Book Reviews

Barry CALLEN and James NORTH. *Coming Together in Christ: Pioneering a New Testament Way to Christian Unity.* Joplin, Missouri: College Press, 1997. 223 pages. $9.99.

This remarkable book is partly a chronicle of talks held since 1989 between members of Christian Churches/Churches of Christ and the Church of God (Anderson, Indiana), and partly a history and evaluation of efforts for Christian unity in both mainstream and evangelical circles. More than that, however, it is both model and call to conservative Christians to become serious about the hard work of Christian unity.

The authors begin with an account of the development of the modern Ecumenical Movement and its relationship to conservative Christians. The next two chapters explain why these two groups were attracted to one another—their common foundational emphasis on Christian unity. Chapter four specifies ways the two churches have begun to work together and lists insights gained in their journey thus far. In a cautious but frank chapter five, the authors describe how the groups tackled their different understandings of baptism as a case study in how conservative groups can move toward mutual understanding that recognizes their unity in Christ.

The final chapter proposes ways other conservative bodies can become involved in the larger quest for Christian unity. It ends with the admonition that "Christ-centered unity is not a matter of creedal uniformity, but consists of communication between Christian groups, the mutual enrichment of varying traditions, with the standard of the faith, Jesus Christ, the exlusive possession of no one group" (133-134). The final third of the book consists of nine appendixes.

I find little in this book to detract from its thrilling message. The authors sometimes string together long sequences of questions that distract from their point (17). Some historians would quibble with two footnotes: that the Christian Churches/Churches of Christ tradition has not shared the camp meeting tradition of the Church of God, (119); and that Barton Stone was the author of the "Last Will and Testament of the Springfield Presbytery" (127). Perhaps most serious for this reviewer are evidences of a modern rationalistic approach to truth often characteristic of both liberals and conservatives. Yet even here, the authors constantly qualify what they say with an insistence on humility. "Humility is appropriate even in relation to the most strongly held belief statements of the various church bodies" (116). Though

some readers may be disturbed at the authors' contention that denominationalism is not inherently divisive, I am convinced that the authors deal with it in a biblical and constructive way.

This is a seminal book, at once both profoundly theological and imminently practical. It is essential reading for all with a burden for the unity of Christ's church, and for those who do not think it important. It should be required reading for seminary students, ministers, elders, deacons, and teachers in all branches of the Stone-Campbell Movement.

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Michael W. Casey. *Saddlebags, City Streets & Cyberspace: A History of Preaching in the Churches of Christ.* Abilene, TX: ACU Press, 1995. 206 pp. $14.95.

Those who hear, practice, or study Resoration preaching should buy, read, and ponder this book. If one is looking for a concise yet fascinating venture through the last eight decades of Church of Christ history, chapters 4-11 are a unique primer. The author, a communication scholar at Pepperdine University and specialist in Restorationist preaching history, has assembled a tale of his brotherhood, from early days on the frontier to maturity in the suburbs. While many readers of this journal will recognize only a few of the names, Casey's story also intends to sustain an important argument: preaching can (and must) be "biblical" as well as responsive to "cultural forms," whether they be a frontier spirit, urbanization, or even what he calls "rhetorical" training.

Indeed, for those readers who have pondered the challenges and perplexities of how sermons work, chapters 1-3 (the significance of Alexander Campbell's "Rational Tradition") and 12-13 (contemporary challenges to homiletics), as well as the Introduction, are instructive. These essays are surprisingly insightful, for they describe and critique the philosophical foundations which undergird much of what has prevailed in Restorationist preaching. However, they also invite preachers lacking advanced training in homiletics or rhetoric with suggestions about the promise of contemporary rhetorical theory and criticism to rescue homiletics from the trendy faddism to which the field sometimes seems addicted. The discussion of the rising influence of "illustration" (in place of "content") is one crucial issue in contemporary homiletics covered by Casey which does not receive sufficient attention elsewhere. Others tend to ignore this in favor of treating the issue of "narrative."

Realizing the constraints of the book's small size yet ambitious scope, two

weaknesses should be noted. One, a list of recommended readings would bolster the argument that rhetorical criticism and theory can improve preaching. Readers unfamiliar with (or suspicious of) "rhetoric" would benefit from such a list. It would help the readers know what Casey has in mind with that term and would show where (and how) to begin learning more, and of anyone else making similar arguments. Second, Casey's thesis detours around an important aspect of what "biblical" preaching is. He admits (xi) that the notion itself is elusive. But, given that his entire presentation tries to show the multifaceted nature of the concept, what is needed is any exploration of what "preaching" or "sermon" is supposed to be (or do). The reader must assume that "biblical" refers to sermon content, but we know little of what a sermon's function is: that is, what preaching should accomplish, what its role and place in worship, evangelism, and service ought to be. In short, preaching and sermon remain unexamined entities, uncontested terms, as we set out on the author's historical trek. For it is not only rhetorical scholars who tend to be confused as to what genre preaching belongs; so does Casey's target audience. Perhaps a chapter exploring scriptural theology—narrative, exhortation, imperatives—directly pertinent to what we call "preaching" would give a target toward which we could aim as we read.

The impact of Casey's important story and analysis now falls to its readers. I recommend that they pick up and use it—both the story and the author's challenging exhortation.

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Richard T. Hughes. *Reviving the Ancient Faith: The Story of Churches of Christ in America*. Grand Rapids: Eerdmans Publishing Company, 1996. 448 pp. $35.00.

Hughes spent fourteen years writing this volume, and it bears the signs of laborious research, significant insights, compelling observations, and masterful treatment. As the subtitle indicates, it is the history of the Churches of Christ over the past two centuries. Part One details "The Making of a Sect," and Part Two covers "The Making of a Denomination." He details Campbell's views of the movement in the first portion, which he says were soon transformed into sectarian overtones. Stone's view he considers "apocalyptic," because Stone believed that we are not of this world, our orientation is elsewhere. Campbell's view, however, was more this-worldly regarding Christian stewardship and responsibility. David Lipscomb continued Stone's view, Hughes contends, even to the point of discouraging voting and encouraging pacifism.

For Hughes, the transition from a sect to a denomination came when the Churches of Christ (and he does use the capital) accepted status within southern culture. He details the premillennial and noninstitutional controversies and the polarization they caused. He chides the churches for their failure to ensure racial and social justice in the decade of the 1960s. Because of these failures, he sees the church as becoming less relevant, thus the loss of thousands (hundreds of thousands) of young people from the church. His own stance becomes obvious when he talks about the "immoral war in Vietnam."

