Book Reviews

Chad Brand, Charles Draper and Archie England, eds., *Holman Illustrated Bible Dictionary.* Nashville: Holman Bible Publishers, 2003. 1,717 pp., hardcover, $29.97.

The *Holman Illustrated Bible Dictionary* contains approximately 12,000 articles written by over 300 biblical scholars and church men and women. Most of the authors are Baptist in background with a few notable exceptions. This work is a thorough revision, updating and a huge expansion of the original *Holman Bible Dictionary.* It took six years to complete the project. The articles begin with "Aaron" and continue through "Zuzim." There are extended articles on each book of the Bible accompanied by an outline of the book. Many articles identify the Old Testament perspective as well as the New Testament perspective on the subject under consideration. Major biblical characters as well as biblical doctrines also receive extended treatment.

The commitments of the authors are as follows:

1. A fully authoritative Bible.
2. The written revelation begins and ends with the Bible.
3. The trustworthiness, truthfulness, sufficiency, inerrancy and infallibility of the Bible.

The target audience is students and lay persons.

There are a number of very helpful features present in this work. The word "illustrated" in the title is well chosen with over 700 full color photos with accompanying credits. In addition there are twelve charts, twenty–eight scale reconstructions, and sixty–one internal maps. A very interesting time line of biblical history, world history and church history is found in the front of the dictionary. Up–to–date information on the archeological excavations in Israel is also included. While many articles are based on the biblical languages, they are written in user-friendly style. Another interesting feature is the color quick–tabs that facilitate the alphabetical location of articles. Articles include people, places, things, events, plants, animals, and occupations as well as many other biblical subjects. A helpful pronunciation guide is given for all technical and difficult to pronounce words, as well as is extensive cross referencing.

Richard E. Allison

Kendell H. Easley, *The Illustrated Guide to Biblical History.* Nashville: Broadman & Holman, 2003. 306pp., hardcover, $19.97.

This fascinating work contains 200 full colored photos of important persons and places in biblical history. These range all the way from a picture of a Zigurat at Susa to

the columns from the Temple of Trajan in ancient Pergamum including a number of photos from the model of the Jerusalem temple at the Holy Land Hotel. The photos are very clear and revealing. In addition, there are 75 attractive, full color maps illustrating the geographical contexts of the many biblical events. These illuminating map studies stretch all the way from "The Ancient Near East" to a map of the"Churches of Revelation." All maps accurately express topography which is a helpful feature for in depth study.

Fifteen time lines assist the reader in locating people and events in biblical history. Every major section of the work begins with an informative time line. Also, there are 130 "Callout Boxes" that provide succinct historical and cultural information on people, places, events, concepts and Bible books. Some of the unique ones include: Holy War, short Introductions to Bible books, Philistia, Baal, Babylonia, Miracles, Demons, Lydia and Angels. The variety is great but the information while helpful is limited. Interestingly, the eschatological scheme is that popularized by George Eldon Ladd.

There are nearly 1,000 entries in the extensive Topical Index, all the way from Aaron to Zophar. This serves as a locator of people, places and concepts. Over 800 entries are found in the Scripture Index which allows the reader easy access to information on scriptural references. The Table of Contents is extensive covering nine pages and including the nine divisions of the work. They are: Introduction, Prologue, God Builds His Nation (2091-931 B.C.), God Educates His Nation (931-586 B.C.), God Keeps A Faithful Remnant (586-6 B.C.), God Purchases Redemption And Begins the Kingdom (6 B.C.- 30 A.D.), God Spreads The Kingdom Through The Church (30-? A.D.), God's Consummation Of His Eternal Kingdom, Epilogue. The obvious thesis of the book is that "The Lord God is graciously building a kingdom of redeemed people for their joy and His own glory."

The author is chair of the New Testament Department of Mid-America Baptist Seminary. The photos come from the Biblical Illustrator. This is a very helpful volume to have at hand while reading scripture devotionally and for study.

Richard E. Allison

John Glynn, *Commentary and Reference Survey*. Grand Rapids: Kregel, 2003, 311 pp., paper, $18.99.

For more than ten years John Glynn has been about the unending task of compiling a comprehensive guide to biblical and theological resources (the subtitle of this work), unending because literature is pouring off the presses more rapidly than any guide can keep pace with. No one has made the attempt to do so better than Glynn, however, and this latest edition is as well nigh perfect and up-to-date as one could hope for in this respect. Not only does it list hundreds of printed works, but it includes such features as computer resources and internet web sites, thus opening the doors to vast resources that no printed publication could ever contain.

At the beginning of this decade-long project, Glynn concentrated almost exclusively on commentaries, but over the years he has broadened his scope to include

biblical introductions, studies on biblical backgrounds and history, language resources, hermeneutics, and church history. To this point, such expansion has been beneficial but one would hope that continuing enlargement would not result in a loss of focus on basic tools of biblical study, a focus that gave rise to the work in the first place and that is of most immediate interest to students of the Bible. The author might well consider separate volumes on publications that are tangential to biblical scholarship but not so closely related as to be included in a collection like this one. This would more readily identify the contents and, incidentally, keep the costs within a range more palatable to the average pastor and layman.

Specialists in various disciplines will, of course, take issue with inclusions and exclusions of items of interest to them as well as labels such as "technical," "critical," "liberal," and the like. Perhaps descriptors like these are unavoidable – and even helpful for the most part – but they are matters of personal judgment about which not all readers can or will agree. As for notable omissions, this reviewer, with a predilection to Old Testament Theology, notes, for example, the following that should be included in future editions: W. J. Dumbrell, *Covenant and Creation* (Thomas Nelson, 1984); Walter Eichrodt, *Theology of the Old Testament*, 2 vols. (Westminster, 1961, 1967); William Dyrness, *Themes in Old Testament Theology* (InterVarsity, 1979); and Willem Van Gemeren, *The Progress of Redemption* (Zondervan, 1988). But this, too, is a matter of personal preference and obviously no author can cater to the tastes of every reader.

This said, Glynn's survey remains the best available. It is systematic, clear, comprehensive, and user friendly. He and Kregel are to be commended for having provided serious students of the Bible with a key to unlock the toolbox of implements that will make Bible study more delightful and productive than otherwise possible.

Eugene Merrill, Dallas Theological Seminary

Paul H. Wright, *Holman Quick Source Guide: Atlas of Bible Lands*. Nashville, TN: Holman Bible Publishers, 2002. 160 pp, paper, $9.99.

This work is touted as "the quickest way to get the big picture of the Holy Land." An understanding of the geography of the Holy Land is essential to interpreting scripture. This is true because the writers of scripture assume that the reader understands the physical, climactic and orientation of the land.

The author is the director of the Jerusalem University College in Jerusalem. He has lived in Israel for over eight years and has obviously traveled extensively in the land.

This colorful compact guide contains 101 Maps, photos and diagrams. The "Introduction" deals succinctly with topics such as the Ancient Near East, Modern Political Divisions, Modern States of the Area, Longitudinal Zones, Climate Patterns, and National Routes. The second section of the work looks at the four broad regions of Palestine: Southern, Central, Northern and Eastern. The third part of the work presents 86 pages of maps that begin with "The Table of Nations" and culminates with "The Expansion of Christianity in the Second and Third Centuries." Besides the usual, one

finds maps such as: The Journeys of Joseph, The Judges of Israel, David's Wars of Conquest, Elijah and Elisha, Jewish Refugees in Egypt, Roman Rule in Palestine, Herod's Building Program, Passion Week in Jerusalem and The First Jewish Revolt.

There is an amazing amount of information presented in a very user friendly way in this slightly larger than pocket size book.

Richard Allison

G. Johannes Botterweck *et al.*, *Theological Dictionary of the Old Testament*, vol XII. Grand Rapids: Eerdmans, 2003. xxiv + 612 pp., cloth, $55.00.

G. Johannes Botterweck *et al.*, *Theological Dictionary of the Old Testament*, vol XIII. Grand Rapids: Eerdmans, 2004. xxiii + 653 pp., cloth, $60.00.

G. Johannes Botterweck *et al.*, *Theological Dictionary of the Old Testament*, vol XIV. Grand Rapids: Eerdmans, 2004. xxiv + 702 pp., cloth, $60.00.

Work on this important series continues with alacrity, bringing it almost to a conclusion. These volumes contain words from *pāsaḥ–qûm* (vol. XII), *qôṣ–rāqîa'* (vol. XIII), and *rāša'–šākan* (vol. XIV). Included are discussions of numerous terms of significance, including those on Passsover, image/idol, fruitfulness, sin/offence/crime (*pš'*), Sabaoth, command/decree, Zion, holy, voice (vol. XII); jealousy, call, see, head, be large/many, spirit/wind, show compassion, evil, Rephaim, kill (*rṣḥ* 'culpable killing by use of force', but never in war or self-defense, p. 632) (vol. XIII); guilty, laugh, set/put/place, have insight, be glad, hate (emotional aversion without necessarily implying wicked intention, but rather a distancing), king, ask, remnant, swear, seven (with an extensive bibliography, its importance due partly to its symbolic as well as literal use), Sabbath, Shaddai, turn around, sing, and dwell (vol. XIV).

The series, including these volumes, is very useful for OT interpretation, showing the current state of understanding of key terms. While it does not preclude the continued necessity of doing one's own word studies, the entries make available material not readily accessible to most readers of the OT, most particularly the use of other languages and literatures to throw light on the terms being discussed. The series is necessary for every academic theological library as well as the personal libraries of serious students of the OT.

David W. Baker

Gary A. Long, *Grammatical Concepts 101 for Biblical Hebrew*. Peabody, MA: Hendrickson Publishers, 2002. Xvii + 189 pp., paper, $19.95.

As a beginning Hebrew instructor I have learned, the hard way, what seasoned Hebrew teachers already know. It is difficult to talk about Hebrew grammar when students are unable to talk about English grammar. Unfortunately, most students have not

thought in grammatical terms since elementary school, and this puts them at a disadvantage when discussing the finer points of Hebrew. Rather than sending our students back to the 6th grade, Gary Long's *Grammatical Concepts 101 for Biblical Hebrew* can bridge the divide.

Perhaps the greatest value of this book is that it explains English grammar first. Because most American students learn Hebrew through the syntactical grid of English, a faulty understanding of English grammar means difficulty comprehending Hebrew grammar. Long first describes how a particular feature of grammar works in English, illustrating it with short sentences, charts, or tables and then describes how the same grammatical concept works in Hebrew. He illustrates the Hebrew explanations with Hebrew examples that include interlinear style translations printed below the Hebrew text. The concepts are often presented graphically with callouts and arrows used to identify the parts of the sentence under discussion.

The book is not meant to be a Hebrew grammar or syntax in the technical sense. Therefore it is not comprehensive. Rather it is meant to be used alongside the standard grammars. Students would be well served by reading the appropriate section in *Grammatical Concepts* as a preview of the subject under discussion in their Hebrew class. Long gives a broad overview and their grammar will fill in the details. For example, Long explains that there are definite articles in both English and Hebrew. He illustrates this fact with sentences in English and Hebrew. But he does not detail the various ways a definite article can be used in either language. When it comes to clausal syntax, Long explains that there are dependent clauses in both languages, but does not explain the various dependent clauses that exist. The standard grammars should be consulted for these details. Some will consider this lack of lengthy explanation a positive feature of the book. It allows the student to focus on understanding the larger concept before diving into the details.

Long agrees with the growing consensus that the Hebrew verbal system describes aspect not tense. The sections that treat these subjects are quite helpful as diagrams clarify each concept under discussion. He avoids the confusion regarding what to call the וַיִּקְטֹל form by simply transliterating it *wayyiqtol* as opposed to calling it Preterite or Imperfect with *waw* consecutive. But a simple description of this terminology would have made the section even more helpful.

The section on Volitives is quite detailed. But the explanation of how negative commands are constructed could lead to confusion. Long explains, "For negative second person commands, Biblical Hebrew commonly uses אַל and לֹא immediately before second person Prefix (Imperfect) Conjugation form" (99). This is misleading in that the form negated by אַל is more accurately called a Jussive (cf. W-O, §34.4a). In addition his description of which types of verbs take a shortened form of the Imperfect in the Jussive ignores the Hiphil stem (cf. GKC §48g)

On the downside, Long waxes technical at times in what is ostensibly a basic text. The first part of the book, "Foundations", is laden with linguistic terminology. Needless to say students need to learn *some* of these terms when they are beginning, but there is much more here than the average beginning student needs to know. Assigning this chapter first may very well discourage students from reading the entire book. What is

more, the sections on Semantics and Discourse Analysis seem quite complicated for the beginning student. A footnote explains that most of this chapter appeared in a *Vetus Testamentum* article! This is hardly beginner reading. Despite this drawback it is a nice summary of how to think in terms of discourse categories.

A second problem is that the book is missing a glossary. True many of the terms are explained in context, but not all of them are. For example, although Long mentions the fact that case endings do not exist in Biblical Hebrew, he also never defines the term 'Accusative' which he is forced to use in his discussion of the function of the Accusative case (135). A glossary would have made the book more helpful as a reference guide.

In spite of these somewhat negative aspects, the book is still a useful resource which is worth recommending. Hebrew students who would not normally consult an English grammar may be more inclined to use Long's book because it was written with them in mind. This text actually illustrates the fact that understanding English grammar can help students learn Hebrew more easily!

Steven H. Sanchez, Dallas Theological Seminary

T. Muraoka (ed.), *Semantics of Ancient Hebrew*. Abr-Nahrain Supplement Series, Vol. 6. Louvain: Peeters, 1998. 151 pp., paper, 35 Euros.

This volume presents in print form a selection of lexical entries from the Semantics of Ancient Hebrew Database (SAHD) project. The purpose of this book is to make a sample of the project's work known to a larger scholarly audience and thus to foster reaction and input. The project and its principles were introduced in the earlier volume: T. Muraoka (ed.), *Studies in Ancient Hebrew Semantics*, Abr-Nahrain Suppl. 4 (Louvain: Peeters, 1995). Though the project has created a web site for the electronic presentation of the database (http://www.sahd.uklinux.net), lack of funds has prevented further development of the site, which includes only a few lexical entries. (A related site, maintained by project secretary David Reimer is http://homepages.ed.ac.uk/dreimer/SAHD/.) There are now nine universities across Europe (none in the U.S.) participating in SAHD, with each center covering its own costs, as no special grant has yet been obtained.

The SAHD is intended as a research tool to facilitate and organize in-depth study of Hebrew semantics rather than as another dictionary of Biblical Hebrew. While dictionaries tend to list translation equivalents without detailed discussion, SAHD presents both annotated data upon which translation equivalents are based and bibliographical surveys tracing the progress of research. The SAHD is also not another theological lexicon, in that its coverage extends to all lexemes of ancient Hebrew, not merely terms of theological importance. Moreover, the scope of the project includes Hebrew texts of the Bible, ancient inscriptions, Ben Sira, and Qumran, making the SAHD a kind of encyclopedia of ancient Hebrew lexical semantics.

This volume contains entries for 13 lexemes: בְּרִיאָה ("creation, created thing"), דֶּרֶךְ ("way, road"), הֲדֹם ("footstool"), כִּסֵּא ("throne, seat"), כֶּתֶר ("crown, diadem"), מְאֵרָה

("curse"), מְעָגָל II ("wagon-track, rut"), מִשְׁעוֹל ("hollow way"), נֵזֶר ("consecration"), נָקַב II ("to curse, blaspheme"), עֲטָרָה ("crown"), קָבַב ("to curse"), and שֵׁבֶט ("rod, scepter, tribe"). These terms relate to the semantic domains of "creation/creature", "curse", "road/path", and "royal appurtenances". Each entry is organized into eight sections: Introduction (including doubtful textual readings), Root and Comparative Material (i.e., etymology), Formal Characteristics (e.g., noun pattern), Syntagmatics, Versions, Lexical/Semantic Fields, Exegesis, and Conclusions. The Exegesis section covers issues of interpretation, treating particular passages and considering non-written evidence, such as that from art and archaeology. Within each section, information is set out in numbered subsections: A.1, A.2, etc., for acceptable or plausible views, and B.1, B.2, etc., for implausible views. An advantage of this enumerated structure is that it lends itself to incremental addition and growth (in its electronic form), in the manner of a computer database. A weakness is a certain loss of overall coherence in the assemblage of sections; the Conclusions section remedies this, but can also exhibit lack of cohesion with the body of the entry. Another shortcoming is the unavoidable overlap that can occur among sections. Under דֶּרֶךְ, for example, one finds valuable exegetical discussion under Syntagmatics, thoughts relevant to semantic fields under Formal Characteristics, and syntagmatic and semantic-field information under Exegesis. To some extent this problem arises unavoidably from the difficulty of disentangling all the semantic aspects of a word into mutually exclusive categories, according to a database concept of organization. Nevertheless, the organization seems too loose to be designated a "database", since kernels of semantic information are embedded in subsections of prose exposition, varying in length and approach depending on the author. For example, semantic fields in use for a lexeme are not enumerated under any system of categorization, but arise at various points in the course of discussion. As a result, the reader must regard an article as a repository of raw data and qualified conclusions, rather than as a definitive categorization of the semantics of a lexeme—and this appears to be intent of the project.

An important feature of the SAHD (and this volume) is the enumeration of non-Biblical uses of a lexeme, with commentary, along with Biblical uses. Thus, we are quickly led to the occurrences in epigraphic material, Ben Sira, and the Dead Sea Scrolls, with further discussion for doubtful or reconstructed forms. This can be helpful even in the not infrequent cases in which there are no extra-Biblical occurrences, so that we may immediately focus our research on the Biblical text with confidence. It could be said that the SAHD serves as a sort of "commentary on the concordance", in reviewing in selective detail the specific occurrences of a lexeme. For a tool providing the foundations for translation equivalents, this is just as it should be, since the listed meanings of a word, as found in a dictionary, should be based on the word's actual uses, as displayed in a concordance.

Another vital SAHD feature is the bibliographical collection and survey relevant to each lexeme. For anyone wishing to come up to speed with current scholarly discussion, whether found in dictionaries, commentaries, *Festschriften*, or journal articles, the SAHD serves as an index ordered by lexeme into the secondary literature. This is particularly helpful in that much writing on the semantics of words is scattered across a variety of sources. Moreover, this survey is sometimes supplemented by personal

communications from relevant experts, who may offer corrective insight when past literature has missed the mark (e.g., the etymology of עֵזֶר; cf. עֶדֶר).

Nonetheless, this volume (and the present SAHD) seems useful only to a limited audience. For one, the project seems still to be in an embryonic, even experimental stage. The limited number of lexemes treated and the lack of a genuine database (electronic) or active web site, not to mention the noticeable number of typos in this volume, suggest that the project may be overstretched in undertaking such an ambitious task. Future publication of more complete volumes, or the availability of a database, will remedy this problem. A second factor, though, is the project's scope in including non-theological terms. Though this ought to be regarded as a salutary change from the common preoccupation with theological word-studies, many pastors and teachers serving in churches may find much of the SAHD of little immediate usefulness for sermon and lesson preparation. We may hope that in time a full-fledged encyclopedia of ancient Hebrew lexical semantics will emerge from this project, guiding scholars and students of all sorts toward a more linguistically informed way of studying Biblical language. In the meantime, readers will find a plethora of linguistic data, ready-to-use bibliographies, and useful exegetical insights for the lexemes currently represented in this volume and the SAHD.

Scobie Smith, Oak Harbor, WA

J. Hoftijzer and K. Jongeling, *Dictionary of the North–West Semitic Inscriptions*. Leiden, New York: E. J. Brill, 1995. Lxxi + 1266 pp in two volumes, cloth, $484.00.

This dictionary is a translation from a French edition originally published between 1960–1065. It has been updated, since new texts have been discovered or published since then, and the interpretation of older texts has also continued to advance. The dictionary covers material written not only in Hebrew, but also Aramaic and its various dialects, Old Canaanite, Phoenician and Punic, Moabite, Ammonite and Edomite. Noticeable in its absence is Ugaritic, a major player in the geographical and linguistic neighborhood. The authors decided to ignore it since it needs its own dictionary, based on the amount of textual material written in it. While this need might be true, the lack of any evidence of it here in this work, even if only in an abbreviated form, makes this dictionary incomplete, and of less use than it could be. [This lack of a complete Ugaritic dictionary has been met by the work by G. del Olmo Lete and J. Sanmartín reviewed elsewhere in this volume.] Syriac is not included due to its use after most of the material included here. This exclusion is more justifiable than that of Ugaritic.

Following examples of the various forms in which the word occurs in each language, the translation of each word is given, with some indication of the various genres in which each word occurs. There is usually also a brief context of some occurrences of the word so that its use can be appreciated *in situ*. Where cognate words have related but different spellings (*e.g. šwb–twb*) both are discussed in the same entry, with a cross–reference supplied under the alternate forms. Entries are alphabetized in the

order of the Hebrew alphabet, and all forms are transliterated, so one does not need to be familiar with the numerous scripts represented.

This reference work is valuable for detailed Hebrew exegesis, allowing the student to determine how words are used among Israel's neighbors. It deserves a place in every serious academic library, as well as many personal libraries, though the price will undoubtedly make the latter *desideratum* impractical.

David W. Baker

G. del Olmo Lete & J. Sanmartín, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition*, 2nd ed., 2 vol. Leiden/ Boston: Brill, 2004. xliv + 1006 pp. cloth, $249.

Ugaritic is a Semitic language which is a cousin to Hebrew. It is the main dialect of those peoples designated as 'Canaanite' in the Old Testament. Most of its texts, which are numerous, came from approximately the period of the Israelite judges, and they give a good window into the life and times of that period. The language and its literature are extremely important for understanding the Old Testament in its world.

This is a comprehensive dictionary of that language based on the texts discovered and edited to date. It is a most welcome tool, as indicated by the quick exhaustion of the print run of the first edition which necessitated this slightly revised edition. Text readings are for the most part based on M. Dietrich *et al.*, *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places (KTU: second enlarged edition)* (Münster: Ugarit–Verlag, 1995), the standard collection of Ugaritic texts.

The entries are arranged according to a variation of the Latin alphabet, which differs in order from that of the Hebrew and also from that used by native speakers of the language. One reason for this is that it has several phonemes which are not written in Hebrew. It thus repays the time to explore the actual ordering before trying to use the book. This can be illustrated by starting their ordering with the three vocalized *aleph* forms and then the *'ayin*, a position for the latter (for which they use an International Phonetic Alphabet sign, which will be unfamiliar to most readers) which will be counter–intuitive for students of Hebrew, a primary audience for the dictionary. Entries include independent words, appended forms such as the prefixed preposition *b-* or the suffixed pronominal morpheme *–h*, and proper nouns.

Entries can consist of: the word itself, presented in the actual form in which it occurs, without any reconstruction of vocalization; identification of morphological information regarding part of speech, gender, etc.; a gloss indicating meaning; etymological information; forms in which the term occurs; bibliography of the more important discussions of the term; a fuller analysis of the various meanings, with examples. A user will need to be aware of, and use, the abbreviation list at the beginning of the book. No explanation is given there of a star used in some entries, though it appears this might indicate places where this edition differs from the first (though, since the first is not available to me, I am unable to verify this).

We thank the editors and their collaborators for pursuing such an arduous task as dictionary production, and the publishers for bringing it to readers, though a reduced price would make it that much more attractive. The volumes need to be in every serious theological library.

David W. Baker

Craig C. Broyles, ed. *Interpreting the Old Testament: A Guide for Exegesis.* Grand Rapids: Baker, 2001. 272 pp. Paperback. 0801022711.

This is a helpful collection of nine original essays by eight Old Testament scholars. The editor opens the collection with a chapter entitled "Interpreting the Old Testament: Principles and Steps" (pp. 13-62). The book consists of the following essays: David W. Baker, "The Language and Text of the Old Testament" (pp. 63-83), V. Philips Long, "Reading the Old Testament as Literature" (pp. 85-123); John Bimson, "Old Testament History and Sociology" (pp. 125-155); Craig C. Broyles, "Traditions, Intertextuality, and Canon" (157-175); Elmer A. Martens, "The History of Religion, Biblical Theology, and Exegesis" (pp. 177-199); Richard S. Hess, "Ancient Near Eastern Studies" (201-220); Paul Edward Hughes, "Compositional History: Source, Form and Redaction Criticism" (221-244); and Jonathan R. Wilson, "Theology and the Old Testament" (245-264). The book contains scripture and subject indexes.

In his introductory essay, Broyles comments: "Exegesis of the Bible should be an adventure, filled with anticipation and holy fear, because in exegesis we hear the voice of the living God" (13). The editor and contributors have provided the church and the academy with a very helpful tool for enabling students, pastors and scholars to read and interpret the Bible properly. As a pastor and teacher, I found these essays to be of great help in refreshing my memory and in challenging me to a renewed commitment to this task. Seminary students will find this work quite useful as a supplement to their texts on exegetical method. Pastors would do well to obtain a copy and digest its contents. In the end, their congregations would greatly benefit as they hear sermons and participate in Bible studies.

David M. Phillips

William J. Dumbrell. *The Faith of Israel: A Theological Survey of the Old Testament,* second edition. Grand Rapids: Baker Academic, 2002.

As the subtitle indicates, this is a survey of the Old Testament, focusing on the message of the texts. The book is organized according the traditional order of the Hebrew text, viz., the Law, the Prophets (Former and Latter), and the Writings. Dumbrell does not deal with issues of date and authorship; rather, his emphasis is on the canonical form of the books. The reader, upon noting the title, should not be deceived into thinking that this is a simplistic collection of handbook-entry-summaries. Dumbrell does provide summary details, but his readings are often thought-provoking and

stimulating. One reads, for example, his treatments of the early portions of Genesis, Ezekiel 40-48, Daniel, and finds a number of suggestive discussions.

While the book follows the tripartite order of the Hebrew text, Dumbrell offers no suggestions as to how that affects his (and our) reading of the biblical books. Nor does he offer introductions to the divisions themselves. These would have been helpful and would, I believe, improve a work that is already extremely useful. Teachers should recommend this book to their students; pastors should use this work and get it into the hands of their members.

The book does not provide a preface or introduction, so the reader is not told how this second edition differs from or improves upon the first. It seems clear that in this revision Dumbrell has rewritten (or it has been reedited) with a concern for more inclusive language.

David M. Phillips

Baruch Halpern, *David's Secret Demons: Messiah, Murderer, Traitor, King*. Grand Rapids, Mi.: Wm. B. Eerdmans, 2001.

The turn of the millennium has seen a resurgence of interest in the David of the Bible and the David of history. The present work, by a historian who has argued stridently against a "minimalist" approach to the history of Israel, forges an impressive synthesis of textual, archaeological, and comparative materials to render an account of the rise, reign, and kingdom of David. Halpern argues for the antiquity of the biblical record of David's reign, as it is preserved in 1-2 Samuel, and places its composition during the reign of Solomon. In a provocative twist, however, he suggests that this record is not credible. Rather, he insists, the story of David that emerges from the biblical text must be regarded as propaganda in the service of royal apology, replete with exaggeration, careful selection and presentation of events, and in some cases outright fabrication.

Halpern divides his study into five main sections comprising twenty three chapters, followed by an appendix. He opens with a brief introductory section that highlights the unique personage of David and the biblical narrative. Two chapters of textual analysis then open his study. The first of these lays out his argument, supported by textual and archaeological data, for an early date of the materials, while the second elaborates his reasons for regarding the account as a royal apology. (In short, the bulk of the narrative seems to be driven by the need to explain why so many people around David met an untimely end.) The notion of a political agenda behind the composition of the narrative leads, in the third section, to a more extensive historical analysis that begins by looking to royal reporting in the ancient Near East and applying lessons learned to the accounts of David's accomplishments (focusing in particular on 2 Samuel 8). Halpern develops an approach that he terms "The Tiglath-Pileser Principle," after the Assyrian emperor in whose reign royal reports made the transition from display inscription to true annals. In brief, this principle recognizes that "spin" is an ancient phenomenon. The Assyrians appropriated metonymy and exaggeration to report the emperor's

accomplishments in the best possible light. In light of this, Halpern argues that the historian must evaluate royal reports with a healthy skepticism and ask, "What is the minimum the king might have done to lay claim to the achievements he publishes?...each small mark of prestige becomes the evidence for a grand triumph" (p. 126). Applying this principle to an evaluation of the reports of David's reign yields a more modest, yet more historically plausible account of David's reign and influence. The portrait that emerges suggests that David's influence over the powers of Syria and Palestine was due more to shrewd diplomacy than force of arms and that the extent of this influence, particularly over Philistia, Hamath, and Moab, was actually far less than is suggested by the biblical text.

