

BOOK REVIEWS

The Dictionary of Classical Hebrew. Edited by David J. A. Clines. 8 vols. projected. Sheffield: Sheffield Academic Press, 1993–. Vol. 1—*aleph*: 475 pp., \$123.50; vol. 2—*beth-waw*: 660 pp., \$123.50; vol. 3—*zayin-tet*: 424 pp., \$150.00; vol. 4—*yod-lamed*: 642 pp., \$150.00.

The *Dictionary of Classical Hebrew (DCH)* under the general editorship of David J. A. Clines is by now no stranger to Hebrew lexicographers and OT scholars alike. The work has been steadily appearing since 1993 with four of a projected eight volumes presently available, covering the letters *aleph* to *lamed*. No less than 35 separate reviews of the dictionary have appeared, including a major review by F. I. Andersen with a response by Clines and further response by Andersen (*AusBR* 43 [1995]: 50–71). Also among these are five reviewers who have made additional comments as further volumes of the *Dictionary* have appeared. The *Dictionary* has been variously praised as a “truly momentous event” and the end of a “hundred year famine since BDB in the English-speaking world.” On the other hand, it has been severely criticized, some of its principles being labeled “a mistake,” “patently false,” and “a mirage.” At any rate, *DCH* has been widely and successfully received, judging from the comments in the editor’s preface to vols. 3 and 4 alluding to “a very large number of subscribers” (p. 8) and the “extraordinarily positive and enthusiastic” response of the scholarly public (p. 9). Volume 5 is due to appear early in 2001.

A rather lucid description of the project is given by the editor in *ZAH* 3 (1990): 73–80. The idea of the *Dictionary* had its beginnings in the Department of Biblical Studies at the University of Sheffield as early as 1983. Actual work on the project began in 1988 with the first volume appearing five years later. Half the *Dictionary* is now complete and with subsequent volumes appearing every eighteen months, the entire work will be available by the end of 2004. The project has been funded over the years by Sheffield Academic Press (its major support early on) along with such public entities as the British Academy and the Arts and Humanities Research Board. It remains a research project in the Department of Biblical Studies at Sheffield. John Elwolde has been Executive Editor since vol. 1 but future volumes will bear no such editor.

It is generally agreed that the two most innovative features of *DCH* are (1) its coverage of all written materials in Hebrew from earliest times to about 200 CE and (2) its syntagmatic analysis of each Hebrew word. Choosing not to privilege in any way *Biblical* Hebrew, this body of all known materials is subdivided into (a) the Hebrew Bible (excluding Aramaic), (b) Ben Sira, (c) non-Biblical materials from Qumran and (d) all ancient Hebrew inscriptions. Thus, the word “*Classical*” in the title. The extent of the non-Biblical materials was originally reported to have been about 15% of the Hebrew Bible but in a more recent correspondence, Clines reports that the figure for the Qumran materials alone is nearly half that of the MT. The second area in which *DCH* paves new ground is in its systematic and comprehensive presentation of the syntagmatic relations of each Hebrew lexeme. Thus, for each verb all its subjects and objects are presented and ordered in a rational manner, as well as prepositions and other collocations. So, for example, the well-known observation that Hebrew *bārā*² has only God as its subject is not only noted but the reader can easily

see that its subjects are specifically *Yahweh*, *ʿēlōhīm*, *ʿēl*, and *qādōš*, as well as where specifically these attestations are to be found. Similarly, for each noun every verb of which it is subject and object is noted, as well as modifying adjectives and other nouns in construct.

For all its innovation, the *Dictionary* has been severely criticized for its intentional non-inclusion of comparative Semitic data and cognates from other languages, particularly Akkadian and Ugaritic. The editor draws his own fire when he boldly writes in the introduction to vol. 1 that this information is “strictly *irrelevant* to the Hebrew language” (p. 17, emphasis mine). Clines asserts “we subscribe to the dictum that the meaning of a word is its use in the language” (p. 14). Thus, the first and most important criticism of *DCH* falls squarely on the issue of methodology and in particular dictionary methodology. The publication of James Barr’s now-classic work *The Semantics of Biblical Language* in 1961 sounded the death-knell for all would-be etymologists, but how does one handle lexemes that occur only once or twice in the entire Hebrew Bible? Modern linguistic approaches presume a living language where lexemes can be analyzed and tested in a variety of sentences and contexts. When approaching a dead language where words cannot be tested and that do not occur frequently, sometimes the Hebraist’s only recourse is to refer to cognates in other Semitic languages. Pardee writes poignantly (*JNES* 57 [1998]: 42):

Last but certainly not least, the “Classical” Hebrew corpus is comparatively small, and it contains a fairly large number of rarely attested words, even *hapax legomena*; for these, the resort to etymology is sometimes more than a luxury. If the context leaves open the possibility of more than one interpretation, basing one’s gloss on a usage in a cognate language is preferable to flipping a coin.

Clines’s critics have pointed out that even *DCH* is dependent upon comparative Semitic data when dealing with rare words of the Hebrew lexicon.

In spite of the above, two examples will suffice to demonstrate the value of the syntagmatic analysis presented in *DCH*. Taking as our first example the Hebrew term *tap*, “children, little ones,” the term occurs 42 times in the OT. The dictionary first presents all the verbs of which it is subject, and here nothing of semantic significance is evident. As might be expected, *children* or *little ones* in the Hebrew Bible are said “to live,” “to die,” “to know,” “to come,” “to go,” “to go out,” “to stand,” “to inherit,” etc. (normal activities of the youngest generation in a human family when spoken of in general). However, when the verbs of which it is object are listed two particular nuances seem to be evident. *Children* or *little ones* are said to be “brought,” “assembled,” “sent away,” “provided (for),” “kept alive,” “abandoned,” “oppressed,” “plundered” (or “taken as booty”), “taken captive,” “destroyed,” “killed.” These associated verbs suggest that our particular Hebrew term is at home in the context of movement and survival. This confirms the strong impression (along with other data like the LXX) that *tap* not only means “children” but includes the semantic component of “children as dependents of a household often nomadic.” Indeed, Koehler and Baumgartner include as a second sense of the term “those of a nomadic tribe who are not (or to a small extent) able to march.”

A second example has to do with the Hebrew term *ʾādām*, “humankind,” which occurs approximately 550 times in the OT. Under verbs of which *ʾādām* is object, the lexical data are further divided into contexts where (a) *God* is the subject of the associated verbs and (b) where other subjects are used. When this is done, it reveals that *God* is far more often used as the subject of verbs in collocation with *ʾādām* than any other term (the difference is approximately five to one). This points to the highly theological contexts in which the term most often appears and with further study confirms the notion that *ʾādām* means not merely *homo sapiens* but includes the semantic component of “humankind in contradistinction to God in all his/her creatureliness, transitoriness, and frailty.”

Some reviewers have remarked that using *DCH* is like using a mere listing of syntagmatic data with little analysis and interpretation. Depending upon how far one wishes to take this, this is not strictly true. The editor states plainly in his introduction to vol. 1 that the delineation of the meanings and senses for each lexeme in their "semantic analysis" contains "a large subjective element" (p. 19). Already one scholar has noticed the change given in the number of meanings for *ōhēl* "tent" between the introduction and the actual lexical entry in the first volume of the dictionary! Furthermore, the syntagmatic analysis is not strictly a mere listing of subjects, objects, and collocated verbs. In the case of subjects of verbs, for example, Clines states that "these subjects are listed, not in random or merely alphabetical order, but with some attempt at a rational and meaningful order. Thus personal subjects may be grouped together, or abstract nouns; and among abstract nouns, subjects of similar meaning or belonging to the same semantic field, such as verbs of movement, will be gathered together" (*ZAH* 3 [1990]: 75). More recently, in the example of *Yahweh*, Clines writes: "Our categorization has been explicit in the outline, showing that we review the verbs in these groups: states and attributes, movement, communication, perception, general activities, beneficial activities, hostile activities (*DCH*, vol. 4, p. 11).

Still, what has frustrated reviewers is the lack of semantic elaboration or discussion within each lexical entry as to how the lexicographers themselves arrived at their determinations. *DCH* has attempted to meet this criticism with each new volume by the employment of asterisks in the middle and at the end of lexical entries to refer readers to important articles in the bibliography that have shaped its understanding of the term. But there is still a lack of discussion in general, at least as much as other Hebraists and lexicographers would have desired. As a wholly new and independent work, these semantic thought processes would have been invaluable to other researchers. In addition, *DCH* still relies, for the most part, on providing "glosses" (word-for-word translation equivalents) rather than real definitions in their lexical entries allowing for even greater semantic vagueness and ambiguity. Even the new third edition of BAGD (to be renamed BDAG after the work of Danker) to appear later this year will employ "definitions" rather than "glosses." It is a bit of a disappointment therefore that after all the work has been done that no further lexical semantic description and delineation is provided.