He also describes the crop of young scholars who pursued doctoral work in the 1960s and beyond. These struggled with the "new hermeneutic," no longer content with the "command, example, inference" viewpoint of an earlier generation. Instead, they emphasized relationships instead of the "pattern" of the New Testament church. Herein, however, lies the danger. This deemphasis on the biblical pattern subtly undermines the authority of Scripture. It sets the new generation up for an emotional feel-goodism rather than rooting their teachings in Scripture. It also provides the platform for the liberalizing tendencies now so obvious in the Churches of Christ. Although many will approve the moderating trend, we wonder where it will end given the erosion of the foundation.

Overall, this is a marvelous analysis of the Churches of Christ, though it ends on a scary note. But it is a story that ought to be read by all members of the Stone-Campbell Restoration Movement, not just those of the Churches of Christ camp. The depth of his treatment of the racial and ethical issues of the 1960s and after is not found in other treatments. Hughes deserves to be studied, whether we agree with him or not. He speaks for a new generation of scholars, and, in fact, probably has become the most respected historian of the mainline Churches of Christ.

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Thomas H. Olbricht. *Hearing God's Voice: My Life with Scripture in the Churches of Christ.* Abilene, TX: ACU Press, 1996. 447 pp. $19.95.

You can learn much about grace from reading Augustine's doctrinal and polemical writings, but only in his *Confessions* does his theology of grace shine through the narrative of his own spiritual pilgrimage. So too one can learn much about biblical hermeneutics in the Stone-Campbell heritage by reading some of Thomas Olbricht's historical essays, but only in this brilliant book is that hermeneutics examined (and tested) in the light of one leader's experi-

ence in the real life of the Church. In this wonderfully rich and readable narrative, Olbricht traces the twists and turns in his developing into an academician of the Churches of Christ. Interestingly, he begins with the formative influences of a grandfather who revered the Bible as an answer book to puzzles of Christian doctrine and practice, a mother who cherished it for its narratives and exemplary personages, and a father who honored it as a book of hard facts. All told, Olbricht's Church of Christ background bequeathed on him a "pre-understanding" of the Bible as a "a fact book, a book of rules, or a constitution of the church" (54). Its authority was understood primarily as condensed into a triad of "commands, examples, and inferences," and its revelation was laid out neatly in a dispensational triad (Patriarchal, Mosaic, Christian). Yet the mentoring of certain key individuals (from Andy Ritchie to G. Ernest Wright), the tempering process of education, ministry and preaching in very different geographical and cultural settings, college teaching experience (Olbricht held positions at Harding, Dubuque, Penn State, Abilene Christian, and Pepperdine), and a disciplined attentiveness to the text of Scripture all combined to deepen and broaden Olbricht's understanding of the authority and interpretation of the Bible.

This book is no mere sentimental journey. It contains a serious commentary on the restrictiveness of the Baconian/Common Sense model of biblical interpretation which, in its extreme form, has tended to boil down the Bible to propositions and precepts. But the "commands, examples, and inferences" (122), Olbricht intimates, have been framed precisely with a "narrative of God's salvific acts" (290). "The old, old story is not a page from the textbooks of logic. It is a page, rather, from the life of the living God, who so loved the world that he gave his only son" (290). As interpreters, therefore, we must determine the "theological centers," the larger framework through which to discern the meaning of the totality of Scripture. Invariably we must have a guide to the wholeness of Scripture, a "Rule of Faith" as second- and third-century Christians called it. The underlying "pre-understanding" of Scripture in the Stone-Campbell movement, Olbricht ultimately recommends, must be adjusted. It must be Christocentric, Trinitarian, evangelical (gospel-centered in the best sense), and altogether kerygmatic. In my view, Olbricht's program will help us move not only away from legalism but, with its emphasis on the wholeness of the Bible, away from the quasi-Marcionism that has hampered our movement's preaching and biblical scholarship. Moreover, it will set a course that is ultimately faithful to the Campbells' own insistence on the "gospel facts" as the first principles of interpretation.

The upshot of Olbricht's work, then, is the making of a biblical theologian and his own storied discovery of the Gospel narrative of a God who is, more than lawgiver, the faithful Creator and Redeemer. This is indeed "auto-

biographical theology" at its best, and frankly one of the most engaging books in the literature of the Stone-Campbell tradition that I have ever read.

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Jerry RUSHFORD. *Christians on the Oregon Trail: Churches of Christ and Christian Churches in Early Oregon*. Joplin: College Press, 1997. 543 pp. $29.99.

If all politics is local, as is often claimed, then all church history may be local. To put it another way, smaller pictures help us to see the larger picture. Those who blazed the Oregon trail help us to better understand who we are as a people and as a Movement.

Rushford says his purpose in this book is to "rescue from oblivion" those pioneer Oregonians who created a new state as well as a new church. He resurrects the likes of Amos and Jane Harvey, John and Nancy Foster, John Rigdon, and Thomas Crawford McBride. There were lots of preachers—farmer-preachers, schoolteacher-preachers, lawyer-preachers—most of whom were ashamed to receive money for their labors, and an occasional Editor Bishop.

Oregon's Editor Bishop (though Rushford doesn't call him that) was who else but a Campbell—Thomas Franklin Campbell of Monmouth (no kin to Alexander, but he did attend Bethany and marry a Campbell!)—who founded the first college and started the first paper. He made Monmouth a kind of "Bethany of the West," the focal point of all the action.

My favorite, however, is A.L. Todd, who traveled 68,000 miles over thirty years (mostly by horseback) preaching the gospel and starting churches. He also took up arms in defense of Native Americans against white perpetrators.

Rushford does far more than rescue unsung heroes from obscurity. He tells the story of how "Oregon fever" led our pioneers to form a new frontier, first by wagon trains (1840s) and then by railroad (after 1869), where they became the largest church in Oregon at the time. In doing so they suffered incredible hardship, not only from beastly weather and food shortages, but from losing their way as they forged new trails, and in burying their dead along the way, including children, thus creating "the world's longest graveyard."

They did what Stone-Campbell folk have always done wherever they were: preach the gospel, form churches, build schools and colleges, publish papers, start businesses, debate the sects, and dabble in politics. In Oregon one became an early governor of the state.

This book deserves high marks in most all areas: painstaking research, an

impressive gallery of more than 100 photographs, extensive notes, short biographies of more than 600 Oregonians, a helpful index of names. An index of subjects would be more helpful.

Rushford writes with passion, to the heart as well as to the head, and with an irenic spirit. This was evident from my recent conversation with William J. Richardson, an Oregonian and former professor of both Northwest Christian College in Oregon and Emmanuel School of Religion in Tennessee. He reports that not only this book but the author himself, in his visits to Oregon, have had a uniting influence upon all three wings of the Movement in that state. They were impressed by Rushford's authentic scholarship and gracious spirit.