In a brief fourth section Halpern continues his discussion of David's interaction and actual influence over regional powers and traces the process and rationale that gave rise to an inflation of David's achievements in later centuries. The fifth section then caps the study with a biography of David, now informed by the results of Halpern's textual and historical conclusions. These conclusions paint a portrait of an individual who is even more duplicitous and resourceful than that rendered by the biblical text. Halpern suggests that David's activities were the catalyst for the formation of the tribe of Judah and the formation of the Israelite state. Through shrewd manipulation of alliances David brought pressure to bear on the Israelite tribes loyal to Saul, and, over the course of time, brought down the house of Saul and orchestrated his own elevation as king. In Halpern's David we see a warrior who adapts combat tactics learned from his Philistine overlord and who exploits internal squabbles among the Philistine cities to his own advantage. Many of those associated with the biblical David assume different roles. Nahash, for example, becomes an ally of David in his struggle against Saul, while Absalom becomes an unwitting instrument of David's will to power. And Solomon, known to the court as the child of Uriah, usurps David's chosen successor (Adonijah) and crafts a fiction that confirms him as David's son.

This study of David makes several important contributions. First, Halpern offers an informed and detailed argument for the antiquity of the biblical account and for the existence of a David kingdom in the 10th Century BCE. Second, his comparative study of Assyrian annals both clarifies the propagandistic character of the David narrative and presents a more precise method for reading it. And finally, his respect for the biblical text and for the disciplines of archaeology and history offer a way forward in the daunting task of integrating these various components, even though many readers will find it hard to digest the grain of salt with which he takes the biblical narrative. This way forward might find benefit by engaging the significant body of contemporary literary studies on David (which Halpern neglects). Much of his textual analysis focuses on the rhetoric of the biblical narrative, precisely the area of study that has received attention from literary critics. Halpern clearly appreciates the narrative's sophistication, and the asides with which he peppers his exposition demonstrate his desire to engage a wider audience. These also have been emphases of contemporary literary analysis. In this respect, the author's study represents yet another instance of the lack of interaction

between historical and literary approaches within scholarship. This book is not the last word on David, but it is certainly a forceful one.

L. Daniel Hawk

Karen Jobes and Moisés Silva, *Invitation to the Septuagint*. Grand Rapids: Baker Academic, 2000. 351 pp.

The approach taken by Karen Jobes and Moisés Silva in *Invitation to the Septuagint* is quite different than what is found in much of the literature currently available on the Septuagint. Since Septuagintal studies are, as a whole, exceptionally specialized in both methodology and terminology, beginners to the process are easily intimidated. Starting from the premise that the reader may not be aware of the importance of the Septuagint, this book seeks to provide an introduction to the complex world of Septuagint studies. The audience of this book is students in the field of biblical studies, but scholars in the field will also benefit through a reading.

Jobes and Silva have organized the book into three major sections: the History of the Septuagint, the Septuagint in Biblical Studies, and the Current State of Septuagint Studies. The authors have included appendixes which list the organizations currently involved in Septuagint research, a glossary of terms, and a chart listing verse differences between Septuagint and English versions. Illustrations which display various manuscripts and current Septuagint versions are also provided throughout the book. The reader will find the "To Continue Your Study" section in each chapter of the first two major sections especially helpful. These provide bibliographic information for the most up to date Septuagint resources.

The first section of the book discusses the origin of the Septuagint and traces its transmission. Newcomers to the Septuagint will find this section invaluable, since most material available on the subject presupposes this background knowledge. The detailed breakdown provided by the authors on the numerous recensions of the Septuagint will be of special value to those interested in further research in this area. Since the authors assume the reader is unfamiliar with the Septuagint, Hebrew or Greek terms are transliterated and where necessary an explanation is provided.

Whereas the first section is designed to gently ease the beginner into Septuagint studies, the section that follows is intended for the more advanced reader. Knowledge of Hebrew and Greek is necessary to fully appreciate the discussion provided. The strength of this section is that it, although highly specialized at times, provides numerous examples of the difficulty and complexity of research in the Septuagint. Other helpful features include a key for the critical notes of current Septuagint editions and a detailed discussion of methodology for text-criticism of the Septuagint. Although it is designed as an introduction, the authors regularly converse with the most current and respected works in Septuagint studies throughout the book.

The final section is intended to bring the reader up to date on the current status of Septuagint studies. Beginning with a synopsis of 19th century Septuagint scholarship, Jobes and Silva trace major contributions to the field up to present day. The authors also

provide a detailed overview of the theoretical aspects involved in attempting to reconstruct the original text of the Septuagint. The influence of the Hellenistic culture in which the Septuagint was translated is highlighted in this section as well.

Overall Jobes and Silva provide a sound introduction to the Septuagint. This book offers the beginning student a wealth of resources to help him or her dive into Septuagint studies. This text supplies a solid foundation from which further investigation can be undertaken. The authors hope this book will "inspire future generations to take up this fascinating field of research" (p. 10). While their goal may not be realized in every reader, this book does provide an appropriate foundation in the Septuagint for anyone engaging in biblical studies.

Marcus P. Adams

Walter C. Kaiser, Jr., *Missions in the Old Testament: Israel as a Light to the Nations.* Grand Rapids: Baker Books, 2000, pp. 101, $10.99.

In keeping with recent trends in the theology of missions, this brief study highlights the centrality of missions in the Hebrew Bible. The author maintains that Genesis 12:3 (all nations will be blessed through Abraham) is the Old Testament equivalent to the great commission in the New Testament. In addition, he sees missions embedded in such epic events as the Exodus from Egypt and the covenant with David (II Samuel 7) that his descendents will occupy an everlasting throne. He locates this missions thrust throughout all the literary genres of the Old Testament: legal, historical, poetical and prophetic.

In expanding his theme that Israel's election was to be "a light to the nations," he is arguing against various contemporary biblical and missiological scholars. He believes Israel's mission was active rather than passive: mission was not secondary to the task of being God's particular people. He also refutes those who see Israel's vision of a universal task as being a late historical development in the "servant songs" of Isaiah. For Kaiser, the covenants of Genesis 12 and II Samuel 7 are outgrowths of the primal promise of Genesis 3:15 that a descendent of Eve would bring salvation to all the world's people groups. He thinks it is no accident that the listing of the nations that descend from Noah (Genesis 10 and 11) comes just before the promise of Genesis 12, as the context for the gentiles that Abraham's people will bless through evangelization.

He devotes one of his six chapters to the "servant songs" of Isaiah and their development of the theme that through Israel, and especially through Israel's Messiah, the light of salvation will come to the gentiles. He notes the New Testament's appeal to this Old Testament motif to give legitimacy to the church's witness to the gentiles (especially in Luke-Acts and the Pauline letters). Kaiser believes Paul worked out his missionary call in terms of this theology of Israel.

The book reflects the fact that it is written by a seasoned Old Testament professor and writer. He knows how to make his case so that students and churchmen will appreciate it. One questions only his occasional digression into speculative

possibilities, like following Roger D. Aus's suggestion that Paul's desire to reach Spain ("the ends of the earth" – Romans 11:25) is tied to statements about Tarshish in Isaiah 66.

Overall, the book is a helpful introduction to missionary themes in the Old Testament. Its brevity, its price, and its language should make it attractive to prospective readers.

Luke L. Keefer, Jr.

Gerald A.Klingbeil, ed. *Inicios, Paradigmas y Fundamentos. Estudios teológicos y exegéticos en el Pentateuco.* SMBET 1. (San Martín, Entre Ríos, Argentina: Universidad Adventista del Plata, 2004).

First of all, we must congratulate Dr. Gerald Klingbeil for presenting this project as a real tool for Bible students. He has envisioned an improvement of OT scholarship, and especially as it happens in this work within the Seventh-Day Adventist context.

This first volume of the series of the *River Plate Adventist University Monograph Series in Biblical and Theological Studies* opens with three essays on philosophical and methodological studies of the Pentateuch. Raúl Kerbs in "La crítica del Pentateuco y sus presuposiciones filosoficas," explores the underlying philosophical presuppositions in biblical scholarship, with special attention to Hermeneutics. William Shea in "The Earliest Alphabetic Inscription and Its Implication for the Writing of the Pentateuch," explores archaeological findings from *Wadi el-Hol* , to the north of Thebes, especially its inscriptions. He argues that this is the oldest alphabetic inscription ever found. In so doing, Shea attempts to offer paleographical evidence to suggest that some of the patriarchal narratives could have been written down in the proto-Sinaitic script. Martin Klingbeil, in the third essay of this section, studies the seams between poetry and prose in the Pentateuch, special attention being devoted to looking for traces of the development of the Pentateuchal narrative.

The second major section of this volume is entitled "Pentateuco y Exégesis". It contains five essays, one on Exodus, two on Leviticus, and one each on Numbers and Deuteronomy. Carlos Elías Mora reads Exodus 40 focusing on the syntax, grammar and a structural analysis of the passage. Naturally, his findings uncover the theological threads of the passage, including the God–servant relationship, the importance and the blessings of obedience, the basic role of the inauguration of the Tabernacle in the sacrificial system, and the function of the presence and divine guidance (for the people of Israel) by means of the clouds. Gerald Klingbeil, in "Who Did What When and Why? The Dynamics of Ritual Participants," works on two ritual texts, Leviticus 8 and Emar 39, focusing on the dynamics and interaction of ritual participants. He suggests that these dynamics provide important clues for our understanding of ancient religious reality in general. Laurentiu Ionescu in "Ejes teológicos en Levítico 26," applies a syntactic analysis to the chapter distinguishing three main sections: blessings (vv.3-13), curses (vv.14-35), and the promise of a future restoration (vv. 36-45). Ionescu argues that the thematic emphasis is realized through the combination of the prepositions and the

presence or lack of the conjunction *waw* (asyndeton). Roy E. Gane concentrates on Numbers 15. His study, entitled "Numbers 15:22-31 and the Spectrum of Moral Faults," presents the argument that Numbers 15 shows a complementarity with other passages (cf. Leviticus 5) about moral faults that range from the least serious inadvertent sins to more defiant sins. Lucien-Jean Bord, a Benedictine monk and specialist in ANE legal texts, concentrates on Deuteronomy 24:10-11. He concludes that in the light of comparative ANE laws the text can be read as a significant legal clause to protect the rights and goods of the debtor.

The final section of this volume is entitled "Pentateuco y Teología" and contains three essays. Martin Pröbstle's study "YHWH Standing Before Abraham: Genesis 18:22 and Its Theological Force," supports the presupposition that although the scholarly tendency is to find scribal emendation (*tiqqun sopherim*) in the verse, those at least in Genesis 18:22c should be taken seriously. The author then elaborates the theological repercussions of situating YHWH standing before Abraham. Merlin Alomía is a Peruvian scholar that presents here a study of the theological motif of the firstborn in the book of Exodus. He also places the biblical case against the background of the use of the motif in the ANE, and extends it to the entire Hebrew Bible (cf. deliverance and covenant ideas associated with this motif). The final essay in this volume is Gerhard Pfandl's "The Soteriological Implications of the Cities of Refuge." His strategy is double: it plays against the ANE context and extends it to the New Testament testimony considering God as refuge and redeemer.

Again, we thankfully welcome this project that enriches the well known scholarly quality of Spanish–speaking authors. This, as many other works from Spanish and Latin American scholars, should prove a useful addition to Seminary libraries.

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William R. Millar. *Priesthood in Ancient Israel.* Understanding Biblical Themes. St. Louis: Chalice Press, 2001. Viii + 126 pp., paperback.

As part of the Understanding Biblical Themes, this work offers a brief treatment of the important role of priests in ancient Israel. "The goal of this work," according to the author, "is to recover for Protestant Christians the spirituality of the priestly traditions of ancient Israel" (p. 3) Millar "proposes to show how and what the priestly traditions of ancient Israel can teach us about options they see open to us in the spiritual quest."

Millar begins this study with a treatment of Abiathar and Zadok (from 1 Kings 1 & 2). The author notes that "[a]s a working hypothesis...we will assume that the dominant story in Kings is being told from the perspective of Abiathar of the family of Mushite Levite priests" (10). According the Millar, there are two styles of priestly spirituality in ancient Israel. The later strata focuses on "Jerusalem/Zion." The earlier is centered in the wilderness/Horeb traditions. Each of these demonstrates unique approaches to the divine-human relationship. Millar believes that the former tradition

was perpetuated by "the priestly family...that traced its lineage back through Zadok to Aaron" (30). The later tradition was affirmed by the line of Abiathar that went back to Moses.

Millar sees distinct emphases in these two approaches. In the Jerusalem/Zion/Zadok tradition the emphasis is on the holy and on the appropriate boundaries. In the wilderness/Horeb/Abiathar tradition, the focus in on relationships, on a God who breaks boundaries. In the former, "the sacred is that which purifies;" in the latter it heals (30). In chapters 2 ("A Politics of Purity: Aaron and Zadok") and 3 ("A Politics of Relationships: Moses and the Tribe of Levi") Millar treats these two approaches in more detail. In chapter 4 ("A Politics of Centralization: David, Solomon, and the Levites") he focuses on the roles of David and Solomon in centralizing the worship and traditions of Israel in Zion/Jerusalem.

The work concludes with a chapter ("A Politics of Apocalyptic: Beginning and End and New Beginning") that surveys several "apocalyptic" texts (Isaiah 24f; Ezekiel 37; Ezekiel 40-48; and Malachi). The final 2 pages touch on the Jewishness of Jesus. Millar concludes that while the two "pathways" to spirituality are in tension, they need not be mutually exclusive. In fact, he notes, "Each has its own place in its own social situation" (122).

This is a stimulating work, one worth the time of every scholar and student interested in the social function of the priesthood. While a number Millar's arguments are based on hypothetical reconstruction, we can entertain the possibilities in the hopes that our reading will help us to hear the text more clearly.

David M. Phillips

Jiří Moskala, *The Laws of Clean and Unclean Animals in Leviticus 11. Their Nature, Theology, and Rationale. An Intertextual Study.* Adventist Theological Society Dissertation Series 4. Berrien Springs: Adventist Theological Society Publications, 2000. xx + 484 pp., paper, $19.95.

Moskala's substantial work focuses upon Lev 11, a chapter often misunderstood, or simply shrugged off by modern scholarship. The book is based on the Ph.D. dissertation, defended in 1998 at Andrews University (Berrien Springs, Michigan), where Moskala is currently teaching as Associate Professor of OT Exegesis and Theology. After a succinct foreword by the advisor of the thesis, Jacques Doukhan (pp. i-iv), a brief introduction, enumerating the problem, employed methodology, limitations, purpose and scope of the study (pp. 1-14), M. presents four main divisions. Chapter I (pp. 15-111) is organized diachronically and historically, and looks at the research history concerning Lev 11 beginning with the intertestamental period (Aristeas, Jubilees, etc.), via early Jewish and Christian interpreters, medieval Jewish and Christian interpretations and also modern interpretations. It is interesting to note that M. divides this important section along religious lines (Jewish-Christian), most probably due to the fact that religious presuppositions have resulted in distinct interpretations, although he does not state this explicitly. One would have wished in some sections (e.g., Koran [pp. 62-63],

Hasel [p. 103], Gerstenberger [p.105] or others, whose positions are summarized in a six or seven line paragraph) more precise indications of the methodology and argumentation employed.

Chapter II (pp. 112-159) classifies the different positions in terms of their rationale and M. presents 14 different categories (ranging from arbitrary, via sociological/anthropological to hygienic/health explanations and many in-between). I found this section very useful and to the point. The final part of this chapter (pp. 149-159) is dedicated to the discussion of the nature of the laws contained in Lev 11 and prepares the way for M.'s subsequent analysis of the chapter itself. M. suggests five areas that need to be taken into consideration when discussing the applicability of Lev 11 in the context of biblical theology: (1) relationship to other Pentateuchal texts (i.e., intertextuality); (2) involved time aspects; (3) addressee of the food laws; (4) the constituent elements for the observance; and (5) a comparative study of different kinds of uncleanness in the OT.

Chapter III (pp. 160-280) is the most extensive chapter and studies the context (pp. 162-175), literary structure (pp. 176-198) and intertextuality (pp. 199-280) of Lev 11. M. suggests a chiastic structure with an *inclusio* (p. 186). Following this, M. focuses upon four distinct Pentateuchal chapters (Gen 1, 2, 9:1-7 and Deut 14) and their lexicographical and thematic links in an intertextual context. M.'s textual work is excellent, although I would have liked to see a more thorough methodological introduction to the issue of intertextuality (which goes beyond mere quotes or allusions), since nowadays the term is in vogue and to a certain extent overused and underexplained (see here, for example, Patricia Tull Willey, *Remember the Former Things. The Recollection of Previous Texts in Second Isaiah* [SBLDS 161; Atlanta: Scholars Press, 1997], 57-104 who includes a welcome introduction to intertextuality in the larger context of literary studies; cf. my review in *JNES* 60.2 [2001]: 159). M. concludes that Lev 11 is closely related to Gen 1-2, especially in view of its worldview and taxonomy of animals. This suggests the universal nature of the legislation and the inherent (i.e., not acquired) clean or unclean state of the animal. Nothing is contagious, as other legislation regarding clean/unclean and pure/impure often refers to. Theologically, this concept reflects the Creation-Fall-New Creation motif present in the Pentateuch.

Chapter IV (pp. 281-348) provides a welcome discussion of the theology and rationale of Lev 11 based upon the exegetical and intertextual work undertaken in the previous chapter. Many of the numerous entries are short and to the point, although future work should develop them in more detail (e.g., the "God of order" theological motif as a sub-category of God involves 4 lines [p. 284]). For M. the doctrine of God is the basic ground for the observance of the dietary laws (p. 344). M. also interacts in this chapter with chapter II discussing the various rationales suggested for Lev 11. It is here that biblical theology is visibly at work, since M. does not only refer to the Pentateuchal texts already discussed but also looks at the much broader OT context. In some instances he even includes NT references (pp. 292, 293, 304) and in one case he (surprisingly!) refers to apocryphal texts, which describe, as a result of the observance of dietary laws, the development of moral courage (p. 343, quoting 2 Macc 6:18-31 and 4 Macc 5:1-6:30).

The book closes with a summary, conclusions and implications (pp. 349-381) with some interesting suggestions for New Testament studies connected to the issue of clean/unclean animals (pp. 369-381). M. includes a prolific 100+ page bibliography (pp. 382-484) and also ten helpful tables. Unfortunately (and as a serious flaw in academic publication), no indices are included. M. has tackled a difficult subject and has done so adequately. His history of research is very helpful and comprehensive. Also his textual, exegetical and intertextual work should be commended, although I would have wished for a more solid methodological foundation of what determines intertextual usage and what is the mere result of living and breathing the same religious and cultural background. Notwithstanding some criticisms already mentioned, the overall quality, tone and documentation makes this book a solid starting point for those studying the legislation of Lev 11 in the context of OT exegesis and theology.

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Kenton L. Sparks. *The Pentateuch: An Annotated Bibliography.* IBR Bibliographies 1. Grand Rapids, Mi.: Baker Academic, 2002.

Finding good solid resources for biblical study has always been a rigorous exercise. The task has been made more arduous in the last few decades by an explosive production of literature in the field of biblical scholarship. The IBR Bibliographies therefore represent an essential and welcome resource for students making initial forays into the daunting terrain of "secondary literature" on the Bible, pastors and teachers interested in "going deeper" into a biblical topic or text, and seasoned veterans looking for new ways into familiar issues. The present volume is an excellent contribution to the series. The editor has drawn together a well-balanced collection of longer and shorter studies that span the breadth of scholarship that has shaped and continues to shape the study of the Pentateuch. Each selection in the bibliography is accompanied by a concise 1-3 sentence summary of the argument of the work. The selections and annotations provide points for beginning study, while allow the reader to assess each work's relevance in answering his or her specific interests.

The book begins with three short chapters that list studies on the text of the Pentateuch (that is, ancient manuscripts), general introductions to the corpus, and important works on composition, authorship, and context. Chapters on specific books begin with sections that appropriate the latter two categories before moving into sections that list resources specific to the main sections of the respective books. Wedged between the Genesis and Exodus chapters is another titled "Prologemena to Exodus-Deuteronomy" which notes resources on topics of wider significance to the study of the Pentateuch. These include an extensive section on Hebrew law, as well as others on Treaty and Covenant, the History and Development of Israel's Priesthood, and the Wilderness Tradition. A brief final chapter lists a number of miscellaneous works.

Every such compilation will prompt debate on the content. For my part, I found the selections heavy on issues of composition and history and thin on studies

representing contemporary literary approaches. This, however, reflects in part the centrality that questions of composition and history have assumed in shaping scholarship on the Pentateuch, as well as the editor's sound decision to include many important "classic" works. In short, Sparks has offered student and scholar alike an excellent bibliography, with clear and cogent annotations. It will become an indispensable resource for anyone interested in critical scholarship on the Pentateuch.

L. Daniel Hawk

Marvin A. Sweeney and Ehud Ben Zvi, eds. *The Changing Face of Form Criticism for the Twenty-First Century.* Grand Rapids: Eerdmans, 2003. 350 pp., paper, $54.00.

This is an important book for those who are involved in the academic study of the Old Testament. It examines the strengths and weaknesses and ponders the future viability of form criticism, a significant methodological approach that held sway for decades during the last century and that still has adherents today. The fact that several of the blurbs on the back cover are by well-know practitioners of this discipline—Rolf P. Knierim, Erhard S. Gerstenberger, and Gene M. Tucker—attest to the weightiness of the issues addressed.

The Changing Face of Form Criticism is composed of papers given at a special session in Nashville, Tennessee, in November 2000, at the annual meeting of the Society of Biblical Literature. It is divided into four parts. The first, "Theoretical Reflection," ponders the history of form criticism and its relationship to other, more modern approaches; the second group of essays brings evidence from other cultures in the ancient Near East to bear on how form criticism is practiced. Part three and four apply and critique form criticism vis-à-vis narrative and prophetic literature, respectfully.

The questioning of form criticism is not new. In fact, in their discussions a number of the contributors allude to the groundbreaking articles by James Muilenburg ("Form Criticism and Beyond," *JBL* 88 [1969]:1-18) and Rolf Knierim ("Old Testament Form Criticism Reconsidered," *Interpretation* 27 [1973]:435-68). This book is a sustained critical engagement that covers a broad spectrum of views and material. Several general criticisms of form criticism as classically conceived surface time and time again. To begin with, form critics have believed that many of the literary forms in the Old Testament were originally short, oral speech forms. Accordingly, they focused on possible oral stages of transmission that lay behind texts. This concern goes back to form criticism's "founder" Hermann Gunkel, who leaned on folklore studies that even at that time were being questioned. Some scholars now doubt the existence of an oral stage for some Old Testament literature; others question the proposed hypothetical oral trajectories, and many decry the reductionism of textual analysis to brief units, when literary approaches increasingly demonstrate the coherence and aesthetics of longer passages.

In its commitment to tracing trajectories back to the supposed social setting of those oral forms (the *Sitz im Leben*), form criticism tended to highlight the typical similarities between texts as over against their unique shape and language. Texts were

squeezed into rigid molds, and forms were connected too neatly to specific origins. Simply naming the form (which sometimes seems like an exercise in simply creating a label to reflect the content of a passage) and identifying an initial social setting became the goal of exegesis and the key to interpretation. It is clear, however, on the one hand, that texts often combine and reuse a variety of forms according to their rhetorical intent; on the other hand, any *Sitz im Leben* is a theoretical construct and should be treated as such. What is more, analysis of ancient Near Eastern material demonstrates that like forms can function and grow within multiple settings.

Two other recent trends are standing form criticism on its head. Reader response theory shifts attention from theoretical origins to the reception of texts by ancient and modern readers—that is, from a fascination with what cannot be proved to a focus on an actual text. In addition, in the last number of years some scholars are proposing that much of the Old Testament should be dated to the post-exilic Persian period. This stance changes everything. Now the books of the Hebrew Bible are considered to be late literary creations by a social and religious elite, not the products of a long process of transmission.

The large number of chapters in this book (including the introduction by Sweeney, there are twenty essays) precludes my going through the argument of each. I have confined this review to surveying the consensus observations made by almost all the authors. None of them doubt that the notion of genre is fundamental to understanding texts and that these arise in certain situations. It is just that the form critical appreciation of these facts is mistaken and must be reformulated. But, if form criticism were to incorporate the necessary correctives to its central tenets as well as the data from the ancient Near East, what would it look like? Could it still be called "form criticism"? Here the contributors disagree. Some suggest its demise; most, though, call for its modification.

I would heartily recommend *The Changing Face of Form Criticism* to anyone interested in Old Testament methodologies and their history. The only major criticism I have is that this volume could have been made more user-friendly with indexes of authors and ancient sources (both biblical and ancient Near Eastern). This publisher does not include indexes in a number of its books, and in this case, a book of 350 pages, the omission detracts from a helpful resource for Old Testament scholarship.

M. Daniel Carroll R., Denver Seminary

John E. Hartley. *Genesis*. New International Biblical Commentary, Old Testament Series. Peabody, Mass.: Hendrickson / Carlisle: Paternoster Press, 2000. 393 pp., paper, $14.95.

Of all the books of the Hebrew Bible, Genesis certainly has a special place among Bible readers and there is no shortage of commentaries on this oft–read book. The editors of this commentary series aim the volumes at both general readers and students more acquainted with biblical studies. The background mindset of the commentaries is a "believing criticism," which is certainly welcomed by many in the

church today. This mindset is meant to avoid the errors of heartless *a*spiritual biblical interpretation and those of unthinking, ignorant, and close-minded religious fervor. Hartley's commentary on the first book of the Bible leads the reader through Genesis with exactly these sentiments quite well. It is evident especially from the "Additional Notes" at the end of each section that he is familiar with and had thought through much scholarship on relevant topics. As for commentaries, he apparently relies on those of Cassuto and Sarna often, on that of von Rad less frequently. The aforementioned notes at the end of each section will be especially helpful to students and serious lay readers more concerned about detailed historical and archaeological data than the average reader. It is an outstanding characteristic that Hartley does not fail to mention and briefly discuss various positions on controversial issues and usually gives a judgment on them. Similarly, he does not pass over difficulties in text and there are times when *aporeia* is quite justifiable (e.g. p. 245 on 26:34). Hartley affixes a brief introduction to each pericope. These introductions are so helpful and summarizing that a reader could simply review the paragraph or two at the head of each section and thus have a good overview of the action of the book of Genesis.

Now for specifics. It is nice to see a Christian commentary accurately name the scene and activity of Genesis 22 "the binding of Isaac" (the *ʿᵃqēḏā*), *not* "the sacrifice of Isaac" (p. 205). While discussing the name of Jacob at 25:26 (p. 238), Hartley mentions the noun *ʿāqēḇ* as a possible source for the name, but then mentions a definition "strike the heel." It is not clear exactly what he is defining here, the name Jacob or a Hebrew verb related to the root *ʿqb*. It is more puzzling that he cites "LXX" here with no verse number, but he is apparently referring to the Greek rendering of the hiphil of *ʿqb* at 27:36. Furthermore he leaves the possibility open that the meaning of Jacob's name is "based on" the cognate Arabic verb which supposedly had a sense of deception. I do not know where he finds any meaning of deception in this Arabic root. It generally means simply to follow after someone. There is a phrase *liḥājaf i nafs yaʿqūb*, "from secret motives," but this clearly derives from the biblical traditions about Jacob. The sense of deceive is already in Hebrew (*ʿāqōḇ* Jer. 17:9, *ʿŏqbā* 2 Kgs. 10:19), so there is no need to resort to Arabic. On p. 279 Hartley uses the term paronomasia, which probably requires definition for the general reader. There is some inconsistency in Hebrew transliteration. On p. 280 the letter *ḥ* appears as both *kh* and *h*, while it appears as *ḥ* on p. 152. On p. 301 Hartley argues that *yāšaḇ* means "stay," not settle, but on p. 309 that it means "settled down" in contrast to "stay" or "sojourn." Granted, these are different occurrences of the word and may well have slightly different meanings, but a direct comment to this effect would assure the reader that the author was quite alert when making these lexical comments. Overall the approach to Scripture is conservative but some readers may disagree or be uncomfortable with some of Hartley's sentiments: e.g. concession of the fact that later editors play a role in the transmission of the biblical text (p. 305) and that in Gen. 49 "over time the sayings as we have them grew and developed" (p. 356). Hartley provides many references to Egyptian practice in his discussion of the Joseph story. In his comment on Gen. 50:11 (p. 364) he affirms the meaning of the place name "Abel Mizraim" as "Mourning of Egypt" and this does, of course, comply with the opinion

expressed in the biblical text, but this is possibly an etiological description, in which case *ʾābēl* means "brook," not "mourning."