In the end, the *Dictionary* does very much fit the "spirit of the age," as Clines writes in the introduction: "At the end of the twentieth century, it is only right that a Hebrew dictionary should reflect something of the spirit of the age . . . [being] post-modern . . . resisting concepts of authority, determinate meanings and the like (*DCH*, vol. 1, p. 26). Thus, *DCH* is indeed "short on authority and prescription" and meant to be "long on reader-involvement, open-endedness and uncertainty." While some may feel uncomfortable with these philosophical underpinnings, the work is best understood as merely a *tool* rather than a traditional Hebrew lexicon. As Clines says, "Rather, the primary function of this Dictionary is to organize and rationalize the available data about Hebrew words, enabling readers to make their own decisions about the meanings of words in the light of all the evidence, which has been arranged in such a way as to make that task feasible" (*DCH*, *ibid.*).

In addition to the two most positive features of the *Dictionary* already discussed, there are a number of others that serve to enhance the user-friendliness of the work. Volume 1 begins with an extensive preface and introduction, including discussion of the economics of the project, its linguistic approach, the structure of the lexical articles, a recent history of Hebrew lexicography, and a table of word-lengths for each of the four corpora of sources utilized. Each volume of the *Dictionary* contains a helpful table of occurrences for its vocabulary in order of frequency (of the entire Classical Hebrew corpus), including separate columns for each of the four sources as well as the totals. Thus, with the table of word counts and the table of "*Aleph* occurrences," for example,

it is possible to find that *‘emet* “truth” occurs 0.5% of the time in the non-Biblical Qumran materials and only 0.04% of the time in the Hebrew Bible. Each volume of the *Dictionary* also ends with an English-Hebrew index, which will be followed up with a cumulative index once all volumes are completed. These indexes will be helpful in building semantic field studies in the future.

On the individual lexical entries themselves, one finds that they are arranged alphabetically according to headword (not according to root as in BDB) followed in subscript numerals by the number of occurrences in each of the four sources. The delineation of meanings is listed, but in the order of frequency, not in the traditional order of concrete to metaphorical. All attested morphologies of the word are noted as well as synonyms, antonyms, and other parallel and related terms. Citations of occurrences are exhaustive save for a handful of frequently occurring particles that are duly noted.

The editors of the project have apparently heeded the comments of reviewers and have begun adding several new features with vol. 2 onward. Thus, a comprehensive (but by no means exhaustive) bibliography of lexical studies is included with each new volume (including references to the manuscript of D. Winton Thomas’s revision of BDB). Newly proposed Hebrew words have been added (mostly homonyms of previously known terms) and are duly noted with an asterisk (at the beginning of the entry) referring the reader to the bibliography. Proper names are given the same syntagmatic analysis as other nouns. As expected, each new volume includes a growing number of Qumran materials as they have appeared in publication. With vol. 3 the occurrences of each verb are noted according to their *binyanim* (i.e. *qal*, *piel*, *niphal*, etc.). At the completion of the entire project, it is hoped that a 300-page abbreviated version of the *Dictionary* will be made available for student use. Presently, an electronic version is available for the Macintosh computer.

All in all, *The Dictionary of Classical Hebrew* accomplishes what it intends very well and then some. As an entirely new and independent work conducted apart from any other lexicographical tradition, the project’s team members are to be congratulated for their innovation, effort, and boldness. Some may feel uncomfortable with the lack of analysis and lexicographical commentary that they are accustomed to in other theological dictionaries. Others may glory in the freedom of the data before them. For rare terms and *hapax legomena*, one may well prefer the traditional lexicons; for pure syntagmatic description of the more common terms there is no equal to *DCH*. For those who know how to use it, the *Dictionary* will bring rich rewards. Indeed, as far as its future is concerned, Clines himself has probably said it best: “We will all have to learn how to use this Dictionary, and invent new questions to which it will provide the answers” (*DCH*, vol. 1, p. 26). (I thank David Clines for providing by way of correspondence the most up-to-date information on the *DCH* project.)

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The Apostolic Fathers: Greek Texts and English Translations. Edited and revised by Michael W. Holmes. Grand Rapids: Baker, 1999, xv + 613 pp., \$29.95 paper. *The Apostolic Fathers, Second Edition*. Translated by J. B. Lightfoot and J. R. Harmer. Edited and revised by Michael W. Holmes. Grand Rapids: Baker, 1998, xvi + 352 pp., \$19.95 paper.

A thorough acquaintance with the Apostolic Fathers is important for both students of the early church and interpreters of the NT. Therefore, the appearance of an

updated and moderately priced edition and translation of this material will always be noteworthy. The text most commonly used by English-speaking students has been the two-volume Loeb edition of Kirsopp Lake (1912–1913), while many pastors and students still read the translation of Roberts and Donaldson as revised by Coxe (*Ante-Nicene Fathers*, vol. 1, 1866–72). In addition, at least six other English translations of these writings have appeared in just over half a century: Glimm/Marique/Walsh (*Fathers of the Church*, 1947); J. A. Kleist (2 vols., *Ancient Christian Writers*, 1946–48); E. Goodspeed (Harper, 1950); the six volumes with commentary edited by Robert Grant (Nelson, 1964–68); C. Richardson (*Library of Christian Classics*, 1970); J. Sparks (Nelson, 1978); and M. Staniforth (Penguin, 1987). Since many of the latter are out of print, the appearance of another accurate translation will benefit the modern reader who cannot work with the original text. Even more important, however, is the critical text which reflects the last century of textual research and, unlike European editions, gathers these writings into a single affordable volume.

The present work has a complicated past. J. B. Lightfoot produced a massive five-volume text and commentary on Clement, Ignatius, and Polycarp that appeared between 1869 and 1885 and again, with minor corrections, in 1889–90 (Baker reprint, 1981). J. R. Harmer produced a subsequent one-volume edition, adding translations gleaned from Lightfoot's writings and papers and supplemented by himself. Baker reprinted the English translations in 1956 and the diglot version in 1984. However, the need for a second edition was clear. Michael Holmes first revised the English translations (Baker, 1989), then the text. In the introduction to the diglot version that appeared in 1992, Holmes referred to his work as a second edition of Lightfoot since he began with Lightfoot's edition as his base text (except in Hermas and Papias). While the English edition here reviewed is an apparently unchanged reprint of the "second edition" that appeared in hardcover in 1989, the bilingual version (for the first time appearing with Greek and English on facing pages) is referred to as an "Updated Edition" and has revised bibliographies and introductions, uses a new papyrus witness in Hermas, and corrects some previous *errata*. Thus, Holmes seeks to build on the fine work and reputation of the revered Lightfoot, and the result is an overwhelming success. Only occasionally does this methodology lead to the unnatural situation of keeping one variant in the text while Holmes tells us in a footnote that another reading is "probably correct" (cf. p. 40, n. 43 and p. 292, n. 46). In the following we will concentrate on the bilingual volume since it contains the very same English translation as in the English-only volume.

The translation is generally accurate and at times makes very confusing Greek quite readable. The translator also rightly attempts to keep the rendering ambiguous when the text is, or he gives alternative renderings in the notes. Very rarely is the reader left wondering what the translator intended. In 2 Clement 1.2 we ought not belittle "our Salvation" (rather than "salvation" with a small *s*), since the following words indicate it is a reference to Christ. In Didache 4.6 some addition has to be made to the apodosis (as was done in the protasis), since the sentence is unintelligible as it stands. Occasionally, this reviewer would take issue with the accuracy of Holmes's translation: Jesus is "the scepter of God's majesty" not the "majestic scepter of God" in 1 Clement 16.2; through faith, the almighty God has justified all [believers] from of old" rather than "from the beginning" (1 Clement 32.4; Clement is not a universalist but is emphasizing OT believers were also saved by faith); believers have their names recorded by God "on" (not "as") their memorial [stone] in 1 Clement 45.8; and "stasis" (which carried immense weight as a term for disharmony and violence within a *polis*) might better be translated as "civil unrest" or "civil strife," not just general "rebellion," in 1 Clement 51.1, 54.2, etc. In Didache 6.3 the meat offered to idols "is a worship offering of dead gods" (not "involves the worship of dead gods"). At times the English is also unnecessarily verbose when trying to bring out the Greek. "The

seasons . . . give way in succession, one to the other, in peace" could simply be rendered "the seasons . . . peacefully succeed each other" (1 Clement 20.9). The student doing a quick read in English would prefer the latter; the scholar can see the former for himself in the Greek text. While one could increase this list, it should indicate both the rather minor nature of the complaints and, conversely, highlight the overall excellence and readability of the Holmes translation.

