

Nashville, TN: Broadman Press

1993, xii + 211 pp., \$19.99 (cloth)

To learn ancient Greek is no small task. Instructors struggle to get their students to read the New Testament in its original language as soon as possible. Academic publishers have responded to this need by commissioning new "user friendly" grammars to replace older textbooks (such as J. Gresham Machen, New Testament Greek for Beginners [New York: Macmillan, 1923], or Eric G. Jay, New Testament Greek: An Introductory Grammar [London: SPCK, 1958]), which assume a knowledge of Latin and a curriculum requiring more than one year of Greek. David Alan Black has written just such a "user friendly" work.

The text is designed for theological students in a beginning course, but can also benefit those learning Greek without the aid of a teacher. It is divided into 26 small, manageable units (averaging 6 to 7 pages). The exception is Lesson 20, appropriately devoting more space to participles (16 pages). The suggested classroom pace is a lesson a week, allowing one academic year (with time for testing and review) to complete the grammar. I recommend, however, that more than one week be spent on Lesson 20, given the multiple functions of Greek participles and the confusion English speakers often have with this complexity. Lesson 16 serves as a review chapter, and so is a logical place to pause and give a midterm examination. Beginning with Lesson 18 the translation exercises are taken directly from the New Testament, which helps motivate students. Memory aides include English cognates of Greek words, and even an original alphabet song (Appendix 2). Affixed to the back cover is a paradigm chart, which folds out, of the complete Greek verb system. The last unit outlines how to use Greek as a tool of biblical interpretation. An Epilogue concludes the book and provides a helpful (but not complete) bibliography of lexica, concordances, and other exegetical resources that help keep a beginner's Greek alive.

Generally, the book encourages passive, not active, learning. The lessons lack English to Greek exercises, which have been (in my experience) crucial in getting students to retain Greek beyond the beginning year (or semester). In addition, Black always identifies the biblical verses used in later exercises, which tempts students (who face many demands on their time) to use the shortcut of glancing at their English Bible. A better pedagogy would have been to leave these exercises unidentified. This method allows students to solve the puzzle on their own.

The volume aims "to meet the need for up-to-date subject matter, a linguistically informed methodology, and an emphasis on contemporary

models of language learning" (p. vii). Consequently, the lessons minimize rote memorization of paradigms, in favor of providing basic word patterns and morphological analysis. In addition, Black makes "every attempt ... not just to state rules but to give the student an understanding of the nature of the language, especially in such fundamental topics as the significance of verbal aspect and the function of the article" (pp. vii-viii). He also teaches English grammar before proceeding to the Greek. In this way, the text has merits for today's theological students, many of whom come to Greek with little foreign language training, and for whom Machen and Jay are just too advanced.

J. Albert Harrill, Creighton University

Benjamin A. Reist

Processive Revelation

Louisville: Westminster/John Knox Press

1992, 205 pp., \$25.00

Books written by theologians generally fall into one of two categories. Some theologians write about theology while others write theology. Benjamin Reist, who is Stuart Professor of Systematic Theology Emeritus at San Francisco Theological Seminary and the Graduate Theological Union in California, has written Processive Revelation as a book about theology. To say this is neither to condemn nor to commend. Rather, it is to point to Reist's own intention of making a theological assertion about the processive character of revelation which is not only a theological statement but which is itself a statement about theological statements. This book then, with its focus on questions of method and dogmatic prolegomena, is intended, in Reist's own words, to point toward both the possibilities and the risks involved in constructing a sort of meta-theology.

In answer to H. Richard Niebuhr's seminal question "What is the meaning of revelation?" Reist argues the thesis that revelation is by its very nature processive. By this he does not simply mean that revelation is progressive in the sense that we continue to discover the unfolding implications of God's self-disclosure. Rather, revelation is processive because it involves "coming to terms with the moving presence of the Ultimate One's own becoming" (p. 15). In arguing this way Reist sees a convergence in

contemporary theology between postmodern science, via process philosophy, and contextual theology.

In the first chapter Reist deals with the dynamics of contextual theology. Here he seeks to incorporate the insights of liberation theology in order to face the critical issues of racism, sexism, and classism/colonialism/imperialism. In a discussion which winds its way through the theological ethics of Troeltsch, Bonhoeffer and Lehmann before turning to the implications of postmodern science for theology in Heisenberg's uncertainty principle and Goedel's incompleteness theorem, Reist argues theology is by its very nature contextual. But note the turn here. "The contextual character of theology is not derived from the context. It is rooted in the contextual character of ultimacy itself. The movement in question is God's own" (p. 49). Theology cannot proceed, then, without accounting for the context, not simply because it must speak a word adequate and appropriate for a particular situation, but because the contexts themselves are an essential aspect of the processive revelation of God. To quote Reist again: "The continuum, which is plural and open-ended, is revelatory, because God is in the continuum. That is why revelation is processive. Revelation is necessarily processive; that is, it is never capable of reaching completion because God is always on the move, always having more to say, always evoking new hearing. The subject matter of theology is God. God is alive. For us God exists only in context." (pp.49-50).

The God of Christian faith, according to Reist, is the God of the contexts, and he takes the idea of context to be an essential and all-encompassing term. Ultimacy itself is contextual and processive. God comes to be for us in context. The contexts include insights from the past in his own Reformed tradition (especially Calvin and Barth), the process philosophy of Whitehead, the contextual theology of liberation theologians, and postmodern science. All must be accounted for, and all are included in Reist's own synthetic proposal for a processive revelation.

The second chapter is the first of three chapters in which Reist seeks to place this quite radical thesis into a classical trinitarian framework. Here he begins with the Holy Spirit and speaks of the third person as "the relating God". Most of the chapter is taken up with a discussion of the doctrine of election in Calvin and Barth, presumably an effort to reconcile his understanding of processive revelation with his Calvinist heritage. Calvin's placement of the doctrine of election in the context of the Holy Spirit and

salvation in the 1559 edition of the Institutes, taken together with his christocentric reading of election in Book II, is a signal to Reist that something more creative is going on in Calvin than a restatement of the traditional scholastic doctrine of double predestination. Barth makes these moves more explicit with his christocentric reconstruction of election in the context of the doctrine of God, so that election is understood as the gracious act of God for all humanity now and always.

Chapter three sketches out Reist's christological proposal under the title of "The Liberating God". In a discussion which weaves together insights from Herzog, Bonhoeffer, Freire, Segundo and Delwin Brown, Reist explicitly draws together liberation theology and process theology in an effort to support a move from orthodoxy to orthopraxis, or perhaps better "christopraxis". The God of the contexts whose revelation is processive is the God who liberates in particular historical situations.

Finally, chapter four is on "the creating God". With the help of Teilhard, Charles Birch and Arthur Peacocke, Reist argues that Creatio continua is the only option for theology after the new biology, that thinking about God can now only move from immanence to transcendence, and that "interventionist metaphors" for God no longer obtain. He then develops a case for God-language appropriate to these criteria by applying the insights of Michael Polanyi and Paul Ricoeur. He concludes by pointing to Sallie McFague's models of God as examples of theology which take the processive character of revelation as ultimate.

This is a thoughtful, learned, and lucid essay and anyone who is willing to read it can learn a great deal about contemporary philosophy, science, hermeneutics, and theology. I would have been helped more, however, if Reist had taken the time to develop more fully his own proposal which often appears in this book in the words of those with whom he is in dialogue. His own position seems to get lost behind the arguments of others, and one is left with the uneasy feeling that his own proposal is indeed not fully articulated. This makes it exceedingly difficult to engage in a critical and constructive dialogue with Reist himself. It would have been helpful, for example, to see how Reist would reformulate classical conceptions of theological method, revelation--general and special, and Holy Scripture as the Word of God, in light of his thesis. There is a constructive task here which is left largely unattended. As an ecclesial discipline theology cannot only make statements

about theological statements. It must also finally speak about God.

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Mark Shaw

Doing Theology with Huck & Jim:

Parables for Understanding Doctrine.

Downers Grove: InterVarsity Press

1993, \$9.99 (paper)

Many young Christians come to faith in Christ through the experience of Christian fellowship and service and the study of the Bible, yet lack a basic understanding of Christian theology. Too often theology is introduced as a philosophic exercise, rather than a systematic means of understanding the believer's relationship to God and the responsibilities which come with that relation. Mark Shaw's book, Doing Theology with Huck & Jim: Parables for Understanding Doctrine, is an introductory theology book which utilizes story telling as the chief mode of introducing Christian doctrine.

The eight short chapters which comprise this gem of a book are an ideal treatment of basic Christian beliefs for use in a small group. Each chapter begins with a story generally drawn from different literary sources, then a section explains the Christian doctrine in simple theological terms, and concludes with an exhaustive set of questions which can be used in either personal study or group discussion.

Shaw's use of story is very helpful in engaging the reader in to thinking about theology in a real world context. For example, he begins by showing that Christians are engaged in doing theology whether they recognize it or not. His first chapter tells a story of three men having coffee after a church softball game. One of them has a wife who suffers from anorexia nervosa, and is not responding to treatment. Different attitudes are expressed by the men about what the husband should do, each reflecting a different theological perspective. Shaw uses this story to demonstrate the importance theology plays in the practice of our faith. The same method is used to discuss Scripture, the Trinity, Creation, Sin, as well as several others.

Doing Theology with Huck & Jim is a good text for use in church school classes, study groups, especially with young people. The theological

perspective is traditional, biblical and evangelical, which will aid in establishing a set of basic beliefs for the reader who is just beginning to develop their theological understanding. Mark Shaw's valuable book provides a non-threatening introduction to the basics of Christian theology for young Christians or persons turned off by traditional philosophic treatments of doctrines.

Edwin R. Brenegar, III, Davis & Elkins College

John Bowker

The Meanings of Death

Cambridge: Cambridge University Press

1993, 243 pp., \$10.95

Humanity has reflected on death from ages past. Some people, unable to deal with its reality and finality, invented the notion of life after death. Thus, religion had its origins in reflection about death. This is the death as origin of religion thesis which John Bowker seeks to refute in *The Meanings of Death*. Bowker has written frequently on the origin of people's sense of God and on comparative religion. Here he examines the meanings given to death by the major world religions. He discovers common elements to the religious views which are incompatible with the above thesis. His view has support from scientific findings, and important implications for the medical professions and the hospice movement. He hopes it will lead to "a human attitude to death" (p. 42).