All in all Hartley has done a nice job in laying out the meaning of the biblical text of Genesis in a manner easy to understand, so the average reader will have no problem accessing this commentary. There is also, though, plenty of information of interest to readers eager to delve deeper into biblical research. The greatest overall shortcoming of the writing is that Hartley often falls into the trap of simply rephrasing the biblical text without extra explanation in the main part of the commentary on each section, and the prose is not as great a pleasure to read as it could have been. Still this commentary is worth the study of readers looking for a mid-level treatment of the first book of the Bible.

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Doug McIntosh. *Deuteronomy*. Holman Old Testament Commentary, ed. Max Anders, vol. 3. Nashville: Broadman & Holman, 2002. 386 pp., hardcover, $19.99.

Of the many audiences for which commentaries are written, non-technical Bible teachers are often neglected. Few commentaries are designed to help these individuals craft lessons that explain the details of a text while also helping them present its overarching themes. The result is that Bible is often taught in bits and pieces without a clear presentation of its entire message. Doug McIntosh's *Deuteronomy* in the Holman Old Testament Commentary represents a step towards solving this problem.

In keeping with the approach of the entire series, this volume explains the book of Deuteronomy with a synthetic presentation of its various teaching units. Overall, the Holman Old Testament Commentary is a non-technical series. It does not include detailed discussions of original languages, history, or text criticism. It does not even include a detailed outline of the book. It is, however, replete with principles, stories, and illustrations which can help an individual apply the text. Furthermore, it tries to give the overall message of each passage without losing the reader in overwhelming detail. This is a worthy goal for its intended audience.

The book begins with an introduction that briefly surveys the traditional introductory issues: authorship, audience, date, and themes. Authorship by Moses ca. 1446 BC is defended exclusively from the Bible and the Documentary Hypothesis is quickly dismissed. Each chapter begins with an illustrative, non-biblical quote related to the theme of the section under discussion. This is followed by a short, "In a Nutshell", summary of the major theme. The text is then presented in the following manner: First, an "Introduction" which includes a story designed to illustrate the principles about to be explained. Second, a "Verse-by-Verse Commentary" on the text. Third, a "Conclusion" that gives another lengthy illustration of the main principle of the chapter. This section also includes a list of "Principles and Applications". Fourth, another illustration entitled "Life Application". Fifth, a "Prayer" centered around the central theme. Sixth, a section entitled "Deeper Discoveries" with additional information on specific background details of the text in question. Seventh, a teaching outline which provides a ready made roadmap

for teaching this passage. Finally, a section entitled "Issues for Discussion" which gives several questions designed to stimulate further study, or interaction in a group setting.

This complicated outline conceals several useful features. The commentary includes a significant number of illustrations that are tailored to go with the texts in question. Many of them are engaging stories. In addition, keen attention is paid to the central theme of the passages in question. Each section begins with a short statement of the "Main Idea" of the chapter. Then as the various sections of a chapter are discussed each includes its own "Supporting Idea" which fits back into the "Main Idea". This is important for giving readers a view of the forest not just the trees. Finally, it goes out of its way to highlight the spiritual element in personal study. This is a significant emphasis often neglected in commentaries.

The most significant deficiency of this commentary is that it presents Deuteronomy exclusively according to (non-inspired) chapter divisions. Although this approach is convenient, it obscures themes that extend across chapter lines. For example, Deuteronomy 16:18-18:22 deals with the officials to be appointed in the promised land: judges, priests, and kings. Instead of presenting this material as one block, as many commentaries do, McIntosh divides it into three chapters. This conceals the connection between the judges in chapter 16 and the work that they must do in chapter 17. In addition it makes it harder for the reader to see that the theme of leadership binds this entire section together. Essentially this commentary only gives us a chapter level view of Deuteronomy, not a synthesis of the entire book.

Perhaps just as significant, the lists of principals included in each section seem to be a bit forced and at times simply false. For example, the list that concludes the discussion of Deuteronomy 16 includes the principal that "A good memory is one of the most precious assets of spiritual living"(205). The chapter on Deuteronomy 12 includes, "Rejoicing is the essence of genuine worship. A sad face (apart from remorse for sin or regret concerning the pain of others) is an affront to a gracious and generous God" (164). Finally, although the commentary is based on the NIV, it includes neither the text of the NIV nor an author's translation.

These deficiencies aside, this commentary should help its intended audience: non-technical Bible teachers. As a collection of illustrations alone it is worth the price. It should also fit the needs of the beginning student of the Bible for several reasons. In as much as students approach Deuteronomy with fear and trepidation, a textbook like this, with its many stories, can make commentary reading more palatable. As an introduction to deeper investigation, this book would be useful in contexts where students are getting their first taste of such literature. The illustrations keep concentrated study from becoming too "deep" for the beginning student. Those who are further along in their studies will find that much detail is lacking, but the volume does include a brief bibliography and a glossary of terms. The emphasis on the main idea is helpful for avoiding atomistic descriptions of the text that do not address what the passage is ultimately about. Finally, there is a distinctly "inspirational" flavor to this work which makes it suitable for devotional reading while at the same time providing more substance

than many devotionals do. Overall I would recommend this as an introductory commentary to Deuteronomy.

Steven H. Sanchez

J. Gordon Harris, Cheryl Anne Brown, and Michael S. Moore. *Joshua, Judges, Ruth.* New International Biblical Commentary, Old Testament Series. Peabody, Mass.: Hendrickson Publishers /Carlisle, England: Paternoster Press, 2000. 398 pp, paper, .

It is no surprise to find these three biblical books treated together in a single volume. Three different authors wrote the commentaries for the three books, though, and a reader may easily study only a single commentary of the three with profit, i.e. the commentaries are not interwoven or referenced together to make unified treatment of the three books. That being the case, after discussing the introduction, I will review each section separately and then conclude with an overall assessment.

In the general introduction J. Harris explains, "The authors of these three commentaries take a canonical-historical approach to the books, viewing the books as a whole and relating them to other books in the canon" (xv). There is more "viewing the books as a whole" than "relating them to other books in the canon," with the exception of the Pentateuch. References to the New Testament are especially lacking. Admittedly, though, the extreme of citing every conceivable parallel and similarity would be too much for the intended audience of this commentary series. The structure of each section in the commentaries is as follows: introduction, commentary (Scripture quotations, which are printed in bold type, are worked into the discussion, not cited in as complete pericopes), additional notes (philological comments, textual criticism remarks, archaeological information, specific scholarly discussion), excursus. In the section entitled *Further Reading* at the end of the book one finds a list of commentaries arranged by biblical book, sources to study the geography of mentioned places, and miscellaneous articles. Subject and scripture indices conclude the book. The commentary is based on but certainly not confined to the NIV; commentators occasionally find fault with the NIV and offer their own translation, for example (p. 330). A map or maps would be a helpful addition to the book since there are so many references to places and traveling.

Pages 3-120 contain the commentary on Joshua by J. Gordon Harris. On p. 19 Harris remarks that *ʾᵃdōnāy* is literally "Lord," but *literally* it is "my lords." On p. 20 (cf. p. 17) Harris comments, "Joshua grieves the loss of his friend Moses," but there is no great textual evidence for such a claim. Joshua probably did grieve after Moses' death, but to insert such an idea into the text of the Hebrew Bible misrepresents the character of the literature. The commentator makes a good point about the double meanings of the verbs "enter," and "lie down" in 2:1 (p. 27). On the same page, though, he uses the term "literal" in an incorrect and pointless way. He claims that "enter" is literally "go into" and "consecrate yourselves" is literally "make yourselves holy" (p. 33). He is, of course, quite right if he intends to give English synonyms for the respective translations, but is it correct to use the term "literal" to describe a Latinate word or phrase in English with a Germanic one? I think not. The verb "enter" literally means "enter," and the phrase

"consecrate yourselves" literally means just that. *bā* and *hitqaddeš* may be equally rendered by "enter" and "go into" for the first word and "consecrate oneself" or "sanctify oneself" for the second. Harris mentions on p. 31 a certain view of Josephus and "the Targums" (as if they were all alike!) but gives no reference whatsoever. I find Harris's comment on the absence of any division between sacred and secular in "all of life" for ancient people (p. 45) too broad to be realistic. On p. 112 Harris fails to point out a significant connection between the beginning of the book of Joshua (1:8) and this speech at its end (23:6). Making known this kind of literary parallel in the Bible would certainly urge readers to appreciate the literary quality of the Bible more than most readers probably do. "A epilogue" on p. 117 should be "An epilogue."

Harris does make some worthy contributions to the study of the book of Joshua, though, contributions that will be understandable and welcome to the intended audience of the commentary series. Biblical interpretation with a strong allegorical bent is sometimes characteristic of unlearned preaching and Harris urges against this sort of treatment regarding the scarlet cord of Joshua 2 (p. 29). Harris does not take very frequent opportunity to connect the text to the life of today's Christian, but he does occasionally do so. On p. 88 he offers a relevant application from Caleb's behavior that will be useful to almost every human being: everyone who grows old.

Cheryl A. Brown authored the commentary on Judges (pp. 123-289). According to Brown cutting off body parts of captives "was commonly practiced in antiquity" (p. 142). At least a single reference is necessary for such a claim but she gives none. On p. 146 she claims "The principle of *talion*...appears frequently in early Jewish and Christian literature." Again not a single example is given. Given the intended audience of this series a definition of haplography and homoioteleuton would be helpful, and the use of the word *Vorlage* should be avoided (p. 164). In her comments on 4:4 (p.171) Brown points to the word order, i.e. placing Deborah's name first, as calling attention to Deborah's stature as a leader. This is incorrect: Deborah's name is at the beginning of a disjunctive clause, and this is normal word order for this type of sentence. A few pages later (p. 174), though, Brown gives a very good example of how understanding Hebrew syntax correctly, particularly with regard to word order, makes accurate understanding and translation possible. On p. 208 Brown mistakenly says that in 9:21 "his brother" precedes "Abimelech" and that "Abimelech" is the final word of the pericope and therefore is in an "emphatic" position. She is simply wrong here. The last word is *'āḥīw*, "his brother," and it is not "emphatic"—a notoriously vague term; if it were "emphatic" it would not be so merely because it is the last word of the sentence and pericope. Similarly Brown claims without any specific reference that the Hebrew of "Why have you come up today?" (12:3) is emphatic (p. 234). I fail to see anything out of the ordinary in the text. Her comment on 19:13 (p. 276) is completely unnecessary. Brown makes a difference between "spend the night" and "lodge" but then says, "the meaning is the same." Why waste the ink by making such a pointless distinction? Finally, on p. 243 "the is" should be "this is."

Brown's exposition has some beneficial marks. Her comparison between Judges 2:2 and Genesis 3:13 (p. 152) encourages reading the Bible with a keen literary eye. In Brown's comment on 15:11 (p. 252) her personal note deriving from her

experience with people of Central and Eastern Europe after the fall of communism is good and brings an experiential and devotional quality to her commentary that would be welcome elsewhere in the book as well. Her application of 17:7-13 (pp. 263-264) impacts the common human tendency to control God. Such application spread throughout the commentary would have improved its usefulness in the life of the church.

The commentary by Michael S. Moore (or Michael J. Moore, as he is called on the back of the book?) on Ruth fills the final major portion of the book (pp. 293-373). A few shortcomings stand out in Moore's handling of the book of Ruth. Although he frequently mentions canonical context and points out the verbal parallel between Ruth 3:11 and Proverbs 31:10, Moore makes no comment on the placement of the book of Ruth in the Hebrew Bible, where it immediately follows Proverbs. This arrangement supports Moore's insistence of the canonical context's significance, though he fails to point it out to the reader. On p. 303 he quotes Goethe and Peterson (apparently E. Peterson, noted in the bibliography—Moore does not say) without giving any title or page number. Later (p. 318) Moore assumes without comment that the LXX and the Masoretic text had an identical base. On p. 347 Moore makes a lexical misstep: he comments, "Naomi sees herself as Ruth's wall of defense," based on supposed cognates of the word *ḥāmōṭ*. There is no strong reason to connect the word for mother-in-law with a noun "wall" or a verb "to protect." The names of family members (father, mother, son, etc.) are usually primitive, i.e. do not derive from verbs or other nouns. Second, the text does not indicate exactly how Naomi sees herself and psychological speculation has no place in serious biblical interpretation. The commentator is here stretching to comment where no comment is needed.

Before concluding I must note the incredibly inconsistent transliteration practice in this volume. The citing of Hebrew words is far from infrequent and so such inconsistency shows itself throughout the three commentaries. Perhaps the common practice of giving the Hebrew word for something is meant to impress the reader but what left an impression on me was this poor example of editing, which is, of course, most important in a composite work such as this three-part commentary. Here are the problems: *ḥ* is *kh* in Ruth, *h* in Joshua and Judges and on pp. 304, 328, 333, and 368 *ḥ* is both *h* and *kh*! *š* is *sh* (p. 261, 267) and *s* (p. 20, 264) in Judges, *sh* in Joshua and Ruth; *k* even appears as *kh* in Judges (p. 212); ' and ‘ are both merely a single straight quotation mark. On p. 248 (on Judges 14:18) is a great mistake: the supposedly different words—relevant to the point the author makes—look the same according to the transliteration system (or rather lack of it) used in this book! All this ambiguity and inconsistency is present yet the publishers are able to produce the diacritic mark in the name Ḫubur on p. 310. The word *ʿᵃgūnā* is transliterated two different ways on pp. 317-318. *ṣᵉḏāqā* is transliterated two different ways on pp. 126 and 129. Long, short, and half vowels are not distinguished (except on p. 318). If mentioning the Hebrew words is so important as to be a frequent occurrence, as it apparently is in this commentary, it is worth doing correctly and consistently. The practice evident in this commentary inspires little confidence to the attentive reader.

This volume of three commentaries provides a very basic guide for laypeople, beginning students and pastors who are untrained in biblical backgrounds and languages

or who have forgotten much of their training. This commentary stands up in a mediocre manner to a test of the stated goals of the NIBC. Its shortcomings are the paucity of references to classical theology, the few attempts to apply the text to Christian living, the apparent carelessness of some affirmations (see above), and the very inconsistent way it mentions Hebrew words. On the positive side, appropriate to the intended audience of the series, the reports of recent scholarship are given in such a way that all but the most timid readers will in no way be intimidated by them. The "believing criticism" of this series, accurately reflected in this volume, will be welcome among most conservative and moderate readers. Some very conservative readers might have problems with certain parts of the commentaries, though. For example, Brown (p. 130) affirms that "there was probably no single author or editor" of the book of Judges. In accordance with the stated goals of this commentary series references to Christian interpretation abound (e.g. pp. 42, 123-124, 177—more comment is needed here—and 221).

Adam C. McCollum

James Limburg, *Psalms*. Louisville:Westminster John Knox Press, 2000. 509 pp., paper, $29.95.

This work is a delightfully insightful, comprehensive commentary on the Psalms. Written for church members and church school teachers it is a solid scholarly piece. Clear, insightful commentary is found throughout without the visible intricacies of exegesis. Within one finds exquisite interpretation. Every Psalm is treated in an engaging manner from the text of the New Revised Standard Version.

Intriguing titles are assigned each Psalm such as:
The Way To Go; Plotting Politicians; Now I Lay Me Down To Sleep; How Does It All Fit Together; V Is For Victory; Why Pray When You Can Worry; When Good Things Happen To Bad People; It's About Time; The ABC's Of Faith; From King David To Duke Ellington.

The author is Professor of Old Testament at Luther Seminary in St. Paul Minnesota. The work is offered to members of the church and as an aid to teachers of church school classes. This series, "Westminster Bible Companion," is intended to assist church members in reading the Bible more clearly. This means clarifying historical and geographical data, defining obscure words and determining the fundamental meaning of the passage. This is no frothy treatment of the Psalms. The scholarship underlying this work is substantial. Overflowing with great insight, the author views the Psalms as a hymnbook, prayer book and as instruction for living. All of this originates in real-life situations. The author utilizes the "canonical method" of viewing each Psalm in its literary context of neighboring Psalms or the specific collection in which it appears.

The introduction is short, helpful and instructive. The "Content" lists each Psalm in numerical order with its captivating title. The Bibliography is very limited. While written primarily for church members in a very readable style, the work is filled to overflowing with insights for any and every reader.

Richard E. Allison

Trent C. Butler, *Holman Old Testament Commentary: Isaiah*. Nashville: Broadman & Holman, 2002. Xii + 387 pp., hardback, $19.99.

The *Holman Old Testament Commentary Series* edited by Max Anders is one of the most helpful biblical resources for local church Bible study. Trent C. Butler's work on Isaiah exemplifies this as he presents a clear and concise commentary on Isaiah geared towards the lay teacher or student. Packed with teaching points, anecdotes, prayers, and applications for the Christian life, Butler capitalizes upon *Holman's* format to provide a commentary that offers a good foundation and framework for personal or group study of Isaiah.

Butler supplies an excellent introduction to the commentary which familiarizes the reader with important issues related to Isaiah in particular, and prophetic texts in general. He is very straightforward with his audience in presenting his reasons for holding a single-author position with Isaiah, and helpfully explains the multi-authorship position in turn. He also artfully avoids using scholarly language in his discussion. For instance, instead of presenting "form-critical characteristics" that may be found in the texts of the prophets, Butler uses the concept and terminology of "language formulas" and "major linguistic tools of the prophetic trade." The author's ability to discuss relevant scholarly topics in a user-friendly and lucid manner is evident from the beginning of the commentary.

One of the most valuable traits of the commentary is Butler's work in the sections entitled, "Deeper Discoveries." In these discussions Butler provides helpful information on key theological terms and biblical concepts that contributes to a greater understanding of Isaiah and Scripture as a whole.

Butler's emphatic historical focus is very obvious from the beginning of the commentary. He supplies a detailed chart outlining the periods of foreign power (Assyrian, Babylonian, and Persian) relevant to the text of Isaiah. In his discussion of the tripartite nature of Isaiah's message, Butler appoints precise historical eras to the larger sections of Isaiah. He notes, "The book presents this one prophet as having a message featuring events of his own day (chs. 1-39; about 740 to 690 B.C.), events in the days of Cyrus of Persia (chs. 40-55; 559-530 B. C.), and events in the days after the temple had been rebuilt (chs. 56-66; 515-480 B.C. or so)" [3]. And, in Butler's interpretation of Isa 1-39, he also attempts to pinpoint particular years of history that coincide with particular sermons and pericopes of Isaiah.

Though it is helpful to know something of the historical background of Isaiah's day and beyond, such historical information does not bear as heavily on the text and message of Isaiah as Butler leads his readers to believe. Butler's over-preoccupation for grounding Isaiah's message to actual history unduly influences the thrust of his interpretation at times. For example, in his discussion of Chapters 56 and 57 Butler notes, "The temple was finished and dedicated in 515 B.C. The prophetic sermons in Isaiah 56-66 deal with the problems of this period of history..." [321]. Though this may be a valid assumption, Butler fails to emphasize any eschatological and ideological force

of the message. Both should be appropriately weighed when interpreting Isaiah, especially the latter parts of the book. Isaiah does possess explicit historical keys from which one's interpretation should take its cues. But, the dynamics of Isaiah's message can be stifled when one attempts to dig behind the text for historical precision. Butler seems to realize this himself when discussing the ambiguity in the identity of the Suffering Servant in Isaiah 53. He comments, "He [Isaiah] wanted us to seek the message that the text seeks to bring to his audience with his poem and to see how that message can continue to speak to us in light of our experiences with God" [296]. Unfortunately, Butler rarely takes such caution in other parts of Isaiah's message. This is not surprising however when one reads an initial comment concerning his role as commentator, "We understand the preacher and his message better when we know when, where, and to whom he preached. Most prophetic words do not directly state where and when they were preached. It is the work of the commentator to help us find this information" [6-7]. This sort of attitude concerning the responsibility of the commentator to *find* historical links potentially detaches an interpretation from the intent of the text. Butler's historical connections move beyond what is necessary for a conservative, historical understanding of Isaiah.

Though these points need to be kept in mind when working with the commentary, Butler's work is still valuable for appreciating the message of Isaiah, and, for providing a head start in any teaching setting. In fact, the total package of the commentary qualifies this as the first resource to recommend for providing a conservative presentation of Isaiah for study in a local church environment.

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Kenneth E. Bailey, *Jacob and the Prodigal: How Jesus Retold Israel's Story*. Downers Grove: InterVarsity Press, 2003. 224 pp., paper, $17.00.

Kenneth E. Bailey is a captivating and provocative author and lecturer in Middle Eastern New Testament Studies. Anything he writes is chockfull of new insights on New Testament studies. In addition to a doctorate in New Testament he also holds graduate degrees in the Arabic language. He has not only mastered the scholarly literature and has an intimate understanding of ancient texts, especially Arabic and eastern ones, but also has tremendous insight into Middle Eastern cultures. This was acquired through living for over forty years in Egypt, Lebanon, Jerusalem and Cyprus.

His special interest through the years has been the parable in Luke chapter 15. Though three in appearance, they are one as the text indicates (Luke 15.3). The work begins by establishing the authenticity of the text as a historical record. Then he moves to an exposition of the importance of an understanding of Middle Eastern culture for New Testament interpretation. This is necessary since we all bring cultural assumptions to the hermeneutical process. Bailey compares one's usual efforts to "pushing a bus in which we are riding."

Bailey rejects the ideas that the parable is an allegory or simply a "delivery system" for an idea. Instead he defines a parable as "a perception of reality that we are

asked to inhabit." His approach to Luke 15 is to see three parallel stories including the good shepherd, the good woman and the good father. All three are to be understood as symbols of God, and all evolve into symbols of Jesus and formulate a reply to the critical statement made by the scribes and the Pharisees. It needs to be remembered that Jesus is not addressing the crowd but the scholars (Luke 15.2). To them, Jesus is presenting himself as shepherd, mother and father. The lost items are sheep, coin and sons. God is like the shepherd who goes looking for the lost sheep, like the woman (another side of God) who searches for the lost coin, and like the father who actively seeks reconciliation with his two lost sons. One is a lawbreaker and the other is a law keeper, but they are both wayward sons estranged from the father.

Bailey's thesis is that Jesus creates the parable of the prodigal from the story line of Jacob. This idea of a new story from the outline of an old, well known story arises from the practice of the sages and is found explicitly in Jubilees. This recreation by Jesus is for the present situation (Luke 15.1-3), and for the future. Generally the two stories follow the same outline of exile and return. Jesus reshapes the old and the new stories to explain who he is to the criticizing scholars and for all time.

Bailey substantiates his thoughts by identifying fifty-one points of comparison and contrast from the two stories. These are organized under three major sections: 1. Dramatic material that appears in each account in nearly the same way.
2. Dramatic material that appears in each account where the reuse in the parable shows some significant revision.
3. Dramatic material that appears in each account but is reversed or radically changed as it appears in the parable.

Interwoven throughout are references to twenty-nine early Jewish sources.

This is a fascinating study of intertextuality that leads to new treasures in biblical study.

Richard Allison

David Alan Black and David S. Dockery, eds. *Interpreting the New Testament: Essays on Methods and Issues*. Nashville: Broadman & Holman, 2001. 565pp., paper, $29.99.

Interpreting the New Testament (henceforth *INT*) is a revised edition of the 1991 volume *New Testament Criticism and Interpretation* (Grand Rapids: Zondervan), also edited by Black and Dockery. Like the original volume the purpose of *INT* "is to enhance New Testament interpretation, teaching, and preaching by providing a useful means of learning what the New Testament is all about and – whenever possible – the historical reasons why it speaks the way it does. It endeavors not only to acquaint readers with the scope and trends of modern New Testament scholarship but also to enable them to have a clearer and more enjoyable experience when reading and applying these twenty-seven inspired books" (ix). This revised edition includes many of the previous essays, though updated and sometimes rewritten, as well as a few new contributions. The book has three parts: Introduction, Basic Methods in New Testament Interpretation, and Special Issues in New Testament Interpretation. Throughout these three parts there are 22 chapters each

written by a different scholar who is competent in the area of discussion. Before we evaluate the book's value, a survey of the three parts and their contents is in order.

The first part of *INT*, "Introduction," is very brief with only two chapters. The first chapter consists of a general introduction to the authority, hermeneutics, and criticism of the New Testament. The second chapter consists of a historical survey of New Testament interpretation. These chapters helpfully orientate the reader to the second part of *INT* where various methods of interpretation will be shown in relation to the text of the New Testament.

The second part of *INT*, "Basic Methods in New Testament Interpretation," deals individually with six primary "methods" of New Testament study: textual criticism, source criticism, form criticism, redaction criticism, literary criticism, sociological criticism. These six chapters provide an excellent account of the use, importance, and history of each of these methods in the interpretation of the New Testament. Since each of these areas could have their own monograph, the authors succinctly place the methods in the history of interpretation and provide up-to-date examples of their usefulness in various texts. The chapter on sociological criticism is especially helpful since it has become one of the most popular methods in current study of the New Testament. Its placement at the end of the six methods does well to highlight its relation yet attempted improvement to what was lacking in the other more "historical" approaches.

The third part of *INT*, "Special Issues in New Testament Interpretation," covers several issues common to modern research in the New Testament. Unlike the second part, this part discusses issues that are often unrelated and diverse in their application. It begins with a chapter on the study of New Testament background, followed by several studies on the New Testament as literature: the use of the Old Testament in the New, the study of New Testament Greek, the study of discourse analysis, and a study of the various literary genres found within the New Testament documents. The next chapter deals with the historical and literary problem of authorship and the role pseudonymity in the New Testament. The next six chapters offer interpretive method for specific books or grouping of books: Synoptic Gospels, Gospel of John, book of Acts, Pauline epistles, general epistles, and the book of Revelation. These six chapters deal with hermeneutical issues pertinent to the individual books themselves. Finally, the remaining two chapters deal with the explication of the methods already discussed: theology and preaching.

INT is a successful introduction to the task of interpreting the New Testament. It offers both a broad range of basic methodological and introductory issues, as well as more book specific chapters that assist with detailed aspects of interpretation. Since no approach to the New Testament is neutral, *INT* comes from a more conservative perspective. They begin with the assumption that the documents are not merely useful for a reproducing history or one group's beliefs and values, but are "inspired" (ix) and God's very word. The volume admits that "these essays comprise a representative cross section of current evangelical New Testament scholarship that seeks to be responsible to the supernatural revelation of the New Testament while at the same time keeping abreast of current issues, trends, and methodologies" (ix). Although such a position is necessarily limiting, the majority of the chapters are not polemically conservative. The methods described are useful for a broad readership.

As *INT* itself proclaims the book is designed primarily for students of the New Testament in colleges and seminaries, but also is useful for pastors and lay people who desire to become better acquainted with important issues of New Testament study and interpretation. Although some issues would seem complex to a lay person, it would seem that *INT* was successful. The book is well formatted and provides a helpful bibliography at the end of each chapter that is related to the topic at hand. The use of endnotes rather than footnotes makes the volume more inviting to less-experienced readers of studies on the New Testament. It is also a very affordable volume for the amount of material it covers.

