

## BOOK REVIEWS

*Pilgrim Theology: Taking the Path of Theological Discovery.* By Michael Bauman. Grand Rapids: Zondervan, 1992, \$14.99 paper.

This volume is aimed at the beginning theological student and intends to be a companion volume to the study of theology like H. Thielicke's *A Little Exercise for Young Theologians*. Bauman's stated purpose is to "teach students how to theologize and how to recognize nonsense in all its forms." He writes "to forestall young theologians from grasping at things which are not securely tied to the shore of reality." In light of this purpose he attacks systematic theology as a discipline, arguing that, as usually practiced, the discipline locks the student into a mindset that claims to know, present and guard truth but in reality hinders personal theological growth. Our theology, he argues, should act as a compass to guide us in further discovery rather than a fortress to protect us from those whose journey has led them to a different place than our own. We are to be primarily seekers of truth, not merely its guardians.

While the systematization of theology may not be dangerous, and is in fact "necessary for controlled navigation," there is very real danger that, as it is practiced, the system itself becomes the theological method, thereby truncating any new insight. Rather than Scripture standing as judge over the system, the system becomes the hermeneutic, placing blinders upon the eyes of the theologian, keeping him from perspectives other than those with which he is familiar.

Methodologically Bauman argues that we should be Biblical, objective, skeptical and tolerant. He recognizes that theology is a human endeavor, a response to revelation. He argues for a theology of minimums, minimums of which we can be certain. Quoting V. Havner, he reminds the reader: "It's better to believe a few things for certain than a whole lot of things that ain't so." Bauman walks the tightrope between truth and openness, drawing the crucial distinction between truth and understanding: "This does not mean that the *truth* ever changes, only that our understanding of it can change and perhaps should change."

The book consists of fifteen chapters divided into seven major sections: theological method; theology proper, Christology and spirituality; hermeneutics; political theology; ethics; history; eschatology. The essays are devoted to themes related to the subjects noted rather than being doctrinal expositions on the various topics.

As an author, Bauman is a delight to read. He is a master of metaphor. He carefully crafts his images to paint vivid verbal pictures for his reader. While a book discussing theological method could be dreary and boring, especially to the beginning student, Bauman's parable of the development of a "fortress theologian mentality" hooks the reader in the opening paragraphs of the first chapter.

The strengths of the volume are several. First, Bauman admirably draws attention to implicit assumptions with reference to theological study that have often gone unexamined in the evangelical community. In this sense his call is prophetic, calling the theologian humbly to admit the heuristic nature of his own understanding and urging that the mindset of a learner be adopted. Second, his enthusiasm for the theological task is contagious. Students grappling with Bauman's thesis are encouraged not to lock themselves into a grid that confuses "my understanding of the truth" with

truth itself. Third, while much of the book is devoted to critique, the message for the reader is positive: As evangelicals we must not define ourselves by our opposition to something but rather by fidelity to Christ, a fidelity that allows legitimate diversity. Fourth, Bauman challenges the lack of intellectual honesty of much of the theological establishment (including the evangelical theological establishment).

Along with its strengths there are some weaknesses. First, while Bauman's emphasis upon the necessity of rational and logical thinking is admirable, unless one reads very carefully one could easily come away with the impression that Bauman is espousing a rationalism that squeezes mystery out of the faith. Second, the volume is geared to the beginning theological student. Yet a number of the chapters are more appropriate to the seasoned theologian. Third, the book lacks cohesion. While the individual chapters are generally of high quality, there is a disconcerting lack of a unified theme running throughout the volume. Some of the chapters read like disconnected essays on topics related to the general theme of the book rather than contributing to a closely reasoned argument. Fourth, another area of mild disappointment is that while Bauman early whets the appetite, implanting a desire for the beginning student to become a pilgrim theologian, he does not take the reader step by step through a test case. This would have been a helpful didactic device. As it stands the reader is shown the tools and a finished product without the intervening steps.

To those who want to maintain the status quo, Bauman's book will be threatening. But to those who want to be challenged or to challenge their own students, it will be a welcome volume that will encourage anew a reexamination of one's own presuppositions. It will force the question, "Are these things so?"

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*The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work.* By Lee Hardy. Grand Rapids: Eerdmans, 1990, \$12.95 paper.

The author opens his intriguing little book by observing some of the unsavory jobs he held while putting himself through college and graduate school, concluding that it would not be surprising to him if persons attempting post-secondary education or training do so in order "to avoid being saddled for life with precisely these kinds of jobs." Bolstering his own subjective observations with interviews from S. Terkel's *Working*, he concludes that most Americans "loath [*sic*] their daily occupations, or, at least, find them exceedingly tedious." Nevertheless, the psychological role of work in determining worth and identity shows that we do value work for more than its monetary reward, with some so taken by their work that they can hardly stop working, considering retirement a form of death. So while unemployment is seen as "a kind of social leprosy," we seem uncertain as to whether work itself is a good thing (pp. 1-6).

Having thus introduced his subject, Hardy launches into an historical survey of attitudes toward work, beginning with the Greeks, for whom work was an unmitigated evil. To participate fully in Greek society it was necessary to be free from work. Consequently work was seen as something that hindered rather than developed one's worth. In the opinions of Plato and Aristotle, if one must work, a life of political activity was superior to one devoted to economic production, while the highest order of life was that of intellectual contemplation, whereby the individual approaches divine life and thereby achieves the maximum degree of human happiness. This, compounded with Plato's doctrine of a soul that "inhabited the body, like a prisoner in-

habits a cell" but that itself belonged to the realm of "ideas," led the Greek intellectual to the notion that the office of philosopher was the highest order of activity (pp. 7–16). Because the Christian gospel was originally preached to those steeped in the values of Greek society, it is no wonder that this general attitude toward work remained the prevailing one in the Church of the middle ages, except that the philosopher was replaced by the monk who devoted himself to "the exercise of the spiritual disciplines in an attempt to draw nearer to God in contemplation" (pp. 16–26). Only in the Renaissance did a positive regard for work begin to take shape in the Church, largely due to a new concept of God as a working Creator instead of "a passive and distant pure mind." Work thus was the activity of God, and engaging in it becomes the means for humanity to establish itself as "lord over a world of its own making" (pp. 26–29).

The Protestant Reformation brought with it a new concept of work. For Luther, grace through faith provided access to God and the kingdom of heaven, but one's relationship to one's neighbor in the kingdom of earth was determined by love. Love is articulated by service, and thus any legitimate role in life exists in order to serve one's neighbor. "Work itself, then, is a divine vocation," becoming "charged with religious significance." And while good works "do not really pertain to the remission of sins and a serene conscience" and attempts at earning one's salvation through them shows a lack of faith, yet they are "the fruits of a forgiveness already granted and still present." Thus God not only is providentially present in the sustaining work of others but also encounters us in our neighbor's needs. Calvin added to this the notion that the gifts we possess have been given us by God, who has entrusted us to distribute them in such a way as to benefit our neighbor. Calvinism developed this into a doctrine of serving God by one's station in life, rather than within that station, producing a call to reform fallen social structures as well as individuals (pp. 45–67). Nor have such developments been ignored by modern Catholic thought, much of which has been addressed to the great inequities and class antagonisms that captured Marx's attention in nineteenth-century capitalism. Catholic thinkers took up the cause of the working class, seeking to reduce the level of class conflict and reverse the social polarization that had taken place. The poor have rights (sustenance, work, a just wage, decent working conditions, collective bargaining). While resolutely defending the right to hold private property, Catholic thinkers denied it the status of an absolute right, developing a doctrine of "common use" whereby all people are to have access to the goods of creation necessary to meet their basic human needs. The worker has a responsibility to provide a fair day's work, the employer to offer a fair wage and decent working conditions, and the state to protect the rights of both. Work is the role of humans in carrying on the work of God's creation, developing the potential of the world in such a way that it both serves human society and glorifies God.

Next Hardy attempts to wrestle with career choice, noting the paradoxical nature of the expression "choosing a vocation." He concludes that all Christians are called to serve others (1 Pet 4:10) and urges society to construct itself so that it becomes a mutual support system for interdependent individuals. At the same time he recognizes that, in a modern world where one's livelihood is not necessarily a trade inherited from one's father, career choice is one of the most important choices one will make. Here he appeals to Providence, noting that God in granting us certain gifts has equipped us for certain roles in life. Accordingly career choice is often a matter of knowing ourselves. Yet that is not the end of the matter, for sins such as greed, pride and envy may enter the picture and cloud our vision. Yet having said that, Hardy pauses a moment to puzzle over Moses, the stammering prophet, called to proclaim liberty to the Israelites in Egypt. He concludes that as a rule people are "called" to what they are best qualified to do, though God may sometimes overrule

this in cases where he wants to give “a special demonstration of his power.” Unfortunately Hardy does not teach us how to recognize those cases.

He then takes up the task of determining what ethics should govern productivity, observing, in the words of Pope John XXIII, that “in the economically developed countries, it frequently happens that great remuneration is had for the performance of some task of lesser or doubtful utility.” Attitudes and motives are therefore key roles in any moral evaluation of people in the workplace. The most important criterion here for the Christian is service to others, and if that remains paramount the Christian will naturally be drawn toward areas of the greatest human needs irrespective of the financial and social benefits. Hardy notes: “The most important things we do in life may not be those for which we are paid.” But Hardy is not willing to discard one’s secular occupation as a means of serving God. Is it everything God would have us do? No. But we should be able to alter our job so that it is, at least, something God would desire of us. Practical realities often make this more effective as a group activity than as an individual one. The workplace is a part of the existing social structure, and social structures can and do change. And those industries that operate in such a way that the human dignity, sense of responsibility, or humanity of the workers is jeopardized are immoral and must be changed (pp. 79–128).

So far so good. But it is the balance of Hardy’s book that will make it a valuable addition to Christian thought on work. In it he analyzes various approaches taken to the workplace, beginning with F. W. Taylor in the late nineteenth century, whose “scientific management” led to more efficient methods and higher production at the expense of human dignity. Then he traces efforts to humanize the workplace, beginning with E. Mayo and the Hawthorne experiment, where the same methods used by Taylor to increase production were used to quantify human needs, leading to determiners for work pace, time spent on breaks, and general working conditions. Next he traces the work of C. Argyris, who argued for job enrichment and participatory leadership wherein the job is varied enough to avoid the deadliness of routine and all strata of labor are called upon to participate in job design. To this may be added the findings of F. Herzberg, who analyzed work not only in terms of those items that cause pain but also in terms of those factors that yielded job satisfaction. D. McGregor’s contribution was that work need not be something intensely disliked. It can be enjoyed if it genuinely meets the needs of the laborers. But in order to do this, it must be recognized that humans are complex and profound needs (e.g. self-esteem) may be obscured by those more apparent (e.g. physiological provision). The survey comes to its conclusion with analyses of the works of P. F. Drucker and R. Levering. Drucker advocated the responsibility of each worker for his work, beginning with its design and culminating in its execution. Levering, basing his conclusions on an analysis of twenty companies known as good places to work, concluded that if policies were to work they must be carried out in an atmosphere of mutual trust, a relationship that is more important than specific policies. Hardy concludes that the Christian idea of vocation is that “work is to be a social place for the responsible exercise of a significant range of human talents and abilities in the service of one’s neighbor.” And the aim of job design should be “making a job the kind of place where a vocation can be pursued.”

It is always easy to nitpick a book. Hardy’s writing style, for example, plods at times. He does not know what a “bonderizer” is and thinks it might bond paint to steel (p. 32). Misspellings and typos, such as “loath” for “loathe” and “Ninevah” (p. 93), show a need for a bit more editorial care. Quotation marks are generic ones, making quotes like the last one on p. 97 a bit hard to follow. But these are minor afflictions. The book attempts

to thread its way through the complex problems of labor and management, treating each fairly without abusing or ignoring the other. It has no final answers but raises the right questions and targets the right objectives. As a whole it is the most satisfactory attempt at a theology of work I have read and will remain a valued addition to my library for some time to come.

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*An Introduction to World Missions.* By J. Raymond Tallman. Chicago: Moody, 1989, 271 pp., n.p.

Tallman defines missions as "the activity of the people of God crossing any and all cultural boundaries to present and solicit response to the message of the gospel." Missionaries are accordingly defined as cross-cultural evangelists charged with leading people to Christ and collecting them in churches (p. 17).

The textbook is divided into three major parts. Part 1 deals with the theological bases of missions. The nature of God both attracts us to salvation and compels us to evangelization (p. 43). The Bible is seen as a missionary textbook. According to Tallman, "the Bible is a missionary book from cover to cover. It contains the unfolding of God's revelation concerning the entire universe, but it focuses in particular on man as the crown of creation" (p. 57).

An excellent section deals with the enemies of God. Tallman discusses at length the opposition to God's plan that originates from the world, the flesh and the devil. This is followed by an excellent section dealing with the goals of God in missions. "These divine purposes are as follows: God's kingdom, man's redemption, and heaven's wisdom unfolded—all developed around the theme of 'God's will for man'" (p. 83).

Part 2 discusses the missionary candidate. Tallman contrasts human motives for missions with those articulated in 2 Cor 5:9–21. Then follows an excellent discussion of qualification for missions. Says the author: "Since the nature of the missionary calling is spiritual, it is only reasonable to expect that the primary qualifications would be spiritual" (p. 114). A further chapter deals with the preparation of the missionary candidate. It contains a full discussion of the formal and informal training through which a candidate must pass. It also contains a serious and sympathetic discussion of the role of short-term missionaries (p. 136). The discussion of candidacy is completed by a treatment of missionary agencies and their role in the modern missionary enterprise. This also focuses on the role of tentmaking or bivocational missionaries (p. 146).

In part 3 Tallman considers the challenges to missions. Such sections typically are absent from some of the more traditional introductory texts. Under the rubric of philosophical challenges Tallman considers colonialism, nationalism, communism, humanism and totalitarianism. Although much of this material has been obviated by history, the section still contains valuable information.

An excellent chapter presents the religious challenges to missions. Among these are the cults that originate in the west and spread throughout the world. He also discusses non-Christian religions.

Theological challenges to missions are also presented. Among these are ecumenism, liberation theology, syncretism and Catholicism. His writing on Catholicism

takes account of the developments in the Roman Catholic Church since the Second Vatican Council.

A particularly helpful section deals with the relational challenges of missions. Tallman describes the missionary as living in the field of tension caused by relationships to the missionary sending agency, the sending church and the receiving church.

In a final chapter Tallman discusses the strategic challenges to missions. Among these are the declining value of the dollar on the worldwide market, the increased giving to missions in America, and the increasing availability of missionary candidates. But Tallman also frankly discusses antagonism toward missions.

The value of Tallman's text is enhanced by his inclusion of an excellent glossary of missionary terminology. His charts and graphs are new, different and extremely helpful. Although this text may be most valuable for the undergraduate student, the paucity of books in this field renders it also useful as a graduate-level text.

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*Let the Nations Be Glad: The Supremacy of God in Missions.* By John Piper. Grand Rapids: Baker, 1993, 240 pp., n.p. paper.

Piper weds pastoral and preaching passion with a good comprehension of mission and missiology. Obviously he has studied the issues in contemporary missiology and placed them under the penetrating brightness of God's glory. The result is not only stimulating missiological writing but also theological literature that stretches the mind and stirs the heart.

The book opens with a chapter headed "The Supremacy of God in Missions Through Worship," the gist of which is captured in the statement: "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man" (p. 11). By the end of this chapter Piper concludes: "God is pursuing with omnipotent passion a worldwide purpose of gathering joyful worshipers for himself from every tribe and tongue and people and nation" (p. 40).

A parallel chapter is "The Supremacy of God in Missions Through Prayer." Prayer is defined as "a wartime walkie-talkie for the mission of the church" (p. 41). We err when we convert this "wartime walkie-talkie" into a "domestic intercom." Piper warns that the frontline preaching of the evangel dare never be replaced by prayer, though prayer releases the power of the gospel (p. 63).

In a rather unusual chapter Piper discusses "The Supremacy of God in Missions Through Suffering." Its focus is the commitment to a wartime lifestyle, which sacrifices not for the purpose of asceticism but for the cause of the gospel.

The second half of the book describes the message of missions. First, Piper asserts the supremacy of Christ as the focus of all saving faith. He particularly attacks the rising tide of annihilationism in evangelicalism. He asserts that annihilationism cuts the nerve ending of evangelism and missions (p. 119). This is crucial material. It commands the attention of evangelicals both inside and outside missions.

In asserting the primacy of preaching the gospel, Piper cites Cornelius (Acts 10) as an illustration. Cornelius was seeking God in an unusual way, being drawn to the Lord. But Cornelius was not saved until the preaching of the gospel by Peter (p. 146).

In summary of his chapter on the primacy of preaching Christ, Piper concludes: "The question we have been trying to answer in this section is whether some people are quickened by the Holy Spirit and saved by grace through faith in a merciful Creator even though they never hear of Jesus in this life. Are there devout people in religions other than Christianity who humbly rely on the grace of God whom they know only through nature or non-Christian religious experience?" (p. 163). Piper's conclusion is a resounding "No." People are saved only by faith in Christ in response to the gospel as preached to them. "Faith comes by hearing, and hearing by the Word of God."

The concluding section bears the title "The Supremacy of God among 'All the Nations.'" In this section he discusses the unreached peoples movement unleashed by Lausanne 1974. Through careful exegesis of the *panta ta ethnē* passage in Matt 28:19–20, Piper concludes that all peoples must be reached in every generation.

This volume is worthy of consideration by serious students of missions. It is an excellent text for a general course in missions on the seminary level. (The inclusion of proper indices increases its suitability as a text.) The combination of serious exegesis and missiology enhances its value. Furthermore the book ties missions to the glory of God, which is the greatest contribution of Piper's work.

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*The Death Penalty Debate.* By H. Wayne House and John Howard Yoder. Dallas: Word, 1991, 225 pp., n.p.

The legitimacy of the death penalty is an issue on which Christians can in good faith disagree. This volume's dialogue format gives House and Yoder an opportunity to state their position and respond to the other's criticisms. Both are openly respectful, though they have little positive to say about the other's position. This is entirely understandable, given their respective hermeneutical starting points.

House advocates the legitimacy of the death penalty today, based deontologically on a Biblically defined idea of justice. He carefully traces the strands of the various opposing schools and is equally careful to distinguish his own views from those of theologians such as G. Bahnsen and R. J. Rushdoony. Since for House the believer is not to take Israel's theocratic laws as modern legal exemplars, the case for the death penalty rests squarely on the universal covenant made with Noah as a representative of the entire human race (Gen 9:6). Thus House attempts to chart a *via media* between theologians and those who see little of value in the OT for modern Christians.

By basing his case deontologically, House avoids many of the common criticisms brought by opponents of the death penalty, such as the thorny issue of the penalty's deterrence. He does mention, however, the important point that the United States has never implemented the death penalty consistently enough for any empirical verification of deterrence (p. 86). Indeed, when there are fifty or so executions in the same year that 16,000 homicides occur, it can hardly be a surprise that there is no clear evidence for large-scale deterrence.