The introductions to each work and the notes to the English text are useful, though one would at times prefer that Holmes would have shared still more of his knowledge with us. A few English notes are also debatable. In 1 Clement, note 115 refers to the phrase "beginning of the Gospel" as a quote or allusion to Phil 4:15. However, Clement himself goes on to tell us that he is referring to Paul's first letter to the Corinthians and therefore is merely referring to the beginning of that letter. It has always been a temptation to find Scriptural allusions in early Christian documents even in the shortest and commonest of phrases. By the time we get to the latter works in the volume, however, such references almost totally disappear, and the number of notes in general decreases inexplicably. Those that do appear merely explain in English different possible translations or give the translation of variants. Especially in the Shepherd the general reader would find some interpretive help valuable. Those unable to refer to the Greek would not realize that the oft used Greek word translated "family" could equally mean "house," "household" or "house-church"; or that the word translated "commandments" in Hermas Revelation 5 (25.5-6, p. 375) is the same word used in the title of the following twelve sections and translated as Mandates. Only occasionally do the notes seem to reflect Holmes's personal views, such as the double mention of Didache 7.3 as the "earliest evidence of a mode of baptism other than immersion" (pp. 247, 259, n. 26), a statement with which Lightfoot would have certainly taken issue.

The notes underneath the Greek text appear to supply a rather complete apparatus of variant readings (though not always; cf. p. 332). Unfortunately, Holmes relies almost completely on previous editions for this information (pp. x-xi) and seems for the most part not to have worked with manuscripts or microfilms of the texts themselves. Thus, we can expect little new here, and this procedure introduces new opportunities for misprints and inaccuracies. A larger typeface would also have made the Greek apparatus easier to use (and usually there is plenty of space for it). The method of recording variants is intelligible to those who work frequently with variants but may be confusing to students. This could have been remedied by a lengthier introduction (to augment the list of sigla on p. xv), an explanation of the use of numbers to show the order of transposed words, and a more complete list of abbreviations used (*def* appears to equal the Latin *deficit* while *pt* might stand for the English *part* on p. 68). Some of this was found in a list of *Symbols and Abbreviations* printed in the previous edition but which is left out in this printing.

Holmes also follows the sigla system used in earlier editions but again shortens the manuscript information in key areas. All those using the critical text could have benefited from a unified and modernized set of sigla. This could have appeared in the introduction (and perhaps inside the back cover where it could be easily found and consulted). Such a unified system would eliminate confusion when the same symbol is used in different writings to represent different manuscripts (G represents an 11th-century Florentine manuscript in Ignatius but the united witness of nine late Greek manuscripts in Barnabas). It could also show more clearly the relationship between the different writings in the manuscript tradition (which works appear in the same manuscripts and which do not). The existing system of sigla no longer is pedagogically appropriate to the modern student (e.g. C does not bring to mind Hierosolymitanus) and could thoughtfully be reworked from that standpoint. Without fuller manuscript information, the serious student must still retreat to other works to find even the most

rudimentary information about some manuscripts. This is especially true with the letter of Polycarp where we are given sigla but no information whatever on the most important Greek manuscripts (p. 204). Many of the same sigla appear again in the *Martyrdom of Polycarp*, but its introduction fails to inform us whether these represent the same manuscripts or not (pp. 224ff.). The introduction to Papias also has no mention of the manuscript tradition for any of the fragments, so the sigla used in the apparatus are totally meaningless to the reader. For the *Epistle to Diognetus*, only “the editors most frequently mentioned in the apparatus” are mentioned in the introduction; the rest are not even referred to in the bibliography, again requiring the reader to do his own research. Also, while one has to regretfully acknowledge that giving the text of versional variants other than Latin would have been too much to expect, at least informing the reader a little more as to their antiquity and value would have been helpful (see p. 134). Thus a reworking of the sigla system and a few extra pages on the manuscript evidence (which could have been included in place of the three-page *discursus* on the woman caught in adultery; pp. 557–560) would have vastly increased the volume’s usefulness in these latter respects and made the cited textual evidence much more valuable to the serious user.

Thus, while aiming for both scholarly and student use, the volume occasionally will disappoint both. The student will wonder who Wordsworth was (p. 34, n. 23) while the scholar will wonder whether Holmes or Lightfoot amended the text of 1 Clement 6.2 (p. 35, n. 16). Both will have to deduce the date that Richardson and Shukster assign to Barnabas from their article’s title (p. 272, n. 4). The student would also benefit from having the historical reference to Titus Flavius Clemens provided (p. 23) and the mention of a “symbolleutic or deliberative letter” either explained or footnoted. Ignatius’s use of only a few NT writings can also be well explained by the fact that his extant letters were written while on a journey and not in his office or library (p. 133).

The volumes are attractively produced and sturdily bound. The few typos that were not caught from the second edition are not distracting (e.g. on p. 28, l. 18 *kai* is missing its accent; is the **u** supposed to be an **upsilon** on p. 34, n. 19?).

All in all, these are extremely useful volumes and should serve to acquaint a new generation of readers with these important texts. In combination with Clayton Jefford’s *Reading the Apostolic Fathers* (Hendrickson, 1996), Holmes’s work could serve as the ideal textbook for seminary courses on second-century Christianity.

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Golden Mouth: The Story of John Chrysostom—Ascetic, Preacher, Bishop. By J. N. D. Kelly. Grand Rapids: Baker, 1998, 310 pp., \$19.99 paper.

This is a paperback reissue of a biography first published in hardback in 1995 by Duckworth in the United Kingdom and Cornell University Press in the United States. Kelly was the Principal of Saint Edmund Hall, Oxford and University Lecturer in Patristic Studies. He is well known for his *Early Christian Doctrines* and his previous biography, *Jerome: His Life, Writings and Controversies*. This biography is built upon the Hensley Henson lectures given at Oxford in 1979–1980.

This is an excellent book. It is well written and should be helpful to any graduate divinity student. It will find its way into every Bible college and seminary library and would be a clear choice for a secondary text for any elective course on Chrysostom.

Kelly works through the life of John Chrysostom (c. 347–407) in chronological order from his youth in Antioch with its ascetic period followed by his initial development as a preacher. Later chapters cover his unexpected promotion to the Archbishopric

of Constantinople and his career in the capital city, which showed both his strengths and weaknesses. He remained a great preacher but was very non-political in the way he castigated clergy who did not match his standards for rigor and alienated the political leadership with his criticisms of abused wealth. He also showed hospitality to refugee monks who had fled from Theophilus, Archbishop of Alexandria. This hospitality offended Theophilus who was looking for an excuse to move against John ever since he had been made Archbishop over Theophilus's choice. This conflict paved the way for John's condemnation at the Synod of the Oak in 403. He was exiled but recalled after a riot rocked the capital city. Theophilus quickly returned to Egypt. John was sent into his final exile after offending the royal couple with his continued condemnations of the abuse of wealth by the elite of the empire. Supporters visited him in exile, and he was sent further and further away from Constantinople. He died wandering with an escort of soldiers in eastern Anatolia. His body was returned in triumph to the capital city about three decades later.

Kelly concludes with three excellent appendixes. The second one on the early chronology of John's life works well with the relevant primary sources as well as previous secondary discussions and posits a workable timetable for John's early years. Kelly also includes two helpful maps of Antioch and Constantinople.

To those familiar with the usual Latinized form of Greek names, Kelly's partial break with tradition will delight the purist but frustrate others. John's mother *Anthusa* (Latinized) becomes *Anthousa*, *Socrates* becomes *Sokrates*, *Secundus* (John's father) becomes *Sekoundos*, etc. By Kelly's own admission *Nicaea* does not become *Nikaia*. A more accurate way of transliterating Greek names may be in our future, and Kelly wishes to move us along in this process.

The obvious question is: Will this work replace the current standard, Chrysostomus Baur's *John Chrysostom and His Time* (German original 1929/1930; English translation 1959)? Baur's ponderous two-volume work is more than 900 pages in the English translation, about three times the size of Kelly's. The quality of the English translation of Baur has been questioned as well. Also, the more than half-century that has elapsed between Baur and Kelly has seen many advances in Chrysostom scholarship. On one front, Baur had little more than Migne as a gateway into the Chrysostom corpus. In recent decades there has been a fairly steady stream of critical texts in the *Sources Chrétiennes* series. The very important discovery of additional baptismal homilies by A. Wenger in 1955 at Mount Athos and their publication in 1970 was not available to Baur. Also, J. H. W. G. Liebeschuetz's *Barbarians and Bishops: Army, Church, and State in the Age of Arcadius and Chrysostom* (Oxford, 1990) and other studies have further explicated the historical context of Chrysostom's life. The difficult context of the initial eastern and western division of the empire and both governments' relationship to Gothic mercenaries and invaders is becoming clearer.