The death as origin of religion thesis was developed independently by Marx and Freud. Archeology and anthropology are used to support it, but without evidence, Bowker claims. Rather, the thesis is assumed to be true, and evidence interpreted to support it. Having critiqued this thesis, he devotes one chapter to each of the major world religions: Judaism, Christianity, Islam, Hinduism and Buddhism. He describes how each religion views death, and the role played by that in its origin and development.

Each religion views death differently. Every view cannot be true because some of the differences are incompatible. However, there are points of agreement. In all cases death, even as an enemy, is viewed as the necessary condition for life (p. 211). Bowker shows how different fields of science

see value in death. Both religion and science support the idea that "it is not possible to have life on any other terms than those of death; but where you do have death, there immediately you have the possibility of life" (p. 220, emphasis his). The origin of religion thesis sees no value in death. Thus Bowker finds much evidence to refute that thesis.

Bowker's book shows great scholarship, yet at times it described the religions in great detail rather than concentrating on their views of death. This led to much technical terminology. A different focus was taken with each religion which made it difficult to directly compare their views of death. For example, he deals with the development of a belief in a resurrection within Judaism, on the meaning of the death of Jesus in Christianity, and on Buddhism's denial of a "self" which survives death.

Bowker focuses on each religion's beliefs about death rather than their practical or ethical outworking. He does not develop the practical implications of his own view to a great extent. He notes that affirming the high value of death will change how we relate to the dying and bereaved, and help anIt would have been very interesting to see Bowker develop this aspect more.swer some of their questions.

The Meanings of Death is an excellent resource. Bowker has successfully shown that religions did not have their origin in reflection about death. He has laid the groundwork for exploring the practical outworking of his view, especially in medicine. The extent to which death should be valued is something that could generate valuable discussion, especially among Christians. Should something viewed as an enemy which will ultimately be eradicated (1 Cor 15:26), also be valued? Or is it that death is something to be accepted, even welcomed, but only because of the fruit it leads to (Phil 1:20-24)? This book would be stimulating reading for anyone dealing with death or dying, and would be required reading for someone exploring different views of death.

Dónal O'Mathúna

Jon Ruthven

On the Cessation of the Charismata:

The Protestant Polemic on Postbiblical Miracles

Sheffield: Sheffield Academic Press

1993, 271 pp., \$19.95 (paper)

Jon Ruthven has written a scholarly refutation of cessationism (the belief that the expression of the gifts of the Spirit came to a close at the end of the New Testament era). He aims his argument at the writings of 19th Century Princeton legendary, Benjamin B. Warfield. Ruthven selects Warfield's writings as the arena in which he prefers to debate for two reasons. First, he views Warfield as the outstanding figure within cessationism. He finds relatively few new contributions to cessationist theology since Warfield's era. Second, he views Warfield's writings as the culmination of a long developmental process in cessation theology. Ruthven roots cessationism in Reformation literature and traces its development over the next two centuries. As indicated by the title of the book, Ruthven's purpose is polemical. This is a salient feature of the book and prompts the reader to follow closely the development of his position.

On the Cessation of the Charismata is neatly divided into a four-fold argument. In the first section, Ruthven is primarily concerned with familiarizing his readers with the historical antecedents and developments of cessationism. He dedicates the second section to delineating Warfield's polemic. The third section of Ruthven's book is concerned with the careful exegesis of key scriptural passages relevant to the cessationist argument. In the final section, he summarizes his own positions and draws several important conclusions.

Ruthven sees cessation theology as inseparably linked to three historical developments: Reformation sentiment against Catholic ecclesiology, the anti-miraculous presuppositions of liberal 19th Century German theology, and the pseudo-miraculous claims of the "holiness movement" within the Methodist Church, 19th century cultic and communal movements and various pre-pentecostal groups. According to Ruthven, Warfield pictured himself as spearheading the effort to counter-balance these trends.

Warfield relied heavily upon the thought of John Calvin in an attempt to undermine the dogmatic and extrabiblical claims of Catholic ecclesiology. Calvin viewed the canon of scripture as a sufficient basis for his new protestant ecclesiology. He also viewed the claims of the miraculous and other extraordinary gifts of the Holy Spirit by the Catholic Church as attempts to promote extrabiblical doctrines that challenged emerging protestantism. These fears continued to be a genuine concern in Warfield's ear.

Ruthven also points out that Warfield was significantly influenced in the context of liberal German theology of the 19th century. First, Warfield held the *a priori* assumption that miracles must be objectively verified. Second, he viewed miracles which appear in scripture as primarily serving an evidential purpose. Miracles were simply a means of accrediting the canon of Scripture and the Gospel message. This premise exposes a major flaw in the cessation argument; namely, that the supernatural is "supra-natural" and cannot be substantiated empirically. In this, Warfield came close to adopting the presuppositions of 19th century liberal German theology without ever recognizing it. Ruthven takes the opposing position that miracles serve much more than an evidential purpose. He states that miracles in themselves are part and parcel of divine revelation.

In the third section of his book, Ruthven spends a great deal of energy exegeting key scripture passages relevant to his polemic. He points out several serious flaws in interpretation that cessationists frequently make and meticulously counters with his own views. Masterfully interwoven in this section is Ruthven's personal theology of the Kingdom of God. He views the Kingdom of God proleptically as a future realm but also a present reality. Reminiscent of the work of George Eldon Ladd, Ruthven views the incarnation event as the in-breaking of the Kingdom of God into history. This epoch was announced through the ministry of Jesus Christ in both word and deed. Ruthven goes a step beyond Ladd in that he sees the ministry of Jesus continued by the Church through the apostolic *kerygma* and signs and wonders up to this present day.

The chief weakness of Ruthven's book is in the fulfillment of its purpose. In the introduction he states that "the purpose of this study is ultimately pastoral: to promote a common and radically biblical understanding of the charismata which may defuse this explosive conflict" (p. 7). I found Ruthven's book to have more academic value than pastoral value. It also does little to resolve the tensions that exist over the cessation conflict.

Ruthven's writing combines several strengths which make it an outstanding work. One of the chief values of his book is its historical overview of the cessation argument. He also illustrates Warfield's deep concern with 19th century theological and religious developments. Another strength of Ruthven's book is his careful exegetical study. He pays close attention to cessation hermeneutic, carefully and methodically outlining its strengths and exposing its inherent weaknesses. However, he also moves a

step beyond this initial concern by describing his personal understanding of the Kingdom of God which provides an excellent theological framework for the continued expression of the *charismata* in the Church. For those interested in pursuing an independent study of cessationism, Ruthven's book contains an abundant supply of footnotes and an extensive bibliography which makes it an excellent resource for further research.

Michael W. Elmore

Juan Luis Segundo

Signs of the Times: Theological Reflections

Edited by Alfred T. Hennelly

Maryknoll, NY: Orbis Books

1993, 208 pp., \$19.95 (paper)

Liberation theology is a rather broad term that covers a variety of theological thought concerning social issues. One form is centered in Central America and South America, and is primarily a Roman Catholic movement. It began to develop in the early 1970's, and one of its founding fathers is Juan Luis Segundo.

Segundo is an Uruguayan Jesuit priest. He was born in 1925, and joined the Society of Jesus in 1941. Except for time spent in Europe doing theological studies during the 50's, Segundo has lived and worked primarily in Latin America. Other influences on his theology have been existential philosophy and the philosophy of fellow-Jesuit Pierre Teilhard de Chardin. He is known as a deep, wide-ranging and prolific writer. One major work is his five volume Jesus of Nazareth: Yesterday and Today. Other works include The Liberation of Dogma and The Liberation of Theology.

Signs of the Times is a collection of Segundo's essays arranged roughly by subject matter and chronological order. The articles are dated from 1973 to 1991, with the majority of them coming from the 1980's. The editor has attempted to provide a broad sampling of Segundo's thought on varied aspects of liberation theology. Hennelly has divided this collection of Segundo's essays into four parts: Building the Kingdom of God, Unmasking the Idols, Focus on Christology, and Paths for the Future. Among the subjects covered in individual chapters are: capitalism versus socialism,

human rights and evangelism, the meaning of "absolute mystery", and Ignatian spirituality.

The book is not easy reading for reasons of both style and content. The sentences are sometimes long and convoluted. As the book progresses it does become easier to read; the later chapters are more accessible. Even so, the intellectual leap from a North American Bible-based Protestant conservative capitalist mindset to a South American tradition-based Roman Catholic liberal socialist mindset is a bit jarring at times.

Segundo's use of Roman Catholic documents, Vatican I and II pronouncements, references from the Apocrypha, Ignatian spirituality, and Teilhard de Chardin's works probably will neither impress nor convince most Protestants. The lack of clear New Testament foundations for liberation theology creates the impression that it is trying to use religion/theology/the Church as mere tools for desired social change. The redefinition of important Christian theological terms such as "conversion" reinforces that impression by downplaying or ignoring the spiritual. Segundo's linking of true Christianity with socialism is disturbing. Moreover, though not openly stated in this book, liberation theology could easily be used to provide the theological basis for church-sanctioned armed revolt and bloodshed.

Like any alternate theology, liberation theology will challenge readers to rethink their own theologies and hermeneutic systems. As variations of liberation theology are voiced in North America (black liberation theology, feminist liberation theology) it becomes more and more necessary to understand the foundations of this modern theological movement. While Signs of the Times may not be the best place to start for those seeking such understanding, this sampling of one seminal liberation theologian should prove to be a valuable resource.

Stan Tinon

Thomas R. Swears
The Approaching Sabbath
Nashville: Abingdon Press
1991, 128 pp.

While how-to books on pastoral leadership abound, most pastors lack

the time to wade through lengthy tomes. Thomas R. Swears' slender volume The Approaching Sabbath, is a concise, practical, and truly spiritual book that outlines spiritual disciplines for pastors in the areas of study and prayer. Swears demonstrates that spiritual integrity for the pastor involves an interdisciplinary connection between study and prayer and the rigors of workaday life, both at home and in the parish.