Yoder's Biblical presuppositions are far different from those of House. Yoder goes to great lengths to distance the world of OT Israel from modern society. Over and over again he paints the Hebrew culture and society as primitive, enmeshed in primitive tribal mores (p. 113). Thus House is substantially correct when he charges Yo-

der with employing an “evolutionary ethic” (p. 189). For Yoder the decisive moment in history occurred on the cross. There a great gulf opened. We today may not cross over to the other side. Hence God’s words to Noah should be read in terms of ritualistic primitive sacrifice, not changeless divine commands. When the need for sacrifice ceased, so also the ritualistic need for the death penalty.

Yoder’s hermeneutic suffers from the same weaknesses as those espoused by liberal scholars. Considering the “primitiveness” of first-century Palestine, why is Yoder so concerned to take other portions of the Scriptures (e.g. John 8) as literal words for today (p. 139)? Also, does Yoder’s reading of the OT really square with our Lord’s? It is certainly arguable that Jesus was quite comfortable with seeing the Bible as “a source for timeless, changeless rules for civil societies”—something Yoder openly repudiates.

In addition to his weak hermeneutic, Yoder also makes some questionable assertions. He dismisses far too easily the idea that Paul (in Rom 13:4) is legitimizing “the sword” as an instrument of capital punishment (p. 146). Yoder is contradicting not only the lexicons but also clear Biblical evidence. Paul’s usage of the sword (*machaira*) as the instrument of capital punishment is clearly indicated in Acts 12:2 and is perhaps suggested in Rom 8:35. In any event, Yoder’s claim that “the New Testament Epistles are silent about capital punishment” (p. 145) is far too facile.

Finally, as House notes in his response (p. 185), Yoder engages in circular reasoning: The death penalty is a “second wrong attempting to right the first wrong” (pp. 156, 159). Thus in assuming what he needs to prove, Yoder weakens his own position.

As is perhaps indicated above, I find this book valuable—not so much for its depth of argument but for its breadth. It is helpful for Christians to see scholars articulate their positions and then defend them from immediate criticisms. Likewise the book ends with an annotated bibliography that should prove useful to those wanting to go further in this topic.

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*The NIV Exhaustive Concordance.* Edited by Edward W. Goodrick and John R. Kohlenberger, III. Grand Rapids: Zondervan, 1990, xxii + 1853 pp., \$49.95.

A consequence of the complete verbal inerrancy of Scripture is the value and necessity of the most careful study of the sacred text, extending even to the minute analysis and comparison of its individual words. To aid in such rigorous study, concordances have been developed for both the original and many contemporary languages. For maximum usefulness a good translation needs to be accompanied by a complete and accurate concordance.

As a complement to the many years of painstaking labor on the part of linguistic and grammatical specialists that has been invested in the NIV, Goodrick and Kohlenberger have assembled *The NIV Exhaustive Concordance (NIV-EC)*. It is the fourth work to be produced by the NIV Concordance Project—following *The NIV Complete Concordance* (1981), *The NIV Handy Concordance* (1982), often printed in NIV Bibles as the “Mini” or “Standard” Concordance, and an abridgement known as the NIV “Micro” Concordance (1982), which is only published in NIV Bibles. The *NIV-EC* required seven years of labor on the part of two full-time editors, two part-time editors and two consulting computer analysts.



As the name implies, the *NIV-EC* is an exhaustive concordance (the first truly exhaustive English concordance since Strong's) and multilingual as well. It indexes all 726,109 English words that appear in the NIV (North American edition). The Main Concordance lists each of the 14,452 primary words, along with both variations in form and spelling, which are placed in brackets, and other related words (proper names are included within the alphabetical listing while numerals are placed at the end) in 363,965 corresponding references with the English contexts. Following the Main Concordance is the "Index of Articles, Conjunctions, Particles, Prepositions, and Pronouns," which lists 78 words and 364,004 corresponding references but without context. In both, the Biblical order is followed for each reference, and beside every entry is a number indicating the total occurrences of the particular English word. Flush to the right of each context listed in the Main Concordance is a number that represents the word in the original from which the word (in boldface type in the context) is translated.

Though this system is similar to Strong's the numbering is newly designed, better to conform to modern advances in Biblical scholarship and to allow for a division between Hebrew and Aramaic words. In order to assist nonspecialists who desire to use Strong's numbers in other reference tools, the editors have included two indices that cross-reference Strong's numbers to the new numbers and vice versa. Hebrew words are represented by numbers in normal roman type from 1 to 9597. Aramaic words are also represented by numbers in roman type from 10,000–10,779. Greek words are indicated by italics from 1 to 6068. These numbers lead to three Index-Lexicons (Hebrew, Aramaic, Greek) that contain, in the alphabetical order of the original language, every word found in the best texts of the original in the descending order of frequency.

The *NIV-EC* also has a number of other helpful features. Anglicized variations are indicated in both an alphabetical listing in the Introduction of 288 words that are consistently spelled differently and are included in 65 "See" references for entries within the Main Concordance. In a similar manner 2000 important words from the KJV are indicated by the abbreviation "KJV" in parentheses following an entry with the "See" reference indicating the NIV equivalent. The editors have attempted to make the contexts both informative and accurate. Though most context lines are limited to a single line, many two-line or even occasional three-line contexts are included to demonstrate either the function of the word within the English translation or better to explain the relationship of the English to the original languages.

This concordance also is unique in its attempt to show more fully the relationship of the English text and the Biblical languages. In addition to the new numbering system and the three different typefaces in the context line, other features have been added. When an indexed word is used to translate more than one word from the original (e.g. numerals) all corresponding numbers are placed at the end of the line. On the other hand, when one word in the original is translated by more than one English word the context line indicates all the English words involved by means of boldface type. A quick glance discloses all the words involved in a multiple-word translation. Words that are necessary to indicate inflections in the original (e.g. subject and tense of a verb, number and gender of a noun) are indicated by nonbold italics in the context line and an "AIT" (assists in translation) at the right margin. When for stylistic reasons Bible translators have substituted nouns for pronouns or vice versa, this substitutionary translation is indicated by a raised "S" added to the number(s) at the end of the context line. Likewise the editors have used "NIH" (not in Hebrew) and "NIG" (not in Greek) to indicate words that are necessary for the sense in English but are not found in the originals.

The editors have put great care into the compiling of the Index-Lexicons with the hope that their new numbering system will be adopted in future reference works. The Index-Lexicons list several hundred words that are alternate spellings of Hebrew, Aramaic and Greek words or words that are not found in the texts of the original languages used in translating the NIV. Since these words do not index NIV words, on the line following the heading is the description "Variant, not used." These Index-Lexicons have three other unique features: (1) They provide frequency statistics for both the original and the English languages, including untranslated words. (2) With every entry is an exhaustive list of all the NIV words and phrases used to translate every word of the original, including multiple-word translation and substitution translation. (3) The NIV words and phrases are indexed in their exact textual spelling to enable the user to locate its heading in the Main Concordance without further cross-referencing.

The *NIV-EC* is set in a very pleasing format. Main entries are in large, bold capitals, and the context lines are in smaller but readable print, facilitating easy thumbing through the concordance. The Hebrew, Aramaic and Greek printing in the Index-Lexicons is very clear and readable. The editors have achieved a commendable balance between the expansion necessary for comprehensiveness and the size limitations on a usable volume. In the Introduction the editors speak of the great care that has gone into the production of the concordance but invite all users to inform them of those errors that are inevitable in such a mammoth task.

The evangelical world is indebted to the editors for the labor and expertise that has gone into the work. The concordance is eminently useful for those unacquainted with the original languages as well as specialists who use the NIV. But two weaknesses should be noted. The Main Concordance has "See" references only for the KJV, leaving those readers who have been strongly influenced by other versions (e.g. NASB, RSV) unaided where there are significant differences. The scholar also will be disappointed that the Greek and Hebrew words are not printed in the Main Concordance and the English translations are not subdivided according to the words employed in the original languages, the pattern followed by Young's. Thus the *NIV-EC* is an immensely helpful tool for Biblical studies but will not serve well as the sole concordance for either the scholar or the nonspecialist.

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*Mercer Dictionary of the Bible*. Edited by Watson E. Mills *et al.* Macon: Mercer, 1990, xxx + 987 pp., \$55.00/\$27.50.

Emerging from a four-year project of the National Association of Baptist Professors of Religion, the volume under review aspires to be a nonsectarian dictionary of the Bible. It attempts to be free of any specific school of interpretation or theological position, and the 246 contributors were encouraged to present the facts fairly and to express themselves freely.

In an attempt to touch all bases of modern critical interpretation the dictionary addresses a wide range of modern critical procedures. Articles can be found on "Form/Gattung," "The Critical Study of the Gospels," "Literary Criticism," "Redaction," "Rhetorical Criticism," "Source Criticism," "The Sources of the Pentateuch," and "Transmission History." Feminist issues are addressed with articles on "Inclu-

sive God Language” and “Feminist Hermeneutics.” These articles are nicely written and will function well as prologues to the disciplines.

Despite the fact that the dictionary strives for pluralism, the volume appears in its entirety to be the work of “moderates” within Baptist circles. Few of the contributors teach at the more conservative Baptist institutions. The article on the “Authority of the Bible” is interesting, especially in light of the current Southern Baptist controversy over inspiration and inerrancy. “The doctrine of inspiration, especially when stated in terms of the concept of biblical inerrancy, may fall into the danger of doing with the scriptures what the ancient Gnostics did with Christ, denying the humanity and holding to the heresy of Docetism” (p. 114).

The aim of the project has been to produce a one-volume dictionary targeted for students at the college or seminary level. The dictionary should function well as a supplement to introductory OT and NT courses. The articles are brief and well-written and usually include bibliography for further research. In addition several of the contributors have supplied syllabi that integrate the use of the dictionary with OT and NT courses. These syllabi are available from Mercer University Press.

Articles can be found on each of the books of Scripture. Here the books are briefly outlined and offset within shaded boxes. The articles deal with issues of authorship, addressee, date, and occasion of writing. A problem with the dictionary is that various opinions are voiced on some of the disputed issues. One sampling of articles reveals that the documentary hypothesis is assumed, Daniel was written during the Maccabean period, and Petrine authorship is denied. In another sampling, neutral positions are reflected in articles on the authorship of the pastorals and the unity of Isaiah.

In addition to the books of Scripture, articles can be found on a host of extra-Biblical writings. Entries can be found on any extant apocryphal or pseudepigraphal writing from the OT or NT period. Other writings from the QL, Nag Hammadi texts and early Church fathers are included in the dictionary. Related topics such as “Hermetic Literature,” “Mandaicism” and “Manichaeism” are likewise discussed.

It is good to see major articles on sociology of the OT and NT (pp. 832–839) as well as articles on basic theological categories (salvation, faith, hope, eschatology, justification, sanctification, ethics).

A venture of this magnitude opens many doors of debate. The dictionary passes through most of them with distinction. One might quibble about details here and there, but the work appropriately meets the needs of its intended audience. Probably the dictionary’s strongest asset is its breadth of treatment on extracanonical writings and on modern critical studies. The concise and up-to-date discussions are extremely helpful for the beginning student.

The dictionary’s greatest weakness may be with its pictures and illustrations. Though the volume includes an attractive 64-page section of color maps and photographs, on the whole it is sparsely illustrated with black-and-white photographs, drawings and maps through the body of the text. Most of the photographs come from the Eisenberg Museum of Biblical Archaeology (Southern Baptist Theological Seminary). Credits for the remaining photographs are lacking. In a few instances the pictures are only remotely related to the articles, and in other cases the photographs are fuzzy or improperly exposed (pp. 81, 162, 236, 237, 703). The artwork of M. J. Brown accounts for almost all of the drawings and maps. While these prints are very nice, a volume of this sort probably needs more illustration.

The overall impression of the dictionary is quite favorable. The articles are well researched and cogently written. They present the student with a clear summary of

the issues and provide bibliography to assist the student in further research. The dictionary is well suited to the needs of students.

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*A Biblical Theology of Material Possessions.* By Gene A. Getz. Chicago: Moody, 1990, 438 pp., \$24.95.

This book is for those looking for Biblical and practical guidance in financial matters. Its preface and introduction are important in explaining that the material originated as a group project with strong emphasis on observation and application. The goal was to derive from Scripture some “supracultural principles” that would apply in any context. A careful and appropriate distinction is made between these principles and the form they may take in application (p. 23).

Part 8, “Applying Biblical Principles,” is both functional and sensible. The practical purpose of the book and the approach used in its development come together well in that final section.

The body of the discussion deals primarily with the NT. The author begins in the book of Acts and uses the OT only “to explain and reinforce” (p. 27) the principles found in the NT. Though the author does not claim to have the last word on the exegesis of the passages cited (p. 19) the title of the work would lead the reader to expect a greater precision or more clear explanation in some areas.

First, the research seems somewhat selective. For instance, in establishing a chronological development of the NT beginning in Acts 2 the author cites H. Hoehner’s dissertation, placing the crucifixion in AD 30. He does not indicate why he has chosen that date over the AD 33 date presented in Hoehner’s more recent work (*Chronological Aspects of the Life of Christ*, 1981), though the bibliography lists both works. Similarly the numbers of people present in Jerusalem (p. 32) are taken from J. Jeremias without reference to Josephus’ statements. In fact most works cited in the endnotes are older commentaries with the notable exception (p. 323) of a work published in 1990 by Moody Press.

Second, some difficult but important questions are not addressed. The author simply states, for example, that interest was not to be charged in the OT rather than discussing the issue, important to the topic at hand. Again, he simply quotes Lange and Keil and Delitzsch to support the view that Exod 22:25 means the postponement of collecting debts.

An important methodological consideration relates to the use of Acts for Church doctrine. In discussing Acts 6:1–7 Getz concludes that “it is God’s will that every church have an efficient system for helping to meet the true material needs of others in the Body of Christ” (p. 57). While this principle may be true, can a supracultural principle for every church be derived from the example in Acts? Basic questions about this methodology are not discussed.

Also, the connection between the text quoted and the principle derived is sometimes not clear. Getz links Prov 22:7 to Nehemiah 5, for instance, concluding from them the principle that “before Christians borrow money for any purpose, they should consider all of the circumstances and seek wisdom from others who can help them evaluate all aspects of the decision, including the risks involved” (p. 273). Although seeking wisdom from others is good advice it is not mentioned in the Proverbs text,

and Neh 5:7 says "he consulted with himself." Furthermore the proverb itself seems to be a simple statement of fact rather than a directive "more specifically to the rich than to the poor," as Getz states (p. 273).

Nevertheless the book remains helpful in giving practical advice. The reader who uses it in the context out of which it was developed (not strongly exegetical) as a summary of observation and application of Scripture having to do with sensible and spiritually sensitive financial decision will find it helpful. The title might, however, encourage a reader to expect more precise methodology and exegesis. Perhaps a title such as *Biblical and Practical Principles Relating to Material Possessions* might better describe the actual contents of the book.

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*Theological Dictionary of the Old Testament: Volume VI.* Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids: Eerdmans, 1990, xi + 491 pp., \$39.95.

The latest volume of *TDOT* contains 55 articles from *yôbel* ("jubilee") to *yatar* ("be abundant/remain"), written by 33 contributors. As in Volumes I–V Ringgren has contributed prolifically: seven articles entirely and three in part, most of which are quite short. Only *yam* entails significant discussion.

The organization of material within the articles varies somewhat, making it difficult to know where to look for particular information. The preliminary sections especially vary in both title and content. For example, "Occurrence(s)," "Semantic Field," "Etymology," "The Word" may be complementary or overlapping from word to word, including a word's etymology, cognates, distribution, basic meaning, translation in LXX, etc.

The criticisms and notes in W. Kaiser's review of the first volume of *TDOT* (*JETS* 18 [1978]) continue to be true, especially the apparent ignorance of evangelical scholarship, viewpoint or concerns.

As in most collected writings, the quality of the articles is uneven. Several brief articles—e.g. *y<sup>e</sup>shurûn* (M. J. Mulder) and *yashen* (J. Schüpphaus)—are outstanding examples of a theological dictionary's potential contribution to Biblical studies.

Other articles, however, base their discussion of meaning or function so heavily on the "assured results" of critical scholarship that reassembling the actual Biblical data (e.g. Isaiah's use of *yatsar*) becomes rather like weaving a patchwork quilt. Some comments on various articles, chosen nearly at random, may be appropriate here.

R. G. North's article on *yôbel* entails surprisingly little theological discussion. Its analysis of "[Biblical] Occurrences" consists of an argument that "*yôbel* never appears in the sense of a (ram's) horn unless accompanied by a word unambiguously meaning 'horn' or 'trumpet (blast)'" (p. 1). The sections titled "Apparent Stages of Jubilee Legislation" and "Year of Yahweh's Good Pleasure" are primarily socio-economic, without exploring either the religious or theological foundation or implications of the jubilee: "These laws share the goal of improving the socio-economic status of the individual and thus of the whole community" (p. 4). The article is also missing a "see" reference to *yabal* (Vol. V), which is surprising in light of North's statement that LXX's translation of *yôbel* (*aphesis*) "agrees with the normal meaning of Heb. *yabal*, 'bring back'" (p. 3).

The article on *yôm* (W. von Soden, J. Bergman, M. Saebo) neglects even to consider its possible reference to an extended period of time with regard to Genesis 1 (cf. “old earth creationism”); they begin their discussion of *yôm YHWH*—“the day of YHWH”—by noting that “despite many theories, [scholars] know almost nothing about what (if anything) it was before Amos, but only what it developed into among the prophets. And the picture is puzzlingly varied” (p. 29). They then prove their point.

A. Bauman’s discussion of *yatal* comprises a penetrating analysis of its use (pp. 83–84), including a fine distinction between its function in oracles against the nations versus those against Israel (p. 86). His proposed *Sitz im Leben* in communal lament and repentance (p. 85) is, however, less than convincing.

A mythological approach dominates Ringgren’s major contribution to the volume, the article on *yam*. Some of his insights, however—often made in passing—are quite valuable (e.g. on the structure of the world [pp. 91–92]).

According to B. Otzen, *yatsar* is primarily theological in orientation. In the Bible it portrays the relationship between God and either creation or Israel (as his special creation), or the weakness of Israel, Jerusalem, Judah, or their enemies *vis à vis* the sovereignty of God (p. 260; he does not go a step further to point out that this is still a relationship, albeit negative). He adds some wonderfully insightful statements regarding, e.g., the Servant Songs of Isaiah (“the notion of creation has yet another function in these texts: election actually precedes creation, so that Yahweh’s sovereign elective authority is emphasized”) and the creation of Israel (“the primordial creation of Israel is seen in the same perspective as its present deliverance: both concepts coalesce in the concept of election” [p. 263]). *Yatsar* refers primarily to the creation of humanity and only secondarily to the creation of the world (p. 261). His otherwise stimulating discussion of creation in Genesis is marred by dividing references between Priestly and Yahwistic writers and editors, again making it necessary to reconstruct the text before evaluating his conclusions.

Fuhs’ generally helpful discussion of *yare*<sup>2</sup> is marred when he turns to the wisdom literature because he ignores K. Kitchen’s article on the literary development of the book of Proverbs and H. Blocher’s article on “The Fear of the Lord as the ‘Principle’ of Wisdom” (both in *TynBul* 28 [1977/78]). According to Fuhs, *yir*<sup>2</sup>at *YHWH* focuses on the locus of wisdom, not on the fear of God, although he first says that the proper conduct called for by the proverbs is *yir*<sup>2</sup>at *YHWH* (p. 311).