Study of the New Testament in the beginning of the twenty-first century is becoming more and more complex. That this is so is confirmed by the amount of "introductory" works being published concerning the New Testament and the general study of the Bible in the last few years. The complexity of the various methods of study of the New Testament, and the growing history of such methods, requires explanation for new and intermediate students of the New Testament. Fitting well in this "introductory" genre, *INT* provides a current, evangelical, and up-to-date introduction to the methods of New Testament interpretation.

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A. Andrew Das. *Paul, the Law, and the Covenant.* Peabody, Mass.: Hendrickson, 2001. Pp. xix + 342. Paper. $24.95.

"Paul, the Law, and the Covenant" is a PhD dissertation born under the supervision of Paul Achtemeier at Union Theological Seminary. It is a critical assessment in the line of the ongoing debate about the limits and extent of the E.P. Sander's thesis as proposed in his monumental *Paul and Palestinian Judaism* and the New Perspective on Paul that has emerged from it.

Throughout chapters 1-2, against Sanders, Das argues that a number of Intertestamental, Apocalyptic and Tannaitic texts argue in favor of the understanding that the Jews held the idea of a "perfect obedience of the Law". Chapters 3-5 explore Sander's key motifs of covenant, election, and sacrifice in attempting to answer the question whether Paul can be understood as a covenantal nomist. According to Das, nowhere we find Paul adopting and affirming the categories of the Covenantal Nomism.

By examining the key passage Gal. 3:10, Das argues that this verse is best understood if read as a "first century Pharisaic witness to the second-century rabbinic tradition of *legal perfectionism*" (pg.170). Rom 2 can provide data for arguing in favor of understanding the "works of the Law" as an ethnic boundary marker. Instead of embracing the polarized "either/or" approach, he opts for a "both-and" relationship by which he hopes to get a more coherent picture of the problem. In chapter 8, Das moves his focus to Rom 3:27-4:8 as a key *topos* where the "works of the law" are discussed. Here he presents a contextual reading of 3:27 as an integral part of the wider literary context. His conclusion is that what Paul has in mind here (and everywhere else) is a certain understanding of the Law that seeks human efforts in order to be fulfilled.

Chapter 9 is the next "bench test" of Das' thesis. Here he contrasts the seemingly contradictory passages Phil 3:2-9 and Romans 7. In respect to the former, he provides a discussion of the term "blameless" and its implications for Das' argument. When Paul uses the term "blameless" he does not argue in favor of the "gracious framework of Judaism". Instead Paul can say that he is blameless only in respect to the *observable* aspect of the Law. If this is correct, then there is no real tension between Phil 3:2-9 and Rom 7. In his final chapter Das offers a rereading of the Rom 9-11 especially against Dunn's interpretation in his commentary on Romans in WBC. After offering a critique of the Dunn's reading of this text, Das gives another reading of the text. For Paul, as Das argues, human effort is all that was left when the Christ-Event became decisively salvific. It is through this new hermeneutical center that Paul now redefines the categories of election, covenant, and the Law.

Das has succeeded in producing a book that has made a contribution towards a more precise understanding of the first-century Judaism and Pauline writings. However at several points it needs a greater precision and clarification. First, it does not leave room for any large-scale tensions in Paul. At a couple of points it seems like Paul was forced to be consistent and unambiguous. This however is very unlikely when we bear in mind the occasional nature of the Pauline letters. In this respect, it was probably worth taking as an option that "blameless" in Phil 3:2-9 might have been used as a "rhetorical device" - for the sake of the argument without Paul infusing heavy theological connotations in it.

In respect to chapter five, a more extended discussion on the place of atoning sacrifice in Pauline thought would have been welcomed. Personally, I would have wanted to hear more on the possible implications of Paul's interpretation of Christ's death as the Suffering Servant. I do not think that an affirmative answer to the question of Paul's interpretation of Christ's death as an *atoning sacrifice* would have drastically undermined the description that Das' offers.

This book is a detailed and careful study that takes into consideration the main line of thought in recent Pauline scholarship. However, it refuses to be "uncritical", accepting its findings as final. For that reason, Das offers a valuable contribution to the ongoing debate. However, while reading this book we are reminded that Sander's Covenantal Nomism is still waiting for a "newer perspective," that will look at the "patterns of religion of *both* Judaism *and* Paul" from thirty years of distance. Whoever will have the depth and breadth to undertake that project would well served by consulting "Paul, the Law, and the Covenant."

Nikola Galevski, Regent College, Vancouver, BC

Bart D. Ehrman, *Lost Scriptures: Books that Did Not Make It into the New Testament.* New York and Oxford: Oxford University Press, 2003. Vi. + 342 pages, cloth, $30.00.

Lost Scriptures provides a readily available and accessible collection of Christian texts from the second through the fourth centuries CE, some republished here in their entirety, some available here only as selections. Ehrman has included many of the important witnesses to emerging Gnostic Christianity, ascetic streams of Christianity, as

well as proto-orthodox Christianity, though the Apostolic Fathers are on the whole poorly represented in this collection (though these are readily available in other collections edited by Ehrman). The collection groups works by genres in the same order as the New Testament: extra-canonical Gospels, Acts, Epistolary Literature, and Apocalypses, concluding with early witnesses to the formation of an authoritative canon of New Testament writings.

There is an unmistakable agenda behind the collection of these writings, namely an attempt to level the playing field, as it were, turning back the clock to a period in which "orthodox" Christianity was but one group among many vying for the right, as it were, to define what Christianity was. Gnostics, Docetists, and ascetics should not be thought of as "heresy" (which Ehrman equates with "false belief," though "divisive faction" would be more apt), but as promoters of competing understandings of Jesus' significance and message. The introduction to the collection positions readers to experience the expressions of faith in the various documents as fundamentally "equal," without giving due notice to the unequal geographic and demographic distribution of these views, an inequality that would support the traditional view that there was in fact a broad consensus regarding the apostolic message and elite or sectarian groups that "split" from this consensus to pursue their own adaptations of the Gospel. The process of canonization, a process of selection that is now recognized largely to have proceeded from the ground up rather than to have been imposed on a broad-minded, inquiring, and tolerant church from above, is much more susceptible to the traditional rather than this revisionist view of diversity in the early church.

Such tendencies aside, Ehrman is to be commended as always for investing his considerable energies into putting the primary texts in the hands of the general reader. The study of early Christianity should certainly not be limited to the reading of the New Testament, but must extend to the careful study of the apostolic fathers and the literature collected in this volume. This treasure trove of primary sources was published primarily to complement the reading of his *Lost Christianities* (New York and Oxford: OUP, 2003), but it would serve equally well as a complement to the reader's independent exploration of the varieties of expression of the Christian faith in the first three to four centuries.

David A. deSilva

T. R. Glover, *Paul of Tarsus*. Peabody, Mass.: Hendrickson, 2002. 256 pp. $19.95.

With technological innovation once again impressing upon the literary world, there is a glut of classic reprints hitting bookstore shelves. For theological studies, this has meant a re-introduction of almost forgotten and dearly loved movements in theological development. Hendrickson has seized this moment to reprint T. R. Glover's important historical treatise of Paul. What is striking about Glover's work, and perhaps timely, is that his unwavering placement of Paul within his Greco-Roman context is counter-intuitive to much of Pauline studies today. Furthermore, Glover's belief that Paul

is best interpreted by Luther provides an intriguing comment to a generation that seeks to deconstruct the traditional view of Paul.

It is helpful to be reminded of good work that goes against the grain of today's assumptions and provides even the slightest reminder that although Paul is to be understood as thoroughly Jewish, his Hellenistic context should not be ignored. It is not that the classicist Glover ignores Paul's Jewish context—he is surprisingly positive and fair to Paul's Hebrew instincts—it is just that Glover's instincts seem a little archaic after the Holocaust and post-Stendahl, Davies, and Sanders. Could it be that Glover's work will fan the flames of the counter-New Perspective movement and give impetus for those who assert a Lutheran-Augustinian view of Paul? Only time can tell. Certainly, however, the importance of this religious historian warrants that *Paul of Tarsus* is to be read by those who seek to get to the heart of Paul's social realities. Even in his most antiquated moments, like in his chapter on Christology, Glover somehow manages to poetically and theologically connect with the core of Paul's sensibilities. Most of all, it is a splendid read by a professional layman and critical lover of Paul, who brings a level of literary and historical depth to the study that is sometimes neglected.

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Robert M. Grant. *Paul in the Roman World: the Conflict at Corinth.* Louisville, KY: Westminster John Knox Press, 2001. 181 pages. pb $19.95.

Robert Grant taught for many years at the University of Chicago Divinity School. He is best known for his decades of publishing, particularly in studies of the Greco-Roman world and of the second century church – both Gnostics and catholic fathers.

This work is meant to introduce readers to Roman Corinth as Paul would have known it. It is divided into three sections: Business and Politics; Religion and Ritual; Paul on Sexuality. The third section, with its background of marriage, incest (cp. 1 Cor. 5:1), divorce, and childrearing is the most useful. Another study of particular value is chapter 4, "Some Contemporaries," where Grant compares the apostle with Demetrius the Cynic, Musonius Rufus, and Seneca. His focus begins to stray when he makes certain second-century Gnostics to be Paul's contemporaries. His slips into the next century also include Dionysius, bishop of Corinth in the 170s.

Grants other works will eclipse *Paul in the Roman World.* While it brings together some useful information, the analysis is on occasion superficial and at times simply in error (*viz.*, he seems to imply that the thousand temple prostitutes of Aphrodite were still at work in Roman Corinth, p. 20). He gives a good overview of the views on abortion in the first century, but does not make the important distinction between abortifacients (herbal or chemical aids to induce miscarriage) and preventive birth control. At times the work seems rag-tag and in need of a careful editor. For example, there is no conclusion and no serious introduction; and chapters 6-7 on liturgy in Corinth and in the second century church – while interesting for Corinthian studies generally – do not bear enough relation to the Roman background of the city in Paul's day.

We might recommend the work for a seminary class on Corinthians, although Murphy O'Connor's *St. Paul's Corinth* or Bruce Winter's *After Paul Left Corinth* are more helpful and coherent.

Gary S. Shogren, San José, Costa Rica

Andreas J. Köstenberger. *Studies on John and Gender: A Decade of Scholarship.* Studies in Biblical Literature 38. New York: Peter Lang, 2001. 378 pp., hardback, $67.95.

Andreas Köstenberger is well known within Johannine scholarship. From his doctoral dissertation onwards he has been researching and widely publishing in the Gospel of John. With the exception of chapter three, this volume is a collection of some of his previous essays on the Fourth Gospel published between 1991 and 2000, hence the subtitle: "A Decade of Scholarship."

The book is divided into two parts. The first part deals with various issues in Johannine studies, chapters 1-8. Chapter one discusses the primary introductory issues of the Fourth Gospel: historical setting, literary features, and the theological emphases found in John. Chapter two incorporates research in the precursors of critical scholarship on John's Gospel, focusing on the period from 1790 to 1810. Chapter three, the only essay not published elsewhere, compares the Gospel accounts of Jesus' anointing with the application of verbal aspect theory. Chapters four and five are two detailed studies on important Johannine themes: Jesus as a rabbi and the Johannine "signs." Chapter six deals specifically with the reference to "greater works" of the believer found in John 14:12. Chapter seven is a lexical study of the two primary Johannine verbs for sending. Finally, chapter eight discusses a Johannine biblical theology of mission, flowing from Köstenberger's published dissertation.

The second part of the book deals specifically with various issues in reference to gender, chapters 9-15. Chapter nine offers a critical review of the thesis that priestly celibacy is of apostolic origin. Chapter ten investigates whether or not the reference to "mystery" indeed relates to the sacrament of marriage. Chapter eleven offers hermeneutical method in the study of gender roles in the New Testament. The next three chapters, twelve to fourteen, deal specifically with the crucial passage on gender: 1 Timothy 2:9-15. Finally, chapter fifteen offers a comprehensive analysis of women in the Pauline mission.

Although this collection of essays is clearly intended for an evangelical audience, "scholars who disagree with Köstenberger's arguments will at the same time find his scholarship engaging." Köstenberger is upfront about combining the work of scholarship with the work of the church. This volume combines a good example of biblical exegesis with a theological reading of the text taken from the evangelical tradition. Köstenberger's detailed exegetical work in specific pericopae provides an example for all to follow. In part one, Köstenberger covers some of the most important issues in the study of the Fourth Gospel. That alone provides an excellent survey of the issues in Johannine studies over the last decade. In part two, Köstenberger is unafraid to

deal with potentially the most difficult issue in the church today: gender. Dealing with both Catholic and Protestant exegesis, Köstenberger tackles some of the most pressing pericopae in the entire discussion of gender. Part two provides both a survey of important issues and passages, as well as a humble presentation of one option within the evangelical tradition.

Studies on John and Gender: A Decade of Scholarship would be a valuable addition to all students of John. But this book's most valuable contribution may be to those who are attempting to deal with the issue of gender in both the academy and the church. Although Köstenberger's answer may not be agreed upon by all, his attempt to break the impasse and deal with the difficult pericopae is an excellent example to follow.

Edward W. Klink, III

Gerd Lüdemann, *Paul: The Founder of Christianity*. Amherst, NY: Prometheus Books, 2002. 292 pp., paper, $22.00.

Journalist A. N. Wilson has recently caused a stir in the popular media with his beautifully written and historically improbable, *Paul: The Mind of the Apostle*. The unconventional Gerd Lüdemann now offers an eclectic synthesis of two decades of research with a similar thesis: Paul's gospel, not Jesus' proclamation, is the primary basis for the Christian claim to truth.

In historical reconstruction Lüdemann desires "to discover what [Paul] really did, wanted, thought, and felt (10)." Lüdemann, approaching the sources empathetically and—as far as is possible—impartially, defines the relevant texts with an eye to Paul's earliest interpreters. Most creative of Lüdemann's analysis of the early Pauline interpreters is his theory that 2 Thessalonians is a counter-forgery written to replace the flawed eschatology of 1 Thessalonians. Lüdemann offers a good summary of his *Paul, Apostle to the Gentiles* with a revised Pauline chronology. He is more critical of Acts than traditional chronologies have been, continuing to follow in the footsteps of his exegetical progenitor, John Knox (see his *Chapters in a Life of Paul*). Lüdemann engages in extensive redaction of Acts and asserts Paul's *Hauptebriefe* as the primary sources for such a study. The effect on his exegesis is dramatic, but it has a minimal effect on Paul's *curriculum vitae*.

Philemon economically contains the essentials of Paul's theology and personality, so, bridging from methodology to exegesis, Lüdemann offers a commentary of Philemon, threshing out the key suppositions for his study. Chapter four and five then evaluate Paul's Jewish and Greco-Roman contexts. Lüdemann concludes, "Greece and Rome were garments in which the apostle wrapped himself against a cold world, but the God of Israel was the source of his inner fire (136)." In chapter six Lüdemann develops the tradition Paul received from early Hellenistic Jewish-Christians, arguing that Paul saw the church as the new Israel. Lüdemann then explores 1 Thess 2:14-16 and Rom 9-11, where Paul is pictured as trying to hold together a church that is both Christian and Jewish. It is, however, an impossible social scenario.

Given Lüdemann's record, critical readers will find themselves waiting for the other shoe to drop. While this book is more mainstream than his latest works, there is a turnaround in chapter seven. Lüdemann departs from his purely historical approach to study Paul's visionary accounts as religious and psychological phenomena. Lüdemann paints Paul as a conflicted fanatic projecting his struggle upon Christians, who subsequently experiences a catastrophic breakthrough where he escapes into a world of hallucination. Paul emerges from this mental break as the Christ-appointed Gentile apostle.

Lüdemann follows with an analysis of Paul's misunderstanding of Christ: Paul's Christology contradicts Jesus' view of the fundamental role of religion in life. Paul is, therefore, the energetic genius behind the departure of Christianity from Judaism. Paul hijacked the Hellenistic church that was doomed to dissolve, and then made the Jewish-Christian church obsolete, leaving in place well-trained leaders to carry on his self-deception. Lüdemann concludes with an intriguing and unsatisfactory essay on the question of the relevance of Paul for today—so unsatisfactory in fact that he must qualify his statements in a cautious epilogue.

Though not always making great choices, Lüdemann offers his exegesis in a clear and straightforward manner that is accessible to most audiences. The reader, however, must grant a number of undemonstrated exegetical and historical statements in order to follow Lüdemann's argument through to the end. His analysis of Jesus sayings in Paul, for example, is entirely dismissive and based upon a system of historical redaction and assessment that is contained only within Professor Lüdemann's head. Furthermore, Lüdemann lacks an appreciation for the cultural distance of the New Testament, and fails to appreciate sociological and psychological differences, resulting in judgments of historicity that are questionable. Finally, Lüdemann fails to demonstrate the relationship of the Gospels and Paul. Is Jesus merely a mythological derivative of Paul's theology? If so, how can any "real Jesus" foil be extracted from the Gospels to contrast to Paul's Christology?

While there is some good work here, the final result is a book that lacks the academic integrity that an individual like Gerd Lüdemann, with all of his theological intellect, scholastic prowess, and desire for historical honesty, should be able to provide.

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Scot McKnight and Matthew C. Williams. *The Synoptic Gospels: An Annotated Bibliography*. Institute for Biblical Research Bibliographies 6. Grand Rapids: Baker Books, 2000. 126 pp., paper, $14.99.

In a series dedicated to facilitating scholars with bibliographic material, Scot McKnight and Matthew C. Williams make a valuable addition, this time in Synoptic Gospels research. For those unfamiliar with the series, these bibliographies are produced under the auspices of the Institute for Biblical Research. Each bibliography is intent on making accessible the most recent English-language works in order to "compliment and expedite thorough, informed research." Every bibliographic entry is annotated, that is,

briefly discussed (one to three sentences in length) in order to inform the reader about their contents and general usefulness.

This sixth volume, dealing specifically with Synoptic Gospels research, is divided into seven chapters. The first chapter discusses bibliographies, surveys, and general introductions to the basic issues in Synoptic studies. The second chapter discusses textual issues, specifically textual criticism, style and language, contextual studies, and the use of the Old Testament in the Synoptic Gospels. The third chapter discusses methodological issues, specifically general studies, source criticism, Q studies, form criticism, redaction criticism, aesthetic criticism, social-scientific criticism, and genre criticism. Chapters four through six deal with each of the Synoptic Gospels in turn by their canonical order. The topics include introductory issues, commentaries, and special studies (which varies depending on the Gospel). Finally, the seventh chapter discusses theology. This final chapter comments on those studies that summarize the theology of the Synoptic Gospels in a synthetic manner.

The Synoptic Gospels: An Annotated Bibliography is an excellent resource for students and pastors. As the preface to the series states, this volume will "help guide students to works relevant to their research interests. They cut down the time needed to locate material, thus providing the researcher with more time to read, assimilate, and write" (7). Whether one uses the bibliography at the beginning of research, or to check that no major English-language work has been missed, the volume is valuable. Many other works could have been added to the bibliography, but that is beyond the purpose of the series. The goal of the series is not comprehensiveness, but up-to-date bibliographic access. According to the preface, the Institute for Biblical Research and Baker Book House is to publish updates of each volume about every five years (8). Such an accomplishment will provide students with the most relevant information of research in the field of biblical studies in an easily accessible and summarized fashion. This volume, as well as its counterparts, would be a valuable addition to the libraries of both individuals and academic institutions.

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R. Timothy McLay, *The Use of the Septuagint in New Testament Research.* Grand Rapids: Eerdmans, 2003. xiv + 207 pages. $30.00.

"The purpose of this volume [is] to explore and explain the use of the LXX in NT research" (171). It begins with an Introduction (1-16) that includes concise discussions of terminology used in Septuagintal studies (LXX, OG, MT, HB, Scripture and Canon), followed by helpful overviews of "Issues in LXX Research" and "The Use of Scripture in the New Testament." The first chapter ("The Use of Scripture in the New Testament," 17-36), explores the deliberate use of the OG (Amos 9:11-12) in the NT (Acts 15:16-18), following an inductive approach that begins with citations texts, rather than the typical outline of the history of its textual transmissions.

Chapter 2 ("Identifying a Source as Greek or Hebrew," 37-76) examines several passages in which the reading of the NT agrees with the OG, but is not

necessarily dependent on it. Here McLay raises the issue of distinguishing the use of the Greek from the Hebrew form used in the NT since the NT and LXX texts share a close relationship in their transmission. Through linguistic relationships, he explores translation technique (TT) and provides a model for the study of TT in the next chapter (Chapter 3, "A Model for TT," 77-99).

In Chapter 4 ("The Origins of the Septuagint and Its History," 100-136), McLay shows that the production of additional versions and recensions of the LXX inject a further complication of textual fluidity into understanding the use of Scripture in the NT. Our knowledge of the multiplicity of text forms and the ways that the NT writers actually cited Scriptures, he contends, helps us to understand why some citations appear to have a mixed character and why we are unable to be certain about the source of others (Heb 1:6). In a context of textual pluriformity, the author concludes, it was the Jewish Scriptures as they were known, read, and interpreted in the Greek language that provide the basis for much, if not most, of the interpretive context of the NT writers.

In the final chapter, ("The Impact of the LXX on the NT, " 137-70), the author demonstrates the significance of the findings of his study by giving a sustained argument for the influence of the Greek Jewish Scriptures on the NT. Exploiting the LXX as a means for interpreting NT texts, McLay argues that the vocabulary, citations of Scripture, and theology reflected in the NT writings demonstrate the "universal impact" of the LXX on NT theology. The volume concludes (Chapter 6), with "Summary, Conclusions, and Prospects," (171-73) and contains a "Glossary of Terms," (174-77), "Bibliography," (178-99), "Index of Authors," (200-2), and an "Index of Scripture and Ancient Writings," (203-7).

Problematic throughout his book is McLay's assumption that the MT is the *Vorlage* to the LXX (esp. p. 46, 49), though he is elsewhere critical of that assumption (109). Also, his discussion of the numerous motivations for intentional changes made by LXX translators (93) would have been greatly enhanced by some mention of stylistic variation. Though he argues that NT authors can translate Hebrew texts the same as the LXX translators have, he seems not to allow for this when discussing 1 Cor 15:54 (106). More interaction with the works of Jellicoe (*Septuagint and Modern Study*) and Jobes and Silva (*Invitation to the Septuagint*) would have helped orient readers more thoroughly in modern discussion. It is a shame M. L. Wade's *Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek* (SBLSCSS 49; Leiden: Brill, 2003) was not available to McLay when writing his volume, as it contains insightful and more comprehensive discussions of TT.

Despite these reservations, McLay has made an important contribution to the field. In particular, he has drawn attention to the role of TT (62) in discerning the use of the LXX in the NT in addition to providing helpful guidelines (133-34) for students and scholars alike to carefully examine citations. That he thought to include a glossary of terms is likewise an asset, though it may have been enhanced by indicating words in the text that appear in the glossary. His exegesis is provocative, yet balanced and cogently argued (esp 165-67). This book is an essential resource for anyone working in the Old in the New.

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Henri Nouwen, *Jesus: A Gospel.* Ed. by Michael O'Laughlin. Maryknoll, NY: Orbis Books, 2001. 150 pp., cloth, $19.95.

The late Henri Nouwen referred often in his writings to Jesus, but he never wrote a book on the life of Christ. Since Nouwen's untimely death in 1996, his friend Michael O'Laughlin has combed through the writer's published works to assemble the present volume. Here, in extended quotations from about thirty sources, is the best of what Henri Nouwen had to say about Jesus.

After appropriate introductory material, O'Laughlin opens the book with selections on "God's Way." By that he means "Spiritual Living", "God's Hidden Way" (the way of hiddenness and weakness)' "Descending with Jesus" (always important to Nouwen), and "God and the World."

Then follow five sections which are the heart of *Jesus: A Gospel:* (1) "The Gospel Begins" (from the annunciation to the start of Jesus' ministry); (2) "Reaching Out" (Jesus' public career opens and reaches its height); (3) "Entering the Heart of the Gospel" (from Peter's confession through the Last Supper); (4) "For This I Have Come" (the passion account from Gethesemane through Golgotha); and (5) "Death and Darkness Are Overcome" (Jesus' resurrection, appearances, and promise to return).

Each selection within these sections includes a scripture passage from the Jerusalem Bible (Nouwen's favorite translation) and at least one sidebar from either his writings or scripture. A concluding section bearing the book's title offers an extended passage on Jesus' life and our lives taken from *Making All Things New* (1981).

The writing is what we have come to expect from the Dutch priest-psychologist-professor-chaplain-author. It is graceful, insightful, compassionate, and wise. The editor and publishers have included numerous sketches from Jesus' life by Nouwen's beloved fellow Netherlander, Rembrandt van Rijn. The resulting volume is therefore a delight to both eye and hand. Nearly 8 by 10 inches, it is printed on heavy paper with generous, easy-to-read type and extra-wide margins.

Here is an ideal companion for periods of meditative reading -- and rereading. For those who love Nouwen's writing, no further announcement is needed. For those who have not read him, this is a fine place to start.

Jerry R. Flora

Stanley E. Porter and Jeffrey T. Reed, *Discourse Analysis and the New Testament: Approaches and Results.* JSNTSS 170; Studies in New Testament Greek 4. Sheffield: Sheffield Academic Press, 1999. 425 pp, cloth. $85.00.

This collection of essays explores the theory and practice of discourse analysis, demonstrating its range of applicability and fruitfulness across the New Testament canon in regard to questions of structure, linguistics, narrative criticism, and meaning. Written

by established scholars in the field of discourse analysis, it is an excellent introduction to this emerging exegetical discipline.

Contributions include: S. E. Porter and J. T. Reed, "Discourse Analysis and the New Testament: An Introduction"; Eugene Nida, "The Role of Context in the Understanding of Discourse"; J. T. Reed, "The Cohesiveness of Discourse: Towards a Model of Linguistic Criteria for Analyzing New Testament Discourse"; S. E. Porter, "Is Critical Discourse Analysis Critical? An Evaluation Using Philemon as a Test Case"; M. B. O'Donnell, "The Use of Annotated Corpora for New Testament Discourse Analysis: A Survey of Current Practice and Future Prospects"; S. L. Black, "The Historic Present in Matthew: Beyond Speech Margins"; R. E. Longacre, "A Top-Down, Template-Driven Narrative Analysis, Illustrated by Application to Mark's Gospel"; *ibid.*, "Mark 5.1-43: Generating the Complexity of a Narrative from its Most Basic Elements"; W. Schenk, "The Testamental Disciple-Instruction of the Markan Jesus (Mark 13): Its Levels of Communication and its Rhetorical Structures"; J. M. Watt, "Pronouns of Shame and Disgrace in Luke 22.63-64"; G. Martín-Asensio, "Participant Reference and Foregrounded Syntax in the Stephen Episode"; T. Klutz, "Naked and Wounded: Foregrounding, Relevance and Situation in Acts 19.13-20"; R. J. Erickson, "The Damned and the Justified in Romans 5.12-21: An Analysis of Semantic Structure"; J. P. Louw, "A Discourse Reading of Ephesians 1.3-14"; S. H. Levinsohn, "Some Constraints on Discourse Development in the Pastoral Epistles"; E. R. Wendland, "'Let No One Disregard You!" (Titus 2.15): Church Discipline and the Construction of Discourse in a Personal, 'Pastoral' Epistle"; A. H. Snyman, "Hebrews 6.4-6: From a Semiotic Discourse Perspective"; B. Olsson, "First John: Discourse Analyses and Interpretations"; J. Callow, "Where Does 1 John 1 End?"

David A. deSilva

Jonathan L. Reed, *Archaeology and the Galilean Jesus: A Re-examination of the Evidence*. Harrisburg, PA: Trinity Press International, 2000. 253pp., paper, $17.00.

The sub title, *A Reexamination of the Evidence*, brings an empirical, archaeological approach to biblical studies. Its task seeks to engage historical and literary studies with archeological findings essentially in Galilee. Galilee is the selected focus appropriately as the author is Field Director of the Sepphoris Aeropolis excavations. He is able to draw on years of field experience. Thus archeological evidence is placed "front and center by synthesizing the available material, and then interpreting the material culture of first century Galilee in such a way as to suggest some implications for Jesus and the Gospels."

