

BOOK REVIEWS

David Noel Freedman, Allen C. Myers, and Astrid Beck (editors), *Eerdmans Dictionary of the Bible*. Grand Rapids, MI: Eerdmans, 2000. 1459 pages. Cloth. \$45.00.

Eerdmans has produced a fine-quality, truly comprehensive one-volume Bible Dictionary. As the editor-in-chief points out in his preface, the genre of "Bible Dictionary" is actually two-fold. The multi-volume "dictionaries" are intended to be encyclopaedic in their coverage of each topic, being at once comprehensive (insofar as they treat most every topic imaginable) and exhaustive (insofar as they go into respectable depth on each topic). This volume should not be seen as competing with such resources (e.g., *The Anchor Bible Dictionary* or the *IVP Dictionary of the New Testament*), but rather with similar one-volume resources that are much more restricted in the depth of treatment possible.

Within its class, however, this resource distinguishes itself on a number of fronts. First, it is truly comprehensive. The sheer number of entries (over 5000) alone gives strong evidence of this. One will find entries not only on the canonical books, the apocrypha, major pseudepigrapha, and texts from the Dead Sea Scrolls, but also articles on a broad array of archaeological, historical, theological, and even cultural topics related to the Scriptures and the world in which they took shape. Second, its selection of contributors has, in general, been judicious. Major articles tend to be allocated to world-class scholars who have distinguished themselves in the relevant areas (e.g., James Crenshaw on Psalms, Paul Redditt on Zechariah, Joel Marcus on Mark, Craig Koester on John, Victor Matthews on Kinship, and Sara Mandell on the Hasmoneans). Moreover, the range of contributors reflects in a fair and balanced way the range of scholarship and confession. That is to say, while an individual article will betray an author's bias, the range of biases represented is exceedingly fair. Some of the assignments may not be as optimal as was the case in Freedman's larger dictionary, the *Anchor Bible Dictionary* (i.e., fewer of the articles are actually assigned to scholars who have produced significant monographs or articles on the subjects), but, remembering the different goals of the two kinds of dictionary, this does not in the end detract from the value of the present work.

Each article provides an overview of the subject and concludes with several resources for further study. In every case, the user should bear in mind that the multi-volume dictionaries (such as the two mentioned above) will provide fuller treatment and fuller bibliographic suggestions, and so should be consulted next for further study. The more-than-5000 articles written by over 600 contributors are attractively complemented by over a hundred maps and photographs scattered throughout and by sixteen pages of color maps at the back of the volume. For ready-reference (and for value), the *EDB* is a choice resource that I would highly recommend for pastors, students, and lay persons.

David deSilva

Book Reviews

Ferdinand E. Deist, *The Material Culture of the Bible: An Introduction*, edited by Robert P. Carroll and Philip R. Davies. Biblical Seminar 70. Sheffield: Sheffield Academic Press, 2000. 348 pp., paperback, \$29.95.

This important book has an unfortunate history. The author, Ferdinand Deist, a leading South African Old Testament scholar, died of a heart attack in 1997, before the completion of the volume. The editorial mantle was taken up by the British OT scholar Robert Carroll, who himself died in 2000. The final editorial work was completed by Davies. The material was deemed of sufficient import to bring to a conclusion, even though the concluding syntheses were not complete upon Deist's death.

As the title indicates, the volume sets out to explore Israel's culture, though the title is ironically inappropriate. Deist looks to exegetical and social-scientific approaches to OT study, most particularly anthropology, to help in interpreting the biblical text. What is ignored, however, is the material evidence itself, that is what has been unearthed by archaeologists. For example, in a brief section on the technology of war, he looks to the Bible for categories and terminology of implements and calamities of war, but makes no reference to artifacts or even contemporary illustrations which would add visual impact to his theme, e.g. the scenes of the siege of Lachish from reliefs from Sennacherib's palace. This is an unfortunate lacuna which, while making the book shorter, also makes it less useful.

In the first chapter Deist looks at definitions of 'culture,' and he asks the question whether the biblical text reflects the culture it portrays or a later, post-exilic culture. He argues that, while it might have reached its final form after the exile, it does contain genuine reflections of an earlier period. In the second, technical chapter, Deist explores theories of culture, and in the third he looks at language and meaning. He then moves to less theoretical areas when he explores in turn the environment, the economy, technology, social organization, political organization, and very briefly, the topic of social control, including honor and shame. This is currently a very hot topic, and would undoubtedly have been greatly expanded in the finished work. The volume concludes with a 22 page bibliography and indexes of references, subjects, Hebrew terms, and authors.

In spite of its tragic incompleteness, the volume is a mine of wealth for the biblical exegete, even though the technical nature of the introductory can be heavy reading. For example, the chapter on the economy shows the value of the great linguistic detail into terms for and the societal import of, property, labor, distribution, and consumption. Among other things it shows the great importance played by the cult and its maintenance in the Israelite economy. While the volume will usefully be supplemented by other works by such authors as John Walton and Victor Matthews, and we look forward with anticipation to the soon to be released *Life in Ancient Israel* by Philip King and Lawrence Stager which we hope to review next year. This volume should be in all seminary and specialist libraries.

David W. Baker

F. Brown, S. R. Driver, C. A. Briggs, ed. *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. CR-ROM version. Oak Harbor, WA: Logos Research Systems, 2000. \$49.95.

Logos is again to be thanked for making important research material available in its Logos Library System format. In this format, searches can be made through all elements of the library, so making it a powerful tool.

The *Lexicon* has a long history in English since its publication by Clarendon Press in Oxford in 1906. This is apart from its earlier incarnations in Latin and German starting in 1833. This form is 'enhanced' in that it has added several referential numbering systems to the 1906 version, including the numbers for *Strong's Exhaustive Concordance*, *The Theological Wordbook of the Old Testament* (ed. G. A. Archer et al. [Chicago: Moody, 1980]), and those developed by E. W. Goodrick and J. R. Kohlenberger III for *The NIV Exhaustive Concordance* (Grand Rapids: Zondervan, 1990). These numbers have been added at the beginning of each word entry. It is unfortunate that the latter number follows the abbreviation "GK," which is a common abbreviation for the venerable Hebrew reference grammar of Gesenius-Kautsch. Another enhancement is the inclusion at the appropriate place in the text of the "Addenda et Corrigenda" taken from the 1951 English corrected edition. The Strong's numbers and corrections had previously been incorporated by Jay Green in his edition of BDB published by Hendrickson in 1979. He also added an index of Strong's numbers, Hebrew forms, and BDB page numbers which students found very useful. For some reason, Hendrickson opted to delete the Hebrew words from this index in their 1996 edition, making the result much less user friendly. This new electronic edition concludes with alphabetized indexes of Hebrew and Aramaic derivative forms, allowing students to be able to smile yet again.

This lexicon is the current tool of choice for most introductory Hebrew courses. While this format is more expensive than either the Hendrickson or Clarendon editions, its ease of use and portability should make it attractive to those who do not have a hard copy. For those who do, suggesting it as an appropriate Christmas or birthday gift would give you something much more useful than another tie. The CD versions should be in every academic biblical studies library which has electronic holdings.

David W. Baker

Ludwig Koehler, Walter Baumgartner, and J.J. Stamm, ed. *The Hebrew and Aramaic Lexicon of the Old Testament CD-ROM Edition*. Leiden: Brill, 2000. \$399 (individual) – \$999 (institutional site license for up to 25 users).

Brill (www.brill.nl) and Logos Research Systems (www.logos.com) are to be commended for their continued vision of making major academic works available in electronic format. This important work, part of the printed version of which was reviewed in an earlier volume of this *Journal* (28 [1996] 150-151), is part of the increasing number of resources accessible using the Logos Library System, which is included on the disk. Minimum system requirements include: a Pentium 60 computer using at least Windows 95 with an SVGA monitor, 25 MB free disk drive space and a 4x CD-ROM. If more space is available, the product can also be downloaded to run

off the computer hard drive rather than the CD. The CD is accompanied by a 26 page 'User's manual.'

This version of *HALOT* is able to function as a stand-alone module, as part of an existing Logos Library, or on a network, and installation instructions are given for each of these options. When used with the Logos Library, it is seamlessly integrated so that searches and other functions can easily include *HALOT* along with the other books. The ease of its use in electronic form makes this a much more usable tool than the 4 volume printed set. The CD also has the distinct advantage of being considerably less expensive than the printed version, which runs approximately \$551. While it is still very expensive for individuals to purchase, serious students of Hebrew and the Bible will need access to *HALOT*. If they don't already have it in printed form, this would be a wise choice. This form should be available in serious academic, seminary, and specialist libraries which have electronic holdings.

David W. Baker

"Hebrew Speaktionary" CDROM by Living Israeli Hebrew (ph. 800-98-5698), \$19.95.

If you have been looking for a simple way to learn everyday Modern Hebrew vocabulary, you should consider this electronic tool. It is simple to use. A plethora of words have been arranged under 29 categories, from animals to directions, time, clothing, food, electronics, Jewish festivals, and more.

To strengthen your fluency in office hardware, for example, click on "Business & Office." A further click on "stapler" within the English wordlist will bring a color photo of a stapler to your monitor. Click on the picture, and a native speaker will say "*shadchan*" in crisp tones. The picture is triple-captioned: English, transliterated Hebrew, and Hebrew script (consonants only, as is typical for Modern Hebrew).

Learners young and old alike will find this tool appealing. It would be useful for classroom use as well as part of a self-study program.

To summarize, Hebrew Speaktionary's strengths are that it is highly visual, it offers wide variety, and it presents authentic pronunciation. Drawbacks? If your goal is to converse in Modern Hebrew, you will need a different tool to learn how to string words together. If your interest is Biblical Hebrew you may be intrigued to discover how many ancient words have been retained in Modern Hebrew (house is still *bayit* today). At the same time you will be hard-pressed to fasten much ancient value to the remaining words in this program (including *shadchan*).

Paul Overland

Sandra Landis Gogel, *A Grammar of Epigraphic Hebrew*. SBL Resources for Biblical Study 23. Atlanta: Scholars Press, 1998. xx + 522 pages, hardback, \$44.95.

Hebrew is rare among written languages in that the majority of its early written remains are included in only one book, the Old Testament. By word count, there is far more Hebrew material from the period up to the return from the Babylonian exile found inside the Old Testament than there has been found outside it. This is not to say that there is no useful extra-biblical material, which is definitely not the case. The relatively small corpus, the often broken nature of the texts, and the diversity of genre, find spots,

and publication have resulted in only little synthetic study of this material. It is to address this lack that Sandra Gogel wrote this volume.

Gogel states that: "This book provides a grammar of the extra-biblical Hebrew inscriptions of Palestine which have been attributed by various archaeological, historical, and paleographic analyses to the period between the tenth and sixth century B.C. These pre-Persian inscriptions comprise a corpus of epigraphic Hebrew inscriptions (including ostraca, graffiti, and seals) which previously has never been studied comprehensively."

The book begins with a description of the texts mined for grammatical information, starting with the 10th century Gezer Calendar through the 6th century inscription from Khirbet Beit Lei, a total of 348 inscriptions. There follow chapters on phonology (including a useful, lengthy discussion of *matres lectionis*), morphology, and syntax, as well as a lexicon of almost a hundred pages. A very useful feature for a volume of this type is the inclusion in an appendix of transliterations and English translations of all the relevant texts. This is valuable in that it makes the text self-standing, not necessitating constant searching for the actual texts under discussion. The book concludes with a 28 page bibliography covering material up to 1998.

The volume is very well conceived and executed. It will be used by Semiticists, and should be in seminary, academic and specialist libraries, where it will be a standard for years to come.

David W. Baker

Botterweck, G. J., Helmer Ringgren, and Heinz-Josef Fabry, eds. *Theological Dictionary of the Old Testament*, Vol. 9, mārad-nāqâ. Trans. by David E. Green. Grand Rapids, Mi.: Wm. B. Eerdmans, 1998, xxvi + 563 pp.

This volume in the O.T. counterpart to the successful *Theological Dictionary of the New Testament* contains a high number of articles on theologically significant terms. The articles on *mishpā* (justice, judgment), *nhm* (regret, repent, comfort) and *nephesh* (throat, desire, life, self, person), among others, offer especially full treatments of terms that do not always translate easily from Hebrew to English. Following the series format, entries discuss the etymology, semantic field, and particular uses, and where possible, semantic parallels in other ancient Near Eastern languages. The entry on *nābî*' (prophet, prophesy) is an example of how wide the exploration of a term may range. It begins with the assertion that the root is derived from West Semitic (as opposed to a proposed Egyptian etymology) and then proceeds to discuss the origin, use, and derivation of the term in Eblaite, Akkadian, and Ugaritic. (In these and other languages the root seems to denote one who has been called or named.) This is followed by a survey of the phenomenon of prophecy in Mari, Canaan, and Assyria. The wider linguistic and religious context of the root thus established, the discussion then moves, respectively, from the use of the root in Amos, in prophetic narratives before Amos, in prophetic literature from Hosea to the Exile, in exilic prophecy, and in the postexilic period. Reading the article from beginning to end thus not only gives the reader a sense of the term and its usage but also a capsule survey of the development of prophecy in Israel.

Book Reviews

Students using this work will want to be aware that most of the entries are grounded in German scholarship and generally assume the models of composition and development that are common in that context. Many of the articles are also somewhat dated. (A survey of footnotes and bibliographies yields a preponderance of citations from the 1950's through the 1970's, with infrequent references to literature since then.) However, this is problematic in only a few cases, such as the article on *mishpāhā* (clan), which should be consulted along with more recent work on the kinship system of ancient Israel. The student, therefore, will want to resist the impulse to consider any of the articles as the "last word" and will use this resource along with others for lexical study. As a tool for acquiring a fuller understanding of the semantic world of biblical Hebrew, *TDOT* still has few equals.

L. Daniel Hawk

G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, ed. *Theological Dictionary of the Old Testament*, vol. X. Grand Rapids: Eerdmans, 2000. Xxiv + 592 pp, \$48.00. Vol. XI, 2001. Xxiv + 615 pp, \$50.00.

These volumes complement the earlier well-known series on the New Testament (G. Kittel's *TDNT*; English translations, 1964-) in a series which itself started in English translation in 1974. The first volume under review contains 80 articles by 53 contributors, and the second, 83 articles by 53 contributors. They were originally published in German in 1986 and 1987–1988, respectively, so the translation and English publication process has been very slow.

There are numerous articles in both volumes of major theological (e.g., X- 'avenge, revenge,' 'forgive,' 'serve, worship,' 'long time, forever,' 'transgression'; XI- 'help,' 'Most High,' 'hold back,' 'make, do, act,' 'time,' 'redeem,' 'pray, prayer'), ethical (e.g., X- 'loan; practice usury,' 'charge interest,' 'seduce,' 'pledge, loan'; XI- 'poor,' 'stand surety,' 'rich, wealth'), historical (e.g., X- 'Sodom,' 'Sea of Reeds,' 'Sinai,' 'Eden'), and socio-religious (e.g., X- 'Succoth,' 'scribe,' 'ruler, prince,' 'Hebrews'; XI- 'city,' 'burnt offering, sacrifice,' 'young woman [virgin],' 'people,' 'circumcise,' 'Astarte') importance. These volumes, and the series as a whole, deserve a place in any serious theological library. Most pastors and teachers, however, would probably find themselves better served by making the *New International Dictionary of Old Testament Theology and Exegesis*, ed. W. van Gemeren (Grand Rapids: Zondervan) their first choice for such a reference work.

David W. Baker

Jerome T. Walsh. *Style & Structure in Biblical Hebrew Narrative*. Collegeville, Min.: The Liturgical Press, 2001

Although there have been many fine studies on the stylistic features of biblical Hebrew narrative, it has remained for the present work to give a comprehensive treatment of the various devices utilized in its structuring operations. Walsh addresses the topic by examining structures of organization, disjunction, and conjunction. Following a brief introduction, he catalogues and describes a range of devices by which

Hebrew narrative organizes units and subunits, sets boundaries that demarcate them, and links them together to achieve continuity.

Symmetry and repetition, the distinctive attributes of classical Hebrew literature, receive the fullest treatment. The author first orients the reader through a description of such operations as symmetry and asymmetry, repeated elements, repetition as an organizing principle, balance between associated subunits, and the interpretative access provided by symmetries. Various types of symmetrical structures are then discussed: reverse symmetries (such as concentric and chiasmic structures, wherein latter elements oppose former ones), forward symmetries (where symmetry is created through simple parallelism), alternating repetition (e.g. an A B A B A structure), partial symmetries (inclusion and epitome), types of symmetries with multiple structures, and instances of asymmetry (wherein a symmetrical pattern is established but disrupted by a significant deviation). Walsh illustrates each of the structures here, as throughout the book, with analyses of multiple textual examples. Part II continues the investigation by identifying structures that mark the boundaries of narrative units. Here Walsh explains how changes in characters, locale, time and narrative voice can signal a new direction in the story, and how repetition of information already known, unnecessary repetition of subject nouns, and unnecessary interruptions of direct speech with “and X said” accomplish the same objective. The section concludes with a discussion of the ways that units can be marked by disruptions of narrative sequence. Part III, the shortest section, moves in a different direction and explores devices that render a continuity between narrative units and subunits. These include various forms of “threads” (significant unifying elements or patterns in one unit that are repeated in a following unit), “links” (non-significant repetitions such as catchwords), and “hinges” (a combination of threaded and linked elements).

One of the first tasks in the exegesis of narrative is the identification of narrative units and the description of the way the units are connected to each other. Students sometimes find this task difficult and often undertake it apart from a sense of Hebrew narrative’s distinctive features. This accessible book therefore provides a welcome and important resource and will benefit both students and seasoned interpreters alike.

L. Daniel Hawk

Wilfried Warning, *Literary Artistry in Leviticus*. Biblical Interpretation Series 35. Leiden: Brill, 1999. xv + 256 pp., cloth, EUR 70/ \$82.00.

When one thinks of the book of Leviticus, literary artistry is not usually the first thing that comes to mind. How can a book detailing sacrifices and clean and unclean things be artistic? This slightly revised 1997 thesis from the SDA Theological Seminary seeks to address that issue. In his own words, Warning aims at “ascertaining the structuring significance of terminological patterns and their respective contribution to the overall artistic outline of the extant text” (2).

In his review of previous discussions of levitical structure, Warning makes the pointed observation that the widely varied approaches to biblical studies, and even more, one might add, the diverse outcomes from these approaches, “are most likely indicative of the ineluctable subjectivity inherent in each approach including the present one” (7).

In order to somewhat alleviate the subjectivity, the author's interest is in the present Masoretic Text, not in any putative pre-text. He seeks to see how it, rather than some hypothetical, reconstructed text is structured by its author/editor.

In his overview of present understanding of the priestly writings, Warning classifies approaches into 4 groups, those saying that P is: 1) a multilayered work from the preexilic period; 2) a multilayered work from the exilic/postexilic period; 3) an editorial reworking of previous material and not an independent source at all; 4) originally from the pen of Moses, along with the rest of the Pentateuch. He mentions names of several scholars working within each of these camps. He then looks at some who have specifically worked on aspects of structure, namely Y. Radday, W. H. Shea, M. Douglas, and C. R. Smith. Warning himself takes a rhetorical critical approach to the book, seeing the 37 divine speeches as the elemental building block of the book. He analyzes the speeches' microstructure ('the interrelation of distinct and different parts') and the macrostructure of the text of Leviticus as a whole.

Warning spends one chapter looking at the divine speeches, marked by 'and Yahweh spoke/said to Moses/Aaron.' He points out that the theologically central chapter 17, which details the Day of Atonement, is also central to the structure of the book as he determines it. What he does not do is justify including both the Hebrew verbs 'say' (2 times) and 'speak' (35 times) on the same level as speech indicators, when they numerically seem to not be equal, though he does note ties between the two passages introduced by the first verb.

Through verbal repetition of numerous words, the sevenfold repetition of words and forms, chiasmic structures, and positioning in the seventh or twelfth and second and second-to-last positions, the author seeks to show the purposeful, and thus unifying, structure of the book of Leviticus. Readers will find some examples convincing and some problematic, but the study does indicate that one must take structuring seriously. As Warning notes, the study has implications for an atomistic approach to the composition of the book. Such structuring, if objectively verifiable, leaves problematic any suggestion that the work might be a simple collocation of numerous sources and not a deliberate structure drafted by a skillful author or editor.

While the book is helpful, it is not for the lay reader, since much unvocalized, untransliterated, and usually untranslated Hebrew is used, as would be expected in a scholarly work of this nature. What is not expected is the lack of careful editing, which is unfortunate and troubling, especially for such an expensive book and from a generally careful publisher. The book is published with an added page of 31 errata items. I also note in checking to see if I might be mentioned in the bibliography (a human trait we all engage in!), that there is a typo in that entry, so one wonders how many others there might be in the bibliography and elsewhere which were not caught. While the book should be in serious theological libraries, it should be used with care so that any misprints might not cause undue consternation.

David W. Baker

V. Philips Long, ed. *Israel's Past in Present Research: Essays on Ancient Israelite Historiography*. Sources for Biblical and Theological Study, Volume 7. Winona Lake: Eisenbrauns, 1999, xx + 612 pp.

The question of history, as it relates to the testimony of the Old Testament, has rarely been as difficult to address as it is presently. The paucity of external data for key periods of Israel's history, continuing debates over the composition of the texts, and profound disagreements over assumptions and methods have prevented scholars from approaching a consensus on tasks as basic as describing the historiographical impulse in ancient Israel, defining the relationship between the biblical text and archaeological models, or writing a history of Israel. As a result, the scholarly literature is massive both in volume and perplexity. Long, however, has succeeded in editing a superlative anthology that (despite the disclaimers in his preface) gives the reader a comprehensive grasp of the scope of the current discourse as well as the various approaches that configure it.

Long's decision to focus primarily on methodological discussions rather than specific historical studies or issues (e.g. the appearance of Israel in Canaan, the Israelite monarchy) makes this volume particularly useful to those interested in the historical witness of the Old Testament. Long divides the collection into six parts. Each begins with an introduction that orients the reader to the topic addressed within it. Parts 1 and 2 put the discussion of history in context. Part 1 consists of three essays. The first (by John H. Hayes) surveys the study of Israelite and Judean history from the Renaissance to the present, while the latter two (by Mark Brettler and Rolf Rendtorff) address the present lack of consensus amongst biblical historians. The three essays in Part 2 (by William W. Hallo, H. Cazelles, and A. R. Millard) explore biblical historiography within the context of the intellectual climate of ancient Near East.

Parts 3 and 4 are concerned with the multiplex character of history writing in Israel and the methodological challenges it raises. Long groups the essays in Part 3 into three categories. Essays by John J. Collins, John Van Seters, R. N. Whybray, Philip R. Davies, and Gerhard Maier discuss the Old Testament's antiquarian character (i.e. its interest in representing the past). Two more essays, by J. Alberto Soggin and Claus Westermann, explore its aspectual character (i.e. its theological perspective and didactic intent). The section concludes with two essays by Long and L. Alonso Schökel that address the artistic character of biblical historiography. The essays in Part 4 then take up the task of how a history of Israel should be written. Contributions by Diana Edelman, K. Lawson Younger, Jr., Siegfried Hermann, J. Maxwell Miller, and Ferdinand Deist discuss, respectively, how the Bible and material remains may be assessed and utilized as sources, how we should understand the notion of history and ideology, the importance of exegetical study, the role of the historian's own biases and perspectives, and what models are appropriate to describe the process of historical change. Two additional essays (by Niels Peter Lemche and Baruch Halpern) take widely divergent positions on the role biblical materials ought to play in writing history. The section concludes with essays by John Barton and Herbert H. Klement that examine the impact of literary critical approaches.

Part 5 comprises representative treatments of historical issues. Essays by Roland de Vaux, Thomas L. Thompson, and John Goldingay discuss the thorny issue

of evaluating the historicity of the patriarchal narratives. Richard Hess assesses archaeology's contribution to the early history of Israel in Canaan, while J. G. McConville argues, through a study of major themes, that the Deuteronomistic History preserves authentic historical remembrance. Hans Walter Wolff and Hans-Dieter Neef examine the appropriation of historical traditions in the prophets, and Gary N. Knoppers asserts that, despite their bias, the books of Chronicles are reliable and useful sources for reconstructing Israelite history.

The volume concludes with an essay by the editor that looks forward to future developments and offers proposals for continuing dialogue and refining methods. The essay is necessarily brief but nevertheless provides an informative perspective on where the discipline is headed. In the same spirit I would add a couple of observations. First, we might expect an increasing dialogue between history and sociology, not so much in the application of Marxist social models (although this will no doubt continue), but rather in what sociology can contribute to our understanding of such things as everyday life, social structure, social movements, and the shaping of identity. (On this topic, see *Community, Identity, and Ideology: Social Science Approaches to the Hebrew Bible*, Charles E. Carter and Carol L. Meyers, eds., SBTS 6, Winona Lake, Ind.: Eisenbrauns, 1996). Second, I look for an increasing engagement with the challenges posed by the New Historicism and particularly with its insistence on the role ideology plays in the production and interpretation of historiographical literature. Although currently a small minority, scholars working along these lines have already raised important questions about the ways the exertion of political power may have shaped the composition of biblical texts and, more directly, how political ideologies have profoundly influenced the way Israel history has and is being written. (Here I am thinking, for example, of Keith Whitelam's *The Invention of Ancient Israel: The Silencing of Palestinian History* [London/New York: Routledge, 1996] as well as recent assessments of W. F. Albright.)

The essays in this volume represent an impressive cross-section of the wide-ranging discussions associated with the history of Israel and the historical witness of its texts. For those wanting to explore the fascinating questions of history, this is the place to begin.

L. Daniel Hawk

Antony F. Campbell and Mark A. O'Brien. *Unfolding the Deuteronomistic History: Origins, Upgrades, Present Text*. Minneapolis: Augsburg Fortress, 2000. vi+505 pages, paper, \$37.00.

This book annotates the text of Deuteronomy-Kings according to the Deuteronomistic History theory. The 'unfolding' of the title, therefore, is meant in rigorously critical terms. Campbell and O'Brien are well known for their previous work on the subject, and the volume shows the marks of their study. The form of the Deuteronomistic theory is their own modification of the principal current theories. A Josianic 'DH' is preceded by older forms of the material, and followed by exilic revisions. The principal older material is found in a 'Conquest Narrative' (Joshua), a 'Deliverance Collection' (Judges), and a 'Prophetic Record', already identified by Campbell in 1 Samuel 1-2 Kings 10 (*Of Prophets and Kings*; CBQMS 17; Washington, 1986). The exilic revisions come in more than one form ('royal focus' and 'national

focus'). The form of the theory is thus indebted in part to Noth, but also to Cross's double redaction and indeed Smend's concept of multiple exilic revisions (as is O'Brien's *The Deuteronomistic History Hypothesis: a Reassessment* (OBO 92; Freiburg, Switzerland, 1989), but is distinct from both.

The book is best described in terms of its layout. It consists of the biblical text in double columns, marked in various ways to represent the literary provenance of individual sections (sidelining, double-sidelining, italics etc.). The coding is set out in footers, which vary somewhat according to the part of DH under consideration. The biblical text is annotated with comments, keyed to the text by a kind of footnoting system, and falling into three parts (corresponding to the three terms in the book's subtitle): 'Text signals' (a basic commentary designed to highlight literary-critical issues); 'text-history approach' (commenting on the composite nature of the text, where this is perceived), and 'Present-text potential'. The last of these is intended to provide reflections on how this potential 'may be exploited in all fidelity to the text in order to fuel imagination in its use' (p. 1). The three divisions of comment are not all pursued regularly to the same degree, since that is not always thought to be necessary, as when large tracts of text are from the same level of tradition. Then the 'Present-text potential' predominates, and the comment becomes rather expository.

The concept of the book is a serious attempt to deal with both diachronic and synchronic aspects of reading the Old Testament, in recognition that an older form of biblical criticism, concentrating on textual origins, had not proved widely acceptable, yet insisting that honest reading may not dispense with diachronic study. The result is sometimes a little uneasy. The 'present text potential' can still be rather source-oriented, e.g. 'The text of chaps. 16-18 [of 1 Samuel] cannot be read as a unity. Attempts to do so invariably deal only with part of the text, not its total horizon' (p. 260). The 'diachronic' mode is thus kept firmly in the foreground. Even so, the expressed interest in theological interpretation does come through.

An Introduction explains the nature of the book, offers an overview of scholarship on DH, and gives an outline of the theory that will be followed. There is an index of biblical references, and two sets of tables bearing on the composition of DH: the first, 'Patterns and Judges', tabulates motifs and expressions in Judges in relation to each judge; the second displays four patterns of judgment-formula in Kings.

The book is a useful text for the critical aspects of courses on the Historical Books. Gordon McConville, University of Gloucestershire.

Richard D. Nelson. *The Historical Books*. Nashville: Abingdon., 1998.

Having read, and been much impressed by, Nelson's *Raising up a Faithful Priest* several years ago, my appetite was whetted for a further volume from this interesting and insightful scholar. His examination of the Ancient Israelites' sacrificial system through the lens of anthropology, cultural studies and social psychology provided a stimulating perspective of Leviticus which offered a possible and intriguing rationale behind the priestly/sacrificial order. Nelson's insights emphasized the theology of shalom and the way shalom may have been achieved through sacrifice.

Book Reviews

Imagine, then, my personal excitement when *The Historical Books* was published and available, for I am a devotee of these narratives. To my disappointment, Nelson has written a survey of the historical books of the Hebrew Bible, and a shallow one at that, for an audience which is perhaps studying these texts for the first time in either a Seminary or a church setting. It is a beginners primer if you like, to the historical narratives. As he surveys the various books Nelson presents themes and ideas which occur, such as land, leadership, prophecy, kingship, exile. Each book is presented as a separate unit within the whole of the historical material but Nelson doesn't explore the interrelationships between these units.