The format of Volume VI is relatively unchanged from that of its predecessors in the series. Hebrew is both transliterated and in its own characters. Bold headings are now embedded at the heads of paragraphs rather than placed on their own line—an economy (of space?) that does not detract from the usefulness of the whole.

The quality and care involved in its publication is obvious. The binding and paper are meant to last many years. The contents, used prudently, will prove an important and helpful resource for careful students of the Bible.

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*Persia and the Bible*. By Edwin M. Yamauchi. Grand Rapids: Baker, 1990, 578 pp., n.p.

Of all the major nations in the ancient Near East, Persia is probably the most difficult to write about. This is due not only to the paucity of written sources from

ancient Iran but also to our inadequate knowledge of Elamite. To write a history of this great civilization is therefore a challenging task. Yamauchi commendably attempts to make the world of Persia come to life, or at least to make it comprehensible for readers of the Bible. Because commentaries and encyclopedias often neglect the world of ancient Persia, Yamauchi's extensive study fills a significant void.

Despite the rather general title, this is actually a treatment of select Persian topics with special reference to the Bible. Yamauchi presumes and writes for a nonspecialist audience. Hence he introduces his study with a discussion of terms, geography and relevant peoples. He also helpfully includes a short history of archeological excavations in Iran, a history that has come to a temporary(?) end since the Iranian revolution.

Missing from his introduction is an extensive discussion of sources. In reconstructing Persia's past, scholars are dependent upon a variety of written and material remains from the ancient Near East. Even though Yamauchi draws upon both, he does not systematically evaluate the reliability of the sources. This is unfortunate because some of the sources for writing Persian history are controversial. Because of the paucity of Persian writings from certain periods, scholars often rely upon classical authors (e.g. Herodotus, Xenophon, Thucydides) to fill in the many gaps. Hence classical writers figure prominently in many scholarly reconstructions. Yet how much Herodotus, for instance, actually knew about the Persians has become a matter of intense debate (e.g. O. K. Armayor, "Herodotus' Catalogues of the Persian Empire in the Light of the Monuments and the Greek Literary Tradition," *TAPA* 108 [1978] 1-9). Yamauchi is aware of these issues and commendably cites variant points of view in his treatment of particular events. More often than not, however, one finds Yamauchi upholding the trustworthiness of the classical historians. Hence one would have wished that he had made his own stance explicit by devoting an introductory chapter to a matter that is so foundational to his reconstructions.

The organization of the volume is somewhat surprising, being both historical and topical. Yamauchi begins by discussing a people (the Medes) and then provides a short history of several Achaemenid kings: Cyrus, Cambyses, Darius, Xerxes, Artaxerxes. In discussing a given Persian monarch, Yamauchi mentions, where apt, Biblical materials relating to that king. For instance, in the case of his treatment of Artaxerxes I, Yamauchi includes a discussion of the dates, vocations and missions of Ezra and Nehemiah. This attention to the relationship between these Biblical figures and their historical contexts has the advantage of illuminating their lives and teachings. The disadvantage of this focus upon people and the books bearing their names is that it leaves unaddressed other important questions. What do the reigns of Artaxerxes I and his predecessors reveal about the organization and polity of postexilic Yehud? How did the relationship between Yehud and Samaria affect their relationships to the Persian kings? When does Yehud become a province? What rights, privileges and limitations did Nehemiah as a Jew have as a Persian governor?

Having provided brief histories of select monarchs Yamauchi proceeds to treat the cities of Susa, Ecbatana, Pasargadae and Persepolis. In each case he provides a brief history of the city and a survey of archeological excavations carried out at the site. For readers who desire more information about a site Yamauchi helpfully provides a copious bibliography. Following the discussion of major urban sites is an essay surveying the history of contacts between the Greeks and the Persians. The reason for this selection and sequence of topics—Medes, select rulers, cities, Greek-Persian relations—is mystifying to me. Unfortunately Yamauchi never explains or defends the logic of his presentation.

In the final chapters of his book Yamauchi addresses Zoroastrianism, the Magi and Mithraism. In each case he surveys various theories on the provenance, teachings and size of the movement. He also debates the extent to which each of these religious movements influenced early Judaism and Christianity. Consistent with his conservative approach Yamauchi downplays the effect Zoroastrianism, for instance, had on early Judaism. A substantial bibliography concludes the work.

Despite the ascription of the book as a history in promotional literature, I do not see it so much as a history as a survey of select issues. While I would have preferred to see an integrated narrative rather than a disjointed treatment of certain topics, the organization of the work does have certain attractions. It more easily allows the reader, for instance, to use the book as a reference tool because the reader can simply find the ruler or topic in the table of contents. If the volume does not succeed as a history of Persian-Israelite relations, it does succeed as a good introduction to neglected and difficult issues in the history of these two peoples.

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*A Survey of the Old Testament.* By Andrew E. Hill and John H. Walton. Grand Rapids: Zondervan, 1991, xviii + 461 pp., n.p.

Adopting a textbook for an introductory undergraduate course in OT is risky business. The choice is likely to disappoint either the instructor or the students, and quite possibly both. I know this from personal experience. Instructors are generally looking for a text that will contribute to the accomplishment of course objectives, one that is comprehensive, one that exposes the student to the history of scholarship and a summary of the Biblical content. Students are looking for a text that is readable and interesting and that breathes life into the dry bones of the OT. This text offers to satisfy instructors and students alike.

The prologue contains five interesting, informative chapters adequate to prepare a student to read and study the individual books themselves. The authors assume that the OT will be read along with the text, thereby eliminating the need to rehash its contents. The opening chapter, which establishes the authority of the OT as God's self-revelation to which the reader must respond in "not only worship, but obedience, justice, loyalty, faithfulness, holiness, righteousness, and love" (p. 6), includes a discussion of interpretation, an understandable description of critical methodologies, and specific comments regarding the application of the OT. Taking nothing away from the authors' wise decision to treat the subject only briefly, application is a shamefully neglected aspect of Biblical interpretation that deserves even more attention than given here. Including specific reference to it in the discussion of the purpose and message of each book would be welcome. Other chapters follow that address the formation, history, geography and archeology of the OT.

An epilogue contains two chapters. One prepares the student to study the NT by bridging the chasm between the testaments. The other reviews by way of summary the theological truths of the OT.

Sandwiched in between are chapters devoted to each of the 39 books with the expectation of 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, and Ezra-Nehemiah, which are rightfully examined together. Each is treated according to the typical pattern: writing, background, outline, purpose and message, structure and organization, major themes, bibliography. The authors, however, have thoughtfully provided questions at



the close of each discussion that may be used creatively as topics for research papers, for small-group discussion, for class debate and, as a last resort, for exams. Since introductory undergraduate classes tend to be large, machine-scorable exams are often preferred as a matter of survival. The availability of test items for each chapter would be a valuable tool that would complement the text and be appreciated by many instructors. Included as well are indispensable chapters that introduce the various kinds of literature found in the OT: law, history, poetry, prophecy.

One thing that distinguishes this book from others of its kind is its concern to express clearly the message of each book. Rather than smother the reader with details that go unrelated, the authors have rightly assumed that each book proclaims a message within its canonical context and have demonstrated how the message of each whole book can be derived from an analysis of its parts. Sometimes the message may be stated briefly, as with Joshua. "The message is that God keeps his promises, no matter how impossible they may seem" (p. 167). At other times it is stated not so briefly. Psalms requires a discussion of purpose and message at two levels: author and editor (pp. 278–279). An analysis of Psalms 1 and 2 together with the "seam psalms" leads to the conclusion that the editor intertwined two themes, "the covenant of kingship" and the "righteous man," to proclaim a twofold message that God will remain faithful to his covenant and ultimately vindicate the righteous (p. 279). Although form criticism is described in the opening chapter and alluded to briefly in connection with the authorship of the Pentateuch, it is not mentioned in connection with determining the message of the Psalms.

Other comments are in order. It comes as no surprise that the authors are inclined to take conservative positions on debated issues. Comments to the effect that Deuteronomy is indeed an accurate record of the words of Moses although he may not have committed them to writing (p. 142) reflects their view that Moses authored the Pentateuch. An early date for the exodus is preferred because the authors assume the historical validity of the Biblical numbers (p. 107). Multiple authorship of Isaiah is rejected (p. 320), and the historicity of Jonah is accepted (p. 384). Unfortunately Isaiah and Jonah receive about the same attention (eight pages versus seven pages). Finally, the volume is well illustrated, containing maps, charts and photographs.

The authors desired to produce a textbook that could be described as readable, useful, basic, thorough and challenging, but most of all one that would bring "a new vigor and excitement to the study of the Old Testament" (p. xv). Their desire will be realized as it becomes the text preferred by many instructors. Not for classroom use only, this book is valuable to anyone interested in a reference work on the OT. Is this a text that I would use? I would, and I will.

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*Tall Tales Told in Biblical Hebrew.* By Ethelyn Simon, Irene Resnikoff, Linda Motzkin and Susan Noss. Oakland: EKS, 1994, 144 pp., \$14.95 paper.

EKS Publishing Company is a source of creative Hebrew learning tools, including flashcards, grammar books, charts and so forth. In 1983 they released a volume entitled *Tall Tales Told and Retold in Biblical Hebrew*, a delightful little paperback in which widely known fairy tales such as "The Boy Who Cried Wolf," "Cinderella" and "Goldilocks and the Three Bears" were written in Biblical Hebrew style. Later they incorporated this into their elementary grammar book, *The First Hebrew*

*Primer*. Now they have released what is in essence a second edition of the first book of fairy tales (although this one makes no mention of the first edition). The listed authors are different, and several stories have been dropped and new ones added. But otherwise the two editions, including most of the stories, are very similar.

I have used the first edition for many years as a tension reliever at different stress points during first-year Hebrew classes. It has been a fun, whimsical way for students to do sight reading of familiar stories, written in the Hebrew conventions that they know. I have usually read the stories aloud to my classes, with all the intonations and drama I used with my preschool children when I read them the English versions, and the classes have then had to translate on the spot. In both editions the stories begin with easy vocabulary and syntax and become longer and more difficult as they go along. With 19 stories in the new edition, there is plenty to pick and choose from, even for second-year classes. The new edition includes vocabulary lists, translations of all stories and helpful teaching hints. While it is keyed throughout to *The First Hebrew Primer* it can be used with profit with any other Hebrew text as well. I recommend it as a delightful change of pace in the teaching of Hebrew.

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*God's People in God's Land: Family, Land, and Property in the Old Testament*. By Christopher J. H. Wright. Grand Rapids: Eerdmans, 1990, xx + 284 pp., \$16.95.

The aim of the volume under review is to explicate the ethical implications of Israel's property laws, institutions and customs by utilizing a sociological approach that inquires concerning the relationship between social structures and religious beliefs, commenting especially on property laws. Moreover from time to time Wright explores the implications of these texts for contemporary social realities. He begins with a detailed study of Israel's theology of the land (God's gift, yet still owned by God). He goes on to examine the centrality of the family in the social, economic and religious life of Israel and to look at the rights and responsibilities of property owners in Biblical laws. He concludes with a section on dependent persons who might be considered property: wives, children, slaves.

Wright offers many helpful suggestions. One is his employment of a typological approach based on Eph 2:11–3:6 so as to find relevance for Israel's relationship with the land. Wright thinks Paul employs "in Christ" in those places where the OT would employ "in the land." Hence fellowship in the Church, including its social and economic aspects, serves the same function for the NT. In addition he insightfully finds a religious dimension to theft: This breaks the connection between an Israelite and his enjoyment of the blessings of Yahweh's land. He astutely observes that the Sabbath year had an ethical element of helping the poor. Therefore neglect of the Sabbath year was a moral as well as religious evil. He rightly argues that the Jubilee regulation is not only an obsolete ceremonial law but also expresses principles with socio-ethical relevance for today: the need to enfranchise people and avoid enslavement, to discourage the accumulation of land in the hands of a few, and to help the poor toward self-sufficiency. That a husband owned his wife's sexuality rather than her person is an intriguing outlook, and Wright rightly rejects the view that wives were mere chattels. He also rightly observes that the paradigmatic distance between OT culture and the modern third-world cultures (he speaks specifically of

India) is very short, making more or less direct application of some of the laws that seem so remote to western culture not at all unthinkable.

Wright constantly interacts with dozens of scholars concerning the issues he addresses. This has the advantage of showing the reader the state of relatively recent critical scholarship, but it also gets in the way of Wright's own elucidation of his subject. Moreover he concedes too much to source-oriented approaches that have been increasingly repudiated as methodologically flawed. For example, he grants (or so it seems) with "critical scholarship" that Exodus 32–34 was based mainly on J, that the Feast of Unleavened Bread had pre-Israelite origins, and that redemption regulations in Leviticus 25 were originally unconnected with Jubilee. When Wright discusses in detail von Rad's speculation that the Sinai tradition was originally unconnected with the exodus-settlement complex or Phillips' view that the Decalogue originally applied only to free men and not to women or slaves, he introduces matters irrelevant to the ideology expressed by the final form of the text. At a number of points he too quickly emends the text, as at Exod 21:29 where he supposes that the ox with a tendency to gore should have been "destroyed" rather than merely "kept" (cf. instead the parallel in Laws of Eshnunna 54–55 that supports the MT reading) and at 21:22–25 where he says Jackson's hypothesis of the interpolation of 21:24–25 into a law originally limited to premature birth is "broadly convincing" at "resolving the problems of the law." In fact Jackson's view solves nothing since it is based on the gratuitous premise that the interpolator is a literary fool.

I disagree with many of Wright's exegetical conclusions. His view that Exod 23:10–11 teaches a Sabbath year for different parts of the land on different years while Deuteronomy 15 makes the Sabbath year cover the whole land during the same year mistakenly assumes that the redactor of the Pentateuch willingly left glaring contradictions in his work. Rather, the latter passage should be read in the light of the earlier one. On the goring ox law he omits altogether the discussion of "ransom" (Exod 21:30), a major omission since ransom rather than the hyperbole of a death sentence (v. 29) is actually the normal outcome of this case. His misunderstanding of the case also mars his treatment of the parapet law with which he compares it. Wright wrongly supposes that the talionic formula in 21:22–25 implies execution in the case of an accidental killing of a pregnant woman during a brawl, even though accidental manslaughter is not a capital offense in Biblical law (21:13). He states concerning Neh 5:1–13 that the taking of interest was illegal whereas it was merely immoral, the law on interest from the beginning being a moral precept to be enforced by God rather than a law enforced by the state (22:24–26 MT). His attempt to resolve the discrepancies between various slave release laws by the distinction between "Hebrew" foreigner class slavery and Israelite debt slavery is unconvincing. Even if *ʿibri* ("Hebrew") is a social class term (a view in decline among scholars at present) it must in the context of God's covenant with Israel in 21:2 refer to Israelites connected to landed clans rather than landless foreigners. (For details on these matters see J. M. Sprinkle, *A Literary Approach to Biblical Law: Exodus 20:22–23:19* [dissertation, Hebrew Union College—Jewish Institute of Religion, 1990].)

Although there are problems as noted above, the book nonetheless contains a wealth of exegetical material on many passages and makes a valuable contribution to the subject addressed.

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*God with Us: A Theological Introduction to the Old Testament.* By Christoph Barth. Grand Rapids: Eerdmans, 1991, viii + 403 pp., \$29.95.

The second son of theologian Karl Barth focuses his introduction to the OT on the theme of God's dynamic initiative. An active God is seen at work in the world, as depicted by Barth, through nine key topics: God creating heaven and earth; God choosing the Israelite people; God bringing his people out of Egypt; God leading his people through the wilderness; God revealing himself at Sinai; God granting Israel the promised land and aiding them in its conquest; God raising up kings to rule over Israel; God choosing and establishing Jerusalem; God sending and speaking through his prophets.

Barth approaches the text in its present form rather than as a reconstructed document. While treating detailed individual words and texts, he nonetheless moves through the vast amount of Biblical material with an ease and flow that never bogs down in minutiae and never loses track of the main story line or key theme of the text. Presenting a straightforward, clear explication of the mighty acts of God, Barth's work brings the faith of ancient Israel alive to the modern reader. By keeping the NT in mind, and with an eye trained on the implications that God's dealings with his people of old might have for Christians of our era, he makes the theological teachings of the OT relevant for all ages.

Redemptive acts recorded in times past are applied to contemporary believers by Barth, whose study of the OT, while focusing on God, includes humanity's origin, nature and destiny. The underlying theological doctrines of anthropology, soteriology and eschatology are placed in their Scriptural context. The result is a Biblical theology that systematically probes key Christian truths in each chronological phase of the OT. Barth writes not to convince anyone of the validity of the God who acts in redeeming humanity. Rather, his work can best be appreciated by those who already have their faith and trust in the God of Abraham, Moses, David and the prophets. To the content of this book might be applied what he wrote about the words and work of Jesus: "No absolute demonstration of their truth is possible. They can be genuinely understood only by those who believe in God and are open to his action."

While written at a level that is perhaps a bit out of the reach of undergraduate students taking an introductory course in the OT, Barth's book would be appropriate for an introduction to OT themes in an upper-level undergraduate or seminary course. It displays a solid grasp of Hebrew, Christian theology and historical knowledge without becoming overwhelming to the nonspecialist. The only shortcoming of the book is its briefer-than-expected treatment of the prophets, explainable by the unfortunate termination of his life by cancer and the completion of this final chapter by his wife.

Originally formulated as a series of lectures while Barth taught in Indonesia, the present one-volume edition was prepared by G. Bromiley, who condensed it from four volumes first published between 1970 and 1990. The work itself had already been translated from Indonesian and rewritten in English by Barth himself. It is a teaching book. It quite clearly shows itself to be the work of a master teacher attempting to communicate key ideas to lay Christians and pastors. The longer Indonesian version contained many elements that have become standard to all introductions. This short-

ened English version gets right to the heart of the message of the OT. As such it proves itself to be a welcome addition to the ongoing theological discussion of the OT.

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*The Flowering of Old Testament Theology: A Reader in Twentieth-Century Old Testament Theology, 1930-1990.* Edited by Ben C. Ollenburger, Elmer A. Martens and Gerhard F. Hasel. Winona Lake: Eisenbrauns, 1992, xii + 547 pp., \$29.50.

Anthologies can be strange creatures. Unlike a normal book, with only one or possibly two authors, an anthology gathers the kindred writings of several authors into a single thematic volume. The results can be mixed. Some anthologies hang together well, others do not. This collection on OT theology displays signs of careful choice and editing. It clearly benefits from well-intended, purposeful selection. All of the selections are well written and stand alone as major essays in their field. It is a joy to have them gathered together between two covers.

Divided into three units—"Setting the Stage," "Sampling Old Testament Theology," and "The Way Forward: Old Testament Theology in the Twenty-first Century"—the volume peruses OT theology in the twentieth century. Drawing together such themes as Eichrodt's "Does Old Testament Theology Still Have Independent Significance within Old Testament Scholarship?", Zimmerli's "Life Before God" and Brueggemann's "A Shape for Old Testament Theology," the editors superintend an informative overview of where studies in OT have been, currently are and seem to be headed.