Weaknesses? Perhaps no serious ones. The author uses "Restoration Movement" exclusively (hundreds of instances) at a time when "Stone-Campbell" is in vogue, which is a more appropriate name since it better describes who we are. Rushford is correct in saying our pioneers called themselves "the current reformation," but mistaken in saying they called themselves "the Restoration Movement," not even once that I have found.

He is also vulnerable in his reference to "the Stone-Mulkey movement." He even risks placing a non-picture (frame only) of John Mulkey alongside pictures of our Big Four, as if equal in significance. It will not work. Mulkey is a local hero, like Thomas Franklin Campbell, while Stone, the Campbells, and Scott are general heroes and our founding fathers. If we canonized a fifth, it might have to be James O'Kelly, but not John Mulkey.

It is unfortunate that an important part of our Oregon story remains untold, which is that the Movement in Oregon never divided to the degree that it did in other states, especially in reference to Disciples and Independents. Oregon is like Australia in this respect. The Aussies are aghast at the fissions of Stone-Campbell in America.

Northwest Christian College (1895) has refused all these years to take sides, and its graduates are Disciples and Independents alike. The Oregon Christian Convention (1879) has always been open to all, and its speakers and presidents have been Independents as well as Disciples. This openness has been evident in the churches as well, at least until the Disciples restructured in 1968.

Why have Oregon and Australia been less affected by our divisions? Perhaps because they have had less belligerent Editor Bishops, but we must leave it to some historian to take up where Rushford has left off to give us a more extensive answer.

We are indebted to Rushford for such a responsible piece of work. With research like this going on we can take heart that the future augurs well for our Stone-Campbell heritage.

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Phillip E. Johnson. *Defeating Darwinism by Opening Minds.* Downers Grove, IL: InterVarsity, 1996. 131 pp. $9.95.

In 1991 a Berkeley law professor tossed a bombshell into the creation/evolution debate, and the reverberations haven't stopped since. Phillip E. Johnson's *Darwin on Trial* (InterVarsity) confronted the other books—most notably Michael Denton's *Evolution: A Theory in Crisis*—which had ably critiqued Darwinism before. Johnson joined the critique with the lawyer's ability to spot the critical issues and stick to them.

Johnson followed that book with *Reason in the Balance* (InterVarsity, 1996), a deeper inquiry into the philosophical assumptions that must be adhered to in order for Darwinism to hold cultural sway. It further solidified the issues to be addressed, issues staunch Darwinists wish to avoid at all costs. But attempts to marginalize Johnson and other leading critics (such as Michael Behe, author of *Darwin's Black Box*) have failed. Thus, the battle is joined.

A powerful weapon in that battle is sure to be Johnson's newest book, *Defeating Darwinism by Opening Minds.* Johnson saw the need for an easy-to-understand field guide to the debate, especially for young people. This book is must reading for college students and college-bound high schoolers. It can also provide home schooling parents with one of the best resources available for training their children to understand and confront Darwinist arguments.

Johnson begins by exposing once again the built-in bias of what some call "science," namely, the presupposition of materialism. Under this view, all scientific knowledge is presumed to have a natural (impersonal) explanation. By defining the terms this way, Darwinism will always be able to rule out God, for God is not natural. Darwinism becomes, then, our secular creation myth by default.

How can this be, when the logic of materialism is so patently flawed? Johnson answers with a little history about the play "Inherit the Wind." What this play did was take the details of the Scopes trial of 1925 and twist them into powerful, anti-Christian propaganda. (At the time of the trial, the journalist H.L. Mencken and others of his ilk managed to spin the facts in a similar fashion.) To a large extent creationists have been fighting a cultural stereotype forged over seventy years by the media (those who "control the microphone"). They have not, as a result, ever had a fair hearing in the court of public opinion (or courts of law, for that matter). Johnson's mission is to gain a fair hearing by relentlessly clear thinking. Once that is accomplished, he is sure, Darwinism will fall.

In *Defeating Darwinism*, Johnson gives us what he calls the "baloney detector" (ironically, a term coined by the late Carl Sagan). Johnson demonstrates how to unpack many of the Darwinists' favorite ploys: the selective use of evidence, ad hominem and strawman arguments, appeals to authority, question begging, definition shifting, and others. But he doesn't stop there.

He goes on to provide a strategy for "challenging the domination of materialism and naturalism in the world of the mind." He calls that strategy "the wedge." He explains:

> A log is a seeming solid object, but a wedge can eventually split it by penetrating a crack and gradually widening the split. In this case the ideology of scientific materialism is the apparently solid log. The widening crack is the important but seldom-recognized difference between the facts revealed by scientific investigation and the materialist philosophy that dominates the scientific culture (92).

Johnson calls for an uprising of gifted young people to capture the vision of "theistic realism." He admits the fight won't be easy. Naturalistic thinking has become the new, established religion of the West. While some in the Christian community preach accommodation, Johnson understands there is no way to bring such fundamentally different stories together. True, if we question the cultural religion we take a great risk, but in doing so we may also "find a great opportunity. We will never know how great the opportunity if we are afraid to take the risk" (118).

With Johnson's book in hand the risk is minimized, and opportunities to confront Darwinism can be seized with intelligence, vigor, and faith in the truth.

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Douglas Geivett and Gary R. Habermas, eds. *A Comprehensive Case for God's Action in History.* Downers Grove, IL: InterVarsity Press, 1997. 330 pp. $17.99

The late 20th century is an exciting time to be a Christian philosopher in America. The past two decades have spawned a flurry of exceptional scholarship among believers, with the result that Christianity enjoys a respectability in the academy unmatched since the Enlightenment. This collection of new essays on the philosophical dimensions of the doctrine of miracles is a fine example of such scholarly achievement. Geivett and Habermas bring together some of the finest present-day evangelical philosophers and theologians in a well balanced and fair treatment of this most challenging topic.

The focus of the volume is the credibility of biblical accounts of miracles, rather than the debate over the possibility, desirability, or occurrence of present-day miracles. Part One, "The Case Against Miracles," features Hume's infamous argument from Section 10 of his *Enquiry Concerning Human*

Understanding and a new essay from the dean of contemporary Humean antitheists, Antony Flew. After this casting down of the proverbial gauntlet, the prize collection of scholars presents its case. The defense of miracles is presented in three parts. Part Two, "The Possibility of Miracles," seeks to define miracles and make the case for their possibility from worldview and historical considerations. Part Three, "A Theistic Context for Miracles," sets the philosophical and hermeneutical table for the concept of miracle in a consistent worldview; and Part Four, "Christian Miracles–Case Studies," addresses the question of miracle stories in other religions and examines several paradigm cases of biblical miracles.