Those who have Baur will need to add Kelly. Libraries supporting doctoral studies and specialists will need both. For the general historian or theologian, Kelly will provide excellent coverage of John's life and work.

In summary, this book is highly recommended. The less-costly paperback edition is welcomed.

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Augustine of Canterbury. By Margaret Deanesly. Southampton: Saint Austin, 1997, vii + 167 pp., \$22.95.

Augustine of Canterbury (d. 604 or 605) is doubtlessly a significant figure in the Church's history, especially the church in England. Unfortunately, he has often been

overlooked by evangelicals. In this small volume, Margaret Deanesly has attempted to introduce to readers an important individual and has given to the Church a helpful introduction. Her study is enlightening and intriguing, making available the story of the founding of the English Church.

Most of what we know about Augustine's work among the Anglo-Saxon people we glean from Bede's *The History of the English People*. Bede's *History*, as helpful and encompassing as it is, tells only part—albeit a large part—of the story. Deanesly broadens the picture by drawing from other sources such as the communication between Pope Gregory the Great and Augustine, the communication from Gregory to the rulers Augustine would encounter on his journey to Britain, and other papal records giving insight into the activities of the mission. The author is concise in telling much of the story.

One of the most helpful parts of the book is a survey of the similar educational and monastic backgrounds of both Gregory and Augustine. There is little wonder why the very able pope chose the man he did for this significant mission.

Most disappointing in the book was the author's liberty with chronology. On numerous occasions Deanesly meanders down paths that seem to be so tangentially related to the story-line that one would wish them to have been omitted. While the discussion of the use of slave boys purchased by the church for training in monasteries was interesting, there is some doubt as to its significance to the topic at hand. That said, however, one would acknowledge Deanesly's attempts at contextualizing Augustine's ministry. Directions to locations of significant sites might help the reader locate a particular place but appear out of place in the text.

The volume is quite condensed (only 167 pages). The page count includes two appendixes addressing respectively the "Rule of the Master" and the "Rule of St. Benedict," and the relation of the Roman-basilican office to the Benedictine rule.

As a church historian I am grateful for Deanesly's significant work on Augustine of Canterbury. He is a remarkable figure whose influence on the Church both within England and beyond its borders is immeasurable. One might have wanted the editors to look more closely at the chronology and have asked the author to reconsider the inclusion of modern street names. The publishers are to be thanked for reprinting this work for another generation of scholars. I fear that while the author has amassed a plethora of helpful material, the presentation might cause some difficulty. That said, I am sure most readers will find this volume to be both helpful and enlightening. The discerning reader whose interest in the missionary activity of the Church in the West encompasses more than what happened after 1517 will be rewarded for walking with Augustine on these (somewhat confusing) paths from Italy to Canterbury.

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The Identity of Geneva: The Christian Commonwealth, 1564–1864. Edited by John B. Roney and Martin I. Klauber. Westport: Greenwood, 1998, xiv + 228 pp.

The foreword of this book is written by Robert M. Kingdon, acknowledged by many to be among the most articulate professors of the Swiss Reformation. The contributors to this book are historians and theologians whose dissertations were guided by Professor Kingdon or who in their work have been greatly influenced by him.

Within this book's chronological framework from the death of Calvin in 1564 to the formation of the Red Cross in 1864, a rich diversity of topics is represented. John B. Roney's introduction is followed by twelve articles: "The Origins of the Image of Geneva," by Francis Higman; "Calvin, Beza, and the Exegetical History of Romans 13:1–7," by Richard A. Muller; "The Order of Divine Decrees at the Genevan Academy: From Bezan Supralapsarianism to Turretinian Infralapsarianism," by Joel R.

Beeke; "The Dissolution of Francis Turretin's Vision of *Theologia*; Geneva at the End of the Seventeenth Century," by Timothy R. Phillips; "A Case of Hidden Identity: Antoine Court, Benedict Pictet, and Geneva's Aid to France's Desert Churches (1715–1724)," by Otto H. Selles; "Reformed Piety and Suicide in Geneva," by Jeffrey R. Watt; "The Eclipse of Reformed Scholasticism in Eighteenth-Century Geneva: Natural Theology from Jean-Alphonse Turretin to Jacob Vernet," by Martin I. Klauber; "Going Soft: Genevan Decadence in the Eighteenth Century," by Linda Kirk; "Social Welfare and the Transformation of Polity in Geneva," by Jeannine E. Olson; "Notre Bienheureuse Reformation: The Meaning of the Reformation in Nineteenth-Century Geneva," by John B. Roney; "Loss of Genevan Identity and Counter-Reformation in the Nineteenth Century," by Gabriel Mutzenberg; and "Education and Modernity in Reconstruction Geneva," by William Edgar.

Because the systematic study of the Genevan Christian commonwealth during these three hundred years is still new to English readers, the editors are to be commended for providing a thorough introduction in this range of articles. Some deal with known theological topics, while the majority use sources unknown until the present time. One is awed here not only by the freshness of ideas and interpretations, but also by the vast documentation that the Swiss churches and governmental agencies possess. The majority of the articles are theological: not a theology that is restricted to the pulpit and the classroom, but one that interacts with national and international politics, the social welfare of the city, and the psychological behavior of citizenship.

The three articles I have chosen for further comment are representative of the overall quality of the book. Joel R. Beeke is to be commended for his lucid style and meticulous analysis of a very difficult topic, "The Order of the Divine Decrees at the Genevan Academy: From Bezan Supralapsarianism to Turretinian Infralapsarianism." His two goals are: (1) to answer the accusations of present-day academia by revealing the Christological emphases of Bezan and Turretinian predestinarianism; and (2) to shed some light on the movement from Beza's supralapsarianism to Turretin's infralapsarianism in terms of theology and Church history (p. 57). His stated goals are superbly achieved with precision and accuracy. One understands that Beza's preaching of the "double decree" was for the assurance of the elect (p. 60), and that within this theological context Francis Turretin's decision for infralapsarianism was regarded orthodox. However, Francis Turretin did not envision that his son Jean-Alphonse would abandon not only infralapsarianism as being too strict, but orthodox Calvinism altogether.

Jeffrey Watt, in his article "Reformed Piety and Suicide in Geneva, 1550–1800," demonstrates the inaccuracy of Durkheim's observation that suicides were more common in Protestant countries than in Catholic countries; in fact, the opposite is true. The Genevans of the sixteenth and seventeenth centuries took their Calvinism seriously, and their suicide rates were extremely low. It was only in the eighteenth century, when Genevans abandoned their orthodox Calvinism and accepted the ideas of the Enlightenment, that suicide rates skyrocketed in times of prosperity and poverty.

Martin I. Klauber, in his article "The Eclipse of Reformed Scholasticism in Eighteenth Century Geneva: Natural Theology from Jean-Alphonse Turretin to Jacob Vernet," shows that Turretin and Vernet wanted to make their theology more acceptable to their contemporaries. They reduced their reliance on the Bible and emptied it of all its miraculous content in favor of Enlightenment assumptions. The intention to communicate clearly and persuasively may have been a noble one, but the results were disastrous for the Genevan Academy and for Calvinism.

This book is fascinating, the articles are well written, but it is too technical to call it an easy book to read. However, the persevering reader will be greatly rewarded. It should be read by those who are interested in Reformation studies, be it the seasoned scholar or a Ph.D. student looking for a dissertation topic. The highs and the lows of the Genevan Academy and the city of Geneva, as they sought to continue to be an

international center, will provide valuable information for all who are in educational institutions and who see themselves as exerting a global influence. The pressures and the propaganda used by the Catholic Church until it became the predominant denomination in the city of Geneva could prove useful for those involved in the Catholic-Evangelical dialogues. The behavioral changes and attitudes of the Genevans in the three centuries studied will challenge those who have a narrow evangelistic pulpit ministry without any involvement in the welfare of their communities.

And now for the negative part of this book! The majority of the authors who are professors in seminaries and universities do not accept papers with endnotes from their students. Professors want footnotes because students are writing scholarly papers. Do the same professors feel that footnotes in their publications are not important?

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Averroes' Middle Commentaries on Aristotle's "Categories" and "De Interpretatione." Translated, with notes and introduction, by Charles E. Butterworth. South Bend: St. Augustine's, 1998, xx + 193 pp., \$35.00.