Each unit of the book is introduced by one of its editors. Ollenburger sets the stage with "From Timeless Ideas to the Essence of Religion: Method in Old Testament Theology before 1930," which gives the necessary background for this anthology by surveying Wellhausen, Bauer, *et al.* Martens' "The Multicolored Landscape of Old Testament Theology" introduces the middle unit of the book, which explores such diverse themes as "The Nature of the Knowledge of God" (Th. C. Vriezen), "The Spirit and the Word" (E. Jacob), "Eighth-Century Prophecy" (G. von Rad), "God's Judgment and God's Mercy" (C. Westermann) and "The Community of Faith" (P. D. Hanson), among others. Hasel keynotes the final unit with his introductory essay, "The Future of Old Testament Theology: Prospects and Trends." The future of OT theology must deal not only with its place in academic and Biblical theology but also with challenges from perspectives such as feminism. Particularly insightful and thought-provoking is P. Trible's "Overture for a Feminist Biblical Theology" in which she sketches the rise of feminism, explores its interaction with the OT text and concludes with some tentative proposals.

Overall, this collection is as good as anthologies get. Its editors have chosen well from the wealth of American and European OT theological scholarship. Each essay is introduced with a biographical glimpse of its author. If the writing is excerpted from a larger work, the table of contents of that work is given so that the reader can see where the author's ideas fit into his/her grander theme. The volume has editors who

have made every attempt to fashion a reader-friendly overview of the field of OT theology.

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*In the Beginning: Biblical Creation and Science.* By Nathan Aviezer. Hoboken: KTAV, 1990, xii + 138 pp., \$15.95.

The author has produced a nice, compact and readable presentation of some of the striking correlations that exist between recent scientific discovery and the creation account of Genesis. On the scientific side Aviezer limits himself to findings that have commanded broad assent in the various disciplines. His Biblical interpretation is less traditional, but he can frequently point to one or more of the classical Jewish commentators who have anticipated him in each particular. His results are similar to those of Protestant interpreters of an old-earth creationist persuasion.

After an introductory chapter explaining his approach, Aviezer treats the days of Genesis in successive chapters. In each chapter discussing a specific day the author first presents the typical claims that Genesis and science contradict, formulated as a series of questions. Then he examines some recent scientific discoveries that bear on these questions, looks at what the Bible has to say, and notes how both are actually consistent.

Aviezer sees the days as long periods of time, though the initial creation of the universe from nothing was (naturally) instantaneous. The first day describes the origin of the universe in a way consistent with a creationist variety of the big-bang cosmology. The light in "let there be light" is the big-bang event itself. The separation of light and darkness is the decoupling of radiation and matter when the expanding universe has cooled to a few thousand degrees. *Tōhū wābōhū* is the apparent chaos of the early universe before the formation of galaxies, stars and planets.

The second day describes the origin of the solar system, consistent with the currently favored version of the nebular hypothesis. The separation of the waters above and below the firmament represents the separation of water on earth from the vast quantities of (now frozen) water that have been found on the outer planets of our solar system. Aviezer notes that the formation of planets from the earlier small planetoids appears to have required very special conditions that point to God, rather than a very fortunate accident, as the more plausible explanation.

The third day describes the appearance of dry land and plants. During the Permian period (280 million to 225 million years ago) an ice age of extreme severity locked up much of the sea water in ice caps so that the "dry land appeared." The same period saw plants begin to proliferate on the land. The very occurrence of oceans on earth is finely tuned to the distance between earth and sun. A minute difference either way would have produced either a runaway greenhouse effect, boiling all the oceans into a thick unbreathable atmosphere, or a runaway freezing, making them all into glaciers.

The fourth day describes the fixing of the seasons, days and years. Aviezer notes that the current number of days per year and the succession of mild seasons we experience in temperate latitudes are relatively recent productions, taking their present form since the last ice age. The moon's gravitational attraction is partly responsible for this. The moon itself was formed by a unique event, quite different from

the other moons of our solar system, in which a collision between the earth and a Mars-sized planet occurred but in just the right way to avoid shattering the earth entirely.

In discussing the fifth day Aviezer surveys various problems with the naturalistic origin of life and with Darwinian evolution. The origin of the mutually dependent system of DNA/RNA and proteins that is the foundation for life as we know it presents us with a severe form of the chicken-and-egg paradox. The lack of transitional forms in the fossil record is far different from what we would expect by gradual evolution, even with a fragmentary fossil record. The presence of fossil species that typically change little over their long history is another indication that something is wrong with Darwin's model of gradual evolution. So is the explosive appearance of animals at the beginning of the Cambrian period. Though opting for descent with modification as the best explanation for the observed biochemical similarity among living things, Aviezer apparently sees the transitions as some sort of sudden interventions by God, not theistic evolution as generally understood.

In discussing the sixth day and the origin of humanity, Aviezer notes that here, too, sudden appearance and long-term stability characterize the fossil species alleged to be ancestral to humanity. Even Neanderthal, which appears to be physically on a par with modern man, is separated from us by a vast gulf with regard to toolmaking, art and other aspects of culture. Aviezer sees the gulf as an indication that modern man was created in the image of God, whereas man's predecessors from Neanderthal backward were not. This "image of God" is characterized by intellectual curiosity and unusual abilities in communication that far surpass those of other animals, and especially by man's conscience and moral machinery, which are unique in terrestrial life.

The book provides a helpful survey of some recent scientific findings relevant to the matter of origins, plus some intriguing suggestions as to how these may be correlated with the Biblical text. More detailed exegesis of Genesis would have been desirable, but doubtless the author did not feel competent in this area, deferring as he does to Rashi and other classical Jewish interpreters.

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*The Wycliffe Exegetical Commentary: Numbers.* By R. K. Harrison. Chicago: Moody, 1990, xvi + 452 pp., n.p.

The late author of this book has already made many valuable contributions to scholarly literature about the OT. Those who have read his very lengthy treatment of OT introduction will be pleased to find this treatment crisp and about as brief as possible, even though it runs to 468 pages. After all, the book of Numbers that he purposes to treat is about one-fifth that large, and the text of the book includes the entire text of Numbers in his own fresh translation. The point of view is critical yet believing and conservative throughout, as would be expected of him. The tone is always reserved even in treating matters controversial.

The plan of treatment is transparently plain throughout. After the usual preliminaries, the treatment opens with Organizing the Census of Israel (1:1-4:49). The next seventy pages furnish Mustering of Israel's Warriors (1:1-54), Arrangement of the Camp (2:1-3:1), The Levites and Their Census (3:2-51), The Ministry of the Le-

vites (4:1–49). Each of these is further subdivided into thought units of one to four or five (occasionally more) verses. In these smallest divisions there is, first, his translation and his “exegesis and exposition” of each subsection. Then at the end of each of the sections appear rather extensive “additional notes,” treating problems in the Hebrew text and of translation. The notes furnish the only material designed to be read only by specially trained readers, the only part of the book a layman cannot read with profit. In the rest of the discussion, wherever a Hebrew word appears it is always accompanied by transliteration and translation.

There are seven main divisions: Organizing the Census of Israel (1:1–4:49), Commands for Holiness in Israel (5:1–10:10), From Sinai to Kadesh (10:11–12:10), Israel at Kadesh (13:1–20:13), From Kadesh to Moab (20:14–31:35), Consolidation in Transjordan (22:1–33:56), Preparations for Settling in Canaan (34:1–36:13).

Within the limitations of its genre, good standard style distinguishes this book from many commentaries that are hard to read because their own composition is more obscure than the text they attempt to explain. I surveyed every page of the book and read with interest most of them without finding an obscure sentence, a dangling participle or a misspelled word. One sentence requires only one reading. There are a few awkward neologisms, probably furnished by the editors. For example, although generic “he,” “his,” “him,” “man,” etc., sometimes escape “uncorrected,” there is the now obligatory scattering of “him or her,” “he or she,” etc. Also, there is only a sprinkling of technical terms left undefined.

The thought content fulfills the stated purposes of the general editor: “in-depth, . . . theological, historical, archaeological, . . . critical, grammatical hermeneutic, . . . conservative, evangelical.” Some passages will slightly raise a few unreconstructed dispensational eyebrows. Treatment of Eldad and Medad and their prophesying in the camp furnishes no comfort to pentecostals.

I would characterize the thought content as (1) hermeneutical. The greatest space is devoted to interpretation of the text of the book of Numbers. The author may not even be aware of it, but he observes the distinctions now made current by E. D. Hirsch, Jr. (*Validity in Interpretation*, 1967), between meaning (what it meant then) and significance (what it means now). Both are part of Biblical interpretation. In pursuit of these goals of interpretation (bringing ancient and modern horizons together) Harrison’s discussion is (2) grammatico-historical and archeological. While the book is not overburdened with bibliographical and documentary machinery, the reader is soon aware the author’s competence can be trusted. The minimal evidence at least is always in the notes. These materials are skillfully employed to tell the reader what Moses (and his *šōtērīm*) meant. Harrison’s approach is also (3) practical, devotional, perhaps even pietistic. He does not hesitate frequently to carry the methods of Paul in 1 Corinthians 10 and of Hebrews into the interpretation and application of this part of the wilderness sojourn of ancient Israel. This feature will be appreciated by preachers who use the commentary. He draws some good advice on use and nonuse of beverage alcohol from the priestly and Nazirite laws (pp. 123–125).

The author neither follows beaten paths in his explanations nor shrinks from adopting presently unstylish views. For example, P. J. Wiseman (*New Discoveries About Genesis*, 1936) advocated that “headings” in various parts of the Bible (“These are the generations of” and the like) are not headings but endings, called colophons, to summarize or characterize previous material. I myself rather cautiously adopted Wiseman’s theory in teaching the Pentateuch in 1945 and later found evidence for the same in the five books of the Psalms and in analysis of several sections of Matthew. Harrison presents the case for it in the Bible and cuneiform literature as well as in scholarly literature and employs it through his book (pp. 10, 13, 61–63). The ark



of the covenant had lethal effect on any who touched it because it was a giant "electrostatic capacitor" (pp. 84, 86). "The technical details would have been lost on the Israelites, even if it had been possible for them to have learned of them. The legislation of the torah that prohibited the wearing of garments of mixed fibers (Lev. 19:19) was aimed at forestalling the discomforts of static electricity" (p. 87). He does not shrink from supporting old standard (what sometimes are called traditional) interpretations of such sensitive matters as male veto (father, husband) of the vows of women and the fact that there was a law of jealousy for women but none for men (5:11–28; pp. 106–121). Feminists will not be pleased that he justifies the situation on the grounds of Eve's transgression: "Because Eve dominated and compromised Adam contrary to the intention of the Creator, she was punished by being made subject to him (Gen. 3:16) and thereby exposed herself to evil as well as good circumstances" (p. 107).

The quality of the volume is strong recommendation for the budding series of the Wycliffe Exegetical Commentary (which, unfortunately, has now been discontinued by Moody Press).

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*At Risk in the Promised Land: A Commentary on the Book of Judges.* By E. John Hamlin. Grand Rapids: Eerdmans, 1990, xii + 182 pp., \$12.95 paper.

Hamlin's volume is the second contribution by him to the International Theological Commentary series. A brief introduction includes the author's preference for a late date for the entrance into Canaan by Joshua, the context of the book in the OT, and some thoughts regarding the authorship of the book. Hamlin chooses to refer to the author of Judges as the "Scribe" and uses that term throughout the commentary.

The major portion is divided into three parts, with chaps. 1–2 forming a prologue and chaps. 17–21 an epilogue. A minor error in the outline of the book (i.e., where is 2:6–3:6?) can be slightly confusing. The central portion covers the twelve judges of chaps. 3–16.

The commentary is not in a verse-by-verse style. Rather, it is organized around passages with central ideas. References are noted by parenthesis, but not all references are included in the bibliography. It is outlined with numerous headings so as to be easy to follow.

The author's intent is not only to show the relationship of the book of Judges to the NT but also to demonstrate its relevance to life in our world today. Numerous references to customs in southeast Asia are interesting to note and are a refreshing change from the usual, western-world applications found in most commentaries on our shelves. For example, the author compares the book of Judges with the Chinese historical novel *The Three Kingdoms*. He notes parallels such as when the books were written, their themes, and their overall purposes.

OT parallels are given when appropriate. The influence of surrounding nations upon Israel is compared to the corruption of Solomon through idolatry, the effect upon Ahab through Jezebel, and the revelation of their true nature by the prophet Amos.

College and seminary students will find the volume helpful in the areas of interpretation and application. Advanced students of the HB will soon discover that the commentary is limited in its analysis of Hebrew terms. Translations and definitions often are given without references or notes. Such concerns aside, the book is positive

contribution to the limited number of commentaries on Judges, especially in its focus upon present-day application.

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*Nations under God: A Commentary on the Book of I Kings.* By Gene Rice. Grand Rapids/Edinburgh: Baker/Handsel, 1990, xv + 198 pp., n.p. paper.

Part of the International Theological Commentary series, the volume grew out of a series of classes in exegetical preaching from 1 and 2 Kings. This helps to explain its exceptional readability, organizational clarity and contemporary relevance. The exegesis is straightforward and nontechnical and is interspersed with sections devoted to theological reflection.

The author appears to assume the essential historical reliability of the events narrated in the text while at the same time affirming that it is history interpreted from a theocentric perspective. In keeping with the title, Rice insists that the basic thrust of 1 Kings is that all nations, not just Israel, are under God.

Rice holds that 1 Kings is part of a unified composition of which the Biblical books from Deuteronomy through 2 Kings are "chapters" in the Deuteronomistic history. He affirms that 1 Kings, like the other books in the composition, is under the dominant theological influence of Deuteronomy.

While not an expository commentary, it will be found useful by the preacher as well as the educated lay reader. The lack of a subject index, however, lessens the usefulness of a work of this nature by making it difficult to trace the themes developed in the course of the commentary. This seems especially incongruous for a theological commentary.

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*Psalms 73–150.* By Donald M. Williams. Dallas: Word, 1989, 543 pp., \$24.99.

The volume is the second half of Williams' contribution to the Psalms in The Communicator's Commentary series. As a pastor, the author sought not only to explain the Psalms completely and succinctly but also to provide as many practical applications for today as possible.

Each of the psalms is given a contemporary title. Several paragraphs regarding a relevant social issue introduce the psalm to the reader along with an explanation on how the topic is related to that particular psalm. For example, Psalm 77 is entitled "When the Lights Go Out." The author shares a personal testimony about a friend who suffered from chronic depression. This leads smoothly into a brief outline of the psalm and its general theme.

Literary structure, critical notes, and other detailed introductory matters are dealt with in the author's previous volume on Psalms 1–72. The bibliography also is located in the first volume.

This commentary obviously is written for those who would like to preach and teach through the Psalms. As a result, scholarly details such as footnotes and authoritative

references are omitted. Each section of a psalm is labeled with a clear heading, the text from the New King James Version is given, and a verse-by-verse commentary follows. Synonyms and cross-references to other OT and NT passages are noted with frequency. An application concludes the exposition with at least one reference to modern-day needs or problems.

The commentary is easy to use. It is well written, clear and concise. It is not useful to a seminary student who is simply seeking to analyze the Hebrew text accurately, but it will serve as a stimulus to all students of God's Word to preach or teach the Psalms in a manner that is relevant to today's world. This is a highly recommended commentary if it is used with an understanding of its purpose in the world of Bible commentaries.

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*Lamentations*. NCB. By Iain Provan. Grand Rapids: Eerdmans, 1991, xii + 142 pp., \$14.95 paper.

Although the book of Lamentations is in size of composition of little consequence, Provan's analysis shows that the text is significant regarding its contribution to the subject of faith and suffering. Provan's precise yet incisive commentary is bound to claim a prominent place among the commentaries on this concise book of laments.

In the introduction Provan orients the reader to the placement of Lamentations in the Biblical canon and examines the critical issues such as the literary character of the text. Provan claims that reading the text of Lamentations with its literary characteristics in mind will help the reader to understand better the areas of tension within the book. He identifies the literary character of Lamentations in five aspects: (1) alphabetic nature, (2) characterization as laments, (3) use of stereotypical language (e.g. metaphor and hyperbole), (4) presence of more than one speaking voice (Provan suggests that there are three: the narrator, Zion, the people of Zion) and (5) a difference in structure and meter. An example of how an awareness of these characteristics can help in understanding the text is seen as Provan explains the misunderstanding of the contradictions and inconsistencies resulting from an apparent unawareness of the presence of hyperbole. For example, in chap. 1 Provan suggests that "Judah" is hyperbolic. He argues that the reference to "Judah" going into exile in v. 3 does not mean that the entire population of Judah had been taken into exile but rather a portion of the Judahites. This reading is supported by the references to the people of Judah remaining in the land in vv. 4, 11, 19-20. Provan rightly argues that "the language is impressionistic rather than scientifically precise" (p. 38).

Provan also carefully reviews the evidence regarding the authorship, date and place of composition of the book. He finds little evidence to support definitively the issues relating to the identity of the book's author, its date or place of composition. The arguments given by other commentators with respect to these issues are considered by Provan. He is unwilling to commit himself, however, because of the lack of information in the text.

In the commentary section a sensible approach to the text is taken as Provan analyzes each verse. He avoids the temptation of many commentators to move beyond the common-sense and obvious reading of the text. Provan makes no attempt to tamper with what he feels is the text's clear intention and interpretation. Provan's sensible reading, though helpful in wading through much of the refuse left by other

commentators, does at times too quickly step over the issues. For example in 1:7, 10 the narrator refers ambiguously to the “precious things” of Jerusalem. Provan, in an effort to support his previous reading of *mērūdēhā* as “wandering ones” in 1:7a as referring to wandering people, concludes that *maḥāmudēhā* (“precious things”) in 1:7b fits the context better translated as “precious ones.” On the other hand, in 1:10 it appears the “precious things” are associated with the vessels of the sanctuary since they are connected with the invading of the sanctuary by pagans. Even in 1:10, however, Provan maintains that “precious things” would be translated better as “precious ones” in order to support contextually his reading of 1:7. Provan is caught up further in his circular argument to validate his earlier reading of 1:7 as he interprets “their treasures” in 1:11 to mean “their offspring.” His reading becomes forced as he paraphrases the text to support his ideas.

Provan has written a provocative commentary on a book that presents the distress and suffering of Zion. He does not succumb to the temptation to create within the distress of the text any unintended claim of hope. The primary contribution of his analysis and commentary lies in the universal message of human suffering. He makes an incisive statement regarding the theology of the book of Lamentations, arguing that the theological message of the text is not bound to any particular historical background. According to Provan it can “be read against the background of any disaster” (p. 24). Lamentations challenges the reader to face the paradox of suffering and faith. Provan has faithfully shown the answers to suffering to be lacking in Lamentations, emphasizing that the text only extends the invitation to all readers to face the questions of doubt. The discomfiting conclusion is that Lamentations is characterized as a book of doubt rather than a book of hope. For this reason, if for no other, Provan’s reading of Lamentations as a poem of doubt and despair shows the poem’s unique aspect in comparison to many of the other laments of the OT that, as Provan notes, culminate leaving the reader with a sense of hope rather than despair (e.g. Psalms 3, 7, 13, 25, 44, 51, 79, 80). Provan’s study of Lamentations is recommended.