Recent scholarship has been debating the historicity of the so-called historical books and since the discussion has turned into a maximalist - minimalist debate in which one camp argues that the historical books are faithful accounts of historical events whilst the other argues that extra-biblical evidence suggests that the historical books do not present a faithful account of historical events, there has developed an interest in the nature of historical writing as a form. What is historical writing and what is its purpose? Nelson hints at this philosophical argument in part I and for me that is the most interesting section. To his credit, Nelson's notes and bibliography point the reader in the direction of further reading which could elucidate and inform in this debate, but ultimately it is a safe and uncritical survey.

Sadly, Nelson perpetuates the historical-critical approach to textual analysis when he discusses patterns of reading and his look at the historical events which undergird the historical books is cursory to say the least. For a scholar who explored the sacrificial system in such an intriguing way this book is by no means as thoughtful, careful or provocative.

Dorothy Penny-Larter

Jonathan E. Dyck, *The Theocratic Ideology of the Chronicler*, Biblical Interpretation Series, 33 (Leiden: Brill, 1998), 256 pp., \$86.00.

In this revision of his Ph.D. thesis, Dyck explores the relationship between the Chronicler's expression of his theocratic ideas (the combined spheres of religion and politics) and their consequences within his socio-historical context, the Jewish community living around Jerusalem during the late Persian period. The first two chapters are devoted to explaining Dyck's particular approach of ideological criticism, which is derived from the social sciences. He does not have an interest in the interpretation of the text as such, but rather in the contextual functions and social force of the text. He also surveys the research on the Chronicler's purpose, while making a major distinction between the author's conscious communicative intentions and motives, and a work's sometimes not so conscious contextual functions. Dyck adopts Ricoeur's three-stage analysis of ideology: distortion, legitimation, and integration/identity: "At the level of integration, ideology functions to preserve the [social] order.... At the level of legitimation, ideology serves to maintain systems of domination.... And at the level of distortion, ideology reifies and alienates..." (74). Dyck applies this three-stage analysis in reverse order to three readings of Chronicles.

In Chapter Three, Dyck compares and contrasts the identity of "Israel" in Chronicles and in Ezra-Nehemiah, discussing how that identity is defined by the exile.

For Ezra-Nehemiah, the exile was a watershed event that established the means for recognizing the true "Israel" as the returnees from exile. For the Chronicler, the exile created a chronological break that needed to be overcome by reestablishing Israel's identity. The Chronicler articulated a more encompassing concept of an "all Israel" theocracy, but one in which Judah and Jerusalem had a distinct place. His ideology of identity provided continuity between past traditions and the current community in such a way as to establish the "identity" of the power structures of the post-exilic community as well as the "identity" of the rest of the people of Israel, who were expected to believe in this social system.

In Chapter Four Dyck, argues from the point of view of legitimation that the Chronicler's ideology of identity of Israel sought to legitimate the role of Jerusalem as the focal point for those belonging to "all Israel." The Chronicler did not abandon the distinction the exile created between true Israelite, the returnees to Jerusalem, and non-Israelites (Ezra-Nehemiah), but transformed that perspective to give hegemony to the returnees over all of the land of Israel. Dyck claims that the Chronicler was a member of the ruling and priestly classes in Jerusalem, and represented their self-understanding. The Chronicler's work not only encouraged his community to claim its rightful place and to restore the theocratic kingdom, but also sought to exercise power by shaping the beliefs of the inhabitants of "all Israel," of whom some might not have welcomed such claims of hegemony.

In Chapter Five, Dyck turns to a reconstruction of the internal social context that the Chronicler was addressing. Although the details are based on inference, Dyck concludes that there was a system of hierarchies extending from the basic unit of Israelite social structure, the "houses of the fathers," up to the Second Temple, an institution fulfilling conflicting roles for the community, the local elite, and the Persian Empire.

Chapter Six examines the Chroniclers' work from Ricoeur's perspective of "distortion." Dyck argues that one should read Chronicles with suspicion. To the degree that the Second Temple was an oppressive force to some segments of the social structure, the Chronicler's legitimation of the identity of the Second Temple, Jerusalem, and "all Israel," functioned ideologically, and is distorted. There was a gap between the conscious claims of the Second Temple hierarchy and the beliefs of those dominated by it, a gap that the Chronicler's ideology bridged. Therefore, the Chronicler's rewriting of history with its theocratic ideology was a necessity (of which he was not necessarily conscious) driven by internal social forces in the interest of establishing the power of the dominant party, the Second Temple hierarchy.

Dyck's program is admirable: to identify the Chronicler's ideology and correlate his motives and intentions with contextual functions. He faces the problem, however, of being limited to the primary resource of Chronicles and Ezra-Nehemiah, with limited other evidence about the period in question, a problem that he does recognize (p. 51). Partly as a result, he both makes methodological claims and draws conclusions that are difficult to support. For instance, Dyck claims to be able to separate the Chronicler's individual ideology from the Chronicler's expression of the ruling community's ideology, in order to focus on the latter; however, he does not clarify how the two can be distinguished within Chronicles. He sees Chronicles as an expression of the ideology of the dominant position, and yet states that the Chronicler "played no small

part" in creating that position (p. 4). One wonders if *Chronicles* is an expression of an individual's ideology, or a window into the ideology of a community, or a work that established an ideology. He also states that the ideological consequences are not necessarily related to the Chronicler's intention, and that he will focus on the unintended consequences (p. 213), but one wonders how he will determine what the Chronicler did not intend? Moreover, one finds out in the last chapter that the ideological consequences, which are based on the hypothesis that the Chronicler was part of the ruling elite and upon the reconstructed social setting, are not necessarily actual consequences but potential ones (my wording), which exist within the given social relationships (see, pp. 165, 213-14).

The primary strength of Dyck's work is that he brings a different perspective through which to view the issues involving *Chronicles* and the Second Temple community. When Dyck says, "The trick is to generate belief. It is one thing to intend to urge one's audience. . . . quite another to successfully persuade one's readers. . . . It is the task of ideology to ensure the success of the perlocutionary act and to secure the belief. . . (p. 216)," he is describing the focus of classical rhetorical criticism. However, his ideological approach sets the rhetorical act in a specific context and focuses on the power roles at work among the different strata of the social setting. As a result, Dyck's reconstruction of the social structures and forces of the Second Temple community and their dynamic interplay with the work of the Chronicler will be of service to students of the Book of *Chronicles* and this era of Judaism.

Rodney K. Duke, Appalachian State University

Richard J. Clifford, *The Wisdom Literature*. Interpreting Biblical Texts Series. Nashville: Abingdon, 1998. 181pp.

Six compositions associated with Hebrew Wisdom are introduced in *The Wisdom Literature*: Proverbs, Job, Ecclesiastes, Wisdom of Ben Sira, Wisdom of Solomon, and Song of Songs. Clifford aims to give "just enough information to make you a good reader," focusing on "the world of the text." I believe he has succeeded ably.

Designed for the student with little background in biblical wisdom writings, this paperback alludes to the maze of scholarly theories without becoming needlessly entangled. Attention focuses instead on the larger issues of literary / historical context. Parallels stemming from ancient near eastern sapiential writings surface often in this volume. Each book is introduced by either a summary (Job) or sampling (Proverbs, Wisdom of Ben Sira).

Two chapters deserve particular note. In Ecclesiastes Clifford's approach shifts. There he summarizes five scholar's interpretations (from Zimmerli to Seow). The reader is left to select one of the views, or to develop one of his / her own. In Wisdom of Solomon a summary of Jewish activity in Egypt, combined with an overview of Hellenistic religion and philosophy provide insights vital to the understanding of this work from the first century B.C.

If one is looking for a verse-by-verse commentary or an in-depth discussion of critical issues, *The Wisdom Literature* will not satisfy. If, however, one is looking for

a primer which will open the door both to the world of the text and to the text itself, this volume is a very strong candidate. Paul Overland

E. John Hamlin, *Surely There is a Future: A Commentary on the Book of Ruth*. International Theological Commentary, Frederick Carlson Holmgren and George A. F. Knight, edd. (Grand Rapids, MI:Wm. B. Eerdmanns Publishing Co.) 1996. 82pp. + xi pp.

John Hamlin's brief treatment of the book of Ruth is a good, introductory-level commentary for someone unable to deal directly with the Hebrew text. It is not overly technical in its approach, but more than adequate for someone preparing a Sunday school lesson, a small group Bible study or a personal Bible study. A three-page bibliography leads the interested reader to books and articles that are also not overly technical in presentation.

Ruth is a highly-structured book, using chiasm, repetition and contrast, among other literary devices. The author shows awareness of these features and shows the implications of this structuring for readers in a straight-forward manner, without being tedious.

Certain cultural information is necessary for an understanding of the story and Hamlin gives background cultural data in brief form as well -- just what the reader needs to know to understand, for instance, the gleaning laws, Levirate marriage laws, land sale and transfer laws and customs that are basic to an appreciation of the story and of the motivations of its characters.

The commentary presents semantic data for relatively few words, just those that need clarifying for the sake of following the story-line or for illuminating an essential point. This is a strength of the work; consistent with the non-technical approach. However, in general Hamlin's explanations of word meanings are a weak point - the explanations are often strained. Perhaps this owes to an intent to bring out the "theological" sense of a term; a sense which at times just isn't part of the makeup of the word. For example, on p. 13 he writes, "The basic meaning of the Hebrew verb translated 'started' (*qum*) is to rise up out of a condition of lethargy, sorrow and discouragement." However, in fact, the basic meaning of the verb is much more simple, "to rise up, to begin, to confront (e.g. an enemy)." Any additional qualification of the meaning would only be a result of factors conditioned by the context. Nothing about "lethargy, sorrow and discouragement" is implied by the use of this particular verb in the context of chapter 1, verse 7 as cited by the author. The text of the narrative does at length show Naomi in this condition, but it is in no way implied by the use of this high-frequency Hebrew verb. Another example of misleading semantic data is found on p. 27. While the verb *gur* is often explained as meaning "to live as temporary residents," in fact it does not imply anything as to the intended time of the stay. Rather, it refers principally to the status of the residents, i.e., resident aliens who do not enjoy the full status and rights of natural residents. Elsewhere in the commentary definitions are accurate and helpful (e.g., *hayil* and *go'el* on p. 25). The reader will do well to use a lexicon or Bible dictionary to check the data presented.

Book Reviews

The application to the life of the church is helpful at points, but Hamlin uses the commentary to argue for the acceptance of women pastors -- a point irrelevant to the exposition of Ruth. This is a simple story of a woman who ministers to another in need, acting in a non-official, "Good Samaritan" capacity. It is also about a man who takes initiative to minister to someone in need of help and protection -- and in doing so serves as the protecting "wings" [Heb. *knaphim*] of the Lord. These two characters are contrasted with two others, a male and a female, who do not minister when presented with opportunity. Whether an argument for women pastors is to be made from other parts of scripture or not, the book of Ruth does not speak to the issue.

Theron Young, Portugese Bible Institute, Infantado, Portugal

Tod Linafelt and Timothy Beale. *Ruth and Esther*. Berit Olam: Studies in Hebrew Narrative and Poetry. Collegeville, Minn: The Liturgical Press. 1999.

In the introduction to his commentary on Esther Tim Beale writes, "On first reading it appears so simple, so whole, and its meaning so completely self-evident. Yet the closer one gets to this text, the more perplexing it becomes. Questions lead not to answers but to more profound questions" (ix). Both of these commentators delight in exploring texts and both explore with a delicious fascination these "simple" stories. We are in for a treat!

Tod Linafelt begins his commentary by dismissing the assertion that Ruth is a story of "utter simplicity and naivete", proposing that this is an ambiguous text where meaning is uncertain and often unsettling, whose writer was a person of immense skill. It is these ambiguities which are to be negotiated by the reader and not necessarily solved. Immediately the reader of this commentary knows that Linafelt's careful and meticulous exegesis will offer possibilities for the reader to consider and not a definitive meaning. Already the traditional historical-critical approach to textual analysis has been compromised and Linafelt is entering into the scholarly discourse that surrounds the book of Ruth. There is an assumption here that the reader of this commentary will have already familiarized her/himself with Ruth criticism.

Linafelt's is the third new commentary on Ruth to have been produced in the last five years. During the last decade monographs and essays have accompanied the publication of scholarly material generated by and focused on the women in the Old Testament. Feminist scholars, structuralists, formalists and intertextual critics have found nuances and colors of meaning in a book which has lain hidden in the interstices of the Deuteronomistic History. Linafelt's commentary synthesizes much of this work, interacts with it, and claims for the book of Ruth a place in the canon as a critique of the Davidic monarchy and patriarchal historiography, an elevation of Ruth as a paradigm for womanhood, and, as an exploration of kinship relationships, recognizes the important thread of the feminine voice with its inherently alternative values which counterpoints and often undermines the powerful voice of the masculine in the biblical text.

The commentary is a conventional one offering expert linguistic and structural analysis and it is certainly a very scholarly document. Linafelt's reading is methodically careful and attentive; his deconstruction meticulous and thoughtful. Although only 80 pages in length this commentary is very "meaty". I am concerned that Linafelt has

declined to explore the community and ethnic relationships evident in the text as part of his study of kinship relationships and that he has ignored the Covenant/legal issues impinging on those kinship relationships. Perhaps a cultural-historical, ideological perspective would prove illuminating. But within the confines of his objectives this is a flawless study and one very worthy of attention.

Esther on the other hand, remains one of my least favorite books of the Old Testament and Timothy Beale's commentary does not convince me otherwise. Beauty contests, drinking parties, public humiliation of persons claiming recognition of their human dignity, and violent brutality dominate the text. The ethnic barbarity perpetrated by both Persians and Jews leaves me with a bad taste in my mouth and convinces me that the current interracial and interreligious problems in Israel emanate from, and are exacerbated by, such biblical texts as Esther. Beale ignores the moral dimension of Esther and that is problematic in itself. Haman's anti-semitism is discussed, but negative Jewish attitudes to Persians are dismissed as later additions to the original text. Regardless of what was added later, this is the text we have and it reveals a ghetto mentality, a people that will seek revenge. No wonder God is hidden from view! Like Luther I really can't understand why Esther is part of the canon.

Dorothy Penny-Larter

A. Boyd Luter and Barry C. Davis *God Behind the Seen: Expositions of the Books of Ruth & Esther Expositor's Guide to the Historical Books* (Grand Rapids, MI: Baker Books) 1995. 377pp.

The treatments of Luter and Davis are, by design, popular and non-technical. They are more homiletic in style than strictly expository. Both authors give reliable comments on the literary structure of the books, helpful for readers unaccustomed to picking up on structural clues.

A. Boyd Luter's treatment of Ruth gets off to a rough start. Inaccurate historical, geographical and literary data detract from the quality of the work. For instance, the fields of Moab would not be visible at some 50 miles from Bethlehem (p. 25) even on the clearest of days. There is no evidence to suggest that Jews considered gentiles (anachronism?) as dogs in this period (p. 27). The "personal guidance of the Lord" is scarcely visible in the book (note, p. 35). In fact, the indirect nature of the Lord's guidance in the book is at the heart of the message. The term "Moabite" is used in 2:2 and 2:21, contrary to the note on p. 74. Other inaccuracies could be listed. However, in later chapters the comments are more precise and helpful. The book is to be recommended for its treatment of Ruth's chastity in regard to her threshing-floor encounter with Boaz (pp. 56-57, 60). Equally well presented are the motivations for the kinsman-redeemer's declination to marry Ruth (pp. 70-73).

Barry C. Davis' work on Esther frequently introduces anecdotes and trivia which may be entertaining, but are irrelevant for the elucidation of the meaning of the text (e.g., Hawaiian "kapakahi", pp. 261-62). Alliterated outlines are a plus for some, but generally a minus to good exposition (e.g., p. 283).

Book Reviews

Important questions about Esther, Mordecai and Haman are left unanswered by the book of Esther. Perhaps the best indicators are to be found in the culture and historical context of the period of the book. For instance, is Esther the grand prize winner in the "Miss Persia" beauty contest, of which she was a voluntary participant? A series of Niphal verbs in 2:8, clearly passive in meaning, seem to point away from this conclusion of Davis. The decree of the king "was heard," the virgins "were gathered" and Esther "was taken" to the king's palace. Given the culture of the participants, it is more likely that Esther had no choice in the matter.

Is Mordecai a stubbornly proud Jew who refuses to bow to Haman because of a racial prejudice against Agagites (a.k.a., Amalekites)? Nowhere are we informed of a tension between Jews and Amalekites in this late period. An oblique reference to Haman as an Agagite would not point us in that direction. Mordecai's refusal to bow has an analogy in a source not too distant historically and geographically from Esther. Daniel's three friends also refused to bow (Dan. 3:8-18), to the praise of their character. It is at least as likely that Mordecai's refusal was based on religious zeal.

Based on these and other shaky conclusions, Davis concludes at the beginning of the commentary that Mordecai and Esther are carnal Jews who have forsaken the worship of the Lord. This colors his commentary throughout the rest of the book. The conclusion is at best based on an argument from silence. It is more likely that they are struggling to survive as exiled "hostages" in a hostile world, where choices are few and Jews are lowly esteemed. Reserve may be considered prudent in the face of mortal threat. Mordecai's refusal to bow to a pagan ruler and Esther's request for Jews to fast on her behalf (4:16) reflect the tension in which they lived. The "down-playing" of Esther and Mordecai's spiritual side is perfectly consistent with the message of the book. In a world where God is unseen and His name not mentioned, He still works to orchestrate events according to His will and protect His people. Theron Young

Gordon F. Davies. *Ezra and Nehemiah*. Berit Olam: Studies in Hebrew Narrative and Poetry. Collegeville, Minn: The Liturgical Press. 1999.

Sometimes the application of an alternative and different interpretative methodology reveals a great deal of the text. Tricky passages are often illuminated and the reader finds a new level of understanding. Familiar passages not considered problematic can receive a different twist in the hands of a commentator. Often the reader is challenged to return to the text for another look, a further exploration in order to make sense of the material being examined. If nothing else then, the role of a commentary is to engage the reader in the hermeneutical process.

In this highly pedestrian, dismal commentary the offerings of rhetorical criticism in the discussion of Ezra-Nehemiah seem small indeed. Davies makes no attempt to explain the impact of his translation on the overall reading/rhetorical value of the text. He does not explore the way in which the text is constructed rhetorically, but takes a piecemeal approach to each translated section making little or no connection to the previously discussed material. Interesting features and issues emerging from his reading lie unexplored, this largely because the commentary is a servant of rhetorical

criticism rather than rhetorical criticism being in service of textual examination and interpretation. What a disappointment. Dorothy Penny-Larter

James A. Wharton, *Job* (Westminster Bible Companion Series). Louisville, KY: Westminster, 1999. ISBN0-664-25267-2.

The importance of Job's questions will grow only greater as Western culture ages. Despite medical advances, health is not indomitable. Despite sophisticated national defense systems, a democratic metropolis holds no guarantee against devoted terrorism. Indeed, "No faith question is more central than the agonized 'Why?' addressed to God," (p. 1).

In *style*, Wharton's volume is less of a commentary, more of a reading guide. The layout is not verse-by-verse, but section-by-section. In fact, some sections are rearranged (all Eliphaz's speeches are grouped together) to help the reader grasp the flow of his arguments. Footnotes are nonexistent, resulting in a more relaxed "read". Text-critical and word studies notes are few. But where included, they are quite significant. E.g., in 13.11a should we read, "Though he slay me, yet will I trust in him" [KJV] or "See, he will kill me; I have no hope" [NRSV]? Did God simply "answer" Job from a whirlwind, or did he by his answer verge on "rescuing" him? This latter example becomes pivotal as Wharton explains his all-important interpretation of God's reply.

Careful not to claim the "last word" in *interpretation*, an important piece of his scheme surfaces in Wharton's view that *by the very act of answering Job*, God was offering his validation of Job's integrity. And this, despite the confrontational tone found in God's answer. As a result, Job's compliant response expresses more an acceptance of the conflict (since God has affirmed his servant's integrity) rather than a resolution of it. This seems to explain Wharton's conclusion expressed much earlier, that "the function of Job, from time of its inclusion among the Holy Scripture...has *never* been to provide answers to the questions it raises. Rather it has functioned...as a means of keeping the questions urgent and contemporary" (p. 2, ital. original).

One of the important gauges of a resource's value stems from the author's *grasp of the subject*. In this regard Wharton demonstrates a wonderful breadth. A casual reader easily becomes lost in the lengthy cycles of dialogue with Job's friends. Wharton crystallizes the message, waking up the reader so he/she does not miss an important piece of the logical puzzle.

To summarize, if you are looking for a technical resource with significant linguistic and bibliographic information you will need to look elsewhere. But if you desire a guide pointing the way through the maze of Joban dialogues, a seasoned professor offering a fresh perspective on the "upside-down trust" expressed by Job in God (and by God in Job?—see p. 159), Wharton's work will prove refreshing and useful. Paul Overland

Book Reviews

Konrad Schaeffer, *Psalms* (Berit Olam: Studies in Hebrew Narrative and Poetry. Collegeville: Liturgical Press, 2001) pp.xlv + 399. \$ 49.95.

Readers of the psalms have been greatly blessed in the last few years by a series of studies which have refocused attention on the primary purpose of the Psalms, to teach us to pray. J. C. McCann's *A Theological Introduction to the Book of the Psalms* (1993), E. Zenger's *A God of Vengeance?* (1996) and R. E. Murphy's *The Gift of the Psalms*(2000) are all fairly popular works of this genre. But with Schaefer's commentary we have something really substantial, yet at the same time quite accessible. It is based on the Hebrew text, always transliterated and translated, and the latest developments in Psalm studies.

His lengthy introduction discusses the nature of Hebrew poetry, its use of repetition and parallelism. Here he draws heavily on the work of Kugel and Alter, who have taken us well beyond the insights of Robert Lowth. Then he discusses the way the psalter is organized as a book, not as a random anthology, developing the ideas of Wilson and others.

The most valuable and longest section of his introduction is entitled 'A School of Prayer'. 'In the Psalter a believing poet speaks to God about God. Across the centuries worshipping communities and individuals have adopted this book to express their own faith and devotion.'(p. xxv) For Schaefer, though, the words of the psalmist are not just human words, but God's word and they show us how and what we ought to pray for. The symbolic language used in the Psalms enables the modern reader to identify with the sentiments of the original poet. The pain and joy of the psalmist become ours as we pray the psalms.

Sometimes of course the psalms express feelings that the modern Christian is uncomfortable with, for they seem incompatible with the view that we should forgive our enemies. But Schaefer argues that they give expression to central human emotions that we should express to God. We should be angry with oppressive institutions and wicked perpetrators. He asks rhetorically 'Does one pray to a God who tolerates persons or systems which treat people unjustly?'(p.xliii) The difficulties we face using these psalms serve 'as an invitation to enter more deeply into the mystery of God's word. The vexing problems and fearful insecurities of life, the travails that afflict every human being are all reflected in the Psalter.'(p. xlv)

The commentary itself is full and thorough, explaining the structure of each psalm, its relationship to adjacent psalms, and its place in the psalter as a whole. Careful attention is given to the exegesis of each line of the psalm, and their reuse in New Testament contexts is often noted. But the form-critical analysis that has so dominated psalm scholarship is rarely mentioned in the commentary and only briefly discussed in an appendix. This seems a healthy development, as much of such discussion is not very fruitful. However I do think the interpretation could have been given a sharper focus if Schaefer had reflected more on the fact that the psalms had been collected and arranged in their present order sometime in the post-exilic era. Their cries for help and affirmations of faith in those difficult days for the people of God become the more pointed and poignant when read against the exilic situation. The titles of the psalms, whether authentic or not, give an insight into the editors' understanding of these texts.

But these are minor grouses about a great commentary. From now on it will

be one of the first I consult when I work on the psalms, and every theological student should be encouraged to read at least the introduction. If the church could take on board the insights of this commentary and the works mentioned above, its worship could be transformed and made more fit to be offered to Almighty God.

Gordon Wenham, University of Gloucester

Michael V. Fox, *Proverbs 1-9* (Anchor Bible Series). New York: Doubleday, 2000. ISBN 0-385-26437-2.

At an SBL panel of authors in Nashville last fall Professor Fox was asked, "What is distinctive about your commentary on Proverbs?" He replied that the Anchor Bible publishers gave him free rein to organize his work as he wished. The result was a combination of verse-exposition together with excursive sections that illuminate larger issues of wisdom literature. This aspect of book design will present itself as one of the first features striking any who peruse his volume.

Is such freestyle an asset in commentary writing? If you are looking for an in-depth treatment of Proverbs, Fox's format offers a clear advantage. Reading his work is like sitting in a captivating Bible lecture presented by someone so steeped in the text that a single biblical phrase evokes a string of insights and associations ranging far beyond the immediate text, while nonetheless very illuminating for the present passage.

For example, after treating the introduction of 1.8-9, we meet segments entitled "Fathers as Teachers", "Mothers as Teachers", and "Ornament Imagery in Proverbs". Again, following detailed examination of 1.10-19 we read of "The 'Deed-Consequence Nexus'" argued 45 years ago by K. Koch—a concept serious students of wisdom literature need to be aware of. In another segment we are invited to probe more carefully the identity of "The Gang" which tempts youth in ch. 1. Exactly what sort of persons may this group have represented in the world of the young, impressionable audience?

If one lacks the patience to "stay tuned" through these excurses which break through the fabric of the commentary, it is possible to fast-forward from one verse-exposition to the next. But that would result in missing some of the best that Fox has to offer.

In addition to excurses scattered through the exposition, more substantial essays gather toward the end of the volume. One appropriately gives Fox's view concerning Lady Wisdom: exactly who should we understand her to be? After reviewing several scholarly options he concludes, "Lady Wisdom is indeed godlike, but that is a literary guise, and we should grant the author and readers the literary competency needed to use and read tropes in an appropriate manner" (354). He offers a presentation that in my opinion is as convincing as it is refreshing. Minute issues are treated as well, such as one and one-half pages of shrunken print explaining perplexing problem of rendering *'amon* (artisan, constantly, or ward/nursling?) in 8.30.

Further assets in this work should be noted. International wisdom of the ancient world is very well represented, both in introduction and throughout the commentary. Special attention is given to *peshat* (literalist)-oriented Jewish commentators of the medieval era. Fifteen pages unfold careful word studies of Hebrew

Book Reviews

synonyms for “wisdom” and “folly”. Textual traditions are conveniently summarized, followed by extensive text-critical notes at the back.

Is there room for differing with this impressive work? Certainly. Some will question, for example, whether he has convincingly argued that “it is improbable that many—if any—of the proverbs were written by Solomon” (p. 56). Others will wonder whether he is correct to infer that “[t]here is little logical progression from lecture to lecture [of Prov. 1-9], nor is there any evident organizational principle in their disposition” (p. 324). Do points of discussion such as these detract from the overall value of the volume? Clearly they do not; they only incite reexamination and invite scholarly debate. This work will be a regularly-referenced volume in my future study of Proverbs.

Paul Overland

Walter Brueggemann, *Isaiah*, Westminster Bible Companion Commentary Series, Louisville, KY: Westminster John Knox Press, 1998. 2 vols. ISBN 0-664-25524-8 (vol. 1) and 0-664-25791-7 (vol. 2).

Three questions are useful when deciding whether to purchase a commentary. First, does the author bring qualifications meriting publication of a volume such as this? Second, do the author’s conclusions concerning specific critical questions lead to teaching that will be most useful to me? Third, do insights in typical passages significantly deepen my grasp of the message found there?

As far as Dr. Brueggemann’s qualifications are concerned, he is highly respected in the field of Old Testament. Among the scores of seminar presentations available at Society for Biblical Literature meetings, his sessions are routinely “standing room only.” One has only to read his *Theology of the Old Testament* to appreciate the breadth of grasp he has attained in the field of Hebrew Bible.

Concerning specific questions, two may be worth mentioning. First, Brueggemann follows the current consensus that detects three time periods within Isaiah: 8th century BC for chs. 1-39, 6th century exilic for chs. 40-55, and 6th century post-exilic for chs. 56-66. This conclusion seems rather assumed than explained. Perhaps in another of his works Dr. Brueggemann has accounted for this conclusion. I would have appreciated more information at this point. But that omission is likely due in part to the intended audience of the Westminster Bible Companion series. The expressed objective is to serve dedicated laity, whose patience for and interest in scholarly detail may quickly wear thin.

The dating/authorship question has a bearing on a second critical question, how one views the announcement that Cyrus, a Persian emperor, would rescue exiled Israel (44.28, 45.1). Some view this as having been recorded after-the-fact, which, though easier to believe, is problematic for the reasoning of Isaiah. In this section God is arguing that his credentials exceed those of false gods precisely because he can foretell the future. Brueggemann views the announcement as genuinely predictive, preserving the force of logic in this section (p. 75). Admittedly, the predictive impact would be greater were this section (with chs. 1-39) attributed to Isaiah of the 8th century.

Finally, do insights in typical passages significantly deepen one’s grasp of the message found there? Often the answer is a resounding “yes.” Without burdening the

lay reader with Hebrew. Brueggemann skillfully draws on his rich knowledge of history and language to unfold texture and tenor within the text. At times I differ with interpretive conclusions (such as his assessment of Isa. 53 as better describing a suffering nation than a solitary redeemer), yet after the reading of other passages I emerge indebted for insights gained.

Paul Overland

John N. Oswalt. *The Book of Isaiah: Chapters 40-66*. New International Commentary on the Old Testament. Grand Rapids, Mi.: Wm. B. Eerdmans, 1998.

Among the many commentaries on Isaiah published in recent years, Oswalt's is the most comprehensive. While recent commentaries have concentrated on such aspects of the book as composition, rhetorical forms, historical context, or theology, this commentary addresses all these elements – and more. The volume begins with an introduction that discusses the issues of composition, content, and structure as these relate to Isaiah 40-66, followed by an outline of the contents and an extensive bibliography. (A thorough introduction precedes the first volume of the commentary, published previously.) Each passage typically begins with the author's translation, an overview of the passage with attention to structure and scholarly discussion and then proceeds to verse-by-verse commentary. Copious footnotes appear throughout, and occasional excursions and "special notes" are inserted at relevant points. The volume concludes with indexes of subjects, authors, scriptures, and Hebrew words.