Islamic philosopher, lawyer, and physician Ibn Rushd, known to the West as Averroes (1126–1198), is best known for his commentaries on Aristotle's logical works. In the early thirteenth century, these commentaries were translated into Latin and eventually made their way into the intellectual centers of Western Europe. Almost instantly, Averroes became known as "the Commentator" on Aristotle. His commentaries would have profound influence on the subsequent development of Aristotelianism in the Middle Ages, the Renaissance, and the early modern world.

First published in 1983 by Princeton University Press, this book is part of a larger series of projected English translations of Averroes's middle commentaries on Aristotle. The translation is based on a new edition and careful examination of recently discovered Arabic manuscripts. Butterworth offers a helpful preface to the volume in which he discusses the manuscript tradition of the commentaries and the history of Aristotelianism in the West. Each commentary is then preceded by a substantial introduction which compares Averroes's commentary with the original text of Aristotle. The goal of this translation is to provide a coherent and faithful presentation of Averroes's text and thought in modern English prose.

Butterworth argues that these commentaries are valuable for at least two reasons. First, they are important for their "own intrinsic merit as philosophical treatises" (p. ix). Second, and perhaps more important, these works contributed significantly to the re-introduction of Aristotle to the West. Butterworth reminds us that for hundreds of years there were two distinct Aristotelian traditions: the Western tradition—represented best by Boethius—which all but came to an end in the sixth century, and the Eastern tradition—represented in part by Averroes—which offers a more complete legacy from the classical world, through the schools of Alexandria and Baghdad, to North Africa and Spain. Students interested in Aristotle can now study the similarities and differences between these two interpretative traditions by comparing Boethius's commentaries with those by Averroes.

Averroes's commentaries were also indirectly important for the development of Western theology. Averroes was a rationalist par excellence. Aristotelian philosophy offered him a world-view that could stand alone, apart from theology. As one might expect, this view brought him into conflict with his conservative Muslim contemporaries. Western scholastics who adopted Averroes's rationalism (called Latin Averroists) ignited a controversy in the thirteenth century over the relationship between reason and faith, science

and religion, Aristotle and Augustine. Of particular importance and concern for Christian theologians were Aristotle's views regarding the eternality of the material world and the mortality of the soul. The Parisian scholastics who first adopted these views found themselves facing sharp criticism and even censure from the Church. It would be up to the Dominican theologian, Thomas Aquinas, to answer the Averroists and show how Aristotle could be successfully united to Christian theology. Aquinas eventually won this debate; but in the process he offered a complete reformulation of the Christian faith in rational, Aristotelian terms.

Finally, do these commentaries actually help us understand Aristotle? Butterworth thinks that they will. On the *Categories* he writes, "without such a commentary, it would be extremely difficult to understand Aristotle's treatise" (p. 17). On *De Interpretatione* he writes, "Averroes' unusual approach succeeds in making Aristotle's text clearer and more orderly" (p. 101). This is perhaps slightly overstated. Averroes's ability to explain Aristotle depends on how faithful Averroes adheres to Aristotle's text. In the case of his commentary on the *Categories*, Averroes follows Aristotle closely; in the case of his commentary on *De Interpretatione*, he does not. In addition, readers should keep in mind that Averroes did not know Greek. He had to rely on Arabic translators who, as translators sometimes do, often injected their own ideas into the text. So while on the one hand these commentaries can certainly "alert us to problems we might otherwise neglect" in Aristotle (p. 115), this reviewer thinks that the commentaries are far more valuable for the information they offer us on Averroes himself.

Butterworth and St. Augustine's Press should be commended for keeping this text in print. The preface and introductions are well written and clear, as is the translation itself. There is a useful index and a simple but helpful critical apparatus. Students interested in medieval Islamic philosophy, the history of commentary or the history of Aristotelianism will certainly benefit from this important contribution to the field.

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Richard Greenham: Portrait of an Elizabethan Pastor. By John H. Primus. Macon: Mercer University Press, 1998, 223 pp., \$35.00.

Richard Greenham was one of the most prominent Puritan preachers of the sixteenth century. Ironically, after centuries with no major monograph devoted to his life and work, two major studies on Greenham were published in 1998, the present work and "*Practical Divinity: The Works and Life of Rev'd Richard Greenham*" by Kenneth L. Parker and Eric J. Carlson (Ashgate). Greenham spent most of his pastoral career in a small parish of only about 250 people in Dry Dayton after studying and tutoring at Cambridge. After a twenty-year ministry at Dry Dayton, Greenham resigned from this pastorate for a better-paying and more prestigious post at Christ Church in London in 1592.

John Primus, professor of Religious Studies at Calvin College, argues that Greenham was representative of the moderate Puritanism of the Elizabethan era that was loyal to the crown and to the Church of England. Primus is a bit uncomfortable calling any Puritan "moderate" because the Puritans were inherently radical in their religious zeal. He suggests that the term "cooperative Puritanism" might be more appropriate, suggesting that this particular form of the movement cooperated with the established religious and political order.

The author's primary purpose is to analyze the theology of Greenham. In spite of this straightforward approach, Greenham is somewhat of a difficult subject because his

writings are primarily pastoral rather than theological. The purpose of theology for Greenham was to lead the believer to piety and proper devotion to God. The primary source for the study of Greenham's thought is his collected works published posthumously by his colleague Henry Holland. The published works were extremely popular and went through five editions from 1599–1612. The great Reformed pastor, Richard Baxter, in 1673 recommended Greenham's writings as some of the best Reformed works on the practice of piety. Greenham covered a wide variety of topics dealing with the practical aspects of Christian devotion. The most significant section is his treatise on the Sabbath, which set the stage for later Puritan treatments on the subject.

The greatest challenge of Greenham's ministry in Dry Dayton was to educate his parishioners on the basics of Reformed theology and to move them away from the "superstitious" Roman Catholic practices that they had learned from their youth. Although Greenham viewed his own ministry at Dry Dayton as a failure, Primus notes that it was not atypical for Puritan preachers in that era to view their ministries in such a fashion. It also reflects the difficulty in changing people's long-held beliefs.

Greenham desired an untroubled ministry free of political involvement and preferred to maintain peace and harmony in his parish, steering clear of the political conflicts of his era. For example, he would not wear clerical vestments not because of the affinity with Roman Catholic practice, but because he saw himself as a poor, country pastor. He also refused to make the sign of the cross when performing baptisms because he believed that baptism itself was a sufficient sign. While opposing the display of the cross in the sanctuary, he argued that believers should keep the spirit of the cross in their hearts. In all these cases, Greenham could have directly denounced vestiges of papism, but he preferred to point to the positive reason for his religious practices. His real concern was to promote personal holiness.

Primus points out that Greenham avoided the scholasticism prevalent in the Reformed movement with its emphasis on Aristotelian metaphysics and theological speculation. The author relies upon the traditional definition of scholasticism espoused by Brian Armstrong in his *Calvinism and the Amyraut Heresy* (1969). Although he cites the revisionist work of Richard Muller, Primus does not incorporate Muller's model, which defines scholasticism primarily as a method of teaching theology in the Protestant academies rather than a system that elevated doctrines such as predestination as a central dogma. It is not surprising that Greenham would avoid scholastic language because he did not teach systematic theology. Greenham's writings were pastoral in nature, and he had little need to resort to the scholastic method.

Greenham placed a heavy emphasis upon personal and corporate preparation for partaking of the Lord's Supper. Self-examination would include taking a personal moral inventory. Children who are too young or uneducated in the purposes of the Lord's Table should refrain. The reason for such solemnity is that Greenham held the sacrament in high esteem and displayed a sense of real communion with Christ who is truly present. Greenham's position on the physical presence of Christ in the elements reflects the compromise view of the Church of England and the *Thirty-Nine Articles*.

The author asserts that Greenham's strong sabbatarianism was one of the defining characteristics of his Puritanism. Greenham elevated the fourth commandment because it extends to the worship of God and love of one's neighbor. It also contains both positive and negative commands, while the other nine commandments are either positive or negative. The command to "remember" the Sabbath day implied to Greenham that this command had ancient roots, going all the back to Adam and Eve. The Sabbath, therefore, served as a central aspect of Greenham's entire theological system and the observance of it, he argued, would continue through to the eternal state.

Primus provides in this volume an insightful exposition of Greenham's life and thought, which is a helpful addition to the literature on Elizabethan Puritanism. It

would have been beneficial had the author been able to incorporate some of the material in Parker and Carlson's work. Readers interested in the development of Reformed theology and pastoral ministry will enjoy this book.