The author is calling New Testament scholars to pay more attention to the archeological data. In his view, too often the process has been to consult the text, view the historical material and then look for collaborating evidence from archeology. Also, he points out that a disproportionate amount of attention has been given to the archeology of Jerusalem to the neglect of Galilee. In addition most of the sites in Galilee written about are churches or monasteries from the Byzantine Period. The exceptions for first

century archeological discoveries are Nazareth and Capernaum. Other cities from this area that yield insight into the culture of the first century are Yodefat, Gamla, Sepphoris and Tiberias. However, the problem remains that the book and the spade yield different kinds of evidence that are not always easily integrated. Thus the solution is what the author terms the crossword puzzle approach. The horizontal rows are filled in from the texts while the vertical rows are filled in by clues from archeology. Therefore, the chief role of archeology is to reconstruct the social world of Jesus.

Archeology examines settlement patterns, site size, trade routes, topography, architecture, materials used in construction, domestic and public buildings, utensils, socio-economic status and religious structures. The author proceeds by examining two sites in depth, Sepphoris and Capernaum and includes some comparisons from Tiberias and Nazareth. This is done demographically, ethnically, religiously and by considering the socio-economic factors following urbanization introduced by Herod Antipas. The concluding part of the work attempts to locate the Sayings Gospel Q archeologically in Galilee.

The author, early on, discusses the origin of the Galilean population in the first century. After dismissing several theories, the author carefully and competently builds his case. He believes repopulation began slowly with resettlement by Judeans during the Hamonean dynasty. Evidence from the artifacts points to a remarkable similarity in domestic space shared by Judeans and Galileans. Specifically this is indicated by chalk vessels, stepped plastered pools (*mikvah*), secondary burial in ossuaries and bone profiles lacking pork.

The author proceeds to determine the population of the Herodian cities in Galilee by determining their area and then multiplying by population density in known and similar villages. Thereby he determines the population of Sepphoris to be somewhere between 8,000 to 12,000. Tiberias being a more difficult site to analyze since it is still inhabited is estimated to be 6,000 to 12,000 in population in the first century. Using the same procedure, Nazareth at this time is estimated to have a maximum population of 400 and Capernaum a maximum population of 1,700. The larger Palestinian cites of Caesarea-Maritima and Scythopolis are estimated to be 20,000 to 40,000.

Sepphoris does not yield artifacts directly connecting to Jesus. In fact, most of the Jewish artifacts: stone dishes and *mikvahs* appear to be from the latter part of the first century C.E. Artifacts from Scythopolis and Caesarea-Maritima are much more elaborate with more Greek and multi-religious orientation. Nazareth, from the evidence, appears to be a very small town of less than 400, no paved streets, not planned in an orthogonal manner, no public structures, no marble, no mosaics, no frescoes, no pork bones, no public inscriptions and no coinage. Thus the statement, "Can anything good come out of Nazareth?" seems apt.

Next to Jerusalem, the most mentioned village in the New Testament is Capernaum. Only a few sherds have been found from the Hellenistic Period suggesting a modest encampment. In the late Hellenistic Period, Capernaum emerges as a village. In the first century C.E., Capernaum experienced increased local travel serving as a junction between east and west and north and south. The author negates the idea of the Via Maris

going through Capernaum at this time. With the building projects of Tiberias (30 C.E), Capernaum emerged as an interregional junction with increased prominence. With 600-1,500 inhabitants it would have been one of the larger villages in Galilee but certainly not a *polis*. Streets were narrow (3-6 feet), winding, of pounded dirt and with no evidence of any public buildings beyond the synagogue. Also there were neither mosaics nor inscriptions. Jesus moved from a tiny nearly isolated village of Nazareth to Capernaum a slightly larger village with a regional network. Galilee in the first century is characterized as provincial and with a limited regional economy.

From consideration of spatial imagery, the author places the setting for Q in Galilee, possibly Capernaum, stating Q is a collection as opposed to a narrative. Thus the author sees a significant continuity between Jesus and the early Jesus traditions.

An excellent chapter eight summarizes the approach and findings of the author. The value of archeology in the study of Jesus is reiterated. The author's thesis is that Gospel textual studies should not dictate the questions posed by archeology. From the archeological record, he believes: (1) Galilee was a definable region, (2) that it was Jewish, (3) that Galilee underwent change with the urbanization project of Herod Antipas, (4) and that Jesus' message responded by reinterpreting the Jewish heritage. The work concludes with an expansive 26 page bibliography and a helpful seven page index. The work is extremely helpful in focusing Jesus studies in Galilee and confining them to the early first century C.E.

Richard E. Allison

Robert H. Stein, *Studying the Synoptic Gospels: Origin and Interpretation.* Second edition; Grand Rapids, MI: Baker Academic, 2001. 302 pp., paper, $27.99.

This updated and expanded version of the 1987 edition remains the best introduction to the modern state of the question regarding the Synoptic Problem and its solution. Stein begins with an exploration of the commonly observed similarities and differences between the Syntopic Gospels (Matthew, Mark, and Luke) that have made literary interdependence the preferred explanation, and then lays out the cases for Markan priority and the existence of the sayings collection *Q*, although he remains sensibly flexible regarding the exact nature of this hypothetical text (whether oral or written, whether a single collection or multiple collections). He then addresses most sensibly the problem of Matthew-Luke agreements against Mark, which have been put forward as the major objection to Markan priority, and concludes with a review of the value of source criticism (the discipline that largely drives this conversation) ands its relationship to the larger program of historical-critical interpretation.

In a second part, Stein presents the discipline of form criticism and the operating philosophy that has tended to guide its application. This opens up a fine discussion of the history of the Jesus tradition from oral to written form, and a conclusion about what we can learn from form criticism. A third part presents a clear and amply illustrated introduction to the theory and practice of redaction criticism, which remains an

essential critical skill for analyzing the voice, theological convictions, and pastoral concerns of each evangelist.

This book is highly recommended for all students of the Gospels, but especially for those entrusted with the exposition and proclamation of the Word.

David A. deSilva

H. Benedict Green, CR; *Matthew, Poet of the Beatitudes.* Journal for the Study of the New Testament Supplement Series 203. Sheffield: Sheffield Academic Press, 2001. 350 pp., cloth $105.00.

In this volume, Green, author of a 1975 commentary on the first gospel (London: OUP), argues that the Beatitudes in Matthew's version are a carefully constructed poem, exhibiting a number of the characteristics of OT Hebrew poetry yet a unique composition by the evangelist in Greek. The book is divided into three sections. The first, "The Beatitudes as Poetry," is comprised of five chapters including "Priorities in the Study of a Text" (Chapter 1, pp. 16-36), in which the author argues for the priority of literary analysis over source analysis. The second chapter ("The Beatitudes: Evidences of Poetic Structure," pp. 37-47) contains Green's attempt to show the (Hebrew) poetic structure of the Beatitudes. The author further contends (Chapter 3, "Matthew as Versefier [1]: The Remodeling of Old Testament Quotations," pp. 48-73) that Matthew has remodeled other OT poetic texts elsewhere in his gospel. Chapter 4 ("Matthew as Versifier [2]: New Compositions Influenced by the Old Testament," pp. 74-161) examines the composition of several poetic texts which, the author argues, were composed under the influence of the OT. All of these are unique Matthean contributions (Chapter 5, "Conclusion: One Writer," pp. 162-74).

In the second section "Poetry and the Meaning of the Beatitudes," the author has three chapters: Chapter 6 (pp. 176-80) contains Green's discussion of the "Structure and Meaning" of the Beatitudes, while in Chapter 7 (pp. 181-251), he analyzes them according to "Matched Pairs." Chapter 8 ("The Shape of the Whole Poem," pp. 252-61) contains the author's account of the poetic structure of the Beatitudes and its relation to the whole of the sermon.

Green's third section is his "Conclusion." In Chapter 9 ("Sources or Influences?" pp. 264-83), he insists that the wording of the Beatitudes resonates with LXX (esp. Psalms) language (p. 264). Chapter 10 ("The Poem in its Setting," pp. 284-292) demonstrates that the Beatitudes serve as a prologue to the entire sermon the way the Decalogue does to the Law of Moses. The volume contains three appendices: "Appendix A: The Lord's Prayer in Luke (Luke 11.2-4)" (pp. 293-99), "Appendix B: The Making of Matthew 11" (pp. 300-305), and "Appendix C: Psalm 119 and the Beatitudes" (pp. 306-8). There is a Bibliography (pp. 309-28), Index of References (pp. 329-44), and Index of Authors (pp. 345-50).

There are many points in this volume with which one could interact. Green's contention that the Beatitudes are influenced particularly by the LXX of Ps 119 is particularly intriguing and worthy of further exploration. Yet while Green is to be

commended for his mastery of the text of the Matthean Beatitudes, his work is not without its serious limitations. First, most synoptic scholars will find his commitment to the Farrer-Goulder hypothesis both unconvincing and unnecessary. Second, Green betrays a great weakness in his understanding of Hebrew poetry, which was based more on meter than rhyming schemes (pp. 57, 66, cf. 75). Third, Green completely fails to address the form and structures of established Greek poetry anywhere outside of Matthew and addresses no modern scholarly discussion on poetics in the NT at all. Indeed, he gives more attention to Chinese poetry (p. 176) than to Greek! Fourth, Green's writing style is inordinately cumbersome. Wrought with run-on sentences (e.g., p. 60), lengthy parenthetical statements (p. 68), and awkward sentence structure, Green's book is very difficult to read. Fifth, the author has a habit of employing a "hermeneutic of assertion." That is, he frequently simply states a key point to be the case without demonstrating it to any degree (pp. 39, 61, 64, 67, etc. Cf. 130). Sixth, his argument for dependence on OT texts is methodologically naïve and contrived. He frequently cites literary dependence of a Matthean "poetical" text upon an LXX text based on the presence of a single word (pp. 51, 75, 92, 103, 116, 120, 147, 148, 229, etc.), sometimes a mere preposition (p. 59). Finally, the author's familiarity with OT in Matthew issues is severely dated, citing R. Gundry's 1967 work as the "recent" approach to the subject (p. 48). One looking for a unique discussion will find much of that here. Yet one looking for convincing argumentation, updated discussions, and methodological soundness need look elsewhere. Particularly helpful places to start are Davies and Allison's ICC commentary volumes. Betz's Hermeneia commentary on the *Sermon on the Mount* is both recent (1995) and comprehensive. W. D. Davies, R. Guelich, and J. Jeremias have each contributed seminal works on the topic under the same title, and Davies has also done a work on *The Setting of the Sermon on the Mount.*

Daniel M. Gurtner, University of St. Andrews, Scotland

Rodney A. Whitacre, *John.* IVPNTC 4. Downer Groves: InterVarsity Press, 1999, 526 pp., cloth, $22.00.

Kenneth O. Gangel , *John.* HNTC 4. Nashville: Broadman & Holman, 2000, xi +402 pp., cloth , $19.99.

The IVP and Holman New Testament Commentary Series both share the same objective—to help Bible teachers in the church understand the text and then move to its culturally relevant application. As a general rule, Whitacre does an excellent job of helping the reader understand the meaning of John in its original setting, but doesn't labor as much as Gangel to provide a culturally relevant application. (That is not to say, however, that insightful application is nowhere to be found.) Gangel, on the other hand, spends most of his energy in making the message of John culturally relevant; however, his exposition lacks the thorough examination of Whitacre, and does little more than affirm the traditional conservative evangelical reading of the Gospel according to John.

Gangel's emphasis on contemporary relevance is intentional. The Holman New Testament Commentary Series is designed in such a way as to make the point of the passage clear and stated in a relevant way by using call out graphics such as "In a nutshell", "main idea", and "supporting idea". The exposition is divided up by chapters whereby the commentary corresponds to a chapter in the Gospel as it appears in the New International Version. This at times, unfortuntately, leads to the breaking up of a pattern of thought. For example, while most commentators of John recognize 2.23-3.21 as a single unit, Gangel is forced to divide it into two units, and come up with two distinct main ideas.

Each chapter of Gangel's commentary starts with a quote from some well-known Christian that relates to the perceived message of the chapter. The quote is followed by a story or anecdote that helps the reader anticipate the main themes, and at times serves as an illustration to the main idea of the chapter. A summary of the chapter is followed by brief verse-by-verse commentary, usually just enough to support the main point. The chapter ends with some principles that can be gleaned from the passage at hand, some suggestions for application, a prayer, a small section called "deeper discoveries", and a teaching outline.

The overall design of the commentary series leads to the two major weakness of the commentary on John—its inability to lead the reader in an adequate examination of the text in its historical, political, theological and sociological context. This is in part due to the fact that little space is given for such an endeavor. In fact, in the introduction we learn that literary and exegetical detail will be sacrificed for the sake of "practical exposition" (1). The problem with this approach is that it encourages the already prevalent tendency within the church to move to contemporary significance before understanding the meaning of a given text in its original context. Thus, the assumption is that *practical* exposition can be done without doing the work necessary to understand the original intent.

As a result, in an attempt to fit with the design of the commentary, Gangel seems to impose a culturally relevant meaning on the text at times. For example, the account of Jesus turning the water into wine at Cana is supposed to demonstrate that "weddings create opportunities for families to glorify God and witness their faith"; or as the *In a Nutshell* reads, "In celebration or convocation, Jesus must be the focus of our lives". While that may be true about weddings or convocations, it is doubtful that John included this story to teach that axiom. Whitacre is probably more on target, writing that Jesus was revealing his identity as the one who would bring about the promised time of restoration.

The IVP series has given Whitacre more freedom to explore the text, and explore it he does. The result is a masterful exposition, one which reads well, and demonstrates the art of condensing extensive research into concise sentences and paragraphs. Perhaps one of the greatest benefits of this commentary is Whitacre's ability to bring the reader along in the examination of the text, making connections with other parts of the Gospel, and teaching the reader, in effect, how to study the Gospel while providing helpful, but not obtrusive, details along the way.

Whitacre's expostion of the prologue of John (1.1-18) is exemplary of the kind ork one finds throughout the commentary. As he brings his readers along in the tion of this dense text, he points out the major themes that will later be developed in tory (Jesus as revelation from God, Jesus as life-giver, the conflict between belief nbelief, etc.), while also adding fresh insight. For example, he sees 1.17, not as a ast between law and grace, but rather a contrast found in the degree of revelation. aw was "given" through Moses, which is an example of divine grace; but this grace ntensified when Jesus "came" in the incarnation. This understanding seems to better e context of the prologue of John and what we know about first century Judaism's of the law.

In the end, the value of each commentary will depend on the primary objective e reader. Gangel's work is a helpful resource if one is looking for illustrations and es to fine tune one's teaching and preaching. But if the reader is looking for a well- n, concise resource to help see how main themes are developed in John, and to understand the original intent of John's gospel, Whitacre's work will not point.

Kelly David Liebengood, Seminario ESEPA, San José, Costa Rica

J. Edwards (ed.), *Ancient Christian Commentary on Scripture. New Testament Galatians, Ephesians, Philippians.* Downers Grove, IL: InterVarsity Press, 1999. p., cloth, $40.00.

Gorday (ed.), *Ancient Christian Commentary on Scripture. New Testament IX: ssians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon.* Downers Grove, IL: Varsity Press, 2000. 346 pp., cloth, $40.00.

ld Bray (ed.), *Ancient Christian Commentary on Scripture. New Testament XI: s, 1-2 Peter, 1-3 John, Jude.* Downers Grove, IL: InterVarsity Press, 2000. 288 pp., , $40.00.

Thomas C. Oden serves as the general editor for a truly new and needed series mmentaries on the Bible, bringing together relevant samplings of comments and tions on Scripture made by early church leaders of the first through the eighth ries CE. Ecumenical in scope, this series anticipates covering the Old Testament in en volumes, the Apocrypha in two, and the New Testament in twelve. In an age in h scholars stress the importance of "hearing" the Scriptures not only from within s own social location (e.g., interpretation within the Western tradition of more or less male readers), but from other social and ideological locations as well (e.g., Asian tianity, Latin-American Christianity, feminist interpretation, and other post-colonial pretations), this series provides an often-overlooked dimension, enabling a far more l approach to interpretation insofar as it makes the readings of interpreters from times and from the varying cultures of the circum-Mediterranean available and sible.

The volumes are organized much like standard commentaries, with the Scripture text broken down into manageable sections (pericopes), followed by the editor's overview of the kinds of questions that guided patristic interpretation. Short selections from the works of such fathers as Clement of Alexandria, Origen, Epiphanius, Tertullian, Cyprian, Victorinus, Ambrose, John Chrysostom, Gregory of Nyssa, Jerome, Augustine, and many others follow, each with a brief subheading that provides the focal point of the selection. Using this resource alongside modern critical commentaries helps balance the important, yet often atomistic, insights from exegetical study of the Scriptures with the theological, ethical, and ecclesiastical reflection on the same texts that occupied the minds of those who forged the Great Church. This kind of resource is also a helpful balance to the reading of the texts from a particular, narrow, and often rather "recent" theological perspective, providing the truly ecumenical perspective of those who, in the main, reflected on Scripture before Orthodox and Roman Catholicism split, and long before Protestant movements separated from the Roman Catholic Church.

David A. deSilva

Donald A. Hagner, *Encountering the Book of Hebrews.* Grand Rapids: Baker Book House, 2002.213 pp., paper, $21.99.

This is an amazingly engaging commentary on one of the most important books in the New Testament. It is an attractive chapter-by-chapter commentary written in a user-friendly, lucid style. There are over sixty side bars filled with informative information such as: an outline of Hebrews, Midrashic interpretation, Psalm 110 in Hebrew, Sabbath Rest, and Mechizedek.

The Encounter series by Baker targets college-level Bible course as textbooks. However, this work deserves the serious study of any earnest Christian. The work surveys the entire book of Hebrews, moving between its theological message and practical application. The goals of the work are as follows: "(1) present the factual content, (2) introduce historical, geographical and cultural background, (3) outline hermeneutical principles, (4) to work on critical issues, (5) to substantiate the Christian faith."

The author makes the case for a high Christology in Hebrews emphasizing Christ as high priest, the eternal nature of Christ's priesthood, Christ's atoning work, Christ's enthronement, the sufficiency of Christ's sacrifice and Christ the author and pioneer of salvation. This is accomplished by demonstrating that the new is already present in the old.

The author considers the work first an exhortation or sermon, then a treatise and finally and epistle exhibiting terminal characteristics of such. The major purpose of Hebrews is "to exhort as the frequently inserted exhortations indicate." Thus careful consideration is given to the circumstances of the original readers. Apparently they are in danger of lapsing back into Judaism or Gentile paganism or perhaps a retreat into proto-Gnosticism. To counter, this according to Dr. Hagner, Hebrews sets for the "incomparable superiority of Christ and the finality of God's work in Jesus." In other

words the answer is preaching and theology. The author of Hebrews accomplishes this by alternating between discourse and application.

The author includes eighteen pages of introduction addressing origin, author, readers, date, purpose, structure, literary genre, archetypes, use of Old Testament, relation of old and new and the problem of anti-semitism in Hebrews. The end materials include: ten pages of Conclusion, setting forth theological emphases, contribution to New Testament theology, what Hebrews offers the church and the individual Christian, an Excursus dealing with entrance into the canon; a Selected Bibliography; a Glossary; a Scripture Index and a Subject Index.

The book of Hebrews and this commentary serve as a corrective to triumphalism, the get rich quick gospel and easy eschatology exhorting the Christian to persevere in the faith once and for all delivered to the saints. Faith and faithfulness receive greater treatment than in any other book in the New Testament.

The author, Donald Hagner, is the George Eldon Ladd Professor of New Testament at Fuller Theological Seminary. He wrote the two-volume Matthew commentary in the Word Biblical Commentary series. The present book is a complement to his Hebrews in the New International Biblical Commentary series.

Richard Allison

John Hall Elliott, *1 Peter: A New Translation with Introduction and Commentary*. Anchor Bible 37B. New York: Doubleday, 2001. 980 pp., hardback , $60.00.

John H. Elliott is Professor of Theology and Religious Studies at the University of San Francisco, and has spent a lifetime researching and writing on 1 Peter. His 980-page second edition of 1 Peter in the Anchor Bible series replaces Reicke's 71-page inaugural commentary of 1964. Given the size of Elliott's work, this review will only be able to highlight some of its important features and contributions.

Elliott's social-scientific approach to Scripture leads him to focus much attention on the social make-up of the recipients of 1 Peter. He maintains that Christianity in the five western Roman provinces of Asia Minor (1:1) was for the most part a rural phenomenon, making its headway mostly in villages and household communities. It is for this reason, Elliott adds, that no cities are mentioned in the address (1.1), and it is also why we find no mention of *ekklesia*, a term basic to Paul's urban mission.

That the addressees come from a predominantly rural background is significant for Elliott, for this means that the very nature of their suffering is not like that of the Christians in the Hellenized cities found in Paul's writings. Elliott sets forth that the "various trials" come as a result of the Christians' social condition as outsiders, instead of Neronian (or later Roman) persecution. This conclusion is not unique, and in fact is the position taken by several recent commentaries on 1 Peter (see Goppelt and Michaels for example). What is unique, however, is his claim that the addressees in 1 Peter were literal *paroikoi* and *parepidemoi* ('soujourners and strangers'; 1:1; 1:17; 2:11) in Asia Minor *before* becoming Christians. This social status caused them to be estranged from their host society, and led them to find acceptance elsewhere, ultimately within Christianity.

The two terms are only used as metaphors later in Christian vernacular because the experience of the literal *paroikoi* and *perepidemoi* became paradigmatic for all Christians in a secular society.

While this explanation is indeed original, it is not without problems. Elliott repeatedly insists that the social marginalization in 1 Peter occurred *before* conversion and not as a result of conversion, but he offers no convincing argumentation for why we should read it thus (101-103; 312-316; 457-462; detailed comment 476-483). While Elliott may have rightly perceived the suffering and hostility of 1 Peter to be the result of discrimination, as is typical with functionalist sociological explanations, he does not allow religious ideology, in this case conversion to Christianity and its resultant new *anastrophe* ('way of life'), to be an independent social force capable of causing such discrimination. The sense one gets from reading 1 Peter, however, is that some are suffering as a result of converting to Christianity (see Michaels, 6-8; Goppelt, 38-45).

Some noteworthy features in the introduction are the following: an extensive Greek vocabulary analysis (41-68); a detailed analysis of compositional patterns, including inclusions and chiasms (68-80); and an insightful discussion of the aim, strategy and theological concepts of 1 Peter, reflections that come after some forty years of interacting with the text. One helpful observation in this section comes from Elliott's sociological approach of reading 1 Peter in light of commonly held ancient Mediterranean values. Elliott contends that the chief conflict of 1 Peter might be described as a conflict over honor and shame. While society is shaming Christians through slander and insult, 1 Peter reminds Christians of their honorary position in God's house through their shamed but divinely honored Lord Jesus Christ (1.3-2.10).

In an introduction that was otherwise thorough, it was disappointing to find only a one-page discussion on the eschatology of 1 Peter and its relation to ethics. For those who are curious with regard to Elliott's positions on genre, date and author, it should be said that Elliott rejects the idea that 1 Peter is a baptismal homily, an instead regards it as an encyclical hortatory letter. He would date 1 Peter sometime in the period between 73 and 92 CE. H e would argue that a Petrine group in Rome (of which Silvanus and Mark were members) wrote the letter and ascribed it to Peter because they were responsibly expressing his teachings.

Those who come to this commentary for exegetical aid and insight will in no way be disappointed. It has everything one looks for in exegesis: word studies on key passages, text-critical analysis, thorough historical background research, well-argued syntactical classifications, especially for many prepositions and participles, and as is to be expected with this author, a perceptive historical analysis of key passages. Added to the exegesis are periodic detailed comments on such themes as the doctrine of the priesthood of all believers (2.9), tradition and redaction in 1 Peter 2:21-25, the hermeneutical problem of contextualizing gender constructs (3.1-7), and the doctrine of Jesus' decent into hell (3.18-22), which Elliott considers an erroneous concept.

As has been the case with other commentaries in the Anchor Bible series, Elliott's tome on 1 Peter has probably overshot its stated audience, "the general reader with no special formal training in biblical studies". Those who will find the insights of this commentary most useful are likely to be advanced seminary students with a good

grasp of Greek, and those who are doing research and teaching on 1 Peter at the postgraduate level. It should be noted that although the commentary was published in 2001, it appears that Elliott has only interacted with research up to 1996, and this does not include P.J. Achtemeier's commentary of 1 Peter in the Hermeneia series in that same year. Regardless, those doing any research and writing in 1 Peter will find it almost impossible to ignore this helpful contribution.

Kelly David Liebengood, San José, Costa Rica

Gregory E. Ganssle, ed., *God and Time: Four Views*. Downers Grove: InterVarsity Press 2001. 240 pp., paper, $20.00.

The debate surrounding God's relationship to time is exceedingly complex, yet very important to theology. Many Christians do not see the problem in asserting both that God is timeless and also that God is affected by our prayers. Most theologians are unaware of the different views on the nature of time and consequently have not thought through the theological and practical implications of the views. One of the values of this "four views" book is that a number of such matters are discussed in a way that, for the most part, is accessible to non–specialists. At times the argumentation is dense, but overall the book is readable and the main issues are clearly presented. Until the publication of this book discussions of the topic were only available in technical works. The editor, contributors and InterVarsity Press are to be thanked for making this information available to the Christian public.

The introduction provides a clear and concise overview of the major questions involved as well as the four models proposed as answers. Ganssle groups the questions under five main headings: the nature of time, the creation of the universe, God's knowledge of the future, God's interaction with humans, and the fullness of God's life. Obviously, these are extremely important theological matters. The stance one takes regarding God and time leads to different views regarding the way God is thought to interact with us and what God could know about what we will do in the future.

Paul Helm defends divine timelessness: God does not experience sequential progression. This has been a fairly standard view throughout church history. Wolterstorff takes the opposite position arguing that God is temporal. He claims that, according to scripture, God has a history. Alan Padgett and William Lane Craig try to stake out intermediate positions between absolute timelessness and temporality. Padgett says that God has "relative timelessness" meaning that God is timeless relative to physical (created and measured) time but temporal relative to metaphysical (uncreated) time. God experiences duration yet in some sense "transcends" our time. Craig suggests that prior to creation God was timeless but since the creation of the universe God has been temporal.

Hence, it could be argued that the book only contains two views with three varieties of one view. Padgett, Craig and Wolterstorff all believe that in at least some respects God now experiences time. Helm is the only defender of divine timelessness, a position currently unpopular among Christian philosophers. Also, it should be noted that

Helm's particular way of defending divine timelessness is not the most common way of doing so among philosophers who affirm the view (e. g. see the work of Brian Leftow).

That said, the book still serves an excellent purpose for it will make more Christians aware of the topic. Particularly of interest to pastors are the discussions regarding how various biblical texts should be interpreted depending on the view one takes regarding God and time. Helm and Wolterstorff engage in candid debate about whether or not texts that describe God as having changing emotions or responding to what humans do are to be understood anthropomorphically (Helm) or in a straightforward fashion (Wolterstorff). In this discussion the issues of which hermeneutical principles are to have preeminence, and the role philosophical theology is to have in the interpretation of scripture come to the forefront. These are extremely important matters. Most Arminians, for instance, have not understood the problems with claiming that God is timeless and also claiming that some of God's decisions are conditional upon what we do (e.g. election). I believe that once more people understand the incompatibility between the core doctrines of Arminianism and timelessness, they will give up timelessness

John Sanders, Huntington College, Huntington, IN.

Donald E. Gowan, ed. *The Westminster Theological Wordbook of the Bible*. Louisville, KY: Westminster John Knox Press, 2003. 551pp., hardcover, $34.95

The editor of this work is the Robert Cleveland Holland Professor of Old Testament, Emeritus, at Pittsburgh Theological Seminary. He is assisted by thirty-one biblical scholars from a wide theological spectrum. Included are a number of international scholars.