Oswalt makes a strong case that these chapters, as well as those that precede them, are the work of the 8th Century prophet Isaiah. Supplementing arguments made in the introduction of the first volume, he links the mainstream critical hypothesis of a 2nd and 3rd Isaiah (or an extended compositional history) with a deficient view of biblical prophecy (one that makes no place for supernatural prediction). He then develops this argument throughout the body of the commentary. A particularly forceful point in the argument is made in the discussion of those prophecies that predict the rise of Cyrus. The prophecies present Cyrus as an instrument of Israel's deliverance from captivity and point to his victory over Babylon as a demonstration of YHWH's will and power. None of the gods of Babylon, argues the prophet, could ever have conceived such a thing. It is entirely unforeseen, an authentically new historical circumstance that points to YHWH's uniqueness and sovereignty as Creator. (See, for example, the comments on pp. 103-04 199-207, 270-72.) Oswalt argues that if these texts were composed, as is commonly supposed, shortly before 540 B.C.E. (when Babylon fell), the central point they make is undercut. Why would an anonymous prophet argue that the triumphs of Cyrus represent YHWH's unimagined new work when this could easily be surmised from contemporary events? Even pagan prophets could do the same. To carry the intended impact the prophecies would have had to be revealed supernaturally, well before events pointed to Cyrus' ultimate triumph.

Oswalt's arguments for the compositional unity of Isaiah 40-66 are well-developed and well-informed. However, one wonders whether he has created an unnecessary dichotomy. (See especially the Special Note on p. 192.) It does not necessarily follow that positing a "Second Isaiah" involves a rejection of supernatural prediction and a denial of the testimony of the book about itself, especially given our

Book Reviews

(highly individualistic) notions of authorship and how little we really know about the composition and transmission of traditional materials in the ancient world. ("Accepting the evidence as given" versus holding that "evidence has been tampered with" seems a distinctively modern way of framing the issue.) Could there not be a mediating position, one that is open both to the possibility of a complex compositional history and to supernatural prediction? To be sure, the element of prediction seems moot if the materials in chapters 40-55 were composed in the mid to late 540's. But what if, for the sake of argument, they were composed before or around 550 B.C.E., when Cyrus overthrew the Median king Astyages? If this were the case, the prophet would be commenting on contemporary events and predicting their eventual outcome, something Isaiah of Jerusalem (and his prophetic colleagues) did as a matter of course. Explaining the meaning of YHWH's work among the nations and predicting its outcome in this context would have been no less remarkable than, for example, Jeremiah's or Habakkuk's predictions of Babylon's rise to prominence.

Apart from the debate on composition, Oswalt's view of Isaianic authorship affords keen insight into the unity of the entire book. He perceives the theme of servanthood as its unifying theme. Isa. 1-5 introduces the book by presenting the present and future of God's people. Isaiah's vision (Isa. 6) then represents a call to servanthood. The rest of the book then flows out of this vision. Correctly determining whom to trust (Isa. 7-39) forms the basis for servanthood. The vocation of a servant is laid out in Isa. 40-55, while the marks of servanthood, i.e. the divine character replicated in God's servants, unites the material in Isa. 56-66. The reader will note a theological sensitivity in the identification and description of this theme. Indeed, a depth of theological insight is perhaps the best feature of the commentary, outweighing even the author's lucid interaction with scholarly literature and rich linguistic analysis. Oswalt writes in an accessible narrative style that lapses easily into theological reflection. Breaking the mold of the "scholarly" commentary, he consistently explores the spiritual dimension of Isaiah's message, with an eye toward its relevance for Christian thought and life. In so doing Oswalt has given us a commentary that illumines both the intellectual power and the spiritual majesty of this "prince of the prophets."

L. Daniel Hawk

Johan Renkema, *Lamentations* (Historical Commentary on the Old Testament Series). Leuven, Belgium: Peeters, 1998. ISBN 90-429-0677-4. Paperback, 641 pages.

First impressions generated by Dr. Renkema's volume on Lamentations proved unfounded. When only five chapters of scripture result in more than six hundred pages of commentary one tends to expect tedious scholarly detail. Further examination revealed a volume that is indeed scholarly. But it is not tedious.

The solid, scholarly dimension appears in the author's level of ease when handling the original language and insights concerning literary structure. Quickly one observes that each segment of the commentary begins by reproducing the respective biblical phrase in pointed Hebrew (also translated). Careful attention is given to word meanings as the text is reviewed.

Insights on poetic structure form a hallmark of Renkema's work. Following careful surface-structural analysis, he has become persuaded that "we are dealing with a unified, 'one-piece' composition" (p. 72). He proceeds to provide structural summaries for each poem, discovering in them varying degrees of concentricity or external parallelism. Literary devices (inclusios, responses, external parallelism, and the like) are further summarized in a convenient format at the head of each subunit of poetry.

But lexical and poetic insights function for the author only as tools to achieve a greater project—the discovery of theological significance in the text. And here the richness of inspired scripture gleams most brightly under the scholar's lens. Consider an extract elucidating *chesed* (steadfast love) in 3.22. Declining the connotation of covenant-obligated love (since the covenant now lies shattered due to Israel's persistent rejection of God), Renkema proposes a different connotation: congeniality without binding obligation, a durable affection which is wholly voluntary. God no longer is bound to respond with compassion to his wayward bride. Yet he does so, all the same! From an example such as this, one can detect that the author employs the pick-axes of scholarship to mine rich gems from the text.

Whom will this work benefit? Certainly those will find value in Renkema's work who have an interest in discovering the high level of sophistication of which biblical poets were capable. In addition, any who value a slow-read of this pathos-filled portion of the Bible will discover rich insights surrounding the grief and resurging hope experienced by this poet-pilgrim of the 6th century BC. If possible, bring with you a bit of Hebrew (and German) ability to your reading of the commentary. Though not requisite, it will help.

Paul Overland

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

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

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

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

Book Reviews

The commentary's chief strength is its attention to detail. One finds, e.g., two pages on the Tammuz cult (8:14-15); identification of the divination techniques "belomancy or rhabdomancy" (21:26 [ET 21:21]); and citation of extrabiblical texts that describe the departure of the god from its temple as a prelude to foreign invasion (275-76).

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

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

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

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

Second, in the Excursus on "The Offense of Ezekiel's Gospel" (467) Block examines and explains the objectionable images of sexual violence in chapter 16.

Defending Ezekiel against all charges of inappropriate language and violent imagery, Block suggests we not impose "anachronistic agendas arising out of alien cultural contexts" (469). Rather, it is "The intensity of the divine passion [that] determined the unique and often shocking style of the prophet" (470). In the "Theological Implications" that follow (520-22), Block allows for no arrogance or smugness in those who claim to be people of God today. The equivalent "shock value" today is not, however, suggested. Could we not imagine the story in reverse? God's people are the abusive or unreliable and absent father.

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

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

Gordon H. Matties, Concord College, Winnipeg

Ehud Ben Zvi. *Micah*. The Forms of the Old Testament Literature. Volume XXIB. Grand Rapids, Cambridge: Eerdmans.

Ehud Ben Zvi's commentary is not for wimps! It forms part of a 24 volume commentary series which aims to present form-critical analyses of every book of the Hebrew Bible "according to a standard outline and methodology". Primarily exegetical in nature these commentaries are seeking to bring consistency to the form-critical terminology and present an exegetical procedure that will enable both students and pastors to participate in analysis and interpretation themselves. The intended audience is a broad one, namely anyone engaged in biblical interpretation.

Each phase of the commentary begins with a structural analysis followed by an exceedingly close inspection/examination of the textual material. Minuscule attention is paid to formulaic literary structures, the grist to Ben Zvi's mill, and in conversation with a massive array of biblical critics, Ben Zvi includes references to reader-response criticism and intertextual criticism in order to broaden the cultural perspective of the texts. His analysis of the superscription is a case in point. Ben Zvi suggests that prophecy was intended for a reading audience and furthermore it was to be reread, studied and meditated upon. Inherent within this concept is the idea that the text was a product of a number of activities - writing, composition, editing, copying, distribution and archiving - all of which required particular economic resources. At this point Ben Zvi considers the ideological and theological purposes of these writings, the exclusivity of literacy, the role of power relations within the reading communities and the appropriation of texts by particular communities within society. He also suggests that "rereaders, and particularly those who meditate on the text, are aware of the entire text even as they reread its first line. They may make connections between different units not

Book Reviews

only according to their sequence in the book but in multidirectional and cross-linked paths".

The analysis of each section ends with a staggering bibliography and for these alone the commentary is well worth some attention. Ben Zvi is obviously a prodigious reader! But the commentary costs \$35, so it can safely be asserted that students will find this tome a luxury outside the scope of their meager pocketbooks. Indeed, I suspect that this commentary will grace libraries and be purchased by an interested/participating clientele, but Ben Zvi's royalties may be limited! Thus, I am led to conclude that even though this is a worthy commentary the product is appealing to an exclusive minority despite the intentions' of the contributors. Interesting, eh? Dorothy Penny-Larter

John J. Collins, *Jewish Wisdom in the Hellenistic Age* (The Old Testament Library; Louisville, KY: Westminster John Knox, 1997. xii + 275 pp. Cloth.

John Collins, perhaps best known for his scholarly works on apocalypticism in general and Daniel in particular, here offers a rich and first-rate introduction to Jewish Wisdom texts from the intertestamental period and their historical, social, and cultural settings. The book begins with a discussion of the canonical wisdom literature as the traditional groundwork upon which the featured texts will build and to which they respond. The remainder of the book is divided into two parts: "Hebrew Wisdom" and "Wisdom in the Hellenistic Diaspora." The fullest treatment is accorded the Wisdom of Ben Sira, which is appropriate given its length and its importance for later generations of synagogue and church. Chapter Two introduces the reader to the historical setting of Ben Sira, exploring the cultural and political tensions in Judea a generation before the radical Hellenization Crisis and the Maccabean Revolt. A third chapter details the ways in which Ben Sira links Wisdom and its attainment with the doing of God's Law, the Torah, and keeping reverence for the God of Israel at the center of one's life. Chapter Four surveys the plethora of ethical topics and social situations treated in Ben Sira's curriculum. Chapter Five details Ben Sira's engagement of questions of theodicy. Finally, Chapter Seven examines Ben Sira's treatment of the history of Israel in the "Hymn to the Ancestors" (chapters 44-50) and his eschatological expectations. The final chapter in Part One examines the contributions of several of the Dead Sea Scrolls to our appreciation of Wisdom in Israel during the intertestamental period.

The second part opens with a fine treatment of the circumstances of, and the challenges facing, Diaspora Jews. Chapter Nine surveys the ethical teachings of the "Sentences of Pseudo-Phocylides," a text appropriately called "Jewish Ethics in Hellenistic Dress," since the form and, for the most part, the content of this text is not exclusively Jewish. Chapters Ten and Eleven focus on the Wisdom of Solomon, another of the Old Testament Apocrypha. After setting the text in its historical context, Collins first examines the importance of the belief in immortality for the author in his program of encouraging his hearers to pursue virtue and remain loyal to God's ways. Chapter Eleven explores the points of connection between Wisdom of Solomon and Greco-Roman philosophical teachings about God, the universe, and their interconnections, and then explores the author's critique of idolatrous religion, his treatment of Wisdom's actions in the history of Israel, and the vexing issue of universalism and particularism

in this text. A final chapter synthesizes the findings of the whole book, showing the development of the Jewish Wisdom tradition from Ben Sira through Wisdom of Solomon under the growing influence of apocalypticism and Hellenistic philosophy.

Since the genre of review invites critique, I would take issue with Dr. Collins's labeling of the Golden Rule as the "centerpiece of New Testament ethics" (p. 76). Although perhaps the best known piece of ethical teaching in the New Testament, the ethics of the New Testament seems rather to be built around the imitation of Jesus: "do unto others as Christ did for you." I offer this criticism as a tribute to Collins's volume, for I cannot otherwise take issue with, nor point out deficiencies elsewhere in, his masterful treatment of the subject. I highly recommend it for students of Old Testament and early Jewish Wisdom, and for students of New Testament Background.

David A. deSilva

Peter Enns, *Exodus Retold: Ancient Exegesis of the Departure from Egypt in Wis 10:15-21 and 19:1-9*. Harvard Semitic Museum Monographs 57; Atlanta, GA: Scholars Press, 1997. ix. + 204 pp. \$29.95.

The study of how early Jews and Christians read and interpreted their Scriptures is of perennial interest and importance. This revision of a doctoral dissertation, conducted under James Kugel (himself well known for his work on early exegesis of Scripture, as in his recent book *The Bible as It Was*), provides a thorough and careful analysis of the ways in which the Exodus story is developed in two specific passages in Wisdom of Solomon, itself largely a midrash on Exodus and other episodes from the wilderness wandering (at least in chapters 11-19). Enns shows how the details introduced by pseudo-Solomon are often the result of a close reading of other passages of Scripture that touch on the Exodus event, and that they have parallels throughout intertestamental and early rabbinic literature, showing them to be part of the Jewish cultural store of knowledge about the Exodus event. At certain points, however, Enns is able to discern and highlight pseudo-Solomon's own exegetical tendencies. As a study of intertexture and tradition analysis, this monograph stands as an exemplary model.

David A. deSilva

Jan Willem van Henten, *The Maccabean Martyrs as Saviours of the Jewish People: A Study of 2 & 4 Maccabees* (Leiden: Brill, 1997). xi + 346 pp. \$144 (cloth).

This is a mature work by a scholar who has distinguished himself in the study of early Jewish and Christian martyrology, and most specifically in the study of 4 Maccabees. In this volume, van Henten explores the contributions of those who are remembered as martyrs and heroes of the Jewish people during the repression instigated under Antiochus IV, who chose death with honor rather than life with disobedience.

Van Henten first provides an introduction to each of the major sources for the Maccabean era martyrs, namely 2 and 4 Maccabees, in which the foundational work of his earlier articles is plain to see in full fruition. After a chapter in which he examines the historical setting of the martyrdoms, he explores the meaningfulness and motivations

Book Reviews

of the martyrdoms as expressions of complete faithfulness to God expressed through the strict observance of God's commandments. He then examines the political and patriotic dimensions of the martyrdoms, by which a few individuals become shining models of resistance, calling their nation to rally around the values that are worth dying for. A final chapter exploring the martyrologies as expressions of Jewish philosophy is followed by a summary.

This is an important work in the field of the study of 2 and 4 Maccabees, bringing together much of the scholarly conversation already extant and advancing that conversation in useful ways (for example, van Henten's conclusions about the provenance of 4 Maccabees, which are indeed strong, and his emphasis on the political aspects and results of the martyrdoms).

David A. deSilva

Timothy Friberg, Barbara Friberg, and Neva Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids: Baker, 2000). 439 pp. \$40.00 hardcover.

An analytical lexicon provides two valuable kinds of help for the beginning reader of the Greek New Testament. First, it is a lexicon, a dictionary of Greek words with their range of English meanings. In this regard, the present volume serves about as well as any basic lexicon, although it should not replace one's reliance on the more in-depth and standard lexica such as the *Greek-English Lexicon of the New Testament and other Early Christian Literature* by Bauer, Arndt, Gingrich, and Danker, now in its third, revised edition. Second, it is a complete parsing guide to every form of every word that appears in the Greek New Testament. In this regard, the present volume does an exceptional job in terms of including not only the critical text of both the UBS and Nestle-Aland Greek New Testaments (taking into account multiple editions of each, no less), but also the standard editions of the Majority Text as well as the host of variants to be found in the critical apparatus of these various editions of the Greek New Testament.

The one potential drawback of the volume is that the grammatical tags are based on an abbreviation scheme that, while it has the benefit of being concise, is not always obvious. The compilers allowed only single-letter abbreviations, with the result that "R" is the abbreviation for the Perfect tense (since "P" was already claimed for the Present tense), and "O" the abbreviation for a Passive Dependent verb.

Since the grammatical tags are the main feature of, and reason for consulting, an analytical lexicon, and example of the system is in order here. The full grammatical tag of *egenometha* would be VIAD--IP. The user will then look to the guide of abbreviations. The first letter indicates part of speech (V=Verb; there are seven different parts of speech in the key). The user will then move to the specific block of symbols for Verbs and proceed: I=Indicative; A=Active; D=Middle Dependent; the two dashes indicate two columns of abbreviations skipped (those reserved for participles, showing case and gender); IP= 1st person plural. It will take some time, therefore, for the user of this volume to become familiar with the grammatical tagging system, keeping the abbreviation and symbol key close at hand for a good many hours of use, but once the system is memorized through use it would serve as well as any other system. One benefit of the grammatical tags to be found in this volume is that they provide more

grammatical information for adjectives, the definite article, conjunctions, and particles than would be found in other analytical lexica. The analysis also lists all the possible parsings of a particular form (since it will often happen that a particular string of Greek letters could be construed as two, three, or even four different forms).

This reference tool concludes with an interesting essay on deponency written by Neva Miller. She suggests that the verbs that grammarians tend to classify as “deponent” (middle form with active meaning) all fall within categories that would be well suited to the Greek middle in and of itself — verbs involving reciprocal interaction between subject and object, reflexive action, self-involvement, self-interest, and the like. This provides at least one plausible way of making sense of a concept with which beginning Greek students tend to struggle.

David A. deSilva

Daniel B. Wallace, *The Basics of New Testament Syntax* (Grand Rapids: Zondervan, 2000). 334 pp. \$29.99 hardcover.

This volume is a welcome abridgement of Dr Wallace’s massive *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996). The earlier volume has received deserved accolades as an up-to-date reference grammar, and included hundreds of discussions of specific New Testament texts introduced under the appropriate grammatical or syntactical headings. Those discussions are largely absent from the abridged volume, as are the sectional bibliographies. The *Basics of New Testament Syntax* volume, however, is keyed to the larger reference work. If one acquires both, therefore, one can use the shorter volume as a handy reference and consult the longer work for specific discussions of passages where one wishes even more detailed information or examples of how the grammatical or syntactic category might affect one’s understanding of the text.

The *Basics* will serve the pastor or other student of the Bible who wishes to continue to grow in his or her mastery of Greek, providing a well-organized and fairly comprehensive guide to all the nuances of, say, the Aorist tense or the Subjunctive mood or the dative case that were not included in the first-year introductory language course. Indeed, a book such as Wallace’s *Basics* provides an essential second tier in one’s grasp of the highly nuanced language of the New Testament, without which one’s exegetical abilities would be measurably diminished. For example, the beginning Greek student leaves Greek II with a basic awareness that the genitive case indicates description, one important kind of description being possession. Wallace offers, however, a twenty-page discussion of the twenty-four identifiable nuances that a noun in the genitive case could convey. As the student of the Word encounters, therefore, a noun in the genitive case that does not immediately appear to provide description or denote possession, he or she can turn to Wallace’s work for a guide to all the possibilities, so that he or she might discern the precise nuance a New Testament author might be seeking to convey.

I would therefore highly recommend this text as a necessary resource for all who wish to continue to grow in their study of the New Testament in its original language.

David A. deSilva

Paul Barnett, *Jesus & the Rise of Early Christianity: A History of New Testament Times*. Downers Grove, IL: InterVarsity Press, 1999. Pp. 448, \$29.99.

In a self consciously evangelical approach to New Testament background, Barnett describes his goal as “to show that Jesus himself is the ‘engine’ that drives the story of the New Testament. In other words, this book arose from the long-held conviction that the ‘Christ of faith’ was one and the same as the ‘Jesus of history’” (p. 10). Barnett assumes the essential historicity of the gospels, and that the traditions they contain, were transmitted not orally but in written form through earlier documents or reminiscences. The historicity of Acts is assumed (see pp. 231-326), as is the so-called “South Galatian” hypothesis for Paul’s letter to the Galatians (pp. 292-296). Pseudonymity in the New Testament is rejected.

Barnett’s strongest contributions are in the discussion of the background of the gospels. He is reluctant, however, to observe the importance of the role of oral tradition in framing the forms of gospel narrative. His discussion of the gospels as “bioi” or, Hellenistic “lives,” however, is in keeping with some of the recent research, which recognizes that the gospels would fit into a coherent genre of ancient literature. His discussion of the background of 1st Century Palestine is most helpful, demonstrating thorough familiarity with both primary sources and secondary literature.

Barnett’s understanding of Acts and the epistolary literature, however, is not as strong or helpful. Little appeal is made to archaeological findings. Also, he tends to rely upon rather questionable hypotheses, such as those found in John A.T. Robinson’s *Redating the New Testament*, which present unconvincing arguments for accepting either Peterine authorship of 1 or 2 Peter (see p. 325, n. 9) or an early date of Hebrews (see p. 374, n. 22).

Barnett accepts the so-called “South Galatian” hypothesis for dating Galatians as Paul’s earliest letter, written before the Apostolic Council of Acts 15, continuing the tradition of British evangelical New Testament scholarship since Ramsey. The reader should be warned, however, that considerable evidence exists against the hypothesis (see the introduction of H. D. Betz, *Galatians* [Hermeneia; Philadelphia: Fortress, 1979]). Barnett draws this conclusion because he presupposes the basic reliability of Acts, as well as its traditional authorship by Luke, the physician and companion of Paul While this may be acceptable in many circles, readers need to be aware that this position is by no means the universal consensus.

Perhaps Barnett is most helpful when he demonstrates that the most likely explanation for early Christianity’s ascription of messianic status to the person of Jesus of Nazareth is that such messianic consciousness derives from Jesus himself, and was confirmed by his resurrection from the dead. The use of Johannine chronology to inform and supplement the portrayal of Jesus’ ministry in the Synoptics has found support in J.P. Meier’s *A Marginal Jew*, although, surprisingly, that book is seldom cited.

Despite some of the shortcomings, the book is well documented, with good bibliographies at the end of each chapter as well as extended notes and helpful maps. While discussion of critical theories is sometimes neglected in the text, such issues are acknowledged in the notes. There are also numerous excurses, one of the most helpful being “Excursus 20a” (pp. 420-421), which describes some of the inadequacies of Crossan’s work on Christianity in the 40’s and 50’s (*Birth of Christianity: What*

Happened in the Years After the Execution of Jesus. San Francisco: HarperCollins, 1998).

In short, Barnett's work can be used with profit in an evangelical setting among undergraduates or in lay Bible studies. While it should not be taken as the only, or indeed last word, it does provide balance to some of the more extreme claims of groups, such as The Jesus Seminar, that are propagated in the popular media. It does demonstrate that one can have both a historical consciousness as well as a vital evangelical faith.

Russell Morton

Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*, Grand Rapids: William B. Eerdmans Publishing Company, 1999, pp. 253, \$20.00.

"It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God" (Mark 10:25). Anyone in the Church of North America who takes Jesus at his word and, at the same time, takes an honest look at the economic conditions of the rest of the world, should be disturbed by what troubled the disciples that day: If this is true, which of *us* can hope to be saved? Can we count ourselves as blessed of God, a land flowing with milk and honey because we have found favor in the eyes of the Lord? Or are we a country full of rich fools, living in luxury every day while a billion beggars lie at our gates?

In *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*, Craig L. Blomberg navigates skillfully through difficult passages of Scripture, avoids the dangerous obstructions of social convention and unquestioned politico-economic loyalty, and anchors his work safely in the harbor of sound biblical exegesis. The current debate over the biblical perspective of material possessions rages from the impractical position of extreme asceticism to the ludicrous and self-serving tenets of the "health and welfare gospel." Blomberg proceeds inductively, not dismissing any perspective outright, but allowing the voice of Scripture to address the viability of each position, even the most unlikely. I share D. A. Carson's assessment that, "Dr. Blomberg's volume is an extraordinary achievement. . . . that is, quite frankly, the best one on the subject" (p. 9).

Blomberg's aim is to establish a comprehensive theology of material possessions by surveying the contributions of *all* major biblical witnesses on the subject. While most recent authors on the subject focus entirely on the New Testament, Blomberg examines the entire corpora of Scripture giving remarkable consideration to the interconnectedness between Old and New Testament perspectives regarding material possessions. He even offers the reader a functional glimpse at the intertestamental writings on the topic. He does not presuppose a certain amount of thematic unity, but allows Scripture to present its own rich, theological suggestions. He does, however, pull together significant implications at the end of each chapter, and summarizes these at the end of the book, drawing conclusions about Scriptural themes and offering practical applications of these themes for believers.

Blomberg scrupulously follows the guidelines of hermeneutical principals as set forth by Klein, Blomberg and Hubbard (*Introduction to Biblical Interpretation*,

Book Reviews

1993) paying meticulous attention to historical background. He carefully contextualizes each verse by relating situation-specific mandates to broader, ethical principals. For example, in his treatment of Jesus' sermon on the mount, Blomberg gives social background information which indicates that "give to anyone who asks of you" refers to the Jewish practice of loans without interest, rather than giving money to anyone who begs from you (pp. 129,130). Similarly, he refutes those who would say that Jesus accepts the inevitability of poverty when he said, "The poor you will always have with you." According to Blomberg, those who heard Jesus would have clearly understood this as an invitation to be vigilant in their efforts to take care of the poor among them (p. 142).

My one caveat to Blomberg's survey is in his analysis of Jesus' parables. He suggests that the parables have meaning on two levels—one spiritual and the other material—which, in my opinion, stretches what Jesus intended. Jesus knew that his listeners would easily identify with stories about earning a day's wage, about rich people and poor people, about debt and other financial images. These were issues of daily living. As with his parables about farming and shepherding, Jesus used finances and material possessions merely as a backdrop upon which to paint portraits of spiritual truth. Obviously, financial issues are one of many areas which will be affected by following the precepts put forth in the parables, but most of the parables which mention money or material possessions are not categorically addressing finances—at any level.

Dr. Blomberg incontestably accomplishes his objective: a comprehensive biblical theology of material possessions. As the title suggests, Scripture qualifies neither wealth nor poverty as a virtue. Neither one are prerequisite to righteousness, nor the result of righteous living. Nor are they inherently evil. Blomberg's survey convincingly establishes that God's continuing concern is our dependence upon him for our "daily bread." In the same way, if God's will is to be done on earth as it is in heaven, there must be an intentional interdependence between all of God's children. If you find yourself asking the question, "Is that really possible?" then this book is a must read for you. The answer is clearly laid out in Scripture, and Blomberg has done the work of distilling it for us.

Eric P. Sandberg

Henry J. Cadbury, *The Making of Luke-Acts* (Peabody, MA: Hendrickson, 1999). xx + 385 pp. Paper.

Hendrickson has made the reprinting of enduring classics in biblical scholarship a noteworthy part of its publishing program. This volume is a reprint of the 1927 work by Henry Cadbury, an English scholar whose work on the composition of Luke-Acts is still foundational for the study of these texts.

Cadbury begins with a study of the transmission of Jesus materials in the early church and an assessment of Luke's use of sources (Mark and Q). In a second section, he analyzes the literary forms of the material found in Luke-Acts, including a careful comparison of Luke and Josephus on the use of earlier historical source material. The book concludes with a thorough investigation of the style, social location, theological interests, and purposes of the author in composing Luke-Acts. Thus in a single volume,

the reader has access to a landmark work on the source criticism, form criticism, and redaction criticism of Luke-Acts.

The reprint of the original is prefaced with an introduction by Paul Anderson in which Cadbury's enduring contribution to Lucan scholarship is evaluated appreciatively, as is appropriate. David A. deSilva

Mal Couch, ed., *A Bible Handbook to the Acts of the Apostles* (Grand Rapids, MI: Kregel, 1999). 455 pp, \$25.99.

This book seems to "revitalize a sense of urgency and mission" in Bible teachers, missionaries and pastors (p. 7). It presents the theology and a background survey of the Acts of the Apostles. The perspective is avowedly Dispensationalist, and the purpose is to present Acts from a Dispensationalist perspective. The book has three parts. Part one provides an overview of the theology of Acts. Part two focuses on the theology and work of the Holy Spirit in Acts. Part three provides a "Verse-by-Verse Background Guide" to Acts.

The Dispensationalist element shows up throughout the whole work, determining the topics treated in parts one and two. For example, the work goes to great lengths to show how unbiblical "covenant theology" is, and show the "Dispensationalist purposes" of Acts (p. 24). Many topics in part one, such as the ministry of the Holy Spirit, while referring to texts in Acts, are described with references to many other biblical books, especially Paul's letters. On this topic in particular, the book emphasizes that the historical events in Acts are not normative and should not be used in determining theology or praxis for today's Church. This leads to discussions of the nature of speaking in tongues and of all "signs and wonders" by A.D. 70. These phenomena only occurred during the transition between the dispensation of law and the dispensation of the Church. While these topics may be appropriate in some contexts, the question must be asked, Are these issues actually part of the theology of Acts? Does Acts intend to address such issues? This is not to say that all the chapters cover such topics. Chapter seven examines the place of the temple in Acts. Here again, however, the book focuses on what Acts says about the temple in Jerusalem in relation to Dispensationalism, stating that "the supposed abandonment of the temple by the early Church" is an argument against dispensational interpretation (p. 109).

In part three, the book steps through Acts by the chronological divisions, from Chapter 1, "The Wait for the Coming of the Holy Spirit," dated to A.D. 30, which covers Acts 1, to chapter 28, "Paul's Arrival at Rome," dated to A.D. 59. Each chapter begins with a synopsis of the chapter, followed by explanations of items of interest in the chapter. For example, for Acts 20:2, there is a one-and-one-half page description of Greece, followed by a discussion of the individuals named in Acts 20:4, such as Tychicus. Often, items in part three refer back to earlier parts of the book, for example on Acts 24:2b, "the Holy Spirit said," the entry points readers back to the discussion of the personality of the Holy Spirit in part one. Part three will likely be the most valuable section of the books for readers seeking to understand Acts better.