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Reason for the Hope Within. Edited by Michael Murray. Grand Rapids: Eerdmans, 1999, 429 pp., \$28.00 paper.

This large volume attempts to bring together "young" (at least one is over forty) Christian philosophers for the purpose of writing on apologetic topics—such as the relationship of faith and reason, the problem of evil, the defense of miracles, and arguments for God's existence—for readers not well acquainted with philosophy. It is heartening that there are enough competent young Christian philosophers available for such a task. This was probably not so fifteen or twenty years ago. Yet with the renaissance in Christian philosophy, such a book is possible—a fact that veteran Christian philosopher, Alvin Plantinga, celebrates in his foreword.

Nevertheless, achieving the goal of the book is a tall order. First, young Christian philosophers in the academy often avoid writing on apologetics because they must focus on procuring academic publications in the right (usually secular) journals in order to get tenure. Apologetics doesn't sell well there, although there are notable exceptions. Second, asking a professional philosopher to address an apologetic topic in a way that is accessible for the average reader is something out of the ordinary—if not almost impossible—for most philosophers. The book is only partly successful in reaching its goals, but it is an important and unique effort nonetheless.

However, not all authors rise equally to the occasion. Some chapters seem to be pitched a bit too high intellectually for the neophyte, while others adopt a kind of "time to put on your thinking cap" coaching that borders on the supercilious, even for the average reader. This is especially obvious in the chapter on the problem of miracles, despite its intellectual merits.

Some readers of this book may come away disappointed because of the caution shown by the authors in presenting their arguments. Michael Murray's introduction sets the tone by asserting (more than arguing) that the case made by earlier apologists (such as Francis Schaeffer) that non-Christian world views are dogged by insurmountable intellectual or existential obstacles is not true. Therefore we must abandon "sledgehammer apologetics"—a term that hardly fits Schaeffer, although it does fit some others. The besetting sin of apologetics (besides intellectual pride) may be to claim more ground intellectually than one's arguments establish, but the weakness of many chapters of this book is just the opposite. One often finds a reluctance to make strong claims for the *truth* of a particular Christian doctrine; instead, the author will give several strategies for defending the *rationality* of Christian belief. (A belief may be rational and not true, and vice versa.)

Establishing the rationality of a Christian belief is a necessary element in philosophically defending, say, the rationality of the doctrine of the Trinity or the Incarnation against charges of logical contradiction (as Thomas Senor ably does). But simply defending a belief's rationality falls quite short of giving compelling arguments why anyone outside the Christian faith should be convinced of its truth; this is really the burden of apologetics. Several authors claim no more than a Christian belief has intellectual parity with a non-Christian belief. For example, it may be rational to believe in miracles, but it is also rational to be a naturalist and fail to believe in them (p. 371).

This kind of approach falls short of classical apologetics that aims to show the irrationality of denying the central truths of Christian faith and the cogency of Biblical truth (see Acts 26:25; 2 Cor 10:3–5). If it is truly rational to hold to naturalism, one wonders on what basis God could condemn the unrepentant naturalist on the day of judgment (see Romans 1–2).

Given the length and depth of the book, a detailed assessment is impossible. Instead, I will briefly focus on the some strengths and weaknesses of several of the chapters.

Francis Howard Snyder's chapter on Christian ethics admirably argues against ethical relativism and advances some helpful suggestions about the meaning of Christian love in relation to ethical rules. However, she gives short shrift to the more analytically nuanced forms of divine command morality, which arguably avoid the sort of objections that she addresses. These perspectives maintain that God's commands are rooted in God's immutably good character, according to which he issues commands that are in harmony with the nature of the beings he has created. In this sense, natural law theory and divine command morality are in accord.

None of the authors defends a compatibilist (or soft determinist) view of human responsibility and divine sovereignty, which argues that moral agency and divine predestination are logically compatible. (Christian philosopher Paul Helm—not young enough for inclusion this volume—argues this in *The Providence of God* [InterVarsity, 1994].) However, Scott A. Davison nicely summarizes (without endorsing) the position in his essay "Divine Providence and Human Freedom." All the authors who address the matter either assume or advance libertarianism, the doctrine that humans have what is called counter-factual freedom or power of contrary choice. This may represent the majority view among the younger Christian philosophers (or all Christian philosophers), but a volume of this size addressed to the church at large (which contains not a few Calvinists) should have given compatibilism more room.

In his chapter on the resurrection of the dead, Trenton Merricks adopts physicalism (humans persons are only material) as a model for understanding the resurrection of the body instead of the dualism of soul and body. This, he thinks, avoids some philosophical problems and is plausible from Scripture. However, Richard Swineburne, J. P. Moreland, and others have recently done much good work to defend the philosophical credibility of dualism. Personally, I hold that the Biblical case for physicalism is quite weak overall, given the several statements of human persons continuing to exist after their physical death and before the resurrection (2 Cor 5:1–10; Rev 6:9; etc.). Moreover, defending physicalism has little apologetic force, given that most Christians are dualists and are not likely to advance physicalism as a Biblically tenable doctrine. Physicalism is an odd view for a Christian theist to hold given that God is immaterial, as are angels and demons. If so, why deny humans an immaterial soul? However, Merricks is not alone in his view. Christian philosophers Nancey Murphy and Peter van Inwagen agree with him.

The chapters by Robin Collins and Timothy O'Connor on Eastern religions and religious pluralism, respectively, make some very sound points against the notion that all religions teach the same thing or that they are all equally rational. O'Connor nicely exposes some of the weaknesses of John Hick's religious pluralism. Collins marshals some strong internal criticisms of Buddhist and Hindu worldviews. For instance, "The Mahayana Buddhist's stress on loving others, therefore, is inconsistent with their overall worldview, because ultimately their worldview implies there is no one to love" (p. 214). No pulling punches here! According to Collins, this worldview faces insurmountable problems at a deep level, and he is right on that.

Despite my reservations, I recommend this book to those who seek a better understanding of how recent philosophy contributes to the apologetic task of the church. One will here find both felicitous and infelicitous examples of this challenging and

necessary endeavor. When used selectively, *Reason for the Hope Within* would serve well as a supplemental text in apologetics and philosophy of religion courses.

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In Defense of Miracles: A Comprehensive Case for God's Action in History. Edited by Douglas R. Geivett and Gary R. Habermas. Downers Grove: InterVarsity, 1997, 330 pp., \$17.99 paper.

This book represents the quality of apologetic material we have learned to expect from Geivett and Habermas. They have assembled an astute group of philosophers and theologians to address current philosophical and theological issues surrounding the subject of miracles. This book is perhaps the most important evangelical contribution to the study of miracles since the 1984 publication of Colin Brown's *Miracles and the Critical Mind*.

The book is divided into four major parts. Part 1 ("The Case against Miracles") introduces the problem of miracles with essays from two scholars antagonistic to the case of miracles. Chapter 1 is the widely known essay "Of Miracles" by David Hume (d. 1776). In chapter 2, renowned atheistic philosopher Antony Flew critiques and expands Hume's agenda through his philosophical naturalism. Geivett and Habermas are to be commended for allowing Hume and Flew to speak for themselves for the position against the possibility of miracles.

Part 2, chapter 3 ("The Possibility of Miracles") begins with an essay by Richard L. Purtill on "Defining Miracles." Purtill defines a miracle as "an event in which God temporarily makes an exception to the natural order of things, to show that God is acting." Purtill carefully articulates and defends each part of this definition while at the same time responding to Hume and Flew.

In chapter 4 ("Miracles & The Modern Mind") Norman Geisler provides an excellent summary and critique of the arguments of Hume and Flew, including both "hard" and "soft" interpretations of Hume's argument against miracles. Geisler astutely demonstrates how Hume confuses quantity of evidence with quality of evidence for miracles.

Francis J. Beckwith considers the value of historical evidence for the occurrence of miracles (chapter 5). He refutes historical relativism and the question-begging arguments of Troeltsch and Flew which assume a worldview opposed to the possibility of miracles.

Winfried Corduan explores the theological side of miracles in chapter 6 ("Recognizing a Miracle"). Corduan's contribution is unique in that he presents the difficulties of miracle claims for both the believer and unbeliever. He provides helpful theological observations and distinctions between "acts of God" and "miracles." His distinction between "constellation miracles" (those events which are miraculous by virtue of their timing) and "violation miracles" (those events which apparently violate a natural law) is especially noteworthy.

The theistic context for miracles is addressed in part 3. In "Miracles & Conceptual Systems" (chapter 7), Ronald Nash provides a helpful analysis of worldview issues related to miracles. Nash develops both C. S. Lewis and Richard Taylor's arguments against naturalism. He also investigates the psychology behind beliefs in theism or naturalism, arguing that it is most reasonable to believe in theism, hence affirming the reality of miracles.

