

Book Reviews

Timothy L. HALL. *Separating Church and State: Roger Williams and Religious Liberty.* Urbana and Chicago: University of Illinois, 1998. 206 pp. \$44.95.

High praise for this work by Timothy Hall was conveyed to me by the park ranger on duty during a recent stop at the Roger Williams National Memorial in Providence. It struck me as ironic that the “government” recommends this book about Roger Williams and religious liberty, considering his lifelong insistence that the spiritual realm could only preserve its purity if separate from the civil domain. Regardless of such official proclamation, other reasons should encourage both undergraduate and graduate students as well as libraries to include this book in their libraries.

Hall’s goal is to correct the misunderstanding by the legal community and the Supreme Court regarding Williams’ religious freedom views. In particular, Hall argues that the First Amendment’s religion clauses were not rooted in Enlightenment skepticism or hostility toward religion but instead in religious enthusiasm. Williams cried out during the infancy of American religious history, predating sources relied upon (such as Jefferson’s letter to the Danbury Baptists, the Virginia Bill for Establishing Religious Freedom, and Madison’s “Memorial and Remonstrance”) when examining why and how religion is constitutionally protected.

For a detailed history, consult Gaustad’s *Liberty of Conscience: Roger Williams in America* (1991). Hall directs us to two events. Williams was banished in 1635 from the Massachusetts Bay colony because he declared its congregations impure, argued the land was stolen from Indians, and disputed government oversight of religion. He fled to present-day Rhode Island and founded Providence in 1636, whose settlers agreed to be governed by “civil things only,” establishing religious freedom under law. Of note for those of the Stone-Campbell Restoration Movement, Williams believed the Bible was God’s Word and looked to the NT’s “first and most ancient path” for religious practice. His attempt to find the primitive, true church, was ultimately unfulfilled as he concluded it did not and could not exist.

Chapter two focuses on the Puritans’ underlying claims regarding religious establishment and persecution; Williams’ rebuttal is presented in chapter three. Hall highlights that Williams’ intense commitment to religious toleration sprang from his dogmatism: the quest to find the pure church was so unsure that no one should impose their vision on others.

Hall pushes Williams's influence as far as possible in chapter five, bravely claiming Locke and Jefferson's "stunted view" of religious diversity (that the state could only coerce actions, never opinions) resulted in weak liberty. In contrast, Madison and Williams believed religious freedom involved opinion and response to divine direction. Hall implies that case law would be quite different if it could be proven Madison or Locke was exposed to Williams' writings. This evidence would also buttress the last chapter which examines First Amendment jurisprudence from the Protestant dissent viewpoint.

Although highly footnoted, Hall's style of writing is hardly stuffy and the 150 pages of text can be read quickly. This work is indispensable for those interested in early American religious beliefs and freedom. Beyond that, this book is bound for citation in First Amendment cases.

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Douglas JACOBSEN and William Vance TROLLINGER, Jr., eds. *Re-Forming the Center: American Protestantism, 1900 to the Present*. Grand Rapids: Eerdmans, 1998. 492 pp. \$28.00.

Protestantism in the United States cannot be adequately explained by the fundamentalist/evangelical versus liberal/mainline model assumed as normative by most scholars of American religion. Hastening the demise of that two-party paradigm has been the purpose of the Lilly funded "Re-Forming the Center" project out of which most of this volume's twenty-three essays originated.

The essays are organized into four groups, the first consisting of general analyses of the two-party paradigm. David Edwin Harrell, Jr., a lifelong member of a cappella Churches of Christ, surveys bipolar interpretations from journalists like H.L. Mencken to sociologists like Robert Wuthnow, concluding that the reality of American Protestantism is one of multiple untidy categories. David Sikkink asserts that most people's religious identity lies more in self-styled, personal religious worlds than in labels used by academics. Martin Marty, though admitting the need for a more nuanced definition of terms, defends the continuing validity of the two-party model with evidence such as the existence of two orbits of scholars and academic institutions.

The second section contains eight denominational case studies. William Weston identifies liberal, conservative, and loyalist groups in the Presbyterian Church's twentieth-century divisions, while D.G. Hart redefines that conflict as between sectarians and ecumenists rather than fundamentalists and modernists. Richard Pierard focuses on mainline missionary leaders who defy the traditional explanation by combining "theological conservatism with social progressivism, and evangelistic fervor with ecumenical zeal." Susie Stanley

shows why the Wesleyan/Holiness Movement, while by all standards conservative theologically, does not fit the “fundamentalist” label in important categories, like belief in sanctification and failure to use “inerrancy” to describe biblical authority. Other essays examine the complexities of Mennonite, Lutheran, and Reformed Church denominations that cannot be comprehended in the two-party model.

Of particular interest to *SCJ* readers will be Richard Hughes’s essay on Churches of Christ. Titled “Why Restorationists Don’t Fit the Evangelical Mold; Why Churches of Christ Increasingly Do,” Hughes reiterates his thesis (first outlined in a 1992 article in *Religion and American Culture* and more fully delineated in his 1996 book, *Reviving the Ancient Faith*) that Churches of Christ progressively lost their restorationist vision in the twentieth century. The process can be seen most clearly, he contends, in the premillennial and anti-institutional controversies when the group’s apocalyptic worldview was effectively purged. Bereft of their restorationist moorings, Churches of Christ assumed the only alternative to mainstream Protestantism, which they largely rejected, which was evangelicalism. Churches of Christ, then, become the quintessential example of a group moving from restorationist sect to an evangelical denomination. Hughes’s assessment is compelling but subject to challenge, especially when one looks at the large number of Churches of Christ which are still characterized by sectarian, restorationist views. Only through difficult statistical work can actual numbers be determined.

Section three focuses on parachurch, interdenominational, and local organizations, including essays on the Women’s Christian Temperance Union, Young Life, and black and hispanic Protestantism. The final two essays discuss issues of narrative theology and postmodern implications for theology and biblical scholarship.

This valuable volume serves as a needed corrective to simplistic understandings of American religion. It fails, however, to provide the “center” the book’s title indicates it intends to “re-form.” In the concluding chapter the editors admit the difficulty of such a project. Realistically, the book’s aim was to obviate the negative impact of the pervasive two-party language rather than to promote a neat new paradigm, an aim which to me reflects postmodern “de-centering” tendencies more than an attempt at coherent explanations.

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Jon R. STONE. *On the Boundaries of American Evangelicalism: The Post-war Evangelical Coalition.* New York: St. Martin's, 1997. 229 pp. \$45.00.

“Something there is that doesn't love a wall, . . .” So begins Robert Frost's meditation on boundaries in “Mending Wall.” The poet's ambivalent wisdom seems distant from Jon Stone as he examines attempts of a group of young evangelicals to locate themselves in ways other than as liberals or as fundamentalists after WWII. Using sociologists' “boundary theory,” Stone tells a story of young conservative Christians, more cosmopolitan, more urbane, more open to the modern world than their elders, struggling with identification as second generation heirs of early century Modernist-Fundamentalist “wars.”

Stone nicely locates the various print and institutional methods these young evangelicals used in pursuing a self-conscious understanding of themselves as neither only or simply the children of old battles for the “right,” nor as “sellouts” to modernism. Ultimately his story ends with the failure of these evangelicals to distinguish themselves from fundamentalism on the one hand and to protect themselves from accusations of liberalism on the other. It is a good story—well told—solidly rooted in the available evidence. More importantly, though, it holds out the prospect of a new understanding of a “middle ground.” These new evangelicals, however, succeed only in holding onto a younger, gentler version of fundamentalism that finds common matters of faith with neither the neoorthodox nor the liberals. What always gets in the way of *rapprochement* is their exclusive commitment to a way of reading the Bible through the lens of the Enlightenment.¹ Stone also, though rather in passing, suggests a new model for studying Christianity in the United States to compete with the bifurcated, or “two-party” habits, of Church historians: Protestants vs. Roman Catholics, evangelicals vs. nonevangelicals, fundamentalists vs. modernists. Instead of working this out more consistently and fully, however, Stone retains the basic two-sided approach—with a failed middle way—in his own story.

It is here that the monograph is most troubling. While Stone is aware of how difficult matters of definition are, his approach seems to view nineteenth-century evangelical and nonevangelical forms of Protestant Christianity transformed by a struggle with modernizing U.S. society into fundamentalistic and modernistic Protestantism. His particular part of that story examines the heirs of the conservative side of that battle. Temperamentally willing to seek some ground other than the old battlefield, these young or “new” evangelicals during and after WWII find no one willing to meet them on their own terms, and

1. Jack B. Rogers and Donald McKim, *The Authority and Interpretation of the Bible; An Historical Approach* (San Francisco: HarperSanFrancisco, 1979).

find themselves on the defensive. Maybe Stone is looking in the wrong places. This version tends to collapse too many Christians into too few categories.

If he really wants to test boundary theory, and well he should since it is such a good angle of vision, why not consider Christianity in a broader context? Consider the large numbers of orthodox Christians who interpret the Bible conservatively but who do not describe themselves as evangelicals, or in some cases, even as Protestants. The many churches and Christians connected to the Holiness Movement, the Stone-Campbell Restoration Movement, the so-called Peace churches rooted historically in the radical Reformation, as well as conservative congregations, church bodies, and Christians who associate themselves with neither fundamentalist nor modernist tenets of faith would prove wonderful subjects for Stone's search for boundaries and would feed his desire to move beyond "two-party" church history.² Moreover, examination of sources other than formal, published evidence of shakers and movers might uncover a less well-defined frontier even among Stone's young evangelicals. There just might have lived all manner of pioneers, even missionaries, on this prairie divide among American Christians.

Ultimately Jon Stone's neofundamentalistic evangelicals line up quite nicely with Frost's "old-stone savage armed" who believes that "good fences make good neighbors." Much good could come, though, from playing out Stone's ideas with different models and with different categories, searching the marks of that Force which forever "doesn't like a wall."

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Vinson SYNAN. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century.* 2d Edition. Grand Rapids: Eerdmans, 1997. 340 pp. \$25.00

Vinson Synan's second edition revises and expands his earlier *The Holiness-Pentecostal Movement in the United States* (Eerdmans, 1971) "to account for the incredible changes that have occurred in the world church since the book first appeared." This newer work moves beyond the borders of the United States to consider the world's 463 million Pentecostals and charismatics not merely a movement but "a major tradition of Christianity" (ix).

2. Look for instance at the collection of essays just published, edited by Douglas Jacobsen, and William Vance Trollinger, Jr., *Re-Forming the Center: American Protestantism, 1900 to the Present* (Grand Rapids: Eerdmans, 1998).

After a brief survey of charismatic phenomena in Christian history, Synan traces the theological foundations for the rise of the Holiness and Pentecostal emphases, from John Wesley through the frontier century camp meetings to the Holiness Movement. Synan identifies an important shift in “second blessing” understanding: Wesley and Holiness churches consider the second blessing to be an empowerment over sin, or “sanctification.” Pentecostals describe the second blessing as “baptism in the Holy Spirit,” evidenced by glossolalia and other miracles.

Synan sees the monumental events on Azusa Street from 1906-1909, under William Joseph Seymour’s pastoral leadership, as the launching pad for the explosive growth of Pentecostalism in the United States and eventually the world. “Directly or indirectly, practically all of the Pentecostal groups in existence can trace their lineage to the Azusa Mission” (105). He carefully details contributions of other key characters: Charles Fox Parham, who ran Bethel Bible School where Seymour listened outside the door of classes; Gaston Barnabas Cashwell, whose Azusa style preaching “would result in the conversion of most of the southeastern holiness movement to the Pentecostal view” (114); William H. Durham (the Chicago minister who assumed *de facto* Pentecostal leadership after 1909); and numerous others.

Synan includes four thematic chapters. The first describes the international growth of Pentecostalism. The second explains criticism by those within and without the Holiness-Pentecostal tradition before discussing key controversies among Holiness-Pentecostal advocates. The third highlights the key role of African-Americans throughout the American Pentecostal experience, noting “the fact that Pentecostal blacks and whites worshipped together in virtual equality was a significant exception to the prevailing attitudes and practices” (167). The fourth discusses several issues which do not fit neatly in other chapters, such as serpent handling, persecutions, healing, growth, and higher education.

Synan adds four final chapters to his previous work. “The Neo-Pentecostal Movement” describes Christians who experience charismatic phenomena but remain in their traditional Protestant churches. In “The Catholic Charismatic Renewal,” loyal Roman Catholics embrace the charismatic gifts. “The Charismatic Explosion” traces events since 1970, including the “Toronto blessing” and the Pensacola revival. “Centennial Reflections” provides statistics and ranks Pentecostals, with Protestants and Catholics, as the “three major divisions of Christianity” (291).