Like any collection of essays, this one displays a certain unevenness. There are chapters that represent some of the finest treatments on the subject I have ever read. Among the best in this collection are Norman Geisler's "Miracles and the Modern Mind," Francis Beckwith's "History and Miracles," J.P. Moreland's "Science, Miracles, Agency Theory, & the God-of-the-Gaps," and especially William Lane Craig's ingenious defense of the resurrection of Jesus, "The Empty Tomb of Jesus." In this last essay Craig, one of the brightest stars in the current Christian philosophical constellation, takes the clever and effective approach of defending the historicity of the resurrection by first defending the historicity of Jesus' burial in the tomb of Joseph of Arimathea.

There are, however, chapters that detract from the exceptional scholarship the volume displays as a whole. Ronald Nash's essay, "Miracles and Conceptual Systems," while not particularly objectionable, seems to offer nothing on the subject of worldview apologetics that has not been said many times before. And John Feinberg's "The Incarnation of Jesus Christ" gets caught in the intellectual labyrinth of Thomas Morris's *The Logic of God Incarnate*, with a resulting analysis that makes divine incarnation sound like something closely akin to schizophrenia. In their concluding essay, "Has God Acted in History?" Geivett and Habermas proclaim, "It is not just a provocative rumor that God has acted in history, but a fact worthy of our intellectual conviction" (280). The present volume is ample defense of this electrifying claim. It belongs on the bookshelf of any preacher or scholar interested in the defense of the faith both within and without the academy. I am a more informed scholar, and a more convinced Christian, for having read it.

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Richard A. Knopp and John D. Castelein. *Taking Every Thought Captive: Essays in Honor of James D. Strauss.* Joplin, MO: College Press, 1997. 364 pp. $22.99.

This Festschrift honoring the teaching career of Professor James Strauss demonstrates that he has "captivated" more than every thought. He has had a lasting impact on many of his students throughout his twenty-seven year teaching career at Lincoln Christian Seminary in Lincoln, Illinois. That influence is manifested in a number of ways.

The work, written by thirteen of his former students and one colleague, reflects much of Strauss's spirit and breadth. Of this group of writers eight hold Ph.D. degrees, four D.Min. degrees, one a D.Miss. degree, and one is a United States Congressman. The degrees are from eleven different universities or seminaries, and the contributors teach in six different colleges and universities. There are two college presidents, one vice president, two deans, seven faculty, one politician, and one deceased minister. Even the full color dust jacket was designed by a graphic artist who is a former student.

The topics included in this volume reflect Strauss's influence as well: the value of books, preaching, New Testament studies, theology and hermeneutics, missions and cross-cultural studies, contemporary cultural analysis, theology and philosophy, philosophy of science, classical philosophy, ethics, and anthropology. Strauss's interests have always been widespread; for him, the whole world of knowledge was within the purview of every Christian thinker. He has broken down normal disciplinary lines teaching traditional subjects normally far removed from theology. The range of topics presented in these essays suggests that his students inherited this same courage to tackle topics outside the normal ken of theology and philosophy.

Even the titles of these chapters resonate with his voice. It is not merely the roles of books and media, but the chiasmic, "The Value of Books in a Media Age or The Value of Media in an Age of Books." It is not "Studies in Revelation," but the expansive, "The Christian-in-Community: The Christian Life Viewed Corporately and Personally in the Book of Revelation." Rather than "An Analysis of Postmodernism," we find, "The Unmaking of the Modern Mind: Postmodern Challenges and Witness Opportunities." A chapter on the nature of humanity becomes "The Cogito Meets the Imago: The Image of God and the Concept of a Person." Seven of the fourteen chapters have titles with colons, another predilection of professor Strauss's style. One sentence (or one lecture or sermon or course or seminary education) never suffices; there is always more to say on the topic than time or space occasions.

Furthermore, like their mentor, most of these authors employ extensive footnotes. There are 417 footnotes and 145 bibliographic entries in these chapters. In at least two of the chapters, the footnotes comprise nearly half of the entire section and in several others only slightly less space. There is always

more interesting information corollary to the precise point made at any one time.

Certainly to be appreciated by Strauss's acquaintances is the preservation of many of his aphorisms. Legendary for these seemingly spontaneous quips, a good number of them are preserved in the Appendix of Chapter One. They reflect his quick wit, deep commitments, and at times a tinge of cynicism about the state of the church.

As with any work having fourteen different authors, the essays in this volume are uneven in style. Some, however, would certainly be worthy of any refereed academic journal. The spirit reflected throughout the span of these fourteen essays mirrors the mood of Professor Strauss at one time or another throughout his teaching career—from insight and breadth to discouragement about the state of the church.

Editors Knopp and Castelein are to be commended for providing an opportunity for grateful students and colleagues to demonstrate their appreciation to one who impacted their lives so greatly.

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Everett FERGUSON. *The Church of Christ: A Biblical Ecclesiology for Today.* Grand Rapids: Eerdmans, 1996. 443 pp. $35.00

The writings of Everett Ferguson have been greatly respected and appreciated, not only from within his own A Cappella fellowship but also among the broader constituency of the Restoration Movement. Ferguson has a reputation for presenting biblical and historical studies that are characterized by careful scholarship, a conservative viewpoint, and clarity of expression. *The Church of Christ* is a worthy addition to his corpus of writings.

Ferguson presents an "ecclesiology," or study of the biblical teaching regarding the church that has much to offer the serious reader. He operates with a strong commitment to biblical authority as well as an appreciation for Stone-Campbell Restoration principles. His description of the nature and function of the church is well-grounded in numerous citations of Scripture and often accompanied by exegetical and grammatical observations. He makes a case for adhering to the New Testament pattern of the church and warns of the dangers of straying too far from biblical language and imagery. As is so often the case in his writings, Ferguson supports his view of NT thought and practice with relevant historical data from Jewish and Greco-Roman sources, as well as material from the early centuries of the church.

Though Ferguson's view of the church is very traditional and consistent

with Stone-Campbell teaching, his approach to writing an ecclesiology will likely seem unusual to many readers. The first 200 pages are a summary of doctrinal ideas that are usually developed in theological studies other than ecclesiology. The kingdom of God theme is typically part of an eschatology study, while the suffering messiah motif is naturally associated with christology. The work of the Holy Spirit would fall under pneumatology, while a biblical study of sin and salvation, including faith, repentance, and baptism, is the focus of soteriology. Ferguson is correct when he maintains that a theology of the church should not be studied in isolation from other Bible doctrines, for these other themes do have implications upon ecclesiology. But many readers may become impatient with Ferguson since he takes so long to get to the subject promised in the title. Even so, Ferguson's summary of these other doctrinal matters is sound, and worth at least a quick read.