Each chapter begins with an overview of the topic such as "Spiritual Formation in the Family," followed by a call to greater intentionality in fostering the necessary disciplines, then concludes with several practical and do-able approaches to the disciplines. In the chapter on developing a life of study, for example, he recommends that pastors form "pericope" study groups in which they study the same biblical passages together as pastoral colleagues (73).

One of the great strengths of the book is its inclusivity in regard to gender, marital status, and family structures. Swears does not assume the pastor/reader to be a married male with dependent children and a supportive wife, as is usually the case with books written for pastors. Instead Swears uses inclusive language and when talking about the pastor's home or family is respectfully attentive to singleness and various life stages.

The book concludes with two helpful reading lists—one for Sabbath scripture readings taken from the Revised Common Lectionary, and the other a wonderfully diverse offering of titles in both fiction and non-fiction, guaranteed to get anyone out of a literary rut.

Swears himself is clearly a man who reads widely and thinks deeply. Ghandi, Madeleine L'Engle, Larry McMurtry, Saul Bellow, and Origen are but a few of the myriad sources from which he feeds his soul and informs this book.

Chapter one begins with a quote from Madeleine L'Engle which becomes its theme: "We name ourselves by the choices we make" (11). Swears writes with an eye for overbooked calendars and jangling telephones, for saying "yes" or "no" to many requests for a pastor's time. The theme of naming ourselves by our choices is profoundly biblical and permeates all aspects of life.

Jesus says, "The Spirit and the bride say, "Come." And let everyone who hears say, "Come." And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift" (Rev. 22:17 NRSV). The graced water of life, the well of salvation, the redeemed way is always before us.

God's invitation is there. But the choice is ours. Not only in whether to say yes or no to the many demands on our time, but in how we read the newspaper, why we lead board meetings as we do, and who we call when our hearts are broken. We do name ourselves by the choices we make, and each choice is a "yes" or a "no" to the Spirit and the bride.

As he discusses the paralyzing effects of "utilitarian" reflection and study Swears upholds another biblical principle. The reflective, studied life implies keen skills of observation. Pastors need to cultivate their powers of observation regarding daily life, reading, and their inner worlds. Observation, notes the author, will increase one's store of sermon material but that is not the central goal. "The focus rather is on living obediently and faithfully in the presence of Christ" (39).

When Jesus admonishes us to consider the lilies of the field and the birds of the air (Matthew 6:28) he is asking us to use our powers of observation to focus our energies on the One who feeds, clothes, and loves us so. Jesus in his frequent use of homely, familiar images, models the use of observation to keep one's heart obedient and faithful to God. The authority in his teaching comes from his own worshipful observations in daily life. The same may be said of his disciples.

The most powerful and challenging chapter in The Approaching Sabbath is "Prayer as Spiritual Formation." Swears rightly suggests that "prayer ought to be the first priority of the pastoral ministry" (58). One of the outstanding themes of Luke's gospel is the primacy of prayer in Jesus' life. Jesus preceded all major decisions with nights spent in prayer. The Transfiguration took place when Jesus took three of his friends on a prayer retreat (Luke 9:28). Jesus said God's house is to be, above all else, a house of prayer (Matt. 21:13). Paul wrote that we ourselves are that house of God (I Cor. 6:19). Our fundamental calling is prayer—communion with God. As Swears calls his readers to prayer his voice is both prophetic and healing. In this chapter as in the rest of the book he describes practical ways to cultivate a powerful, biblical life of prayer.

Thomas R. Swears' book The Approaching Sabbath is a valuable resource for pastors, seminarians, and lay leaders in the church. His valuation of the life of study and prayer is biblical and practical, having been formed during his own busy years of pastoral ministry. Written with style, con-

viction, and precision, this book is certain to bear lasting fruit in many lives.

Elaine A. Heath

Steven J. Land

Pentecostal Spirituality:

A Passion for the Kingdom

Sheffield: Sheffield Academic Press

1993, 223 pp., \$19.95

In slightly less than one hundred years, Pentecostalism has grown far beyond its humble beginnings at the Azusa Street Revival in Los Angeles in 1906. According to David Barrett, it now encompasses some 21% of all organized Christianity in the world. Approximately 25% of all full-time Christian workers are Pentecostal/Charismatic. However, the Pentecostal movement has suffered from a great deal of misunderstanding among other Christians and even active persecution by Christians and non-Christians.

Pentecostalism has had its greatest growth in Third World countries. Latin American, East Asia, and Africa are all major growth areas for Pentecostalism. The average Pentecostal is Third World, poor, and brown/black. The above statistics from Land's book (chapter one) show Pentecostalism's vitality even in the face of persecution, but do not explain that vitality. Why has Pentecostalism had such phenomenal growth? The answer is the title of Land's book, Pentecostal Spirituality: A Passion for the Kingdom.

Writing from inside the movement, Land's work is historical and theological, but also apologetic in nature. He seeks to show Pentecostals and non-Pentecostals alike the richness and passion of the tradition. Pentecostals live in the eschatological age of the Holy Spirit, expecting the imminent return of Christ. Using excerpts from early Pentecostal writings and the words to a number of Pentecostal songs, Land frequently lets early Pentecostalism speak for itself. He maintains that this early period produced the core of Pentecostal spirituality.

Land's work is divided into four major sections, the first of which examines the theological foundations of Pentecostal spirituality. This includes an historical overview of the movement and evidences for its ties to "Pietism,

Puritanism, Wesleyanism, African-American Christianity, and nineteenth century Holiness-Revivalism."(47) Chapter Two focuses on a variety of Pentecostal beliefs and practices, such as a global missionary mandate, the presence of the Holy Spirit with accompanying signs, the "Five-fold Gospel", and prayer.

Chapter Three takes Pentecostal orthodoxy and orthopraxy from the previous chapter and shows how they are integrated in the Pentecostal affections of gratitude, compassion and courage. Land claims that Pentecostalism transcends the modern dichotomy of reason versus emotion. Chapter Four reviews Pentecostalism's strengths and weaknesses and offers suggestions for change and growth. Included in this are external criticisms of Pentecostalism and internal divisions and schisms such as the Finished Work Controversy that split Pentecostalism very early in its life. The book ends with an Afterword in which Land suggests potentially fruitful avenues that deserve further attention by Pentecostalism as it nears the end of its first one hundred years.

As one from the Pentecostal tradition, I am aware that the formerly common image of Pentecostal as ignorant emotionalists still exerts an influence. Consequently, I was curious to see how "scholarly" Land would be. Scholarly Pentecostal works are few and far between; therefore, there could exist a tendency for Pentecostal scholars to feel they have something to prove. If Land felt this pressure, he, for the most part, resisted it. Some sections do contain unnecessarily technical and/or uncommon words, creating a sense of self-conscious "scholarliness". However, the majority of the work should be readily accessible to anyone with a theological background.

Though difficult to read at times, the book was enjoyable. For me it was like reading a biography of someone you know: there was the sense of familiarity, but also new insights. Readers from other theological traditions should find much to interest them and to challenge their tradition's view of spirituality. I would recommend Land's book to Pentecostal and non-Pentecostal alike who seek to understand the heart of Pentecostalism.

Stan Tinon

Evelyn Underhill

The Spiritual Life

Oxford: Oneworld Publications, Ltd.

1993, 96 pp., \$6.95

Whether you are encountering Evelyn Underhill for the first time, or as a familiar and longtime friend, you will definitely want to read and re-read this timeless devotional classic. First published in 1936, the book is an expanded and revised version of a series of four radio broadcasts. Her overriding purpose was to present some great truths concerning the spiritual life in simple, life-related language, which could be understood by ordinary people.

The author begins her essay by asking the quintessential question, "What is the spiritual life?" and then spends the next three chapters weaving her answer in a mimetic and soul-stirring way. She describes this experience as communion and co-operation with God. Underhill concludes with a brief explanation regarding some questions that readers frequently ask concerning her method of spirituality.

To Evelyn Underhill, the spiritual life is neither an external exercise nor an internal pilgrimage toward self-fulfillment. Uppermost in her mind is the idea that practical life must be merged with spiritual life to form an integrated whole. All of life must flow from the Center. The spiritual life is also communion with God. It is the blending of our will with his. It is a journey in which we are instinctively drawn like a magnet, toward the irresistible call of the Spirit. She states that communion follows two distinct paths: mortification and prayer. She defines mortification as the "entire transformation of our personal, professional and political life" (pp. 42, 43). Prayer, on the other hand, "is our whole life towards God; our longing for him; our 'incurable God sickness'" (p. 44). Thus, the goal of the spiritual life is disinterested collaboration with God. She poignantly describes this collaboration as God playing a game with the soul called 'the loser wins' (p. 54).

Underhill refuses to relegate the spiritual life to a nirvana of limp resignation. She believes that the spiritual life has a horizontal as well as a vertical dimension which must be expressed through action. However, as with all else, action must flow from the Center. She expresses this kind of action as co-operation with God. Co-operation with God is always the result of harmonizing the practical with the spiritual aspects of life. The result is

life that is centered, integrated and whole.

This is my first exposure to the writings of Evelyn Underhill; it won't be my last. She displays the rare ability to capture the essence of the mystery of the spiritual life in a simple and uncomplicated manner. I have found her to be an enchanting companion who has significantly aided me in my own spiritual life.

Michael W. Elmore

F. Vere Hodge, Compiler

Glastonbury Gleanings

Norwich, England: The Canterbury Press

1991, 54 pp., \$7.95

The subtitle of the book is the best summary of its contents: "An inspirational book about certain Saints, Kings and Abbots associated with Glastonbury Abbey, together with a selection of prayers and readings." For a pilgrim to the ruins of Glastonbury Abbey, this would be an excellent guidebook and aid to devotion.

Glastonbury signifies King Arthur for those versed in English literature. But the book reminds us that he and his queen Quinevere are but two of many notables who are associated with the abbey. Beginning with the legend concerning St. Joseph of Arimathea (which the author is inclined to believe is factual), and proceeding through a list of churchmen and royalty known or alleged to have some connection with the monastery, it is a miniature collection of saints' lives. Its greatest contribution is the list of saints from western England not generally known to the ordinary reader.

Written in popular style, it is not likely to have wide circulation other than among those attracted to Glastonbury.

Luke L. Keefer, Jr.