In chapter 8 ("Science, Miracles, Agency Theory & The God-of-the-Gaps") J. P. Moreland examines the relationship between science and miracles. Moreland submits

that recognition of miraculous events may be a part of scientific practice by accepting a libertarian model of agency. Moreland insists that God freely acts in the world; therefore, it is reasonable for the scientist to explain these "gaps" as events directly caused by God. They need not be simply eliminated by methodological naturalism.

David Beck's chapter on "God's Existence" concisely articulates three traditional arguments for the existence of God (cosmological, teleological, and moral) with the purpose of supporting the *possibility* of miracles. "Miracles," as the editors remark, "are, by definition, acts of God" (p. 17); therefore, to claim truth of miracles presupposes that God indeed exists.

Some would insist that God is unable to intervene in the natural world since he is incorporeal. Stephen Davis responds to this notion in chapter 10 ("God's Actions") by persuasively arguing for the logical coherence of divine miraculous events in the world by an immaterial agent.

Doug Geivett concludes part 3 with a chapter on "The Evidential Value of Miracles." He provides helpful insights and evaluations of two approaches to the study of miracles: ascent-to-God-from miracles and descent-from-God-to miracles. Geivett advocates the framework of natural theology put forth by Richard Swineburne.

Part 4 presents various case studies of Christian miracles. In chapter 12, David K. Clark ("Miracles in the World Religions") discusses the difference between "miracle" and "magic." Clark refutes Hume's supposition that miracle claims from different religious backgrounds are "rebutting defeaters" of each other. Instead, Clark argues, we may effectively evaluate the reasonableness of a miracle story by examining evidence and historical reliability. Robert C. Newman continues this reasoning in chapter 13 by examining the evidence of prediction and fulfillment of prophecy as miracle.

John Feinberg convincingly argues for the coherence of the incarnation (chapter 14). He draws upon Thomas V. Morris's distinction between "kind essence" and "individual essence" to help demonstrate the logical possibility of the incarnation. Feinberg also responds to surfacing problems pertaining to the doctrine of the incarnation. For example, he argues for a compatibilist position of genuinely free human action along with divine control with regard to Christ's temptations. Of course, this is contrary to the libertarian position of human action given by J. P. Moreland in chapter 8. Although beyond the scope of this book, it would be insightful to hear from Feinberg on Moreland's libertarian assessment of science and miracles, as well Moreland's response to Feinberg's compatibilist assessment of the incarnation.

Chapters 15 ("The Empty Tomb of Jesus") by William Lane Craig and 16 ("The Resurrection Appearances of Jesus") by Gary Habermas are not necessarily separate miracle case studies. Essentially, these chapters are devoted to evidential apologetics (very clearly stated and defended) in support of one miracle: the resurrection. The reality of the empty tomb and the resurrection appearances support the proposed miracle claim of a bodily resurrection.

In the introduction, the editors provide a very helpful historical overview of issues related to the study of miracles from the seventeenth century to the present. In the conclusion, the editors give a resounding "yes" to the question of whether God has acted in history. They suggest, by a careful consideration of the evidence, that it is indeed responsible and reasonable to believe in miracles. However, no consideration is given to the possibility and evaluation of present day miracles. Although it may have been beyond the scope of this book, it is certainly a relevant question for a contemporary study of miracles both theologically and philosophically.

Also, the editors neglect to mention any influence of intellectual postmodern thought with respect to the study of miracles. What are the implications for the study of miracles in view of current postmodern intellectual trends? Since so much in postmodern thought rejects the Enlightenment project in which Hume's naturalism was

rooted (which this book expends a great effort refuting), perhaps it would have been helpful to address this issue as well.

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Home Groups for Urban Cultures: Biblical Small Groups Ministry on Five Continents. By Mikel Neumann. Pasadena: William Carey Library, 1999, xxii + 198 pp., n.p., paper.

This book is the result of Neumann's cross-cultural research of five churches spanning five continents. We are told in the introduction that motivation for the study came from his sixteen-year missionary career in Madagascar. Though Neumann and his wife saw some fruit in ministry, they felt a lack of real Christian community and this drove them to prayer. God directed them to meet with several couples in informal meetings; this became a home group. They stumbled upon an unexpected dimension: the structure facilitated both corporate and personal renewal. As a by-product of being the church in a home group, people were added to their number. Evangelism happened naturally as an outflow of community. This led them to an interest in the rapidly growing movement of churches with home ministry groups at the core of their growth and health (cell churches). This book came out of that experience and the questions that surround the way we *are to be* the church.

In this study of cases, Neumann looked for the common denominator to the growth and success in ministry of home groups. His thesis is that "... different cultures require different approaches" to small groups (p. xvii). Neumann sought to find the reason why models used in one context or culture did not work when transplanted to a different context or culture. He used three methods for gathering his data: personal participation, personal interview, and a questionnaire administered in the home groups. His theoretical framework included Biblical data, cultural concerns, and network analysis. He approached his qualitative case study making use of grounded theory, seeking to apply and assist others to apply what he discovered.

What he found amounts to eight correlative factors responsible for successful home group ministries. They are vision, structure, leadership development, teaching/discipleship, evangelism, prayer, caring, and worship. He also affirms that principles, not models, are transferable to different cultures.

The book reads like a user-friendly dissertation, technical yet full of examples and illustrations taken from each case. The author has structured it so that those who want to cut to the chase can read chapters one and three through eleven. Those who are more interested in cultural theory, network analysis and his statistical data can include chapter two and a section entitled "Questionnaire Evaluation" at the end of each subsequent chapter. Particularly helpful for both perspective and review is the section immediately following the "Questionnaire Evaluation" entitled "Key Points." These summaries will encourage both cell church practitioners and those transitioning into cell churches. The bibliography will be helpful for those seeking to further explore the growing movement among evangelicals to find a Biblical ecclesiology. Though otherwise helpful, the weakness of Neumann's bibliography is the omission of any of the new work in the field of church health.

Remarkably, Neumann has not mentioned Christian Schwarz's work *Natural Church Development: Eight Quality Characteristics of a Healthy Church* in either his text or bibliography. Schwarz conducted his study of 1000 churches across 32 countries to discover the supra-cultural principles of healthy churches. He found the fol-

lowing eight: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented evangelism, and loving relationships. The overlap in several of their factors is noteworthy. Maachia and Hemphill are not cited either. These weaknesses aside, Mikel Neumann's helpful book deserves a welcome place in the ever-expanding library of cell church resources.

Most helpful, Neumann's is the only research of which I am aware to be based upon research in network analysis. In his conclusion, he suggests a possible area for further study and partnership: "Home group ministries are largely a function of networks, and we need greater understanding of how networks function in society. . . . Christian scholars and workers could make a valuable contribution with a combination of solid biblical exegesis and network analysis" (p. 168).

Home Groups for Urban Cultures is a valuable contribution to missiology, practical theology and ecclesiology. Pastors will profit by reading the various approaches to the eight factors as well as from the practical examples included under each. Anyone planning to work in urban contexts or with international students will benefit from a study of his findings as well. I recommend to forward-looking departments of practical theology or ministry in seminaries, divinity schools and colleges to add this book to their required reading for missions, urban or church ministry, church growth/health, and ecclesiology. Careful study and application of the principles drawn from Neumann's eight factors will repay the effort, especially to transitioning cell church leadership.

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Advanced Strategic Planning: A New Model for Church and Ministry Leaders. By Aubrey Malphurs. Grand Rapids: Baker, 1999, 288 pp., \$16.99 paper; *Developing a Vision for Ministry in the 21st Century.* 2nd ed. By Aubrey Malphurs. Grand Rapids: Baker, 1999, 234 pp., \$15.99 paper; *The Dynamics of Church Leadership.* By Aubrey Malphurs. Grand Rapids: Baker, 1999, 157 pp., \$10.99 paper.

The author's trilogy of published works in 1999 was a welcome addition to his growing list of titles written to promote church health. The most comprehensive treatise of these three is *Advanced Strategic Planning*. Not only is the book user-friendly, but it provides an array of diagrams, discussion questions, inventories, and evaluations to guide church leaders through self-assessment and application of stated principles.

Malphurs organizes the material logically into two parts: the preparation for strategic planning and the process for strategic planning. Part one builds a case for the primacy of strategic thinking and consequent planning. The individual uniqueness of every local church is accentuated. The second part of the book walks the reader through a systematic process to analyze ministry, discover core values, develop a mission, exegete culture, determine a vision, and then to formulate, implement, and evaluate the church's strategy.