Overall, this book will be disappointing to anyone who is not committed to Dispensational theology, since the book presents Dispensationalism as clearly taught

Book Reviews

within Acts. The book does refer to various scholars, but generally these are quite dated works, such as Lenski's commentary on Acts, or to various Bible dictionaries. There are occasional references to more recent works, but little evidence of dialogue with recent works on Acts. For instance, there is a discussion of the meaning of Joel 2:28-32 in Acts 2 in which the book lists three possible interpretations, none of which correlate to either the views of M. Rese, or, more relevantly, that of M. Turner (*Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1996)), for example. Even if one has a Dispensationalist perspective and this reviewer is not seeking to impugn that view, they will likely find this work inadequate for understanding Acts. Any number of recent commentaries on Acts, aimed similarly at pastors and lay people, would be more helpful in understanding the book of Acts, such as those by I. H. Marshall or L. T. Johnson.

Kenneth D. Litwak, Trinity College, Bristol, England

David Crump, *Jesus the Intercessor: Prayer and Christology in Luke-Acts*. Grand Rapids, MI: Baker Book House, 1999. Xviii+295 pp., \$29.95. ISBN: 0801022215.

While there are many books on prayer, Crump argues that there has been relatively little scholarly work on prayer within Luke-Acts. While earlier research has focused on Jesus as a "model pray-er," Crump focuses on the christological significance of Jesus' prayer life, what it teaches about his ministry and about his relationship with God. Crump examines the nature of Jesus' prayer life in Luke's Gospel and its role in the presentation of christology in the book of Acts. Jesus' intercessory prayers play an important role in the christology of Luke-Acts. Jesus' intercession, both in his earthly life and in heaven, are at the heart of Jesus' past and present role as savior. Crump examines Luke's editorial notices of Jesus' prayer-life, correlating them with the recorded contents of Jesus' prayers. Next Crump compares Jesus' prayer life to didactic material on prayer in Luke-Acts. This is followed by a comparison of Jesus as the heavenly intercessor in Acts with notions of heavenly intercession in ancient Judaism.

Crump states that "Luke associates the prayers of Jesus with the acquisition of spiritual insight at key locations throughout his gospel (p. 21). Several texts show prayer providing insight to others of Jesus' character: Peter's confession (Luke 9:18-27), the Transfiguration (Luke 9:28-36), the Crucifixion account (Luke 23:32-49) and possibly the trip to Emmaus (Luke 24: 13-35). Crump treats each of these texts in order to show that "Luke presents Jesus primarily, though not exclusively, as an Intercessor" whose prayers for the disciples result in what is necessary for them to be obedient, successful disciples (p. 21). For example, Peter's confession of Jesus as the "Christ of God" came only through Jesus' intercessory prayers. While there may well be an association between Jesus' prayer and the disciples' question in Luke 9:18, is it really valid to infer that Luke intends his readers to understand Jesus' prayer as directed at the disciples correctly answering his question to them about his messianic identity (p. 24)?

Crump connects Luke's language about seeing and hearing in Luke-Acts to Jesus' prayers. Jesus prays that his followers will see and hear him correctly. Jesus' prayer life also plays an important role in the Transfiguration, according to Crump. In

the Transfiguration, the praying Jesus is related to the disciples' "reception of a new revelation into the true meaning of Jesus' person and ministry (p. 48).

Crump argues that Jesus in Luke 10:21-24 thanks the Father for hearing and answering his prayers in Luke 9 for the disciples. After reviewing theories regarding the referent of "these things" in Jesus' prayer, Crump argues that "these things" are connected to the mission of the seventy described earlier in Luke 10. The content of "these things" is the identity of Jesus as the "messianic Son of God." This passage also shows that Jesus' role as intercessory mediator was already operative during his earthly mission.

Chapter four focuses on the other two narratives in Luke's gospel which show Jesus' prayers as the means by which an individual received special illumination regarding the person of Jesus. Crump probes how Luke 23:32-49 contributes to Luke's use of prayer for christology. Jesus' prayer in Luke 23:34 is closely connected with the thief's request of Jesus. Jesus' prayer thus provided the means for revelation to the thief of Jesus' true nature. In Luke 23:44-49, the language of seeing/hearing in the response of the crowd and the centurion "shows itself to be exemplary of the response required to God's revelation (p. 91)." In the prayer-revelation equation used by Luke, perceiving Jesus' true identity leads to salvation. Through his self-disclosure, Jesus' prayers mediate God's salvation. Crump finds a similar connection in the story of the Emmaus Road, Luke 24:13-35. Based on Jewish practices of "breaking bread," Crump asserts that Jesus prayed as he broke bread. This prayer precedes the disciples recognizing Jesus. Through this recognition, they are able to understand the Scriptures (and not the reverse). They receive revelation, not that their prophetic understanding of the messiah needs to be clarified to see "the messiah must be the final, suffering prophet (p. 106)." Once again, Jesus' prayer is seen to play a revelatory role.

Crump examines Luke 22:31-32, which is the only place in Luke-Acts where Jesus makes known to the disciples the contents of his prayer for them and points to its answer in the future. Jesus the pray-er is clearly paradigmatic in Luke 22. Jesus stands against temptation through prayer, while the disciples fail through lack of prayer. Since the disciples after this event needed perseverance, as later disciples do, this text helps show that Jesus' intercession continues on past his death and resurrection. Crump draws from this the suggestion that Jesus' intercession is responsible for the composition of the Church. People are included through Jesus' prayers. One must ask, however, Does Judas' absence in Luke 22:31-32 mean that Jesus did not pray for him? Does Luke 22:3 really show that Jesus' prayers determine the composition of the Church over time?

Turning to Acts, Crump argues that Stephen's vision of the Son of Man in Acts 7:55-56 is the one place in Acts which shows Jesus as the final prophet praying for his people. It shows Jesus as an advocate for Stephen. While this is suggestive, Crump does not provide a substantial enough bridge to get from Jesus as Stephen's advocate to Jesus praying for Stephen. The picture in Acts of Jesus as the final, eschatological Prophet fulfilling the role of heavenly intercessor is consistent, according to Crump, with the idea expressed in many Jewish works from the intertestamental period of human beings who interceded while on earth and now continue that in heaven. Yet, "perhaps Luke's most innovative contribution to NT christology is his presentation of a praying Messiah (p. 235)."

Book Reviews

Overall, Crump's work makes many helpful observations, but his argument, while cautious, is also unconvincing. The arguments are generally based on possible hints in the text, but these are carried forward to assertions that go beyond the evidence. Still, the book raises many important questions and will reward critical readers.

Kenneth Litwak

Jay M Harrington, *The Lukan Passion Narrative. The Markan Material in Luke 22,54-23,25: A Historical Survey: 1891-1997*. Leiden: Brill, 2000. (New Testament Tools and Studies, XXX) xiii+1003pp., \$206.

The huge size of this volume says much about both the nature and volume of New Testament scholarship and the industry of its author. Harrington begins with the observation that the volume of scholarship devoted to the question of whether Luke followed a special source or sources in composing his passion narrative has led some to consider that an impasse has been reached. In his introduction Harrington makes no explicit claim to move beyond such an impasse in this history of scholarship on the question, although his own sympathies are with those who reject any special source.

The history that Harrington presents is thorough and comprehensive. Few may wish to read the book in its entirety, but a detailed table of contents and a useful index of authors make it possible for the reader easily to locate discussions and summaries of particular contributors to the debate. The overall structure of the survey is chronological, although Harrington has grouped scholars according to whether or not they support the hypothesis of a special source. This offers more coherence than would be found in a purely chronological account. Harrington offers a synthesis of the evidence for a special source on pages 564-5, and for Lukan redaction of Mark on pages 685-6. He attaches great significance to his observation that some scholars who once advocated Luke's use of a special source changed their position.

One important criterion in assessing a work such as this is the question of whether it represents fairly those whom it surveys. Two observations might be made about some of those whom Harrington names as having changed their minds. First, it seems unfair to cite R E Brown as an important example of someone who has changed his mind. Harrington notes that Brown himself observes that he supported a special source only before he considered the question in detail. Therefore although Brown is an important advocate of Harrington's thesis that Luke drew primarily on Mark, he is not truly representative of those who have come to this position after having defended the opposite view. Second, Harrington observes (correctly) that J B Green makes no further mention of his 1987 defence of a special source (*The Death of Jesus*) in his subsequent treatment of Luke's theology (*The Theology of Luke*, 1995) and his commentary on Luke (*Luke*, NICNT, 1997), but this is not sufficient grounds on which to infer that therefore he has changed his mind. Indeed, Green confirmed to this reviewer by e-mail that he has not. Harrington may be correct to suggest that a majority of recent scholarship does not argue that Luke drew on a special source independent of Mark, but his argument based on those who are said to have changed their position is overstated. Such observations are important in that they serve as a reminder that there is no such thing as impartial

scholarship, but nevertheless this work is an invaluable summary of previous research regardless of whether or not Harrington's conclusions are considered compelling.

Harrington's final section is devoted to the Herod pericope, Luke 23:6-16, one of the most debated sections of the Lukan passion narrative. He notes nine categories in which source-critical opinion on this passage may be arranged and then offers his own exegesis of the passage. Harrington concludes that no appeal to a special source need be made. Rather, Luke composed the Herod pericope on the basis of Markan materials he omitted in earlier parts of his Gospel parallel to Mark 3:6, 6:14-29 and 15:16-20. Therefore, he claims, his working hypothesis that Luke employed Markan materials that he chose to omit elsewhere may now be regarded as a principle. Further conclusions follow, and these are offered in support of his overall conclusion that Luke is guided by Mark throughout his passion narrative.

A bibliography, three appendices (Special LQ Vocabulary and Construction According to J. Weiss; Theories of Lukan Priority; The Relation of the Herod Pericope to the Gospel of Peter) and an index of authors complete the work.

This is an indispensable tool for further study of the Lukan Passion Narrative in particular, and the relationship between the Synoptic Gospels in general. Its price may confine it only to major research libraries, but it deserves to be used widely.

Andrew Gregory, Lincoln College, Oxford

Ruth Hoppin, *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews*. Fort Bragg, CA: Lost Coast Press, 2000. 207 pp. Paper. \$19.95.

The theories about the authorship of Hebrews are well-known. Hoppin seeks to provide substantive support for Harnack's suggestion that the author was Priscilla, known to us from Acts. Writing in a lively style, while carrying on a scholarly conversation, Hoppin argues that, when all the possible authors are considered, and those unsuitable are eliminated, Priscilla appears as the best choice for the author.

Hoppin first explores the lack of an introductory statement which names the author and recipients. She states that there are no known examples from the papyri where this prescript is lacking. Hebrews, which she argues is a letter, is the only known exception. Hoppin then argues that while this could be due to accidental loss, this is unlikely. The evidence suggests that the author omitted the prescript intentionally. Hoppin inquires as to why this might be and suggests that this points in the direction of Hebrews being written by a woman. Otherwise, Hebrews would not have been anonymous. Hoppin next (chapter 3) examines the possible personality of the author, seeking to show that the sympathetic and empathetic nature of the letter suggests it was more likely to be from a woman. Looking at the changes in first person pronouns from "we" to "I" and back again, especially in Heb 13:19, Hoppin argues that the most natural way to understand this verse is that "we" is the married couple Priscilla and Aquila, while "I" refers to Priscilla, who requests prayer that she may return to the readers. Because of the affinities with Paul's letters and the mention of Timothy, the author must have come from Paul's inner circle of co-workers. Hoppin argues further that a number of "semi-apologetic pleas for credibility" within Hebrews favor a female author, Priscilla, rather than a male (p. 31). The letter provides "ample evidence for feminine

style and outlook (p.33)." Hebrews 11 shows that the author identified with women. The mention at the end of Hebrews 11 of women who "received their dead back by resurrection" refers to women who were aided by Elijah and Elisha. Hoppin suggests, based on the account of these same events in Sirach 48, that a man would have focused on Elijah and Elisha, not the anonymous women of the stories. In contrast to Sirach's roll call "of famous men" in Sirach 44, Hebrews 11 mentions Sarah and Rahab, two women, by name. Hoppin, following Clement of Rome, argues that Heb 11:34 refers probably to Judith.

Hoppin argues in chapter 5 that none of the other individuals offered for the author by scholars are acceptable. She shows why Apollos, Barnabas, Silas and even "the unknown associate of Paul" do not meet the necessary criteria. For example, while Clement of Rome quotes Hebrews, Clement's own style and that of Hebrews are markedly different. The two letters should be similar stylistically if Clement authored both. The same is true for the author of the Epistle of Barnabas. Barnabas, separate from the author of the Epistle of Barnabas, does not qualify as the author either. First, Barnabas was a Levite, well-versed no doubt in temple procedures. The author of Hebrews speaks only of the tabernacle, not the temple, and appears unfamiliar with ceremonial procedures common to both. Moreover, a Jew from Cyprus would probably not be fluent in Greek and skilled in classical rhetoric, as the author of Hebrews is.

Hoppin then examines the association of Priscilla with Rome, where the letter was likely written. Hoppin discusses archaeological evidence for Priscilla's home and well-to-do family. Priscilla would have had the opportunity for education, to meet Paul, and to meet Philo, whose writings the author of Hebrews seems to know and challenge. Hoppin then seeks to reconcile Priscilla as a educated woman in a politically important wealthy family in Rome with her marriage to Aquila, which is perhaps the weak spot of her argument.

Overall, Hoppin has done a fine job of providing a very plausible case that Priscilla wrote Hebrews. My one critique is that Hoppin rarely cites non-biblical primary sources, leaving it as an exercise for the reader to consult all the scholarly works she cites to find out the primary sources she appeals to at various points. This should not detract, however, from the solid argument Hoppin has presented in favor of Harnack's suggestion, making a formidable case that must be dealt with by any who choose an alternate author.

Kenneth D. Litwak

Luke Timothy Johnson, *Living Jesus: Learning the Heart of the Gospel*, San Francisco: Harper San Francisco, 1999, ix-210 pp., \$22.00.

Luke Timothy Johnson, the Robert W. Woodruff Professor of New Testament at the Candler School of Theology at Emory University and prodigious critic of the Jesus Seminar moves beyond all that in this book. He sees the New Testament as a step-by-step guide to understanding and developing a relationship with the living Jesus. The Jesus presented by the writers of the New Testament is resurrected and alive, not a dead figure of history to be scrutinized. He says, "Jesus is not simply a figure from the past...but a person in the present; not merely a memory that we can analyze and manipulate, but an agent who can confront and instruct us."

Learning Jesus is then not a historical problem needing resolution but a relationship that must be developed. This is accomplished similarly to the way other intimate relationships develop, that is by openness, trust, respect, attentiveness, over time, suffering and faithfulness.

Johnson affirms that the resurrection of Jesus Christ is key to understanding how he still lives. Thus the resurrection is the grounding for the Christian life for it is the resurrection that aroused the disciples to live for Jesus. This implies that there was a sense among them in which Jesus was present. They were not simply relating to a person that they knew in the past.

These ideas are developed through the traditions of the Canon, Creed and Community. The Canon secures continuity with the past and identity for the future and it is to be appreciated for its diversity and not overly harmonized. Mark sees Jesus as the suffering Son of Man. Matthew emphasizes Jesus as the teacher, Luke sees Jesus as the prophet and John emphasizes that Jesus reveals the Father. The Creed articulates how the early witnesses are to be heard. The character of Jesus remains normative for believers. The Gospels, Acts, Epistles and Revelation reveal how Jesus is embodied in community. It is the Community that demonstrates how Jesus continues to be present today.

The author is making a strong, positive statement of what he believes rather than attacking what he is against.

Richard E. Allison

Andreas J. Köstenberger, *Encountering John*, Grand Rapids, MI: Baker, 1999. 277 pp. hb.

This is a winner. "Come on in!" the introductory chapter invites. The format, layout, and the contents quickly engage the reader onto the page and into the book. This volume is one in the Encountering Bible Series, intended by Baker for introductory classes at the college or university level. I would have appreciated this introduction to John during my years as a serious lay Bible student, and will certainly add it to my collection as a pastor.

Köstenberger is Associate Professor of NT and Greek at Southeastern Baptist Theological Seminary. He presents the Gospel of John from a conservative, evangelical viewpoint: high Christology, high view of scripture, and traditional view of John the son of Zebedee as both the beloved disciple and the author of the gospel. Köstenberger acknowledges and briefly addresses other viewpoints.

The structure of this text is "user-friendly." The two-column format, illustrations, subtitles, sidebars, outlines, study questions, and lists, break up the page, add to the ease of reading, and increase interest in the material. Historical considerations, the setting, context, theology, and major themes of John are addressed in Part 1. Parts 2-5 deal with the text in large chunks: the Prologue, the Seven Signs and Mission to the Jews, the Farewell Addresses and Mission to the World, and the Epilogue. Not a verse by verse commentary, the gospel is discussed clearly and concisely in large pericope.

At the end of the textbook are sections on such controversial issues as the history of interpretation, the quest for historical Jesus, the relationships of the Gospel to

the Epistles and to Revelation. Köstenberger *provides excurses* on various issues: “the Jews,” asides, misunderstandings, and *aporias*. A glossary, tools for study, endnotes, bibliography, and scripture index round out the offering of this volume, which will find wide acceptance as recommended for undergraduate Bible classes, and in my opinion will be valued by conservative Bible teachers, both clergy and lay. Jean Van Camp

Stanley E. Porter, *The Paul of Acts - Essays in Literary Criticism, Rhetoric and Theology*, Tübingen: Mohr Siebeck, 1999. WUNT 115. Hardcover, ix + 233 pp., DM 148.

The author describes his work not as a monograph but as a series of studies on the Paul of Acts. Thus the literary studies focus on the depiction of Paul as a character in Luke’s narrative. Hence, for example, he examines Pauline speeches not in order to see how they fit into the overall pattern of speeches in Acts but in order to explore the character of Paul the speechgiver in Acts. Porter suggests that this work on the Paul of Acts was a natural progression from his work on the Paul of the letters, but he concludes that the difference between the two is not as great as is often posited.

Porter begins with the *we*-passages, for the question of whether Luke was a companion of Paul affects any understanding of the portrayal of Paul in Acts. Noting that there is no true parallel to the *we*-passages in ancient literature, Porter argues that they are to be understood not as an indication of the participation of Luke in events narrated but rather as an indication of the use of a continuous and coherent source focussing on Paul and his missionary travels. This source probably originates with someone other than Luke, and Porter finds in it four characteristic theological emphases: an understated depiction of divine guidance which sees Paul as one missionary among others; a Hellenistic world-view which sees the Jews as one nation among many; a characterisation of Paul first not as a brilliant orator but as a man of understated competence; and, second, not as a miracle worker or man of magic. Therefore the *we*-source is not a major source of much of Luke’s theology, but it does allow him to develop his account of the progress of the gospel and to record Paul’s travels before bringing him to Rome.

Porter’s discussion of Luke’s depiction of the relationship between Paul and the Holy Spirit coheres with this conclusion: only once is there a link between Paul and the Holy Spirit in the *we*-passages, but elsewhere Luke’s depiction of a close relationship between Paul and the Holy Spirit is of a piece with his widespread interest in pneumatology.

Porter next turns to the contrast between Luke’s depiction of Paul as a rhetorician (who is not recorded as writing letters) and Paul’s own testimony to himself as an epistolographer. Porter argues that the summary nature of Paul’s speeches in Acts means that it is impossible to analyse them rhetorically as speeches. Therefore he finds no evidence in Acts to consider Paul a rhetorician, anymore than he finds evidence in the letters to consider Paul a rhetorician rather than a letterwriter. The historical Paul may have been a speechmaker, but all that the reader of Acts can analyse rhetorically is the way in which Luke shaped and presented his accounts of Pauline speeches. These speeches Porter considers under the two heads of Missionary and Apologetic speeches.

He finds a number of common traits which distinguish these speeches from others in Acts. This may mean either that they go back to genuine Pauline speeches or that Luke has used them in order to create a Pauline persona. Either way, there is nothing in these speeches that could not come from the Paul of the letters. Thus proposed differences between the natural theology found in Romans I and Acts 17 (contra Maddox) are overdrawn.

Porter's discussion of the relationship between Paul and James as seen in Acts 21 is perhaps the most controversial chapter of the book, at least for those who come to Acts with conservative presuppositions. Porter argues that James lures Paul into a trap, and that the Jerusalem church stands passively by as Paul is first attacked by Diaspora Jews and then taken into Roman custody. Thus Paul has been rejected by both Christian and non-Christian Jews by the time he preaches unhindered in Acts.

Just as some scholars will wish to disagree with Porter's assessment of the relationship between James and Paul, so others will disagree with his overall thesis, viz. that there are no irreconcilable differences between the Paul of the letters and the Paul of Acts, and that Acts was written by someone who had close contact with Paul or his beliefs. He notes that the "two-Paul" position of German scholarship has managed to position itself as the consensus view and to push the burden of proof onto those who do not see so great a divide between the Paul of the letters and the Paul of Acts. Yet it is this consensus that Porter seeks to overturn throughout these essays and especially in his final chapter, where he offers a critique of Haenchen and Vielhauer.

Not all will accept Porter's overall traditional conclusions, but this collection offers a significant body of original research which refuses to align itself uncritically with either radical or critical camps of scholars. It opens up new possibilities for interpreting Acts, and it suggests that students of Acts should look forward to Porter's volume on Acts, scheduled (tentatively) to appear in the NIGTC series in 2004.

Andrew Gregory

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

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

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

canonical order. Rather, Walker chooses texts considered relevant to the discussion, arranged so that the reader alternates "(roughly) between those documents written before 70 and those which were written subsequently" (xiii). Each document is read with respect to its perceived attitudes toward Jerusalem, the Temple, and, in some cases, the Land. Lack of explicit reference to Jerusalem is therefore compensated by perceptions gained from the interrelation of the three. Walker intends that "these discussions provide confirming evidence as to how they would have approached Jerusalem . . ." (xii). The now rejected status of Jerusalem, how much or little that can be related to the life of Jesus or discernment on the part of the NT author, becomes the focus for Walker in his pursuit of a biblical theology in Part II. The NT confronts what is now an age-old question: Is the OT wrong in its prophetic understanding of the future status of Jerusalem? As a result of Christ, NT reinterpretations of the significance of Jerusalem engage this question, coming to terms with the *new* meaning of what it is *to be* Israel, God's people. It is a Jerusalem "desecrated" (287) that must resign itself to no status in the world; it is God's restoring of God's people in Christ that fulfills OT prophecy, called to missional liberation rather than socio-political glorification (292). A biblical theology of Jerusalem is "therefore illegitimate" (313) without the interpretive contexts of the NT for Christian theology. Continuity in biblical revelation is affirmed as long as one is purposeful in acknowledging the reinterpretive efforts of the NT authors in discerning the ongoing purposes of God combined with the discontinuity of Jerusalem's failed future status as the necessary outcome of God's "economy of salvation" (314). Although at times I find myself in negative reaction to Walker's bold assertions that the NT presents a unified front regarding the "destruction of the formal structures of Judaism" (12), I nonetheless found the book as a whole provocative in its application. Walker rightly calls Christians to an unapologetically Christian attitude of repentance as the framework for an appropriate biblical theology, i.e. a theology that necessitates the interpretive lens of the NT with utmost "humility and self-critique" (316). In addition, Walker has effectively shown a unified perception of a changed Jerusalem within the texts under consideration. Whether or not the specific means of each NT document to explain this change produces a unified theological perspective for modern application is not sufficiently clear, if indeed truly possible. The valuable aspect of this work, however, is its assertion that the Christological debate must be acutely aware of its dependence on the notion of a Jerusalem changed.

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Marion L. Soards. *1 Corinthians*. NIBC: 7: Peabody MA: Hendrickson, 1999. 390 pages, \$11.95 pb.

Marion Soards is NT professor at Louisville Presbyterian and also an ordained minister. His contribution to the New International Biblical Commentary is intended for the non-specialist, although Soards seems to aim for the educated person. Noting this, I would have liked to have seen more interaction with the recent social-scientific and inscriptional studies on Corinth, material which such readers could certainly follow.

This volume offers an introduction followed by a fairly detailed commentary on the text of the NIV. The introduction is altogether brief, and apart from a few

quibbles ("Paul" was a Latin, not a Greek, name; Paul did not engage in Hellenistic allegorical exegesis to the extent Soards implies), the main disappointment is the lack of much description of Corinth or the particular problems of the church in that city. We are assured that Paul wrote the letter to correct certain specific problems, but what those problems were and why they had arisen is scarcely addressed.

Commendably, the commentary proper is focused squarely on the biblical text. Each section is followed by Additional Notes, which develop certain critical points or direct the reader to further literature. The commentary is well-written, if a bit conventional in its insights. Some points are explored sufficiently: for example, he concludes that the virgins of chapter 7 are the fiancées of the addressees, not the virgin daughters of Christian fathers. On the other hand, the recent debate over the meaning of "headship" in 1 Corinthians and Ephesians is barely mentioned, and the conclusions are vague. He implies that in 1 Cor. 12 enthusiasts were minimizing the humanity of Jesus, but we are left wondering in what way.

The bibliography is extensive for a volume of this nature, Soards interacting most often with the works by Fee, Murphy-O'Connor, Conzelmann, Barrett, Orr and Walther and Nigel Watson. He also takes into account recent journal literature.

Given Soards' pastoral background, there is surprisingly little reflection on contemporary application, but this seems to be due to the nature of the series.

I could imagine giving this volume to an educated layperson or non-Christian. It clearly surpasses the similar offering in the Tyndale Commentary by Leon Morris (1958).

Gary S. Shogren, Seminario ESEPA, San Jose, Costa Rica

Paul Barnett. *The Second Epistle to the Corinthians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1997. 696 pages. hb \$45.00.

Paul Barnett's commentary replaces the 1963 NICNT volume by P. E. Hughes. It follows the text of the NIV, with Greek transliterated in the body, but in Greek characters in the footnotes. Barnett was master of Robert Menzies college, and is now the Anglican Bishop of North Sydney in Australia. His field of study is the Roman background of the New Testament. He thus brings both scholarly and pastoral questions to the text, as is evidenced from the chapter called "Pastoral Ministry from Second Corinthians."

While Barnett was unable to use Margaret Thrall's ICC commentary (1994), he interacts extensively with her Cambridge commentaries on 1 and 2 Corinthians (1965), as well as with the 1986 Word commentary by Ralph Martin. The bibliography is fairly thin. Barnett offers superb interaction with Greek and Roman literature (Strabo, Lucian, Epictetus) and rhetorical forms, but very little with the papyri. He includes a nice summary of Paul's relations with Roman Corinth. There is almost no interaction with 1 Clement or any ancient commentary (a strength of Hughes). The lexical background is not as thorough as that given by Martin.

Barnett, like Hughes before him, takes issue with the majority opinion, that 2 Corinthians is a composite of two or more Pauline epistles. He makes good use of his background in Graeco-Roman epistles, arguing from internal evidence that "the letter as we have it is the letter as written by Paul in the first place." He believes that Paul

Book Reviews

unconsciously followed the genre of an "apologetic letter," such as we have from Demosthenes, a form that was in current use in the 1st century. Thus, the emotional material in 10-13 is not a separate message, but the Peroration, an emotional appeal that drives home the sober arguments of the Exordium.

Paul's opponents were Judaizers from Jerusalem, with a different message of "righteousness" and a boasting of their power and skill. They may have been spun out from the revolutionary foment of Judea and had apocalyptic visions. This resonated with the pneumatic and over-realized theology of some in Corinth. Particularly useful from this standpoint are the "reconciliation" passage in chapter 2, and the social dynamic of "letter-bearing". The eschatological background of the "tabernacle" imagery of chapter 5 is helpful as well.

On the whole better the volume is a reliable update of Hughes. It is readable, accessible, and clear. Nevertheless, apart from the pastoral suggestions, it falls short of the quality of Ralph Martin's Word volume. Gary S. Shogren

James D. G. Dunn. *The Epistles to the Colossians and to Philemon*. NIGTC. Grand Rapids: Eerdmans, 1996. \$32. hb. xviii + 388 pages.

The New International Greek Commentary needs no introduction for serious Bible students, and this volume continues to uphold its fine reputation. Dunn mentions in his introduction that it was a natural move to write on Colossians after doing (groundbreaking) work in Romans and Galatians. Since then, Eerdmans has also brought out his *Theology of Paul*.

This contribution, while fresh and very useful, has a more tentative feel than his Word commentary on Romans. His style is occasionally slangy. There are places, particularly in the introductory matters, where one senses that Dunn has nothing new that he wishes to add to the discussion. In other places, he seems unsure of which exegetical option he should choose. Still, his exegesis is sound and readable and does justice both to the Greek text and the historical background. He makes full use of ancient sources, particularly Philo, the Dead Sea Scrolls, and the pseudepigrapha.

Dunn's theory of authorship is that Colossians represents the final word of Paul, and serves as the borderline between Paul's authentic letter and the post-Pauline Ephesians and Pastoral Epistles. Colossians was written probably from Rome, the Pauline material being reworked by Timothy just before or after his death. This makes for shifting sands at times, since some of the ideas are attributed to Paul, others to Timothy.

Especially important is Dunn's belief that Paul is having to deal with Jewish, as opposed to pagan or gnostic, ideas. He argues that the archaeology of the Lycus Valley shows that the local Judaism was not syncretistic, thus disallowing the idea of some mix of Jewish and pagan thinking. He argues, along the lines of Fred O. Francis, that the Colossian synagogue contained some members with a mystical bent, similar to practices witnessed at Qumran. Thus, the Colossian Error is not a Christian heresy at all, but the Judaism of the synagogue. While Paul had no evidence of Judaizing aggression, as had taken place in Galatia, he had reason to believe that some elements of Judaism

(mystical participation in angelic worship, a definite list of rules to live by) might prove attractive to the church.