The Holiness-Pentecostal Tradition is an excellent book for understanding not only Pentecostal and charismatic churches but also charismatics within traditional Protestant denominations and Roman Catholicism. Synan’s decision to change nomenclature from “movement” to “tradition” is appropriate. He is accurate, informative, and easy to read. In fourteen chapters he mentions virtually every major Holiness, Pentecostal, and charismatic group and sub-

group. The work includes an index, an excellent bibliography (530 references, plus periodicals and personal interviews), and abundant footnotes.

Other strengths include Synan's frankness about controversies, divisions, and doctrinal aberrations within the Holiness-Pentecostal tradition. While marking the interracial beginnings of Pentecostalism, he also notes examples of racial separation and exclusion. He gives appropriate recognition to David J. du Plessis as "pivotal in shaping the charismatic movement in the historic churches" (226).

Though Synan is consistently fair, occasional overstatements leave no doubt about his Pentecostal commitment. He asserts that "in a sense [Dwight L.] Moody could be classified as a pre-Pentecostal preacher" because glossolalia occurred at one of his meetings (88). Later he claims, "Just as Billy Sunday shared headlines with Mrs. McPherson during the twenties and thirties, Billy Graham shared top billing with Oral Roberts in the fifties and sixties" (203). In addition, Synan sometimes adds text to the first edition to accent more recent happenings, as when he adds "receive the holy dance and holy laugh" (52) to a virtually unedited chapter. Note also p. 100.

Students of the Stone-Campbell Restoration Movement should note: (1) the brief description of the Cane Ridge camp meeting (11-13), though Stone's autobiography and M'Nemar's *Kentucky Revival* are not cited; (2) the 1970s "shepherding movement" of pyramid discipleship, later rejected by many Pentecostals but mirrored by the International (Boston) Churches of Christ (264-265).

The Holiness-Pentecostal Tradition should prove helpful to professor, seminary student, college student, and minister. It would serve as an excellent textbook for a course in twentieth century Pentecostal and charismatic movements or as supplemental reading for a course in American Christianity. It will also help ministers who might otherwise overlook the diversity among Pentecostals and charismatics to understand believers from these Christian heritages.

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Millard ERICKSON. *Christian Theology*. 2d ed. Grand Rapids: Baker, 1998. 1,312 pp. \$44.99

This second edition comes ten years after the initial edition of the book. It is a presentation of what Erickson calls "classical orthodoxy," but it is not divided into the traditional loci of systematic theology. He divides the contents into eight divisions: God, Humanity, Sin, Christ, Holy Spirit, Salvation,

Church, and Last Things. The largest section relates to God, but the chapters address issues other than the classical doctrine of God. The first section, "Studying God," examines such issues as the definition and method of theology, as well as the relationship between theology and philosophy, and between classical and modern developments in theology. The second section, "Knowing God," looks at general and special revelation, as well as the issues of inspiration, inerrancy, and biblical authority. The other two sections under God address the more traditional topics of the person and work of God. The other major sections of the book present a fairly traditional outline of each doctrine.

Several noticeable changes became quickly apparent early in this revised edition. The typeset gives the page a softer, easier-to-read look, while the different headings make the development of thought easier to follow. The first edition used "man" as a generic term, but the revised edition uses "humanity" throughout to be more inclusive of both genders. Some of the revisions are nothing more than altering the word order of select sentences to give the book a smoother flow in reading. The Greek as well as the Hebrew words are given an English transliteration in this edition.

The majority of the substantive changes come in the first section, "Studying God." In addition to adding an entire chapter on Postmodern Theology, Erickson also updates the contemporary development in theology by including topics which have emerged since the previous edition. These include references to a slightly different liberation theology, postliberalism, deconstruction, structural criticism, and reader-response criticism. He also includes a brief discussion of speech-act theory. He further suggests the need to consult with other cultural perspectives to "distinguish the essence of biblical teaching from one cultural expression of it."

Most of the rest of the sections differ little from the previous edition. Erickson may insert the mention of a topic, or add a reference to a footnote but usually makes minor changes to the text. Some of the new topics receiving mention are: free will theism, the Third Wave, and lordship salvation. He heeds his own advice by making reference (mostly in footnote) to views of Indian theologians on resurrection and ecology, to African theologians on the motif of the atonement, and to Asian theologians on the virgin birth.

One of the strengths of the book is the interaction with so many varieties of theology. This is consistent with his title, *Christian Theology*, as opposed to a particular systematic theology. He provides both historical development and contemporary debate on many of the topics. However, he evaluates all theologies on the basis of the authority of the word of God. Therefore, he does come to conclusions on his beliefs in most chapters, his conclusions attempting to resolve the differences he has presented. While not everyone will agree with his conclusions, at least he presents them and provides his understanding of Scripture as the basis for them.

Given the size of the book, it is impossible to note all the places those of the Stone-Campbell tradition may agree or disagree with Erickson. As with all books on theology, we will agree with much and disagree with the rest. We might appreciate his conclusion that baptism is by immersion but disagree that it is only an initiation into the church. We may applaud his observation that weekly communion is consistent with the scriptural emphasis on the importance of the practice but disagree that it is up to the individual Christian to decide how often is often enough to partake. Some will not agree with his posttribulation premillennial view but will appreciate what he says on inspiration and inerrancy.

There is more than enough to appreciate and agree with in the book to make it worthwhile to own. It is more for a seminary level than undergraduate, and more for the person who is interested in a variety of views instead of just one. But most anyone who reads the book will benefit from the scholarship and insights to be gained.

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Anthony B. PINN. *Varieties of African American Religious Experiences.*
Minneapolis: Fortress, 1998. 242 pp. \$17.00.

In this groundbreaking book, Pinn, Assistant Professor of Religious Studies at McAlester College, St. Paul, challenges African American theologians to wrestle anew with the theological and ethical issues of the non-Christian religious traditions of African Americans, in terms of his understandings of religion and theology and in terms of his recommended methodology.

African American theologians, Pinn contends, have used these non-Christian religious traditions primarily as a resource in the service of black Christianity. Such a use necessarily limits their understanding of the complexity of the African American religious experience, narrows their theological agenda, links the theological enterprise too exclusively to the Christian church and the Christian tradition, and posits "Christian doctrine and concerns as normative" (1).

Drawing upon Tillich's and Gordon Kaufman's understandings of religion, Pinn defines religion primarily as a source of orientation in life, meaning, and motivation for living. Such a definition implies that no one religious tradition is intrinsically superior to another and that each religious tradition has unique and legitimate functions, given the varieties of human communities and the complexity of human needs. Consequently, this definition further implies that the function of religious practice is more important than

“definitions and arguments” (3). Furthermore, Pinn defines theology as a “deliberate or self-conscious human construction focused upon uncovering and exploring the meaning and structures of religious experience within the larger body of cultural production” (4).

In light of these definitions of religion and theology, the task facing African American theologians, according to Pinn, is this: “the uncovering of meaning and the providing of responses to the questions of life that explain experience, assess existing symbols and categories and allow for healthy existence” (4). The theological task, then, is essentially comparative and public; its aim is to enrich our understanding of the African American religious experience.

These, then, are the critical issues that Pinn addresses in his introduction, appropriately entitled, “Theology and the Canon of Black Religion Rethought.” In addition to these issues, he also presents, in this chapter, evidence for the existence of non-Christian religious traditions as constituting a part of the larger African American religious experience.

Pinn devotes four chapters of his book, chapters 1-4, to a study of four such traditions, namely: Voodoo, Santeria, the Nation of Islam and Black Humanism. His study of these non-Christian religious traditions is essentially descriptive rather than evaluative in terms of their history, belief system, rituals, functions and their solutions to the problems of evil.

Finally, in chapter 5, the concluding chapter, Pinn not only discusses such critical issues as the nature of culture, cultural production, and collective cultural memory and their implications and relevance for African American theological reflection, but he also recommends the archaeological method as being useful and helpful in the process of uncovering, recovering, and interpreting the diversity of the African American religious experience.

This book provides a useful resource for understanding these four non-Christian religious traditions and the nature of their appeal to African Americans. However, it also illustrates the truth of the adage that the comparative study of religions (or the study of comparative religion?) can make one comparatively religious! Since Pinn’s definitions of religion and theology seemingly imply a rejection of biblical revelation as the normative framework for the evaluation of these non-Christian religious traditions, his book further illustrates a liberal, “scientific” view of religion and theology.

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John C. POLKINGHORNE. *Belief in God in an Age of Science (The Terry Lectures)*. New Haven, CT: Yale University, 1998. 133 pp. \$18.00.

It was my utter pleasure to spend five weeks during the summer of 1998 under the tutelage of the Reverend Canon John Polkinghorne. I was one of fifteen scholars who studied with Sir John at Calvin College in a Pew Charitable Trusts seminar on “Theology and the New Physics.” It was the greatest experience of my academic life. So it is not without some prejudice that I review the latest in a long line of books from the pen of this nuclear physicist turned Anglican priest.

Belief in God is a revision and expansion of Polkinghorne’s 1996 Terry Lectures at Yale University. His own description of the book’s contents cannot be improved upon. “The book presents a series of variations on a fundamental theme: if reality is generously and adequately construed, then knowledge will be seen to be one; if rationality is generously and adequately construed, then science and theology will be seen as partners in a common quest for understanding” (xiv). This “common quest for understanding” dominates the book’s six chapters.

Chapter one explores a new emerging approach to natural theology—one that bases its arguments “not upon particular occurrences. . . , but on the character of the physical fabric of the world, which is the necessary ground for the possibility of any occurrence” (10). Chapter two outlines continuity between scientific and theological methods by comparing the investigation into the nature of light with early Christian controversies over christology. Chapter three carves out a plausible account of divine action in the world (creation, miracles, providence) within the holistic parameters of chaos physics. Chapter four muses over the future of the relationship between science and theology. Polkinghorne argues that the dialogue must branch beyond its current domination by Christianity and physics to include biology and the human sciences on the one hand and other world religions on the other. Chapter five outlines the “critical realist” approach to epistemology and metaphysics, an approach that struggles to maintain the integrity of both scientific and religious outlooks. Chapter six is a look at the question of why science should be so mathematically well behaved. The mystery has striking theological implications.

One strength of the book that is not to be taken for granted is the wonderful balance Polkinghorne strikes between the demands of clarity and precision for sharp, unambiguous technical language and the quasi-romantic realization that there is a level of truth that can only be communicated through high metaphor and penetrating rhetoric. So, for example, Polkinghorne writes first that “smooth mathematical behaviour yields a localized. . . physics account of what is happening. It is. . . mathematically possible to enlarge the class of solutions [to given functions] that will be admitted, in order to include what are called non-integratable solutions.” Later on the same page,

speaking of the same phenomenon, he exclaims, "The new wine of chaos theory bursts the mathematical wine skins of continuous function theory" (66). Such seamless juxtaposition of techno-speak and literature is one of the unique delights afforded the reader of Polkinghorne.

One major claim of Polkinghorne's I find unsatisfactory. In his quest to solve the intractable problem of the nature of mind, Sir John embraces a version of dual aspect monism, in which "we are constituted by our bodies" (57), a view he claims "takes our material constitution seriously but. . . does not capitulate to a reductionist materialism" (50). However, addressing the resurrection of the dead, Polkinghorne speaks of the soul as the "form" or "information-bearing pattern" of the body, which can and will be reconstituted in the "'matter' of the world to come" (22). Such a view is functionalist and inconsistent with the dual aspect doctrine that our physical bodies are an essential part of who we are. After all, if the soul is the information-bearing pattern, then that pattern could conceivably be realized in a different body and produce the same person (which is what Polkinghorne sees happening in the resurrection). Of course, if I can be realized in a different body, then the body I now have cannot be essential to me.

I encourage Polkinghorne (and any others inclined toward dual aspect thinking) to explore functionalist models more vigorously to help calm the storms of mind/body consternation.

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**Stephen E. FOWL, ed. *The Theological Interpretation of Scripture*.
Blackwell Readings in Modern Theology. Cambridge, MA: Blackwell,
1997. 432 pp. \$28.95.**

One promising movement in contemporary theology is the effort to recover traditional interpretation of Scripture for the post-Enlightenment church. Increasing discontent with historical criticism has compelled both Jews and Christians to return *ad fontes* for ways of neutralizing the acids of modernity. Universities increasingly teach courses in the history of biblical interpretation, and major guidebooks to the field are now available. One gap in this emerging literature, though, is an introductory collection of Christian readings that skillfully links biblical exegesis with the theological agenda of the church.