Karl Barth

The Holy Spirit and the Christian Life:

The Theological Basis of Ethics

Translated by R. Birch Hoyle; foreword by Robin W. Lovin
Louisville: Westminster/John Knox Press
1993, xxi + 70 pp., \$9.99

Many of the great scholars of ethics have been theologians. The Library of Theological Ethics makes available important, yet otherwise inaccessible texts and lectures from past scholars. The Holy Spirit and the Christian Life provides the original English translation of a lecture delivered by Karl Barth in 1929. A helpful foreword by Levin presents the historical context of the lecture and Barth's reasons for giving. Also helpful is the translator's two-page outline of the lecture.

Barth emphasizes human sinfulness in this lecture. This message needs to be voiced again today, especially for those, including Christians, who believe they can determine right and wrong for themselves. Barth reminds us that God perspective is different: "Living as God's creature, I do not know what is good, especially "good" as God views it. For this reason it has to be told me through the second miracle of God's love, that is, God's revelation" (p.8). Overconfidence in our ability to determine right and wrong comes from a weak view of sin (p.22-5).

Instead of this, Barth emphasizes the role of the Holy Spirit in all areas of the Christian life. The three parts of the lecture deal with the role of the Holy Spirit as Creator, Reconciler and Redeemer. Barth sees the Holy Spirit involved in all areas of ethics: he creates the desire to do right, he reveals right and wrong, and he empowers us to act correctly. Barth gives some practical ways to develop dependence on the Holy Spirit, such as prayer and gratitude for God's grace (p.65-8).

However, Barth sees sin so thoroughly distorting ethical reflection that he leaves one wondering if there is any way to know what is right. He notes that sin makes our subjective leadings and our reading of the Bible "in principle identically arbitrary" (p.9). Thus, only the Holy Spirit knows whether "our purest, best-intentioned action" is sin or virtue (p.36). Barth wants this to bring about dependence on God, but it could also lead to a denial of moral standards. Thus, Paul D. Simmons uses Barth's ideas to claim that a woman's decision to have an abortion cannot be labelled immoral if she believes it is God's will for her (Birth and Death: Bioethical Decision-Making, pp. 96-7).

This lecture provides a good counter-balance to the modern neglect

of sin. The role of virtue in ethics is receiving more attention these days, which should lead to consideration of the role of sin. This book makes available an important contribution to this discussion.

Dónal O'Mathúna

Oliver O'Donovan

Resurrection and Moral Order:

An Outline for Evangelical Ethics

Leicester, UK: Apollos and Grand Rapids: Eerdmans

Second Edition, 1994, xxi + 286 pp., \$22.99 (paper)

When first published in 1986, Resurrection and Moral Order received enthusiastic reviews. Readers sensed that the book made a substantial contribution to theological ethics, that it had, in fact, the potential to shape the direction of ethical thinking in the Christian context. A second edition of a book in this category is rare, validating the value of its contribution which early readers predicted.

This is not an introductory level textbook for ethics, though one might be tempted to conclude that it is from its subtitle. It does not cover the methods of ethical decision-making nor the range of ethical issues the Christian faces in the present age. And the technical level of its discussion is beyond the novice in ethics. It is addressed to readers who have some background in ethics (graduate students, professors, and pastors), who are ready to reflect deeply upon the theological grounds for ethical thought and conduct.

O'Donovan confronts the present state of ethical discourse which seems divided between those who contend for a creation basis for ethics, a rule basis for ethics (largely derived from the Decalogue, though some are shaped by the Sermon on the Mount), or a love ethic (purportedly rooted in Jesus' teaching but also preoccupied with the consequences of ethical choices). He makes the resurrection the central theological basis for ethics. On the one hand this redeems and validates creation, allowing for truth and moral responsibility for all people whether they are Christian or not. Yet, natural theology is insufficient, due to human sin. Salvation is necessary not only for eternal life but also for clear ethical perception, practice, and

internalization by the power of the Holy Spirit. Christ's resurrection also points forward to the fulfilled kingdom of God. Thus the Christian's ethical insight includes the direction history is going under God's sovereign control.

The author's perspective has merit on at least two points. One, he has integrated several fragmentary bases for ethics under one unified theme, the resurrection of Christ. Secondly, he has articulated a growing consensus in ethical discourse, namely, ethics without a theological basis and a religious context is without power to inform or to motivate to proper action.

This new edition of Resurrection and Moral Order is identical to the first one with the addition of an informative "Prologue to the second edition." Here O'Donovan indicates the people and perspectives that he was critiquing in his book with additional reflection upon how he and they continue to disagree. Specialists will appreciate his arguments for a "realist" perspective in opposition to his Oxford colleague, John Finnis, and his articulation of the "evangelical" principal in critiquing the German theologian, Martin Honecker. Many American readers will have interest in his friendly criticism of Stanley Hauerwas as O'Donovan expands upon the third theme of his book, which he calls the "Easter" principle. He sees in Hauerwas' narrative community ethics a rather Catholic ecclesiology and a Western preoccupation upon the cross of Christ as opposed to the Eastern tradition, which underscores Christ's resurrection. In this "dialogue between friends" he names the reservation that many of us have felt in reading Hauerwas, even as we acknowledge the great help he has been to our ethical understanding.

If you missed the first edition, and if you are concerned about a strong theological basis for ethics, the second edition is well worth its price.

Luke L. Keefer, Jr.

David Schiedermayer

Putting the Soul Back in Medicine: Reflection on Compassion and Ethics

Grand Rapids: Baker Books

1994, 192 pp., \$9.99

Have you ever wondered what a doctor's white coat has been through? Have you ever thought about why some people are fascinated by others' scars? Have you ever considered what a twenty-first century

physician would say about medicine in 1994? These are some of the more unusual topics which David Schiedermayer has written about in Putting the Soul Back in Medicine. He has taken these topics, and many more, and skillfully woven them into a variety of stories, moral tales and ethical arguments. Schiedermayer combines his literary skills with his experiences as a primary care physician and teacher of clinical ethics. He is a prolific writer, and here combines twelve of his best previously published articles with six new compositions.

This is a book about ethics in medicine. However, it is not just another rendering of ethical theories and principles. Neither is it an evaluation of which arguments are "most Christian." It is a collection of essays on a variety of topics concerning patients, physicians and medicine. He deals with tough questions, always keeping the human element in perspective. He makes strong arguments for Christian values in medicine, yet in a welcome variety of ways.

For example, he tells the story of Cardinal Jackson, a totally dependant older woman who cannot communicate with the world. "Anyway, Cardinal is now blessed. She is rocked like a baby by her daughter as if that is the normal thing to do. She is cradled, blissfully ignorant, through her slow dying and all of her leakiness. Sing it for me, the blind preacher says, when the soloist finishes the song. Sing the old song about the amazing grace of God. Please sing" (p. 30). Later in the story, a student asks Schiedermayer why he continues to treat Cardinal. His story has already given the answer. It lies not in abstract principles, but in people living their lives in committed relationships. Cardinal is alive, and so her physician and her daughter do all they can to love her and provide for her.

Schiedermayer does not just write stories. He includes reasons for his conclusions, some biblical and some philosophical. There is plenty of content. He sometimes gives specific advice, but also acknowledges his uncertainty on the other issues and calls for further reflection and prayer.

A number of chapters are written directly to Christian physicians. He describes the value of prayer between patient and physician, and the importance of seeing hospital chaplains as colleagues in ministry. He confronts physicians on their desire to distance themselves from suffering, and on their materialistic tendencies. He even examines the ethics of accepting gifts from drug companies!

However, this book is not just for physicians. It will force anyone

to look at his or her views of life, death and medicine. It would be invaluable for any Christian providing health care, either as a professional or within one's own family or community. It does not always give a list of "do's" and "don'ts", but it does provide much valuable insight. Schiedermayer has successfully used a variety of literary forms to convey his Christian convictions in compelling ways. By describing people's lives, he shows how Christian values are often better seen and understood when they are lived out rather than just talked about.

Dónal O'Mathúna

Abraham Kuyper

The Problem of Poverty

Edited by James W. Skillen

Grand Rapids, MI: Baker Book House

1991, 94 pp., \$6.99

For much of the twentieth century the world has been in the grip of two opposite ideologies: Marxism and capitalism. The recent collapse of communism has left the false impression that capitalism is the triumphant answer to human needs. It is increasingly apparent, however, that being a better answer than Marxism does not necessarily mean that capitalism is the best answer. For the most successful capitalistic societies have enormous social problems which belie the triumphalistic claims.

Thoughtful people of conscience are aghast at the spectre of one combatant mortally wounded while the other shouts its triumph from a tottering throne. Were there but two answers to civic affairs? And now is there only one? Or is there a possible third way--one which encompasses noble ideals of both ways and does not have the liabilities of either?

Abraham Kuyper (1837-1920), Dutch theologian and politician, thought there was a third option. This book is a fresh translation of his ideas as spelled out in his address "The Social Problem and the Christian Religion." It was delivered on November 9, 1891, at the opening of "the first Christian Social Congress in the Netherlands" (p.10).

Kuyper was responding to the poverty made manifest in Europe as a result of the industrial revolution. He accused Christians of Europe of

worshipping mammon, rather than God, in their justification of wealth at the expense of the working poor. At the same time, he critiqued various schemes of socialism proposed in the nineteenth century for their naive utopianism or their attempt to build upon the false foundation of human freedom divorced from God's sovereign rule. Neither socialists nor capitalists will find Kuyper's analysis to be comforting for their party. He calls for a thorough attempt to apply Christian principles to the economic, social, and political affairs of the modern state.

Dr. Skillen's translation of the lengthy speech is to be commended for the clarity of its thought and the readability of its style. Both his Introduction (pp. 9-22) and Notes (pp. 81-94) provide a fitting context and a helpful commentary upon Kuyper's political thought. As executive director of the Center for Public Justice (Washington, D.C.), Skillen believes the time is right to consider Kuyper's plea for a third way to approach the human needs in modern society, one which unapologetically attempts to apply Christian principles to civic life.

Since the address concerns foundational concepts and not a specific agenda for particular application, it has contemporary appeal. Its greatest merit is that it calls Christians, and other people of social conscience, to make a fresh approach to the problem of poverty, free from the ideological shackles which have dominated the last century.

Luke L. Keefer, Jr.