Drawing heavily on his own pastoral and consulting experience, the author organizes and outlines his ideas into a step-by-step process any church leader can follow. It is unparalleled among its counterparts in the field of assessment tools for church leaders. The presentation of his storyboarding technique as a creative tool for thinking and acting is alone worth the cost of the book.

The second edition of *Developing a Vision for Ministry in the 21st Century* is an expanded treatment of chapter seven in *Advanced Strategic Planning*. While this

updated version may be invaluable to a novice, it is too detailed, cumbersome, and repetitive for veteran church leaders. Stylistically, the author's propensity is to emphasize application. Therefore every chapter concludes with a worksheet or series of questions for reflection and discussion.

Organizationally, Malphurs maps out a detailed plan for adopting vision. Chapters define vision and elevate its importance, identify the personnel and process for giving birth to vision, and give counsel on communicating vision to the constituency. Implementation and preservation of the vision are given equal attention. In his treatment of developing vision, Malphurs's orientation is broad enough to cross boundaries between church and para-church ministries. Illustrations are drawn from Scripture and the marketplace. Timeless principles from the Book of Nehemiah are scattered throughout. Of particular value are two appendixes. Appendix A provides a visionary audit for individuals engaged in developing a vision. Interpretation of the data groups respondents as practical realists or more intuitive people. Appendix B is a collection of nine sample vision statements from individuals and churches.

One of the book's greatest strengths—its graphic detail—may also be its greatest weakness. At times the content seems redundant and too repetitious. This may be a disservice. Developing vision may appear to be a daunting task, overwhelming the reader and putting the whole valuable process at risk. Regardless, the author places an inordinate measure of responsibility on a single ministry leader in the organization as the point person who gives birth to the vision. In a local church context, this seems unrealistic in light of pastoral transitions that occur every three to four years. If the reader embraces the author's view on this point, then it seems reasonable to expect a church to be in a state of constant confusion as the vision changes with each new pastor.

The third published profile in this review is *The Dynamics of Church Leadership*. This book is one of several works in Baker's series *Ministry Dynamics for a New Century*, edited by Warren Wiersbe. Its style is distinctively different from the first two titles already discussed.

The entire volume is framed in a hypothetical conversation between a new pastor serving his fourth pastorate in nine years and a more experienced pastor who has weathered storms in the same church for twenty years. As the plot unfolds, the older pastor has been paired with the younger one through a teaching church network to foster a mentoring relationship. Frankly, the novelistic nature of this style becomes wearisome, but a few nuggets can be mined if one perseveres. It is yet another discussion on the critical nature of core values, mission, vision, and strategy. He repackages most of the same material found in *Advanced Strategic Planning* in a different format. Of particular value to church leaders is an excellent synopsis of the three primary dimensions of the church (chap. 4): the church as cause, corporation, and community. Each dimension is then compared and contrasted using a grid of Biblical metaphors, the Biblical emphasis, its focus, the role of Christ, the role of the pastor, the role of the people, the primary emotion, and the condition of the church in its absence.

Aubrey Malphurs is to be honored as a prolific writer who has produced many significant resources for the leaders of churches and Christian organizations who take their charge seriously. Each of these works is complete with a detailed index for easy reference and multiple appendixes to apply textual content, and everything is thoroughly rooted in Scriptural truth. But in the final analysis, *Advanced Strategic Planning* wins my vote as Malphurs's most valuable book of 1999.

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Beyond the End Times: The Rest of the Greatest Story Ever Told. By John Noë. Bradford: Preterist Resources, 1999, 300 pp., \$17.95 paper.

One of the intriguing theological trends of the last decade or so has been the role of theological laymen in plotting out and popularizing eschatological positions. That is true whether the particular viewpoint was previously unknown (e.g. R. Van Kampen and the totally new “pre-wrath rapture” view), well-known (J. Jenkins and the serial “novelizing” of the pretribulation position) or little known (Noë and this splashy, but hit-and-miss, new presentation of a “full preterist” understanding, i.e. that there will be no yet future second coming of Christ, because whatever was to happen took place by AD 70).

In a wide-angle shot of current evangelicalism, this view is a pendulum-swing reaction to polar futurism (particularly pretribulationism). But it also reflects how rapidly the splitting of the ranks of preterism into partial and full shades has developed. Frankly, I was only marginally aware of the distinction until I read R. C. Sproul’s *The Last Days According to Jesus* (Baker, 1998).

Sadly, there is not enough space in a review like this to do more than scratch the surface. Perhaps that is appropriate, though, in the case of a book that, at least in areas where its argument is not strong, barely skims the surface. Whatever points Noë may score in regard to, say, aspects of the Olivet Discourse and understanding the significance of the destruction of the temple and Jerusalem in AD 70, he forfeits elsewhere.

We start in the OT with a far less than adequate treatment of the well-known prophecy in Daniel 9. Noë does not deliver on his promise to show conclusively how the six item agenda in Dan 9:24 has a preterist fulfillment. I kept looking for his presumed “knockout punch,” but, not only did it never land, it was not really thrown! Noë also does not recognize that the 490 years of disobedience in Israel’s past to which the “seventy sevens” in the future are exactly symmetrically parallel (see 2 Chr 36:21) were full of breaks (e.g. when the Jews *did* keep the sabbatical year between entering the promised land, around 1400 BC, and the Babylonian exile, around 600 BC). Finally, Noë engages in shoddy thinking on the starting point of the presumed “decree” of Dan 9:25—the proclamation of Artaxerxes in Ezra 7:11ff.—in which nothing is said about rebuilding the temple (this was completed earlier; Ezra 6) or Jerusalem (this was done later; Nehemiah 1–2), two key elements of the vision in Dan 9:24–27.

In the NT, Noë continues to disappoint. For example, he ends up playing the “commissions” of Matthew 10 (to Israel) and Matt 28:19–20 (to the church) against each other, even though he hastens to claim that they are not contradictory. Also, his discussion of the supposed completion of the 490 years prophesied in Daniel 9—according to his calculations, in AD 34 (Acts 8)—comes off like a “left-handed hyperdispensationalism” (i.e. almost partitioning Acts into Jewish and Gentile segments). Finally, after several runs through the book, I still cannot find any reference to Acts 1:9–11, the crucial ascension passage in which it is said to the apostles that Jesus “will come in just the same way as you have watched Him go up into heaven” (1:11), referring, of course, to his immediately preceding *physical ascent* in 1:9. Given that Acts 1:9–11 may well be the hardest passage for full preterism, it appears that Noë went with the “silence is golden” strategy (i.e. if you can’t answer it, just ignore it).

The book’s choice to utilize endnotes turns out to be smart, if for no other reason than most people reading popularly styled books do not refer to endnotes very often. In this case, the wisdom of using endnotes is not because they break up the readability of the text of each chapter, though that may well have been the conscious basis of the decision. It is because the book’s text would have been seriously marred by the consistent *inconsistency* in form and style characterizing the notes. Nor is it

that the body of *Beyond the End Times* is without its noticeable form and style problems either.

Interestingly, that Noë is an active member of ETS is trumpeted proudly (see the back of the book). No doubt, much of his overall theological position is within the evangelical pale. However, I know of no denomination or academic institution, of whatever evangelical stripe, with an eschatology plank of consequence in its doctrinal position that Noë could affirm.

Noë invites his readers to join him in “the Next Reformation” (p. 268), “the Prophecy Reformation” (p. 272). Whether brashness or bravado, this sort of language is eerily reminiscent of two phenomena along the fringe of evangelicalism in the last quarter-century: (1) Robert Schuller’s slick call for a “New Reformation” in the area of self-esteem (which resulted in serious questions about his orthodoxy in regard to sin); and (2) the highly aggressive “megaphone” effect of the theonomic wing of post-millennialism (that led to “distancing” from the late Greg Bahnsen et al.). I suspect that “The Rest of the Story” (to quote Paul Harvey, as Noë has in the book’s subtitle) on full preterism will be that, like these two examples, it will have its moment of fame and then recede into the well-populated archives of passionately reactive, “pick-and-choose” theological positions.

Recommendations: Should you choose to read this erratic book, remember that its author initially made his mark as a motivational speaker. That will prepare you for its readable, but over-hyped, selective assault on what it redefines to be “futurism” (many of those holding traditionally preterist positions, having never been called “futurists” before, will be dumbfounded to find out that is how Noë brands them) and its “sales job” for full preterism. However, if you would prefer a forthright, non-arrogant presentation of full preterism, I have two acquaintances toying with the position—John and Jason Hunter—who I am sure would graciously interact with you as they have with me.

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