When Ferguson does arrive at the nature and function of the church in the second half of his book, he then addresses the themes the reader would have initially anticipated. The strength of this section is the strong theological foundation Ferguson lays out for the mission and purpose of the church, as well as for the worship, ministry, and leadership that are integral to the life of the church. The weakness of this section is that it does not venture far into a practical application of a theology of the church and thus often fails to address the issues that regularly confront all who are heavily involved in church ministry.

For example, Ferguson does an excellent job of giving a theological rationale for corporate worship but does not speak to current issues such as the seeker service strategy or the controversy over styles of music. He presents the case for Lord's Day worship, yet does not critique the move toward weekend services. He takes a good, conservative view on male leadership in the home and church but does not suggest areas of ministry and leadership appropriate for women. He refers to the biblical qualifications for serving as an elder but does not develop their meaning or deal with issues such as whether or not the church can use divorced men or single men as elders. It is ironic that he actually lists the qualifications for deacons and for the "order of widows" in 1 Timothy 5, but does not list the qualifications for elders.

Perhaps Ferguson only intended to lay out a theological foundation for ecclesiology, and let others develop the practical application. However, his subtitle, *A Biblical Ecclesiology for Today*, seems to promise the reader more than just a conceptual view of the church. Given his stature as a Bible teacher and church leader, it would have been good to have heard his views of current issues. Even so, this book is recommended reading for developing foundational thoughts on the biblical view of the church.

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Ray BAKKE. *A Theology as Big as the City*. Downers Grove: InterVarsity, 1997. 221 pp. $12.95.

The ability to formulate biblical answers to pressing ministry concerns is one of the most important skills that individuals working in city ministries must develop. Ray Bakke's *A Theology as Big as the City* is an attempt to provide a model by which urban ministers can develop competency in doing theology in their context.

In explaining his approach Bakke notes: "I've discovered in recent years that people are much more interested in how I learn than in what I know. 'How do you get there from here?' That is the question this book addresses." As such, the book takes on the character of a devotional journal for urban ministry as Bakke identifies biblical themes and passages that take on fresh life when examined through urban eyes. From this perspective, Moses' narrative of Sodom's sin and Ezekiel's commentary on the same provide the basis for a theology of place which critiques the transience of the contemporary church; Nehemiah supplies a model of ministry by which current urban church planting efforts should be evaluated; Philemon encourages optimism for evangelizing migrant communities; and Hebrews supports Christians in their efforts to map the evidences of grace in their ethnic and personal heritage.

As a result, *A Theology as Big as the City* does not attempt, as the title might imply, to provide the reader with a comprehensive biblical theology of urban ministry. Using an approach that is similar to many recent evangelical urban theologies, Bakke addresses urban issues and provides foundational discussions of the biblical themes relating to them. Many chapters are refreshingly insightful and regretfully brief. However, Bakke accomplishes his stated objective by exemplifying for the reader some of the dynamics of doing theology in the city. His narrative of his personal pilgrimage to urban ministry is the most compelling section of the book as it demonstrates that doing theology in the city is an intensely personal process of growth and obedience. In addition, his citation of the wide range of resources which have informed his reflections indicates that theology cannot be done in a vacuum. It must be done in concert with others, even with those of divergent theological traditions. This book provides the reader with an excellent opportunity to develop a working bibliography for research in urban ministry. The inclusion of a formal bibliography would have further enhanced the work.

A Theology as Big as the City can prove to be beneficial reading for a wide audience. It provides the beginning student with a well-written and challenging introduction to the discipline of urban theology. At the same time, it provides encouragement for those with experience in city ministry for their work as well as insights which deserve further reflection. This book would serve well

as a textbook for a survey course in urban ministry or as a supplementary text for more advanced courses.

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Gailyn VAN RHEENEN. Missions: Biblical Foundation and Contemporary Strategies. Grand Rapids: Zondervan Publishing House, 1996. 251 pp. $17.99.

Gailyn Van Rheenen, Associate Professor of Missions, Abilene Christian University and veteran missionary, has assembled a superb introduction to the major business of the church, missions. This book provides the missions teacher and students with a theological and practical overview of the subject.

The book is designed for the student. Wide margins allow room for notes and discussion. Van Rheenen introduces the subject, describes the subject, then reviews the subject. Summary paragraphs appear in the margins. Each chapter concludes with a series of questions and case studies relating to the information in the chapter. The book could be used either in the traditional classroom setting, nontraditional extension sources, or for personal studies. Numerous helpful indexes are included.

Van Rheenen, having been a Church of Christ missionary in Kenya and Uganda, employs personal experiences to help students see his point vividly. The Church of Christ (non-instrumental) has been very successful in Kenya both in the rural and the urban setting. Van Rheenen was part of that success. The book is good theory demonstrated by good practice.

Of major importance to Van Rheenen is the foundational base of theology. The Bible must be respected as the Word of God and as the final word in all theological decisions. As neoorthodox and New Age ideas threaten to creep into our theology, we need to be careful how we treat the biblical basis for missions. The temptation for pluralism on the mission field is overwhelming. People living in Nairobi, Kenya, Van Rheenen notes, are accustomed to pluralism between the Muslims, Hindus, Animists, and Christians. Holidays which recognize all these various religions are observed countrywide. Many non-Christians are "nice" people; the kind you are glad to have as neighbors. So why we should emphasize the Bible's position as unequivocally unique is a question to which Van Rheenen responds.

One issue that Van Rheenen stresses throughout much of the book is language learning. Essentially, he says that any mission work to be effective should be done in the language of the people. Language learning helps coun-

teract the attitude of Western superiority which is so offensive throughout the world.

Various possibilities are explored as to how missionary work can be done. An emphasis frequently made is that there is no "standard" procedure for conducting missions. Each situation will require a unique approach.

Training of the prospective missionary is critical. The tools of sensitivity, flexibility, compassion, and cultural understanding must accompany the missionary. Such training takes time and many feel that since the "call of God" is upon them, they must get there immediately, if not sooner. Van Rheenen appeals for prepared missionaries.

Van Rheenen emphasizes the importance of strategy. Strategy needs to include initial evangelism, church planting, follow-up and discipling or training of local leaders to take over the church. Churches need to be made responsible not only for their own survival, but that they too might go out and establish new churches, possibly in a cross-cultural context.

This is an excellent introduction to missions, and I say to Van Rheenen, "Well done, good and faithful servant."

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Charles VAN ENGEN. *Mission on the Way: Issues in Mission Theology*. Grand Rapids: Baker, 1996. 306 pp. $24.99.