Peter Kreeft and Ronald K. Tacelli
Handbook of Christian Apologetics:
Hundreds of Answers to Crucial Questions
Downers Grove: InterVarsity Press
1994., 399 pp., \$16.99 (paper)

The most intriguing thing about this book is its format. It is written in the form of questions and answers summarizing major apologetic arguments in the same way Aquinas summarized major theological arguments in his *Summa Theologiae* (what our authors refer to as a "summa-style format").

In "A Personal Preface" the writers give three reasons for writing this book. First, they are sure that the Christian faith is true. Second, the

best thing they can do for others is to persuade them of this truth; and third, honest reasoning can lead any open-minded person to the same conclusion.

The book is divided into six parts of sixteen chapters. In part one, the authors take care of the introductory matters necessary in the discipline of apologetics. The two important claims made in this opening section are: 1) their affirmation of "the older notion of reason"--the reason of the scholastics, and 2) their employment of Aristotelian logic (p. 15).

In part two, entitled "God," there are two chapters dealing with twenty arguments for the existence of God, and a discussion of God's nature. It is significant that the authors discuss God's nature, for not only is it important that God exists, it is also critical what kind of God exists. Is he a God worthy of our worship? At this point I found the discussion to be good, but lacking in reference to this particular question.

Part three, "God and Nature," contains two chapters dealing with "Four Problems of Cosmology" (creation and evolution, providence and freedom, miracles, and angels), and "The Problem of Evil." Of particular note are the six methodological principles the authors employ in the discussion of the problem of evil.

"God and Grace" is the title of part four where the debate revolves around the divinity of Christ, his resurrection, and the Bible. In their account of Scripture in apologetics, our authors want to avoid the two extremes of fundamentalism and modernism. While they no doubt view Scripture as critical to Christian faith, they argue that one does not need to prove Scriptural infallibility before confronting someone with the claims of Christ; after all, Paul did not have Scripture in Athens as he spoke before the Areopagus (Acts 17).

In part five, "God and Glory," the authors take up the eschatological issues of life after death, heaven, hell, and salvation. In the chapter on salvation there is an absolutely wonderful discussion on faith and works, where the writers argue that for 450 years Protestants and Catholics have not so much disagreed on how one is saved as much as talk "past each other". This discussion on pages 320 and 321 is worth the price of the entire book.

In the concluding part (part six) the authors give an account of Christianity and other religions, objective truth, and a final chapter on how one becomes a Christian. The chapter on Christianity and other religions is quite good.

It was refreshing not to have to read in this book yet another account

of general and special revelation. While I do not know where the authors stand on this issue (they may likely disagree with me since their discussion of the existence of God precedes their discussion of Christ), it seems to me that theologians and apologetes have to deal more critically with many of the typical accounts of general revelation in which it is assumed there is something called general revelation that can be known apart from special revelation. All discussions of general revelation betray presumptions about special revelation. This, I believe, is a critical truth determining how one goes about the apologetical task.

The format of this handbook is quite helpful and its arguments are generally sound. As a textbook on apologetics I hope it will come to be viewed as indispensable.

Allan R. Bevere

William V. Crockett and James G. Sigountos, eds.

Through No Fault of Their Own:

The Fate of Those Who Have Never Heard

Grand Rapids: Baker Book House

1991, 278 pp., \$15.99

Unless one is an intellectual Rip van Winkle, it is obvious that the eternal destiny of non-Christians has become a topic of recent debate. Religious and cultural pluralism is weighing heavier in the consciousness of western Christianity at the same time that orthodox commitment is waning in western thought. Our culture is pressuring the Church to abandon its exclusive claims to salvation found only in Jesus Christ. Opponents say such Christian views are intolerant and imperialistic. The charges alone would make most ordinary Christians cringe. But when the external accusations fall upon a church beset with internal doubts about the Christian message, the results are sheer paralysis of the Christian witness. One indication of the seriousness of the situation is that Evangelicals have found it difficult to keep a unified house in response to the theological and missiological challenge the issue presents.

The editors of the book, and their colleagues at Alliance Theological Seminary, felt that the urgency of the hour called for a deliberate and

thoughtful response to the challenge of universalism. They solicited twenty-one contributors to address the biblical, theological, and missiological issues of the question. All come from the Evangelical camp and represent the diversity of positions within the movement. Some are immediately recognized voices in Evangelical constituencies, such as Harvie Conn, Millard Erickson, Carl F. H. Henry, Kenneth Kantzer, John Oswalt, and Clark Pinnock. Others are respected writers recognized by the reading public in conservative theological circles. Without exception they reject the position of unitive pluralism (espoused by John Hick, Paul Knitter, et. al.), which says that sincere followers of all historic religions will be saved apart from Jesus Christ.

None of them advocate Christian universalism, the belief that somehow all will finally be saved through Christ. What they all defend is Christian exclusivism (that Christ alone is the mediator of salvation and not all people will avail themselves of his way to eternal life). The only questions upon which they differ are how great the number of the redeemed might be and whether the saved will include any who have not heard the explicit message of Jesus Christ. On both questions Clark Pinnock stands out as the extremist voice, having the greatest optimism about the number of the saved and the means by which they get to heaven. The overwhelming majority of the articles, based upon the biblical and historical evidence, feel less optimistic on both counts.

It is a helpful book for those in the Evangelical heritage and those outside the tradition wanting to know how conservative scholarship answers these pressing questions of the times. The significant thinkers and the major issues that belong to the current debate are all dealt with. The Evangelical perspective is given with humility and with candor. There is honest wrestling with the sensitivity of the topic, and the fact that we do not have scriptural warrant to conclude all the issues. But there is a forthright declaration that God has sufficiently revealed everything necessary for human salvation, and for us to know that our duty is to carry that good news to all people everywhere. Do we really need to know more than that?

I have used the book with seminary students in theology with good results. Its content can challenge pastors and students, but its reading level makes it accessible to general readers. Maximum benefit, however, will be gained through group study led by someone who understands the theological

and apologetical issues involved in the debate.

Luke L. Keefer, Jr., ATS

Timothy D. Barnes

Athanasius and Constantius:

Theology and Politics in the Constantinian Empire

Cambridge: Harvard University Press

1993, xviii + 343 pp., \$49.95

An acclaimed author, a prestigious press, and a fascinating subject - all point toward an outstanding book! In many respects Athanasius and Constantius meets these expectations. But the author's more speculative reinterpretations and his undisguised prejudice against Athanasius tarnish the historical acumen that the book generally reflects.

There is no doubt that Barnes, Professor of Classics at the University of Toronto, knows the history and literature of the late Roman Empire. It is obvious in the exposition of the chapters, in his facility in the primary sources, in his extensive appendices (11 appendices occupy 52 pages), and in the copious reference notes (which run to 85 pages). If his massive learning was not put to the service of some questionable speculations, the book would have great merit.

I am puzzled about his animus toward Athanasius. He repeatedly calls Athanasius' writings "tendentious", and thus dismisses the validity of his accounting of the facts. Nowhere does he supply sufficient evidence to verify this judgment as being characteristic of the saint's writings. What is striking is the fact that Barnes sees little reason to suspect documents of the Emperor or those of the Arian party to be "tendentious."

They had at least as much motivation for self-justification as Athanasius did. And their known activities in general, and their hostile actions toward Athanasius in particular, leave the common person with the impression that the orthodox father possessed a character more to be trusted than those of his opponents.

Barnes has an amazing inconsistency in his argument concerning church councils. He is at great pains to enumerate those councils (nearly all dominated by the Arian party) which condemned Athanasius on various

charges. He takes this as prima facie evidence that Athanasius was defective in character, wilful in spirit, insubordinate to church authority which challenged his episcopacy, and doctrinally incorrect. That later church councils sided with Athanasius is a fact he dismisses on the grounds that an earlier council's decisions could not be ignored in this fashion. Yet he nowhere explains why the first council of all, Nicea, could be set aside by the Arian party and its allies in the emperor's government. Those who construct glass arguments ought not to hurl "tendentious" rocks.

The author has entirely too much confidence in the piety and integrity of the Christianized Roman emperors. His thesis is that the Constantinian family acted upon a fairly consistent principle of applying no legal pressure upon a bishop unless the bishop was first condemned by a council of his peers. Yet the book provides ample evidence of emperors pressuring church councils for particular doctrinal compliances and condemnations of bishops the emperor had reason to dislike.

There is little evidence that the Constantinian emperors treated the church any differently than their predecessors did the priesthood of the pagan state religions. Religion in Rome was to serve the state, of which the emperor was the embodiment. The Constantinians sided with a different religious cult, but they had no intention of it being an autonomous institution. The insight of Justo Gonzalez in Mañana: Christian Theology from a Hispanic Perspective (pp. 101-109) is to the point: Constantine and his sons favored Arianism precisely because a Christ who was neither eternal nor fully divine posed less of a challenge to the absolute power claims of the Christianized emperor.

This points to a final weakness in the book. It gives too little attention to the exercise of biblical exegesis and theology. In the light of competing councils, and at a time that no ecclesiastical formula has been established to adjudicate rival council decisions, some effort has to be expended to decide which party has the support of the primary document of Christianity. If the Church's sense of discernment was right in supporting both Nicea and Athanasius--and I believe it was on biblical and theological grounds--then that bears upon the historical question of Athanasius and his opponents, both clerical and imperial. For then the Arian councils which repeatedly condemned him were spurious, and the emperor was wrong to deprive Athanasius of his episcopal work and to exile him based upon such councils' condemnations.

Barnes avoids dealing with the doctrinal questions, possibly in an attempt to enhance historical objectivity. But this creates a problem rather than solving it. For now he must settle the argument on the basis of whose side he will believe. He chose to give greater credence to the emperors and Arian churchmen. But how does he know that their documents are not as "tendentious" as he assesses Athanasius' to be? Unfortunately we do not have much documentary evidence from a neutral source whereby we could arrive at a "tendential quotient" for one party or the other.

In the end the book proves little, though it increases our knowledge of this period and its major actors. It injects suspicions about Athanasius which cannot be proved, but, since they cannot totally be disproved, his character (and possibly the doctrine he championed) is somewhat tarnished. Why would a noted scholar devote a decade of research to such an end? I strongly suspect that the saintly "black dwarf", who outlived five exiles and the worst that his Arian and imperial foes inflicted upon him in life, will weather this attempt to undo the consensus of sixteen centuries of church history concerning him. And just as the common folk who made up his flock (who knew him best) trusted him most, so will ordinary Christians still discern in his life and theology the true testimony concerning Christ.