The work on Philemon follows the viewpoint that Onesimus specifically sought out Paul as Philemon's religious leader, in order to have him intercede for slave with master. This is a useful approach, and Dunn pays very close attention to the nature of slavery, manumission, patronage, and friendship in the first century.

Gary S. Shogren

Jerome D. Quinn and William C. Wacker. *The First and Second Letters to Timothy*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans, 2000. hb, lxxvii + 918 pages. \$65.

For the new millennium both Eerdmans and Baker Books have launched new scholarly exegetical commentaries. The Eerdmans Critical Commentary (ECC) on 1 and 2 Timothy turns out to be a gem, although a surprising choice for the inaugural volume. The late Monsignor Quinn was Catholic and the volume bears the *imprimatur*; he dates the Pastoral Epistles after the death of Paul; finally, the series editor is David Noel Freedman of Anchor Bible renown. This series will obviously be more ecumenical than their New International Commentary.

Readers will be familiar with Quinn's full commentary on Titus in the Anchor Bible. In fact, this companion volume was originally intended for that series. Its format is purely Anchor Bible: after the introduction appears an original translation. For each passage there are lexical and critical Notes and then a longer Commentary. Original languages appear in transliteration. Because the Titus volume was intended to preface this one, the introduction is abbreviated and constant reference is made to the AB volume. There is a very full bibliography. Walker spells out the details of his completion to this posthumous work in a heartwarming preface.

Quinn was a wordsmith, and his writing is a pleasure to read. His overall clarity and the absence of footnotes combine to give the text an attractive appearance, even though the lack of signals in the header or margins makes it difficult to locate comments on specific verses.

In this reading of the PE, the three letters were written as an anthology by an admirer of Paul, some time between 80-85. Historically and theologically they lie midway between Paul's epistles and *1 Clement* and Ignatius. The author incorporated Pauline traditions and fragments, and also Jewish Christian liturgy. In fact, most readers will have reservations about Quinn's level of confidence in reconstructing the supposed underlying traditions. He believed that the PE were written to develop and consolidate the church in the second Christian generation. Titus deals with a more primitive form of Jewish house church, and 1 Timothy the more developed Pauline ecclesiastical structure. 2 Timothy is meant to promote faithfulness to sound doctrine.

What is lacking from Quinn's "mirror-reading" is a rationale for the references to specific apostates and particular heresies in the two books. On the one hand, the names of Hymenaeus, Philetus, Alexander, and others are thought to be taken from genuine Pauline tradition (although the fact that they name names is a sign that the letters could not have been written by Paul). On the other hand, their supposed historical

authenticity is the main reason the author includes them, since their warnings did not have specific relevance for the church in the 80's. The same problem applies to the positive references to Onesiphorus and to Paul's other co-workers.

On specific points, Quinn's lexical notes are very helpful, drawing extensively from the Apostolic Fathers, Qumran, and the classics (but disappointingly little, considering the nature of the vocabulary of the PE, from the papyri). His exegesis of 1 Tim 2:11-12 apparently could not take the recent book by Köstenburger into account, so its lexical base may already be dated. Thus the epistle does not "permit a wife to teach in the public worship and to boss around her husband" through her teaching. The "women" in 1 Tim 3:11 are "women ministers," similar to deaconesses. Particularly pleasing are Quinn's thoughts on the role of prophetic utterance in the "ordination" of Timothy, and on the nature of the hymnic tradition in 1 Tim 3:16-17. His original translation is worth reading, full of lexical insight. For example: "No question of it. Godliness brings gain, great gain." Some "...have strayed off from the faith and skewered themselves with multiple tortures." Paul was "a man who was formerly a blasphemer and a persecutor and insanely arrogant." Preachers should find the exegesis and pastoral application useful and accessible, more so than in the NIGTC by Knight.

With the ECC offering, and the new ICC volume by J. Howard Marshall, both texts long-awaited, evangelical pastors and teachers will at last be well-served in the Pastoral Epistles.

Gary S. Shogren

Markus Barth and Helmut Blanke. *The Letter to Philemon: A New Translation with Notes and Commentary*. Grand Rapids, MI; Cambridge, UK: Eerdmans, 2000. Pp. xviii, 561, \$40.00.

An appropriate memorial to the late Markus Barth (d. 1994), this important commentary offers serious readers important insights into not only the letter to Philemon, but the Greco-Roman environment behind Paul's epistle as well. In particular, the extensive introduction (pp. 1-240), and especially the section on "Social Background" (pp. 1-102), provides the reader with invaluable information regarding the nature of the institution of slavery, and the forms of manumission employed in Roman society. Barth and Blanke, thus, provide invaluable information for the interpretation of several NT passages, including some of the parables of Jesus. The introduction alone makes this commentary an important addition to the library of any serious student of the New Testament.

The "Notes and Comments on Philemon" (pp. 241-498) provide detailed linguistic and historical analysis. The text of the letter is divided into five sections: (1) The Address (vv. 1-3), pp. 243-267; (2) A Christian—A Gift of God (vv. 4-7), pp. 267-306; (3) Intervention for a Slave (vv. 8-14), pp. 306-94); (4) The cost of Brotherhood (vv. 15-20), pp. 394-487; (5) Conclusion (vv. 21-25); pp. 487-98. Numerous excursuses are interspersed within the text, providing the reader with additional linguistic, historical and theological insights. Particularly useful are the excursuses on the legal options for Onesimus's future (pp. 367-8) and the discussion on why Paul does not give a plea for manumission (or, freedom) (pp. 368-9).

Barth and Blanke do not shy away from discussing some of the troubling aspects of Philemon, including the lack of any direct plea for freeing the slave Onesimus. The detailed discussion of various views shows that this issue is far from settled. They also point out that Philemon, far from being the innocent victim, may have been the malefactor whose abuse drove Onesimus away (see especially pp. 139-40). The judgment about Onesimus' character is also far from clear from the text (see pp. 141-50), although for some reason he is described as having been previously useless (v. 11).

The bibliography is extensive, and the authors are well acquainted with not only ancient sources, but also the history interpretation from the patristic period (Tertullian, John Chrysostom, Theodore of Mopsutia), through the Middle Ages (especially citing Thomas Aquinas) and Reformation (citing Calvin and Luther in particular) to the present age (John Knox's and Norman Petersen's work are especially noted). It is, however, surprising that the authors, in spite of their vast reading, have not incorporated more insights from rhetorical criticism. The various sections of the letter are not designated by the appropriate rhetorical terms (exordium, narratio, etc.). Nor is the specific type of rhetoric (judicial, epideictic, deliberative) described. Barth and Blanke may have proceeded in this manner because Philemon is a mixed type of letter, containing elements of an epideictic (or address of praise or blame) address in vv. 1-4 within the framework of a letter of mediation (see S. Stowers, *Letter Writing in Greco-Roman Antiquity* [Library of Early Christianity; Philadelphia: Westminster Press, 1986], 80, 155. On the other hand, they do note Pliny the Younger's (*Epistulae* 9:21) intercession for an escaped freedman as providing parallel examples to Paul's language (p. 166 n. 114-5).

It should be noted that, occasionally, Barth and Blanke's apparent desire to explore every possible detail of particular verses might cause readers to be overwhelmed. The analysis of Phlm 16 alone is the sixty-four pages long (pp. 410-73). Also, as one should expect in a commentary of this detail and depth, the discussion will occasionally be uneven. An example is found on p. 342, when the authors engage in rather crass psychologizing.

Despite these few caveats, however, Barth and Blanke's commentary is an important contribution to our understanding of Paul's letter to Philemon. In addition, the introduction provides one of the finest analyses of the role of slavery in Roman antiquity available in English. In addition, it provides an important resource for the history of interpretation of Philemon. It is a commentary that the reader should consult carefully and often.

Russell Morton

Frederick J. Murphy, *Fallen is Babylon: The Revelation to John*. The New Testament in Context. Harrisburg, PA: Trinity Press International, 1998. Pp. xx, 472, \$30.00.

This commentary, while not providing many new insights into the Book of Revelation, gives the reader a lucid, readable account, summarizing some of the best research in the Apocalypse. Murphy attempts to make the text more transparent to readers by situating the Apocalypse in its social, religious, and historical context (p. 1). He is highly dependent upon the work of Adela Yarbro Collins, and adopts her analysis of Revelation as consisting of two cycles of recapitulation and five sets of seven

visions (see pp. 52-53). Murphy also follows Yarbrow Collins's threefold scheme of persecution, judgment, and triumph as key to interpreting the structure of each set of visions.

As a devotee of Yarbrow Collins, Murphy adopts a history of religions methodology, recognizing that John both incorporated and transformed mythological themes current in his culture, particularly the combat myth. Where Murphy is especially helpful is in demonstrating that John's use of mythic themes does not vitiate the truth of his vision. Rather, "[m]yths are narratives about another time and place involving supernatural figures, but those narratives interpret everyday existence, expressing profound convictions and feelings about the world that cannot be expressed as well by any other medium" (pp. 22-23).

Murphy's understanding of the date and circumstances of the writing of the Apocalypse are conventional and well documented. Revelation is dated in the mid-90's, toward the end of Domitian's reign. John has been exiled to Patmos "on account of the word of God and the testimony of Jesus" (1:9). His exile is understood as resulting from local persecution rather than imperial policy. Support for this hypothesis is found in Younger Pliny's tenth letter to Trajan, asking advice on how to deal with Christians (see pp. 13-14, 17). Murphy sees this letter, as well as the fact that Revelation only mentions one martyr, Antipas in Pergamum (2:13), as evidence that there was no set imperial policy against Christians at end of the First Century.

While evidence does not exist that Revelation was written in the midst of persecution, John clearly expects it. Indeed, he sees the Roman Empire as demonic and inspired by Satan (see comments on chs. 12, 13, 17). Thus, Christians are called upon to resist. John has confidence that Christians will triumph, however, because reality is contrary to appearances. Whereas Rome appears powerful and Christians weak, Rome, in fact, is inspired by the defeated figure of Satan. Christians, on the other hand, have confidence since their God has already triumphed.

This theme of ultimate, although not visible, triumph, is repeated in chapters 17-20. Chapter 17 describes how the ten kings of the earth will turn against the great Harlot (i.e. Rome), and destroy her. Chapter 18 narrates the instantaneous fall of Babylon (a cipher for Rome), and the mourning of the kings of the earth, the merchants and the sailors of the earth. Yet, it is also a cause for rejoicing for the people of God. John reiterates the theme of the destruction of God's enemies in description of the last battle in Rev. 19:11-21. Finally, the description of the millennium and its aftermath demonstrate God's ultimate victory over evil.

Murphy is weakest when attempting to evaluate John's message for Christians today (pp. 442-444). While appreciating the Seer's call for absolute commitment on the part of Christians, he recognizes that other NT writers had different perspectives on how the believer is to live in society. Murphy also recognizes that believers today live in a very different world than John. Perhaps integrating a canonical approach, similar to Wall's (*Revelation*, New International Bible Commentary [Peabody, Mass.: Hendrickson, 1991]), would be helpful here.

The bibliography is short, but provides a good selection of materials in English. It is weakened by not including some of the important commentaries and studies on Revelation in languages other than English. Nevertheless, for students and

pastors unfamiliar with this method of interpreting the book of Revelation, Murphy provides a cogent, readable commentary, which may be used with profit.

Russell Morton

W.Randolph Tate. *Biblical Interpretation: An Integrated Approach*. Peabody: Hendrickson, 1997.

The book's jacket is an attractive depiction of a renaissance scholar studying a text. The scholar's cell is within a manorial building suggesting the privileged status of the scholar. It must never be forgotten that the Bible is a gift and that it is an honor to read and study it. The cell is filled with the scholar's "stuff", things which please and inspire? What is your study like? The pose and clothes of the scholar immediately alert the student of this book that hermeneutics is an ancient art. The names come to mind - Paul, Origen, Athanasius, Tertullian, Augustine, Luther, Calvin, Wesley, Schleiermacher, Barth, Brueggeman - all devotees of Scripture, scrupulous, passionate students of the Word. Hermeneutics is a contemplative discipline, practiced alone, prayerfully, but which demands dialogue and discussion with others. Contemporary scholars are connected to a wealth of biblical interpretation and study simply because they are exploring these fabulous texts.

What a wonderful precursor to the exciting world of biblical hermeneutics! *Biblical Interpretation* is a revised and updated introduction to biblical hermeneutics in which the writer has attempted to integrate contemporary approaches to biblical study into an introductory text without discarding past exegetical methods - and that includes the allegorical method. It is a book which doesn't overload the reader with terminology: neither does it treat the reader like a numbskull. It seeks to deepen the individual reader's engagement with the biblical text, to encourage the reader to explore the multifarious aspects of the biblical text, to read for more and more meaning. This is a text for the seeker: and we are all seekers who study the Bible.

In terms of layout, it is superb! Each chapter features a specific area of study - cultural and historical background, language, genre for example. The writer then concludes each chapter with a summary, a list of key concepts and terms, (which have been printed previously in bold), study questions to be used for discussion, and finally a brief bibliography. The study questions are of immense value since they help the student to make sense of the material just read and to apply what has been read in a study of a particular passage. The footnotes direct the student to further reading on particular hermeneutical issues. The writer also gives an exegesis of a specific text in order to show how the various methodologies can be put into practice.

Besides providing basic coverage of historical criticism, Tate explores literary criticism, reader-response criticism, feminist criticism, deconstruction, *ideologiekritik* and intertextuality. This material is sometimes dense and those unfamiliar with literature and literary criticism may struggle to understand the method. However, Tate does make an effort to analyze and synthesize the basic ideas of the proponents of these hermeneutical methods, again offering a comprehensive bibliography for those interested readers who would like to find out more about these postmodern approaches to the biblical text. The key to these methods is that the reader is a partner with the text and the

Book Reviews

writer in the construction of meaning. The value of this textbook is that Tate has actually made an attempt to incorporate some of these new approaches to biblical interpretation into a book on hermeneutics.

Finally, Tate examines the gospel of Mark as a case study in which he demonstrates the way an integrated approach to hermeneutics allows the reader to assemble meaning to make sense of the narrative. Tate examines Mark in terms of the structures of the plot, the decisions made by the reader and knowledge of the cultural/historical background of the ancient world.

The world of the text in this view is dynamic, a living organism, presenting itself differently on each reading. This also means that as readers we undergo continual change...As the text discloses itself to us in ever-changing ways, perhaps we gain a vision of God who is not the "unmoved mover", the God of dogma, but the God who is dynamic, always relating to the changing world of humanity.

Tate's is a hearty and enthusiastic welcome to the continuum of hermeneutics.
Dorothy Penny-Larter

Michael Frost, *Seeing God in the Ordinary: A Theology of the Everyday*, Peabody: Henderickson Publishers, 1998, pp. 203, \$12.95.

This book is well titled. "Seeing God in the Ordinary" coalesces Frost's purpose and thesis in one phrase. Frost wrote this book to encourage others to be more conscious of the fact that God is in the ordinary aspects of our lives. Using numerous examples that many Christians would consider secular, Frost demonstrates that even the very busy among us, have the time to be deliberate about seeing God--not only in great miraculous acts, but also in the quieter, "ordinary" business of our lives.

Frost begins the first chapter by using Walter Bruggemann's quote about today's "prose-flattened world." Language is so tightly defined that all life has been forced out of words. Christians carry that forcing out of life to the gospel. We are so concerned with wanting to know exactly what the words of the gospel mean that we wind up just going through motions that mean nothing.

Christians also compartmentalize, Frost tells us. Going to church, Bible study, Sunday school are all "good" Christian activities. Yet, watching movies, attending football games, and sunbathing are considered "bad" or even, "profane." This separation, says Frost, is contrary to Jesus' teachings. It reduces the power, "flattens," the truth of the gospel. "Christian" activities may be seen as "better than" others. Why, Frost wonders, do we need to invite God to come to an interview? Why must we invite Him to be a part of the major plans for our lives? Why invite Him as though he were not there with us all along? God's kingdom is already here, Frost reminds us. He then reminds us that Jesus did not teach us to separate--the wheat grew with the weeds.

Having set the basic premise, Frost uses chapters two through six to show us how we too can see God in the ordinary. Being open to awe-inspiring experiences allows us to see Him. These are the times that God compels our attention. Many of Frost's awe-inspiring examples come from nature. Literature and the power of stories provide another avenue Frost strongly recommends we not ignore as a source of God's presence. Not every piece of literature reflects God, but many do. We need to be open

to the possibilities. God is in events; He acts in real time and history. Frost warns us that "chance" encounters may well be God's acting in our lives. Frost also warns us against "objectifying" people. If we only interact with others for their utility in our lives, we may have closed ourselves off from seeing God acting in and through them. Keeping ourselves receptive to the possibility of seeing God anywhere we are, whatever we are doing, re-vitalizes our lives.

Frost does make an effort to refute those that may take his crossing of secular/profane with Christian/sacred boundaries too far. He makes clear distinctions between ordinary life activities that we may typically see as "of the world," such as going to or watching movies, reading novels, or listening to secular music, and those acts that are illegal or immoral. He in no way encourages anyone to look for God in the latter type of activities.

In his epilogue, Frost provides practical suggestions about how to be deliberate in one's daily openness to God. Look for God in everything that you do. Look for him in the damp cold, the smile of a friend, or the grace of a baseball player. See him in the writing of a list for the grocery store, in the drive to work, in putting children to bed.

Although a scholarly work, *Seeing the God in the Ordinary* is written in a manner that invites reading by anyone interested in being receptive to God and His presence in their lives. While Frost does use his Australian culture as a source for some of his examples, he explains their significance, thus neutralizing any cultural distance. Lay persons would find the reading easy; pastors or scholars familiar with Celtic spirituality or Brother Lawrence would hear echoes. We must open our eyes to the grace everywhere we are.

Frost offers three excerpts as a prologue. The third, taken from a novel, truly prepares the reader for Frost's arguments. The scene takes place at the deathbed of a young priest. A friend sitting by his side laments that another priest called to perform the last rites might not arrive in time to perform them. With much effort the dying priest says to his friend, "Does it matter? Grace is everywhere...." Katherine A. Simmons

Stephen F. Noll. *Angels of Light, Powers of Darkness: Thinking Biblically about Angels, Satan and Principalities*. Dourners Grove: InterVarsity, 1998. 255pp.

Stephen Noll, professor of biblical studies and academic dean at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, has written what is quite likely the most helpful single volume in English on the topic of angels and demons. The book began with Noll's 1979 doctoral project at the University of Manchester under the late F.F. Bruce and Barnabas Lindars. His dissertation, "Angelology in the Qumran Texts," prompted him to pursue the topic further from the perspective of biblical theology, and over twenty years of careful research and thought have culminated in this outstanding study. The strengths of this work are numerous and the weaknesses few.

The most significant and most evident benefit is that Noll is thoroughly biblical, both in width and depth of coverage. He investigates every relevant text in the Old and New Testaments, and treats the key scriptures in considerable depth. He brings in numerous references from the apocrypha, pseudepigrapha and Dead Sea Scrolls where

these shed light on the canonical texts or the development of angelology. He is able to do this so well in about 250 pages because of the fairly small print type (perhaps a bit too small) and the tightness of his writing. Yet he is not obtuse. While I did wish for greater clarity several times, as with his discussions of the "sons of God" in Genesis 6 (pp. 55-56), "territorial spirits" (p. 149), and Jacob's wrestling with the angel at the Jabbok (pp. 158-159), I was struck with Noll's ability to state his conclusions in a judicious and restrained manner. His restraint is most commendable in view of the sometimes speculative nature of this subject matter and the tendency of popular writers on these themes to fill in and go beyond the canonical materials. While he presents the facts plainly and expresses his conclusions firmly, he refrains from sensationalism. For example, he holds back from proposing a personal guardian angel for each believer (pp. 170-172), yet he believes that "demonization is a possibility for Christians in certain circumstances" (p. 150).

Noll's comprehensiveness makes this the kind of volume that pastors, scholars and other thoughtful Christians will refer to regularly throughout a lifetime of study and service. Every question that arises from the biblical materials, and some from popular speculation, is addressed: Was the Holy Spirit ever an angel? Was Satan ever an angel? Who are the cherubim and seraphim? Why should a woman in Corinth "have authority on her head, because of the angels" (1 Cor. 11:10)? Some readers, eagerly building their collection of popular works on angels and demons, may wish Noll's volume was more "practical," or at least "lighter" reading, with accounts of present day angelic appearances and guidelines for deliverance. It does not seem that Noll would dismiss all such works as foolish or harmful, though some surely are. He would quite likely welcome careful books of this sort. But his task was to produce a more scholarly study, thoroughly grounded in biblical theology, in conversation with the best recent theological minds, for the service of Christ and his church. In this Noll has succeeded admirably.

Robert V. Rakestraw, Bethel Seminary, St. Paul

Luther E. Smith, Jr., *Intimacy and Mission: Intentional Community as Crucible for Radical Discipleship*, Scottdale: Herald Press, 1994, pp. 176, \$12.95.

In Acts, we read that the disciples were together and had *everything* in common. They sold their possessions, and no one claimed that any possessions were his or her own. They shared *everything* they had. This description of community makes most Christians nervous, because it conjures up images of cults or Marxist Communism. Many explain it away by saying that this type of communal arrangement was necessary for the First Church to accomplish its mission, and that the disciples had a special dispensation which made this kind of intimacy possible. Are there communities today that are functioning the way we read in Acts? If so, is this level of intimate togetherness for everyone, or just a special few? What is the role of intentional community in the mission of the Church of the 21st century?

Intimacy and Mission by Luther E. Smith, Jr. provides the reader with an insider's view into Christian communities which are operating and active today. Smith's research is thorough, objective and understandable. Pastors, Bible study groups,

teachers and individuals will find his work accessible and instructive. Smith's primary thesis is that intentional community can be a "laboratory" for radical discipleship. These "experiments" in Christian living explore a fellowship and mission as radical as the Gospel they proclaim. In a time when alienation and general frustration with the Church as an institution is high, Smith has found that,

Religious communities symbolize hope. In them members experiment with methods that enable ideals to become reality . . . the instructive potential of religious communities may finally depend on the larger church's readiness to accept and respect them as legitimate expressions of faith in action. (p. 43).

Dr. Smith is associate professor of Church and Community at The Candler School of Theology of Emory University in Atlanta, Georgia. For the purpose of this investigation, Smith chose intentional Christian communities which were committed to the Acts model, including shared property and living space, and a prophetic ministry of social justice. He selected five communities with enough history to discern verifiable patterns of growth and change (a minimum of fifteen years): Church of the Messiah, Koinonia Partners, Patchwork Central, Sojourners and Voice of Calvary. His research was based heavily upon interviews with community members, former members, neighboring residents and civic leaders. He also surveyed their communal documents and covenants. Smith profiles the strengths and weaknesses of each community, their victories and their struggles, as well as the characteristics common to all five. He puts the reader in touch with the pulse of modern communal ministries a single, compact book. *Intimacy and Mission* is an ideal starting place for anyone considering a journey into intentional community, but this is just the tip of its usefulness. The real insight being generated by these communities is not in the answers they yield, but in the questions. Smith challenges the reader with a measuring rod of fundamental discipleship questions, all of which were formed in the crucible of community. This book would open an avenue of significant dialogue for professors and students at theological schools. More importantly, however, it offers a doorway to renewal for the institution of the Church. According to Smith, local congregations would not have to conduct their own communal "experiments in the Gospel," if they will sincerely engage the questions formed there. If the leaders of today's Church are willing to think a bit outside the institutional box, this book will help them "to discern possibilities for radical discipleship in their own lives and churches," (p. 13).

Eric P. Sandberg

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

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

Also worthy of note is the addition of three volumes added to the end of the bibliography, all of which might be considered as systematic rather than biblical

theology. This is significant, for Turner's own work is as theologically sophisticated as it is informed by and in dialogue with contemporary New Testament scholarship.

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

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

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

What of Matthew, for example with his apparent caution towards charismatics (Mt 7:22) and his Jesus who, unlike the Jesus of Luke and John, appears not to give the Spirit to his disciples precisely because he himself remains with them (Mt 28:19-20, but note Mt 10:20; Cf. Jn 14; Acts 1:8 & 2:33)? Again, there are voices that might be heard from the Apocalypse and from the writer to the Hebrews, just as there appears to be a silence in the letter of James. Or do apparently non-charismatic texts in fact assume the charismatic position of other writers? There would appear to be an imbalance here in Turner's presentation, as in that of other works which have been similarly selective. Perhaps Turner might provide readers of this book with the further benefit of addressing these theological issues in a future work?

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

This is a treatment to be commended as much for its irenic tone as for its substance. Those who are in sympathy with Turner's nuanced charismatic perspective

will find here an unparalleled treasure house from which to draw. Those who take other views will find arguments with which they will need to engage.

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

Andrew Gregory, Oxford

Jon Butler. *Religion in America*. New York: Oxford University Press, 2000, 157 pages.

Butler's work is part of the *Religion in American Life* series being published by Oxford University Press. As the title indicates, this book considers religion, in what would become the United States, during the 17th and 18th centuries. Butler focuses not only on the myriad of Protestant groups that would take root in the New World but also on Catholicism and Judaism and on the religious heritage of Native Americans and the African slaves brought to America during this period.

Butler tells a very readable, fascinating story in his six chapters. He begins with an overview of religious thought and practice in Europe, Africa, and North America ("Worlds Old and New"); portrays the initial complexion of religion in the young colonies ("Religion in the First Colonies"); charts the diversity of religious groups in colonial America ("The Flowering of Religious Diversity"); describes "African and American Indian Religion"; relates the story of the Great Awakening ("Reviving Colonial America"); and considers the effects of the American Revolution on the various religious bodies ("Religion and the American Revolution"). The book concludes with several helpful resources: a chronology, glossary, and suggestions for further reading.

Though he is covering much territory, Butler does so with sufficient detail to give the reader a feel for the "lay of the land." Colorful, engaging stories of numerous individuals and events, insets from primary source materials, and abundant sketches and illustrations provide vistas for understanding religion in this time period. He also considers such interesting issues as the role of women in religion during the colonial period, the apocalyptic themes that were frequently woven into the American self-understanding, and the development of freedom of religion in America.

I should note that I did find a few factual difficulties. Butler indicates that Christopher Sauer, who published an edition of the Luther Bible in 1743, was "the best-known Dunker in Pennsylvania" (59). He is referring to Christopher Sauer I who, as one influenced by Radical Pietism, remained a separatist throughout his life. His son, Christopher Sauer II, did join the Brethren congregation at Germantown, Pennsylvania, however. In the same paragraph, Butler states that Sauer's Bible was "the first Bible printed in the American colonies." This is also inaccurate since the Puritan John Eliot published a translation of the New Testament in the Massachusetts language in 1663, a point that is correctly noted on page 79. It is appropriate to claim for Sauer's Bible that it was the first European language Bible published in America. Butler also holds that Jonathan Edwards held that Christ would come to "usher in a new millennium," (109) that is, he was premillennial. In point of fact, Edwards was an early proponent of postmillennialism. In spite of these minor points, Butler's work provides a very good

introduction for anyone wishing to gain an overview of religion during this phase of American history.
Dale Stoffer

John Cassian, *The Conferences*. Ancient Christian Writers 57. Translated and Annotated by Boniface Ramsey, O.P. New York, N.Y: Paulist, 1997.

In the closing years of the fourth century A.D. John Cassian, a young monk originally from the Roman province of Dacia, made two extended visits to Egypt. There, along with his companion Germanus, he made the acquaintance of many of the most prominent desert anchorites. Decades later in Marseilles, he compiled, recorded, and elaborated the wisdom of these holy men in a series of twenty four conferences, or dialogues, which addressed the spectrum of monastic spirituality. The completed work, *The Conferences*, strongly influenced the development of Christian monasticism and spirituality.

A review of the topics addressed by the conferences reveals the reason for the work's enduring influence. Cassian's first conference, with Abba Moses, ostensibly concerns the goal of the monk but offers discussions of matters to which all Christians aspire: inner tranquility, the tension between contemplation and service, the practice of virtues, and the character of love. Subsequent conferences deal with such matters as the cultivation of virtues (e.g. discretion, humility, patience, love, chastity), the practice of disciplines (e.g. prayer, renunciation, fasting), metaphysical speculation (e.g. the nature of the soul, the activities and hierarchies of demonic powers), aspects of Christian living (e.g. the struggle between flesh and spirit, attainment of spiritual knowledge and perfection), and discussions of moral issues (e.g. whether lying or keeping commitments are absolute obligations). The conversational format leads to far-ranging discourses that often have a stream of consciousness flavor, and many times the speakers veer off into topics that may strike the modern reader as obscure and bizarre. Nevertheless, throughout the book the reader encounters profound and practical wisdom on the spiritual life.

The present volume, the first English translation of the entire work, offers a highly readable translation that vividly recreates the conversational ambience of the conferences. Ramsey introduces the text with a succinct overview of Cassian's life and times and then of the *Conferences* themselves. Brief introductions and tables of contents also precede each of the conferences, offering the reader an informed synopsis and reflection of its particular topic and themes. Indexes of scriptural citations and lists of annotations complement these introductions. All are brief and to the point, providing the reader with a thorough understanding of the individual conferences without overshadowing them with commentary. As a result, the reader's focus remains squarely on the words of the abbas, who assume distinct personalities and speak with striking immediacy.

The Conferences is unsurpassed as a compendium of desert spirituality and is therefore an excellent point of entry for those interested in exploring a stream of Christian thought and spirituality that is attracting increasing attention. While Cassian writes with monasticism in mind, the wisdom he conveys speaks to the longing of all Christians who seek the purity of heart to which he aspired. Although a substantial

work, it lends itself as well to devotional reading as it does to theological study and will be treasured resource to those who respond to Cassian's invitation to cultivate the inner life.

L. Daniel Hawk

Isaac R. Horst. *A Separate People: An Insider's View of Old Order Mennonite Customs and Traditions*. Scottsdale, PA: Herald Press, 2001, 262 pages.