Around ten years ago, evangelical scholar Walter Kaiser brought into print the last of his creative Old Testament introductions, *Toward Rediscovering the Old Testament*. This volume delivered the same "promise" (term carefully chosen) that its two predecessors had: an integrative theme in the Scripture which started the reader on a fascinating journey through the biblical text but which never quite made it to the "finish line." Perhaps no set of books, then, has been more accurately entitled than Kaiser's three "Toward" works, for at best they launched a pilgrimage into the largely abandoned (for evangelicals) area of biblical theology. They pointed us in a positive direction. Indeed, this reviewer has heard not a few disparaging notes cast in Walt Kaiser's direction for the latter's "failure" to actually ever reach an Old Testament-based theology, ethics, or "rediscovery."

As I read Charles Van Engen's most recent work, *Mission on the Way*, I could not help but think of the parallels to the Kaiser trilogy. Like Kaiser, Van Engen breaks new ground in his respective discipline (mission theology) and like his Old Testament counterpart, he leaves us in the middle of the trek. On the other hand, like Kaiser, he promises no more than a theology which is on the way.

Mission on the Way is Van Engen's "sampler" of some of the best of his previous writings penned from 1984 to 1993. While a "compilation" work frequently leads to a disconnected, somewhat incoherent product, *Mission on the Way* delivers a remarkably integrated series of reflections on the multi-faceted nature of "mission theology."

In a seven-part arrangement, the author discusses the following topics: Relation of the Bible and missions (with a particularly intriguing look at how an "evangelical narrative theology" may contribute to mission theology); the New Covenant as a Model of Contextualization (including a mission theology for the city); Mission Theology and the Church (Ephesians and its missionary "descendants" in historical perspective); Evangelical and Conciliar Mission theologies (probably the best analysis of twentieth-century missions since Arthur Johnston's 1974 publication, *World Evangelism and the Word of God*); mission theology and religious pluralism; modernity and postmodernity in mission theology; and a final ground-breaking section advocating a new paradigm of ministry formation. None of these parts is, of course, a complete treatment on its topic, but as far as stimulating seminal discussion, they represent some of the most creative theological thinking in missions today. While each section of *Mission on the Way* is deserving of particular comment, space allows me room to comment on only one part.

Typical of Van Engen's book is his initial section, "Mission Theology and the Bible," which offers one of the most positive and critical applications of narrative theology that I have read from an evangelical. He notes that this "postliberal" contribution has, in large part, reminded evangelicals that much of the Bible is offered in story form, and that story itself is a whole, not the bits and pieces that came about from source, form, reduction and historical criticisms. Citing Alister McGrath rather profusely (58-59), Van Engen notes that a narrative reading of Scripture brings "transformational power" as well as a methodology in approaching biblical theology (60). On the other hand, he well appreciates the caution of evangelicals about an "unbridled" use of narrative as he eschews any notions of a reader-response, nonreferential, historical and nontruth oriented reading of the text (60-64). Utilizing what the late David Bosch called "critical hermeneutics," Van Engen proposes five areas in which an "evangelical" application of narrative can prove helpful in theology of mission: (1) It helps take seriously the trinitarian theme in Scriptures (in the sense of trinitarian nature of God's mission); (2) It bridges the bifurcated understanding of mission seen in this century (evangelism versus social action) as it speaks of the scriptural transformation of the whole man; (3) It offers a way to preserve the close connection between the particularity of God's covenantal relation (specific to particular times, peoples, cultures) and the universality of Christ's lordship over every culture; (4) It brings together text, context and faith community; and (5) it provides "the images, pictures,

metaphors and stories that are necessary for rounding out" the presuppositional, textual and historical aspects as the church shifts its center of gravity from the West to the East. Rather than creating multiple narratives or theologies, narrative theology may provide other cultures with ways to express their understanding of God in new and diverse ways, yet remain integrated to the entire Christian community in a common, Christ-centered narrative (65-68).

Van Engen's proposals are as yet largely undeveloped. They are ideas, potentional constructs which need to be fleshed out (a Kaiser-like "towards"). They are proposals which on the one hand embody evangelical commitments, but on the other may not be respected by all evangelicals. However, there is a direction being charted that, at least in this reviewer's case, is calling us to "come and see"—and further develop this "mission on the way." At the very least, Van Engen has raised some key hermeneutical issues that preachers and missionaries must deal with as they contextualize a biblically based theology in their target cultures.

The remainder of *Mission on the Way* is like the above section: biblical, inter-disciplinary and new paradigm-envisioning. It is a work which deserves textbook status in a seminary-level mission theology course; it also might be profitably used as a supplementary reading in a graduate hermeneutics course. Van Engen's final section on ministry formation is must reading for leadership courses, as he calls for a new, church-based "leader" paradigm which borrows from and yet supplants five "past" models which he entitles: apprenticeships, monastic discipline, knowledge-based [university]; seminary and professional.

This past January, the editors of the International Bulletin of Missionary Research selected *Mission on the Way* as one of their fifteen outstanding books of 1996 on missions studies. The honor is well-deserved. Now, if Van Engen could go back and further develop each of Mission's seven areas, he would have seven more equally-celebrated works and readers would be pushed even more fully "towards" a well-formed mission theology and practice.

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R.T. FRANCE. *Women in the Church's Ministry: A Test Case for Biblical Interpretation*. Grand Rapids: Eerdmans, 1997. 96 pp. $12.00.

R.T. France is a wonderful representative of that brand of British, evangelical scholarship—more known in the U.S. in the published work of John R.W. Stott and James Packer—which deftly engages itself at once with the Bible and the issues of the church. It should come as no surprise that, like Stott and Packer, France is proudly Anglican. After serving in important acad-

emic posts as Principal of Wycliffe Hall (an evangelical study center) in Oxford, Warden of Tyndale House (an older evangelical study center) in Cambridge, and Vice Principal of London Bible College, France currently serves the Anglican church as Rector of a diocese. Previous publications, including a fine commentary on Matthew in the Tyndale New Testament Commentaries (Eerdmans) and a thorough discussion of issues in Matthew, called *Matthew: Evangelist and Teacher* (Eerdmans), are among the most valued books on my shelf.

This current book, *Women in the Church's Ministry*, is much less ambitious than either of the other two, but, nonetheless, important, if only because a first-rate evangelical scholar has applied both his heart and his mind to what continues to be a pressing church issue on both sides of the Atlantic, especially among evangelicals, including those of the Stone-Campbell Movement.