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*Ezekiel*. By Joseph Blenkinsopp. Louisville: John Knox, 1990, vi + 242 pp., \$19.95.

It is refreshing to read a commentary by one so knowledgeable about the OT, the ancient Near East, and Jewish literature (such as the targums). Blenkinsopp is definitely at home with the exilic and postexilic material. The Interpretation series, designed as commentaries for teaching and preaching, follows a format of comment via large blocks (paragraphs or chapters) and proceeds without footnotes. While such a format in the hands of someone less able could make for breezy generalizations, Blenkinsopp instead packs his commentary with information. Frequent references to Jeremiah and other exile-related material (e.g. chap. 16), or the relevance of Egyptian materials (chaps. 8–10), make for a full-orbed work.

Introductory material is aptly placed immediately preceding the relevant chapters, e.g. the section on nations (chaps. 25–32) or the vision of the new temple (chaps. 40–48). There is a five-page excursus on the “divine effulgence” (*kābôd*). The bibliography, very selective (37 entries), fails to note evangelical contributors. There are no indices.

Blenkinsopp places Ezekiel in Babylon, not in Judah as some do. He sees chaps. 24 and 33 as pivotal chapters. Ezekiel's loss of speech (aphasia) was of two years' duration. The "Daniel" in Ezekiel is a reference to the Ugaritic Danel. The announcement about Tyre is a "disconfirmation of prophecy" (p. 115). "We should admit frankly that no view of biblical inspiration need entail the conclusion that the Bible is theologically perfect" (p. 136). He affirms the predictive element in prophecy (e.g. p. 68) and is properly critical of excesses in interpretation (e.g. that  $r\bar{o}^{\bar{s}}$  stands for Russia in Ezekiel 38). The suggestion that chaps. 38–39 represent a bridge between eschatology and apocalyptic is well taken.

Good use is made of tracing traditions, both antecedent and subsequent to the text. His discussions about Biblical contexts for certain motifs are often excellent (e.g. the parabolic motif of historical review, chap. 20; cf. chaps. 7, 37). Not all will share the conclusion that the difference between the call of Ezekiel and the call of Isaiah or Jeremiah is due to the adaptation of tradition. His frequent comments about editorial activity and later expansions are not, given the commentary format, substantiated by argument, often represent conjecture, usually lead nowhere, and are generally more detracting than helpful. Relatively little is done with rhetorical/literary aspects, although there is a helpful discussion of metaphor. The grouping of images in Ezekiel 15 is most insightful.

This type of commentary, which aims to address the question of the current relevance of the Biblical text, is to be lauded. Whereas Blenkinsopp moves in the direction of giving the Biblical text a voice for the present day, the "helps" for teaching/preaching are usually of an indirect and allusory nature (e.g. "When there is no future, it makes no difference whether you come out of a deal at the winning or the losing end; the whole thing loses meaning"). His pointers to the issues affecting the Jewish-Christian dialogue are apt.

The first (and virtually sole) extended discussion of "Provisional Theological Reflections" is less than two pages in length and comes at page 50. Given the purposes of the series, one wishes for more of this kind of discussion. The concern for "preaching" is not ignored (cf. one paragraph on p. 60). But the comments of this nature are usually brief and suggestive only (e.g. "one can't opt out of the political community," p. 75). Some observations, such as those about ecumenicity arising from the unity motif of Ezekiel 37, are provocative, as are the comments on views of death that come in connection with Egypt's descent into Sheol.

Other texts large with contemporary meaning (e.g. chap. 34) remain in the end too much at arm's length. The subject of land is said to be one of the major themes in the book, and one wishes to know how this theologoumenon bears on "the meaning for faith and life," to use the words of the series' editors. As Blenkinsopp puts it, his aim is more modest: to identify the way Ezekiel responded to the crises for faith and to remind us that this kind of situation is not limited to the sixth century BC. In his view, to speak of "timeless truths" is to risk misunderstanding (p. 45). But the preacher may well feel that as a "commentary for preaching" it is not fully satisfactory. In this one respect, certain other volumes in the series succeed more admirably. But this comment should not detract from Blenkinsopp's highly informative and sometimes brilliant expository essays.

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*Understanding the Book of Amos: Basic Issues in Current Interpretation.* By Gerhard F. Hasel. Grand Rapids: Baker, 1991, 171 pp., n.p. paper.

Bible scholars have long recognized the value of Amos in the prophetic corpus. Hasel's volume attempts to survey the vast field of current interpretation regarding the book's central issues. He hopes that "this volume will assist in leading more serious readers of the Bible to find their way through the rich thought expressed in Amos and thus gain a foundation for further investigation" (p. 15). In keeping with this goal, Hasel's book is well documented throughout.

Chapter 1 surveys the book of Amos and traces the major stages of interpretation. Hasel suggests that we are in a battle of methods, with historical-critical, tradition-historical, form-critical and literary approaches all clamoring for attention. He concludes that "there is no such thing as a purely objective or scientific study of the book" (p. 25) and that each method has its value for Amos scholarship.

Chapters 2–4 deal with Amos' background and the nature of his prophetic ministry. Many scholars have left little room for the *ipsisissima verba* of Amos, while others are quite willing to grant that a large amount of material comes from Amos. Hasel points out that similar interpretive methods often do not seem to lead to similar conclusions, perhaps due to their subjective natures (p. 32). He concludes that "there is no compelling reason to suggest that because of the sycamore fig activity that Amos was involved in he must be moved to the north and be a citizen of the northern kingdom" (p. 40). He also questions the validity of using "circumstantial reconstructions and 'linguistic speculations' from questionable emendations" to discover anything about Amos' pre-prophetic life (p. 40).

Chapter 5 deals with Amos' oracles against the nations, the first such literature in the classical prophets. Scholars have debated why the book begins in such a way. Again, Hasel admirably surveys the pertinent literature. He then closes the chapter with a series of challenging questions he draws out of that literature (pp. 68–69). He wonders if the varying interpretive approaches can learn from each other. Also, when Amos spoke against the nations, was he an innovator of a new prophetic tradition, or was he reshaping some pre-Amos traditions for his own purposes? Can we determine the text's origin and development from its structure? Are the oracles against the nations *vaticinia ex eventu* or true, genuine prophecy? Finally, on what ground can Amos attack foreign nations?

Chapters 6–7 deal with Amos' intellectual background and his use of Israelite traditions. Hasel concludes that "the thought and connections of Amos are too rich to restrict him to one or another major tradition" (p. 75). He also suggests that we need to give Amos the freedom to "create something new," though the prophet is certainly aware of his heritage (p. 81).

Chapters 8–9 deal with the composition of the book of Amos. Chapter 8 focuses on the hymnic doxologies and provides a good context for further study. The doxologies "affirm that Yahweh is the all-powerful Creator who is above any might or power from any source, human or other" (p. 89). Hasel sees their study as "at the cutting edge of Amos studies today" (p. 88) and points out the wide range of scholarly opinion regarding their nature and function. Again, he challenges modern scholars to learn from each other, though he concludes that the diachronic approach "is no longer at the cutting edge of research" and "the synchronic approach has priority in modern scholarship" (p. 99).

Chapter 10 deals with Amos' social criticism and its implications for liberation theology. Hasel seems to side with M. Schwantes in suggesting that "Amos was not a social revolutionary on humanitarian grounds" and that he spoke against oppression "in the name of true Yahwism" (p. 104).

Chapter 11 deals with major themes of the book of Amos: the day of the Lord, the remnant, future restoration. Hasel writes: "The most basic question is whether Amos is a consistent prophet of doom or whether there is hope held out for God's people, even if it is but for only a remnant of Israel" (p. 119). Hasel sees in 5:14–15 the hope of that remnant of faith, preserved by grace. Furthermore the "falling booth of David" hints at a future for Israel. Thus "Amos' proclamation has both a No *and* a Yes!" (p. 120).

Hasel concludes his work with an excellent 46-page bibliography, giving special attention to works appearing since 1960, and an ample index of authors and subjects.

Hasel's work is careful and thorough. He says much in very few pages. All who involve themselves in serious Amos studies would be foolish not to use this book as a resource.

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*Amos of Israel: A New Interpretation.* By Stanley N. Rosenbaum. Macon: Mercer, 1990, 129 pp., \$25.00.

In his highly original and provocative monograph on Amos the author works to establish the thesis that the prophet was a northerner, not a Judahite, and an employee of the Jeroboam government, not a simple shepherd.

After the Introduction, which presents his novel proposal, Rosenbaum handles in turn Amos' historical framework (chap. 2), his place of origin (chap. 3), his office as a northern functionary (chap. 4) and his social vision (chap. 5). The work then moves on to argue for the authenticity of most of the book that now bears the prophet's name (chap. 6) and for an Ephraimite background to much of the vocabulary (chap. 7). In chap. 8 Rosenbaum summarizes his reconstruction of the ministry and times of Amos and presents some brief suggestions as to why this text continues to impact readers in the present.

Some of the insights that arise from Rosenbaum's perspective of a northern origin for the prophet can give a new twist to the understanding of some of the textual data. For example, an Israelite provenance could explain Amos' being able to be granted a hearing in a context of north-south tensions (pp. 20–22), his being denounced as a traitor (7:10) and not as an intrusive foreigner (pp. 35–40) and his ability to analyze the socio-political situation and to be allowed to speak at the major national shrine because of a prominent government position (pp. 44–50).

Other interpretations, however, from small details to major points can be problematic and less than convincing. An example of the former is the author's attempt to connect the animals of 5:19 with specific enemies (p. 19). But stances of greater importance also can be a bit stretched, such as some of the arguments for a regional dialect to explain some of the terminology of the prophetic text (pp. 88–95). His limiting of Amos' ministry (here Rosenbaum agrees with Morgenstern) to just one short speech (pp. 24–25, 100) is unnecessary and hard to defend. The main thesis itself—Amos as an Israelite—is at best only given greater possibilities. Much work remains to make a stronger case.

Rosenbaum's book, whatever its interpretive weaknesses, is a stimulating work and highly entertaining. Surprises abound, and I came away with the impression that Rosenbaum enjoys taking a different posture and making the occasional eccentric comment. Nevertheless for those involved in Amos studies this short volume deserves perusal. New issues are raised through Rosenbaum's unique lens, a point

of view that cannot but enrich the research into a prophetic text that still speaks across the centuries.

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*Nahum, Habakkuk, and Zephaniah*. By J. J. M. Roberts. OTL. Louisville: Westminster/John Knox, 1991, 223 pp., \$19.95.

In the introduction Roberts states: "Any attempt to understand an ancient text presupposes a sound textual and philological base, so this commentary pays close attention to issues of textual criticism and philology. Moreover, the character of Nahum, Habakkuk, and Zephaniah as prophetic literature requires that the commentary treat historical questions as well" (p. 11). He argues that in the prophetic literature the basic unit of interpretation is the individual oracle, and one of the reader's main tasks is to recognize the beginning and end of distinct oracles, for reading across oracular boundaries causes confusion in interpretation (p. 10). Roberts thus introduces the reader to historical-critical scholarship and gives the reader some tips on how to read a prophetic book.

Roberts follows his introduction with an excellent selected bibliography (pp. 18–33). It cites works in many different languages and should alert the reader as to the intended audience. Advanced readers will profit much more than most college students from this book, especially when they arrive at Roberts' many philological discussions of the ancient versions.

The author introduces his section on Nahum by stating: "The book of Nahum is unified by the theme of Yahweh's impending judgment on Assyria, the Assyrian king, and his capital city Nineveh. Despite several different types of oracles and a wide range of metaphors and stylistic devices, this basic theme runs through all the oracles in the short book." Regarding the state of the Hebrew text "there are a number of textual problems in the book, but the only clear gloss is the awkwardly placed comment in 2:3 [2]" (p. 37). Roberts argues for a date of composition between 663–612 BC on the basis of historical allusions in the book, and opts for a date of 640–630. The prophet Nahum may have had a wider range of ministry than his book suggests, but "his task in these oracles is not to call Judah to account for sin, but to reassure Judah that Yahweh has seen his people's affliction and that he is about to take vengeance on Judah's cruel and unjust oppressor" (p. 39).

The body of the Nahum commentary contains an abundance of good philological and historical information. Following the excellent textual comments, Roberts includes a theological discussion of each section and a verse-by-verse exposition. His analysis displays a good understanding of the *Sitz im Leben* of each oracle.

In his commentary on Habakkuk, Roberts concludes that Habakkuk gave his oracles over a period of years beginning shortly before the period of Babylonian oppression. Chapter one comes from some time between 609 and 605 BC and other oracles come from after 597, so the book reached its current form shortly after that. He suggests that "a prophet or a very creative editor has taken oracles originally given by Habakkuk over a period of years and has put them together in a connected meditation over the problem of divine justice" (p. 83).

As in the Nahum commentary, Roberts here follows the pattern established there. His analysis overall is superb.



Regarding Zephaniah Roberts says, "The oracles collected in the book of Zephaniah have undergone a compositional editing that makes the collection extremely difficult to break down into the original independent units. It is clear, however, that the larger compositional structures within the book have been fashioned out of smaller, independent oracles, presumably given originally in an oral setting" (p. 161). Roberts assesses the text as "in relatively good condition" and dates the book's oracles to early in Josiah's reign, saying that "there is no good reason to doubt the correctness of the superscription's historical information" (p. 163).

In the Zephaniah commentary Roberts continues the format he used in the Nahum and Habakkuk sections. He presents an oracle, deals with the textual issues, and then surveys the theological problems and concerns. Again, he displays good interaction with the modern literature on Zephaniah, good theological discussions, and blends scholarship and readability in a very refreshing way.

Roberts' commentary stands out as one of the finest commentaries available on Nahum, Habakkuk and Zephaniah today. Serious students of these Biblical books need to avail themselves of this work.

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*The Books of Nahum, Habakkuk, and Zephaniah.* NICOT. By O. Palmer Robertson. Grand Rapids: Eerdmans, 1990, x + 357 pp., \$28.95.

Nahum, Habakkuk and Zephaniah have suffered from lack of attention for many reasons. One of the most obvious is that students, pastors and scholars have found applying these texts to daily life fairly difficult. Also, these prophecies do not always address a readily identifiable *Sitz im Leben*. Rather, they discuss major events—Assyria's demise, Jerusalem's fall, Josiah's reform—in a fairly general way. Thus historical-grammatical analysis does not always explain the books' messages.

Robertson attempts to remove some of the interpretative difficulties by charting the prophecies' redemptive-historical setting and theological perspective (pp. 1–25) before discussing typical issues like date, authorship, unity, etc. (pp. 25–52). His methodology allows him to move between exegesis and exposition in the commentary itself. It also allows him to explore Biblical theology as it emerges in Nahum, Habakkuk and Zephaniah and as it arises in contemporary society.

The introduction to the books states that faith and its demands is their main theme (p. 2). Therefore Robertson notes how Israel's faith deteriorates from Hezekiah's reign until Josiah's time (pp. 2–8), then comments on Josiah's reform (pp. 8–17). Given this background he proceeds to analyze messianism as well as God's justice, judgment, covenant and salvation (pp. 17–25). He struggles to link covenant and messianism to Nahum, Habakkuk and Zephaniah, though, since these ideas are virtually absent in these prophecies (pp. 23–24). The problem could be partly solved by observing how the three books participate in the Book of the Twelve as a whole.

After describing prophetic speech and writing (pp. 25–29) Robertson proposes dates for each prophecy. Nahum arose c. 650–642 since Assyria was still powerful, according to 1:12 (p. 31). Zephaniah was composed soon after 622 to support Josiah's reform. The book's use of "the phraseology of the book of Deuteronomy" (p. 33) helps Robertson reach this conclusion. Habakkuk was written between 608 and 605, for its condemnation of the unrighteous fits the events of Jehoiakim's reign (pp. 36–37). All these dates

are debatable, of course, but are viable possibilities. The select bibliography is solid, even without attempting to list every work on the prophecies (pp. 46–52).

Robertson's analysis of Nahum focuses on the nature of God and salvation. Though God is angry and jealous in Nah 1:2–18 these emotions are justified, given Israel's sin (cf. p. 59). Unlike most other commentators Robertson notes Nahum's contribution to Biblical theology. For instance, he shows how 1:3 relates to Exodus 34 and similar texts (p. 64). Later he states that judgment must exist for forgiveness to have meaning (p. 138). Throughout, the author stresses God's sovereignty and exhibits a commitment to a Reformed soteriology.

Without question Robertson's best work comes in the Habakkuk section. Here he identifies the book's dramatic format, poetic expertise and generic diversity (pp. 135–137). He carefully unfolds Habakkuk's controversy with God that eventually leads to greater faith in the prophet. In the midst of this analysis he interweaves crisp and coherent summaries of the influence of 1:5 and 2:4 in the rest of Scripture (pp. 141–148, 174–185). Finally, he shows how 3:1–19 fits the prophecy's overall thrust, and he argues for its authenticity (pp. 212–214). At various points he punctuates his comments with observations on the value of the Habakkuk scrolls from Qumran (cf. pp. 144, 202, etc.). Again, these 113 pages represent some of the finest work on Habakkuk in recent years.

The Zephaniah commentary is adequate, but it could be strengthened by many of the very emphases found in the Habakkuk segment. Robertson correctly and insightfully details the terror of the day of Yahweh (pp. 257–288). His analysis of Deuteronomy-like phrases in Zephaniah may aid future attempts to date the prophecy, or at least help to place the book within its seventh-century context (pp. 254–255). Still, the author does not recognize the changing speakers as he does in Habakkuk. Thus he does not follow Zephaniah's argument as well, nor does he fully recognize how the redemptive nature of the day of the Lord builds during the prophecy.

The volume is a significant achievement. Robertson produces a theological commentary that is academically sound and helpful for preaching. In other words, the volume succeeds where many similar works fail. Teachers, pastors and students will all benefit from Robertson's efforts. The NICOT series continues to make a significant contribution to minor prophets research.

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*The Student's Complete Vocabulary Guide to the Greek New Testament.* By Warren C. Trenchard. Grand Rapids: Zondervan, 1992, 340 pp., \$10.95 paper.

This vocabulary study guide to the Greek NT is the latest arrival of several such vocabulary helps. Robert Van Voorst published *Building Your New Testament Greek Vocabulary* (Eerdmans, 1990), and Thomas A. Robinson published *Mastering Greek Vocabulary* (Hendrickson, 1990). Both are quite useful (especially for second-year Greek students). Both are based primarily on Greek roots rather than just vocabulary by frequency of occurrence. Both are based on frequency of root words. Both have unique features. Both made use of computer technology. But both are also incomplete in that they cover only the more commonly used words. A few other recent books are also available—for example, Perschbacher's *Refresh Your Greek* (Moody, 1989). This expensive volume, however, is not suitable as a vocabulary text, even though it does have much valuable vocabulary data.

Trenchard's book is a welcome addition for several reasons, the most important of which is that it is complete. Section 1 has a complete alphabetical listing of all cog-

nate or root word groups (pp. 5–126). Under each cognate word (actually “key” word) one finds listed all the NT words within that word group. They are not listed alphabetically (as in Van Voorst and Robinson) but by grammatical parts of speech: verbs, nouns, adjectives, adverbs, other words. Also, every word entry contains the number of times that word is found in the NT.