I have always found it fascinating that among the various Old Order groups in North America there is usually at least one spokesman within the fellowship who feels the calling and has the ability to portray the life and witness of that group to a modern audience. This is all the more remarkable because in several Old Order groups, including the Old Order Mennonites, it is rare for a person to receive an education beyond the eighth grade. Isaac R. Horst, an octogenarian among the Old Order Mennonites of Ontario, serves in this book as a guide to familiarize readers with the lifestyle and beliefs of his people.

Much of the content of this book originally appeared in monthly columns that Horst wrote for the *Mennonite Reporter*. He has given it new shape by using the literary devices of a tour guide, a lecturer at an Elderhostel, and finally a wise, old grandpa answering the questions of a granddaughter to provide the reader with an overview of Old Order Mennonite life. His style is folksy and informative. He can, however, be very forthright in advocating the Old Order faith, but he does so with a gentle humility that is quite characteristic of Old Order groups.

The Old Order Mennonites trace their roots back to the Anabaptist movement of the 16th century. For the most part, they are descendants of the Swiss Brethren, the Anabaptist group that would dominate Anabaptist immigration to North America in the 18th century. Following the American Revolution, some of these Swiss Mennonites (they began to identify themselves as Mennonites once they came to America) moved from Pennsylvania to Canada, establishing a new settlement in Waterloo County and other areas. The latter 1800s was the formative period for the Old Order Mennonites, as it would be for other Old Order movements. Progressive forces in the Mennonite Church were advocating the adoption of Sunday Schools, prayer meetings, and revivals. Those who felt that such practices "tolerated and encouraged pride and inflated self-esteem" withdrew from the Mennonite Church to form the Old Order Mennonites (p. 29). Horst's book focuses on one of the largest Old Order Mennonite settlements, that in the northern part of Waterloo County, Canada. Today it would claim around 4000 baptized members and adherents (those under age 18).

Horst's book covers the full range of topics that might be asked by an outsider. Some of these topics are worship practices, education policies, view of women, child rearing philosophy, attitudes toward insurance, Sunday Schools, and foreign missions. A brief overview of a few of these topics will give the reader a glimpse of some of the content of the work. One discussion illustrates the community's willingness to accept some modern innovations. Though having a telephone in the home was initially rejected, in time a slight majority of members came to favor allowing phones in homes, if this change did not disturb the peace of the community. Today there are phones in over half the Old Order Mennonite homes, though it was ruled that phone sets had to be

black and that there should be no accessories such as fax, internet, memory, call waiting, etc. Even today, though, some members continue to do without.

The Old Order Mennonites have adopted a view of the Great Commission (Mt. 28:19-20) shared by other Old Order groups: it was fulfilled by the apostles in the first century. This view, used to defend their opposition to foreign missions, is founded on such verses as Colossians 1:23 and Romans 10:18. Horst does note, however, drawing upon an insight by John Howard Yoder in his book *As You Go*, that the Amish and Mennonites have adopted a "migration evangelism" that involves living their faith in the midst of the many cultures throughout the world to which they have migrated.

Horst notes that the influence of the feminist movement in modern culture often leads to questions about their attitude toward women. He is unapologetic about upholding a traditional view of women's roles. He feels that Old Order Mennonite women are generally satisfied with the role of caring for their husband, their children, and their home. He is not bashful in pointing out the problems created by the more "enlightened" concept of women: divorce, wife abuse, neglected children. He is not above admitting that there may be some women in the community "who harbor ill feelings against men in general, and against their husbands in particular," but he feels that the tested and tried counsel of Scripture provides the best counsel for the role of wives and women (p. 115).

Horst has painted a fairly detailed picture of life among the Old Order Mennonites. His book makes an excellent resource for anyone desiring to know more about the Old Order ways. Whatever critique we moderns and postmoderns may have of Old Order life, Horst also provides his own critique of many practices and beliefs that undergird our culture. In answering the most frequently asked questions concerning Old Order life, he raises his own about the culture which we call home. We would do well to learn from both his answers and questions.

Dale Stoffer

Terrence G. Kardong, O. S. B., *Benedict's Rule: A Translation and Commentary*. Collegeville, MN: The Liturgical Press, 1996. \$49.95. xviii + 641 pp. Hardcover.

The *Rule of Saint Benedict* stands as a landmark in the history of Christian spirituality, having guided spiritual pilgrims in the monastic Order of Saint Benedict since the early sixth century. In this volume, Father Kardong presents a new translation of the *Rule* (together with the critical edition of the Latin text) and a thoroughgoing verse-by-verse, word-by-word commentary on the Latin text. This detailed commentary lays out the interaction between the *Rule* and the Scriptures that were at the heart of Benedict's monastic vision as well as the church fathers such as Cassian and Pachomius. As Father Kardong's commentary unfolds, the life of the monks living by this *Rule* comes to life. The author's own firsthand experience of Benedictine spirituality comes through in every chapter, as he attends not only to the historical meaning and incarnation of the text, but also to its contribution to the spiritual formation of every Christian.

In short, this commentary stands as a monument to the *Rule's* richness and depth, the product of the author's decades of research, publication, and, perhaps most important of all, living out this *Rule* as a reliable compass for journeying with God.

David A. deSilva

Beverly M. Kienzle and Pamela J. Walker, eds., *Women Preachers and Prophets Through Two Millennia of Christianity*, Berkeley, CA: University of California Press, 1998, 362 pp., pb, \$17.95.

This volume is a collection of essays on the voices of Christian women, in chronological order, by eighteen contributors including the editors. Kienzle is Professor of the Practice in Latin and Romance Languages at Harvard Divinity School and president of the International Medieval Sermon Studies Society. Walker is Assistant Professor of History at Carleton University.

The contributors are: Nicole Bériou, Anne Brenon, Yvonne Chireau, Jacqueline R. deVries, Edith Wilks Dolnikowski, Katherine Ludwig Jansen, Beverly Mayne Kienzle, Karen L. King, Elaine J. Lawless, Linda Lierheimer, Phyllis Mack, Carolyn Muessig, Darleen Pryds, Roberto Rusconi, Judylyn S. Ryan, Karen Jo Torjesen, Peter Vogt, and Pamela J. Walker. The material is presented from an academic, feminist viewpoint of church history.

The essays highlight individuals within groups and movements across church history, and are grouped chronologically by periods: Early Christianity, the Middle Ages, 16th-18th Centuries, and 19th-20th Centuries. The preface, by Lawless, and the afterward, by King, inform the reader what he is going to read and what he has read.

The work focuses on lesser-known women, and is clearly written by academicians for academicians. The documentation is heavy; some essays have nearly as much space devoted to endnotes as to essay. Many of the endnotes are in Latin or French, a tribute to the scholarship of the authors, but a drawback to those of us who are more linguistically challenged. Due to the language barrier, this reviewer had no way of judging if sources were primary or secondary.

The quality of the essays is not consistent. Essays on early church figures are very heavy on assumption and light on substance, because they draw rather vast conclusions from little evidence. Some of the essays are wordy and repetitious, others are more readable. The essays on the Waldensian and Cathar women preachers, by Kienzle and Brenon respectively, and the Ursulines, by Lierheimer, were of overall higher quality. The essay on early Christian *orans* by Torjesen, and that by Rusconi, on women in church art and icons, both feature illustrations.

A recurring theme is the renaming that was necessarily engaged in by many women across the centuries in order that their voices be heard. The inclusion of twentieth century Afro-American syncretic movements does not seem appropriate, given the title of the work.

Academic feminist historians and church historians will want this volume, as would studious pastors with an interest in the topic, and it would be appropriate in university and seminary libraries.

Jean Van Camp

Mary T. Malone, *Women and Christianity; Vol. 1: the First Thousand Years*, Maryknoll, NY: Orbis Books, 2001, 376 pp., pb, \$20.

This one-author volume provides a connected chronological account that flows well and is more readable than Kienzle and Walker (reviewed elsewhere in this *Journal*).

Book Reviews

Malone is retired from St. Jerome's University, and from the University of Waterloo, where she was chair of the Graduate Department of Religious Studies from 1994-1996. As the title indicates, she documents the activities of women in western Christianity over the first 1000 years. Malone writes from a feminist and Roman Catholic perspective of western Christianity. Although concerned to recover women's activities and voices, Malone's is not a radical feminist treatment.

This book emphasizes the fact that institutional reform was usually detrimental to women. Malone highlights the involvement of women in the evangelism of Europe by means of the royal marriages of Christian princesses to pagan kings, and by egalitarian male-female cooperation in the monastic enterprise.

This volume will be useful to anyone interested in the participation of women in church history, pastors, church libraries, university and seminary classes in church history, or feminist history. Unfortunately, at present Orbis has no information about a forthcoming second volume.

Jean Van Camp

Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity*, 2nd ed., Grand Rapids: Baker Books, 2000, pp. 352, \$18.99.

In recent years students of church history have been served by several books which have made the subject easier by reducing the volume of facts to be grasped. Three different illustrations of this trend are A. Kenneth Curtis, et al, *Dates with Destiny: The 100 Most Important Dates in Church History* (1991), Justo L. González's *Church History: An Essential Guide* (1996), and Mark Shaw's *10 Great Ideas from Church History* (1997). Noll's book continues this trend with its own unique contribution.

The good sales of the original edition (1997) of *Turning Points* justify the excellent reviews the book received from scholars. That a second edition is needed so soon, with the featured change being study questions for each chapter, demonstrates the usefulness of the book for students. My own use of the book as a supplemental text in a church history survey class verifies its appeal to students.

After a stimulating introduction on the usefulness of studying the history of Christianity, Noll devotes twelve chapters to "hinge-points" in the story, where changes in thought or action dramatically affected the direction of the church. His list includes the fall of Jerusalem (A.D. 70), the Council of Nicea (325), the Council of Chalcedon (451), St. Benedict's Monastic Rule (530), the coronation of Charlemagne (800), the schism of the Eastern and Western Churches (1054), the Diet of Worms (1521), the English Act of Supremacy (1534), the founding of the Jesuits (1540), the conversion of the Wesleys (1738), the French Revolution (1789), and the Edinburgh Missionary Conference of 1910. His final chapter sketches out significant twentieth century movements like Pentecostalism, Vatican II, new roles for women, Bible translation, and the survival of the Church under Communism. One could juggle Noll's catalog with selections that reflect a different historical bias, but few can quibble over the significance of the events he emphasized.

The pattern of *Turning Points* has several advantages. First, it helps students and non-specialists to grasp the "big picture" of Christian history. Scholarly texts on

church history, especially if they follow a chronological scheme, often overwhelm readers with accounts that are too detailed, and sometimes are overly complex as well.

Secondly, its economy of subjects enables a luxury of understanding. Like a curator of a museum showcases only the most significant artifacts, so Noll's selections assist students to a deeper understanding of representative events. One can absorb the moment and recall its impact. If one gives twelve subjects the attention usually given to fifty (to use a convenient number), it stands to reason that she will have a clearer understanding of those twelve events.

And, finally, *Turning Points* probes connections between decisive events and persons and their contribution to all subsequent church history. Noll is convinced that history matters. "Turning points" cast long shadows. For good or ill, the church today carries the fingerprints of its past, but not in a fatalistic sense. The author believes that the study of the history of Christianity can help shape proper attitudes in contemporary Christians. The historical perspective of the church's mission can clarify purpose in the present moments of decisions (pp. 18-19). Readers of church history are not just custodians of a tradition, they are also change agents in the present and creators of the future. If they have the humility to recognize their fallible humanity in the record of the church's sins, they may also grasp the fact that Christ the Lord is building His church: the real cause that illuminates the church's successes.

The first edition already included many attractive features in each chapter: suggestions for further reading, timely visuals, focused sidebars, and selected prayers and hymns of the period. The second edition includes study questions for each part of the book (pp. 320-336), thanks to the work of Robert H. Lackie. The questions help students and adult study groups to process the ideas that the book raises. They aim both at clearer understandings and more relevant applications of the insights gleaned from the history of christianity.

Noll's intent was to write a book for students and lay persons in the church. He has clearly succeeded, and these readers are grateful.

Luke L. Keefer, Jr.

Eileen Power, *Medieval Women*, edited by M. M. Postan. Cambridge: Cambridge University Press, 1997. 104 pp. \$9.95.

Gilbert Dahan, *The Christian Polemic Against the Jews in the Middle Ages*, translated by Jody Gladding. Notre Dame, IN: University of Notre Dame Press, 1998. 130 pp. \$10.00.

Somewhere between "Camelot" and the "Dark Ages" lies the true Medieval Period. Scholarship is slowly reclaiming this neglected space. Still, outside of Catholic scholars and history specialists, this age is not well-known by Western readers. These two, slender books are accessible routes into this period of European life.

Brief and introductory books in their approach, they do not overwhelm the reader who is making tentative forays into this subject. Yet the authors probe two vital aspects of the time: the place of women and the church's approach to Jewish people. Plentiful evidence is provided to alleviate ignorance of the period, and interpretations are offered to counter erroneous preconceptions about the culture of the time.

One might wonder why the five popular essays of Power's *Medieval Women* should be republished nearly sixty years after her death, especially when women historians have provided so many works that are more contemporary. There are at least two good responses to that question. First, she was one of the pioneer leaders of social and economic history, with a recognized speciality in women of the medieval period. She earned her academic credentials at Cambridge University and the London School of Economics and subsequently taught at both schools, succeeding academically in a context that was dominatedly male (especially at Cambridge). The outline of her life is nicely sketched by Maxine Berg in the forward. Her life illumines her academic work and would be of interest to anyone interested in feminist studies.

Her scholarly writings accord her a place of prominence in medieval social and economic history. Her research is still basic to those who would work in the period. This collection of essays was published by her husband, M. M. Postan, long after her death, and is primarily directed to a popular audience (pp. xxvii-xxviii). It contains the fruit of her extensive research but with a simplicity of style and a vigor of presentation that captures a common readership. One suspects this is the reason Cambridge University decided to issue it in a Canto edition.

These essays, in the second place, destroy various stereotypes of medieval women. Their real status in the home, workplace, school, and church (especially the nunneries) is contrasted to the inferior place assigned them by the clergy and aristocracy in the early medieval period. Powers notes that the creators of this inferior view of women were the very men who least knew the lot of "the great mass of womenkind" (p. 1). On the other hand, medieval women never occupied the rosy pedestal portrayed by the romantic writers in the "courtly love tradition." It was the real life of medieval women that she wanted to uncover, and that story alone is delightfully informative.

Gilbert Dahan takes a parallel track to Christian relations with Jews in the medieval period to what Powers did with women. He chooses this period because he believes it has much to teach us today about how to dialogue with those who hold to alternate religious views. His introduction addresses head-on the perception of the average reader that the medieval period was among the worst of times in Christian-Jewish relations. He contends that medieval Europe was anything but uniform. Conditions varied widely both in regard to time and place.

Dahan divides these centuries into three periods: the early middle ages when Christianity and Judaism were missionary competitors; the twelfth to the early fourteenth centuries when they had developed solid religious identities; and the end of the age when various crises caused relations between the groups to deteriorate markedly. The author isolates the second period as the setting for his study, because he believes it was best suited to honest dialogue. Both sides were confident of their respective positions but still listening to the other with some admiration short of belief.

Among the diverse literary sources which reflect the Jewish-Christian conflict, the author chooses the dialogue as best suited for his research on the Christian polemic against the Jews. The records reflect various kinds of dialogues, ranging from informal discussions between Jews and Christians in their normal social encounters to staged debates and state-ordered defenses.

There is little surprise that the primary topics became the question of the "true" Israel, the difference in biblical interpretation, and the coming of the messiah. What is

of interest, however, are the shifting grounds of the debate and the responses of the Christian world to the Jewish contentions. Dahan illustrates how Christians became aware of the Talmud during the middle period and began to engage it in their polemic. He points to the fact that both church and state issued warnings and prohibitions against ordinary Christians engaging Jews in religious argument as evidence of the strength of the Jewish position. Jews were seen as both better informed and more skillful debaters than their ordinary counterparts. Christian apologists, especially the Dominicans and the Franciscans, were forced to study Hebrew and Arabic in an effort to confront Jews on more even terms.

The book is rich in historical backgrounds and literary sources that bear on the topic. The reader is introduced to many of the key Christian theologians of this period. The only serious question is whether these disputes are as serviceable to contemporary Jewish-Christian dialogue as the author thinks they are. Congeniality depends more upon political and social circumstances than it does formal religious argument. The very best polemic of the medieval period still serves us best today as a negative illustration, rather than a positive model, of how inter-religious dialogue ought to proceed.

Gilbert Dahan really is concerned that Christians and Jews can move toward healing of their troubled relationships over the centuries. The book is very helpful in illustrating one phase of the past. The question is whether his study provides medicine for the healing or merely another diagnosis of the disease. Luke L. Keefer, Jr.

Paul R. Spickard and Kevin M. Cragg, et al, *A Global History of Christians: How Everyday Believers Experienced Their World*. Grand Rapids: Baker Academic (A division of Baker Book House Co.), 2001, 486 pp., 26.99.

First published in 1994 in the hardback copy which is now out of print, it is available now in paperback. Under the former title, *God's Peoples: A Social History of Christians*, the book was reviewed in the 1996 *Ashland Theological Journal* (pp. 198-199).

The content is the same in both editions. Only the title and form of the book have changed. There is one feature that stands out in the current edition: the cover is vastly improved. The picture of an African American baptismal service is clearly portrayed. The dark cover of the original book all but made the photo indiscernible.

This cover photo underscores the book's purpose to set forth a social history of Christianity, where the focus is upon Christians in their context - their world of culture and experience. As a one volume treatment of the subject, it is an admirable achievement. Luke L. Keefer, Jr.

Laura Wilson, *Hutterites of Montana*. New Haven: Yale University Press, 2000, 150 pages.

This book deserves to be called unique. Laura Wilson, a professional photographer, has created a stunning portrayal of Hutterite life through the medium of black and white photographs. She weaves into these images a very informative

narrative concerning Hutterite history, beliefs, and life. The result is a rich tapestry that brings to life one of the most unusual subcultures in North America.

The Hutterites trace their roots back to 1528 when a small group of Anabaptist refugees, seeking sanctuary in Moravia in the present day Czech Republic, pooled all their worldly goods and began what has become a nearly 475 year experience of communalism. The Hutterites flourished during the 1500s, reaching nearly 20,000 under the tolerant protection of the Moravian nobles. During the 1600s and 1700s, however, the ravages of the Turkish invasions and the Catholic Counter-Reformation decimated the Hutterite colonies until only nineteen Hutterites remained in the 1750s. They experienced a renewal when fifty Lutherans joined the movement and when they were invited by Catherine the Great to settle on her vast holdings in the Ukraine in 1770.

Again the Hutterites flourished, only to experience a renewed challenge to their nonresistant, separate way of life in the 1870s when Russia sought to assimilate them and other Germanic settlers into Russian culture. Between 1874 and 1877 the entire Hutterite population came to the United States; four hundred of the approximate one thousand immigrants decided to reestablish their communal life in three colonies in the Dakota Territory. In the United States, the same experience of initial prosperity was followed by the hardship of anti-German sentiment during World War I. Harassed because of their retention of the German language and their nonresistant convictions, many Hutterites moved into southern Canada. Even here the need for large tracts of land for their communes resulted in Canadian laws being passed which severely restricted Hutterite expansion. Since World War II the primary focus of Hutterite growth has again been the United States; they have established many new colonies in Montana, the Dakotas, Minnesota, and Washington.

Today the Hutterites number over 40,000, living in hundreds of colonies on the prairies of North America. Wilson focuses her work on the more conservative Hutterites living in Montana. Over a fourteen year period she was able to win their trust as she respectfully entered into their life for two or three week stays. Hutterites shun many American "necessities": radios, televisions, cars, even photographs. Due to the trust she had gained and her persistence, she was able to obtain permission from the leaders of Hutterite colonies to take black and white photographs of those people who agreed to be her subjects. She says of her photographic documentary, "I tried to take the photographs I needed to tell the story I wanted to tell. I photographed the faces that moved me, not just any faces, but the faces that revealed a story within, including the contradictions" (p. 10). Her work truly succeeds in telling a story that is both hers and that accurately portrays Hutterite life.

I was intrigued by the effect of the exclusive use of black and white photographs of the day to day life of the Hutterites. In contrast to our American culture, which must express itself in as varied and plural "colors" as possible, the Hutterites appear almost monochromatic, stressing the yielding of individualism to the greater good of the community. Indeed, Hutterite society may seem at almost polar opposites to the values of American culture. Yet Wilson's photographs portray people who have personalities revealing strength, variety, and calm assurance of their value and significance. There is enough subtle humor in both image and text to remind the viewer/reader that these people are not somber automatons but find joy and pleasure in their simple, separate ways. Another interesting feature of the work is that none of the

photographs has an accompanying caption on the same page as the photograph; all explanations are found on three pages at the end of the book. The effect is to draw the viewer into the story of the image, to force us to engage our right brain, not our left brain.

Wilson's narration of Hutterite life and faith, though brief, gives sufficient detail to answer most questions the reader would have. It likewise provides a textual foundation for being able to understand more thoroughly the life visualized in her photographs. Besides reviewing the history of the Hutterites, Wilson also describes their leadership structure, their religious beliefs, the place of women in their culture, the education of the young, and the strength of their communal tradition.

Though the viewer/reader would want to supplement this work with one of the books in the well chosen list of resources on the Hutterites in the "Suggested Reading" at the end of the book, it certainly deserves a place on the bookshelf or, even better, the coffee table. Wilson's artistic gift makes this pictorial essay a wonderful addition to the slowly increasing literature on the Hutterites.

Dale Stoffer

Avery Brooke, *Healing in the Landscape of Prayer*. Boston: Cowley Publications, 1996.

Avery Brooke is an Episcopal laywoman, a spiritual director, a seminary instructor, and an author. Reading this 115 pages of text feels like one is enjoying a personal conversation with the writer. She wears her learning lightly and shows a remarkable combination of "holy common sense" and spiritual humility. In introducing the book she says, "I am a middle-of-the-road Christian who does a lot of praying and who believes that healing should be seen as a part of the everyday fabric of Christian life—I have written *Healing in the Landscape of Prayer* because I believe healing should be reclaimed to take the central place in the Christian way that it held in the ministry of Jesus and of the early church" (p. xi).

In concluding the book she says,

"While writing this book I found myself almost driven to pray for the church. In learning about healing I have gained a great deal from evangelicals, but they are all too often scorned or ignored by liberals and academicians. On the other hand, many charismatic evangelicals choose to scorn or ignore liberals and academicians. Somewhere in the middle I pray for all sides, not so much that they will change their minds but that they may find in the other what they can admire and thank God for (p. 113).

The book's central, longest chapter contains wise counsel for any who would develop a healing ministry within a congregation. Brooke offers this after chapters which describe her own experience, the history of healing in the church universal, and healing as one element in prayer's larger "landscape." The second half of the book considers inner healing of spirit and psyche (as distinct from what the New Age offers) and the reality of exorcism and deliverance. The work concludes with an excellent annotated bibliography and printed resources for healing services.

Book Reviews

This is an ideal place from which to begin exploring Christian healing and how the church can go about it. The book is wisely informed, simply written, devoutly grounded, and delightfully balanced. It can be perused in an evening, but it deserves prayerful pondering.

Jerry Flora

Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. San Francisco: Harper, 1998. 428 pp.

Dallas Willard is both a graduate school professor and an ordained Southern Baptist minister. From his position at the University of Southern California he has published widely in philosophy, his teaching field. He is known in Christian circles for two books, *Hearing God* (1999) [originally *In Search of Guidance* 1984] and *The Spirit of the Disciplines* (1998). If the latter was a blockbuster, then his newest work, *The Divine Conspiracy* (1998), is a nuclear explosion on the playground of the churches. Here we have a wide-sweeping, yet penetrating treatment of the Kingdom of God as Jesus conceived it and offered it. For practical purposes, this may be the finest exposition of that topic since the work of George E. Ladd a generation ago (especially *Jesus in the Kingdom*, later retitled *The Presence of the Future*). What Ladd did for evangelical exegesis is now offered more widely in the treatment by Willard.

The Divine Conspiracy is basically an exposition of the Sermon on the Mount. Subtitled *Rediscovering our Hidden Life in God*, the book begins with chapters on "Entering the Eternal Kind of Life Now," "Gospels of Sin Management," and "What Jesus Knew: Our God-Bathed World." Willard's working - even in these titles - suggests that he has tried to think through issues for himself and formulate his conclusions in attractive, relevant phraseology. Aside from Scripture, his chief dialogue partners according to the index are C.S. Lewis and Dietrich Bonhoeffer (with whom he agrees) and Charles Ryrie (with whom he doesn't). The book almost has a feel of a magnum opus, as though all Willard has done in philosophy and religion throughout his career now comes to fruition in this meaty, muscular volume.

This is not the pabulum of so much that passes for inspirational Christian writing. This is a training table for followers of Jesus, and - for Willard - that means all believers, period. He will not settle for discipleship as one option for some Christians. It is an all-or-nothing proposition toward which he exegetes, expounds, illustrates, refutes, persuades, and preaches for all he's worth. He finds ammunition in pop songs, philosophers, scientists, poets, devotional writers, news stories, cultural historians, theologians, and hundreds of Scripture texts. The net result is so rich, so concentrated that one cannot digest it in a single reading. Sometimes a chapter can be finished. At other times only a section or just a page. Then one must close the book in order to rest, ponder, and pray. As I read, I often found myself musing, "This is so right! This is so true! This is so wise!"

Richard J. Foster (who terms Willard his mentor) has identified four leading features of *The Divine Conspiracy*: its comprehensive nature, setting out "a Weltanschauung, a worldview"; its accessibility ("so understandable, so readable, so applicable"); its depth ("simply stunning"); and its warmth ("so penetrating an intellect combined with so generous a spirit"). I can easily endorse all of those. On review,

shortly after its publication, concluded by saying, "If you read only one book [this year], make it this one." But be warned: Put on your thinking cap. Fasten your seatbelt. Open your heart. And hang on for the ride of your life!

Jerry Flora

Ahmed Ali (translator), *Al-Qur'an: A Contemporary Translation*. 9th edition. Princeton, NJ: Princeton University Press, 2001. 572 pages. \$19.95 (paper).

This is an attractive, bi-lingual edition of the Qur'an, the sacred scriptures of Islam. The English version is printed in a bold type that makes it very readable. The Arabic text in parallel columns is painfully small, however, and the bi-lingual Penguin edition is a far better resource for the text in its original language. The translator, a late celebrated Pakistani poet, has produced a fluid and fine translation several levels in literary quality above his competitors. He has, however, striven to take as little poetic license with the text as possible (and pious): that which was obscure in Arabic remains obscure in English (contrast the more periphrastic rendition by Marmaduke Pickthall in *The Meaning of the Glorious Koran: An explanatory translation* [New York: New American Library]). I would have valued more in the way of introduction and explanatory notes.

In our increasingly global culture, an acquaintance with the sacred traditions of Islam — especially the ways in which those traditions reconfigure the sacred traditions of Jews and Christians — would seem a necessity for Christians entrusted with the Great Commission. This translation, in tandem with a more critical introduction to the Islamic faith, would serve that end admirably.

David A. deSilva

Stephen J. Stein. *Alternative American Religions*. New York: Oxford University Press, 2000, 156 pages.

This work is part of the Oxford University Press series entitled *Religion in American Life*. It focuses on those movements in American religious history that have at times been labeled as sects or cults. Stein prefers not to use these more negative terms, however, in favor of terms that highlight the fact that these groups are outside the mainstream of religious life: alternative religions, outsider religious groups, or marginal communities. He will also at times refer to these groups with a term developed recently by sociologists: new religious movements (NRMs).

Stein approaches his material historically, considering NRMs in three American historical periods: the colonial period, the 19th century, and the 20th century. In the introductory chapter, he presents definitions of terms relating to these movements and discusses characteristics that are common to them. His seven chapter headings reveal some of the fascinating and colorful variety found in these alternative religions: Early Dissenters and Popular Religion; Peace Movements in Colonial America; Communitarian Living on the Margins; Apocalyptic Traditions: Watching and Waiting for the End; Healers and Occultists: Women of Spiritual Means; Sectarians in the City; and 20th-Century Sects and Cults. He makes no attempt to be comprehensive in his treatment, but his selection of representative groups does acquaint the reader with the many forms that these groups have taken.

Book Reviews

Stein's work is an accurate and fair appraisal of these alternative religions. It is very readable, giving enough detail to acquaint the reader with the main features of each group but not so much as to become laborious. Numerous pictures and illustrations provide visual reinforcement to the text. He also incorporates well chosen first hand accounts to provide "local color" for a number of the groups.

One interesting question that Stein alludes to several times in the book is why America has been the birthplace to so many NRMs. He indicates that several characteristics of American culture have been especially important: an increasingly diverse population, the interaction of countless traditions, individualism, the pioneering spirit, the principle of religious freedom.

This book provides a good, basic introduction to alternative religions in America. It is a good starting place for the reader desiring an overview of these groups. Its bibliography also directs the reader who is looking for a more detailed discussion to excellent resources in the field.

Dale Stoffer

L. de Bois and R. J. van der Spek, *An Introduction to the Ancient World*. New York and London: Routledge, 1997. xx + 321 pp., \$70.00 (hardcover)/ \$22.99 (paperback).

Karen Rhea Nemet-Nejat, *Daily Life in Ancient Mesopotamia*. London and Westport, CN: Greenwood, 1998. xxii + 346 pp, \$49.95.

Daniel C. Snell, *Life in the Ancient Near East, 3100-332 B.C.E.* New Haven and London: Yale University Press, 1997. xvii + 270 pp., hardcover, \$30.00.

Piotr Bienkowski and Alan Millard, ed., *Dictionary of the Ancient Near East*. London: British Museum/ Philadelphia: University of Pennsylvania Press, 2000. x + 342 pp., hardcover, \$49.95.