Filling just this gap is the new collection of twenty-six articles and commentary excerpts. The authors he selects do not repudiate two centuries of historical-critical biblical scholarship but rather seek to challenge some of its

assumptions—notably that only a text’s original meaning is legitimate—and reacquaint it with theology.

This reader has two parts. The first six articles lay out some possible “contexts of theological interpretation,” from feminist (Claudia Camp) to African-American (Wimbush) and to “the story-shaped church” (Lindbeck). David Yeago argues (not entirely convincingly) for a Trinitarian theology in the NT itself (Phil. 2:6ff.) that grounds all theology, and David Steinmetz claims that premodern exegesis was not merely different from but superior to modern criticism. And Henri de Lubac, S.J., provocatively argues for a spiritual understanding of Scripture, meaning a perception of its use by the Holy Spirit to communicate to our innermost beings.

The second section of this book consists of variant readings of four biblical texts: Exodus 3, Isaiah 52–53, Matthew 5–7, and Romans 9–11. Five selections (two classical and three modern) treat each passage. For example, Exodus 3 is the subject of excerpts from Gregory of Nyssa’s *Life of Moses* and Nicholas of Lyra’s *Commentary on Exodus* as well as essays by Ochs, Fretheim, and Brueggemann. Each essay stands on its own merits, but together they synergistically allow one to see the options available to the theologian who engages the tradition of biblical interpretation on many fronts.

The reviewer of a collected work can always quibble with the editor’s selections, but the reasonable tests of such a volume are whether, first, it represents the state of its chosen field, and, two, the combination of essays generates meanings not obvious in the individual pieces themselves. Fowl’s work passes both tests. An instructor using this book, however, should introduce the parallel work of contemporary Jewish biblical scholars such as Jon Levenson, James Kugel, and Meir Sternberg, who are dealing with many of the same issues as Christians: the recovery of tradition, the resistance to modernity, and the revitalization of the intellectual life of communities of faith.

A danger of the return to traditional Christian interpretation is the uncritical acceptance of the supercessionist understanding of Judaism. How, in the aftermath of Auschwitz, can one write, as de Lubac does in his essay in this volume, “It was not the Old Covenant as such which was the object of [Paul’s] scorn, but the . . . Covenant whose role in history had come to an end. He holds no brief against ‘Jewish antiquities,’ only against Jewish decay” (17)? Such antisemitism runs deep in the tradition, and overcoming it is a major interpretive challenge, which Fowl unfortunately does not address adequately.

This volume on the theological study of Scripture should prove suitable for college and seminary classes and helpful to the pastor needing to brush up on exegesis. Moreover, I am warily committed to the larger reinterpreted project adumbrated here: wary, because modern biblical criticism’s enormous and ongoing gains ought not to be lost to an uncritical reverence for a supposedly more orthodox past; committed, because recapturing the riches of two thou-

sand years of interpretation offers deeper insight. Those who look to the contemporary critique of uncritical acceptance of criticism to legitimize fundamentalism will be sorely disappointed. To pull off the project Fowl outlines, we must become more, not less, historically conscious, for we must examine with care the whole interpretive tradition, not just its biblical beginnings.

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Donald K. McKIM. *Historical Handbook of Major Biblical Interpreters.* Downers Grove, IL: InterVarsity, 1998. 600 pp. \$29.99.

Some books are worth having and some are even worth reading. McKim's handbook happily takes its place in both categories. It is one of those books that fills many knowledge-gaps: What were the dynamics of the foundation of Christian interpretation and does that foundation play a part in our current interpretative efforts? What caused the mid to late twentieth century shift in emphasis from Hellenism to Judaism in Pauline studies? What were the basic interpretative differences between Luther, Calvin and Zwingli? Who on earth was Jacques Lefèvre d'Étaples? The answers to these and most other questions concerning the development of biblical interpretation in (Western) Christianity can easily be found in McKim's volume.

The book is perhaps more like an encyclopedic dictionary than a handbook. The articles are arranged in alphabetical order according to time period: Early Church, Middle Ages, Sixteenth and Seventeenth Centuries, Eighteenth and Nineteenth Centuries, Europe in the Twentieth Century and North America in the Twentieth Century. McKim has included a summarizing preface to each period which functions very well to give the interpretative movements during the period some semblance of coherence. At the end of each article, there is a bibliography offered which further enhances the research potential of this volume.

Given its purpose, the book is relatively thin (623 pages of essays). This leads one to wonder who has been excluded from this volume. Not surprisingly, a number of figures come to mind who would have been better in than out and some better out than in. However, preempting this comment, McKim makes the simple and reasonable claim that "those included are there by virtue of my own considered judgment, in consultation with others. The fact that there is not a separate article given to a particular major figure, (for example, in Pauline studies E.P. Sanders) does not mean that he or she is totally excluded from the volume. Discussion of such a person may be located within an article which one can find in the Person and Subject indices at the back of the book.

The contributors to the volume are sufficiently diverse, some with outstanding qualifications, but in general are evangelical in orientation. The result is a fairly conservative but well-informed flavor to the whole book. The book easily meets its primary objective: “to bring together scholarly essays that show the methods, practices and interpretive stances adopted by a number of the church’s most important biblical scholars.” One wonders how the possessive “church’s” actually functions in this mission statement, since not all important interpreters of the Bible would claim to belong to the church. Perhaps, this is why there is a *complete* absence of any articles on the developments in biblical interpretation and criticism from the last decade. The feminist developments represented by articles on Tribble and Schüssler Fiorenza are not very recent and have in many circles been outmoded by shifts to gender, cultural, social scientific criticism along with recent developments in literary criticism.

In summary, the book is limited by the fact that it only covers Western developments in biblical interpretation and does not deal with any of the recent burgeoning of new pathways for biblical interpretation. It is otherwise a fine volume and, given its significant potential as a resource for research, it is best located on one’s “handy-reference” shelf, and definitely in every theological library. In the classroom, its function as a reader is somewhat limited (as is any reference book), but serves well as a resource from which readings can be profitably taken.

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Leland RYKEN, James C. WILHOIT, Tremper LONGMAN, eds.
Dictionary of Biblical Imagery. Downers Grove, IL: InterVarsity, 1998.
1079 pp. \$39.99.

This is an impressive volume which makes a significant contribution to the academy and the church. Authored by approximately 150 contributors, it is a “study of images and motifs . . . an interdisciplinary enterprise, and this dictionary is accordingly the product of both biblical and literary scholars”(xxi). There are articles that deal with “character types, plot motifs, type scenes, rhetorical devices, literary genres, and the individual books of the Bible” (preface).

The introduction includes brief but helpful sections on: How Does the Bible Communicate Truth?; Defining Terms: Image, Symbol, Metaphor, Simile, Motifs, and Conventions; Do Literary Conventions Mean That the Bible Is Fictional?; Archetypes; What Is the Practical Usefulness of This Dictionary?; and Who Wrote This Dictionary? The dictionary itself contains

articles from “Aaron’s Rod” to “Zion.” The Scripture index is very helpful if you are doing a study of a particular text and desire to search for any “biblical imagery.”

Even the editors admit one weakness: despite its diverse and impressive scope, the dictionary “is not comprehensive.” This is actually more of a limitation than a real weakness. One weakness may be that some of the articles include a brief bibliography while others of equal length and value have no such references whatsoever for further exploration. While the articles surveyed are balanced, well-written, and often insightful, it seems odd to have an article about “teaching” but not one about “preaching.” However, as a possible corrective there is an article about Rhetorical Patterns which encompasses the various ways that truth is communicated in Scripture.

In the words of the editors, “This is a book to be browsed, packed as it is with new information and insights about the content of the Bible. It is equally a reference book—for exegetes, interpreters, preachers, teachers, and lay readers of the Bible” (xxi). In other words, this is the perfect book to assist any who claim to be a “people of the book.” The editors also state that the “primary audience for this *Dictionary* is not scholars but laypeople” (preface). The main reason this book is such a useful tool is that it “will show that concrete images lie behind many of the abstractions in modern English translations of the Bible” (xx).

In a time when the Word seems to get less time in the assembly, this is a book that clearly demonstrates that the “word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Heb 4:12). “Other passages give a many-sided picture of how people should use this Word from God: they should meditate on it (Ps 1:2) be instructed by it for salvation (1 Tim 3:15), obey it (Luke 11:28), continue in it (John 8:31), keep it (2 Chron 34:21; Ps 119:67; John 14:23), hear it (Jer 31:10; Eph 1:13), receive it (1 Thess 2:13), read it (Matt 21:42; 2 Cor 3:15), dwell in it (Eph 3:17), believe it (John 2:22), search it (John 5:39), praise it (Acts 13:48), and hide it within their hearts (Ps 119:11, KJV)” (91). The particular article just referenced provides the various images and passages of the Bible as scripture, canon, oracles, revelation, sacred writings, lamp, sword, and mirror. It is clear that the *Dictionary of Biblical Imagery* can promote depth and breadth to biblical study as well as provide a helpful tool for great preaching and teaching.

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Yet Will I Trust Him/Theology Matters ads
go on p. 128

Gregory A. BOYD. *God at War: The Bible and Spiritual Conflict.* Downers Grove, IL: InterVarsity, 1997. 414 pp. \$19.99.

The issues of theodicy continue to be among the most difficult and pervasive for Christians. In this book, Gregory A. Boyd addresses the central question familiar to those who appreciate theodicy studies: Why is there evil if God is good? For Boyd, the answer to the question centers around the acceptance of spiritual beings who exercise free will and who are at war with God. Evil, then, is to be viewed as the result of war taking place in the cosmos, just as the horrors which accompany human warfare are expected as inevitable.

According to Boyd, theologians operating within Western culture have a difficult time accepting this explanation because they have been taught to operate within the confines of the worldview forged by the Enlightenment, a worldview which limits its scope to that of empiricism. Hence, the acceptance of spiritual beings proves to be a difficult concept for many. Added to this limited scope in worldview is the fact that Western theologians tend to think in terms of the classical philosophical system which seeks to position evil in terms of God's providence and will. Boyd contends this is a system which has led minds away from the true acceptance of the full implications of a spiritual realm inhabited by beings with free will.

Boyd's theodicy offers an alternative worldview, the "warfare worldview," which he defines as "that perspective on reality which centers on the conviction that the good and evil, fortunate or unfortunate, aspects of life are to be interpreted largely as the result of good and evil, friendly or hostile, spirits warring against each other and against us" (13). In this theodicy schema, God's good creation was seized illegitimately by Satan, and God now wages war against the illegitimate forces to regain his rightful rule. Boyd stresses, however, that the war consists of genuine combat and it is one in which God struggles earnestly. An example of the intensity of the warfare can be seen when Jesus is crucified by the hostile forces. Today, however, the risen Christ calls the church to follow his theology of revolt against the usurping powers by fighting fervently for their final overthrow.

The advantage of Boyd's system, he maintains, is the fact that it releases one from the responsibility of trying to explain the existence of evil in terms of God, as Augustine tried earnestly to do. Boyd faults Augustine for insisting that evil could only be accounted for in terms of the goodness of God. For Boyd, evil is something that God is fighting against; there is no "blueprint" of God's design which somehow guides or regulates the experiences which result from the struggle. Evil is simply, and horrifically, evil, the result of a will which has chosen to rebel against God, human or otherwise.

Boyd provides a great service in the area of theodicy as he builds his case for the acceptance of a very real and viable spiritual realm in which beings are active. If one is looking for assistance in building such a case, Boyd's book will

prove very helpful indeed. His research is well-documented and his sources are ample for such a study. However, if one approaches Boyd's book already convinced of the viability of the spiritual realm, one might find his work to be somewhat frustrating due to the fact that Boyd insists, repeatedly, that the acceptance of the spiritual realm requires one to accept his theodicy as the only possible view which holds the potential for satisfactorily resolving the familiar dilemma seemingly inherent in theodicy. For those who wish to retain the view that God's sovereignty is intact as he works his divine will, Boyd's position provides interesting points of consideration, but may, ultimately prove too confining to be accepted entirely in its own right.

KATHY HOLT

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Francis J. MOLONEY, SDB. *A Body Broken for a Broken People: Eucharist in the New Testament, revised.* Peabody, MA: Hendrickson, 1997 (originally published 1990). 212 pp. \$14.99.

When I served as a campus minister at Northern Illinois University, I found that I had much in common with the Catholic priests at the Newman Students Center. As I was surprised by their practice of immersing converts, so they too were surprised to find that congregations of the Stone-Campbell Restoration Movement practiced weekly communion. I have found more reason for common ground with the Catholic church in Francis Moloney's book.