Section 2 has a complete list of all NT Greek words by order of frequency (pp. 128–236). This section is especially helpful for learning large numbers of vocabulary words. It is like the “Words Classified According to Their Frequency” section of Metzger’s *Lexical Aids*, but it has every NT word and gives the number of occurrences for each.

Section 3 is an alphabetical printout of all Greek NT verbs with all of the principal parts that are found in the NT. Regular and irregular verbs can quickly be compared. Many partial lists are available, but it is nice to have a complete one.

Section 4 is an alphabetical listing of all the proper nouns in the NT. The names are given in three categories: persons, places, and other. Each list has both the Greek and the English transliteration. Modern spellings are used (e.g. Νῶε is Noah, not Noe).

The last section is twelve pages of “Other Lists.” Herein are found twenty interesting and helpful lists, including crasis forms, elision forms, proclitics, enclitics, postpositives, masculine nouns of the first declension, feminine nouns of the second declension, Aramaic words, Coptic words, Hebrew words, Latin words, and more.

The book concludes (pp. 299–340) with a comprehensive index of Greek words. This is valuable because it lists every entry for each word. Some words are found in several of the lists throughout the book.

The volume has many fine features. The print is clear, and the format is usually very good. The vocabulary words are given in five sections of ten on each page, making it easy to use as a vocabulary textbook. If the teacher does not wish to burden students with rare words, only those used at least five or ten times can be assigned. Helpful explanations and discussions are given before the sections. Most of all, it is a complete vocabulary guide.

There are some areas that could be improved. (1) The vocabulary by cognate words is helpful but would have been much more so if Trenchard had given the parts of speech after each word (as in Robinson). (2) Under the principal parts section (pp. 238–272) the six headings should have been included on every page instead of just the first. This is needed for beginning students or for Christian workers who have not kept up in their Greek as they ought. Also, an inclusion of all six principal parts of each verb (with the non-NT forms marked by an asterisk) would be helpful. The future, aorist and perfect tense forms could have also been included for every verb. (3) The 42-page index has room for, and should have contained, basic definitions for each word (as in Robinson). (4) More statistical analyses would have been both easy to produce and a welcomed feature. For example, from the book, one can find with a little effort that there are 1,940 *hapax* words in the NT, 879 words that are used twice, etc. One can also find that the three most common words total 34,618, or 25% of the total word volume in the NT. The 27 most common words comprise one-half of the NT total.

Most of these points do not detract from the value of the book in any great way. But we will still have to wait for a truly comprehensive vocabulary book that includes all of the best features of Robinson, Van Voorst and Trenchard.

All Greek students will find the volume valuable to their studies. It is an excellent tool for vocabulary studies, but it has much more information as well. Trenchard is to be commended for his efforts, and Zondervan is to be commended for keeping the price low.

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*New Testament Criticism and Interpretation*. Edited by David A. Black and David S. Dockery. Grand Rapids: Zondervan, 1991, 619 pp., n.p. paper.

The list of contributors to this symposium comprises a veritable "Who's Who" of the current generation of evangelical NT scholars. According to the editors they "represent a wide variety of denominational affiliations, [and] share in common an affirmation of the Bible's divine inspiration and human authorship" (p. 14). Their essays attempt to bring evangelical scholarship into a dialogue with significant issues and methods of contemporary NT studies. The collection is intended primarily for students and others who are being exposed to these issues and methods for the first time. The book is divided into three parts: introduction, basic methods in NT criticism, and special issues in NT interpretation.

Part 1 consists of three essays. P. Davids discusses the interrelated issues of "Authority, Hermeneutics, and Criticism." D. Dockery provides a helpful historical survey of NT interpretation. D. Hagner's essay on "The New Testament, History, and the Historical-Critical Method" exposes past abuses of the historical-critical method and calls for "a fresh, responsible, and constructive use of this method to study, explore, and understand aright the foundational documents of our faith" (p. 91). These essays lay a good foundation for the remainder of the book. The discussion is thoughtful and balanced. Especially helpful is Davids' reminder that critical methods must be separated from the hypercritical presuppositions of some scholars who use them.

Part 2 contains essays by M. Holmes, S. McKnight, D. Bock, G. Osborne, A. Spencer, M. Parsons, M. R. Mulholland and B. Stancil on eight methods of NT criticism: textual, source, form, redaction, literary, canonical, sociological, structural. Here the work is comprehensive but concise. It includes evaluations of both the strengths and weaknesses of the methods, and seven of the eight essays include at least one example of how the method under study can be used.

There is a slight imbalance in part 2 in that five of the essays focus on narrative genres, either in the method discussed or in the passage chosen as an example. It would have been nice to see essays on epistolary analysis and rhetorical criticism included. Structuralism, as usual, is discussed in highly theoretical terms. It would have been helpful to have an example of how it is to be practiced. Finally it is a bit unclear how Mulholland's sociological criticism of Phil 1:27–28 differs significantly from a careful consideration of the historical-cultural background of the letter and its readers.

Part 3 addresses such special issues as background studies, linguistics, the use of the OT in the NT, unity in diversity, the development of doctrine in the NT, literary genres, pseudonymous writings, and the relationship of preaching to NT interpretation. The contributors to this section include D. Garland, D. Black, K. Snodgrass, R. Sloan, J. McCant, C. Blomberg, T. Lea and C. R. Wells. The variety of issues discussed ensures that there is something for everyone here. Garland's essay on background studies suffers somewhat because he tries to cover so much in such a brief space. Blomberg's essay on genre and Lea's on pseudonymous literature are helpful. Wells' essay on the relationship of homiletics to interpretation is particularly good, although for two pages (pp. 566–567) the misspelling "homilectics" is annoying.

Finally, the issue of inerrancy is raised indirectly in comments by several contributors. Davids and Sloan stress the canonical authority of Scripture and view a concern for the "hypothetical original forms" (p. 28) as "well-intended [but] theologically short-sighted" (p. 459). McCant is reluctant to grant Pauline authorship to the pastoral epistles but argues that this "historical judgment does not call biblical inspiration into question" (p. 502 n. 123). These comments do not lessen the value of the essays in which they occur, but they serve to remind the reader that the process of interpretation

and the use of critical methods must be always brought under the historical reliability of an inerrant Scripture.

The book accomplishes its purpose admirably. It should serve as an excellent primer for students beginning their study of NT criticism and interpretation. The editors are to be commended for bringing such a wealth of scholarship together into a single, easy-to-read volume. It deserves a place on your bookshelf.

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*Archaeology and the New Testament.* By John McRay. Grand Rapids: Baker, 1991, 432 pp., \$39.95.

Can today's college and seminary students be turned on to Biblical archeology? With the help of an outstanding textbook, even ordinary instructors can make a seemingly arcane topic come alive. McRay has produced just such an impressive resource.

Written in an engaging style, McRay's book goes beyond the typical survey of sites. His personal knowledge of the locations discussed (especially Caesarea, Sepphoris, and Herodium, where he has supervised digs) greatly enlivens the reading.

The work fills a widely felt need for a text "that would include both up-to-date site information and also important information about the overall archaeological enterprise—the methodology of excavation, the nature of period cultural institutions, the contributions of archaeology to our understanding of the transmission of the New Testament text, and the primary sources that allow the reader to expand understanding of special interests" (p. 13). Although he writes mainly for an evangelical audience he is not interested in using archeology to prove the NT. He is aware of recent trends to use archaeology as a tool for sociological analysis, but his purpose lies elsewhere.

Part 1 focuses on the architecture of NT times, beginning with city layouts and civic structures (from baths to theaters) and continuing on to consider religious and domestic buildings (from latrines to villas). Part 2 deals with the building program of Herod the Great (from Masada to temple), apparently McRay's great area of interest.

Part 3 shows the contribution that archeology makes to our understanding of the life of Christ. I was fascinated by the conscientious marshaling of evidence in favor of the genuineness of the Church of the Holy Sepulcher as Jesus' burial place as well as the convincing data against the authenticity of the Shroud of Turin as Jesus' burial cloth. Part 4 undertakes the role of archeology in understanding the early churches, with a study of Pauline sites naturally dominating.

With a special interest in matters relating to the Greek text I especially applaud the final chapter, where McRay discusses "The Discovery and Contributions of Ancient Documents." He concentrates on the contribution of the papyri, including such contemporary concerns as how understanding the papyri shapes one's perspective on the NT canon as well as how even Christological issues (use of the divine name in the papyri) are impacted.

This work is likely to become a standard reference for professors and pastors serious about integrating up-to-date archeological information into their teaching and preaching. The 150 photographs are large enough to allow details to be seen; the 32 diagrams are exceptional; the maps are perhaps below average. Notes are placed at the end of the book; the subject index is adequate. The glossary of technical terms will be

a real boon for nonspecialist readers. I recommend simply reading this as a not-too-technical, highly enjoyable entry into the field of Biblical archeology.

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*...and Marries Another: Divorce and Remarriage in the Teaching of the New Testament.* By Craig S. Keener. Peabody: Hendrickson, 1991, xii + 256 pp., n.p. paper.

Believing that many individual Christians and denominations have “failed to address responsibly [the issue of divorce and remarriage],” Keener has written to correct the many misconceptions the Church has concerning the Scriptural teaching on divorce and remarriage. He contends that the Bible allows for divorce and remarriage upon proper grounds and that the issue of past divorce and remarriage is not a barrier for present church leadership.

After giving personal anecdotes on the tragic results of improper interpretations on the subject, the author investigates the teaching of Christ, a teaching originally (as found in Mark 10:11–12; Luke 16:14–18) given without exceptions, which Keener characterizes as a “general principle meant to admit exceptions” and “hyperbolic” (p. 105), of the genre of a “wisdom saying” (p. 23) or “proverb” (p. 53). Since the disciples understood Christ’s teaching in this manner, Matthew (5:32; 19:9) later qualified Christ’s teaching by adding an exception (“except for the case of immorality”) to “the original form of Jesus’ saying” (p. 27).

Just as Matthew had qualified Christ’s teaching by adding the exception for infidelity, so Paul (1 Corinthians 7) also qualified Christ’s teaching on divorce by another exception: desertion (pp. 65, 83). As for Paul’s teaching on the issue of divorce/remarriage of church leadership, Keener claims that the qualifications of church leadership in 1 Timothy 3 and Titus 1 are culturally based on the particular society of Paul’s day and that our list of pastoral qualifications today may differ (p. 99). Keener interprets the controversial phrase “husband of one wife” not as a prohibition against polygamy or having a concubine but as a phrase that “connoted marital fidelity and being a good spouse as exemplified in a *strong current marriage*” (p. 94) that is “not directed towards divorced and remarried men” (p. 102).

Keener concludes by asserting that we, somewhat similarly to Matthew and Paul, may allow other exemptions to Jesus’ teaching on divorce. For example, physical or sexual abuse may now be a legitimate reason for divorce (pp. 105 ff.). Of course Keener tempers this by warning against frivolous exemptions as an excuse for divorce (pp. 108 ff.).

Keener’s work has many positive features. His emphasis on primary sources, both classical and rabbinic, greatly enhances the work. Moreover he skillfully interacts with modern scholarship of various positions on the issue. Keener’s experience as a pastor and scholar has also sharpened many of his insights, including his adept arguments for right of remarriage to the innocent party (pp. 43 ff.). Moreover Keener properly criticizes the hypocrisy of enforcing only certain leadership qualifications while ignoring others.

While the book has many admirable features it also has some serious drawbacks. Keener’s tone is often shrill, thereby tarnishing his arguments. Those who disagree with Keener’s interpretation—by this I mean those who hold to a stricter viewpoint—are frequently accused of “proof-texting” (12 times in five pages, pp. 1–5), of using “rigid interpretations of verses ripped out of context... used to oppress others” (p. 4),

of holding "preconceived positions" (p. 9), of having "culturally uninformed positions" (p. 48), and of "Pharisaic legalism" (p. 103). Another problem is Keener's questionable exegesis of the divorce passages. Although he asserts that Matthew later added the exemption clause, a claim based solely on scholarly opinion (pp. 27, 151), the text most naturally reads as though Christ himself gave the exception. Furthermore the disciples did not understand Christ's teaching hyperbolically—i.e., meant to allow exceptions—for they immediately responded to Christ's strict position: "Perhaps it is better not to marry" (Matt 19:10). Perhaps most disappointing is Keener's view that Paul's qualifications for church leadership were culturally based and that we today may have different requirements. His view is assumed from the slightly different qualifications of 1 Timothy 3 and Titus 1 and his understanding of the culture of Paul's day. In fact if one were to accept Keener's culturally-based method of interpretation, denominations and churches might as easily disallow all divorcees from church leadership as they might allow them simply on what a denomination or church deemed culturally appropriate. Finally, in allowing more exceptions other than infidelity or desertion Keener has gone beyond the Scriptural evidence. Indeed there are many sound reasons for separation, especially for one's safety, etc. Nevertheless the Scriptures only recognize two reasons for divorce.

While the book gives interesting insights for the continuing debate it also has serious drawbacks. The busy pastor or teacher would be better served on the issue by J. Murray's *Divorce* or J. E. Adams' *Marriage, Divorce and Remarriage in the Bible*.

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*The Four Gospels and the Jesus Tradition.* By John F. O'Grady. New York: Paulist, 1989, 275 pp., \$11.95 paper.

O'Grady's book is an excellent example of the final results of redaction-critical studies of the four gospels as perceived by a reflective Roman Catholic. The work is meant as a college textbook.

The author writes to introduce his subject to lay readers: "I also envision this book being helpful for people who want to read and think and pray about Jesus and their faith in him. The work is not exhaustive but rather serves as an introduction to the general themes that run throughout the gospels" (p. 1). An unfortunate device adopted to facilitate this approach is to avoid reference notes altogether. Instead each chapter ends with a brief reading list, usually of books written by authors alluded to in the course of his discussion. The bibliography of about one hundred works consists almost entirely of items published in the last thirty years.

O'Grady takes as the kernel of the Jesus tradition that which Dodd identified as the primitive *kerygma*: a crucified and risen Lord, a public ministry of doing good, a fulfillment of the OT and an expected second coming. He denies that any concern with the origins of Jesus, his deity, his redemptive death or his love played any part in the earliest preaching. The order in which he presents the gospels is unusual: Mark, John, Matthew, Luke.

In O'Grady's mind Mark emphasized the passion of Jesus in order to show the troubled and persecuted community of his day that discipleship inevitably brings suffering. Coupled with this is Mark's focus on the disciples' misunderstanding of Jesus, a statement that the disciples of Mark's church had also misunderstood the meaning of the suffering and death of their Lord.

John's gospel is portrayed along the lines of R. E. Brown's and A. Culpepper's analyses, emphasizing the testimony of the beloved disciple. Here is the Jesus of personal involvement and commitment. It was striking to me that O'Grady sees the fourth gospel's emphasis on the deity of Christ to be an adaptation of the tradition, while accepting as historical that Jesus was the natural son of Joseph: "In fact, Jesus was illegitimate" (p. 112).

Matthew's development of the tradition is seen as "ecclesial," no surprise for someone writing from a Catholic viewpoint. This is the gospel composed to emphasize the authority of Jesus and his fulfillment of the OT. It further was meant to heal Matthew's church of the rifts between Gentile and Jew.

Luke is clearly O'Grady's favorite gospel. He sees Luke as a theologian looking back fondly on a gentle Jesus who preached a message of mercy and salvation for all, while at the same time not neglecting the cost of discipleship. This means that Luke's church must welcome all comers and exclude none. Almost the last statement of the entire work is that "people feel good" when they read the Lucan witness to the Jesus tradition (p. 264).

I do not feel good enough about this work to recommend it, unless one is interested in reading a general survey of the consensus of redaction-critical approaches to the gospels.

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*The Parables of Jesus: Glimpses of God's Reign.* By Neal F. Fisher. New York: Crossroad, 1990, 178 pp., \$9.95 paper.

Fisher's work contrasts in a striking way to C. Blomberg's *Interpreting the Parables* (InterVarsity, 1990). Fisher writes from a moderate form-critical/redaction-critical perspective. The current edition will no doubt receive wider dissemination than Fisher's original version (1979).

The author writes for a popular audience, so he avoids most of the specialized jargon associated with academic studies of the gospels. Technical comments show that his scholarship is credible, but these are relegated to endnotes following each chapter. His central thesis is that "Jesus taught that the Reign of God of which he was bearer and agent was to be glimpsed in actions and relationships that people experienced day by day. Jesus told people that they were dealing with issues of God's Reign right in the midst of their secular affairs. . . . And, in the stories of the everyday, there were glimpses of what this new era of salvation was all about" (pp. 22-23).

Thus although Fisher acknowledges that the needs of the first generations of Christians—and the evangelists—shaped the parables as they now stand, he does think that they did by and large originate with Jesus himself. Fisher chooses not to interact with the more recent literary studies of the parables (structuralism, narrative criticism, reader response) since this is "not a part of the central aim of this study" (p. xiii).

He sees the parables of Jesus as broadly belonging in one of five categories: the irruption of God's Reign, the joy of God's Reign, God's Reign as reversal of conventional notions, the response required, the assurance of God's reign. Every parable in the synoptics is assigned to one of these headings and discussed individually, usually in two or three pages. Herein lies the value of the work. Fisher has thought long and well on the meaning of the parables as they now stand in the gospels. Those engaged in teaching or preaching the parables of Jesus will be rewarded by consulting his comments.



Sometimes his insights are remarkably helpful. For example, he demonstrates the genuine shock value of the parable of the lost sheep for the original Pharisaic audience (p. 59). (Shepherds were considered dishonest and thieving and unlikely candidates for repentance. Perhaps one reason the shepherd brought back the lost sheep was to prove that he had not sold the sheep and pocketed the money.) Other times his interpretations are suspect, as in the suggestion that Jesus' parables mentioning demons and Satan mean that evils such as war, oppression and injustice are interconnected or systemic evil (pp. 40–41).

Each chapter ends with a list of stimulating questions that can easily be incorporated by anyone involved in teaching parables in a classroom setting. The glossary, Scripture index and author index enhance the book's usefulness. Above all Fisher urges that people of today must respond to the parables of Jesus as surely as people had to respond to Jesus' teachings in Galilee. This book is a helpful if imperfect tool for fostering such a response.

Kendell H. Easley

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*John the Baptizer and Prophet: A Socio-Historical Study.* By Robert L. Webb. JSNTSup 62. Sheffield: JSOT, 1991, 446 pp., \$57.50.

This study contributes to the recent and growing body of scholarly NT monographs utilizing the discipline of sociological analysis. It is a good exemplar for the series in which it appears.

Webb confesses himself captivated by the figure of John the Baptist and sets out in this work on "the quest for the 'historical John' as it were" (p. 19). He investigates every possible source for John material, beginning not with the gospels but with Josephus. He concludes that *Ant.* 18.116–119 is a reliable historical source for John traditions but that the fourth gospel has theologically so reshaped the nature of John's relationship with Jesus that its value is limited. He is more optimistic about the synoptics and Q.