Luke L. Keefer, Jr.

Nigel M. de S. Cameron, David F. Wright, David C. Lachman, and Donald E. Meek, eds.

Dictionary of Scottish Church History and Theology

Downers Grove: InterVarsity Press

1993, xx + 906 pp., \$79.99

The recent venture of InterVarsity Press into publishing Christian reference works is well justified by this dictionary of the Scottish Church. Because it is the first reference work on this area of the church, it stands to become the standard work in the field. The scholarship is excellent, and the range of articles is comprehensive. There should be little need for another such volume for some time, apart from periodic addendums to cover subjects after 1993.

The Preface indicates that the work was conceived in the mid-1980s

and was initiated, sponsored, and administrated by the staff of Rutherford House, Edinburgh. The object was to provide a reference work of use to students, ministers, scholars, and interested readers. To satisfy its academic readership, articles were authored by leading scholars on the topic whenever possible. Articles were written, however, in a style that engages general readers. Length restrictions keep them from needless detail and complex analysis. Extensive cross-references aid the serious reader in getting a fuller picture through related articles on people, places, events, ideas and movements which contribute to various subjects.

The dictionary's "center of gravity" is located within "the Reformed tradition which has so dominated the modern religious life of Scotland." (p. vii) Yet the volume is liberally supplied with articles of the church before the Reformation and of all the groups within historic orthodoxy since that period. It includes articles on Christian "sects" and even non-Christian religions of significance in Scotland. The treatment of people and groups outside the Reformed tradition is objective, fair, and frequently appreciative.

One is immediately struck by the large number of biographical entries. The editors admit they leaned toward inclusion, especially of women. Contemporary figures were, in the main, excluded, unless their contribution to history is significant and likely soon to end. It was felt this was the only way to avoid the futile exercise of "people-most-likely-to." Death (or the approaching end of life) clearly has some benefits in making historical selections!

Over 2,000 articles are packed into the book's 906 pages. They are authored by more than 280 writers: ministers, professors, and staff members of libraries, museums, and research facilities. As expected, Scottish writers are heavily represented, but I was pleasantly surprised by the sizeable inclusion of contributors from the English-speaking world (especially North America and the former British Commonwealth nations). The editors are to be commended for making the Scottish dictionary such an international project.

This volume will serve many purposes. First and foremost, it will be a handy reference for items dealing with Scottish Christianity. Most items are a column or two in length. Readers will soon find the information necessary to understand references in other books which sent them seeking for answers in the first place. Serious researchers will tackle the longer articles on theology and ecclesiastical history and practice. They can also use the

cross-references to the network of items related to their study.

Secondly, this volume can serve as a textbook on the church in Scotland. If one reads systematically and extensively, the general outline of the church develops into periods, divisions (and unions), leading theological emphases, and the people significant in each of these. Select articles on general and political history, art, literature, philosophy, archaeology, and culture supplement the story and provide a context for religious developments.

Thirdly, pleasant surprises and fascinating tidbits will keep the reader entertained. One discovers the legends about Andrew that made him the patron saint of Scotland (p. 12); the reason the word Pentecostal was dropped from the Church of the Nazarene in 1915 (p. 186); the chance discovery of Henry Faulds, a Scottish medical missionary, which led to forensic applications of fingerprinting (pp. 316-317); the reason David Livingstone did not get to China as a missionary, becoming famous in Africa instead (pp. 490-491); that the "marrow controversy" was a theological rather than medical debate (pp. 546-548); and the impact upon South Africa of the declaration by the World Alliance of Reformed Churches against the sin of apartheid (p. 893).

Readers should be warned that this dictionary will beguile their time. If one casually turns the pages looking for items of interest, you will get past few pages where one or more articles will not entice the attention. When one looks for a particular entry to research an aspect of Scottish Christianity, then the alluring cross-references are likely to carry the reader to more articles than were intended.

After encountering the "First Book of Discipline" in several articles, my curiosity was piqued. Turning at length to the article, I was carried away by the strange coincidence that the six members of the parliamentary commission who drew up the discipline all had the first name of John. Each of these men - Douglas, Knox, Row, Spottiswoode, Willock and Winram - (so the asterisk after their names indicated) was covered by a separate article. I dutifully read the article on each of the men. John Spottiswoode, it turns out, was closely engaged in national and personal affairs of Mary, Queen of Scots, and her infant son James VI (later to be James I of England). Of course that leads on to the two articles covering these royal personages. Before one realizes it, several hours at a time will slip by as one goes from one item of interest to the next.

That possibly is the highest praise I can give this reference work.

One expects such books to inform, and the Dictionary of Scottish Church History and Theology does this superbly. But it is highly enjoyable as well, capturing one's interest in a way often thought possible only in good fiction. Here, then, is history at its best: luring our attention to the past that it might improve us through knowledge.

Luke L. Keefer, Jr.

Jon Butler

The Huguenots in America: A Refugee People in New World Society
Cambridge: Harvard University Press
1992, 280 pp., \$14.95

Michael Wolfe

The Conversion of Henry IV: Politics, Power, and Religious Belief in Early Modern France
Cambridge: Harvard University Press
1993, 246 pp., \$39.95

The two books, both from the Harvard Historical Studies series, share the common topic of the Huguenots and their religious fate in France and elsewhere. Apart from that the books have little in common; their purpose, content, and methodology differ considerably.

Butler focuses upon the history of the Huguenot refugees in the American colonies. He studies the evidence of their three settlements in New England, South Carolina, and New York. He notes that the American refugees were neither as wealthy nor as numerous as is often assumed.

His methodology is contemporary sociological analysis in establishing a picture of the Huguenots place in early America. The overwhelming impression, with little variation in the three settlement areas, is that they assimilate rapidly into the American scene. Marriage outside the ethnic community begins early and accelerates over time. This affects their church life, and within a hundred years there is little left of the French Protestant Church.

In the final chapter of the book, Butler probes the reasons for this rapid disappearance of the Huguenots as a distinct ethnic and religious group.

Many factors contributed to it, but he places the primary blame upon the situation of the Huguenots in France in the mid-seventeenth century. With the loss of religious liberties, the French Protestants were unable to maintain a strong ecclesial structure. Consequently, the American refugees could not look to France for help in providing cohesion, leadership, and counsel for the problems they faced in the new world.

The book raises interesting questions about refugee religion. One wants to see more comparative studies with other groups to see if the Huguenots represent a general pattern or merely a more specific example. Those who attempt such studies would do well to note Butler's methods of extracting social data and what it implies about interpreting religious institutions.

Wolfe's book is more dramatic in subject and style, and thus evokes high reader interest. It is, nonetheless, a careful historical analysis of the factors which led Henry IV of France to convert to the Roman Catholic Church in 1593.

The author does an excellent job of locating Henry IV's decision among the complex religious and political factors at the time. Three strong and diverse groups exerted enormous pressure upon the King: the Huguenot party from which he came, the loyalist Catholics who supported the king while they persuaded with the logic of conversion, and the leaguer Catholics who resisted with arms a heretic king until he became legitimate through conversion. While circumstances of civil war and foreign interference ultimately force Henry's hand, his "conversion" comes off largely on his own terms. And his Edict of Nantes (1598) was meant to guarantee the religious option of the Huguenot people.

In the end the book satisfies most of the questions it raised apart from the fate of the Huguenots. In light of what happened to the Huguenots in the next century, what role did Henry have in sealing their fate, even if it was contrary to his hopes and intentions? Could he have done otherwise? If so, what course might the church in France have taken?

Both books are solid in research and content, and each makes its contribution to church history. Read together, they illuminate vital phases of the Huguenot story.

Luke L. Keefer, Jr.

James C. Logan, ed.

Theology and Evangelism in the Wesleyan Heritage

Nashville: Kingswood Books (Abingdon Press)

1994, 223 pp., \$14.95

The book is a compilation of the major presentations at a Methodist symposium held at Emory University, February 5-9, 1992. Sponsored by the Foundation for Evangelism, its goal was to discover an authentic theology for evangelism for the Wesleyan tradition. A more specific focus within this general vision was to note the challenges to evangelism posed by contemporary movements, such as universalism, syncretism (namely, that Christ is unique neither as Son of God nor as only Savior of the world), and liberation theologies.

The presenters mirror the composition of the conference, namely, pastors, bishops, missionaries, church administrators, and seminary professors (including Ashland Theological Seminary's Dr. Ben Witherington III). The non-western context was represented by H. Mvume Dandala (South Africa) and Dennis C. Dutton (Malaysia). Judging by the different perspectives articulated and the conviction with which they were expressed, it must have been a lively conference!

There are pleas to recapture Wesley's theology of salvation, his emphasis upon preaching, his use of the lay apostolate, and his identification with the poor. There are exhortations to work with the specific contexts of evangelization, especially in the non-Western countries, and a world characterized by cultural and religious pluralism. Diversity prevails; there is something here for nearly all the strands of Methodism.

No agenda dominates the conversation, and practitioners will be disappointed that no hand is pointing a clear direction for united action. Wesley's distant children seem fated to be on the outer edges of his evangelistic crowds. Occasionally they hear his words distinctly. More often some are left to tell others what they thought they heard, or take to be the meaning of what he said. But they are not near enough to hear all he said and the conviction with which he said it. His voice alternately condemns or commends, but it does not compel. And without compulsion no authentic Wesleyan evangelism will emerge. For Wesley was a man gripped by the Pauline compulsion, "Woe is me if I preach not the gospel."

The book's weakness is its proneness to abstraction (certain chapters

excepted) about a man and a movement which excelled in practicality. Wesley's credibility was that he did evangelism before he talked about it. Nevertheless, this book has its merits. It is a conversation about the crucial area of evangelism. And it raises Wesleyan concerns proper to that enterprise. Methodist students, ministers, and lay people will profit from thoughtful study of its chapters. Symposia after all, are not designed to say the last word on a particular topic. Their goal is to get an important conversation started. If that is true, there is hope that Wesley's descendents might move from conference to practice.