In the first chapter, "Raising Questions," Australian scholar Francis Moloney challenges the Catholic position and practice of excluding "sinners" from the eucharistic celebration. Moloney's purpose is to use the Scripture "to return to the original design of Jesus Christ" (24) and to show that "Jesus' eucharistic presence is for his failed and failing disciples" (27).

In the next four chapters, Moloney gives a detailed analysis of the Last Supper stories in each of the Gospels. What may be surprising to some, however, is that he sets up each of these discussions by giving a detailed analysis of each Gospel writer's perspective of the feeding miracles and their similarities with the Last Supper texts. His primary conclusion is that Jesus is using the miraculous feeding events to teach the disciples about humility, service, faith in God, and to prepare them in advance for the more profound demonstration of these characteristics in the Eucharist.

Moloney successfully argues for the inclusion of sinners ("the broken") in the eucharist celebration in his discussion of the Last Supper passages in the Gospels and in the book's sixth chapter on the Corinthian texts. In the Gospels, he points out that a back and forth narrative occurs between Jesus' positive treatment of the Eucharist (Mark 13:22-26) versus the descriptions

and predictions of Judas' betrayal, Peter's denial, and the falling away of all the disciples (Mark 13:27-31). Moloney argues that if Jesus shared the eucharistic meal with those whom he knew would betray him, the church is arrogant to exclude any from the Lord's table simply because of a known sin.

In the Corinthian text, Moloney makes the case that the "unworthy manner" of 1 Cor 11:27 should not be taken as an adjective defining the spiritual condition of the Christian (a common, but overlooked misinterpretation), but rather an adverb qualifying the attitude of the one taking the meal, especially in the light of problems surrounding the idol feasts at Corinth (1 Cor 10:18-22). Moloney concludes that people who approach the Eucharist with the attitude that they can have *koinonia* with pagans *and* God's people should be excluded from the table, for they are arousing the jealousy of God.

Throughout the book, Moloney's concern is not only for his own Catholic tradition, but for the catholic (universal) Christian community. He calls for all Christians to evaluate their eucharistic traditions based on a careful study of the texts he has presented. One thing I found lacking, however: he never addresses the issue of "interfaith" communion. In light of his conclusions, I would like to know if he would allow a Protestant in his service to participate in the Eucharist. Or would he allow himself or other Catholics to partake of the eucharistic elements in an interdenominational or ecumenical service? His final chapter, "Embracing Sinners," lacks a strong pastoral tone that the reader might expect, and actually defends exclusion (rightly so) of apostates.

This book has great value for those in the Stone-Campbell Restoration Movement. Because we treat communion as a central part of our weekly services, we can learn much from Francis Moloney's discussion. More mature congregational lay leaders who can discern the Catholic bias could benefit from the book if only as a source of good communion meditation material, let alone the quality of the study. It can also serve as textbook for those teaching Roman Catholicism (recognizing that this book may be controversial in some Catholic circles) or Western Religions, Christian Sacraments, or even for a Life of Christ course. The book can definitely serve to facilitate dialogue between the Catholic and Protestant communities, as well as within local congregations.

SCOTT STOCKING

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Michael ROOT and Risto SAARINEN, eds. *Baptism and the Unity of the Church*. Grand Rapids: Eerdmans; Geneva: WCC Publications, 1998. 209 pp. \$20.00.

"One, yet not one." With this phrase the editors introduce this ecumenical work on baptism. It is also the theme which holds the book's ten essays together.

er. The contributors, predominately university professors of theology, representing both various countries (France, England, U.S.A., Denmark) and various Christian traditions (Lutheran, Roman Catholic, Baptist), are unified in their commitment toward fostering unity in the Christian movement worldwide.

For several decades, the World Council of Churches (WCC), a copublisher of the current work, and its participants have discussed aspects of Christian practice and belief that most, if not all, Christian traditions share (Eucharist, ministry, baptism). Baptism is the unifying theme in this work. Among the questions asked by its contributors are: What does baptism signify, how does it unify, how does the variation of baptismal practice in churches today hinder interdenominational fellowship, and is baptism as we know it even necessary for initiation into the church in certain settings?

A study paper, created by the Institute for Ecumenical Research, lays the groundwork for the book's essays by outlining the ecumenical issues involved in baptism and unity in the universal church. The essays which follow address specific themes of the study paper from the perspective of their contributors. Since the topic of baptism and Christian unity has been discussed interdenominationally for decades, the contributors will often summarize these past dialogues from the perspective of their own tradition. Very early in this work, the reader is presented with the exciting possibility of Christian unity through baptism but at the same time with the discouraging reality of disunity among many denominations, due in part to each group's particular understanding of proper baptismal practice.

The book is not dogmatic in its presentation. In fact, more questions are asked than answered by the writers. In this regard, the book should be helpful to leaders in Stone-Campbell Restoration Movement, that we might continue asking the important questions about our baptismal practice and how it unifies. It will force the reader to concentrate less on the differences between their own baptismal practice and others' and more on the commonalities.

For ecumenical purposes, the treatise is comprehensive and covers all relevant aspects of the discussion. The reader should be aware however that the book stands squarely in the ecumenical stream and will not fully address many of the questions our churches are accustomed to asking. For example, the purpose of the book is to concentrate on the unifying qualities of baptism and not on its salvific aspects. It should also be noted that issues which have concerned us (infant baptism, immersion) are but briefly addressed in accounts of ecumenical dialogues involving Disciples of Christ and Baptist groups.

Although the ideas presented in this work are reflections on the witness of Scripture, the book is noticeably void of extensive biblical references. One exception is James D.G. Dunn's essay which provides the overall discussion with solid guidance from the NT.

For Christian leaders interested in thought-provoking material on baptism, or theological faculty and students wishing to stay current with ecumenical

dialogues, this book is a helpful resource. It is relatively concise, yet covers many concepts. If it is read by leaders in Stone-Campbell circles, it will undoubtedly spark renewed discussion on the subject of baptismal unity among the churches.

WADE OSBURN
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Walter BRUEGGEMANN, *Cadences of Home: Preaching among Exiles.* Louisville: Westminster John Knox, 1997. 176 pp. \$16.00.

Walter Brueggemann calls for a new way to think about preaching because the world is rapidly changing and preaching needs to catch up with the issues. He believes it is time to move on from prevailing notions of preaching to change the way we preach. He makes a good case that people are unsettled and many of today's lost need to find a spiritual home. He presents a model, or metaphor, for the contemporary church and compares it to the Jews in exile. He describes several issues of the displaced Hebrews, comparing them to the modern church.

He says, "the metaphor of Babylonian exile will serve well for my urging. It is my sense that when the preacher proclaims in the baptized community in our present social context, the preacher speaks to a company of exiles" (41). He recommends practical ways to accomplish this preaching among exiles. He includes expositions of Scripture and discussions to support his metaphor.

The chapter titles convey the content of the book: Preaching to Exiles, Cadences that Redescribe, Preaching as Reimagination, Testimony as a Decentered Mode of Preaching, Rhetoric and Community, Overhearing the Good News, Rethinking Church Models through Scripture, Disciples of Readiness.

Brueggemann makes a number of key points:

The exiled Jews of the Old Testament were of course geographically displaced. More than that, however, the exiles experienced a loss of the structured, reliable world which gave them meaning and coherence, and they found themselves in a context where their most treasured and trusted symbols of faith were mocked, trivialized, or dismissed. Exile is not primarily geographical, but it is social, moral, and cultural (2)

Exile did not lead Jews in the Old Testament to abandon faith or settle for abdicating despair, nor to retreat to privatistic religion. On the contrary, exile evoked the most brilliant literature and the most daring theological articulation in the Old Testament (3).

Hegemonic modes of preaching are no longer possible or required in a decentered church. It is evident, I take it, that the church is no longer part of the intellectual-ideational hegemony of our culture (41).

We ourselves surely know, moreover, about the next generation that too readily decides that discipleship is not worth it. As Jews disappeared into the woodwork of Babylon, so Christians now, as never before in the West, disappear into the hegemony of secularism . . . the sustenance of Christian-baptismal identity is indeed an intentional act that requires discipline, support, and practice (41).

The truth is that biblical preaching — from Paul in Acts 17 to modern street preaching to contemporary church preaching that has as a listening community many skeptics and cultured “despisers of religion” — has never confined itself to its own believing community. . . . Rather, the church, at its most courageous and its most faithful deliberately and intentionally makes its claims for the sake of the nonchurch public (79).

This reviewer was most impressed with chapter three, *Preaching as Reimagination*, in which Brueggeman explored sixteen theses concerning his understanding of preaching among exiles. The ideas are fresh and provocative with new insights into preaching.

Chapter seven is also excellent because it deals with rethinking of the church models through Scripture. Reference is made to Avery Dulle’s *Models of the Church*, and Paul Minear’s *Images of the Church in the New Testament*. Any good book like this one leaves the reader other trails to follow. The bibliography is worth the cost of the book.

This book will help the preacher make that elusive step from text to sermon. Most of us can exegete a text and gain a sermon outline from it, but where will we find that point of relevance? How is our audience here and now needful of the truth of Scripture? If we view our audience as living in a structured world with all the answers and a sense of contentment we will preach one way. If we view them as though they are exiles yearning for home and longing for a word in the wilderness, we will preach another way. It is an exciting prospect.

Preachers of the Stone-Campbell Restoration Movement have traditionally held that the model for the church is that of the church as provided for in the NT. The church of the first century is the ideal metaphor for the church in our time. That church was adrift in the Roman empire and an enemy of the state, surrounded by paganism, secular philosophy, and an amoral society. In short, it was a church in exile. Exile as a model is appropriate to restoration preaching.

DAVID BEAVERS
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David W. HENDERSON. *Culture Shift: Communicating God's Truth to Our Changing World*. Grand Rapids: Baker, 1998. 225 pp. \$18.99.

This work speaks clearly to the tension both the preacher in the pulpit and the personal evangelist in the workplace experiences: "How do we communicate the gospel at the end of the '90s so that people will respond?"

David Henderson takes this concern to its deepest level: how do we address the gospel in ways that our audience can hear what needs to be heard, without compromising the integrity of the message? Adding to Paul's flurry of questions in Romans 10:14, Henderson poses his own (16), "And how can they understand if they haven't a clue what we're saying?"

He writes (16-17):

There swirls around evangelical circles a great debate about the issue of relevance. What about this church-growth and seeker-sensitive business? On one side are those who argue that what matters most is getting the Word out, regardless of what it takes. Meeting felt needs, adapting our message to our audience, making our message positive, brief, encouraging, and nonconfrontational: church-growth advocates argue that these are valid and crucial steps to communicating biblical truth effectively today.

On the other side are those who argue that a felt-needs, audience-adapted message compromises the true character of Christianity. We shouldn't be so eager to go chasing after the surrounding world. We should wait and let it come to us. The line between orthodoxy and heresy is a fine one and easy to trip over. We should be more concerned with the purity than the popularity of our message.

Culture Shift is a solid effort that addresses this tension from both sides of the issue. It's central focus presents the crucial changes that have taken place in the Western culture that have made communication of biblical truth difficult. Henderson describes how these changes have dramatically altered the way we "hear, think, relate, and believe" (17). But this book doesn't just present the issues and leave the reader wondering what to do next.

Through the main body of his writing, Henderson describes the culture in which we live. Parts 1-3 show how we are Consumers, Spectators, and Self-Absorbed Individuals. Parts 5-7 show how we think Beyond God, Beyond Right and Wrong, and Beyond Meaning and Purpose. Then, taking the reader to God's Word, each chapter is followed with a chapter illustrating what God's Word has to say—Who We Are and How We Think.

Culture Shift is easy-to-read but also provides plenty of healthy meat upon which to ruminate. The reader should find the following portions to be quite helpful:

1) Each chapter contains well-chosen quotable illustrations from current culture, to support the focus of the chapter.

2) Most chapters conclude with lists of key words or phrases that were important to that chapter's focus.

3) Henderson doesn't just unpack the issues and leave the reader to ask, "Okay, but what do I do?" When appropriate, he offers practical suggestions to assist with our contacts and conversations with the lost.

4) Many of the chapters include a list of recommended reading for further study. Some of these will be familiar to many readers but most will find the resources very beneficial.

5) The book's length is helpful. It is long enough to present adequate information, but it is not so long as to be pedantic or tiresome. It is serious enough to be read by preachers and user-friendly enough to be read by any Christians who want help with personal evangelism.