His study of John as a baptizing figure leads him to scrutinize ablutions (1) in the OT and in Second Temple Jewish writings, (2) in the Qumran literature, and (3) in *Antiquities*, the synoptics and Q. Many of his conclusions are unremarkable (e.g. candidates for John's baptism were expressing repentance for sin in the light of their expectation of coming divine judgment), but others are tenuous (e.g. John's baptism cleansed candidates of the moral contagion of their past sinful lives).

Webb's study of John as prophet demonstrates well the strengths and weaknesses of a rigorous sociological approach. John's prediction of an "expected figure of judgment and restoration" is accepted as historical. This is set squarely in the context of OT and Second Temple era judgment/restoration figures. We are helped immensely to see the kinds of figures Jews expected (e.g. Aaronic Messiah, angelic prince Michael). Yet Webb is unable to discover precisely the contours of John's prophecy of the coming mightier one. (Sociological analysis of course cannot deal with whether God actually spoke to or through John the Baptist.) John was discovered to have functioned not precisely as clerical prophet, sapiential prophet or popular prophet but, rather, as unique among the prophetic figures of late Second Temple Judaism. In fact he was creator of a Jewish sectarian movement.

Webb's study does not extend to consider John's movement nor to study John's relationship with Jesus. He is content with the modest suggestions that "it may well

be that this [early Christian] interpretation [of John] has historical validity after all: John the Baptist may indeed have been the forerunner of Jesus" (p. 383).

The author has thoroughly investigated his sources. The extensive bibliography and indices are helpfully divided into two sections: ancient literature and modern authors. Webb's work will appeal to specialists with a focused interest in sociological study of the NT. Most professors and pastors, however, will find the study both too technical in its methodology and too guarded in its conclusions.

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*Jesus, Paul, and the Law: Studies in Mark and Galatians.* By James D. G. Dunn. Louisville: Westminster/John Knox, 1990, x + 277 pp., \$19.95 paper.

This collection of previously published essays on the attitude of earliest Christianity toward Jewish law offers more than just a convenient assemblage of Dunn's work over the past decade. Eight of the nine articles are followed by "Additional Notes" that allow Dunn to interact with the critique of colleagues (particularly H. Hübner, H. Räisänen and E. P. Sanders, to whom the volume is dedicated) and further refine his conclusions. What we have here are, in effect, second editions of original papers.

Instead of arranging the essays in order of composition Dunn follows a "natural sequence from Mark to and through Galatians" (p. 1). Chapters 1–3 address whether Paul should be "given *all* the credit (or blame) for this breach between Christianity and Judaism on the issue of the law, or should we rather see Paul as simply broadening a breach or crystallizing an emphasis" made by Jesus (p. 37). Dunn prefers the latter explanation. The tradition in Mark 2:15–3:6 indicates that the fundamental issue for Jesus and Paul was the same: obedience to the law as the primary distinguishing mark of the people of God. The differences concern timing and context (chap. 1). Tradition-history analysis of Mark 7:15//Matt 15:11 demonstrates that neither the form of the Jesus tradition nor the interpretation put upon it was independent of the contexts in which it was both uttered and remembered (chap. 2). That is, both Mark and Matthew are faithful to Jesus' emphases and show how the breach between Christianity and Judaism over the law became unavoidable. In chap. 3 Dunn takes Sanders to task for judging the conflict between Jesus and the Pharisees portrayed in the synoptics as simply a retrojection into the past of later controversies. Paul broadens the breakdown of the boundaries that factionalism had erected within Israel between the "righteous" and "sinners" that Jesus had initiated.

The remaining chapters deal with various aspects of Paul and the law in Galatians. An analysis of the significance of the Damascus road Christophany for Paul (chap. 4) leads Dunn to conclude that "the antithesis, *either* Jesus *or* the law, was a later development" and therefore "more the corollary of 'therefore to the Gentiles' than vice-versa" (p. 98). In "The Relationship between Paul and the Jerusalem Apostles according to Galatians 1 and 2" (chap. 5) Dunn supports B. Holmberg's conclusion that "the dialectic between being independent of and being acknowledged by Jerusalem is the keynote of this important text and must not be forgotten" (p. 131). Chapter 6 explores "The Incident at Antioch," an event that brought the either/or character of the matter of covenantal loyalty of Jewish Christians to a head and caused Paul to formulate his teaching more explicitly on this issue than he had before. Chapter 7 again criticizes Sanders, this time for not taking the implications initiated by his "new perspective" far enough. Far from making an arbitrary leap from one "system" to an-

other, in Gal 2:16 Paul addresses Judaism as it was and concludes that here we first witness “the transition from ~~an~~ form of Jewish Messianism [a mere qualification of ‘covenantal nomism’] to a faith which sooner or later must break away from Judaism to exist on its own terms” (p. 198). Paul does not object to the law *per se* but the law seen as a proof and badge of Israel’s election. This discussion of the “social function of the law” is broadened and deepened in a discussion of “Works of the Law and the Curse of the Law (Gal 3:10–14)” (chap. 8). The tension in Paul’s language between the law as a negative factor and his continuing positive assessment of it is related to the way in which the law functions as a crucial boundary to distinguish Jew from Gentile. The collection concludes with a look at the theology of Galatians. Dunn suggests that “Galatians is Paul’s first sustained attempt to deal with the issue of covenantal nomism” (p. 242). Paul’s argument against nationalistically restricting the covenant to those within the boundaries marked out by laws that sharply focus the distinctiveness of Israel’s identity is the result of a position first threatened by the Antioch incident and consequently occasioned by the visit of emissaries to the Galatian churches.

Dunn’s thorough interaction with the secondary literature and excellent indices make this a useful resource for further study of early Christian attitudes toward the Jewish law. I found myself anticipating the “Additional Notes” as I recalled criticisms others had leveled at Dunn in response to his essays. With few exceptions (chap. 8 is a more nuanced presentation of the social situation of which “Paul and the law” were a part) this collection is a study in how “My Mind Has Remained the Same.” There is much to agree with here. Dunn’s inquiry into the “social function of the law” and the sense it makes of Paul’s ambiguous verdict regarding the law rescues the apostle from charges of incoherence (Räsänen) or self-contradiction and arbitrariness (Sanders). Readers of *JETS* will appreciate Dunn’s attention to the continuity in attitudes toward the law in the “tunnel period” between Jesus and Paul. Dunn repeatedly (and correctly) drives home the importance of recognizing the wide spectrum of Torah obedience within Judaism and the danger of accepting undifferentiated and monolithic representations of Gentile and Jewish life-patterns.

Questions remain, however. Dunn’s discussion of Jesus’ relationship with the Pharisees (chap. 3) would have been greatly enhanced by interaction with A. J. Saldarini, *Pharisees, Scribes and Sadducees in Palestinian Society: A Sociological Approach* (Wilmington: Michael Glazier, 1988), who convincingly argues that the concerns of this political interest group go beyond mere table fellowship. With regard to the social function of the law, while it is true that Paul singles out circumcision as a particular problem in Galatia (Gal 5:2–3) he goes on to connect that particular problem with the problem of the law in general. More problematic is Dunn’s failure to take seriously J. Neusner’s devastating criticism of Sanders’ “covenantal nomism” as the pattern of religion that best characterizes Palestinian Judaism (*HR* 18 [1978–79] 177–191; Dunn’s comments on p. 204 n. 16 are revealing but miss the point of Neusner’s critique). Dunn accepts and builds on a premise that many have found seriously deficient.

These criticisms notwithstanding, this collection represents the work of one of the NT’s most prolific and provocative exegetes on a topic of immense importance. We can only wait with anticipation for the fruit of Dunn’s reflections on the topic of Paul and the law in the commentary he is currently writing on Galatians.

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*Centering on God: Method and Message in Luke-Acts*. Literary Currents in Biblical Interpretation. By Robert L. Brawley. Louisville: Westminster/John Knox, 1990, 228 + 28 pp., \$11.95 paper.

Brawley has written an introduction to the structural analysis of narrative by using Luke-Acts as an example. The book is not a traditional commentary, partly because its focus is explaining narrative analysis, partly because Brawley understands that the goal of interpretation is to arrive at a "coherent understanding, an utterance arising out of a unitary point of intersection of the operations of understanding" (p. 212). Brawley frequently relies on R. Barthes' categories by which to analyze narrative.

In the first chapter he explains the bases for his literary-linguistic analysis. In chap. 2 he explains "progressive discovery." He states that "narrative proceeds not so much by fulfilling anticipations as by modifying them" (p. 34). Chapters 3–4 discuss "the logic of the story" in Luke and Acts by "retrospective recovery" ("how action derives from its initiation, moves toward its completion, and forms a unit that the reader can name" [p. 58]). Chapters 5–6 discuss characterization in God, Jesus, Peter and Paul. ("Emotions, personal traits, thoughts, and actions repeatedly" uniting "under a proper name" create a "character" [p. 107].) Reading or understanding a character comes from noting information, action, personal traits, and evaluation in a narrative (p. 109). Chapter 7 deals with shared and unformulated presumptions behind Luke-Acts. Chapter 8 deals with the "symbolic voice," the way "the text builds up a series of antitheses from which the reader then extrapolates a thematized symbolic meaning, that is, one reinforced by repetition" (p. 183). In the final chapter Brawley illustrates the process of synthesis by showing the interrelationships of the narrative sections or "lexias" of the parable of the good Samaritan, using the categories of characterization, retrospective recovery, progressive discovery, symbolic voice and unformulated text. Synthesis also includes "a reunion of the text with the interpreter" by analogy, identification with characters, and extension of the story (p. 224). The book has an extensive bibliography and indices.

I often have mixed thoughts about narrative analysis. The gospel of Luke, if the author's own preface is trusted, is not a fully created literary world, as is a novel. The genre is history that has literary elements. To what extent then is narrative analysis appropriate? A literary analysis such as D. Gooding's *According To Luke: A New Exposition of the Third Gospel* unlocks the major themes and development of the gospel while still treating it according to its historical genre. Despite Brawley's extensive documentation, because of his presuppositions he inappropriately uses literary analysis at several places. He uses literary analysis in contrast to historical analysis, for instance, saying that "the resurrection of Jesus is a part of the world created by the text in which God stands in relation to humanity" (p. 40). Reminding me of the new hermeneutics movement, he is incomprehensible at times. For instance, he begins: "Interpretation is understanding, and understanding is itself incomprehensible." Somehow he undermines interpretation and then supports it. He is against deriving "principles" from the text (p. 26) and "role model hermeneutics," which hold up heroes as examples to emulate (p. 27). Why then conclude that meaning is appropriated by analogy, identification with characters, and extending the story to include the reader (p. 32)?

Some readers may find helpful some of the basic categories that he uses that highlight actions readers perform in reading narrative: that narratives develop and that "characters" or people's characters also are revealed in progression. The final chapter is most helpful in showing how his categories can clarify the movement of a narrative. The ending is certainly quite a powerful retelling of the parable of the good Samari-

tan as Brawley intersperses his personal experience, international news and the Messiah with Jesus' story. Certainly we can all agree that Luke-Acts is "theocentric," showing that "God repeatedly acts in surprising ways that reverse expectations" (p. 223).

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*The Son of the Man in the Gospel of John.* By Delbert Burkett. JSNTSup 56. Sheffield: JSOT, 1991, 199 pp., \$39.50 (\$29.50 for subscribers to *JSOT/JSNT*).

Burkett's analysis of the expression "the Son of the Man" in John's gospel is the result of the revision of his dissertation presented at Duke University in 1989. He proposes to investigate the origin and meaning of the phrase used by Jesus to identify himself, commonly translated "the Son of Man." Burkett entices his readers by claiming that the study of this self-designation used by Jesus might reveal Jesus' "own understanding of his person and mission" (p. 11). His work keeps John's material from being ignored in the quest for the historical origin of the expression "the Son of (the) Man."

The study of the expression is divided by Burkett into two areas of investigation. The first reviews the previous suggestions posed to resolve the problem of the derivation of the title, its background, and its origin as used in John. The second and predominant area of investigation is Burkett's own analysis and exegesis of the central issues relating to the expression of Jesus' self-identification. In his analysis and exegesis Burkett maintains that the definite article preceding "Man" should be included in the translation of the expression.

In John's gospel Burkett notes the close association of the language of descent and ascent with the title "Son of Man" along with the evidence portraying a preexisting figure. The presence of the title in close proximity to this language of descent/ascent, according to Burkett, refutes the argument that the title has as its basis a purely apocalyptic background.

Burkett also considers the claim of a nonapocalyptic origin of Jesus' self-designation in John's gospel. He argues that the weakness of these theories is that they rely on material later than the fourth gospel itself. Another criticism directed at some of the nonapocalyptic theories—for example, those of B. Lindars and W. Roth—is that they fail to consider the preexistent descending/ascending motif in John.

Burkett maintains that even the theories of those who claim that the title has its initial origin in apocalyptic literature that was later assimilated to some other figure are relatively weak because of the same criticisms he has leveled against the approaches of the apocalyptic and nonapocalyptic schools.

The heart of Burkett's argument appears in his analysis of Prov 30:1–4. His intention in this analysis is ultimately to show the relationship of the Proverbs text to Jesus' statement in John 3:13. Burkett's analysis and exegesis culminates in a refreshing, yet at the same time defensible, interpretation of Prov 30:1–3. These verses, according to Burkett, are an oracle from the character identified as "the Man" who describes himself in supernatural terms to his son Ithiel ("God is with me"). For example, Burkett translates "the Man's" description of himself in vv. 2–3 as follows: "For I burn more brightly than a man, and mine is not human understanding; I have not learned wisdom, yet I have knowledge of holy ones." Burkett's translation is distinctly different from many others because he claims they have failed to recognize the text as

a riddle. Burkett warns that if one follows the “wrong turns” provided in the intentional ambiguities of the text he/she will arrive at a diametrically opposite conclusion.

Burkett’s translation of the first three verses in Proverbs 30 is compelling when v. 4 is read. Verse 4 proposes five questions with a single expected answer being that of God alone. The fifth question asks the reader: “What is his name, and what is his son’s name?” Burkett argues that the answer to the questions posed in v. 4 refers also to the identification of “the Man” in vv. 1–3 whose son is identified there as Ithiel.

The association of the father/son relationship in Prov 30:1–4 with Jesus’ self-identification “the Son of the Man” in John 3:13 is enlightening. Burkett concludes that “what is attributed to God in Prov. 30.4, Jesus attributes to himself as ‘the Son of the Man’ in Jn 3.13. In some sense, it seems, he implies a oneness between ‘the Son of the Man’ and God” (p. 85). It is noted by Burkett that the central aspect of Jesus’ identity in the fourth gospel is that of his relationship to God as his Father. The reference to Jesus as “the Son of the Man” then is an enigmatic synonym for “the Son of God” and can be understood only in relationship to Prov 30:1–4.

The expression “the Son of the Man” used by Jesus as his self-identification, according to Burkett, shows that Jesus, having found in the Scriptures the reference in Proverbs correlating “the Man” with God, used the expression as a veiled reference to God. Jesus referred to himself as “the Son of the Man” to identify himself with “Ithiel,” the Son of “the Man” in Prov 30:1–4. Therefore, as Burkett sees it, when Jesus used the expression “the Son of the Man” he was indirectly communicating that he was “the Son of God.”

In the remainder of his analysis of the meaning of “the Son of the Man” in the gospel of John, Burkett investigates the association of the expression with various OT images and their connection with the key text of Prov 30:1–4. The five images from the OT that Burkett considers are Jacob’s ladder (Gen 28:12) as related to John 1:51; the concepts of “lifting up” (Num 21:4–9) and “glorification” (Isa 52:13) as related to John 3:14; 12:23, 32, 34; 13:31–32; the word of God (Isa 55:1–3, 10–11) as related to John 6:27, 53, 62; the expression “*egō eimi*” (John 8:28) as an expression of the divine “I am” (*ʿānî hûʿ*) of Second Isaiah and likewise identified with the word of YHWH (e.g. Amos 8:11–12; Isa 55:10–11); and the “light of the world” (Gen 1:3) as related to John 9:35; 12:34–36; 3:13–21. Each section is more or less an expansion of Burkett’s core idea that Prov 30:1–4 is the basis for Jesus’ use of the expression “the Son of the Man” in the fourth gospel. Although it is apparent that Burkett felt that the connection of these images with Jesus’ self-identification would strengthen his argument, the issues raised in these chapters appear almost as musings added to the end of the analysis.

In spite of the minor limitations of the closing chapters, Burkett is to be applauded for his serious and enlightening treatment of the expression attributed to Jesus in John’s gospel.

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*The Gospel according to John.* By D. A. Carson. Grand Rapids: Eerdmans, 1991, 715 pp., \$29.95.

Although this new commentary is not part of a series, it seems to be a companion to L. Morris’ work on Romans, also published by Eerdmans. Carson’s commentary is designed to help preachers and teachers understand and proclaim the gospel. He has made the NIV translation of John come alive with historical, linguistic and theolog-

ical insight that is readily accessible both to the theologian and the aware layperson. The Greek is transliterated, and technical matters are clearly explained. Reserved to the end of each section are additional technical notes on chosen verses or themes, and lexical or textual difficulties. For students of the English Bible Carson's contribution will easily supersede Morris' 1971 commentary in the NICNT series. It is fresh, colorful, readable and up to date.

"Anyone who dares to write yet another commentary on the Gospel of John must give reasons for doing so." So begins Carson in his preface, and the point is well taken. The purpose of his commentary is to concentrate on the flow of the book as it accomplishes John's purposes. It should give us pause to consider that a student may read through a Biblical commentary with all of its microscopic analysis of words and verses and still have little idea of what the canonical book was actually about. Carson avoids this kind of atomizing, and his reader is left with an understanding of John's book rather than a catalogue of scholarly minutiae. He urges the reader to take seriously John's stated purpose—that is, to identify Jesus as the Messiah and to promote faith in him. The gospel is therefore an evangelistic tract. Carson argues persuasively for a Jewish target audience. Modern proclaimers of John will find much practical insight from this approach.

Carson is well-informed and incisive on introductory matters and seems at home with patristic evidence as well as recent commentators. He argues for the authenticity of Johannine tradition while making allowances for minor shaping and smoothing of the style of Jesus' teaching. He concludes that the gospel was written by John in Ephesus, c. AD 80–85. Carson interacts easily with the major critical works by Brown, Schnackenburg, Lindars and Bultmann, but also with evangelicals such as Beasley-Murray and Morris. Readers will be pleased with the satisfying treatment of such topics as the chronology of the passion narrative and the meaning of the Johannine *Logos*.

One further observation may be helpful. Carson's *Exegetical Fallacies* gained quick popularity when it was published in 1984, and it has been used with profit in the seminaries. If there is one criticism I have heard of this book from my hermeneutics students it is that Carson concentrates on negative examples. They wish he would have given positive examples as guides, or else demonstrated how to correct a fallacious argument. Carson's new commentary on John is not a guide to exegesis, but it is an excellent model of how to think about a book of the Bible. Readers may particularly relish his sensible thoughts on the "meaning" of the 153 fish, or the relation between *agapaō* and *phileō* in John 21. On the other hand, a random sampling showed that on every page this commentary yields positive examples of exegesis without fallacies.

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*Interpreting the Pauline Epistles.* By Thomas R. Schreiner. Grand Rapids: Baker, 1990, 167 pp., n.p. paper.