France tells the reader that the book, which is based upon the Didsbury Lectures he delivered in 1995, is intended to speak to the large contingent of evangelical Anglicans who are both disturbed and frustrated about the 1992 decision of the General Synod to approve the ordination of women to the office of priest. These readers, like many others who confront this issue, equate such decisions—and other expansions of the leadership role of women in their churches and other churches around them—with "abandoning the authoritative teaching of the Bible in favor of a secular agenda" (19). In this book, France voices a rejoinder to such notions. From a hermeneutical point of view, changing one's mind regarding the teaching of Scripture (as individuals and churches have repeatedly been doing on this issue) is the only legitimate course to take if believers, in fact, discover more in the Bible than previously realized on a subject which may lead to different conclusions than previously held (19).

France leads readers on a patient, scriptural journey through the key NT passages on this subject, allowing the reader—even one who in the end might reject his conclusions—to gain an appreciation for those like France who firmly hold to the authority of Scripture yet have changed their view on this issue and believe they have done so on sound, hermeneutical principles. The main passages in the forefront of the issue are covered in the two central chapters of the book. Chapter two includes the handling of Eph 5:22, Col 3:18, Tit 2:5; 1 Pet 3:1-5, and 1 Cor 11:2-16, framed within the question of whether such passages, which legitimately can be understood as calling for female submission to male authority in the home, can or should be applied to church functions. His conclusion is that they should not.

Thus, France reserves his close examination of 1 Cor 14:34-35 and 1 Tim 2:11-12, which he believes are relevant to the issue, for chapter three. The injunction for quiet in 1 Cor 14:34-35, he finds from any angle "a puzzling move" (53) at odds with 1 Cor 11:5 and concludes that its focus is on mar-

ried women and their relationship with their husbands rather than offering "a basis for a general refusal to allow women any speaking role in any church" (55). While admitting that 1 Tim 2:11-12 is "the one passage of Scripture on which the argument against the ordination of women rests most firmly" (70), France, nonetheless, considers significant the backdrop of the Artemis worship in Ephesus, female leadership in that cult, and specific problems to which this contributed in the Ephesian church (including the denigration of marriage itself, 1 Tim 4:3). Women in the church had become "liberated" in a way which reflected badly on the church, even scandalously (63). More specifically on that passage, he considers that the concern is for "usurping authority," that the reference to Adam and Eve is not a reference to a "creation principle," but illustrates the danger of Ephesian women acting independently and being deceived by false teaching.

After surveying the broader spectrum of relevant passages in the Bible in chapter four, France winsomely describes the hermeneutical basis upon which one might conclude that women should not be ordained ministers in the church or that one might change his mind and conclude, like he has, that ordaining women for church ministry is not prohibited by Scripture. The latter, he admits, appeals to "a broader scriptural canvas, tracing the trajectory" towards which the NT points (92).

This book does overlook a few important aspects of the issue, particularly the genderlessness of spiritual gifts and the concept of the priesthood of all believers. However, its value lies in laying out plainly and sensitively the hermeneutical issues involved in such a way that any interested believer can understand them and discover the basis for determining a point of view. It seems ideal for undergraduate students or anyone who has not read much from someone who reaches a positive conclusion regarding the scriptural warrant for women engaging in church leadership ministry.

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Willem A. VANGEMEREN, et al. (eds.). *The New International Dictionary of Old Testament Theology and Exegesis.* Grand Rapids: Zondervan Publishing House, 1997. Five volumes, 5760 pp. $199.99.

The long-anticipated companion set to the widely acclaimed *The New International Dictionary of New Testament Theology* has finally been published. The journey to this major accomplishment has been long and difficult. The first invitation to contributors was sent out in 1989, almost a decade ago. The original intention was to publish three volumes plus an index volume and

to begin publication in 1991. However, as the project progressed the editors and publishers made the decision to revamp the organization of the finished work. Major articles were to be published in a separate volume, editors were added and readjusted, and the name was expanded to include the word "Exegesis." It was also decided to publish the finished five volume work at one time. All of these factors have resulted in the long delay between the conception of the project and its completion.

The expansion of the name reflects a concern to make this tool as useful for the interpretive task as possible. This is reflected in volume one, which devotes the first section to ten essays that give an overview of biblical hermeneutics and interpretation. These include an essay on the concept of a theological dictionary, an essay on textual criticism, two essays on Old Testament (OT) history, two essays on literary approaches to the OT, two essays on semantics including principles for a word study, and two essays on OT theology. The section concludes with an essay on guidelines for using the tool by the editor.

The remainder of volume one and volumes two and three are devoted to the heart of the project, the lexical dictionary. Volume four is a topical dictionary which includes articles on the theology of each book of the OT and on biblical concepts, people, places, events, and literary pieces. Some 1,300 topics are covered in this volume. It is cross-referenced to the lexical material in volumes 1-3. Volume five is the indexes. Several have been compiled. There is an index of semantic fields, Hebrew and Aramaic words, Scripture references, and subjects.

It is the expressed intention of the editors to expand beyond *NIDNTT* in three ways: "(1) the introductory and methodological articles; (2) the arrangement of the words in relation to each other (semantic fields); (3) the addition of topical articles" (1:5). Whether these goals are achieved will be an important gauge of the success or failure of this tool.

Since the lexical dictionary is the center of the project, a description and evaluation will be helpful. The Hebrew words *NIDOTTE* arranges in the order of the Hebrew alphabet, not in the English order as in the *NIDNTT*. This means that the semantic field will have to be searched in a different way. It does this in two ways: it includes a brief entry at the end of each lexical article pointing to related words, and it has a fuller entry in the index volume. One will therefore have to pursue the semantic range by looking in several places in the volumes. This is perhaps a more rational approach, particularly since the *NIDNTT* was criticized for its placement of some key words and concepts. In this new work, a judicious use of the index volume can lead the student from one semantic field to related fields, providing a rich resource for exploring overlapping words and ideas. The semantic fields in the index are arranged in English order.

Each lexical entry is numbered. The editors decided to go with the Goodrick-Kohlenberger numbering system found in Zondervan's *Exhaustive Concordance of the NIV* rather than the ubiquitous Strong's system. This was a good decision since the Zondervan Concordance system is more inclusive and detailed. Thus, the student who does not know Hebrew but has access to the *Exhaustive Concordance* can use this *NIDOTTE*, as well.

Each lexical entry begins with the Hebrew word and identifying number in a box. This is followed by a brief lexical definition of the word and all other words that come from the same root. The different verb stems are given, and counts for the number of occurrences are often stated. For example, in the entry on אכל (*akal*, "to eat") we learn that the Qal form occurs 739 times, the Niphal form 45 times, etc. We also learn there are 7 nouns formed from this root and we are given brief information about each of those. The main section for the entry follows a general pattern: ancient near eastern material (if relevant) is given, the OT material is discussed, often in several numbered paragraphs that deal separately with the different nuances of the word. A following section discusses the use of the word in post OT writings, especially from the LXX and Qumran. The final section deals with the related New Testament material. A brief index to semantic fields and a bibliography concludes each entry. Sometimes references to articles or books are included in the entry itself. For the student not literate in Hebrew, the Hebrew words (outside of the initial lexical material) are transliterated.