Luke L. Keefer, Jr.

Richard J. Carwardine

Evangelical Protestants and Politics in Antebellum America, 1840-1861

New Haven: Yale University Press

1993, 480 pp., \$45.00

Robert M. Calhoon

Evangelicals and Conservatives in the Early South, 1740-1861

Columbia: University of South Carolina Press

1988, 256 pp., \$29.95

Mitchell Snay

Gospel of Disunion: Religion and Separatism in the Antebellum South

Cambridge: Cambridge University Press

1993, 220 pp., \$49.95

The period between the ratification of the United States Constitution and the beginning of the Civil War is one of the least known and most fascinating eras in American history. The beginning of a new nation brought with it many conflicts and contradictions which ultimately erupted in the bloody confrontation of the 1860's. At the center of the formation of this new republic is the place of religion as both a unifying and divisive force. Three recent books, *Evangelicals and Politics in Antebellum America* by Richard J. Carwardine, *Evangelicals and Conservatives in the Early South, 1740-1861* by Robert M. Calhoon and *Gospel of Disunion: Religion and Separatism in*

the Antebellum South by Mitchell Snay examine the relation between the politics of antebellum America and the role of religion, especially evangelical Christianity, in its development. Each author focuses on different issues, events and regions to examine this fundamental role religion played in the formation of the American political landscape.

Calhoon and Snay both write about the interaction of politics and religion in the pre-Civil War South. Calhoon traces the development and convergence of evangelical Christianity and conservative Republican politics in the South from pre-revolutionary colonial America to the years preceding the Civil War. Snay focuses specifically on the relation of Southern religion to the issue of political separatism as it emerged in the antebellum South leading up to the secession crisis which brought about the Civil War.

Both writers discuss their topics in the context of the debate over the institution of African slavery. For the reader who has a very general knowledge of the issue of slavery in American history, reading either Calhoon and Snay will be a great benefit. It is the wider context of the conflict between the cultures of the industrial North and the agrarian South which form the backdrop to understand the importance of slavery to the development of distinctive religious and political traditions in the South. For example, Calhoon describes a more sophisticated Southern pro-slavery argument from John Taylor, a Virginia slaveholder and agrarian philosopher. Taylor defends slavery as a regrettable institution, but integral to the social and economic culture of the agricultural South. He claims that "industrial slavery in the North and in England was more exploitive than chattel slavery in Virginia." Taylor's defense of slavery was nothing more than a defense of the South as an equal partner with the North in the formation of the American nation.

Snay's discussion of the antebellum period shows that a distinctive Southern nationalist identity arose from the evangelical conviction that the South was called to be the Kingdom of God. Southern evangelical religion functioned as an institution, a theology and a mode of discourse. Antebellum Southern culture was a culture of religious nationalism which provided the fertile ground for secession.

Richard Carwardine's *Evangelicals and Politics in Antebellum America* takes a different, more broad approach to the study of the relation of religion and politics in pre-Civil War America. His focus is not on developments in the South, but how the issues of religion and politics were played out in the Presidential electoral process of the 1840s and 1850s.

Carwardine's approach is more unique and intriguing because it looks at a part of the historical context which is little known and studied outside of graduate school seminars. He claims that evangelicals were integral to the development of the political party system in the United States as well as the process which ended in the dividing of a nation at the outbreak of the Civil War. Carwardine's account of the Presidential elections of the period provides a fascinating picture of the nation's struggle to come to terms with the federal republicanism of the founding fathers. He, like Calhoun and Snay, treats the conflict over slavery between Northern abolitionist and Southern slaveholder, but places it in a more expansive context of the electoral politics of the mid-decades of the 19th century. He demonstrates that both sides of the conflict called upon God's assistance and laid claim to God's favor as the nation was torn asunder.

Calhoun and Snay both provide excellent descriptions of the role of religion in the political conflicts of the South before the Civil War. Carwardine's is superior because his insights into the institutional political changes of the period make his the more unique and interesting. Any reader interested in the issues which led to the Civil War will find much of benefit from each of these three writers.

Edwin R. Brenegar, III

Jean M. Humez, ed.

Mother's First-Born Daughters:

Early Shaker Writings on Women and Religion

Bloomington: Indiana University Press

1993, 320 pp., \$39.95/\$17.50 (paper)

For too long Shakers have been most widely known either for their furniture or their celibacy. It is true that there has been a recent upsurge in interest in this communitarian experiment which, at its height in the last century, had some nineteen colonies in eight states, stretching from Maine to Florida and as far west as Ohio and Kentucky. But many writers who lavish attention on Shakerism have often skimmed over Shaker theology and spirituality. And the general public--even those involved in collecting their artifacts or studying other aspects of Shaker life--have almost studiously

avoided confronting Shaker beliefs and religious experience. Yet it is the combination of their theology, spirituality, and unique, belief-inspired gender experiment that truly sets the Shakers apart in American religious history. While the formative role of women in Shaker religion has been noted by many, their religious experience has not been adequately plumbed. This aspect of Shaker life could provide important background information, guidelines, or cautions for today, as well as fleshing out the role of women in American religion.

Therefore, Jean Humez' anthology is a very useful addition to the slow trickle of books now being published which help correct this informational imbalance. Humez, known for her other works on the Shakers, has gathered a wide array of primary sources to document the contributions by women to Shaker religion during the prime of Shaker history. Humez begins the volume with a comprehensive introductory essay, and prefaces each set of documents with extensive comments. She covers the peak years of Shaker history (1780-1851) and divides the material into four sections: 1) testimonies of Ann Lee's followers, 2) letters and sayings of long-time influential head Lucy Wright, 3) letters from pioneer Shakers on the western frontier, and 4) writings from the revivalistic period of "Mother Ann's Work." Each set of documents reveals much about the struggles, religious experience, hopes and goals of Shaker sisters.

I especially appreciated Humez' sensitivity to the paradoxes of Shaker life for women. She does not discount their contributions because they were largely confined to stereotypical job functions. Nor, on the other hand, does she romantically assume they were nascent feminists because they had leadership roles. Instead, Humez perceptively reveals the difficulties, compromises, and successes for Shaker women as they negotiated with a cultural-conditioning which in many ways was antithetical to the comparatively progressive Shaker vision of gender-duality. For instance, founder Ann Lee's leadership style was charismatic, but often coarse and, compared to other women of the age, uncharacteristically assertive. Yet she drew many to her and gave the inspiration for a two-hundred year long experiment. The next female leader, Lucy Wright, on the other hand, adopted a more "refined" and "feminine" style of leadership. While this made her more acceptable to many, it also made her more vulnerable to expectations and challenges. On another note, the book indicates how female religious experience in some ways 'forced the hand' of Shaker theology, compelling the

male theologians to explicate a theory of gender-duality. Yet as that belief system became codified, it also served the function of doubling back to control female behavior in many ways. Humez does a good job of bringing out these and other gender paradoxes in Shaker experience.

Although the theories presented here do not substantially unseat or advance previous views on gender in Shaker experience, Humez' collection of documents and perceptive essays brings together and interprets a wealth of primary sources never before assembled in one place. This makes comparative analysis much easier for the researcher and provides the interested reader with an accessible, ample and quite representative sampling. It gives a 'sense' of Shaker sisters' experience in a much richer way than previously available. This anthology provides a good resource for furthering our understanding of how theology and experience interact in sectarian women's lives.

Linda A. Mercadante, Methodist Theological School in Ohio

Niels C. Nielsen

Revolutions in Eastern Europe: The Religious Roots

Maryknoll, N.Y.: Orbis Books

1991, 175 pp., \$16.95 (paper)

The Cold War between East and West came to an end in 1989. The media in North America highlighted the swift, dramatic events as they occurred, and, with the exception of Russia, dropped the subject when public interest waned. In any account, little was done to probe religious causes or consequences of these almost bloodless revolutions.

Nielsen's book attempts to address these omitted aspects of the story. It argues that religion was a factor both in the dramatic social and political changes which occurred and in the largely peaceful means by which they were accomplished.

The first chapter provides background to the upheavals that culminated in 1989. It introduces prominent churchmen and leaders who worked for change in most perilous situations, people who are largely unknown in the West. Consequences of the revolutions are noted in respect to the Christian Church. Problems, such as compromised leadership and

nationalism, are discussed with candor.

Chapters two through nine concentrate on the particular developments in the individual countries. The merits of these chapters differ, due to the author's access to news sources, country visits, and personal affinities. Bulgaria and Albania get disappointing coverage. The chapter on Germany is extensive enough but does not sparkle like the ones on Hungary, Poland, Czechoslovakia, and Russia do. Possibly the more Protestant character of Germany was difficult to grasp in the larger context of the Catholic churches which dominated many of other contexts. Romania is cited as the only country where violence accompanied the revolution.

The final chapter reflects on the lessons that can be learned from these revolutions. Religion, Christianity in particular, can be a liberating force in a society, especially when it is not aligned with the state nor dominated by a hierarchy which owes its position of power to state ideology. Christianity has survived the assault of communism better than anyone thought possible. It remains to be seen whether it will compromise itself through nationalism, internal conflicts, or deteriorating relationships with the Jewish and Muslim communities in these countries.

We are still too close to these events to get a good, comprehensive grasp upon them, especially their promise for the future. Nielsen wrote shortly after they occurred. This gives a journalistic cast to the book, with the feel of an indepth news analysis of these changes. Important insights emerge which can only come from those who were initiators of the actions and eyewitness reporters of them. This is the book's strength, and those looking for introductory reading on this significant revolution will be well served by the book.

Luke L. Keefer, Jr.

Thomas C. Oden

Two Worlds: Notes on the Death of Modernity in America and Russia

Downers Grove, IL: InterVarsity Press

1992, 175 pp., \$9.99 (paper)

The immediate background for the book was the author's extended visit to the Soviet Union while lecturing at Moscow State University. He

draws upon his experiences in Russia for theological and philosophical reflection. As one might expect, much of his analysis and commentary is about the Russia he saw as a tourist, as a professor in academia, and as a churchman intent on hearing the Russian people regarding the condition of the church, the state, and the society.

He decided to test his approach to modernity and post-modernity familiar to readers of his writings (articulated extensively in After Modernity...What? Agenda for Theology) in the context of the Russian academy. He found that it was received sympathetically on many points, enhanced by his appeal to the early Christian orthodoxy which underlies the theology and liturgy of the Russian Orthodox Church.