If there are weaknesses regarding *Culture Shift*, they may rest more in the reader than in the writing. The weakness rests in our own temptations to say, "I've heard this already." Henderson anticipates this and in the prologue writes,

Much of what I am talking about in these pages is so familiar to us that it has become tough for us to recognize its impact. We simply don't notice whole features of our culture, not because they are hidden, but because we see them all the time. Sometimes we have to take a couple of steps back from our culture to really see them.

One of the joys of reading books is the pleasure of recommending good books to friends and partners in the gospel. One of the concerns of the Restoration Movement is to emphasize the primacy of preaching the gospel. *Culture Shift* is a mighty good sermon from which those of us who preach regularly will gain much benefit. I give Henderson's book a hearty "thumbs up." It should not be read just by preachers but by everyone who has a passion for evangelism in America. It would be especially encouraging to those who want to talk about the gospel in the workplace but don't know where to start. It would also serve as an excellent small group study.

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Joseph M. WEBB. *Preaching and the Challenge of Pluralism.* St. Louis, MO: Chalice, 1998, 157 pp. \$19.99.

Webb wants preaching to address the challenges of a pluralistic culture. Pluralism is not merely an acceptance of human diversity but involves facing the effects of that diversity on our perceptions of who we and others are, and how we are to relate to each other, culturally, ethnically, and religiously. At

root “is an effort to come to terms with conflict, with difference, and, in effect, to let differences be differences, to let them be ‘normal’ and not a ‘problem’ to be solved” (11). Webb wants to reconfigure theological and biblical outlooks with a new blend that is both pluralistic and prophetic.

The book divides into two parts, three chapters each, plus an appendix. Part one looks at the dynamics of diversity from the viewpoint of symbol and meaning. Language is symbolic interaction and key to our differences. Word symbols not only shape but are our reality. Meaning is emotive as well as cognitive. So symbols make us volatile, shape our world views, and distinguish our differences.

Part two gives implications for preaching. At issue is how we understand the Bible. For Webb, Christianity is an unhappy pluralistic religion due to our differences in understanding the Bible, as noted by feminist and liberationist interpretations, as well as that of “religionists,” such as those involved in the Jesus Seminar. Webb encourages a variety of views of the Bible. The biblical text is understood on its own terms, but texts are not written in a vacuum. An emotional subtext drives each. He champions preaching as “prophetic otherness,” which means understanding theology and preaching from the axioms of relativity, universality and “otherness.” People do not hear words (symbols) alike. Sermons are heard on the listener’s terms even as a common thread of humanity marks us all. Preachers must be mindful of the filters of ethnicity, culture, gender and even religion.

This book’s strength lies in Webb’s understanding of the technical arguments of words, symbols, and meanings. He grasps the scholarship of George Herbert Mead (symbolic interaction), W.I. Thomas (action as the product of definitions), and Kenneth Burke (“hub symbols” and symbolic exegesis). Webb aids in discovering one’s own “hub symbols” and finding “submerged” meanings of texts.

This book’s weakness is in fostering a theology in which only uncertainty is certain. Since we can never know certainty, relating to others becomes the central tenet for theology and preaching. The Bible has no authority, and there is no absolute “gospel.” Preaching discovers “gospel” when people relate. Absolute assertions of theology are merely a mirage. We may believe as we have, particularly about Jesus, but these beliefs are not final, complete nor unalterable for everyone. Authority lies in the preacher and the listener, not in Scripture. A symbol means what anyone says it means. No one can claim to say their idea of God, worship, Bible, or even gospel, is “God-given,” while others are not. Ironically, Webb never recognizes these as absolute assertions!

Webb’s “prophetic preaching” is shallow. It is a “call to uncertainty.” Due to our limited minds, our affirmations can never be final nor exclusive. Gospel happens in human interaction, when humans act toward each other and “grace” emerges. There is no “thus saith the Lord!”

See the Gods Fall ad goes on p. 138

Webb's sermon, "de-mystifying" Scripture, is less than convincing. His claim that "the attitude here at the end of Luke is flat-out arrogant" (124), is itself arrogant. This is a common problem for adherents of process theology. They inevitably place themselves above the Scripture, They critique but never place themselves under the text to be critiqued by it. Webb's sermon is no exception.

This book is written for theologians, seasoned preachers, and advanced seminary students. It intensifies rather than alleviates the fear that study of pluralism means preaching must give up the central "certainties" of Christian tradition and our reason for preaching. From this perspective, this book's weaknesses unfortunately surpass its strengths.

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John BARTON. *Ethics and the Old Testament.* Harrisburg, PA: Trinity Press International, 1998. 100 pp. \$12.00.

This stimulating little book by noted Oxford Professor John Barton, originated as the John Albert Hall lectures at the University of Victoria, British Columbia in 1997. Because of the secular audience, Barton treats the OT without reference to inspiration. This fact alone makes this work helpful as a potential guide to a mode of speaking about the topic in a postmodern context in which the Bible is given no privileged status.

Barton begins by acknowledging the difficulty of finding contemporary relevance in OT ethical materials given its internal tensions (Barton would say contradictions) and the vastly differing worldviews and contexts of the biblical and contemporary worlds. He argues, however, that OT ethics is "more unified, more subtle, and more relevant to our own concerns than it appears at first sight" (14). He attempts to demonstrate this through concrete examples, since OT ethics seems to proceed from concrete examples to general principles, rather than the opposite procedure often favored in contemporary thought.

Rejecting the methodology of Stanley Hauerwas who advocates the use of broad narrative structures in the Bible to infer patterns of behavior for Christians, Barton instead advocates Martha Nussbaum's focus on the particular details of classic Greek tragedies to inspire ethical reflection. In particular, Barton is drawn to Nussbaum's focus on characterization, and he uses the story of David's affair with Bathsheba and its aftermath as a prime example of how OT stories about characters inspire ethical reflection. He concludes, "The profundity of much that the OT has to say in the field of ethics is bound up

with the fact that it. . . allows for the intricacy and untidiness of human life, and presents us with rounded personalities through whose interplay we can see ethical decision-making, and of course ethical failure, in action” (37). We are advised to look at narrative as well as law when searching for material which teaches us to reflect on ethics.

In chapter three Barton looks at three ethical issues: the environment, sexual morality (particularly homosexuality), and property, demonstrating that the OT has more to say to the modern world in a positive way about such issues than is usually appreciated. Chapter four deals with the foundation of OT ethics: natural law or divine commands. Barton does a good job of showing that under the surface, the OT does give significant warrant to the natural law approach as one legitimate option for the basis of ethics. Chapter five deals with the motivation for ethics. Barton finds future motivations (sticks and carrots), past motivations (gratitude for what God has already done) and present motivation (moral behavior is better in the here and now). He concludes that even without belief in inspiration the OT deserves our “close and sympathetic attention as we go about trying to work out our own account of what it means to live a moral life” (97).

While Barton’s traditional-historical-critical-on-the-way-to-postmodernist approach causes serious issues for this reviewer, his book does show *a way* to speak about the OT as a resource for ethical reflection when scriptural authority and inspiration are no longer givens. In a field where precious little useful material is available, Barton has added another resource to the works of Kaiser and Wright on the conservative side and Birch and Janzen on the more mainstream side of the theological spectrum. While I could not recommend it as an undergraduate textbook, it would be useful as a graduate textbook in biblical foundations to ethics or postmodernist ethics, or as a supplementary book at the undergraduate level. Its brevity and lucid erudition as well as its price make it an even more useful resource.

PAUL KISSLING
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Herbert Chanan BRICHTO. *The Names of God. Poetic Readings in Biblical Beginnings.* New York: Oxford University, 1998. 462 pp. \$65.00

This work by recently deceased emeritus Professor at Hebrew Union Brichto is a companion volume to his opus *Toward a Grammar of Biblical Poetic: Tales of the Prophets*. (1992). Here, Genesis 1–22 is subjected in some detail to Brichto’s unique poetical, Ancient Near Eastern backgrounds approach. The title, *The Names of God*, is an allusion to his alternative to the

documentary hypothesis in which the names for God are a firm indicator of differing sources. Those who find the classical form of the Documentary Hypothesis problematic (as I do) will find much to endorse in this volume.

Brichto's approach is fresh, creative, based on a very careful analysis of the Hebrew text and provides part of a helpful model for holistic reading. Time after time he argues (sometimes persuasively, others not) for a more subtle reading of a text which makes source-critical explanations seem simplistic and wooden. He argues, against hallowed scholarly myth, that the Tetragrammaton, usually spelled Yahweh by contemporary scholars, never actually was pronounced by Israel. Instead, it was a purely literary sign and so the seventeen occurrences of it in human speech in Genesis 1–22 (and thus prior to the time of the call of Moses) is not a contradiction of Exod 3:13-15 or 6:2-3. Rather, it is a literary device used by the narrator. As often, I find myself unconvinced but intrigued by the suggestion.

Brichto helpfully applies his poetical approach to the reading of other ANE texts which he assumes are necessary background documents for understanding Genesis. He argues that both ANE creation and flood texts and the early chapters of Genesis were intended to be read poetically by at least one segment of their original audiences. This reminds me of Perelman's argument about ancient authors writing simultaneously for both a naive and subtle audience in *The New Rhetoric*.

Brichto's volume is not without its weaknesses. In all probability this will unfortunately lead to its being ignored by much future scholarship. His style is challenging. I found myself reading some paragraphs three times. This is not textbook material. His suggestions, at times, seem idiosyncratic. He often assumes, rather than demonstrates, that Genesis is making direct comment on, for instance, Enuma Elish. I find this methodologically doubtful. Instead, Genesis seems to show a general knowledge of creation stories and engages in a subtle polemic against them in general terms, not in specific terms. He has read widely but seems to regard his teacher's commentary, Speiser's Anchor Bible Commentary on Genesis, as the sole representative scholarly source. Also, Brichto's poetical approach pushes him too easily to dismiss historical questions in my judgment.

While these reservations cause me to hesitate in recommending this volume without qualification, I do think it should become a standard resource for those working on Genesis. While the poetical approach is only one part of an adequate hermeneutic, it does help to see the bigger, theological and ideological issues of Genesis. Brichto's creativity is perhaps his greatest strength, yet at the same time the cause of his most glaring weaknesses.

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Raymond BROWN. *The Message of Nehemiah: God's Servant in a Time of Change.* The Bible Speaks Today Series. Downers Grove, IL: InterVarsity, 1998. 256 pp. \$12.00.

Nehemiah is a wonderful book, rich in examples of what characteristics a godly leader should have. Brown structures his presentation around four themes. First, Nehemiah's doctrine of God is revealed. For example, Neh. 9:5ff shows that God is an eternal God, he is the only God, and he keeps his promises (153ff). Second, Nehemiah's passion for Scripture is displayed. His reformation was a restoration back to biblical principles. He reestablished the levitical priesthood and challenged unbiblical marriages. Third, he was a praying man. He prayed when he heard the distressing news about Jerusalem. He also encouraged the new Jerusalemites to praise God in prayer and pray for forgiveness. Last, he was a godly leader. As Brown puts it, "Bewildered as to the right and best course of action in crisis, he sought God for direction" (22). Nehemiah was a leader who sought God through prayer and Scripture reading.

Brown does an excellent job of extracting applications from Nehemiah's actions 2,500 years ago. For example, in Neh 8:14ff, the leaders of Jerusalem discovered that they should live in booths during the seventh month. This practice was to remind God's chosen people of their dependence on him. Brown takes this passage and applies it today by saying that "Christians also [should] look beyond this world" to a better home (139). Another example is Nehemiah's treatment of idols. He confronted the idols that reigned in their hearts (156). The gods of "prosperity, popularity, pleasure and power" are the idols that lured people away from God.

A further example of insightful application regards Nehemiah's actions in the last chapter of his memoirs. Brown insightfully writes, "Nehemiah's closing chapter is markedly relevant in a society like our own, adversely affected by secularism, materialism, pluralism and moral relativism" (244). This is not the only place where Brown discusses these four issues. He discusses them several times throughout his book.

One should not look for this book to engage in academic wrangling. However, he does comment on some issues of academic interest. Concerning the writing style of the covenant in Nehemiah 9, Brown suggests that this is in line with covenants made in the sixth century BC. Another place where he briefly discusses a salient issue is in Neh 10:31. Nehemiah reinstated the cancellation of all debts in the sabbatical year about which Brown discusses possible interpretations.

Brown does a superb job at accomplishing the popular purposes of The Bible Speaks Today Series "to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable" (7). This book will be

extremely helpful for anyone who is looking for ideas on how to relate the book of Nehemiah to contemporary life.