This volume is fifth in the Guides to New Testament Exegesis series. Its presupposition is that the NT comprises different literary types. "Consequently, the students need manuals that will introduce them both to the specific nature of a particular genre and to basic principles for exegeting that genre" (editor's preface, p. 9). Schreiner has well succeeded in accomplishing this goal for the Pauline epistles.

After discussing the "Nature of Letters" (pp. 23–50) he has a short chapter on "Doing Textual Criticism" (pp. 51–56), which presupposes the extended treatment of

the subject by M. W. Holmes in the introductory volume of the series (*Introducing New Testament Interpretation*). The section "Translating and Analyzing the Letter" describes basically dictionaries and tools that assist the student in this work. Next is a treatment on "Investigating Historical and Introductory Issues" (pp. 61–76). The heart of the book is the chapters on "Diagramming and Conducting a Grammatical Analysis" (pp. 77–96) and "Tracing the Argument" (pp. 97–127). Here the author freely acknowledges his indebtedness to his mentor, D. Fuller. The treatment of "Doing Lexical Studies" is brief, since it refers to D. L. Bock's "New Testament Word Analysis" in the introductory volume. The concluding sections are "Probing the Theological Context" (pp. 135–150) and "Delineating the Significance of Paul's Letters" (pp. 151–159). The conclusion summarizes the various steps of the exegetical process. It is followed by a list of commentaries on the various letters of Paul. Each chapter includes a bibliography and the discussion of relevant literature in text and footnotes.

The total impression is this: Here is a handbook of exegesis that is theologically and hermeneutically well informed and up to date. It challenges the theologian and will also help the practitioner to improve his exegesis of the Greek text of Paul. The author addresses the "student." But some subjects seem beyond the grasp of the normal student.

For the author exegesis is an eminently practical discipline. It aims at the renewal of minds and the ignition of hearts that lead to life according to the perfect will of God and thus to the advancement of the kingdom of God and his glory. This does not occur as long as one does exegesis in a detached attitude for the sake of presumed scientific objectivity, but only as one's heart is gripped by Biblical truth. "If one's heart never sings when doing exegesis, then the process has not reached its culmination. And if one has never trembled when doing exegesis (Isa 12:2), then one is not listening for the voice of God" (p. 18). There is a passion to discover the true meaning of the text. This is assisted through conscientious grammatical diagramming of sentences (p. 78) and by tracing the argument of each paragraph. These disciplines "compel the interpreter to slow down and to think carefully through every element of the text" (p. 78). These two chapters, with all the practical hints, are the most significant contribution. Schreiner does not shut himself off from critical scholarship, yet he displays a sound skepticism toward commonly accepted hypotheses.

The proposed exegetical procedure is demonstrated in each case with concrete examples, and he does not choose the easiest cases. One wishes that a future edition would include appropriate assignments for the "student," especially for "grammatical analysis" and "tracing the argument," with solutions appended in the rear.

In rare cases I found myself in disagreement with the author. Is it true that "there is no particular virtue in reading the letter uninformed about the critical issues in the letter" (p. 61)? It surprises that there is no reference to the significance of context, normally considered of key importance. Further, is there not also an intuitive element in exegesis that results from intimate knowledge of Scripture and that enables the interpreter to enter the text on a personal level, although it needs to be controlled by strict exegesis? In lexical studies the OT deserves more attention than the author admits, since the language of the NT was coined through the OT. And, just in passing, some of the literature recommended is beyond the accessibility of most readers.

This is not to reduce the value of the work. It aims at leading the student, whether in seminary or in ministry, to the Greek text of Paul's letters and to free him



or her from slavish dependence on commentaries. And it shows how this can be achieved.

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*Der Zeuge des Zeugen. Lukas als Historiker der Paulusreisen.* By Claus-Jürgen Thornton. WUNT 56. Tübingen: J. C. B. Mohr (Paul Siebeck), 1991, 430 pp., DM 128.

In this detailed and erudite monograph Thornton sets out to determine what kind of history was written by the author of Acts, particularly as expressed in the narratives of the Pauline journeys to Europe, Jerusalem and Rome. His incredible grasp of the relevant primary literature and sober analysis of the data is what one would expect of a pupil of M. Hengel. Thornton contends that the author was no less than Luke, the companion of the apostle Paul, an eyewitness who wrote his account on the basis of his own experience and records. "Tragic history"—a method of narration that aimed at stirring the emotions of the readers by vivid representations of the scenes—is the literary form that Thornton regards as corresponding most closely to what we find in Acts. As a participant with Paul in these monumental journeys, Luke knew the facts and, as a Hellenistic historian, was capable of vividly narrating the events. But Acts is more than this. Luke understands history theologically. Thornton argues that Luke's primary concern was to bear firsthand testimony to his readers how God's plan for the gospel reaching the ends of the earth was fulfilled through Paul. This helps to explain the minute details and drama of the "we"-passages, such as the sea voyage to Rome (Acts 27:1–28:16): The question in the minds of the intended readers was not so much whether Paul would make it to Rome, but how. How would the divine will (*dei*) be fulfilled against such odds?

The book is divided into three major sections: (1) the early Church testimony affirming Luke as the companion of Paul and as the author of Acts; (2) the literary problem of the "we"-passages in Acts; and (3) the historical problem of the "we"-passages in Acts. In the first section (pp. 7–81) Thornton undertakes a detailed study of the testimony of the early Church about Luke, but concentrates especially on the witness of Irenaeus *Adv. Haer.* (esp. 3.1.1; 3.3.3), which specifically refers to Luke as a companion of Paul who wrote down the gospel preached by Paul in a book. Against many critics (e.g. R. Pesch) Thornton defends the reliability of Irenaeus' testimony, which he argues was based on a preexisting tradition. He suggests that this information about Luke and the traditions about the authors of the other three gospels were early Roman Church traditions, perhaps originally written down and later incorporated into the superscripts of the four gospels shortly after they were collected in Rome. This material was kept in the Roman Church library/archive together with other church documents and records (e.g. the LXX and succession lists). Irenaeus would have had access to these traditions when he visited Rome. Thornton has made a plausible and convincing case regarding the antiquity and reliability of the testimony of Irenaeus. One may wonder, however, whether such traditions regarding the authors of the four gospels may have existed orally and been more widespread.

In the second major section of the book (pp. 83–197) Thornton begins his discussion of the "we"-passages, to which he devotes himself through the rest of the book. After engaging in a critical review of the scholarship on the issue, a narrative-theoretical analysis of the book of Acts, and the occasions when ancient historians would write in the first person, Thornton concludes that Luke used the first person to accurately convey to his readers his own participation in the events he narrates. His con-

clusions are a convincing refutation of the views of scholars such as P. Vielhauer who argue that the "we"-passages are the author's literary means of fictionalizing an eyewitness involvement in the life of the apostle Paul.

The final section of the book (pp. 199–367) is concerned with examining the historical issues surrounding the "we"-passages. In his analysis of the canonical traditions about Luke contained in Philemon (Phlm 24) and Colossians (Col 4:14) Thornton argues that Philemon was written from Caesarea and Colossians from Rome (neither from an Ephesian imprisonment), with both conveying authentic (although limited) information about Luke. He regards the only other canonical reference to Luke (2 Tim 4:11) as containing reliable information but contained in a pseudepigraphical letter written up to 50 years after the events. His extensive and detailed reconstruction of Paul's three journeys accompanied by Luke are carefully and plausibly argued.

Thornton does much in his monograph to take us beyond the extreme skepticism of past generations of historical-critical scholarship on Acts by presenting a convincing case for Lukan authorship and Lukan self-reference in the "we"-passages. This would seem to lead to a presumption of historical accuracy for Luke's narration of the events in Acts. For the most part, it does in Thornton's analysis ("nothing would better guarantee the authenticity of his narrative than if he could report from his own view of the events" [p. 361]). But Thornton is careful to point out that an author of "tragic history" strives for verisimilitude (*Wirklichkeitgemäß*) to the events. He argues that a precise transcript of events is not necessary. Something that is not historically correct may be written if it sufficiently corresponds to the events. Consequently Thornton entertains doubts about the historical accuracy of some of the material. For example, he finds some erroneous geographical information; he believes that Luke has glorified the image of Paul; and he finds irreconcilable differences between Acts 15 and Galatians 2. Regarding the final point it would appear to me that many of the apparent difficulties could be cleared up if he were to explain Galatians 2 by the Acts 11:27–30 visit to Jerusalem (see the recent discussions by C. Hemer and R. Longenecker).

On this issue of historicity the recent monograph by the late C. Hemer in the same series, *The Book of Acts in the Setting of Hellenistic History* (WUNT 49), reaffirms Luke's essential reliability and concern to record accurate history. Thornton interacts with Hemer somewhat but fails to correlate the implications of Hemer's work as a whole with his own conclusions. Unfortunately Thornton's work appeared nearly simultaneously to the publication of J. Wenham's article, "The Identification of Luke," in *EvQ* 63/1 (1991) and R. Tannehill's two-volume study, *The Narrative Unity of Luke-Acts* (Minneapolis: Fortress, 1990). But Thornton's work would call into question Tannehill's conclusion that the anonymity of the "we" (in the so-called "we"-passages) decreases its value as an eyewitness guarantor of the report and serves merely to increase imaginative participation in the narrative by readers or hearers of it.

I have found the main lines of Thornton's case to be convincing. This is a well-written and thoroughly researched monograph that makes many important contributions to the study of Acts.

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*Paul and the Dead Sea Scrolls*. Edited by J. Murphy O'Connor and James H. Charlesworth. New York: Crossroad, 1990, xvi + 262 pp., \$16.95 paper. *John and the Dead*

*Sea Scrolls*. Edited by James H. Charlesworth. New York: Crossroad, 1990, xvi + 233 pp., \$16.95 paper.

It has been almost 50 years since a young Bedouin goatherd first stumbled across clay jars containing manuscripts in one of the caves near Qumran, thereby initiating the greatest archeological find of this century: the Dead Sea scrolls. The significance of the scrolls for Biblical studies cannot be overstated, and thus it is with good justification that recent decades have witnessed a flood of studies on the relationship of these documents to the canonical text. Continued interest in the QL has led to the republication of the two monographs under review.

The first work contains a collection of nine essays dealing with the relationship between the Dead Sea scrolls and Pauline epistles, originally published in 1968 under the title *Paul and Qumran: Studies in New Testament Exegesis*. In the initial essay P. Benoit presents three guiding principles for the comparative study of Qumran and the NT in which he warns against the temptation to view every similarity between the two as evidence of direct contact and influence. J. Fitzmyer discusses the perplexing passage of 1 Cor 11:10 (a woman must wear a veil [*exousia*] on her head "on account of the angels") and proposes that the uncovered head of a woman was viewed as a physical defect that, as at Qumran, would exclude the person from communal worship where angels were believed to be present. J. Gnilyka argues that 2 Cor 6:14-7:1 is a non-Pauline insertion, written by a Christian considerably influenced by traditions active at Qumran. M. Delcor examines the judicial system in the Corinthian church (1 Cor 6:1-8) and concludes that it is similar to that found in the Qumran community. W. Grundmann highlights both the similarities between the Teacher of Righteousness and Paul on the question of justification by faith but also their differences due to the apostle's encounter and relationship with Jesus Christ. The next three essays deal with claimed connections between the Dead Sea scrolls and Ephesians: K. Kuhn studies parallels of language, style and theology; J. Coppens examines the term "mystery"; and F. Mussner stresses a number of other theological similarities. In the final essay J. Murphy-O'Connor presents points of contact between Paul and Qumran on the concept of "truth" that cannot be simply attributed to a common OT background. The volume concludes with a selected bibliography containing more recent studies on the relationship between Paul and the Dead Sea scrolls.

The second volume was originally published in 1972 under the title *John and Qumran*. This collection of nine essays begins with R. Brown's general survey of the relationship between the Dead Sea scrolls and the NT. J. Price studies the Teacher of Righteousness in his role as God's spokesman, revealer and example, and then considers what light this sheds on the parallel role of the Son in John's gospel. A. R. C. Leaney examines the Paraclete in the fourth gospel and the Dead Sea scrolls and, despite the fact that the term is not found in the Qumran documents, discovers a number of significant parallels. A. Jaubert continues her interest in chronological problems surrounding the passion week by proposing that John's account was influenced by the Zadokite calendar used at Qumran. Charlesworth compares the dualism in 1QS 3:13-4:26 with that found in John and concludes that the gospel writer did borrow some of his dualistic terminology and mythology from the Qumran texts. In a second essay Charlesworth brings the Odes of Solomon into the comparative picture and, on the basis of numerous parallels, concludes that both the odist and John originated from a common milieu where Essene influence was great. Appealing to several diverse sources, G. Quispel argues for the existence of an extracanonical Jewish Christian gospel and that it was this Palestinian saying tradition that provided the source for certain distinctive features of John's gospel. M.-E. Boismard shows that 1 John

strongly echoes the theology of Qumran and tentatively suggests that the letter was written to a Christian community whose members to a large extent had been Essenes. In the last essay, which has little to do with Qumran, W. Brownlee forwards a number of diverse proposals concerning John's gospel: "Bethany beyond the Jordan" (1:28) refers to Batanaea; Aramaic sources underlie the document; the gospel was composed in Alexandria but later translated and edited in Ephesus; the "beloved disciple" was Lazarus. This volume also concludes with a selected bibliography reflecting subsequent research in this subject area.

The usefulness of these two works is limited somewhat by at least three factors. First, despite the opening disclaimer of Charlesworth (*John*, p. xv) there is the problem of the material being dated. The majority of the 18 essays had been already published prior to the first printing so that what we have here is really the re-publication of studies that date back as far as 1957. Since a number of new documents from Qumran have been made available in the past couple of decades (Temple scroll, Angelic Liturgy, pseudepigraphic hymns, 4QMMT, Psalms of Joshua, etc.) the essays are weakened somewhat by not being able to take into account these new primary sources (e.g. note the need for the double postscript of Fitzmyer, *Paul*, pp. 45–47). Second, there is the problem of parallelomania. Although not all are guilty of this error, several contributors claim connections between the Dead Sea scrolls and the NT that are tenuous at best. And even when parallels are legitimate, some have not followed the insightful guidelines of Benoit, who warned against simplistic or overconfident judgments about literary dependence and influence. Third, there is the less serious problem of the material being rather specialized. Most of the essays deal with specific passages or narrow themes in Paul or John and thus will be of less interest and benefit to those working outside of these areas.

Despite the aforementioned problems these two collections of essays illustrate well the crucial role that the Dead Sea scrolls can play in coming to a clearer understanding of the Biblical text.

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*Paul, Scripture, and Ethics: A Study of 1 Corinthians 5–7.* By Brian S. Rosner. AGJU 22. Leiden: Brill, 1994, 248 pp., \$71.50.

In this work Rosner challenges the widely accepted view that Scripture did not play an important role in the formation of Pauline ethics. Rosner carefully defines and limits his study. His stated focus is not how Paul used Scripture for ethics nor why Paul used certain parts of Scripture but whether Paul is indebted to the Scriptures for ethics. Nor is his primary concern foundations (how Paul developed his ethics) but rather origin, discerning the basic tradition in which Paul stands. To accomplish his goal the author seeks to discover the influence of Scripture and Jewish tradition in 1 Corinthians 5–7, a representative sample of Pauline parenesis. Rosner chooses this passage since it appears in a letter rich in Christian parenesis, since as a passage it contains several major ethical issues, and since at first sight its teaching does not appear to have substantial roots in the Scriptures. This last point should answer the objection that the author has intentionally chosen a text that readily supports his thesis.

The work is divided into two parts. In the first (chap. 2) Rosner presents general considerations concerning the relation of Pauline ethics to the Scriptures. His goal

here is to demonstrate the close relationship between Jewish moral teaching and Scripture and to suggest that this Jewish parenthesis represents an intermediary stage that stands between the Scriptures and Paul and mediates Scripture to Paul. This chapter sets the stage for Rosner's subsequent study by proposing that Scripture (designated "A") influenced Jewish moral teaching ("B"), which in turn influenced Paul's ethics ("C"); thus  $A \rightarrow B \rightarrow C$ . The literature related to each of these facets is briefly surveyed: recent works relating to the influence of Jewish moral teaching on Paul's ethics ( $B \rightarrow C$ ); a brief listing of Jewish works containing ethical teaching (the entity "B"); recent works that deal with the influence of the Scriptures upon Jewish moral teaching ( $A \rightarrow B$ ); and suggestions concerning how Scripture was mediated to Paul through Jewish traditions (the whole process  $A \rightarrow B \rightarrow C$ ).

In the second part of the book Rosner investigates in detail Paul's indebtedness to the Scriptures in 1 Corinthians 5–7. This section includes such provocative chapter titles as "Ezra and Paul excluding sinners" (1 Cor 5:1–13), "Moses and Paul appointing judges" (6:1–11), "Joseph and Paul fleeing immorality" (6:12–20), and "The Torah and Paul regulating marriage" (7:1–40). As Rosner notes, these titles are meant as much for rhetorical effect as for identifying the central points of Scriptural dependence. Indeed in each chapter a variety of reference points between Pauline ethics, the OT and Judaism are discerned. For example, chap. 5 compares Paul's exhortations in 6:12–20 not only with the Joseph story but also with exhortations throughout the OT (especially Hosea) and Judaism that identify sexual sins as unfaithfulness to God. Indeed, perhaps the greatest strength of Rosner's work is the multiplicity of contact points between Paul and Scripture. He admirably demonstrates that even (or perhaps especially) in the context of ethics Paul's thoughts and ideas are thoroughly immersed in Scripture, so that the OT colors almost everything he says. Chapters 3–5 each conclude with an interpretive paraphrase of the passage and a helpful list of significant Biblical and Jewish cross-references.

Chapter 6, which deals with Paul's teaching on marriage and divorce in 1 Corinthians 7, is particularly interesting, since here Paul appears to openly depart from OT and Jewish standards. This is evident in his preference for singleness, his forbidding of divorce, and his opposition to circumcision, all of which run counter to traditional Jewish teaching. Rosner responds, on the one side, by suggesting that Paul's teachings are not as contrary as might at first sight appear. Despite the general affirmation of marriage within the OT and Judaism, ascetic tendencies were also present (and not only among the Essenes). Further, though divorce was a fact of life in Judaism, permitted both in the OT and throughout Judaism, strong antidivorce statements are also found in Scripture (cf. Mal 2:15–16), and outright opposition to divorce is reflected in the Qumran scrolls. Finally, Paul is not so different in the matter of circumcision since throughout the OT it is affirmed that what truly matters to God is the circumcision of the heart. On the other side Rosner points out that when Paul does depart from OT or Jewish precedent he does so only reluctantly and through direct dependence on Jesus (in the case of divorce) or on early apostolic tradition (as in the case of circumcision). In short, Paul's occasional departure from OT and Jewish-based parenthesis in 1 Corinthians 7 is shown to be the exception that proves the rule.

In his final chapter (7) Rosner draws general observations and implications related to his work, anticipates possible objections, and explores whether Paul's dependence upon the Scriptures was deliberate. Some significant observations include: Paul's saturation with Scripture, which shapes and guides his parenthesis without slavishly controlling it; his particular focus on the Pentateuch, and especially the Deuteronomic