The work is based on the vocabulary of the NRSV. An important step in interpretation is to study the vocabulary of the Bible. This one volume guide to the vocabulary of the Bible is written in plain English for a general audience. It traces word through the entire canon. Being a theological wordbook distinguishes this work from a Bible dictionary. Proper names are included only when there are significant entries used by the writers of scripture for a theological purpose. The first word is "Abbadon see Grave" followed by an article on "Abba" and concluding with "Zion see City."

The work is comprehensive. For instance, "A" has 33 articles, "B" has 20 articles and "S" has 44 articles. "Jesus" receives 21 pages of treatment," God " gets 17, "Holy Spirit" 13, "Just" (including Justice, Justification, Justify, Righteous, Righteousness) get 10 pages. "Law" 9, "Family" 9, "Marriage" 8, "Gifts" "Presence" "Sacrifice" "Resurrection" "Prayer" each receive seven pages of treatment. "Peace" "People of God" "Covenant" "Believe" each get six pages. "Church" "Baptism" and "Create get five pages. There are no compound or multiple words found such as "Last Days" or "Born from Above." Omissions include convert, evangelist, only (as in only begotten), tradition and bishop. For "Elder" and Deacon" see "Ministry." For "Perish" see "Death" for "Hell" see "Grave."

Richard E. Allison

Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003). Xxii + 746 pp. $55.00

In the Twentieth Century there were three discipline-shaping christologies of the New Testament: Wilhelm Bousset's *Kyrios Christos* (1913), Oscar Cullmann's *The Christology of the New Testament* (1957), and James D.G. Dunn's *Christology in the Making* (1980). And now at the turn of the century we have Larry Hurtado's *Lord Jesus Christ*. Who is the fairest of them all? Hurtado. First, a brief summary.

Technically, *Lord Jesus Christ* (=*LJC*) is not a classical "christology" in the sense that it does not trot out all the titles of Christ in the NT, define them, and then synthesize the information into a meaningful whole. Instead, *LJC* is concerned with what Hurtado calls "Christ devotion," or the observable features of both the experience of Christ and the practices associated with worshipping him. This has been Hurtado's *modus operandi* for nearly three decades of research, and this approach to the questions of christology is not only helpful and illuminating, but historically more defensible than the classical method of synthesis and creedal articulation. Not that what *LJC* does is trace the all-too-common "do you really know what early Christians thought?" – no, Hurtado's "christology" is rudimentarily historic and traditional.

To work through the early Christian documents (and he covers canonical and non-canonical texts of the first two centuries) "from below," with the agenda of coming to terms with how early Christians expressed their devotion to Christ, is no small task. It is no small task, either, to summarize his massive details or well-written study. He begins with "Forces and Factors" at work in the shaping of early Christ devotion: Jewish monotheism, Jesus, religious experience, and the religious environment (27-78). Then we are treated to a scintillating study of early Pauline Christianity (79-153), Judean Jewish Christianity (155-216), Q and early devotion to Jesus (217-257), Jesus books (259-347), the crises and christology in Johannine Christianity (349-426), other early Jesus books Here Hurtado puts to the test the strong and imaginative claims of scholarship contending for the acceptance of gnostic gospels and *The Gospel of Thomas* (427-485). Then he turns to the second century and the tributaries that flowed into that century (487-518). He has separate sections on what he calls "radical diversity," or Christ devotion that was not accepted by the vast majority of Christians – in which chapter he discusses Valentinianism and Marcion (519-561), and then he has a careful study of what he calls "proto-orthodox devotion." It's all here; and it's all good.

LJC is a *tour de force* of historical presentation and, as such, should become the standard textbook for all seminarians as they work their way through NT christologies. It will take patience, it will take time, but the time and patience will be rewarded with a deeper penetration into what early Christians believed and how they participated in the worship of Christ. One will be rewarded as well with a profound appreciation of the breadth and width of early Christian reflection on the centrality of Jesus Christ in the faith. There are too many points with which I agree to list them, but let me mention some highlights.

First, the study is comprehensive: *LJC* presents the best and the latest of scholarship on everything germane to the topic of devotion to Jesus. Second, *LJC* frequently pulls off Chestertonian commonsensical observations – whether it concerns the conspicuous silence of any variations about Christ devotion in the earliest churches, the so-called Q community and its imagined lack of affirmation of the soteriological significance of the death of Jesus, the importance of Christ devotion in both Q and the Gospels (which he calls Jesus books), or the importance of the Old Testament for determining the pedigree and (proto-)orthodoxy of later Jesus books like *The Gospel of Thomas*. Hurtado has thought his way around and through the major discussions. He has something to offer at each juncture in *LJC*. Third, because *LJC* approaches the topic from the angle of devotion rather than simplistic Christological titles, there are in this book topics rarely found and which, by their inclusion, shed light on how Christians understood Christ. For instance, there is a careful dissection of the value of the *nomina sacra* (the reverential use of "names" for God) because names used are shown for what they are: dimensions of early Christian "praxis." In addition, Hurtado has a nice section of early Christian exploration of the so-called "harrowing of hell." These are but two illustrations of what happens when a traditional topic is examined from a new angle. There are others.

But most importantly, *LJC* is a historically-grounded, critically-aware and theologically-sensitive demonstration that Christ devotion goes back to the earliest days of the Church. There was very early a straightforward acceptance of the divinity of Jesus as one to be worshiped alongside the Father, within the framework of traditional Jewish monotheism. *LJC* is not a traditional defense of the deity of Christ, as can be seen in M.J. Harris, *Jesus as God*, but is instead an examination of how the earliest Christians expressed their devotion to Christ, and that devotion very early spills over into affirming what cannot be called anything other than Jesus' divinity. Perhaps this is a christology from below; if so, it gets us as high as the early Christians got.

I have only minor quibbles about *LJC*, none of which is serious to the fundamental thesis of the book. There are too many "pit stops" to introduce topics, discussions, and debates. His discussion of the "Jesus books" at times gets too far from the discussion at hand – early Christ devotion. And, at times, I sense the important distinction between a "christology" and a study of "Christ devotion" gets blurred, perhaps unavoidably.

If I were to be stranded on an island and could take only two books, I probably wouldn't take *LJC*, but I'd wish that I had it.

Scot McKnight, North Park University, Chicago

Roger E. Olson, *The Westminster Handbook to Evangelical Theology*. The Westminster Handbooks to Christian Theology. Louisville: Westminster John Knox Press, 2004. 328 pp., paper, $39.95.

Roger Olson has emerged in recent years as a significant voice in evangelical theology. A professor at Baylor University's George W. Truett Theological Seminary,

Olson's published works have shown breadth of learning, depth of understanding, and even-handed balance. In addition to several short works he is the author of *Twentieth-Century Theology* (with Stanley Grenz, 1992), *The Story of Christian Theology: Twenty Centuries of Tradition and Reform* (1999), and *The Mosaic of Christian Belief: Twenty Centuries of Unity and Diversity* (2002). It is a compliment to him that Westminster John Knox Press invited him to produce their handbook on evangelical theology. It is also a compliment that the publishers asked him to create the work in its entirety rather than editing a volume of contributed essays. The result is a smoothly-written reference tool that is typical of Olson--informed, comprehensive, and irenic.

The handbook is divided into five sections of varying length: (1) the story of evangelical theology, (2) movements and organizations related to evangelical theology, (3) key figures in evangelical theology, (4) traditional doctrines in evangelical theology, and (5) issues in evangelical theology. Olson's personal leanings may be partially discerned in the work's dedication to Donald G. Bloesch of Dubuque Theological Seminary, "who has served as a model of irenic evangelical theology and generous orthodoxy."

Although the volume is printed in double columns, Part One (the story of evangelical theology) appears in single-column format, closely printed for about 65 pages. This important section sets the stage for all that follows and deserves careful reading in its entirety. Olson begins by rooting evangelical theology in 18th-century Pietism, revivalism, Puritanism, and Wesleyanism. He then describes "the crucible of modern evangelical theology in the Great Awakenings" followed by discussions of the old Princeton theology, holiness-pentecostalism, and fundamentalism. At that point he singles out five individuals as paradigms of evangelical thought: Carl F. H. Henry (dean of the movement), E. J. Carnell (apologist), Bernard Ramm (moderate), Donald Bloesch (progessive), and Clark Pinnock (postconservative). A discussion of tensions in contemporary evangelical theology concludes the book's opening section. Reading this material felt like a reprise of the reviewer's life, and the section can be commended to stand on its own as an excellent introduction.

Parts two through five of the handbook (approximately 260 pages) proceed in dictionary fashion, with entries of about three pages each arranged in alphabetical order. Seventeen articles discuss movements and organizations related to evangelical theology such as the Billy Graham Evangelistic Association, dispensationalism, the Keswick movement, and the recent Third Wave. Might this be the place for an additional entry to describe *Christianity Today*, evangelicalism's flagship periodical?

Part Three describes sixteen key evangelical theologians, which includes repetition of the five who were discussed in Part One. Since most readers will likely use the handbook as a reference tool, consulting individual articles as needed, the repetition seems justified. No women or persons of color rate articles here for, as Olson himself notes, evangelical theology has been almost entirely a bastion of white male scholars. Hopefully the next generation will not be able to say that! Some might wish for an entry on the Quaker philosopher D. Elton Trueblood who came to describe himself as a liberal conservative. His intellectual, ecumenical leadership inspired many in the period 1945-75 to believe that evangelical Christianity could be a legitimate option in academia.

Others might wish for an entry on the eclectic theology of D. L. Moody, who occupied a place in the 19th century similar to that of Billy Graham in the 20th (Graham is included).

More than sixty articles on traditional doctrines comprise the fourth and longest section of the book. Olson works at describing both the unity of evangelical theology and the places where diversity occurs. He also sets rigorous limits of length, all articles here being only about two pages long with accompanying references for further study. In keeping with current interests he stretches beyond some traditional boundaries to include entries on such topics as prayer, worship, and experience.

The handbook's closing section offers fourteen articles on current issues in evangelical theology. Here Olson's informed, irenic spirit shines as he calmly describes flashpoints in the movement. Almost all the entries are posed as either/or questions (e.g., Calvinism/Arminianism, inerrancy/infallibility, open theism/classical theism). In this section Olson revisits Part One's discussion of tensions in evangelical theology. He concludes by noting that the future of evangelical theology depends on "harmony, if not agreement," between two groups of influential thinkers: young innovators (Stanley Grenz, Nancey Murphy, John Sanders, Kevin Vanhoozer, Miroslav Volf) and guardians of the status quo (Millard Erickson, Norman Geisler, Wayne Grudem, Albert Mohler, Jr.) (p. 65f.).

All in all, this is a clearly written, thoroughly informed reference work on its subject. We can be grateful once again to Dr. Olson for his careful scholarly research and his expertise at making it available to his readers. The handbook should be an asset to the series in which it appears, hopefully enjoying a long, useful life.

Jerry R. Flora

John G. Stackhouse, Jr., editor, *What Does It Mean to be Saved? Broadening Evangelical Horizons of Salvation*. Grand Rapids: Baker, 2002. 203 pp, paper, $17.99.

This collection of essays resulted from a conference at Regent College in October 2001. The conference grew out of a concern among evangelical scholars at Regent and elsewhere that evangelicals had an impoverished understanding of salvation "that amounted to a sort of spiritual individualism that is little better than Gnosticism" (9). Participants from various countries, disciplines, and theological traditions met to share insights that they hoped would encourage evangelicals to develop a more comprehensive understanding of salvation. As Stackhouse observes, "Salvation is *not* about 'Christians going to heaven.' Salvation is about God redeeming the whole earth" (10). If evangelicals had a more adequate view of salvation, they might be inspired to join with God in his redemptive mission.

The book contains nine essays divided into three sections. The first section, "Basic Reconsiderations," addresses the biblical and historical contexts of salvation. Rikk E. Watts develops a biblical theology of salvation by tracing the theme of the Exodus/new creation as restoration of the image of God. He considers the implications of this theme for the understanding of our humanity. D. Bruce Hindmarsh examines the understanding of salvation among the early evangelicals, particularly John Wesley, and

discovers a more balanced treatment of personal and social concerns than can be found among modern evangelicals. Henri A. G. Blocher surveys the biblical and historical data on the atonement to argue that the theme of Christ's victory can be subsumed under the traditional evangelical emphases of Christ's obedience and penal substitution. He concludes that the doctrine of vicarious punishment is the "core treasure of the deposit of Scripture truth in the church" (91).

In the second section, "Expanding Particular Zones," essayists explore the social and cosmic dimensions of salvation. Vincent Bacote draws upon the perspective of the marginalized to develop a "concrete soteriology" (95). Such a soteriology would be public, political, pneumatological, and focused on a place of safety and justice for the oppressed. Cherith Fee Nordling explores salvation as the restoration of the image of God, "the relational, corporate union and communion of men and women together for and with one another and God" (117). She contends that the fulfillment of the image of God in humanity is found as women and men participate in relationship with God and one another, being formed by the cross and empowered by the Spirit. Amy L. Sherman looks forward to the consummation of salvation in terms of "life in the (new) city" (137). She believes that a concrete sense of our future home in the restored creation can encourage us to make a difference in the world today. Loren Wilkinson argues that Christians should be "converted pagans" (153), in the sense that they should recover an appreciation for their transformed creatureliness and the mystery of creation, without mistaking the creation for the Creator.

In the final section, John Webster and Jonathan R. Wilson respond to the previous essays. Webster worries that the broadening of perspectives has gone too far; he fears that a broader perspective will dilute the traditional evangelical emphasis on grace. By contrast, Wilson suggests ways in which the broadening has not gone far enough.

This volume is sorely needed. Evangelical soteriology, especially at the popular level, does not do justice to the richness of the biblical view of salvation and contributes to weakness in evangelical ecclesiology, spirituality, and ethics. The greatest strength of the essays is their attempt to place salvation in a more comprehensive context. The contributors generally succeed in their aim. They encourage us to look outward and forward to counter an evangelical perspective that is individualized, privatized, and otherworldly. They attempt to bring the doctrine of salvation to bear on contemporary social issues such as racism, sexism, economics, and ecology. They remind us of the biblical vision of a redeemed people worshiping and serving the Lord in a redeemed creation.

Nevertheless, their efforts, while necessary and commendable, remain rather limited. The essay by Blocher, in particular, seems to narrow rather than broaden the view. More challenging perspectives might have been added by representatives from contexts outside Europe and America. Stackhouse laments that their "attempts to include participants from the Two-Thirds World were frustrated at every turn" (10). It is instructive that one of the best essays—the response by Wilson—highlights the tasks that still remain: the need to develop a fully trinitarian soteriology, the need for a more vigorous evangelical ecclesiology, the need to engage recent reexaminations of the

doctrine of justification. These essays provide a thoughtful and accessible beginning; we should hope that the conversation will continue.

Brenda B. Colijn

Dale R. Stoffer, ed., *The Lord's Supper: Believers Church Perspectives* (Scottdale, PA: Herald Press, 1997. 334 pp., paper, $24.99.

This volume is a collection of essays that were first presented at the Eleventh Believers Church Conference at Ashland Theological Seminary in Ashland, Ohio in 1994. As the subtitle suggests, the purpose of the conference was to explore biblical, historical, and theological perspectives on the Lord's Supper, with special emphasis on believers church perspectives. As editor Dale Stoffer notes in his preface, while baptism has been the subject of much discussion and debate within believers church traditions, the Lord's Supper has received very little attention (11). The present volume makes a significant contribution toward correcting that omission.

Participants represent several churches in the believers church or free church traditions. Believers churches are those groups that require confession of faith in Jesus Christ for membership, usually attested by water baptism. Free churches are distinguished from state-sponsored or territorial churches, in which everyone in a particular territory is considered a member of the church. This conference included a broad representation of believers church groups, as well as respondents from the Orthodox and Roman Catholic traditions.

The book is divided into six parts. The first section surveys perspectives on the Lord's Supper in the early church through the medieval period (Everett Ferguson), during the Reformation (William R. Estep), and within the believers church tradition (Donald F. Durnbaugh). In the second section, Ben Witherington III discusses the Lord's Supper in its first-century context. The third section consists of theological proposals by Merle D. Strege, Robert G. Clouse, and Marlin Jeschke. These essays address the ways in which ecclesiology, eschatology, and church/state relations affect our understanding of the Lord's Supper, and they explore the political and social implications of our practice.

The fourth and longest section is devoted to denominational perspectives. The first four presentations deal with the Brethren practice of threefold communion. Dale R. Stoffer provides a general introduction; the other three essays focus on the agape meal or love feast (Jeff Bach), footwashing (John Christopher Thomas), and the eucharist (Dale R. Stoffer). The remaining essays present perspectives from various free church traditions: Disciples of Christ, Churches of Christ, and Christian Churches (John Mills); Quakers (T. Canby Jones); Seventh-Day Adventists (Peter M. van Bemmelen); Free Methodists (Howard A. Snyder); African Methodist Episcopal Church (Thomas L. McCray); Moravians (Kevin C. Frack); and Baptists (William H. Brackney).

The fifth section includes supplementary presentations by Rita Halteman Finger, Thomas Finger, and John D. Rempel, who introduces his book, *The Lord's Supper in Anabaptism.* The final section places the discussion in a more ecumenical context, with reflections on the conference by Timothy George and by the findings

committee, as well as responses from David Ewert (Mennonite Brethren), Jeffrey Gros (Roman Catholic), William H. Brackney (Baptist), and Vladimir Berzonsky (Orthodox). An appendix provides resources on the Believers Church Conferences and describes the first twelve conferences with their associated publications.

These essays ably demonstrate the depth and variety of believers church thinking on the Lord's Supper. The breadth of representation is one of the central strengths of the volume. In deference to the Brethren context of the conference at Ashland Seminary, the Brethren perspective is highlighted. Mennonites are also well represented in the theological proposals and the supplemental presentations. Perspectives from outside the believers church tradition (Roman Catholic and Orthodox), from mediating traditions (Wesleyan/Methodist), and from a believers church that does not practice the Lord's Supper (Quaker) give the discussion greater resonance and provide suggestions for ecumenical dialogue. Extensive footnotes contain resources for further study.

The essays refute the generally held notion that believers churches hold a simple memorial view of the Lord's Supper. For example, they argue that the rite not only looks backward to Christ's death and resurrection, but also expresses Christ's continuing presence with his people and anticipates the eschatological marriage feast upon his return (286). Furthermore, they debate how the idea of memorial itself should be understood—whether as mental recollection or as a re-presentation of the Christ event (287). The elements of the Lord's Supper are not mere symbols but are vehicles of spiritual blessing when received by faith (189). As several essays point out, the Lord's Supper is not simply an individual experience but has communal, social, and ethical dimensions. Although they agree that something actually happens at the Lord's Supper, the writers do not agree on whether the term "sacrament" should be used to describe it. They are not even in complete consensus about the nature of the presence of Christ at the Supper.

The denominational perspectives reveal expected differences in practice, including the frequency of communion, elements used, and structure (from the eucharist alone to the Brethren threefold form). Several essays address the relationship between participation in the Lord's Supper and qualifications for church membership. Although the traditions differ in how they handle self-examination before the Lord's Supper, they generally practice open communion and exercise church discipline less often today than in the past.

This volume makes a solid contribution to a neglected area of believers church theology. It would be of benefit to readers both inside and outside the believers church tradition. It should be essential reading for free church scholars, students, pastors, and teachers. It challenges believers churches to move beyond a simplistic understanding of the Lord's Supper and to fully integrate their theology with their practice. Brethren should find it particularly helpful because of the essays on threefold communion and the interaction of other essays with Brethren practices. Several non-Brethren participants argue for the restoration of the New Testament form of the Lord's Supper, advocating footwashing and especially the agape meal.

Outside the believers church tradition, this book is a helpful resource for anyone interested in ecclesiology. It makes free church theology and practice accessible to a wider audience, and its ecumenical dialogue can serve as a basis for further discussion. The concluding challenges issued by the Findings Committee, including the call to avoid discrimination at the Lord's table, are worthy of consideration by all Christian traditions.

Brenda B. Colijn

Will Vaus, *Mere Theology: A Guide to the Thought of C. S. Lewis*. Downers Grove: InterVarsity Press, 2004. 266pp., paper, $20.00.

This book needs a defender, and who steps up to write its Foreword but C. S. Lewis's stepson Douglas Gresham? "For a long time I have known that sooner or later, someone would write a book like this .... It has always worried me that some insufficient scholar or closed-minded religionist would come up with an attempt to translate Jack's (C. S. Lewis's) theology into the terms of his or her personal beliefs, lose sight of the real depths of Jack's thinking and thus leave readers enmired in a morass of misunderstood ideas and half-baked theories. With this book Will Vaus has allayed all my trepidation" (p. 9). If *Mere Theology* needs a defense, it would be hard to imagine a better one!

Vaus comes to his task as a lifelong lover of C. S. Lewis and his works. He began in the elementary grades to read the Oxford don and traveled to England at nineteen to visit the sites associated with Lewis's life. A graduate of Princeton Theological Seminary, he has pastored in several states and is now the president of Will Vaus Ministries, an international creative communications outreach. He brings to this book not only his study of Lewis but also his friendship with persons close to Lewis such as the late Sheldon Vanauken (author of *A Severe Mercy*, 1977), Douglas Gresham (author of *Lenten Lands*, 1994), and Lewis's personal secretary Fr. Walter Hooper (author of *C. S. Lewis Companion and Guide*, 1996).

The book's concept is simple: (1) survey the thought of Lewis on the major *loci* of Christian doctrine; (2) consider all his known writings, whether apologetics, theological essays, literary criticism, children's stories, science fiction, adult novels, or personal correspondence; and (3) approach each topic in the chronological order of his writings.

Mere Theology therefore opens with a chapter on Lewis's defense of Christian faith and then takes up his approach to scripture, the trinity, creation, etc., concluding with hell, purgatory, heaven (the book's longest chapter), and "the world's last night." Combing through about forty books in diverse genres plus thousands of letters means that Vaus has engaged in an enormous amount of research. Even with available indexes and bibliographies, the task would still be daunting. He has persevered, however, in order to offer interested readers his roadmap to "a mind fully awake."

Any summary of the thought and writing of another person can sooner or later grow leaden. But Vaus writes in a generally engaging style that is attractive to read, even when he disagrees with Lewis. The great value of the book is the breadth of its

coverage—trying to survey everything Lewis wrote—and its chronological approach. The latter appears most strikingly in Chapter 4, "God's Sovereignty and Human Responsibility." By moving through Lewis's writings in sequence Vaus shows that early in his Christian experience Lewis emphasized human ability and the choice of Christ. In later years his thinking tilted the other way, acknowledging that without God's choosing him, he would not have chosen Christ. Lewis finally left the matter unresolved, relying on such statements as this from one of his friends, theologian Austin Farrer: "The assistance of God does not remove the reality of our decisions; when we are most in God, then we are most freely ourselves" (p. 60).

The more of C. S. Lewis one has read and enjoyed, the more one will enjoy *Mere Theology*. Each of its twenty-five chapters is documented with numerous notes, and the whole concludes with a bibliography and indexes of subjects and scripture. We owe Will Vaus hearty thanks for this "guide to the thought of C. S. Lewis." His book deserves an honored place among the key reference works on this fascinating disciple of Christ.

Jerry R. Flora

Robert E. Webber. *The Younger Evangelicals: Facing the Challenges of the New World.* Grand Rapids, MI: Baker Books, 2002. 288 pp., paper, $16.99.

Robert Webber's latest book should be particularly interesting to those whose views of the emerging generations of evangelicals have been informed by Richard Quebedeaux's *Young Evangelicals* (1974) and *The Worldly Evangelicals* (1980) as well as James Davison Hunter's *Evangelicalism: The Coming Generation* (1987). These earlier accounts had suggested that evangelicalism was losing its moral, sociological, and theological boundaries. The conclusion seemed to be that younger evangelicals were becoming more secularized and, for Quebedeaux, that the rising "evangelical left" would ineluctably trail off into theological liberalism.

If Webber's account is correct, and at the descriptive level there is much to commend it, the current generation of younger evangelicals belies these ominous predictions. Although many have rejected the programmatic and methodological assumptions of classic evangelical activism, they have redoubled their commitment to the historic creeds of the church and re-normed their adherence to classic Christian virtues such as simplicity, chastity, and meditation. It may turn out, ironically, that the noticeable decline of classic evangelical norms in the latter half of the twentieth century was not a preparation for an inevitable drift into liberalism or normless secularism but a necessary precursor for a re-engagement with older Christian practices.

Webber's account of the emerging generation of evangelical leaders rings true with my own experience with younger evangelicals. They have indeed turned away from the institutional structures and methodologies so dear to their grandparents. (Their parents were more ambivalent about these practices.) Many younger evangelicals are deeply interested in the history of church and its previous practices and disciplines. Their experience in large, impersonal institutions has been formative. They simply will not, as

Webber clearly demonstrates, minister in settings that resist embodiment in durable personal relations. Webber's account of these developments is illuminating.

Regrettably, the analytic apparatus that Webber brings to these developments is deficient. His periodization is unhelpful. His account of the transition from "traditional," to "pragmatic" and "younger" evangelicalism provides little assistance in understanding why it is that North American evangelicalism followed this trajectory. This reader found himself constantly wondering how can we understand the emergence of younger evangelicals in relation to previous modes of evangelical, cultural, and intellectual life? To simply chronicle a series of hermetically sealed periods, each with its distinctive characteristics, is deeply unsatisfactory.

Webber's account of the transition from modernity to post-modernity is equally unsatisfying. In places, he offers a purely stereotypical understanding of the evils of modernity and an almost naïve acquiescence in the tenets of post-modernity. For instance, he alleges that systematic and rationalistic thinking was peculiar to the Enlightenment (167). If that is true, how does the systematic and rationalistic thinking of Augustine, Aquinas, and Calvin fit with this scheme? Further, is it the case that modernity has ceased to exist, as Webber claims (167)? Has the modern church similarly ceased to exist as he claims elsewhere? What seems to be missing in Webber's analysis is any vantage point from which his reader might understand these periods and transitions as part of the broader transformation of western culture.

This irrational periodization prevents Webber and many younger evangelicals from noticing the modernistic elements that penetrate their post-modernity. For instance, the rhetoric of relationships, values, and intentional community persist in the accounts given by the younger evangelicals and Webber. Each of these notions can be traced back to modern (and ultimately, pre-modern) voluntarist theories that reached their apogee in the Enlightenment. Post-modern reliance on these notions represents a clear and persistent entanglement with modernism. It is no wonder that some theorists doubt whether there is such a thing as post-modernism; it may be merely a self-conscious form of modernism.

Webber has left us with very little indication of the prevalence of these developments among the emerging generation of evangelicals. Regrettably, much of his information has been extracted from his students who are likely presorted with respect to these trends. His solicited anecdotes are unable to characterize the true scope of these developments. What can be said for "youngish" evangelicals who are still committed to pragmatic evangelicalism? How do their numbers and influence compare with Webber's "younger" evangelicals? It seems that we must have some way to gauge the proportion of "younger" to "youngish" evangelicals and the relation of these developments within evangelicalism to parallel developments in other confessional groups and non-churched young adults generally.

Webber's book provides what one reviewer calls a "report from the front." It certainly provides a service in describing what is obviously a new mode of evangelical engagement with the world. It fails, however, to provide much assistance in appraising these developments. Webber has not only neglected to provide a critical assessment of younger evangelicalism but has, in its stead, relied on a thin periodization. This reliance

is particularly egregious in Webber's case, since it perpetuates the analytic models so popular in the heyday of traditionalist evangelicalism.

Joel L. From, Briercrest College

Early Christian Reader, with introductions and annotations by Steve Mason and Tom Robinson. Peabody, MA: Hendrickson, 2003. cloth. $39.95.

This book is a cross between Bart Ehrman's *The New Testament and Other Early Christian Writings: A Reader* (2nd edition; Oxford: OUP, 2003) and a standard Study Bible. The editors have included all of the writings of the New Testament plus a few other important Christian texts from the turn of the first century, namely the Gospel of Thomas, the Didache, the Epistle of Barnabas, 1 Clement, and the seven letters of Ignatius. Fine introductions discussing the state of the question of authorship, setting, date, "themes and issues," relationship to other Christian literature, and value for the study of early Christianity, as well as generous notes, accompany each text. In terms of annotations, this collection is stronger than most study Bibles on the market. The notes are more detailed, give appropriate attention to issues of background, use of other resources, and the like.