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Richard CLIFFORD. *The Wisdom Literature. Interpreting Biblical Texts.* Nashville: Abingdon, 1998. 181 pp. \$19.00.

Richard J. Clifford's latest entree in Abingdon's *Interpreting Biblical Texts* series is an attempt to guide the serious reader to legitimate interpretation of both the canonical and apocryphal wisdom literature. Clifford's aim is not to compete with the more detailed introductions of Roland Murphy and James Crenshaw. Rather, his goal is to give the reader just enough information "to make you a good reader." He discusses the main Ancient Near Eastern parallels for each book in a reasonable way. One helpful item is that whether or not Song of Songs really fits into the category of wisdom literature (I am doubtful), Clifford includes a chapter on it. This makes the book more useful for courses in which Song of Songs is often included in Wisdom Literature or Poetic Literature (and precious textbook dollars can be spent on more essential things than a separate volume on Song of Songs).

The book gives a good summary of key scholarly issues in the interpretation of the wisdom literature. It includes helpful summaries of the sections of each wisdom book and some limited discussion of key critical issues. The chapter on Job contains a new suggestion (to me) on the proper translation of 42:6. It also contains chapters on defining wisdom literature through ancient and modern analogies, the wisdom tradition within the ANE as a whole, and a very brief chapter on how wisdom has impacted Judaism and Christianity.

While the bibliographic suggestions are helpful, they almost totally ignore recent conservative scholarship. The book gives a decent snapshot of what mainline scholarship has been saying about Wisdom literature. Its chief strength is its clarity of language and accessibility to a wide range of readers. At times, however, the discussion is so brief as to be unhelpful. As a brief reader's guide to mainline scholarship it is to be recommended, although some readers of SCJ might want to use it as a supplement to Bullock, Kidner, or Berry. It cannot really replace Murphy or Crenshaw for it lacks adequate coverage and detail.

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Andrew E. HILL. *Malachi*. Anchor Bible. New York: Doubleday, 1998. 436 pp. \$37.95.

In their preface to each volume of the Anchor Bible, general editors William Foxwell Albright and David Noel Freedman state the purpose for the series: “The Anchor Bible is aimed at the general reader with no special training in biblical studies; yet it is written with the most exacting standards of scholarship, reflecting the highest technical accomplishment.” In contributing the volume on Malachi, Andrew E. Hill most certainly fulfills the latter half of this stated purpose.

This broad commentary of the last book of the Old Testament takes nearly every conceivable idea, topic, and nuance into consideration. Approximately the first third of the book takes note of all relevant issues concerning introductory material. The standard topics of textual, literary, and historical considerations are given an in depth treatment. The next two hundred pages are devoted to commentary on the text itself. Hill has identified six separate oracles in the book and addresses each separately. Finally, the closing pages of the volume contain extensive appendices of intertextual and vocabulary issues in Malachi. Some of the more useful elements of the book include an extensive bibliography, well placed maps and charts, and the cultural background of the Persian cultural influences.

The obvious strength of this volume, and of the entire Anchor Bible series as a whole, is its comprehensive nature and exhaustive dialogue and connection with other works on Malachi. With nearly every sentence or paragraph, it is readily apparent that Hill is in touch with contemporary and historical scholarship on Malachi. Also, Hill includes information on the intertextual and language issues with other prophetic books. After consulting this volume, the reader will have confidence that all possibilities were examined and no stone was left unturned by the author.

Ironically, the strength of this volume is also its weakness. While the scope and comprehensive qualities of the book are admirable and even desirable, these very qualities make for cumbersome reading. The constant references and bibliographical text notes make it difficult to ascertain what the author is trying to say. Assuming that a typical person will use a commentary to access anywhere from a paragraph to several pages of information, it may take longer to wade through other material to find the section wanted than with some other commentaries.

The greatest value of this commentary lies in its availability for extensive and deep research. Insofar as technical, textual, linguistic and background information is concerned, one will not need to look any further than this volume. If application of the message and preaching or teaching value is needed in a commentary, one will have to dig through technical material to find it.

This volume is best suited as a reference book for the serious student of Malachi.

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Alfred J. HOERTH. *Archaeology & the Old Testament.* Grand Rapids: Baker, 1998, 447 pp. \$44.99.

Of the making of archaeological textbooks there is no end. The very nature of archaeology demands that scholarly positions and analyses be revised periodically in light of the ongoing collection of data from field projects all over the world. Archaeologists never retrieve more than a part of the evidence at any site and must make regular revisions of what their discoveries mean in light of other available evidence. This is certainly the case for archaeological research conducted in the Middle East, where excavations are conducted at a staggering pace by national schools and professors and students from all over the world. The implications of this data for biblical studies require that constant reassessments be published by scholars who have access to both disciplines. The amount of archaeological evidence that relates to the Bible, in one way or another, is enormous, and care must be given to handling both the archaeological data and biblical text accurately and honestly. This should be the intention of anyone who accepts the task of writing an up-to-date textbook on such a demanding topic. In this volume, Hoerth has done a good job in presenting the realia of archaeology—both epigraphic and nonepigraphic materials—and offering his opinion on what it means for students of the Bible.

Hoerth has recently retired from a distinguished career of teaching at Wheaton College, where he directed what is probably the only undergraduate department in the country in which one can major in Archaeology & Biblical Studies. This volume contains a mature interpretation of the relevant issues from one who has enjoyed many seasons of archaeological research in the Near East. The immediate response he elicits from students of the Hebrew Bible is stated in the preface: “The wish is that Simchat Torah, ‘delight in studying Scripture,’ will result or be enhanced” (9). Those who want a readable introduction to—or a refresher course on—this field of study will profit immensely by giving Hoerth’s book a careful reading. (The same holds true for the companion volume written by another Wheaton professor, John McRay’s *Archaeology and the New Testament* [Grand Rapids: Baker, 1990]).

Out of the enormous body of available information, Hoerth has chosen

well the topics he addresses. After a balanced treatment of what archaeology can and cannot do for the Bible, the plan of attack follows the biblical books from Mesopotamia before Abraham to the close of the OT (and something of a postscript in chapter twenty, which is called Into the New Testament). The one deviation is found in chapter nine, First Things: From Creation to the Tower of Babel, which he inserts in the book near his consideration of events associated with Moses, to whom he attributes the opening chapters of Genesis (184). This approach will prove valuable to readers who want to jump into a particular period of Hebrew history.

This volume includes fair treatments of Near Eastern and Syro-Palestinian geography and political history, law codes and treaties, and material culture (pottery, metallurgy, architecture). Attention is given to the importance of the Nuzi tablets. However, the texts from Mari are barely mentioned, even though Hoerth identifies sources readers can investigate on their own (122–123). Somehow he manages to discuss the debate over the importance of the Ebla archives without saying much about the content of these texts. Hoerth includes material on the relation of discoveries from ancient Egypt and Biblical Studies, but readers will find a fuller treatment in a recent study by yet another Wheaton faculty member, in James K. Hoffmeier's *Israel in Egypt* (New York: Oxford University, 1997).

Most of the major, extrabiblical texts are mentioned, such as Merenptah Stele, Moabite Stone, Sennacherib Prism, Lachish Letters, and the recently discovered Tel Dan text. As he moves through Hebrew history, Hoerth raises many of the pivotal scholarly controversies, like the questions concerning the date of the Exodus and the nature of the Hebrew conquest and settlement. Occasionally, the reader might wish that this volume had fewer summaries of the biblical episodes and more material on archaeological data or extrabiblical texts.

This volume is profusely illustrated with photographs, maps, site plans, chronological charts, and line-drawings that add much to the discussion. The layout and sharpness of these carefully chosen illustrations, including images of clay tablets, is—with few exceptions—of a high quality. Also included are a four-page Scripture Index and a seven-page Subject Index. Suggestions for further reading are listed at the end of each chapter, and the volume's main bibliography consists of fourteen pages of fine print and includes books and the all important periodical literature.

A cursory glance at the authors and sources noted by Hoerth reveals that he is familiar with a wide range of perspectives on the relation between ancient Near Eastern history, archaeology, and literature and the Bible; the same cannot be said for other recent introductions to this field of study. Along with references to the work of Albright, Dever, Rainey, and a host of Israeli scholars, Hoerth pays attention to a group of highly respected, evangelical historians

(Kitchen, Millard, and Yamauchi). All of this supplementary material makes Al Hoerth's magnum opus all the more useful.

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Tremper LONGMAN, III. *The Book of Ecclesiastes.* NICOT. Grand Rapids: Eerdmans, 1998. 306 pp. \$35.00.

This latest entry in the NICOT series has all the strengths we have come to expect. Longman appears to be thoroughly conversant with the recent scholarly literature. He gives a fresh translation based on careful study of the Hebrew. He also supplies a helpful introduction which includes a perceptive examination of the theology of Ecclesiastes and its relevance for the Christian. I especially appreciate his frank admission of uncertainties in translation and even of basic comprehension of certain difficult texts. I also appreciate his refusal to allow his theological convictions about biblical authority to skew his reading into simplistic harmonizations. He also has section summaries which help to remind the reader of the sequencing and coherence of Qoheleth's argument.

Longman's overall approach, however, will trouble some evangelicals and others who read Ecclesiastes as Scripture. He carefully distinguishes between the viewpoints of the book's author and its main speaker, Qoheleth. The author's viewpoint only comes to the surface in 1:1-11 and 12:8-14. The rest of the book is the quoted speech of Qoheleth, whose views differ radically from those of the author. Qoheleth is introduced and allowed to speak by the author and then his speech is evaluated by the author in the epilogue. That evaluation is not entirely positive.

Qoheleth is not entirely orthodox and while his meanderings need to be heard, they also must be critiqued by the inspired author. In effect, Longman is saying that the bulk of the book cannot be trusted to give orthodox or biblically normative teaching. Instead, the skeptic is given his chance to speak and thoroughly air his views, much as Job's friends and Job himself are allowed to air their rather skewed views in some detail. But in the epilogue, the author gives the reader his evaluation of Qoheleth's views. According to the author, Qoheleth's message is decidedly unorthodox, "Completely meaningless; Everything is meaningless" (12:8). While Qoheleth is a wise man (12:9,10), his teaching can sting like a goad or a nail (12:11); so reader be warned (12:11a) especially when such teaching is enshrined in books (12:11b). Instead, the reader is called upon to fear God and keep his commandments, remembering that judgment is coming (12:13-14).

While I find myself attracted to this approach personally, I am aware that others may find this approach to interpreting a book in the canon an alarming idea. Like Longman, I view Ecclesiastes as a helpful resource in starting conversations with those who are open to the existence of God but doubt the relevance of believing in him. This book tells us that such questioning is permissible, as long as we end the questioning with the bottom line: fear God and keep his commandments.

Longman wrote his doctoral dissertation at Yale on fictional Akkadian autobiography which, he argues, is the closest formal parallel to Ecclesiastes in the literature of the Ancient Near East. He terms Ecclesiastes “framed wisdom autobiography” (17) and argues that Qoheleth, like Akkadian autobiography, uses a fictional persona (in Qoheleth’s case, Solomon) something like a literary device. Thus, Solomonic authorship is rejected.

While I personally would dispute that Solomonic authorship is actually being claimed, I am not sure that Longman is convincing at this point, especially since the alleged Solomonic persona is dropped rather inexplicably in the early chapters according to Longman. For me, the strength of Longman’s work is in his appreciation of the literary subtleties of Ecclesiastes and his refusal to twist the text to make it say something orthodox. At the very least, it is a conservative challenge to those, like Kaiser, who, rather simplistically in my judgment, try to turn Qoheleth into an orthodox theologian, replete with a NT understanding of the afterlife. I am sure this will enter the ranks as a standard scholarly commentary on this perplexing, but intensely interesting, book.

MARK ALTERMAN

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John N. OSWALT. *The Book of Isaiah: Chapters 40–66*. NICOT. Grand Rapids: Eerdmans, 1998. 755 pp. \$48.00.

This volume completes Oswalt’s commentary on Isaiah for Eerdmans’ NICOT series, following the release of the first volume in 1986. Having used Oswalt’s earlier work with great benefit and pleasure, I had been eagerly awaiting the publication of his treatment of Isaiah 40–66. Only the length of the wait disappointed me. These two volumes, together containing 1,501 pages, represent in my opinion the finest commentary on Isaiah to date.