The book, however, is addressed to an American (or Western) audience with prophetic urgency. Oden's thesis is that "the dramatic collapse of Soviet modernity places a telling mirror next to the lingering death of modernity in America. The putrefaction of modernity is oddly similar in these nastily dissimilar systems." (p.14)

Oden dates the modern world from 1789-1989, from the French Revolution to the collapse of communism in Eastern Europe and Russia. It was a period born from the Enlightenment and nourished by such figures as Freud, Marx, Nietzsche, and Bultmann. The characteristics of the age were "autonomous individualism," "narcissistic hedonism," "reductive naturalism," and "absolute moral relativism." Oden maintains that this spirit was enfolded in different forms in Russia and America but is the same in essence. In Russia its demise has already happened. In America modernity is sick unto death but the knowledge elites in the media, academia, government, and the ecclesiastical bureaucracy neither recognize nor acknowledge this.

"What shall replace modernity?" is the crucial question. Many talk about living in a post-modern world, but Oden charges that they advocate an ultra-modern world rather than a true successor to the fallen worldview of modernity. For two decades already, Oden has been calling for a true post-modernism, one that finds the orthodox voice in the early centuries of Christian history as providing both the truer and the more therapeutic version of Christianity than the accommodated gospel modernism has been offering contemporary humanity. He believes historic Christianity is the only cure for a world grown dissatisfied with the shallow promises of modernity.

The book reflects qualities of the author that those who know him sense are characteristic of him and his work. There is immense learning, a

warm personal spirit, and open mind, and a passionate conviction of truth. They often are the strange blend of a prophetic figure. This book, perhaps more than any previous one Oden has written, reveals his prophetic mission. One senses a new urgency in his voice, possibly fueled by personal reasons, but also fortified by the lessons learned in Russia. One suspects the strident note sometimes heard in his writing is due to the deaf ear he is encountering in the audience he most wants to address. Two worlds underscores the proverb Jesus quoted: "a prophet has no honor in his own country". (Jn 4:44 NIV) In Russia he got the fair hearing which is denied him by mainline Christianity in America. Have the Russian people come to a candid view of reality that the West is refusing to acknowledge?

Luke L. Keefer, Jr.

Robbie Castleman

Parenting in the Pew:

Guiding Your Children into the Joy of Worship

Downers Grove: InterVarsity Press

1993, 125 pp., \$6.99

Children are the hope and the future of the world. We all know that the family is the first school for children, and their parents are their first teachers. Robbie Castleman, the wife of a pastor and the mother of two sons, shows us how to teach children to worship God and how to lay a solid foundation for their lives at an early age.

Castleman writes with ease and grace; we can see the tender feelings flowing between the lines throughout her book. To her, the church is a big family, in which God is the father. "Daddy, I'd like you to meet my children" is her fond expression as she presents her children to God. With humor and deep love, she tells us many stories about children and shows us their ability to participate in worship.

Robbie Castleman holds that worship is best taught by parents, not by "professionals". She vividly depicts the difference between worship B.C. (before children) and worship A.D. (after diapers). Children are a symbol of the kingdom of God; often they can accept the truth which adults struggle to believe. If parents guide them carefully, children can learn to worship by

worshipping--through participation, practice and patience. Conversely, children can help adults to pay more attention to what God is really saying.

Many parents have had the embarrassing and frustrating experience of being with pre-school aged children in the pew for the Sunday service. The author has grasped the key of training children (from toddlers to teenagers) to participate in the worship rather than just keeping them quiet. She shows us how to get them ready for the Sunday service on Saturday night; how to draw the children's attention from counting bricks and the beams across the ceiling to the activities of the service. This includes how to express joyfulness through music; how to listen to the sermon and grasp the main points of it; and how to help children to pray and to realize the significance of the Eucharist.

Robbie Castleman expounds profound truths in simple language and vivid pictures. She shows us not only the way of training children to worship but also the importance, challenge and expectation of worship. Her book is really worthwhile reading for the parents who want their children to grow up with a solid Christian foundation in the art of true worship.

Ning-Hua Wang, Nanjing, China

Michiaki and Hildegard Horie

Translated by Virginia Larsen

Whatever Became of Fathering?

Its Rise and Fall...and How Parents Can Rebuild It

Downers Grove: InterVarsity Press

1993, 156 pp., \$7.99

Michiaki Horie is trained in psychiatry, neurology and psychotherapy, and Hildegard Horie is an author and radio scriptwriter. Together they have written a dozen books. Departing from the traditional importance assigned to motherhood, they accentuate the importance of fatherhood in child development. They claim that children can not thrive without fathers. Rootless young people who are looking for their "lost father" are constantly in need of security and love.

The father is the master, the supporter and the security guard of the family. This is a nearly universal truth, yet the high rate of broken marriages

and unwed mothers in the western world has caused an increase of fatherless children. The family is the essential element of all societies. Therefore, if families are broken, the society will be a turbulent one.

The authors researched the concept of fatherhood in many cultures, from the early Hebrews to the modern world. Through their counseling work, they compiled frequent images of fatherhood in people's hearts. Distressingly the images are often negative: the authoritarian father, the incestuous father, the indifferent father and the absent father. At last, they raise a very important question: "Can Christian families make a difference amid the crisis of fatherlessness"?

The authors think that God is the heavenly Father who created earthly fathers to represent the father's role in a visible way. Unfortunately, because of sinful human nature and disobedience, the connection between the heavenly Father and the earthly father was destroyed. Therefore, we need a reconciliation between God and man, and between fathers and children. If one's father failed to be a healthy father, how can a wounded son become a good father to his own children? The Hories show how to heal the old wounds from one's own father and how to help the son strengthen his own role of fathering.

In the second part of their book, the authors expound on how to rebuild a positive vision of fatherhood. They insist that a solid marriage is the foundation for healthy parent-child relationships. They describe the positive image of the father as a gateway to the world, as a disciplinarian building self-control, as a man of sacrificial strength, as a teacher with a firm but gentle guide and as a priest showing the way to God.

Many practical suggestions are later offered so that husbands and wives can work together and take the responsibility for nurturing the relationship between them. The Hories not only speak to fathers, but also have suggestions for single mothers and stepfathers on how to take care of fatherless children.

Whatever Became of Fathering is a very practical book. Reading the book will help you to challenge the family crisis and deal with the problems of parenting in a Christian way.

Ning-Hua Wang

Robert Jewett
Saint Paul at the Movies:
The Apostle's Dialogue with American Culture
Louisville: Westminster/John Knox Press
1993, 186 pp., \$14.99

Contemporary Americans have their views shaped more by the popular culture than by formal education or religious training. Having made this claim, Paul Jewett notes that one of the dominant forces in shaping these views is the content of movies and videos. Theologians have for too long viewed themselves as above analysis of popular movies, and Jewett proposes that it is time to change this. To do so would be one contemporary way for Christians to be all things to all people that we might save some (1 Cor 9:22).

Jewett does not want to simply critique the theological presuppositions seen in recent movies, nor does he propose using the movies as illustrations of Pauline truths. "I want to deal with a film in tandem with a specific biblical passage, treating both with equal respect, and bringing their themes and metaphors into relationship so that a contemporary interpretation for the American cultural situation may emerge" (p. 7). He views each movie as arising out of the today's cultural milieu and striving to make certain points. In the same way, Paul's letters arose out of his culture. By finding movies addressing situations similar to those dealt with by Paul, and discerning the truths disclosed by each, a useful dialogue can be set up between them. However, Paul's word must remain "first among equals" (p. 11) because it has withstood the test of time as the revelation of ultimate truth.

As an example of Jewett's methodology, he sees the movie *Star Wars* appealing to huge audiences because of its "healthy yearning for cosmic righteousness" (p. 26). Having touched on these deep desires, which all have, audiences are willing to listen to its message of salvation. As Jewett sees it, this salvation comes when the hero, Luke Skywalker, finally blows the enemy to pieces with one accurately placed missile, and all are set free. The gospel of God also seeks to meet those desires, being the force of God for salvation which reveals his righteousness to all (Romans 1:16-17). However, Jewett notes some very important differences between the salvation in *Star Wars* and in Paul. For one, Jesus did not blow up his enemies, he died for them. Another is that in *Star Wars*, "the Force" is accessible only to selected warriors and saints, but God offers his salvation to all people. A third

difference mentioned by Jewett is that the Force is something which you allow to flow through you by ceasing to think, while Paul advocates rational discernment of your actions (Romans 12:2; 1 Thess 5:21; 1 Cor 14:29).

Jewett examines 10 movies in this general way in his book. He shows that his methodology provides useful insights into the ideas underlying Paul's letters and the movies, but also into the cultural environment which has produced these movies. He envisions discussions about movies occurring in small groups within the faith community. Through these discussions, and the type of discernment they promote, those in the Christian community will have their minds transformed (Romans 12:2). I recently used Jewett's method on a retreat with about 30 adults, and we had lots of stimulating discussion. The movie environment proved to be non-threatening with many people, both believers and those investigating Christ feeling comfortable enough to share their views and have them examined in light of the Bible.

One of the weaknesses which I found with Jewett's book was that while he provides a methodology with which to use movies, this is given mostly by way of example. A summary of principles or guidelines would have been very helpful. Also, he did not discuss how he conducted his discussions after watching the movies. It would have been very helpful to learn what ideas he has found to work well with different groups of people. Another weakness was that most of the movies were older (from the 70s and 80s), while I would imagine that more recent movies would often be more appealing to people, particularly a younger audience. However, Jewett has given a methodology by which any movie can be examined, and he shows that there are a variety of ways to use different movies.

One of the main strengths of Jewett's book is that he presents an innovative way to teach theological principles. There are many concerns today about how to reach people with the gospel who don't seem to have time or interest in attending a church. Jewett has taken something that millions of people already are interested in and shown how this can be used to promote theological interest and understanding. He fears that timidity confines many modern interpreters to safe and traditional methods that do not reach many people. Jewett has found one way to draw our culture into theological discussion, and he issues a challenge to those of us concerned for the lost and for shepherding those in the church to use our gifts to find other innovative ways.

Dónal O'Mathúna