In terms of selection of texts, this collection compares rather poorly with Ehrman's volume. No Gnostic or proto-Gnostic texts are represented beyond the Gospel of Thomas, which is also the only extra-canonical Gospel included. No representative of "New Testament Apocrypha" (such as the Apocalypse of Peter, an early and highly influential book) is present. Several of the texts normally included in the Apostolic Fathers are absent (Letter of Polycarp, Martyrdom of Polycarp, Shepherd of Hermas, *inter alia*), even though the collection otherwise is limited to New Testament, Apostolic Fathers, and Gospel of Thomas. If we understand "second century" in the collection's subtitle to mean "works that can be dated in all probability to the first quarter of the second century," this helps explain the contours of the collection, but such a terminus falls far short of representing the diversity within even mainstream "orthodox" Christianity, let alone all its representative voices even as far as Justin Martyr.

In summary, this is a well-done work, but it is difficult to know what niche it will fill. I would not prefer it to Ehrman's collection in a course on early Christianity. I would also be hard pressed to use it for a course on the Apostolic Fathers or second-century Christianity. I would be most likely to use it as a recommended "Annotated New Testament with helpful extras," though even this would ultimately not serve my students; needs since we work so much with the Jewish Scriptures as well in New Testament Introduction.

David A. deSilva

Philip F. Esler (ed.), *The Early Christian World*. 2 volumes. London: Routledge, 2000. 1342 pp, cloth, $295.00/ paper, $78.95.

The Early Christian World is a compendious introduction to the first four centuries of the Christian movement and the social, cultural, and political world that surrounded it. It has pride of place as the standard reference work to the topics it treats, and draws from the ranks of contributors who are well versed in social-scientific, cultural-anthropological, and ideological criticism, thus bringing new interdisciplinary paradigms to the study of early Christian history in addition to the foundations of historical-critical, tradition-critical, and other more established avenues of inquiry.

The volume is divided into nine parts. The first sets the Christian movement solidly in the context of the Mediterranean world of late antiquity, including the following contributions: "The Mediterranean context of early Christianity" (Philip Esler); "Armies, emperors and bureaucrats" (Jill Harries); "Graeco-Roman philosophy and religion" (Luther Martin); "Jewish tradition and culture" (James Aitken). The second part examines topics relevant to the development of early Christianity, with essays on "The Galilean world of Jesus" (Sean Freyne); "Early Jewish Christianity" (David Horrell); "Paul and the development of gentile Christianity" (Todd Klutz); "The Jesus tradition: The gospel writers' strategies of persuasion" (Richard Rohrbaugh); "Christianity in the second and third centuries" (Jeffrey Siker); "From Constantine to Theodosius (and beyond)" (Bill Leadbetter). Part three looks more closely at the institutional expansion of Christianity through "Mission and expansion" (Thomas Finn), "The development of office in the early church" (Mark Edwards), "Christian regional diversity" (David Taylor), and "Monasticism" (Columba Stewart, OSB). Part four attempts to balance the more diachronic approaches of parts two and three with topical explorations related to "everyday Christian experience." Here one finds essays on "Social levels, morals and daily life" (Bruce Malina), "Sex and sexual renunciation" (Teresa Shaw), "Women, worship and mission: the church in the household" (Gillian Cloke), "Communication and travel" (Blake Leyerle), and "Worship, practice and belief" (Maxwell Johnson).

Parts five and six examine the intellectual and artistic heritage of the early church, the latter section representing a truly innovative balance to the typical interest only in the "ideas" of the patristic period. Contributions to Part Five include "The Apostolic Fathers" (Carolyn Osiek), "The Apologists" (Eric Osborn), "The early theologians" (Gerald Bray), "later theologians of the Greek East" (Andrew Louth), "Later theologians of the West" (Ivor Davidson), "Creeds, councils and doctrinal development" (Trevor Hart), and "Biblical interpretation" (Oskar Skarsaune). Part Six explores "Architecture: the first five centuries" (L. Michael White), "Art" (Robin Jensen), "Music" (James McKinnon), and "Imaginative Literature" (Richard Bauckham).

The seventh and eighth sections offer analyses of challenges to the emerging Christian movement from outside (with essays on "Martyrdom and political oppression" by W. H. C. Frend, "Graeco-Roman philosophical opposition" by Michael Simmons, and "Popular Graeco-Roman responses to Christianity" by Craig de Vos) and within (with essays on "Internal renewal and dissent in the early Christian world" by Sheila McGinn,

"Gnosticism" by Alastair Logan, "Montanism" by Christine Trevett, "Donatism" by James Alexander, and "Arianism" by David Rankin).

The final section offers profiles of leading Christians from the second through the fourth centuries, including Origen (Fred Norris), Tertullian (David Wright), Perpetua and Felicitas (Ross Kraemet and Shira Lander), Constantine (Bill Leadbetter), Anthony of the Desert (Columba Stewart, OSB), Athanasius (David Brakke), John Chrysostom (Pauline Allen and Wendy Mayer), Jerome (Dennis Brown), Ambrose (Ivor Davidson), Augustine (Carol Harrison), and Ephrem the Syrian (Kathleen McVey), closing, perhaps a bit subversively, with Julian the Apostate (Michael Simmons).

Written by acknowledged experts in each field, this work is a necessary resource for every institutional library.

David A. deSilva

Robert T. Anderson and Terry Giles. *The Keepers: An Introduction to the History and Culture of the Samaritans.* Hendrickson Publishers, Inc.: Peabody, Massachusetts, 2002. 165 pp, hardcover, $29.95.

When confronted with the term "Samaritan", many of us automatically think of the New Testament parable of "The Good Samaritan" (Luke 10:29-37). Whereas this alone is not something to be embarrassed about, the underlying truth is that most of us don't know much more than this parable regarding the Samaritans. In their book, *The Keepers: An Introduction to the History and Culture of the Samaritans*, Robert T. Anderson and Terry Giles utilize historical, archaeological, and literary evidence to enlighten their readers to the rich background and customs of the Samaritan sect. Beginning with both the Samaritan and Jewish version of the Samaritan origins, Anderson and Giles give a history of the Samaritans through the various historical periods after the Assyrian and Babylonian exiles, including the Persian, Hellenistic, Roman (including biblical and extra biblical references), Byzantine, Islamic, and Modern periods.

This history is enhanced by the story and description of the Chamberlain-Warren Samaritan Collection, which was stored, and forgotten about, for eighteen years in cardboard boxes in a room under the Michigan State University football stadium (!). A Samaritan inscription that was thought to have disappeared and who's only proof of existence was a casting made of it in the early 1900's was found in this amazing collection. Also found under the stadium were a brass Pentateuch scroll case and several Samaritan manuscripts that acquaint the reader with the Samaritan Pentateuch, priesthood and religious rituals.

The last few chapters of *The Keepers* focus on two unique features of the Samaritan culture: the Samaritan Pentateuch and the Samaritan religion. The chapter on the Pentateuch provides fascinating information on the characteristics of the Pentateuchal manuscripts themselves. For instance, the scribes included at least one acrostic and bill of sale on each Pentateuchal scroll, which provide us with information on people, locations, production of the manuscript, events and organizations. The recent fascination

with the Samaritan Pentateuch has provided biblical scholars with textual artifacts that contribute to textual, canonical and social-scientific criticism. The chapter on religion outlines some of the foundational practices and theologies of the Samaritans. Anderson and Giles make note of the relationship between the Samaritan religion and not only Judaism, but Islam as well. The sacred location of Mt. Gerazim is also presented in this chapter, including a discussion on the archaeological evidence of the Samaritan temple.

The Keepers provides students and scholars alike with valuable information regarding this amazing group of survivors. The blend of history, text and archaeological evidence presents a solid introduction that will both enlighten the reader and encourage them to learn more about the Samaritans.

Cynthia Shafer-Elliott

Donald K. McKim, editor. *The Cambridge Companion to Martin Luther.* Cambridge: Cambridge University Press, 2003. 338 pp. cloth/paper, $60.00/21.99.

The Cambridge Companion to Martin Luther presents a series of essays by expert scholars in Luther's life and context, his work, his legacy, and his significance for the contemporary world. In his preface, editor Donald McKim hopes that "Scholars will mine much from this treasury but beginning students even more."

Part One, "Luther's Life and Context," begins with the essay "Luther's Life" by Albrecht Beutel, translated by Katharina Gustavs. Beutel outlines the key events in the life of the reformer as well as the ideas that influenced him. He suggests that Luther's reformation breakthrough was not so much an event as it was a process, beginning with his criticism of scholastic theology and his efforts to examine theological ideas from the Bible's perspective rather than that of church authorities. Luther used this approach to great effect not only in his lectures but in his preaching as well. Beutel comments on a number of Luther's more significant works, showing how they relate to the context in which they were written.

Helmar Junghans follows with an essay describing the political and theological situation of "Luther's Wittenberg" (again translated by Katharina Gustavs). Beginning with the Wittenberg of some centuries before Luther's arrival, Junghans shows how the atmosphere of the town influenced Luther, and how the presence of Luther influenced the town after his departure, even into the twentieth century. Junghans weaves together well the threads of politics and theology and presents Wittenberg as more than merely a town, but as a tapestry of ideas in which the Reformation was born.

Part Two examines Luther's work in ten essays. Timothy F. Lull begins with a survey of "Luther's Writings" available in English translation. This essay would be a good place to start for beginners who are looking for a list of Luther's works, as Lull not only names the works but summarizes each in a sentence or two. He arranges his discussion of Luther's works categorically rather than chronologically, and concludes with a section on "The pleasure of reading Luther."

Eric W. Gritsch's discussion of "Luther as Bible Translator" includes more than an account of the translation process. Gritsch also examines the contributions of

Luther's associates to his efforts and various controversies that affected his work, and concludes with a section on the marketing and distribution of Luther's works. Oswald Bayer's essay on "Luther as an Interpreter of Holy Scripture" (translated by Mark Mattes) shows that Luther's efforts not only influenced the German language linguistically but philosophically as well. Markus Wriedt admits that "Luther's Theology" (translated by Katharina Gustavs) is a huge and complex topic to discuss in a single essay. He limits his efforts to describing Luther's "Reformation discovery" (of justification of the sinner by the grace of God) and then analyzing how Luther refined and developed this discovery in the fires of successive controversies. Bernd Wannenwetsch warns that a proper discussion of "Luther's Moral Theology" must include a discussion of Luther's ethics in the context of his theology, and it must take into consideration the exceptional degree to which Luther's ethics have been subject to interpretation by others since his death. Fred W. Meuser writes on "Luther as Preacher of the Word of God," discussing not only the content and style of Luther's sermons but also Luther's theology of the activity of preaching: in this area, Meuser says, "Luther's great insight was that God is present primarily through the message about God." Jane E. Strohl outlines "Luther's Spiritual Journey," proposing that Luther's spirituality may be described as one of polarities since he conceived of many key spiritual concepts as paradoxes that are largely unresolved in this life (e.g., his *simul iustus et peccator*).

Luther was a theologian and a pastor, but was called upon many times for his opinion on issues in society not directly related to the preaching of the Gospel. Carter Lindberg reminds us in "Luther's Struggle with Social-Ethical Issues" that his ethics should be understood in context of pastoral care, and his comments and opinions in these areas flow primarily from his perception that his own vocation was to proclaim the Word of God. David M. Whitford discusses "Luther's Political Encounters" as they occurred not only in the context of the political situations of his day but also in the context of his theology in general. This section ends with Mark U. Edwards, Jr.'s, essay on "Luther's Polemical Controversies," in which he examines Luther's polemics especially as influenced by the role of printing, Luther's worldview and the developing Reformation movement. Edwards also tackles the difficult problem of interpreting Luther's late polemical works, seemingly so full of bitterness against the "papists" and the "Jews."

Part Three, "After Luther," begins with Robert Kolb's essay on "Luther's Function in an Age of Confessionalization." Kolb examines the work of Luther in the judgment of his contemporaries, his students and his opponents, and he comments on the continued influence of Luther's thought on the development of later Lutheran confessions. Hans J. Hillerbrand suggests that three facets interweave to mold "The Legacy of Martin Luther": judgments about the person of Luther himself, evaluation of his theology, and assessments of his ecclesiastical influence. He also briefly reminds readers that Luther's legacy was not limited to the German lands but reached into Scandinavia as well, and from there to North America. James Arne Nestingen cautions his readers that the chief difficulty in "Approaching Luther" is in discerning the distinction between Luther as historical figure and Luther as cultural symbol. In order to do this well the serious student should not merely consider the facts of Luther's life but also his writings and even secondary sources about him.

Part Four presents three essays on "Luther Today." James M. Kittelson's essay on "Luther and Modern Church History" is not an outline of church history since the time of Luther but rather a discussion of the manner in which Luther's thought continues to influence contemporary Christianity. Robert W. Jenson's essay "Luther's Contemporary Theological Significance" begins with the caution that since Luther's time the ongoing theological discussion has included so many more influences and ideas that ultimately any judgment about Luther's contemporary significance is primarily the view of the individual interpreter. For the purposes of this essay Jenson discusses Luther's influence in a Western church that is fragmented into a multitude of denominations, and in a Western culture that can no longer be relied on to support the work and beliefs of Christianity. Guenther Gassmann's essay "Luther in the Worldwide Church Today" concludes this volume by arguing that today's worldwide church has succeeded in liberating Martin Luther from his previous nationalistic and confessional captivity. After centuries of being the cultural property of Germany or the theological property of Lutherans, the process of freeing Luther has been undertaken by movements as diverse as the "Luther renaissance," the Roman Catholic Church, and the worldwide ecumenical movement.

Not only are the essays in this volume well-written, but their arrangement into general topics is convenient and useful as well. The volume concludes with a "Select Bibliography," arranged topically, and a fairly thorough index. As editor Donald McKim hoped, this volume indeed has much to recommend it to the beginning student of Luther's life, work and influence, and also much to give the experienced Luther scholar pause for thought and study.

Christopher T. Cahill, Lodi, Ohio

Patrick Collinson, Richard Rex and Graham Stanton, *Lady Margaret Beaufort and Her Professors of Divinity 1502-1649.* Cambridge, UK: Cambridge University Press, 2003, pp. 97, $15.00.

An introduction, two chapters and four appendices are all that comprise this small book, which commemorates the 500th anniversary of the founding of the Lady Margaret Professorship of Divinity at Cambridge University. However, the book covers one of the most significant periods of English history, and virtually every page rewards the effort of the serious reader. There are brief sketches and intriguing insights about many of the notable churchmen of England who served as Lady Margaret Professors across the last five centuries.

Graham Stanton, current holder of the Lady Margaret Chair at Cambridge, provides a splendid introduction to the book. He covers the beginnings of Cambridge University, and later the generosity of Lady Margaret, which led to the endowment of chairs in divinity at the universities of Oxford and Cambridge. Since the Rex and Collinson chapters cover the occupants of the chair at Cambridge during the first century and a half of its existence, he completes the story with exemplary professors since the Puritan period. Names like William Selwyn, J.B. Lightfoot (Stanton's choice as the

greatest of the professors who held the post over the half-millennium of its tenure, p. 12), and F.J.A. Hort at the end of the 19th century signal a change in the lectureship, which has in recent decades become the convention for the Lady Margaret Professorship: the chair is awarded to a professor of New Testament studies. Witness to this are the last three recipients: C.F.D. Moule, Morna D. Hooker (" a Methodist, the first non-Anglican since 1660 to hold the Professorship, and the first woman to hold a chair in Divinity at either Oxford of Cambridge....",
p. 17), and Graham Stanton.

Dr. Rex opens his chapter with the story of how the Professorship was established through the influence of Cambridge's John Fisher upon Lady Margaret Beaufort (mother of Henry VII). Fisher became the first official occupant of the chair once it was fully endowed. He lived in an exciting but turbulent era, bringing Erasmus to Cambridge early in his tenure but concluding his work as a martyr under Henry VIII. He was, as Professor Rex observes, probably the only first incumbent of a university chair to experience such a fate; but before the century closed, four additional occupants of the chair also died for being on the wrong side when religion and politics changed (p. 27).

Professor Collinson is widely recognized as one of the foremost scholars on English Puritanism, and his chapter on the century between the accession of Elizabeth I to the eve of the commonwealth period reflects his expertise. He portrays the holders of the chair against the background of the rise of ecclesiastical Puritanism, the Synod of Dort, the eventual trend toward Arminianism and the event of the English Civil War. His discussion of the period and its leading personalities (Lady Margaret Professors, polemicists, and the Archbishops of Canterbury) is characterized by wit and candor, as befits the oral style in which it was first presented.

It is a pity that the title of the book will appeal only to a select audience of Cambridge enthusiasts. It is the kind of book where one learns more than expected; it also demonstrates that history is intended for pleasure as well as for information.

Luke L. Keefer, Jr.

Paul F.M. Zahl, *Five Women of the English Reformation.* Grand Rapids: Wm.B. Eerdmans Publishing Co., 2001, pp. 120, $18.00.

Anne Boleyn (1507-1536), Anne Askew (c. 1521-1546), Katharine Parr (1514-1548), Jane Grey (1537-1554), and Catherine Willoughby (1520-1580) – arranged chronologically by the date of their death – are the subjects of Zahl's study of significant women of the sixteenth century Protestant reformation in England. Interesting personal and historical connections link these women, and they stand as examples of courage, conviction, and theological expression among, and sometimes against, many of the better-known men of the same period. Through their personal stories and their writings, Zahl gives them a persona in an age that was more prone to devour its strong characters than to lionize them.

While one expects five miniature biographies, the author's major interest is the theology which defined these women and the roles they played. Specifically, Zahl

chooses women who supported Protestant theology, with an emphasis upon justification by faith. He even dismisses Elizabeth I as being "a daughter, not the mother of the English Reformation" (pp. 7-8). His theological axe severs religious heads as deftly as those that killed several of his heroines. Those who prefer a more tolerant treatment of England's women of faith are better served through Roland Bainton's *Women of the Reformation in France and England.* The author's theological axe also menaces historical periods in all their complexity. He projects three stages of Protestant development upon his subjects (pp. 31 and 85). The first stage concerns justification by faith; the second traces implications of justification in regard to sacraments (especially the mass); and the third culminates in Puritan Calvinism and issues of election and predestination. As observations on the course of reformation debate, these periods could have some utility. But they seem to be pushed by the author into an evolutionary process of religious development. Thus, he speculates that Lady Jane Grey, who was beheaded in the second period, would have moved on to issues of election and the sovereign will of God had she lived longer (p. 70). However, Catherine Willoughby does live in his third period and personally espoused Calvinist ideas of providence; yet, she is faulted for not letting her theology triumph over her personal difficulties. One has to question, then, whether theology – especially one with a strong bias – is a good lens with which to view history.

The five women presented in the book are all worthy of praise. The author follows a pattern of discussion in each of the chapters: their personal story, the texts they left for posterity (nicely excerpted in appendices A through E), their theology, and the author's interpretation of their life and thought. The strength of the book is the material covered in the first three divisions of the chapters. Here are found all kinds of historical tidbits to satisfy the reader and to demonstrate the author's ability to follow trails of evidence to intriguing sources and insights.

The book concludes happily with a brief epilogue by the author's wife, Mary Zahl. While she shares her husband's evangelical faith, she identifies closely with the women of the book to a degree that her husband achieved only in his chapter on Lady Jane Grey. She grasps what is significant about these women as models of faith for our age. She lets the women out of the theological straightjacket her husband had placed upon them. With fresh breath, they speak to our lives. At least in the estimation of this reviewer, one can only wish that she would have had a larger role in shaping the interpretation of these women of faith.

Luke L. Keefer, Jr.

Thieleman J. van Braght, *Martyrs Mirror.* Scottdale, PA: Herald Press, 1998. 1158 pages, paper, $37.50.

Martyrs Mirror is an Anabaptist classic. In Mennonite homes it has had an influence second only to that of the Bible. It was first published in Dutch in 1660. The first English edition appeared in 1837. The nineteenth printing of the English edition makes this classic available in a usable softcover edition.

The contents of the work are well summarized by its full title: *The Bloody Theatre or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Saviour, From the Time of Christ to the Year A. D. 1660.* The title draws upon the idea of martyrdom as both a witness to the faith and a spectacle before the world. The purpose of the work, as with other martyr collections, is to validate the faith of the martyrs and strengthen the faith of their spiritual descendants.

The uniqueness of this work is its focus on Anabaptist martyrs. The more familiar *Fox's Book of Martyrs*, written by John Fox in the mid-sixteenth century to validate Protestants martyred by the Catholic Church, includes no Anabaptists. Anabaptism (the term means "rebaptism") was a Reformation movement in Switzerland, Germany, Austria, and the Netherlands composed of groups that practiced believer baptism rather than infant baptism. Anabaptists stressed the need for every person to be born again, to make a personal commitment to Christ through baptism, to follow Christ in discipleship, to be part of a caring and accountable community, and to practice nonviolence. Denominations descended from or strongly influenced by Anabaptism include Mennonites, Hutterites, Brethren, and Brethren in Christ.

As the only Reformation movement that was not based on the state-church model but on voluntary church membership, the Anabaptists were persecuted not only by the Catholics but also by other Protestant groups. Infant baptism was a foundational rite of the established church and an important tool of the state (since the baptismal rolls also served as the tax rolls). Rebaptism had been a capital crime since the code of Emperor Justinian in 529. Several thousand Anabaptists were martyred in the sixteenth and seventeenth centuries. To give meaning to the persecution they endured, the Anabaptists collected martyr stories and located themselves in an ancient tradition of faithful witnesses. They used these stories in personal and family devotions, as well as in corporate worship. This heritage helped shape the spiritual identity of generations of Anabaptists.

Martyrs Mirror is divided into two parts. The first part proceeds chronologically from the first through the fifteenth centuries, providing for each century an account of baptism during that period followed by accounts of those martyred during that period. The second part brings the survey up to the seventeenth century and adds three indexes: martyrs, popes and Roman emperors, and a general index.

The martyr accounts consist of narratives, trial records, letters, prayers, hymns, and confessions. They vary in length from a short paragraph to multiple two-column pages. One of the better known stories is that of Dirk Willems, who was martyred in the Netherlands in 1569. He had made his escape across a frozen river when he noticed that his pursuer had fallen through the ice behind him and was drowning. Rather than save his own life, he turned back to pull the man out of the water. As a result, he was apprehended and was burned at the stake. The account of Maeyken Wens includes poignant letters she wrote to her husband and son from prison, attempting to comfort them as she awaited her execution. She was burned at the stake in 1573.

Martyrs Mirror is indispensable for anyone who wants to understand the spirit of Anabaptism. It remains edifying reading for anyone who takes the Christian faith

seriously. All Christians can be inspired and challenged by these accounts of people of faith who were willing to follow Christ whatever the cost. These stories remind us that brothers and sisters have given their lives for principles such as freedom of conscience that some of us take for granted today.

Brenda B. Colijn

James M. Penning and Corwin E. Smidt. *Evangelicalism: The Next Generation.* Grand Rapids: Baker, 2002. 208 pp., paper.

In *Evangelicalism: The Next Generation*, James Penning and Corwin Smidt provide a timely follow-up to James Davison Hunter's influential *Evangelicalism: The Coming Generation*. Based on data collected in 1982, Hunter concluded that for a large percentage of young evangelicals the Protestant legacy of austerity and self-denial was all but extinct. Evangelical educators were particularly troubled by Hunter's contention that their institutions accelerated this accommodation to the larger culture. Hunter offered little hope that evangelicalism could regenerate itself; the normative boundaries essential to evangelicalism seemed destined to dissipate into mainstream American culture.

Penning and Smidt replicated Hunter's study by mailing virtually identical questionnaires to randomly selected students at the evangelical institutions studied by Hunter. They found that Hunter's dire predictions were not manifest in their 1996 data. They also discovered that younger evangelicals were not more accommodated to the larger culture than older, college-educated evangelicals. Since Hunter directly compared younger evangelicals with older evangelicals without controlling for differences in educational attainment, he was not able to detect similarities among trans-generational cohorts. When these controls are applied to their data, Penning and Smidt found that younger evangelicals did not appear to be any more accommodated to American culture than their elders.

The evangelical center appears to be holding. There has been little movement away from central doctrines having to do with God's relation to the world, the nature of Christ, and the importance of conversion. And, although there has been a movement away from a strict prohibition on alcohol, which had been characteristic of earlier evangelicals, other moral norms, such as those related to sexual fidelity, are still vigorously asserted. Penning and Smidt find that although there is some change in evangelical thought and practice, there is much that is still intact, although it is true that evangelicals are increasingly tolerant in peripheral areas.

Penning and Smidt position their book as a critique of Hunter's secularization theory of social change. Their second chapter provides a good summary of some of the leading objections to this theory. Further, their findings and commentary are clearly intended to challenge Hunter in this regard. It is puzzling therefore that Penning and Smidt do not restate and develop their initial critique of the secularization thesis in the final chapters of the book. They do not carefully exploit their own findings in their critique of this model. Their book would have been strengthened if they had drawn

inferences from their findings and applied them critically to their analysis of Hunter's interpretive scheme.

Further, it is regrettable that Penning and Smidt followed Hunter's methodology so closely. In this reviewer's judgment, they should not only have replicated his questions regarding work, theology, morality, and political engagement, they also should have probed to see if there were new norms emerging within their student population. Robert Webber and others have recently argued that there is a resurgence of interest in older moral disciplines among evangelical students. There may be, in other words, declining interest in abstinence from alcohol *and* an emerging dedication to the classic Christian virtues of simplicity, chastity, and meditation. Penning and Smidt's methodology, since it relies so heavily on Hunter's, is unable to reckon with what may be an important regenerating movement within evangelicalism. It is unfortunate that their methodology cannot countenance emerging norms, especially since many of these newer norms seem to provide *prima facie* evidence against Hunter's secularization thesis.

This reviewer recommends that Hunter's book be read in conjunction with Penning and Smidt's. It would be helpful, furthermore, to consider Robert Webber's, *The Younger Evangelicals* and Alan Wolfe's, *The Transformation of American Religion.* Hunter's book is still valuable for its rich interpretive materials. Penning and Smidt provide little beyond a critique of Hunter's methodology and interpretive model. In comparison with Hunter and Wolfe, there is little here to help the reader locate evangelicalism in its broader context. If Hunter's secularization thesis does not fit the trajectory of evangelicalism, what other account does? There is little here to help with this question.

And finally, it would have been useful to this reader at least to include copies of the questionnaires used by both Penning and Smidt and Hunter. A great deal could perhaps be learned (and disputed) by carefully examining the instruments used in these studies.

Joel L. From

Larry D. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion.* Grand Rapids MI: Eerdmans, 2000. 138 pp., paper, $16.00

This work is the book form of the author's Didsbury Lectures given at the British Isles Nazarene College in 1999. In chapter one, Dr. Hurtado, sketches the Roman religious environment. It was a world chock-full of religiosity. Groups, customs, activities, and paraphernalia were everywhere. Images, sacred places, rituals, meals abounded. There was no lack of religious activity. Thus Christianity had to compete in a very active religious market. In the first century, people didn't become Christians because there were no other options.

In chapter two, the author deals with the exclusivity of Christianity in this situation. Other religions welcomed multi-participation in ritual and practice. Christianity required the renunciation of the worship of other gods. Social intimacy,

participation, fervor, eschatalogical significance, and the exhibition of divine power were all characteristics of first century Christian worship as garnered from the New Testament.

Chapter three sets forth the authors view of what he calls "binitarian devotion." Through scriptural examples of prayer, confessions, baptism, the Lord's Supper, hymns, and prophecy, he builds his case for the worship of the Father through the Son.

The concluding chapter is an attempt to apply the above material to contemporary worship concerns. Here the author deals with the place of patriarchy, transcendence, eschatology and devotion. One of the most valuable contributions of the book is the twenty page bibliography.