The evaluation of a commentary, of course, depends upon one’s criteria. I am confident the standards by which I commend Oswalt’s work on Isaiah 40–66 will be shared by most SCJ readers. It manifests balance in a number of key areas. The first relates to scholarship on Isaiah. It is obvious that Oswalt is

well acquainted with the latest research, and he interacts with this information in his treatment of the text. Much scholarship on Isaiah, unfortunately, has focused on issues of multiple authorship and dissection of the book. Oswalt resists this tendency, however, providing numerous helpful arguments for the unity of the book and demonstrating how this makes the message most intelligible.

A second area in which the commentary shows balance is in its exegetical and theological approach to the text. For example, the tendency in interpreting prophetic books, especially by dispensational writers is to treat poetic language in a hyperliteral fashion. This fails to do justice to the nature of metaphor, and limits the application of such passages in the NT. Oswalt avoids this trap and skilfully connects Isaiah's message to Christ and his church. Another example is the handling of Isaiah's majestic view of the sovereignty of God. Such an emphasis opens up the possibility of minimizing the importance of the human response to God's initiative. Oswalt, however, maintains the tension between these two themes. These examples should not leave the impression that the commentary is theologically combative in tone. Oswalt manifests a sensitivity to the nature of language and theological nuance.

A final area in which Oswalt maintains balance is in the relationship between academic and pastoral issues. While he strives to provide an accurate exegesis of the text, he makes an effort to address the significance of the text as well, often in a compelling fashion. In speaking about the Servant in 52:13–53:12, for example, Oswalt notes that “the power of God's arm is not the power to crush the enemy (sin), but the power, when the enemy has crushed the Servant, to give back love and mercy” (376–377).

As to some of the details of the layout of the book, the bulk of Oswalt's introductory material on Isaiah is contained in the first volume. The brief introduction to the second volume addresses the composition, content, and structure of Isaiah 40–66. There is also a general supplemental bibliography, as well as specialized ones on the Servant and the Servant Songs at appropriate points in the text. In addition, the body of the commentary contains a number of excursuses/special notes on subjects such as the relationship between God and the gods, the significance of Isaiah 48:6–11 for the dating of the writing of Isaiah 40–55, the identity of the Servant, and the structure of Isaiah 56–66. There are indices at the end of the volume on subjects, authors, Scriptures, and Hebrew words.

Oswalt has produced an important work on a rich and complex biblical book. His commentary is accessible to most serious students. Hebrew words are transliterated and their significance is usually explained. Those unfamiliar with some of the technicalities of biblical criticism may struggle at places, but this should not pose a major problem. The chief weakness of the commentary may be its attempt to accomplish too much. To achieve the balance described

above, the use of this work requires a commitment by the reader, but the rewards are worth the effort.

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Joel B. GREEN. *The Gospel of Luke.* NICNT. Grand Rapids: Eerdmans, 1997. 1,020 pp. \$50.00.

This commentary replaces the first volume to appear in the NICNT series, the 1951 commentary on Luke by Norval Geldenhuys. Joel Green is exceptionally well qualified for the task. He has established himself as a leading figure in recent evangelical scholarship on the Gospels and Acts. The sixty-six page bibliography highlights Green's familiarity with Lukan studies and includes twenty items written by Green himself. The discussion and footnotes prove the bibliography is not a mere list.

Green's knowledge of Lukan scholarship is complemented by an excellent methodological approach and useful perspectives on Luke's theology. He has written one of the best volumes in its series and an outstanding contribution to Lukan scholarship.

The methodology is a refreshing alternative to several more familiar approaches. In contrast to the usual historical critical concerns of form and redaction criticism, he does not focus on historical reconstruction or on Luke's use of Mark, Q, or other sources. Unlike many recent literary-critical approaches, his method is a historical one with careful attention to "an exploration of the cultural presuppositions Luke shared with his contemporaries" (12).

Green's method, which he calls "discourse analysis," is a fully historical method but it does not focus on the issue of historicity. I would surmise that he believes Luke is a responsible historian, but the focus of the commentary is on the story Luke portrays, not on its veracity. He argues plausibly that this is in keeping with Luke's own concerns: "With only very rare exceptions . . . , Luke's compulsion is to provide meaning for the events he recounts, not to argue for or demonstrate their veracity" (18).

Green keeps a steady focus on how the parts of Luke's work fit together and on how they reveal Luke's theological perspectives. He excels in both of these arenas. With respect to how the parts of Luke's narrative fit together, some may feel that he strives too hard to find cohesiveness; for example, between Luke 11:29-32 (the sign of Jonah) and 11:33-36 (the eye as the lamp of the body), or between Luke 16:16-18 (with its saying about divorce) and the rest of chapter 16 (with its focus on wealth). But Green's attempt to fit the pieces together is far superior to the common form and redaction critics' emphasis on pulling them apart.

With respect to Luke's theology and purpose, Green argues that "the purpose of Luke-Acts would have been to strengthen the Christian movement in the face of opposition by (1) ensuring them in their interpretation and experience of the redemptive purpose and faithfulness of God and by (2) calling them to continued faithfulness and witness in God's salvific project" (21-22). He makes a sustained and commendable effort to draw out the theological intent of each element of the narrative.

This book will be warmly received by scholars. Preachers and students will struggle with some of the scholarly jargon and meticulous attention to detail. But books like this one are not meant to be read at a single sitting. This is a fine reference tool that will well serve the preacher or teacher in the pursuit of literary connections and theological meaning.

ALLEN BLACK

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Craig S. KEENER. *The Spirit in the Gospels and Acts*. Peabody, MA: Hendrickson, 1997. 282 pp. \$24.95.

Craig Keener has an interesting approach to the study of the Spirit in both the Gospels and Acts. Rather than doing a complete survey of Spirit in the Greco-Roman world, Keener confines his study to Jewish literature (Rabbinical and Qumranic). This focus is based on his belief that the Gospel writers were highly influenced by Jewish culture and literature. The church became a group that struggled with a concept of the Holy Spirit in a culture that believed the Spirit to be involved in purifying Israel and inspiring prophecy.

Keener begins with the assumption that the concept of the Spirit in Judaism was not limited to ecstatic activity as in other cultures but extended to prophecy. The canonization of Scriptures evidences their belief that the Spirit was no longer inspiring the leaders of Israel. The Spirit was also thought to be the purifying element that would unite and restore the kingdom of Israel.

Keener then explores three of the Gospels and fleshes out this theme of purification and prophecy. In the Marcan account Jesus became the announcement of the kingdom as the church shared in his work, suffering, and miracles in baptism. Emphasis on the power and miracles of Jesus was the writer's attempt to validate early Christian preaching as prophetic and inspired. Matthew's account, following Q and Mark, added to Mark's thesis of the Spirit's power. The Spirit was also shown as a prophetic agent in the gospel. This is indicated in the revelation at John's baptism, the sending out and authority of the apostles, Jesus as the servant (Matt 12:17-21), and in opposition as blasphemy of the Holy Spirit. Keener concludes that the Spirit defines Jesus' mission as God's servant, illustrating the prophetic role of the Spirit.

Keener believes that John's focus is the Spirit of purification. The comparison between water and Spirit is examined in the dialogue with Nicodemus, the Samaritan woman, the beggar at Bethesda, the blind man washing in the pool, and in the feast of Succoth (7:37). True spiritual purification came by the Spirit, one who encountered and came to know Jesus. John also indicates that Jesus is the "better purifier" in the stories of the water to wine and of living water at Jacob's well.

Keener also discusses the Spirit in Luke's Pentecost account (Acts 1–2). Keener writes that the Pentecost event (baptism of the Holy Spirit and speaking in tongues) was a manifestation of the Spirit's prophetic role in Jewish thought. The differences in Joel 4:1 [MT] (after those days) and Acts 2:17 (in the last days) indicate that the Spirit in Acts came to inspire the church to fulfill their prophetic role. The sharing of material possessions among the Christians and the communal lifestyle also indicates that the church was the restored community of Israel. This theme continues throughout Acts as seen in the preaching of the Christian leaders.

Keener concludes that the Spirit was seen by the Gospel writers as inspiring the church prophetically. This characteristic is evident in the polemic and apologetic character of early Christian preaching. The church is called to share in the suffering of Jesus indicating a "pneumatic experience in the shadow of the cross." They also view the Spirit as a purifier in the church, a Jewish community in crisis. The "True Spirit of God points to Jesus."

This book is an excellent resource for anyone wishing to study the Gospels, the Spirit, and early christology. It can be read on three levels. First, an initial reading gives one a fresh perspective on prophecy, pneumatology, and early church preaching. This is a great introduction for one preaching on the Gospels or Acts. A second reading might involve tracing Jewish pneumatology and OT theology to gain a better understanding in teaching the prophetic books with the Gospels. A third reading might lead to researching the Rabbinical and Qumran texts in order to do deeper scholarly work. I think that this book is a handy reference, commentary, and historical book for biblical studies. It has tremendous value for the student, preacher, and scholar. It also speaks to those in the Stone-Campbell Movement which traditionally focused on "inspiration issues" in christological and pneumatic studies.

The weaknesses of this book are minor. Keener places a tremendous amount of focus on the Rabbinical writings. Some may dispute the validity, integrity, and date of many of these texts. More research in this area will improve this book. I would also have liked to see Keener develop more of Luke's theology in that Gospel as well as the missionary journeys of Acts.

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Max TURNER. *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*. Journal of Pentecostal Theology Supplement 9. Sheffield: Sheffield Academic Press, 1996. 550 pp. \$45.00.
Idem. *The Holy Spirit and Spiritual Gifts: Then and Now*. Peabody, MA: Hendrickson, 1998. 388 pp. \$19.95.

First, a disclaimer: the author of these books was the reviewer's doctoral supervisor, is general editor for a book being written by the reviewer, and remains the reviewer's close personal friend. So let the reader modulate my enthusiasm but only by a half step. With or without personal loyalty, I believe that Turner's books offer a timely opportunity for Christians on all sides of the Pentecostal-Charismatic question to move toward genuine, biblical unity.

Power from on High is an impressively thorough discussion of the pneumatology of Luke-Acts. Like many monographs, it is a revision of the author's Ph.D. thesis, but unlike most, it is significantly revised and updated with material thoughtfully reworked from the author's many publications in the interim. Himself a Pentecostal, Turner published his work after that of several other Pentecostal scholars examining Luke-Acts for the idea of "subsequence," the notion that the Holy Spirit is received *after* conversion and with a miraculous manifestation. The precursors had argued that the Spirit's function in Luke-Acts was not directly connected to the blessings of salvation as in Paul or John; rather, for Luke the Spirit is entirely the Spirit of Prophecy who enables the church to proclaim the message of Christ powerfully. What Turner does in dialogue with this line of interpretation is to confirm that the Lukan Spirit is indeed the Spirit of Prophecy but to argue convincingly that as such the Spirit empowers the church not simply for evangelistic witness in the narrow sense but more broadly for the fulfillment of God's promised ideal for his people. In Luke-Acts the Spirit comes according to the promise to restore Israel after the exile to become the people that God has always intended. Through the Spirit the followers of Jesus become the Israel of fulfillment as they proclaim to the rest of Israel the arrival of God's blessing, as they become the light to the nations that Isaiah had foretold and as they live out the generous life of inclusive brotherhood in the Christian community. In this respect the Lukan Spirit no less than the Pauline or Johannine Spirit is a salvific Spirit, the One who mediates the saving presence of God and so enables the new life of God's people.

Although this conclusion might seem to be a relatively minor tweaking of some arcane scholarly exegesis, it has considerable impact on the life of the church. Turner's predecessors among serious Pentecostal exegetes have repeatedly noted that Paul and John leave no room for a work of the Spirit that is not connected to the gift of salvation. If room for a postconversion gift was to be found in the New Testament, it had to be found in Luke-Acts, and there the room was scant. Turner's meticulous argument eliminates even that,

putting Luke in the same category as other NT theologians of the Spirit. If the Lukan Spirit enables the followers of Jesus to be the people of God, then no ground is left for a postconversion *donum superadditum*.

The Holy Spirit and Spiritual Gifts represents a broadening of the first book's subject matter for textbook presentation. Those who want the essence of Turner's argument on Luke-Acts will find it in an accessible form here, along with a comprehensive discussion of the Holy Spirit in the other major NT corpora. The "now" of the book's title makes the move to contemporary concerns, especially the question of latter day tongues, prophecy and healing. Here Turner is ecumenical while remaining thorough and appropriately skeptical. He largely discredits the idea that the "tongues" of the NT were always ecstatic, nonlinguistic speech, noting that Luke appears to regard them as "xenolalia," the speaking of ordinary languages otherwise unknown to the speaker and that even Paul's subject of discussion can be read coherently as xenolalia. He duly notes that in modern tongue-speaking only nonlinguistic phenomena have been documented. This brings the cautious conclusion that modern tongues may not be identical with the NT phenomenon. Still, the Spirit can (and, per Turner, probably does) enable speech acts other than those in the NT that can facilitate devotion and praise.