The rise in programs on television concerning peoples and locales distant in time and place indicates a welcome realization that the world has a history which might not only be useful to know something about, but might also prove interesting. These volumes indicate a parallel interest in print studies, which are able to provide a more detailed, academic probe into the life and times of ancient peoples than is possible within the scope of a filmed documentary.

The volume by de Bois and van der Spek is the broadest in scope. It is translated from the Dutch original. The classical bent of the two authors is illustrated by the book's content, which covers the ancient Near East in 65 pages, while devoting 81 to Greece and 146 to Rome. The volume begins with a very brief (3.5 pages) introduction which includes a 'diagram' of language families, namely the Semitic and Indo-European. Here a good opportunity for indicating historical development and linguistic interrelationship is lost, since the families are simply listed, with no explicit rationale for their ordering. Egyptian is erroneously included within the Semitic family.

The history of the Near East is given a very cursory glance at a level which might serve for a school textbook. Maps, line drawings, and photographs supplement the

text and often provide much more detailed information in their explanatory notes than does the text itself.

Chapters on religion (polytheism, henotheism, monotheism), economy and society (with helpful diagrams illustrating income and expenses of a palace economy and the labor force), and government conclude this section. Even within this brief span one must be wary of infelicities, such as an indication that the laws of Hammurabi were inscribed for public consultation when in fact the populace, as well as the court itself, would have been illiterate. Also problematic is the statement that the prostrate Jehu on the Black Obelisk of Shalmaneser (who could be a royal emissary rather than the king himself) is shown as inferior to the Assyrian overlord because he is smaller. In fact, it is his prostration before the sovereign which indicates his relative status, since both figures are of the same size.

Based on these few observations, I would imagine that the sections discussing Greece and Rome might also need careful evaluating, though the expertise of the authors is noted to be greater in these areas. Not being conversant with these periods, I can only make comment on the section with which I am more familiar. In light of this, the volume will prove interesting to the lay reader, but the need to use a very critical reading which would probably be beyond their expertise suggests that this is not the volume of first choice.

The volume by Nemet-Nejat is a different story. She keeps her attention focused on a smaller geographical area, Mesopotamia, with which she has great familiarity. Her familiarity with the history and sociology of the area is greatly aided by her ability to read and interact with the original texts, so she can check and supplement secondary sources.

The book opens with a 4-page time line running from 12000 to 500 BC giving the archaeological period names with approximate dates, societies and rulers in both northern and southern Mesopotamia, and innovations in culture and technology. This provides a useful overview of history and cultural development. The first three chapters set the stage, discussing the rediscovery of the lost Mesopotamian society and the decipherment of its writing, archaeology and chronology; a very brief general overview of geography and the inhabitants of the area and their languages; and a historical overview. There then follow chapters on: writing, education, and literature; sciences; public and private life; recreation; religion; government; economy. There is a concluding, summary chapter, a helpful 12 page glossary and 3 page bibliography.

The book is well illustrated by black-and-white photographs and drawings. It is written at a level that an educated layperson will find it accessible and fascinating, and scholars will find it a good textbook for classes in ancient Near Eastern civilization. Church, public, college and seminary libraries should have the volume on their shelves.

Snell's volume falls between the two mentioned previously as regards geographical area covered and usefulness. He covers the Near East (Egypt, Israel, Lebanon, Syria, Turkey, Iraq and Iran) from the fourth millennium to the conquest of the area by Alexander in 333 BC. He chooses to arrange his volume chronologically in six chapters ranging from the origin of cities through the Babylonian and Persian periods. In each period he covers aspects of demography, society including its constituent groups, family life, women, work, land and agriculture, animal husbandry, crafts, trade, money, and government and the economy. He has special discussions of Egypt, since much of

the relevant information is unavailable since ancient sites are currently occupied, and Israel, which has less available information apart from the Bible, than other areas. Snell also looks a little at the contemporary situations outside the ancient Near East, where there is information. Each chapter starts with a little fictional vignette illustrating and making alive some point of the culture to be discussed in the chapter.

Less depth is provided than in the Nemet-Nejat volume, as is evident from the 132 pages in these chapters compared to double that in hers, though he does have almost 70 pages of notes and 40 pages of bibliography. Illustrations are more limited as well. The two volumes look like they would be a good pair to use together. One could get a more panoramic view of the area through Snell, and then zoom in for a closer and more detailed look through Nemet-Nejat.

As evident from the title, the Bienkowski-Millard volume is a different genre than the previous three, being a reference work. The editors are on the faculty of University of Liverpool, and they are assisted by 11 other contributors from Britain, Germany, Turkey and the US. The geographical area covered includes Mesopotamia, Iran, Anatolia, the Caucasus, the Fertile Crescent, and Arabia, so Egypt is only briefly mentioned. The period covered is from the Lower Paleolithic Period to the fall of Babylon in 539 BC. Articles cover elements of history, religion, society and culture, geography, and language and literature, as well as archaeologists who have excavated and published the various important sites. The volume includes a simple map, a one page chronological chart, a 4 page synoptic king list for Babylonia, Assyria, Elam, Mitanni, Ugarit, and the Hittites, and a subject index. The volume is an excellent one-volume reference work, useful in libraries at all levels, though needing supplementation by such tools as *Reallexikon der Assyriologie und vorderasiatischen Archäologie* in more serious academic settings.

David W. Baker

William W. Hallo, general editor, and J. Lawson Younger, associate editor. *The Context of Scripture, Volume 2: Monumental Inscriptions from the Biblical World*. Leiden/Boston: Brill, 2000. Xxvi + 438 pp., hardback, \$131.00.

This is the second of three projected volumes which seek to update and replace J.B. Pritchard's *Ancient Near Eastern Texts Relating to the Old Testament*, which has been the standard reference work for the past half-century. The first volume of the series was reviewed in this *Journal* XXX (1998) 105–106. This volume provides an impressive array of texts, (usually) newly translated from Egyptian, Hittite, West Semitic (Moabite, Ammonite, Hebrew, Phoenician, Old and Imperial Aramaic, Philistine, and Nabataean, as well as the dialect of Deir 'Alla), Akkadian, and Sumerian by some 33 scholars from 6 different countries.

The volume commences with an introductory essay on “The Bible and the Monuments” by the general editor. Here he discusses text taxonomy, how texts are categorized in the series. ‘Canonical’ texts, the title of volume 1, are those which serve as part of the educational curriculum and thus are intended for more than just a single use. Monumental inscriptions, the subject of the present volume, are those intended to ‘last for all time as memorials to those kings and other mortals who built or dedicated them, or to the deities to whom they were dedicated’ (xxi-xxii). Archival material,

presumably the subject of the next volume, is that which is intended for preservation for a shorter time period, being thus more ad hoc and time-oriented.

Egyptian texts include royal inscriptions from the 18th and 19th dynasty and mortuary inscriptions including pyramid and coffin texts, excerpts from the Book of the Dead, some harper songs and grave inscriptions. A bibliography of 5 pages follows the inscriptions. Hittite texts include edicts, annals, treaties and several hieroglyphic Luwian inscriptions, followed by a 4 page bibliography. West Semitic is represented by building and memorial inscriptions in Moabite (Mesha), Ammonite, the dialect of Deir 'Alla, Hebrew (Siloam Tunnel), Old Aramaic (including the Tell Dan inscription in which 'the house of David' is mentioned), Aramaic, Philistine, and Nabataean; votive/dedicatory inscriptions in Hebrew and Aramaic, mortuary inscriptions, seal and stamp impressions, weights, treaties, and various miscellaneous texts like the Gezer calendar. There follows a 14 page bibliography (though the *Encyclopedia of Islam* should probably be listed by the editor H.A.R. Gibb, not W.J. Dumbrell). Akkadian building inscriptions cover the range from the Old Akkadian to the Achaemenid periods. There are also seals, weights, treaties, laws, edicts, boundary stones, royal grants, and an 11 page bibliography. Finally, Sumerian is represented by building, votive, seal and weight inscriptions, laws, and Gudean temple hymns, followed by a 4 page bibliography.

Texts are provided with a brief introduction, bringing out any biblical relevance, and include a bibliography for the text. Footnotes provide help on the translation and other sources which might be of use. The translations are well done, and the editors have done an excellent job. They and the publisher are to be thanked. There are a few slips (e.g. 198, n.* uses a reference system not employed in the volume itself), as might be expected in such a vast enterprise, and a more thorough discussion of the criteria for selection of texts and excerpts would have been useful. Students and teachers will find the work invaluable, and it should be found in any serious academic library.

David W. Baker

C. Marvin Pate, *Communities of the Last Days: The Dead Sea Scrolls, the New Testament and the Story of Israel*. Downers Grove, Illinois: InterVarsity, 2000. Pp. 303. \$29.99

In *Communities of the Last Days*, C. M. Pate takes on the dauntingly immense task of comparison of two large bodies of literature, namely, the Dead Sea Scrolls (DSS) and the New Testament (NT). Pate allows the reader to witness the engagement of two communities of the Second Temple period as each attempts to situate itself within the "story of Israel" through its respective claim to be the eschatologically restored/restoring people of Israel (19-20). In Pate's opinion, *Communities of the Last Days* avoids the methodological pitfalls of literary dependence of the NT writings on the DSS (or vice versa) by asserting that the point of comparison is not literary sharing but a reworked, common tradition. According to Pate, "the story of Israel is the metanarrative adapted by the DSS and the NT" (18). This metanarrative is the story of Israel (sin-exile-restoration) retold by each community to redefine the practices, symbols, and beliefs of that story.

Pate attempts to trace this metanarrative in a compare/contrast format, thematically progressing through large portions of the DSS and NT. Throughout, Pate relies heavily on the interpretive perspective of N. T. Wright, especially in Wright's *Jesus and the Victory of God* and *The New Testament and the People of God*. In so doing, Pate not only aligns himself with a gifted scholar/theologian but also inherits the interpretive dangers of an all-encompassing perspective on Second Temple Judaism.

Pate aids the reader in ease of format and thematic progression. Beginning with an analogy of the discovery of the DSS and the sin-exile-restoration motif, Pate introduces the reader to the Deuteronomistic tradition as the dominant Old Testament (OT) perspective on Israel's story within Second Temple Judaism. A concise, although informative, catalog of the various types of literature among the DSS follows, highlighting their common thematic ties of exile-restoration as found in the Deuteronomistic tradition. Pate then continues, in chapter 2, to draw the reader into a discussion of the major arguments for and against the Essene hypothesis, among others, as well as the arguments (dis)associating the DSS from/to the NT corpus. Pate concludes that the best evidence suggests the primacy of the Essene hypothesis as well as an indirect literary linkage, at best, between the DSS and the NT.

Examining the use of peshet in Matthew and the DSS, Pate focuses in chapter 3 on what he considers the central question the literature addresses: Who is the true Israel? The interpretive schema of peshet hermeneutics is applied to that literature which exhibits, according to Pate, the three styles of pesharim (singular, continuous, and thematic) as well as their usage of the four tenets of the Deuteronomistic tradition (disobedience, messenger(s) sent, messenger(s) rejected, and judgment). Peshet, relying on the Deuteronomistic tradition, is, in Pate's view, the "hermeneutic of legitimation" (106) not only for Matthew but also Paul's writings and Hebrews. This is further evidence for each community's concern to redefine the true Israel, in Pate's view.

Continuing the perspective of legitimation expressed by each community represented by the DSS and the NT, Pate addresses the theme of Messianism as is contrasted with the "common interpretation" (112) of Second Temple Judaism. The DSS and NT perspectives on Messianism, in Pate's view, "argue that ethnic Israel is ironically aligned with the enemies of God" in an effort to legitimate themselves as "the genuine people of God," with the understanding that Messianism is nonetheless divergently interpreted within each community (132).

The retelling of Israel's story is no less important in chapter 5; however, Pate here begins to consider those symbols and practices through which the DSS and NT express their legitimating redefinition. Considering the DSS and Luke-Acts in particular, Pate contrasts the DSS and NT with Second Temple Judaism and shows the progressively divergent perspectives between the DSS and NT themselves. Subversion of Israel's story is the *modus operandi*.

Subversion of Israel's story also, perhaps necessarily, becomes subversion of the redefining attempts of competing claims to Israel's story. In this respect, Pate addresses the notion of justification (chapter 6), the "angelic liturgy" (chapter 7), monotheism, covenant, and eschatology (chapter 8), in addition to the notion of eschatological restoration in terms of adherence to halakhah (DSS) or faith in Jesus (Gospel of John) over against the embodiment of wisdom in the Mosaic law (chapter 9). Pate attempts to show that promotion of the story of the new Israel and subversion of the

old anticipates the inauguration of the “age to come,” which is “synonymous with the kingdom of God” (215). Finally, Pate offers his own theological perspectives (so claimed, 231) regarding the triumph of Christianity over against the failure of the Essenes (Conclusion).

In regard to thematic coherence and the stated objectives in his Introduction, Pate provides an informative and, as is possible in one volume, comprehensive entry into two exciting bodies of literature. The book is understandable, and in most cases, responsibly defensible. Though writing a book that is massive in scope, Pate handles the material in an honest, readable fashion.

Perhaps the areas with most potential for critique involve Pate’s own theological bias and his reliance on the works of N. T. Wright. For instance, early on in the book, Pate shows concern for the validity of the canon in relation to the DSS (39). However, Pate is misleading on the manner in which the DSS reflect the canonicity of the OT texts. Pate seems more interested to affirm the canon as it exists today by comparison with the DSS, rather than comment on the controversial issues regarding the status of the OT texts at Qumran as canonical within the DSS writings themselves and for the community/communities that read them (Ulrich 2000, 1:117-120).

Then again, perhaps this is due not so much to theological bias as to methodological presuppositions. Here I refer to Pate’s reliance on N. T. Wright. It is no secret that Wright is critiqued on his “tendency to create an artificially unified worldview out of the complex world of first-century Judaism” (Johnson 1999, 210). I would caution the reader toward large claims attributed to Second Temple Judaism, Essenes, and even the NT itself in this book. It is not entirely clear to what extent Pate’s work can be considered a sketch of NT or Essene “thought” in light of the increasing tendency toward segmentation of Second Temple Judaism into *Judaisms* of the Second Temple period.

Pate’s proclivity toward sweeping claims, modeling the same tendency in Wright, is specifically noticeable in Chapter 5. Pate examines the DSS and Luke-Acts in particular. Reinterpretation of symbol and praxis by each is the topic under consideration, and as a result, the Temple is necessarily discussed. Pate’s concern is to show the subversion of the symbol against the “prevailing” interpretation of Second Temple Judaism. So doing, Pate claims that Qumran’s reinterpretation of the Temple “included the spiritualization of the whole cultus” (151), based on the opinion of R. A. Horsley in reference to IQS 5:5-7; 8:4-10; 9:3-6; 4QFlor 1:1-13. This is indeed overstatement, especially in light of the Temple Scroll (11QT). 11QT, as legal literature, is not only an extended treatise on Temple construction but also God’s command to build a temple. Pate himself claims 11QT, et al, as a foundational document of the Essene identity and *raison d’etre* (44). Later, in chapter 8, Pate, deferring to S. Lehne, suggests this spiritualization of the Temple and cult is but an interim status for Qumran. One wonders, then, to what extent this interim status was considered replacement/spiritualization of the Jerusalem Temple by the Qumran sect and to what extent the comparison of the DSS and NT becomes more dependent on the claims rather than the evidence.

In conclusion, Pate has, on the whole, offered a thorough introduction to the interpretive worlds of the DSS and NT. Although I differ with some of Pate’s interpretive conclusions, *Communities of the Last Days* nonetheless provides the reader

Book Reviews

with an interesting glimpse into the attempts of two bodies of literature to "retell" Israel's story. Pate's work is not without liability, and it would be helpful for the reader to evaluate the interpretive perspective of N. T. Wright so as to see more clearly Wright's permeations (claimed or unclaimed) into Pate's argument. The reader's encounter with the subtleties of Pate's research can be more responsibly considered with an understanding of the larger complexities introduced from the research of Wright.

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C. Jason Borders

Timothy H. Lim, ed., *The Dead Sea Scrolls in their Historical Context*. Edinburgh: T & T Clark, 2000. Pp. x + 309. \$49.95 cloth.

The Dead Sea Scrolls in their Historical Context is a compilation of papers presented at the University of Edinburgh Centre for Christian Origins for the conference entitled, "The Dead Sea Scrolls in their Historical Context," held on May 5-6, 1998. Two guiding questions were to be considered by contributors to the conference: 1) "How central or marginal was the community that owned these scrolls?" and 2) "Has our picture of nascent Judaism been skewed as a result of the chance discovery and intensive research into the Dead Sea Scrolls?" (1-2).

To what extent we can classify a normative, Second Temple Judaism is problematic, according to the contributors. In light of the discovery of the Dead Sea Scrolls (DSS), how is one to discern the marginality or centrality of these texts within the larger debate regarding what may be considered "normative" or "common" in Second Temple Judaism? The aim of this book is to situate the DSS "within the context of Judaism in the Second Temple period" (1), understanding the problematic nature of "Judaism" in this historical context.

The articles included in the volume are arranged into four sub-areas: 1) "The Qumran Community, Essenes and other Sects" (5), 2) "The Qumran Biblical Texts and the Masoretic Text" (65), 3) "Sectarian Law and Normative Jewish Law" (121), and 4) "Theology of the Qumran Community, Second Temple Judaism and Early Christianity" (197). Emerging from the book is the sustained attempt to *locate* the DSS texts, which results in the *re-location* and/or *dislocation* of our understanding of "normative" Judaism in the Second Temple period.

Although one article cannot speak for the book as a whole, George Brooke's "E Pluribus Unum: Textual Variety and Definitive Interpretation in the Qumran Scrolls"

(107-119) is an example of the volume's concern to *locate* the DSS. The nuances of Brooke's individual contribution are beyond the scope of this review; however, Brooke shows the Qumran interpretation of biblical texts normative in form and method yet distinctive in content, i.e. the eschatological environment in which the scrolls were written is given expression through God's "singular purpose" (119). For Brooke, what that purpose is does not depend on alteration of method or form of texts but rather on alternate interpretation. Similarly, *The Dead Sea Scrolls in their Historical Context* is a glimpse into an alternate, interpretive agenda of a community relocated in Second Temple Judaism.

On the whole, the book accomplishes its aim. It is no small task to investigate such a wide array of topics and texts and present the findings as a coherent whole. This is not to say that each article anticipates other contributors' findings; however, concern for the marginality and/or centrality of the texts in question within their historical context is apparent.

My criticism of the book concerns the intended audience. The dust cover claims to avoid technical language while not appealing to "popular sensationalism." Although I found several articles to prove themselves true of this description, others require knowledge of not only biblical languages but a range of specialist vocabulary. This is not to say that those articles were not both well-written and defensible. I am simply considering the aim of the book with respect to the intended reader. Since "historiographical issues that are not normally part of the study of other ancient documents" have been raised by "widespread media coverage" of the DSS (2) and their relation to our understanding of Second Temple Judaism, audience then becomes critical if this book is intended to provide a corrective to those who would be influenced by the popular sensationalists.

On a different note, I have been prompted to re-examine the extent I consider the Qumran community *sectarian* as a result of this book. Clearly, differences exist between the Judaism of the DSS and other *Judaisms* of the Second Temple period. Yet, even within the scrolls themselves, differences in interpretation throughout the community's history are evident. Sectarianism as (very simply) *difference* can then become a problematic category. This book makes me wonder to what extent *difference*, for its own sake, is a helpful category in our understanding of Judaism represented in the DSS and its location within Judaism of the Second Temple period.

This book is an asset in two respects: 1) a valuable reflection of a wide range of current DSS research, and 2) a cohesive unit calling attention to our (lack of) understanding of Second Temple Judaism and its *interpreting* communities. Although a wealth of knowledge, the book's scholarly accessibility could prove a liability to the informed, popular reader.

C. Jason Borders

Al Wolters, *The Copper Scroll: Overview, Text and Translation*. Sheffield: Sheffield Academic Press, 1996. 55 pp. \$19.95 (paper).

The Copper Scroll (3Q15) is an ancient list of treasures and directions to their hiding places, engraved in Hebrew on a copper roll instead of the more customary vellum or parchment. It is thought by most scholars to represent an authentic list of some portion

of the wealth of the Jerusalem Temple (or, less likely, the wealth of the Qumran community), taken into the desert and hidden just a few years prior to the destruction of the Temple in 70 AD. All in all, it represents several tons of lost silver and gold, and the directions in the Copper Scroll are sufficiently cryptic to have prevented archaeologists and treasure seekers from discovering any of the hordes listed.

This slim volume presents an introductory essay on the *Copper Scroll*, originally prepared for publication in the Oxford *Encyclopedia of the Dead Sea Scrolls*, together with a feign bibliography on this scroll, a number of photographs of the actual sections of the *Copper Scroll*, and its Hebrew text and new English translation on facing pages.

David deSilva

Kay Marshall Strom, *A Caregiver's Survival Guide: How To Stay Healthy When Your Loved One Is Sick*, Downers Grove: InterVarsity Press, 2000, pp. 153, \$9.99.

"The only true security any of us has comes from God, through the unconditional love found in a personal relationship with Jesus Christ" (138). People who are caring for chronically ill or disabled loved ones often lose their sense of security. With this book, Kay Marshall Strom attempts to help restore some of that security. She shares stories from her 10 years of experience caring for her ill husband as well as from other caregivers as she walks new caregivers through steps that will help them survive new territory. At the same time, she reminds the caregivers that God is with them every step of this new journey.

Caring for a chronically ill or disabled loved one is physically, emotionally, and spiritually draining. Many people focus on the one who is sick or disabled. That person usually receives the flowers, gifts, cards or prayers. Often forgotten is the person or persons with the primary responsibility for providing direct care. Strom had that responsibility. She understands the confusion and sometimes denial that comes with a diagnosis. She understands the changing of roles that is attendant with many debilitating diseases. The book begins at the beginning of the process--recognition that "something" is wrong. Strom and her husband saw several doctors before he was finally diagnosed with a rare degenerative disease. In her case, obtaining a diagnosis in and of itself was a relief although her husband was still denying that he had a problem. Next, she had to deal with the reality of having her husband, lover, best friend being diagnosed with a disease that has no cure, will only get worse and will alter his mental and physical functioning in the process.

It was two years before a diagnosis was finally made--chorea acanthocytosis, an extremely rare genetic condition. It was another month, several consultations and a whole stack of medical journal articles before the impact of that diagnosis sunk in: profound physical deterioration, increasing dementia, relentless progression, untreatable, incurable, fatal...(15)

In sixteen absorbing chapters, Strom shares how she survived ten years of giving care to her husband, Larry. The reader moves with her through the progression of the disease, her decision to place him in a nursing facility, his death, and the beginning of her healing process. However, as moving as Strom's story is, her story is

not the point of the book. Strom uses her story to demonstrate how to negotiate this journey. When "something" seems wrong with your loved one, whether your child, spouse, or sibling--check into the problem. And yes, checking into the problem may take some time. Your loved one may deny that anything is wrong. The first doctor may misdiagnose. When you get a second opinion, it may be a completely different opinion as to what is wrong. Once the diagnosis is definite, neither of you may want to accept it. Your life will be changed. People will want to offer advice, cures, comments intended to help--but do not. How does one handle this well-intended "help" that does not?

Strom provides practical suggestions for successfully maneuvering through the confusion that results when one's life is radically changed, sometimes gradually, sometimes very quickly as they deal with new realities. Roles will probably change. A spouse or parent may seem more like a child. Major decisions need to be made--can you continue to work and care for your loved one? What happens financially if you don't work? Can you live with your decision if you do work? Is your loved one violent? Do you have enough help? Are you taking care of you? How do you take care of you and not appear selfish? How do you handle the feelings of resentment and anger that will surface? What do I look for in a good adult daycare program or nursing facility? If I have to use a nursing facility, do I have to sell my home? Strom answers these questions and many more. And she answers them from a Christian perspective. She continually reminds her readers that we can do all things through Christ. For Strom, staying close to God, finding the blessings in her situation, was what helped her survive.

There are other books that provide some of the information that Strom does. The doctor currently treating my father for his dementia recommended *The 36-Hour Day: A Family Guide to Caring for Persons with Alzheimer Disease, Related Dementing Illnesses, and Memory Loss in Later Life* by Nancy Mace and Peter Rabins. Until I read *A Caregiver's Survival Guide*, I agreed with the excerpts quoted on the cover that extolled its virtues. However, it does not have the personal and Christian perspective that Strom offers. Mace and Rabins can tell me that others also feel helpless, angry, trapped, and resentful. Strom tells me that *she* felt that way, lived through those feelings, and then refers me to scripture that helped her through those feelings. I highly recommend Strom's book for anyone who has a loved one who is seriously ill or disabled whether or not the reader is the primary caregiver. I highly recommend this book for anyone--counselors, pastors, friends, relatives, Christian, non-Christian--who may find themselves trying to support a caregiver. Strom reminds the reader who is a caregiver that he or she is not alone either naturally or spiritually. Non-caregivers will better understand the turmoil the caregiver experiences and will be better prepared to offer true assistance--possibly more often. Strom's testimony is such an effective one that it will encourage Christian readers and perhaps convince non-Christians to become seekers.

Katherine A. Simmons

Philip Crosby, *The Absolutes of Leadership*. San Francisco: Jossey-Bass, 1996. 144 pp., \$16.50.

Finally, a wise and readable text on leadership in under 125 pages. Crosby defines leadership as “deliberately causing people-driven actions in a planned fashion for the purpose of accomplishing the leader’s agenda” (p. 2). The author outlines five styles of leadership that readers can use to quickly assess the approach used personally and by their CEO. They are:

The Destructor - disruption without a reason*

The Procrastinator - paralysis due to analysis

The Caretaker - if it ain't broke don't fix it

The Preparer - plan, do, check, act

The Accomplisher - ready, fire, aim

(*The phrases following each leadership description are borrowed from a variety of sources for emphasis.)

Although Crosby clearly believes that the Accomplisher is the most effective leadership style, it would seem from my experience that parts of each of the styles might coalesce into a more integrated approach to leadership. Taking action toward fulfilling the mission and vision of an organization is the compelling purpose for leaders, but finding the proper balance in the leadership styles Crosby purposes becomes the art in leadership.

Crosby lists the *Absolutes of Leadership* as:

- A clear agenda - outline goals and strategies
- A personal philosophy - workable and understandable
- Enduring relationships - these take thought and work
- Worldliness - utilize technology to be informed about and to respect global cultures

(p.3), and then he takes the first half of the book to describe what he means by each of these absolutes.

The second half of the book focuses on leaders and such things as finance, quality, customers, suppliers, employees, and bosses. Crosby reminds us that “the leader is the only one who can make quality happen” (p. 76). The author is a recognized authority on how to define and implement quality in organizations, and this text is well worth reading.

Crosby advocates defining quality performance measures and monitoring them to improve the quality of all the organization does. Non-profit organizations will utilize different performance measures than profit-making organizations, but the process for determining what these measures will be is a very similar one. One person doesn't do this, but a committee of coworkers who “want to give the organization their all” (p. 107).

The wisdom of many years of leadership practice flows easily from Mr. Crosby's words, and younger leaders can learn a lot from the examples and stories woven throughout this short text.

Mary Ellen Drushal, Ashland University

Ross S. Moxley, *Leadership & Spirit: Breathing New Vitality and Energy Into Individuals and Organizations*. San Francisco, CA: Jossey-Bass & Center for Creative Leadership, 2000, 208 pp., \$35.00.

Why has it taken so long for authors and consultants to acknowledge the spiritual dimension of leadership development? Since Bolman & Deal wrote *Leading with Soul: An Uncommon Journey of Spirit* in 1995, other authors are putting words to what they have sensed for years.

Pick up any child development text and five areas are always listed that describe a well-balanced individual: social, emotional, spiritual, intellectual, and physical. Luke 10:27-28 describes the same series of developmental areas for those who will inherit eternal life: "love the Lord your God with all your heart (emotional), with all your soul (spiritual), with all your strength (physical), with all your mind (intellectual), and your neighbor as yourself (social)." Leaders must find balance in their lives and practice being who they most deeply are, if they intend to lead individuals and organizations into a vital and dynamic future.

Moxley acknowledges that writing this text caused him to "dig deeply, to consider again my inner life and my outer work" (p. xviii), which is the reflective practice that all leaders should engage in to seek perspective in who they are, what they do, and God's purpose in all that is accomplished. There is a better way to lead people than the traditional top-down, command-and-control, executive-as-leader model. Moxley discusses the problems that traditional leaders have with the use of coercive power, the problems with ego, and the dark side of executives. Moxley provides several "speedbumps" in the way of vignettes or organizations and individuals within them to cause the reader to reflect on what they do. He believes that: "employees want to be involved in the activity of leadership...that they want to find meaning and purpose in what they do... to use all of their energies, to use their whole self, in their work... that they have a need to be seen as individuals, and they want to be involved in community" pp. 11-15).

Leaders who perceive themselves as the executive-as-leader tend to micromanage the task even though they are giving the appearance to others of letting go of the details. This very act subverts the sense of respect and community that exists in the organization. Moxley proposes a partnership model of leadership where leadership is understood as a verb rather than a noun (p. 73). He outlines five requirements for this model to work effectively:

- balance of power
- shared purpose
- shared responsibility and accountability
- respect for the person
- partnering in the nitty-gritty

and then reminds the readers that "In authentic partnerships and communities, individuals flourish. But the importance of relationships and community is also acknowledged and honored (p. 92).

Moxley contrasts the two models of leadership, executive-as-leader and partnership-as-leader and purports that both leaders and followers should examine themselves and determine how best to honor the differences that exist among us.

Book Reviews

We learn from our experiences in leadership and this learning is reflected in the changes leaders make over time in how we lead. Some executive-as-leaders cannot or will not change, because they are comfortable doing the things they know to do. Susan Muto, the Executive Director of The Epiphany Association in Pittsburgh, often reminds us that we are human beings, not human doings. Who we are as leaders is much more important than what we do as leaders.