The author, Larry Hurtado, is professor of New Testament language, literature and theology at the University of Edinburgh.

Richard E. Allison

Peter W. Millar, ed. *An Iona Prayer Book.* Norwich, England: Canterbury Press (available through Harrisburg: Morehouse Publishing), 1998. 138 pp., paper $9.95. Ray Simpson, *A Holy Island Prayer Book.* Harrisburg, PA: Morehouse Publishing, 2003. 168 pp., paper, $11.95.

Iona is the tiny island off the west coast of Scotland where Columba, having sailed from Ireland, founded a monastery in the 6th century. As with many ancient monastic sites, it was both a place of prayer and a missionary base. From there monks went inland to evangelize the western part of Scotland and its highlands. In the centuries that followed Iona saw both quiet glory and great suffering. More than forty kings of Ireland and Scotland were buried there, but the community also fell victim to the Viking raids of the 9th and 10th centuries. Today it is a world-renowned pilgrim site visited each year by thousands of believers and seekers.

Peter Millar, former Warden of Iona Abbey, has prepared a book of readings and prayers for those who visit the island in body or in spirit. Ordained in the Church of Scotland, Millar worked for many years in South India before going to Iona. His book covers four weeks, each day of the week having prayers and scripture for morning, mid-day, and evening. The daily themes are welcome (Sunday), justice and peace (Monday), healing (Tuesday), pilgrimage (Wednesday), commitment (Thursday), celebration (Friday), and mission (Saturday). Although Iona is a site important to Celtic Christianity, Millar's wide experience enables him to draw material from the church in many parts of today's world. "This is essentially a personal prayer book," he writes, "a collection reflecting my own pilgrimage and something of my own exploration as a Christian in a post-modern society" (p. vi).

Holy Island is Lindisfarne off the east coast of England, which functioned in much the same way as Iona. Here Aidan introduced Christianity in the 7th century to the English-speaking peoples. It too is a pilgrim site today, for which Ray Simpson has authored a prayer book. An Anglican priest, Simpson lives on Holy Island and was commissioned by both Protestant and Catholic churches to pioneer in an ecumenical project there. His book is organized in the same way as *An Iona Prayer Book,* but

provides for five weeks rather than four. The daily themes are new life (Sunday), creation (Monday), peace (Tuesday), mission (Wednesday), community (Thursday), the cross (Friday), and sinners and saints (Saturday).

Simpson touches on the essence of Celtic Christianity when he writes, "It is in the ordinary, everyday things of life, and in the little things of creation that we find the presence of God and are renewed day by day" (p. vi). He suggests that readers use his book as daily prayers for a month or as "an occasional resource to dip into" (p. vii).

Both books describe parts of their respective islands in the readings for mid-day, giving the reader a sense of being present on their hallowed ground. Both books also contain pen and ink drawings and cover photographs of their respective sites. But *A Holy Island Prayer Book* makes more use of Celtic heritage. Its prayers are largely from that tradition, and it introduces readers to some of the Christian "greats" of eastern England, both men (Aidan, Cuthbert, Oswald, Columba) and women (Ebbe and Hilda).

These small paperbacks are excellent resources for bringing Celtic awareness across the centuries and miles into our lives. With their small size and user-friendly format they are easy to follow, each of them deserving repeated use.

Jerry R. Flora

R. Paul Stevens and Michael Green. *Living the Story: Biblical Spirituality for Everyday Christians.* Grand Rapids: Eerdmans/Auckland, New Zealand: Lime Grove House Publishing Ltd./Vancouver: Regent College Publishing, 2003. Xvi + 222 pp., paperback. $18.

This is a wonderful book about biblical spirituality. It is the fruit of the thought of two professors, R. Paul Stevens of Regent College and Michael Green of Wycliffe Hall, University of Oxford. They teamed up to teach Christian spirituality using the Bible as the text for the course. The classroom was full of graduate students from all over the world so there was an international flavor to the course.

In his foreword, Eugene H. Peterson writes that authentic spirituality is based upon the Bible. Peterson states, concerning the character of the authors of this book, that "Michael Green and Paul Stevens are nothing if not *involved*- committed both personally and vocationally to an evangelical integration of church and world, prayer and discipleship, learning and marketplace. It is quite wonderful to be taught by professors who not only pray what they read in Holy Scripture but also live what they teach from it" (p. viii).

Stevens and Green state the essence of biblical spirituality: "The Bible reveals the God who is the subject, the object, and the means of true spirituality" (p. x). Peterson's foreword captures the essence of their text on biblical spirituality, writing: "Reading the Bible we are immersed in the intricate tangle of human life as it is entered, addressed, confronted, saved, healed and blessed by the living God–God's Spirit breathed into human lives" (p. viii).

There are three parts to the book, which is well-developed and organized according to biblical themes. Part I, entitled "Knowing and Loving the Triune God," focuses on worshiping Abba, being disciples of Jesus, and being temples of the Spirit.

Part II, entitled "Old Testament Spirituality," has chapters dealing with patriarchs as pilgrims of faith, prophetic spirituality, and the way of wisdom." Part III, entitled "New Testament Spirituality," has chapters focusing on experiencing fellowship, being people of prayer, engaging the struggle, healing and deliverance, being children of hope, and ambassadors of love. Both professors author different chapters and topics in a shared approach to the text. Of particular note is the Chapter 8 on "People of Prayer." This chapter offers prayer resources from the New Testament. It is particularly excellent. The index of Scripture references is also especially helpful.

The book is a rich treasure of the gifts of spirituality from the books of the Bible. It offers excellent resources for spiritual living based upon biblical themes. The resources of this book can draw us closer to God and can help us to conform our lives to Jesus in everyday living as we follow the Bible. This excellent work calls us to authentic spiritual living in the church and world. It is highly recommended for pastors and laity, seminary students, and professors. It is a valuable tool for teaching and learning. It is a helpful work that enables people to grow spiritually from the great resources of the Bible.

JoAnn Ford Watson

Leonard I. Sweet, *SoulSalsa: 17 Surprising Steps for Godly Living in the 21st Century,* Grand Rapids, MI: Zondervan Publishing House, 2000, 224 pp.

With all the academic and theoretical discussion surrounding the topic of postmodernism, it is refreshing to read a practical book about living a God-focused life in the postmodern world. Leonard Sweet's book *SoulSalsa* is written for the average person in the church and for pastors to help them develop a more intimate relationship with Christ while simultaneously challenging the leaders of the church to become aware of the culture that surrounds them.

Leonard Sweet has written a couple of other postmodern, practical books that address how to live life to the fullest in 21st-century America. These books include *SoulTsunami* and *FaithQuakes.* His style is fun, light, and yet can get to the deep issues that surround American Christians today.

SoulSalsa is structured around dancing! Not just boring dancing but salsa dancing. This style of dancing incorporates both rhythm and excitement. Sweet's design helps us look how we could be living with the Gospel. He is showing us that life with Jesus is as exciting and fun as salsa dancing. We can move around life's challenges in real ways that not only help us to enhance our spiritual work but also help us see that Christian living is real. Sweet wants people to develop a "theology with legs."

The book is structured around what Sweet calls "Seventeen lifestyle requirements for membership in the postmodern body of Christ." This includes such titles as: "never graduate," "declare a sabbatical," and of course, "dance the salsa." These are all practical ways in which to live out faith in modern life. For instance, "never

graduate" is a chapter on the gifts of life-long learning. He says that "lifelong learning is being free to access our own needs and explore our curiosities, with direct access to resources to meet those needs, and with critical evaluative skills to assess how well we are doing." Then at the end of that chapter, as with every chapter, there are exercises and spiritual practices that lead you into discovery and to help you put the chapter into practice.

I found the book to be fun and challenging simultaneously. Some of the chapters and exercises would be great for Sunday school classes, Bible Studies, and small groups. I would recommend this book people who have discovered they need some fun and zip in life. It is refreshing and not highly academic.

Vickie Taylor

Phyllis Tickle, *The Divine Hours: A Manual for Prayer.* 3 vols. New York: Doubleday, 2000-1. Cloth, $29.95 per volume.

Fixed-hour prayer has recently enjoyed an upsurge in interest. The Hebrew psalter refers to praying seven times a day (Ps. 119:164), while the NT reports that Jesus worshiped in synagogues on a regular basis (Lk. 4:16). Early Christians prayed at the stated Jewish hours of 9:00 a.m., noon, and 3:00 p.m. (Acts 2:1, 9; 3:1; 10:3, 9). This became the foundation for practice in the deserts of Egypt, the monasteries of both East and West, and--in condensed form–in the Anglican *Book of Common Prayer.* There, fixed-hour prayers are provided for morning, noon, evening, and bedtime (compline) together with the Psalms set out to be prayed through in one month of morning and evening devotions.

A number of books to facilitate such praying have recently appeared, but none of them is so extensive as *The Divine Hours* by Phyllis Tickle. Contributing Editor in Religion for *Publishers Weekly,* Tickle is one of the most respected leaders in American religious journalism. The book industry has honored her for lifetime achievement in writing and publishing, especially her work in gaining mainstream media coverage of publishing in religion. In addition to writing two dozen books, Tickle–a lifelong Episcopalian–has served in numerous positions of church leadership.

The Divine Hours is her extensive reworking of *The Book of Common Prayer* utilizing numerous other sources, all of it in contemporary language. The three volumes cover the entire church year, but they attempt to attract by setting it out in familiar seasons: *Prayers for Spring* (February through May), *Prayers for Summertime* (June through September), and *Prayers for Autumn and Wintertime* (October through January). Major festivals of the Christian year (e.g. Holy Week) receive special attention with extra material. Following the Anglican/Episcopalian tradition, Tickle provides offices (set prayers) for each morning, noon, and evening plus compline for each week. The volumes (about 600 pages each) are beautifully produced with sturdy binding, cream-colored paper, two-color printing, and ribbon markers.

All scripture passages are printed in full so that everything necessary appears in one place. One of the most attractive features is that each part of the daily office is

identified by a heading. Thus the morning office ("to be observed on the hour or half-hour between 6 and 9 a.m.") employs these headings:

The call to prayer
The request for [God's] presence
The greeting
The refrain [traditionally, antiphon] for the morning lessons
A reading [scripture or other]
The refrain
The morning psalm [or part of a psalm]
The refrain
The small verse
The Lord's Prayer
The prayer appointed for the week
The concluding prayer(s) of the church

As in the church's historic practice, morning's is the longest of the offices, but reading it through–even praying it aloud–takes scarcely ten minutes. The headings lead the worshiper through the prayer time, identifying the function of each of its parts.

Also in keeping with historic practice, honored resources appear such as the Magnificat, the Benedictus, the Apostles' Creed, the Doxology, and the ancient vesper hymn *Phos Hilaron*. Tickle casts her net more widely, however, including quotations and prayers from a host of authors, poets, and hymnwriters. Some of them are ancient or medieval (Augustine, Francis of Assisi, Thomas Aquinas, Catherine of Siena). Others are from the Reformation and forward (Isaac Watts, Charles Wesley, Fanny Crosby). Most are known only through their hymn texts, but a few are noted masters in the field of literature (Gerard Manley Hopkins, Rainer Maria Rilke).

Tickle includes a hymn in each evening office, and here some problems arise. The question is whether and how much to alter older poetry in the interest of contemporary values. At times it is done with grace and care, but at other times the results are disappointing. Consider, for example, this mixture of terms for deity: "Holy, holy, holy! Though the darkness hides Thee,/ Though the eye of sinful man Your glory may not see." The pattern throughout seems to be to use You/Your for the nominative and genitive cases, with Thee employed for the accusative, especially for rhyme. But whatever the reason, the changes grate on the ear. The problem is compounded in the concluding stanza of the majestic hymn "Immortal, Invisible":

All reigning in glory; all dwelling in light;
Your angels adore you, while veiling their sight;
All laud we would render: O help us to see
It's only the splendor of light that blinds us from thee.

In this instance not only do the pronouns flipflop, but the last line's meter has been totally destroyed. Perhaps older poetry, by its nature, should be left unaltered as a work of art–but that is a debated literary issue. The volumes include an index of authors, but almost no one knows hymns by their authors. Therefore, an index of hymns by title and first line would improve future editions.

One final plus and minus: Tickle's "introduction to this manual" should be required reading before starting–especially the fine "brief history of fixed-hour prayer." But the history and the compendium are strictly Western; no attention is given to the heritage from the churches of the East. We still await a work of this large size and excellent caliber which will include and honor all the church of Christ worldwide.

Readers need not be daunted by the prospect of launching unprepared into the depths of fixed-hour prayer. Tickle and her publishers have provided two shorter books excerpted from the three volumes, *Christmastide: Prayers for Advent Through Epiphany* (2003) and *Eastertide: Prayers for Lent Through Easter* (2004). These 250-page paperbacks are ideal points of entry to the experience (and the discipline) of fixed-hour prayer. Readers are free, of course, to adapt any of this material to their own needs and wishes, but between the 3-volume magnum opus and the two briefer selections Tickle has provided everything needed. Taken all together, her work is a meal to sustain and a banquet to savor. This will be for the near future the most extensive introduction to fixed-hour prayer for readers (pray-ers) in the Western church.

Jerry R. Flora

Anne Cooper and Elsie A. Maxwell, ed., *Ishmael, My Brother: A Christian Introduction to Islam*, 3rd edition. Grand Rapids: Kregel, 2003. 352 pp., paper, $13.99.

If one is serious about the 9-11 causes and the Muslim faith in general, one might begin by reading *Ishmael, My Brother*. This definitive Christian introduction to Islam is built upon the premise that, in light of both 9-11 and the growing Muslim population in the USA, one must become cognizant of and conversant in Islam.

Muslims are at our doorstep today. They are with our children in school, with us in the workplace and as we participate in community activities. Every Christian should know what to say, how to use Friendship Evangelism, as well as to fully live one's faith so that Muslims will see Jesus in us and be irresistibly drawn to Jesus by the Spirit of God.

Unfortunately, through the centuries both Christians and Muslims have intentionally hurt each other. Both faiths have left an inexcusable polemic trail. In these days it is imperative that we both apologize and learn from each other in order to create acceptable paths that lead to peace. The editors say that "the aim of this book is to open up better understanding, encourage better relationships, and to press on toward better communication with our Muslim neighbors."

Most Muslims, including Islam scholars, have little idea of the contents of the Bible, the teachings of Christ, or the good news of salvation through Jesus, the Messiah. Muslims are discouraged by their leaders from reading the Bible or even touching the document! Other Christian literature receives the same treatment. Dialogue can be very helpful if BOTH sides do their homework first before setting out to discuss the truths and misunderstandings which lead to distrust.

This book, first published in 1985, was updated in 1993 and 2003. The first two chapters of Part I begin by cursorily comparing Christianity with other faiths. This is followed by how to begin to make friends with Muslims where we work or live.

Part II leads the reader through the beliefs and practices of Islam, what they think, do, say, and hold dear as the ultimate truth. This complete analysis is ponderous at times but very important for the Christian to understand. Most seekers of dialogue must understand and work with a new vocabulary and nomenclature as they sift through the 1400 year story of Islamic faith.

Part III is more interesting as the author examines both Christian and Islamic cultural, historical, and political events. These chapters supply Christians with what they need to know about Islam as they deepen their friendships with Muslims.

Finally, the authors reveal in detail Islam in the 20th century, beginning with the loss of the Ottoman Empire after WW I, the cultural and economic weaknesses of Islamic nations, and the causes of the uprisings on a global scale by brain-washed militants and fundamentalists. The chapter ends with a strong call to prayer and action by Christians today.

As an "extra," this book gives the reader tools for further study as the book presents ten pages of bibliography on the subject of: general books on Islam, the Qu'ran; Mohammed the man; Islamic law; the Hadith (the vast collection of interpretations of Islamic Law); Islamic culture; history; women; sects; folk/popular Islam; apologetics; Islam in Britain. It also lists educational materials and websites of Christian and Muslim apologists.

These days every seminary student should consider ways to be trained to reach Muslims. We need not only "go into all the world." We have the exciting opportunity to do evangelism with Muslims who have come to us.

Three basic factors are necessary when a Muslim begins his faith journey to Jesus Christ:

1) A sincere and intentional friendship by the Christians.
2) Reading some portions of the Bible, especially the teachings of Jesus.
3) Experiencing some personal manifestation of God's power, such as a dream, visions, or healings.

Living together in America opens an amazing advantage for learning and listening. The extended family pressures are not as strong. The American principles of freedom of religion, speech, and worship are protected for all. On the whole, American Muslims speak English and are usually articulate, literate, skilled, and inquisitive as they enjoy the blessings of living in a free country. Add to this our own urgent and directed power in prayer for Muslims. Christians should express the grace and love of God as they lead others to Jesus, the model for living and the Savior from sin and death. We should keep the discussion focused on Jesus, not past history or the weaknesses of another's faith, or the present day politics, culture, past hurts, or our horrible historical scars.

We need to prepare a foundation where Jesus can lay solid stones of faith, inspiration, and commitment. How you live as a follower of Jesus among Muslim neighbors is one of the best forces for success.

Paul M. Musser, New Wilmington, PA

Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Grand Rapids: Baker Academic, 2004. 171 pp. paper, $17.99.

Leadership is practical theology at the helm. The "theology" may be entirely secular or decidedly Christian. The concern of Banks and Ledbetter in *Reviewing Leadership*, is "...whether Christians' core convictions shape their views and practices of leadership or whether these are more affected by wider cultural assumptions" (16). Their evaluation grid is "only when the direction and the method are in line with God's purposes, character, and ways of operating that godly leadership takes place" (17).

The text in the first two chapters moves through from a broad interest in leadership today to biblical, historical and contemporary perspectives. The authors weave reviews and summaries of twenty authors and practitioners including Robert Heifetz, Gareth Morgan, Elliot Jacques, Janet Hagberg, and Warren Bennis. The biblical and historical material will be a great boost to doctoral students studying the field of leadership. The biblical material is a summary of Robert Banks' work on Paul and community. The historical perspective presents five theological models of leadership including Benedictine, Lutheran, Presbyterian, Quaker, and Pentecostal.

The next two chapters examine spiritual and faith–based approaches to leadership through thirty authors such as Stephen Covey, Stephen Pattison, Patricia Brown, David Baron, and Leighton Ford. The two chapters are an excellent "appetizer" of spiritual and faith–based leadership. For the novice, it is a place to begin an in–depth study. For the expert, it is an opportunity to sharpen the skills of mental debate. The review of Robert Clinton's work in terms of time analysis, process items, and patterns of response is especially helpful. Again, for the student choosing to master the field of Christian leadership, these chapters are a gold mine of references and further study.

It is only when the reader comes to chapter five that the book's promise, a lens for evaluating leadership, is presented. The theological base is a more holistic leadership, bringing together imagination and management, emotion and intelligence, around the concept of character. The three key aspects of character discussed by the authors are faithfulness (with respect to mission, promises, mistakes and loyalty), integrity (in this section, Banks' piece on the role of compromise is fuel for discussion in any M.Div. class), and service (a discussion of their critique of Greenleaf would benefit every pastor). The final chapter presents Christian leadership in action through case studies of Frank Buchman, Kierkegaard, Janet Hagberg, and Gordon Crosby.

The authors conclude that Jesus is the "ultimate role model not only for life but for leadership" (111). This statement will and does receive applause. But, I have dealt with enough leaders with a "messiah-complex" that I prefer to think of Jesus as the Ultimate Leader, and the source of the grace and truth that flows through needed, yet

always inadequate, human leadership. This seems to be the conclusion of Banks and Ledbetter who write,

> Leadership is about who a person is before and alongside what he or she does. It grows out of personal wholeness... Only by processing can people avoid the intrusion and the effects of the shadow side of leadership... becoming a genuine person. ...it is about follower-ship before it is about leadership. It is only through the gift of the cross of Jesus' life and the gift of the Spirit that people have any chance of developing into the kinds of people who have the capacity to serve and therefore lead others well (112).

A major gap in the review and the book is hinted at in this statement above: "developing into the kinds" of leaders who serve with faithfulness and integrity. The issue of leadership development is left out. Robert Clinton's work is sited, but what are missing are McClelland's competency development, De Vries' psycho-analytic approach to leadership, and the excellent developmental theories of Fisher and Tobert among others. The book focuses more on a description of leadership rather than its development. Yet, there is a spiritual truth in leadership; *as I lead, I change.* Guiding the lifelong process of leadership development shapes the "direction and the methods" (11) of leadership.

Finally, the purpose of leadership seems to be lost in the quest for theological evaluations. Yes, leaders must be men and women of faithfulness, integrity, and service. But, the purpose of leadership is transformation. "Leaders bring about change" (17). Godly leaders are faithful to the change God is bringing about. Godly leaders serve others in the process of embracing and adapting to change. And leaders demonstrate integrity by experiencing personal transformation as a prerequisite to leading change.

Richard Leslie Parrott, *Seize Your Life, Inc.*

Timothy Fuller, ed. *Leading and Leadership.* Notre Dame: University of Notre Dame, 2000. 250 pp., paper, $15.00.

Is anything so needed as reconciling the rift between leadership and ethics? In the simplest terms, leadership is *influence* and ethics involves *rightness.* To influence rightly is the challenge of leaders in every sphere. The works of Covey, Greenleaf, Burns, Bennis, Block, DePree, McGregor, Palmer, O'Toole, Blanchard, and Gardner are some of the contemporary authors that speak to the issue of influencing rightly. Yet, the discussion of ethical leadership is as old as humanity. What is the right way for leaders to influence followers? This has been debated by princes, poets, prophets, and preachers.

Timothy Fuller, working with the "Ethics and Everyday Life" project, has collected writings on leadership by classic authors from antiquity to modern times. The selections seek to cultivate a reflective discussion of leadership with practical consideration of human values. Fuller explains, "The aim of this anthology of readings is to foster discussion of what we can learn about leadership from the reflections of major

thinkers of past and present" (4). He challenges the reader with a story that he has learned to "keep close by at all times".

> Epictetus (50-130) was a freed Greek slave who lived much of his life in exile from Rome. His life was simple an unadorned, and he displayed a 'sweetness' of character coupled with religious / moral intensity. He became one of the most famous exponents of Stoicism, combining a powerful aspiration to live a virtuous life with the attainment of serenity before the ceaseless flow of fortune and misfortune encompassing human existence.
>
> He believed in rigorous self examination and in accepting full responsibility for one's actions, cultivating total internal independence while bowing to the external, unavoidable trials of life. He was not a political activist, but he became a great moral and spiritual leader, and his thought, as recorded by his students, has remained a perennial guide.
>
> Epictetus emphasized the acceptance of convention and law; at the same time he sought the independence of mind and habit characteristic of one who is a citizen of the universe, of the invisible community of reflective people.
>
> If one's providential dispensation is to find oneself in a position of leadership, according to Epictetus, one should not shrink from its attendant duties (one should be dutiful, even patriotic). However, one should cultivate detachment, not define one's self-understanding by the temporal flow of social life, its fashion and trends, its perils and temptations. The cultivation of strong character, not a checklist of tasks completed or not completed, was central for Epictetus.

Reflecting on the nature of leading and being led is the outcome of reading *Leading and Leadership*. The first section, "Classical Horizons," looks at leadership before the dawn of the democratic spirit, the modern belief of continual improvement, and the paradigm of creating one's personal destiny. The readings include passages from Confucius, Lao-tzu, Plato, Cicero, Francis Bacon, and the poets Shelly and Keats. The section concludes with the writing of the German political realist, Hans Morgenthau on love and power.

The second section of the collection deals with the highest levels of leadership, "On Greatness and the Heroic." The writings are from St. Thomas Aquinas, Machiavelli, Hegal, and Burchhardt. The opening piece is the wrathful speech of Achilles' from Homer's, Iliad. The line that every leader understands when the weight of office is heavy,

> "For as to her un-winged young ones, the mother bird brings back morsels, whenever she can find them but as for herself it is suffering,

> such was I, as I lay through all the many nights unsleeping, such as I wore through the bloody days of the fighting, striving with warriors for the sake of these..."

The remainder of the book presents classical political figures including Washington and Lincoln as well as political theologians Kierkegaard and Martin Luther King, Jr. The book is the product of a political scientist, Timothy Fuller's field of study. Readings in political leadership can lead to critique of institutions, political processes, and highly visible leaders. This is a valuable discussion, but would miss the deeper point of this book, self-examination. Careful discipline of thought and intention will result in personal leadership development through reading and discussing the writings in *Leading and Leadership.*

Richard Leslie Parrott

Michael Jinkins and Deborah Bradshaw Jinkins, *The Character of Leadership: Political Realism and Public Virtue in Nonprofit Organizations*. San Francisco: Jossey Bass, 1998. 224 pp., cloth, $22.95.

"What would it mean for leaders to concentrate on how things actually work in their organizations rather than basing their decisions and strategies on how things ought to work?" This is the basic question Jinkins and Jinkins seek to answer in *The Character of Leadership.* If there is one book on leadership I would ask a pastor to read after completing the first decade of ministry, it would be this book. Overcoming the three barriers to effective leadership, idealism (not ideals), the quest for utopian institutions, and naïve optimism, opens the door to realistic, and thus effective, leadership.

The book invites the reader to learn from experience. Culling lessons from Machiavelli's training of the Renaissance prince, Jinkins and Jinkins question the well-established patterns of thought an actions that may not have served the leader particularly well. "Many people, for example, work in leadership for thirty years and have essentially the same three years' experience ten times over because they have never learned the discipline of critical reflection on experience" (xi). Using a "hermeneutic of suspicion" that creates a healthy skepticism, leaders learn to ask questions such as: Whose story am I hearing? Why are they telling me this story now? Whose interest is served by this version of the story?

The second part of the book looks at the culture of the organization, and how to position the organization for change in a rapidly changing world. Developing a "sense of smell" for what is going on and how things really work is essential to effective leadership. The distinction between a Principality and a Republic (chapter 7) is one I have presented to scores of pastors who find that they quickly gain insight into congregations that heretofore had appeared baffling and ambiguous. Power and its use are central to leadership and organizational culture and virtue:

> The frequent discussions in leadership periodicals about "the leader's vision" and "the leader's professional competence" may only cloud the issue of what it means to lead a specific organization whose

> culture accepts, tolerates, desires, and rewards an entire range of behaviors and attitudes that make it difficult for any given leader to lead in a manner consistent with his or her values. (86)

An organization's health is directly related to its corporate virtue. When the corporate virtue is strong, leadership can be exercised with grace and effectiveness. When the corporate virtue is lacking, "leadership will be almost impossible" (92).

> The leader also faces a challenge of virtue:
> The leader's task of identifying with the group's culture is often tinged with a subversive spirit. The leader—in order to allow the group to grow and to change, that is, to grow beyond the boundaries of its comfort, maybe even to change in ways that will eventually call into question its identity and its mission—must be accepted as a significant representative of the groups culture. But—the leader also represents the culture in order to re-present the culture. The leader becomes identified, in some sense, as an official bearer of the culture's folkways so as to allow room for the group to be transformed, as every group must be transformed to some extent if it is to meet the vagaries and shifts of contemporary life and the changing needs of those whom the organization seeks to serve. This can place the leader in a moral dilemma" (93).

The leader must nurture the character needed for realistic leadership (part three). Jinkins and Jinkins identify these virtues as integrity, courage, flexibility, talent, and prudence. A foundation of leadership virtue is formed as the leader wrestles with the question: "How would I behave as a leader in the organization if the organization's purpose had a higher claim on me than my own comfort and security" (118)?

Out of reflective learning, understanding organizational culture, and nurturing leadership character, the development of realistic skills emerges. Networking, team building, strategic thinking, financial accountability, and dealing with sabotage and opposition are each given a chapter in the closing section of the book.

I highly recommend this book to every pastor and every leader of a non-profit organization. Every academic and government leader will find lessons a plenty. You will not like all you read. You will find yourself tormented on some pages, comforted on others, and challenged always. On a personal note, Michael Jinkins, a man I deeply admire, whose counsel I have sought and followed, is a man with a gentle spirit who seeks to help you think deeply, feel passionately, and act with authenticity.

Richard Leslie Parrott