More important to Turner, echoing Paul, is prophecy. Indeed, the prototypical gifts of the Spirit are all prophetic: wisdom, revelation, guidance, oracular speech (including "tongues"). Such prophetic gifts, he argues, are found among Christians well outside Pentecostal-Charismatic circles, especially as they appeal to divine direction or even "a word from the Lord" for present-day activity. Turner will not allow latter-day doctrinal prophecy, something that he sees as essentially apostolic. But with many others Turner insists that not all prophecy in the early church was doctrinal. And today Pentecostals and Charismatics do not have the corner on "prophecy." As Christians in all circles have received the Holy Spirit, so the Spirit empowers Christians in all circles to receive his word that guides the people of God, whatever they label the experience. As far as healing is concerned, Turner notes that descriptions of healings performed by Jesus and the apostles as "instantaneous, complete and permanent" may be true not of every healing but only of the most obvious (and hence most likely to be recounted in narrative). Far from credulous about modern claims to healing and pointedly critical of the health-and-wealth gospel, he nevertheless finds a place in a holistic understanding of salvation for instances of healing and even gifts of healing today.

The power of these works is in their exemplary scholarship. Turner has mastered the primary and secondary literature well beyond the scope of anything previously published. As he moves from the New Testament to the present situation, he shows remarkable command of contemporary sociological and linguistic studies related to the issues. Throughout he works with an

exceptional sensitivity to the concerns of Christians of all stripes. These are not the first books to strike what is in effect a middle ground between the Pentecostal-Charismatic and cessationist positions, but they are unsurpassed in their thoroughness. If Turner's case is persuasive, it is not so primarily because he provides a *via media* but because he deals so comprehensively with all aspects of the questions.

Herein lies the importance of these works: where they leave the discussion. Turner removes any basis for a claim to a superior level of Spirit-empowerment on the part of any Christian, again echoing Paul. This outcome the Pentecostal Turner (with one of these books appearing in a Pentecostal series!) accomplishes more carefully than does any cessationist writer of which I am aware. Conversely, he challenges the sometimes glib pronouncements from cessationists about biblical and latter-day phenomena. Consequently, the division between Pentecostal-Charismatics and other biblical conservatives becomes largely a matter of terminology. For many, Turner's blurring of distinctions between "prophecy" and "guidance," for example, will provide a clear way to embrace other Christians who have spoken about the Spirit differently but have behaved similarly. In such regards, adherents of the Stone-Campbell Restoration Movement, having drunk deep at the wells of rational empiricism, may find it hard to swallow what we might suspect to be a poison pill of subjectivism. But serious pursuit of the ideals of Christian unity and biblical authority demand that so thoroughly irenic and carefully scriptural an argument receive the closest attention. Perhaps, to use language more common in other circles, the Spirit has something to say.

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James D.G. DUNN, *The Acts of the Apostles*. Valley Forge, PA: Trinity Press International, 1996. 357 pp. \$22.00

This commentary on Acts is part of a new series which replaces the old but valuable Epworth Preachers' Commentaries. Dunn is presently Professor of Divinity in the University of Durham in England. That Dunn begins by saying, "The Acts of the Apostles is the most exciting book in the New Testament, probably in the whole Christian Bible," indicates something of his passion for this text. That passion is clearly reflected in this extremely lucid reflection on the beginning and spread of the early church.

Not a fundamentalist by any means, Dunn is reasoned and balanced in his major assumptions about Acts. Anyone who has waded through Ernst Haenchen's commentary on Acts or Hans Conzelmann's will appreciate the

sanity which permeates Dunn's work. This is, however, not a technical verse-by-verse study such as you will find in other commentaries. Dunn does not spend time analyzing Greek words and making hair-splitting distinctions. Instead, this is a study which gets at the main issues in a style that actually encourages one to read the commentary as one might any interesting book.

Dunn's introduction gives the student an indication of where he is moving in his analysis. For example, the "we" sections are not dismissed as artistic invention or literary convention, as is so common, but show that the author intended his readers to infer his personal involvement in the events described. Concerning historicity, Dunn sides with those who see Luke as a responsible historian and notes that to judge Luke by modern standards is wrongheaded.

Dunn sees Luke using ancient literary conventions in the speeches with their style being thoroughly Lukan, meaning that they are, properly speaking, Lukan compositions. This does not mean, Dunn points out, that Luke has not drawn on early traditions. What is striking is that the speeches are very brief (most can be read in three or four minutes) and well-rounded. As he says it, "They are neither outlines nor abbreviations, but cameos."

Most adherents of the Stone-Campbell Restoration Movement know the significance of Acts 2:38, and Dunn does not disappoint here. He clearly states that "the New Testament knows of no unbaptized believer." In addition, he points out that the prominence given to the Holy Spirit on Pentecost did not render "baptism in the name of Jesus unnecessary," apparently referring to the position of those who claim that "baptism in the Holy Spirit" is the only baptism needed.

Dunn observes the exceptional order of events in the conversion of Cornelius in Acts 10. The Spirit precedes baptism. This Dunn concludes was necessary to indicate God's will in the matter. Otherwise, even Peter might have hesitated to take such a step with Gentiles without first requiring them to be circumcised. At the same time, the bestowal of the Spirit did not, as Dunn notes, lead Peter to conclude that baptism was unnecessary.

Space forbids the listing of the many other places where Dunn gives astute insights into Acts. Something I had missed in previous study of Acts is how the confrontation with magic (especially in 8:9-24, 13:4-12 and in 19:11-20) forms a secondary backdrop in Acts along with the several other main purposes Luke had in writing.

I like this commentary very much. However, I do disagree with several of Dunn's conclusions, though I will note only one. In 13:1 reference to the organization of the church leads to his conclusion that the emergence of James and "the elders" (12:17; 11:30) foreshadow a more settled structure, "foreshadowing, we might say indeed, the emergence of a single figure leader

(bishop) supported by a team of elders/deacons (cf. 1 Tim. 3:1-13 and 5:17-22).” While I agree that the emerging structure of the early church was very fluid, there seems no reason to conclude that the end result of the development was necessarily the single bishop (which did come to light in the second century). We certainly do not see the single bishop in the first century church, and 1 Timothy 3 and 5 furnish no support for it as Dunn argues.

This commentary will be very useful for ministers, teachers, students and church leaders. It is well written, easy to digest, and packs a lot of punch in a short space without being overly technical.

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Paul BARNETT. *The Second Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans, 1997. 662 pp. \$45.00.

Paul Barnett, formerly master of Robert Menzies College at Macquarie University and currently Anglican Bishop of North Sydney, Australia, contributes yet another welcome replacement volume in the esteemed grandfather of evangelical commentaries, the New International Commentary on the New Testament. It replaces the earlier volume by Philip Hughes. Like most of the replacement volumes, its page count nearly doubles that of its predecessor, heavyweight commentaries seemingly an unending trend.

To be sure, as in all of these new volumes in the NICNT, the numerous pages are taken up with careful explanation of the text in the body combined with intricate exegesis and engagement with scholarship in the footnotes. Rhetorical and sociological inquiry, billed as the new feature of these replacement volumes, is not particularly prevalent in this one by Barnett. Its strength is more in the area of historical background. Along with the normal word analysis one expects in a good commentary, Barnett also conscientiously helps the student with literary context, the relationship of each clause to the preceding one, as in 5:11, which he introduces as following “directly from judgment by Christ in the previous verse” (279). He also explains the function of individual clauses as on 2 Cor 2:3-4 when he describes 2:3 as providing purpose and 2:4 giving a reason.

One unique feature of this commentary is the syntactical analysis, sometimes referred to as sentence flow diagramming, which Barnett provides for most verses. This method of studying Scripture texts, which has become nearly standard in evangelical seminaries, especially through Gordon Fee’s popular *New Testament Exegesis* (Philadelphia: Westminster, 1983), will be helpful to most readers. A negative aspect of this feature is that Barnett rarely comments

directly about what the analysis means or how he arrived at his analysis. These just appear in the midst of his comments. Nor does Barnett provide any general explanation of the principles employed in sentence flow construction for the student uninitiated in this very beneficial methodology. Finally, there seems to be no rhyme nor reason why he does not give a sentence flow for some verses, as in 2 Cor 5:7, 9-12.

General readers will welcome the printing of the text in English, paragraph by paragraph. Somewhat surprisingly, Barnett chooses the NIV for this, though no set policy in this regard appears to be in place for this series, since Doug Moo provides his own translation for *Romans* and Gordon Fee, current editor of the series, uses the NIV with his own “corrections” for *1 Corinthians*. To his credit, Barnett does critique the NIV when he believes it misleads, as when he scolds the NIV for translating noun and verb cognates of λυπ- (*lyp-*, “grieve”) with too great a variety of words for English readers to recognize their dominance in 2 Cor 2:1-7, being used eight times.

The general reader will welcome the fact that all discussion of Greek words and phrases is left in the footnotes. The more academic reader will also be pleased to be able to track Barnett’s exegesis in Greek. The negative here, though, is that all too often a footnote will consist merely of one Greek word, like γαυρ (*gar*, “for) or και (*kai*, “and”). This seems pointless since students with Greek knowledge would simply refer to the Greek New Testament for this information, and the English-only student won’t really care.

Barnett does a better than average job of summarizing the positions of others on difficult points as when he notes three commonly held views regarding what has given rise to Paul’s defense of his ministry in 2:14–7:4 before providing his own reasoned suggestion that Paul is for the most part defending the uniqueness of his own ministry against attack from others (141-144). Commentaries with which he mostly interacts include those by Furnish, Thrall, Hughes, Martin, Barrett, and Plummer.

Barnett’s commentary is not pioneering in the sense that it offers groundbreaking perspectives on 2 Corinthians. He does hold to the unity of 2 Corinthians, even of chapters 10–13, somewhat novel even among evangelicals. Coinciding with that, he believes the same outside troublemakers and inside instigators are presumed throughout the epistle. The outside troublemakers, he takes to be Judaizers with some added “spiritual” ideas. Against Murray Harris and others, he concludes that 2 Cor 5:3 does refer to a period of nakedness after death and that this perplexing section is not charged with freshly changed insight from Paul following his recent, close contact with death. He shows insight regarding 2 Cor 5:19 when he notes that salvation is expressed in personal terms rather than the more prominent impersonal terms.

All in all, this is a welcome addition to commentaries on 2 Corinthians. As the series intends, general readers will be aided by Barnett’s steady exposition

of the text, and academic readers will find more than enough in the footnotes to engage their study of this intriguing epistle from Paul.

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**E. BEST. *A Critical and Exegetical Commentary on Ephesians*.
Edinburgh: T. & T. Clark, 1998. 704 pp. \$69.95.**

Nearly thirty years ago I purchased T.K. Abbott's study of Ephesians and Colossians, a volume in the International Critical Commentary series. As a professor and preacher it served me well over the years. Several years ago the publisher decided to issue new commentaries under the same title. This series is one of the latest to be published. One of the benefits of this work, among others, is that Ephesians and Colossians have been assigned to different commentators, thus allowing more in-depth study of each letter, allowing each to stand on its own. Accordingly, the more thorough work by Best is superior in every way to Abbott's.

One of my maxims is that the deeper one probes Scripture the more clearly and powerfully it speaks to the student of Scripture. Best certainly probes deeply and the wealth of insights he brings to the preacher and professor is vast indeed, despite his conclusion that Paul did not write the letter. I used the commentary as I was preparing a series of sermons on Ephesians. It proved itself to be thorough, clear, concise and thought-provoking. Many homiletical insights were gleaned as a result of reflecting on Best's insights. His knowledge of secondary literature is impressive, only surpassed by his own conclusions. In particular, his essays and detached notes on such subjects as the church and the moral teaching of the letter are outstanding, and the note on heavenlies was especially helpful. The bottom line is this: The work is both professor—and preacher—friendly.

Markus Barth, who has offered his own comments on Ephesians in several works, observed years ago that Ephesians is the best commentary ever written on John 3:16. Professor Best's work will help the student not only in understanding Ephesians but also in appreciating the gift God gave to us in Jesus his Son and the Church over which he is head. In replacing Abbott's work, it now stands alongside the contributions by Barth, Lincoln, Robinson, Schnackenburg, and Snodgrass.

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