Moxley reminds us that many of us fall prey to the tyranny of the oughts (you ought to be a researcher, a pastor, or an attorney) when we pay no attention to our true selves and calling. When we follow the oughts instead of the calling, we extend the abuse to our co-workers who become our followers.

All our lives we are taught to trust reality. "If I can touch it, see it, hear it, taste it, smell it, then it is real" (p. 25). But spirit cannot be empirically documented. Self-awareness and self-nurturing are critical components for practicing partnerships-as-leaders, but it is scary and unsettling to take this inner journey of spirit in leadership.

Wholeness and balance is the reward for taking this life-long journey and the outcome is the ability to develop partnerships and community in organizations who desperately need it. Do not read this book unless you truly desire to change and develop your leadership capabilities from the inside out. Take the road less traveled. Executives-as-leaders abound, even in non-profit organizations, and there is a better way to lead organizations and people.

Mary Ellen Drushal

David S. Young, *Servant Leadership for Church Renewal: Shepherds by the Living Springs*, Scottsdale, PA: Herald Press, 1999. 176 p. \$12.99.

Churches and their leadership are thirsty for living waters. Two crucial themes about this reality are Servant Leadership, as a new paradigm of ministry closer to Jesus', and Church Renewal, which is one of the greatest needs of contemporary Christianity. Young meets an actual need by crystallizing a powerful tool for ministry, providing a vital link between these two concepts in *Servant Leadership for Church Renewal: Shepherds by the Living Springs*.

The author introduces the book with a powerful image of sheepdogs, sheep, living waters, and a Shepherd. These convey effectively the very heart of the book's message, and compel the reader to immerse herself into the reading. One of the foundational verses on which Young founded the model of servant leadership for church renewal is Revelation 7, 17: "The Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water."

The book is arranged in eight very readable and clear chapters, developing the concepts through practical steps to be followed. Young starts with the needed vision for leadership arriving at the goal of faith transformation. Along the way, there are profound and operative insights that have to do with pillar issues for Church renewal, such as, the leaders' spiritual formation, carrying and sustaining the vision, empowering leaders, funding servant structures, serving and being served, and team building and functioning.

The author unfolds essential themes with a solid theology, helpful use of images, along with a holistic conception of the three journeys needed both for personal

and corporate spiritual growth (ch. 2). These paths are the upward journey to God as the source and reason of life, the inward journey to self-understanding by identifying the strengths and needs, and the outward journey of outreach to the community.

A remarkable virtue of Young is his down-to-earth approach expressed by giving not only a biblically based method to church renewal, but also by addressing the organization of this enterprise, and making us aware of, and giving advice for hardships that a leader is surely going to face. Moreover, the book has contributive resources such as reference notes, a recommended bibliography for each chapter, and worksheets (like "developing a team," "assessment of needs," "envisioning a plan of renewal," or "implementing a plan of renewal").

I unreservedly recommend the book for Seminary students, pastors and lay leaders of churches. I also believe that what Young proposes is applicable for the congregations of the Brethren Church in Argentina, most of them being small churches with an urgent need of church renewal lead by a servant leader who shepherds God's people to living waters.

The book is remarkably free from errors though with a small exception on p. 53 where the reference should be Revelations 7,9-17 instead of 7.9-19.

Young's book is a very valuable resource for today's leadership. Hence it is worth being read and thoroughly used. Servant leaders are those who by listening to God's voice are able to lead the church to the very source of life and empowerment, that is, to the powerful renewing living springs of the Holy Spirit. The Lamb of God was transformed in the Shepherd. Let us become the kind of servants who understand the nature of our call.

Marcela A. Rivero

Paul S. Fiddes, 1999. *Freedom and Limit: A Dialogue between Literature and Christian Doctrine*. Macon, Georgia: Mercer University Press.

For any student of theology and lover of literature this is a "must read". It is a compelling study of the interaction and interrelationships between theology and literature and the various ways in which writers have explored theological concepts. It is also an example of the ways in which a theologian may interpret literature through the lens of the Christian faith and how the study of literature can enrich the study of theology. It is a study of literature in light of theological discourse, the interpretation of literature through the eyes of the Christian. By necessity it is an examination of literary symbols and metaphors, values and beliefs, which have their origins in the story of Christ and the way in which writers of secular literature have appropriated these to invest them with further meaning for the reader.

As a student of English Literature I have been amazed at how often a poet, playwright or novelist has been able to capture a theological idea, explore it from a highly personal perspective and present it as testimony to the activity of God in the secular world and in their lives. How often is the sacred world made manifest in the secular world of literature and ideas? How alert are Christians to the possibilities for developing and nurturing the spiritual life through the reading and study of literature? Literature invites the reader to participate

Book Reviews

in lives other than our own which expands our range of consciousness, extends our experience of God, changes our perspective and which can lead us to God.

For example, the story of Jesus makes particular experience and feelings possible because the story shapes the reader's imagination, invites the reader's participation in the realm of the imagination, and thereby enables the reader to speak a language inherently of God. The story points the reader to "a divine story-teller who is the God of the future, who is always free to do new things and bring new reality into being" (20). As a result, the story structures the lives of the readers/believers, but presents challenges, possibilities, opportunities for the future. As the reader reaches out in the imagination towards a new world it is only because God is reaching out toward humanity and in partnership that new world can be realized. In a sense it is a form of incarnation, an invitation to participate in divine imagination which leaves room for human originality. "So even the fulfilment of divine purpose in the incarnate Christ has the character of promise, of beginning as well as end" (46).

Fiddes spends an entire chapter discussing the structure of the Christian story. It takes a U-shaped form encompassing fall from perfection to alienation and return to perfection again. After exploring the story of Christ as the prototypical narrative form, Shakespeare provides the literary paradigm, because he is the writer who most imitates this structure, occupying and exploring the boundaries between comedy and tragedy, healing and curse, alienation and restoration. The happy endings of the comedies suggest aspects of the new world to come; the tragedies end with wasted lives which we regret. "Each overlaps with the other, bearing witness to the Great Story of the God who includes both pain and bliss in his own life" (82).

Following this protracted introduction comes a masterly analysis of the work of William Blake whose poetry criticized the dominance of human reason over imagination, the rule of law over the spirit, the imagination, passion. For Blake law is stifling because it imposes a false sense of guilt. The cross is not a punishment for the ancient sin of Adam finally inflicted by a legalistic God, but the redeeming power of sympathy and compassion here and now. Humanity is held prisoner by the hegemony of rational law; the release of humankind into new life is assured by the power of imagination, which cannot be fully tamed, least of all by the God of the Deists, with His mathematical and technical skills.

D.H.Lawrence was greatly concerned with the disintegration of human personality as a result of cultural stress. The exploration of relationships is a particular focus of Lawrence for it is in relationships that broken human personality can be restored to perfection. As a writer he was in search of the wholeness or integrity of the self and he suggested that "Jesus loved mankind for what it might be, free and limitless" (147), which is the search Lawrence undertakes in his writing. Love in all manner of manifestations is a particular emphasis of Lawrence, because love is the locus for the denial of the self in favor of the lover and the encouragement of the lover to be fully her/himself. For Lawrence, "love means a sharing of experience and hence a participation in the suffering of another" (149) which opens up the participants in a relationship to the possibilities God has for them and the world. Omniscience then, according to Lawrence, is God's knowledge of possibilities, but these have to be realized by human beings.

Fiddes' studies of Iris Murdoch and William Golding are particularly interesting. In Murdoch's reality art is the representation of revelation, grace, salvation and imago dei; relationships are the place where the self can be put to death and human suffering confronted as the means by which the self can indeed die. For Murdoch, "God is present in the world in a mode of weakness and suffering", and "It is because God really participates in the human experience of pain and death that he is not dead - ie irrelevant - to the world" (193). God is not absent but hidden for the sake of human freedom. It is suffering which is a form of revelation and the individual's free participation in the suffering of Christ which is the means of revelation.

The characters created by William Golding find God in the heart of darkness. Primitive landscapes seem to require primeval behavior, where the brutal human nature clashes with the cultural norms and values of civilization. For Golding, the human fall into sin is not a fall into freedom as might be expected, because the life in sin is limited by a sense of guilt. But Golding suggests the necessity for a dalliance with this sinfulness in order to fully recognize the enemy. Besides it is this guilt which provides the possibility of forgiveness, for conscience is the first recollection of the presence of grace, the first reminder of divinity dwelling amongst humankind and participating in each individual life.

How then to define freedom and limit after this stunning read. Simple. Freedom can best be described as spiritual vision, the unleashing of imagination, a daily journey of daily revelations, a life spent in pilgrimage searching for and enjoying the presence of God in every aspect of the human existence, the exploration of possibilities, rising to the challenge of being an individual called by God. We are only limited by the pull of the flesh.

Dorothy Penny-Larter

James Sire, *Habits of the Mind*, Downers Grove, IL: InterVarsity Press, 2000. 224 pp.

What is an intellectual? Is it proper for a Christian to also be an intellectual? Can the intellectual life be a Christian calling? Are there certain moral responsibilities for the so-called Christian intellectual? James Sire, former editor of InterVarsity Press and author of the well-circulated book on worldviews, *The Universe Next Door*, has written a new book, *Habits of the Mind*, focusing on the nature of the intellectual life for the Christian. He defines an intellectual as

one who loves ideas, is dedicated to clarifying them, developing them, criticizing them, turning them over and over, seeing their implications, stacking them atop one another, arranging them, sitting silent while new ideas pop up and old ones seem to rearrange themselves, playing with them, punning with their terminology, laughing at them, watching them clash, picking up the pieces, starting over, judging them, withholding judgement about them, changing them, bringing them into contact with their counterparts in other systems of thought, inviting them to dine and have a ball but also suiting them for service in workaday life.

And for the Christian it is all this "to the glory of God."

The person chosen by Sire to model the Christian intellectual life is John Henry Newman of whom Sire says, "I know of no Christian thinker - scholar, cleric, or

both, as Newman was - who has given us such a vivid picture of the 'perfection' toward which all Christians should aspire to the limit of their ability." In consecutive chapters Sire describes how Newman is an intellectual and how Newman views the intellect. Sire uses numerous lengthy quotes from Newman which demonstrate the value of the intellect, of holiness, and of certainty in order to provide a vision of the perfected intellect for the purpose of bringing order to knowledge. This section is insightful regarding Newman but the quotes are quite extensive and take a high level of concentration to follow. The section concludes with Newman's valuable warnings of the dangers of the intellect. Sire's next chapter focuses on how thinking feels. This chapter attempts to clarify his earlier definition of the intellectual, but adds little to the rest of the book.

The middle of the book develops the relationship between knowledge and morality, a topic that most Christians have little understanding of and which was the section this reviewer considered Sire's best and most valuable. For Sire the moral intellectual life for the Christian is inseparable from the practical life of the Christian. One must think through the truth and actively live it out to be a Christian intellectual. He states "we only know what we act on" and "we only believe what we obey." His section on the intellectual virtues of constancy, patience, perseverance, courage, and humility encourages the reader to understand how good thought is manifested in virtuous actions. For example, he tells the reader that if beliefs are false it may take courage to reassess or abandon the beliefs or it may take courage to speak forth a new discovery into a generation where the ideas may be viewed as "heretical." This theme of thought and action knits together much of what Sire has to say in this book.

Sire provides practical ways to improve one's intellectual thinking through such means as the use of solitude and silence, through what he calls lateral thinking, and through removing the barriers to intensive thinking which he describes. He even makes reference to meditative thinking as prescribed by Martine Heidegger. Continuing the theme of improving thinking, the following chapter focuses on improving thinking through reading (a chapter that could be valuable in itself if published separately as a tract).

Mark Hamilton, Ashland University

Jeffrey Schultz and John G. West, Jr., eds. *The C.S. Lewis Readers' Encyclopedia*, Zondervan Publishing House, 1998, 464 pp.

This massive effort is an exhaustive guide to the life and writings of C.S. Lewis, including descriptions of all of Lewis' works, brief biographies of everyone he wrote about or knew well (I particularly enjoyed the updates on David and Douglas Gresham), and summaries of seemingly all of the ideas or concepts found anywhere in Lewis' writings. The editors have gathered contributed materials from a great variety of writers from very diverse backgrounds with expertise on Lewis and the topics related to Lewis, and placed them in a one-volume encyclopedia.

The fifty-seven page biography by John Bremer at the front of the book is quite detailed and impressive. Bremer includes material that this writer did not know about Lewis even after reading several full-length biographies on Lewis. Bremer

provides solid information on Lewis' life but the focus is on Lewis's literary career and how Lewis' works were received in his lifetime.

The alphabetized encyclopedia covers everything in Lewis' writing from *The Abolition of Man* to Yeats and from angels to women. The book is not easily read from cover to cover because of its encyclopedic structure, nevertheless, because of the amount of fascinating material in it and the depth of many of the topics covered, I found myself doing just that, reading through topic after topic in consecutive order. Many of the subjects covered are like reading independent articles on Lewis. For example there are nine full pages describing the letters of Lewis, three pages on Literary Criticism and Theory, and two pages on *The Screwtape Letters*. There are also numerous column or page length topical summaries of Lewis' view on such subjects as imagination, fantasy, satire, education, heaven, or hell. There are short paragraphs summarizing the multitude of Lewis' brief articles, such as "Myth Becomes Fact" or "Is Theism Important? A Reply." Charts listing all of Lewis' book dedicatees, all of the plays and films about Lewis, and charts on the versions of the Chronicles of Narnia are also included. The reader can discover what Lewis meant by chronological snobbery, Blimpophobia, or the Anthroposophy of Rudolf Steiner that was embraced by Lewis' close friend Owen Barfield. One can examine the list of books from a 1962 article where Lewis posted the ten books that most influenced his philosophy of life.

This encyclopedia is packed with scholarly information, yet is also surprisingly readable. It has become a great resource for my lectures and college courses on Lewis. Any person who wants to engage Lewis in further study, who wants further information on a subject Lewis speaks about or who wants to know where in Lewis' primary works to find his comments on various topics, then this text is an invaluable tool. It is an excellent compliment to the *Quotable Lewis*, edited by Wayne Martindale and Jerry Root in 1989, where Lewis is directly quoted on various topics in alphabetized order.

Mark Hamilton

Book Notes

Brief reviews by the editor

John W. Miller, *The Origins of the Bible: Rethinking Canon History*. Theological Inquiries. New York/ Mahwah: Paulist, 1994. 250 pp., paperback, \$18.95.

Canon, the extent and content of Scripture, is an important and vexing problem, as evidenced by disagreements between folks like Marcion, Luther, the Mormons, and the Taliban. Miller holds that the reform movement under Ezra and Nehemiah was key for the canonization of the Hebrew scriptures. The book concludes with an annotated bibliography. For college and seminary libraries.

Duane Christensen, *Bible 101: God's Story in Human History*. N. Richland Hills, TX: D & F Scott Publishing, 1998. xv + 248 pp., paperback, \$19.95.

This is a textbook introducing the Word of God as it became canon in the Bible, its transmission history, and its authority. Aimed toward laity or entry level

Book Reviews

classes, it uses some excellent pedagogical approaches particularly aimed at engaging the reader in critical thought. Church, college and seminary libraries will find this volume of use.

Albert H. Baylis, *From Creation to the Cross: Understanding the First Half of the Bible*. Grand Rapids: Zondervan, 1996. 392 pp., hardcover, \$24.99.

A quick run through the OT with useful timelines, maps, interaction questions, and suggested readings for each section. Coming from a conservative position, it at least acknowledges some critical issues (e.g. the date of the Exodus and Daniel) while virtually ignoring others (e.g. the authorship of the Pentateuch and of Isaiah). Useful for an introductory college or seminary level course. This volume would find a place in church, college and seminary libraries.

Henry J. Flanders, Jr., Robert W. Crapps, David A. Smith, *People of the Covenant: An Introduction to the Hebrew Bible*, 4th ed. New York/Oxford: Oxford University Press, 1996. 562 pp., hardcover, \$59.95.

A beginning level introduction to the OT and its study from a 'moderate' Southern Baptist perspective. Following chapters on interpretation and history-geography, the book proceeds chronologically. A critically 'mainline' approach as regards such matters as Pentateuchal authorship (espousing the Documentary Hypothesis) and a late date Daniel, it would be very useful text for an introductory college level course if accompanied by careful teacher input, as is true for every textbook choice. The price makes it somewhat prohibitive, however. The volume should be in college and seminary libraries.

Larry R. Helyer, *Yesterday, Today and Forever: The Continuing Relevance of the Old Testament*. Salem, WI: Sheffield Publishing Company, 1996. xii + 459 pp., paperback, \$23.95.

An interesting elementary introduction united by following several motifs such as the plan of salvation, faith and politics, faith and ethics, and faith and the future through the OT. While looking at content and context, this volume is more theological and applicational than most of its genre. It should serve its purpose well, and would be appropriate from college and seminary libraries. It is unfortunate, however, that so many conservative institutions such as publishers, and even colleges, see no ethical problem in adopting the name of already established and respected endeavors.

Victor H. Matthews and James C. Moyer, *The Old Testament: Text and Context*. Peabody, MA: Hendrickson, 1997. ix + 308 pp., hardcover, \$29.95.

A well-conceived, though very brief, elementary introduction to the OT, a chronological survey of the material follows an introduction to tools of bibliography and method. They follow the uniting themes of covenant, universalism, wisdom and remnant. Strong on ancient Near Eastern context, the authors provide helps such as study

questions and a glossary. Colleges and seminaries should have the volume in their libraries.

Watson E. Mills, Richard F. Wilson, ed., *Pentateuch/Torah*. Mercer Commentary on the Bible Vol. 1. Macon, GA: Mercer University Press, 1998. lviii + 226 pp., \$19.95.

This volume, from a moderate Baptist press, brings together 10 articles on the Pentateuch from the *Mercer Dictionary of the Bible* (1997) and commentaries from the *Mercer Commentary on the Bible* (1994). It shows a mainline critical approach to Scripture, and would serve as a good student introduction to that particular perspective. The commentary lacks depth, due to its nature and audience, so readers will be quickly moved to more in depth studies. For college and seminary libraries.

C. Houtman, *Der Pentateuch: Die Geschichte seiner Erforschung neben einer Auswertung*. Biblical Exegesis and Theology 9. Kampen: Kok Pharos, 1994. xxii + 472 pp., paperback.

A very useful, detailed discussion of the question of Pentateuchal authorship and interpretation from the time of Christ up to the time of writing. The volume provides a needed update to H-J Kraus, *Geschichte der historisch-kritischen Erforschung des Alten Testaments*. All specialized biblical studies libraries need to have this book .

Duane L. Christensen, *Bible 101: The Torah: A Study Guide*. N. Richland Hills, TX: D & F Scott Publishing, 1998. xxii + 105 pp., paperback, \$15.95.

This guide is one of six comprising a two-semester, undergraduate introduction to Bible course. It includes actual syllabus components, an introduction to inductive Bible study, and a survey of each of the Pentateuchal books. Considerable attention is given to literary structure, chiasmic structures in particular. Study questions are scattered throughout, and some, called 'concept checks' are answered in the back. Good for personal, church, college and seminary libraries.

M. Vervenne and J. Lust, ed., *Deuteronomy and Deuteronomistic Literature: Festschrift C.H.W. Brekelmans*. BETL 133. Leuven: University Press/Peeters, 1997. xi + 637 pp., paperback, \$97.00.

A volume in honor of a retired professor from the Catholic University in Leuven, the volume brings together 28 leading scholars writing in English, German, Spanish and French. The volume is divided into sections on Deuteronomy, the Deuteronomistic History, Pentateuchal composition and the deuteronomistic traditions, and miscellaneous topics unrelated to the volume title. For academic and specialist libraries.

Book Reviews

Mark J. Boda, *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9*. BZAW 277. Berlin/New York: Walter de Gruyter, 1999. xiii + 284 pp., hardcover, 176 DM (approx. \$85.00).

This Oxford University PhD thesis explores the important issue of how biblical texts employ earlier material, or intertextuality. Among other things, he finds his research to indicate that the author used an already completed Pentateuch similar to our own text. This is not a complete study of the chapter since it does not fully address literary concerns such as structure and the relationship of the chapter with the book as a whole, but it does help in understanding the text. For academic and specialist libraries due to its use of untranslated Hebrew.

Anneke Kaai and Eugene H. Peterson, *The Psalms: An Artist's Impression*. Downers Grove: InterVarsity, 1999. 55 pp., hardcover, \$19.99.

A visual feast of 25 mainly abstract paintings, each of which are accompanied by the sections from Psalms which inspired them, taken from Peterson's translation, *The Message*. They are also accompanied by brief individual discussions of each work. The book serves as a welcome reminder that exegesis of a text need not only be text-bound. A good volume for one's coffee table, church and even public library.

Mark E. Cohen, *The Cultic Calendars of the Ancient Near East*. Bethesda, MD: CDL Press, 1993. Xxiii + 504 pp., hardcover, \$37.50.

The historical study of the OT soon comes across problems with the calendric systems of Israel and the ancient Near East. Cohen here explores the cultic calendar, that is the timing of various religious festivals and other periodic observances. He divides the study chronologically (3rd millennium, early 2nd millennium, and second and first millennia BC), with a concluding chapter on festival themes. The volume is somewhat mistitled, since Egypt and the Hittites are not covered, but texts from Sumer, Akkad, Mari, Elam, Alalakh, Ugarit, and Israel (the Gezer Calendar being the sole representative) are studied. For academic and specialist libraries.

John H. Walvoord, *Prophecy in the New Millennium: A Fresh Look at Future Events*. Grand Rapids: Kregel, 2001. 176 pp., paperback, \$10.99.

This volume shows that the old dispensationalism is unchanged for the new millennium. Written by a doyen of this hermeneutical approach, the former president of Dallas Theological Seminary, it is a very popular level overview using no secondary sources. Providing no hermeneutical justification for the approach, nor adequate indication that there are alternative hermeneutical views, one wonders if speaking *ex cathedra* is not solely a Catholic doctrine. For college and seminary libraries.

John J. McDermott, *What are they Saying about the Formation of Israel?* Mahwah, NJ: Paulist, 1998. iv + 115 pp., paperback, \$10.95.

Addressing one of the most controversial historical issues facing OT scholarship, McDermott discusses available evidence and notes the 3 'classical' models of conquest, peaceful infiltration, and social revolution and himself suggests that Israel developed from a gradual Canaanite resettlement. He states that the discovery of future texts could lead to modification of this view, which is ironic since an already discovered text, the Bible, itself suggests that his approach needs modification. For seminary and specialist libraries.

Elizabeth Achtemeier, *Preaching Hard Texts of the Old Testament*. Peabody: Hendrickson, 1998. ix + 192 pp., paperback, \$14.95.

Some texts from both Testaments are hard to preach for various reasons, including their presentation of God which makes us uncomfortable. While this might be our problem rather than that of Scripture, it is still difficult to know how to handle some texts. While not attempting to be exhaustive, Achtemeier looks at 32 passages from the aspects of 'plumbing the text' (exegesis) and 'forming the sermon' (interpretation and application). Useful in providing examples of interpretation, the volume will find a place in seminary libraries.

William Horbury, ed., *Hebrew Study from Ezra to Ben-Yehuda*. Edinburgh: T&T Clark, 1999. xiv + 337 pp., hardcover, \$69.95.

A useful series of studies of the history of the study and preservation of Hebrew from the Persian period through the modern period. Written by 22 scholars who teach in Britain, the Netherlands and Germany, the volume should find a place in specialist OT and Semitics libraries.

Jacob Neusner and William S. Green, ed., *Dictionary of Judaism in the Biblical Period: 450 B.C.E. to 600 C.E.* Peabody, MA: Hendrickson, 1999. xxvi + 693 pp. hardcover, \$59.95

An unmodified reprint of the 2 volume work with the same title published in 1996 by MacMillan. Lacking any updating, and still lacking any bibliographic resources, libraries with the first edition need not purchase this. It is a useful, popular level reference volume which should at least in some form be in college and seminary libraries.

R. Samuel Thorpe, *A Handbook for Basic Biblical Exegesis*. Lanham MD/ Oxford: University Press of America, 1999. ix + 85 pp., paperback, \$17.50.

A basic outline of exegesis with steps to cover for translation, textual analysis, linguistic, historical and literary analysis, theological interpretation, and application. Each step has examples and is accompanied by a bibliography. Appendices touch on English Bible translations, ancient texts and versions, examples of the Hebrew, Greek and English of

Book Reviews

selections from Numbers and Luke, a summary of the steps, a useful sample exegetical paper, and a complete bibliography. While students will find the volume useful, they will probably find that G. Fee, *NT Exegesis* and D. Stuart, *OT Exegesis* are more so, and cheaper.

Stanley E. Porter and Richard S. Hess, *Translating the Bible: Problems and Prospects*. Journal for the Study of the New Testament Supplement Series 173. Sheffield: Sheffield Academic Press, 1999. 336 pp., hardcover, \$85.00.

13 articles by 11 scholars teaching in Britain, Canada, and the US. The three sections include: theory and method, discussing the Contemporary English Version, the responsibility of the translator toward reader or author (literal vs dynamic approaches), the LXX translational traditions today, and inspiration and translation; OT, with one translator's personal reflections, and discussions on Joshua and Judges 1–5; NT, looking at translation in the process of exegesis, the relevance of literary foregrounding for translation and interpretation, verbal tense and aspect, Philemon, and the differences between original and canonical texts. For academic and specialist libraries.

J. S. LaFontaine, *Speak of the Devil: Tales of Satanic Abuse in Contemporary England*. Cambridge/New York: Cambridge University Press, 1998. xi + 224 pp., hardback/paper, \$64.95/15.95.

Unfortunately, the topic of sexual and ritual abuse is too important to ignore, as has been the approach by many in the past. This British social anthropologist sets out to explore the topic, following a topic raised by her previous report on ritual abuse in Britain. Linking ritual abuse to witchcraft such as that alleged at Salem allows her too easily to counter the former by association with the latter. Her blanket denial of organized ritual abuse seems to ignore available evidence. For academic libraries and those with specific interest in pastoral care issues.

Richard Abanes, *American Militias: Rebellion, Racism & Religion*. Downers Grove: InterVarsity, 1996. x + 296 pp., paperback, np.

Although unfortunately out of print due to the tardiness of this note, this volume is all too relevant in the light of recent terrorist activities undertaken by religious fringe elements. Here is the necessary reminder that bigotry is not just elsewhere, but is right in our own heartland. The volume deserves a place in church and academic libraries.

Walter A. Elwell and J. D. Weaver, *Bible Interpreters of the 20th Century: A Selection of Evangelical Voices*. Grand Rapids: Baker Book House, 1999. 447 pp., paperback, \$24.99.

35 Caucasian (except for 1), male (except for 1) biblical interpreters are provided with a biography, their scholarly development, an evaluation of their contributions, and a bibliography of primary sources. Of possible use as a reference volume, its actual audience is not clear. For seminary libraries.

Gil Alexander-Moegerle, *James Dobson's War on America*. Amherst, NY: Prometheus, 1997. 306 pp., hardcover, \$29.00.

Written by a co-founder with Dobson of Focus on the Family, this volume seeks to critique some of his theologically and politically conservative beliefs and practices. While well-founded critique of any leader is necessary and can be valuable, one must also ask whether a study by a former, apparently disgruntled, employee might be swayed in ways a more neutral critic might avoid. After careful evaluation, the volume could find a place in church and academic collections.

C. Dennis McKinsey, *Biblical Errancy: A Reference Guide*. Amherst, NY: Prometheus Books, 2000. 852 pp., hardcover, \$135.00.

A curious book intended to provide ammunition against those who believe in scripture. Arranged alphabetically by topic from abortion to works, passages which are deemed most problematic are marked. This is a good example of why a basic understanding of hermeneutics and exegetical method can spare one a lot of grief. Not suitable for many libraries, unless as a resource for apologetics courses, and then the price far outweighs its marginal usefulness.

Nicholas Wolterstorff, *John Locke and the Ethics of Belief*. Cambridge Studies in Religion and Critical Thought. New York/ Cambridge: Cambridge University Press, 1996. xxi + 248 pp., hardcover and paperback, \$59.95/ 19.95.

Wolterstorff, one of the world's leading philosophers who is also an evangelical, studies the thought of one of the leading Enlightenment philosophers. Locke argues against belief based on tradition but rather belief based on reason. Wolterstorff discusses the debate between Locke and Hume, comparing their approaches to that of Descartes. For academic and specialist libraries.

D. G. Hart and R. Albert Mohler, Jr., *Theological Education in the Evangelical Tradition*. Grand Rapids: Baker Book House, 1996. 320 pp., paperback, \$24.99.

This book well reflects its title. In 5 parts by 18 authors, the volume looks at the breadth of the evangelical movement (Baptist, early Methodist Episcopal, Holiness, and Presbyterian and Methodist traditions) as it relates to theological education, spiritual formation and theological education, women and theological education, church-academy relations (particularly looking at England, the Netherlands and Canada), and theological education's future. There is also a 7 page bibliographic essay. For seminary and specialist libraries.

Book Reviews

Dennis D. Martin, translator, *Carthusian Spirituality: The Writings of Hugh of Balma and Guigo de Ponte*. The Classics of Western Spirituality. New York/Mahwah: Paulist Press, 1997. xxiv + 356 pp., paperback, \$23.00.

The Carthusians rose in the 11th century and especially flourished three centuries later, immediately following the writing of these two authors. The book begins with a 66 page introduction and closes with almost a hundred pages of notes and bibliography. Hugh's own words could summarize the aim of the volume: "This book aims to attend to how the soul might aspire with all her heart to union with the Bridegroom" (119). Part of an extensive series from across the Protestant, Catholic, Orthodox, Jewish, and other traditions, this volume should be in specialist libraries.