One measure of the usefulness and value of this tool is to compare it to the *Theological Wordbook of the Old Testament* and the *Theological Dictionary of the Old Testament*. The organization, entries, and scope of the *NIDOTTE* far surpasses the *Wordbook* and for the resources one gets, is not that much more expensive. For example, אכל in the *Wordbook* has two columns and one bibliographical item while the *Dictionary* has 3 pages and an extensive bibliography. The discussion in the *Wordbook* is barely adequate and there are no semantic range associations. This new work also compares favorably with the *TDOT*. It follows the same basic plan for each entry, and each entry is briefer (6 pages for אכל in *TDOT*), but the bibliography in the *NIDOTTE* is better and the connections to semantic range is superior. In addition, the fact that the *NIDOTTE* is already completed, has the valuable index volume, and is considerably cheaper, makes the decision which to acquire simple.

The strengths of the *NIDOTTE* are certainly its focus on lexical information in context, its inclusion of the newer linguistic concerns, its extensive cross references for semantic fields, and its thoroughness. The separate volume on general articles is like getting a good Bible dictionary thrown in, and with its cross references to the lexical volumes will be much more valuable. The extensive index volume makes the tool usable in a multitude of ways.

The *NIDOTTE* is designed to be user friendly, even for the nonspecialist.

The numbering system, the semantic index in English, and the transliteration of the Hebrew are steps in this direction. However, some of the technical language, e.g. "orthographic alloform" will have the neophyte scrambling for a good dictionary.

A minor weakness in this tool is that the bibliographies are somewhat dated, attributed obviously to the length of time between the submission of articles and final publication. In a project of this scope this kind of problem is difficult to deal with.

In my judgment the editors of the *NIDOTTE* and Zondervan are to be highly commended for their achievement. This publication is certain to become an indispensable tool for the Bible student. It belongs on the shelf of everyone who is serious about studying the OT.

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John H. WALTON and Victor H. MATTHEWS. *The IVP Biblical Background Commentary: Genesis-Deuteronomy.* Downers Grove, IL: InterVarsity Press, 1997. 284 pp. $19.99.

Since the 1840's, scholars have scoured the remains of the ancient Near East for clues illuminating obscure corners of the biblical text. Often researchers have, alas, set out to "prove" the Bible, often at the expense of historical accuracy; others have opened up important avenues of research. Unfortunately, too little of this scholarship is available to nonspecialists, and too often the popular books are outdated, tendentious (fundamentalistic), or intellectually slovenly.

In this context, the commentary of Walton and Matthews, professors respectively at the Moody Bible Institute and Southwest Missouri State University, is a welcome addition to the bookshelf of Bible class teachers, undergraduates, or the preacher-on-the-run. The volume briefly introduces each book of the Pentateuch and lines out a few sentences of relevant archaeological and textual information germane to each paragraph of the Pentateuch. Owing to the brevity of the volume, the comments are perforce compressed, but usually up-to-date and cogent. Thus, the authors tell us about the seventh-century BCE Balaam text from Deir Alla in the Jordan valley and that the "wave offering" of English versions is better translated "elevation offering." The book also includes brief, but helpful, excurses, and it concludes with a serviceable glossary, a section of maps, and lists of important Near Eastern texts impinging on the Bible.

To take an example of the authors' work, one might note that Flood

story, where they outline the similarities between Genesis and the Mesopotamian tale "Atrahasis," both of which have the dispatch of a raven and a dove (26-27). The authors note correctly the lack of geological or historical evidence for Noah's deluge. They do not call the story legendary, but as with their discussion of the creation stories in Genesis 1 and 2, they appear to give some modest place to the possibility of mythology in the Bible, Although they sometimes say that the biblical stories differ from Near Eastern mythology (without ever quite saying how, exactly), they do recognize that the Bible is more like texts of Israel's neighbors than it is ours. While finding their approach overly cautious and wishing for a little more theological nuance of this issue, I do appreciate their refusal to be easily sucked into the apologetic stance too often plaguing evangelical Pentateuchal scholarship.

Finally, a few onions with the orchids: First, the map of the ancient Near East, in defiance of hydrological realities, has the Litani and Orontes as one river. Second, the book's cursory bibliography is inadequate. It includes some technical works too complex for much of the intended audience while omitting other important books. Third, there is minimal discussion of the Documentary Hypothesis and its various permutations. Readers should be credited with better comprehension of this common approach to the Pentateuch. Fourth, and most seriously, while the authors are usually very conscientious historians whose evangelicalism does not cloud their judgment, there are occasional lapses, as when they propose, implausible in my view, to link the Tower of Babel story to the fourth-millennium period of urbanization known as the Uruk Expansion.

Nevertheless, in the final analysis, these are not insurmountable flaws. This work should prove very useful to its intended audience, as long as they read it alongside more literarily-oriented commentaries (von Rad, Sarna, or our own John Willis). The authors deserve thanks for achieving so much in such a brief compass.

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Robert ALTER. *Genesis: Translation and Commentary*. New York: W.W. Norton, 1996. 324 pp. $25.00.

Robert Alter's translation of Genesis is refreshing! Setting aside popular critical speculations and allowing the Hebrew language to speak in its own unique fashion, Alter has pioneered a translating/commenting methodology which was long overdue.

Alter states his primary objective in his opening paragraph. "The present translation of Genesis is an experiment in re-presenting the Bible—and, above

all, biblical narrative prose—in a language that conveys with some precision the semantic nuances and the lively orchestration of literary effects of the Hebrew and at the same time has stylistic and rhythmic integrity in English."

His thirty-nine page introductory section, "To the Reader," sets forth and adequately illustrates his basic translating principles. He begins in his candid manner by accusing nearly all modern translations of committing what he calls the "heresy of explanation." He purports that their "explanation under the guise of translation" diminishes the vividness of biblical statements, subverts the literary integrity of the stories, and repackages biblical syntax for an audience whose reading experience is assumed to be limited to the level of the daily newspaper. In contrast, Alter believes that modern day readers are actually accustomed to complex literary styles as demonstrated by the popularity of twentieth century novelists, like Joyce, Nabokov, Faulkner, and Virginia Woolf, whom Alter claims are distinguished by their deviancy from the "bland norm of popular usage." He is also convinced for syntactical and lexical reasons, lending support from Israeli linguist Abba Ben-David's study of the specialized use of Hebrew vocabulary, that the text itself was in its own time "stylized, decorous, dignified, and readily identifiable by its audiences as a language of literature." He thus expresses disappointment with modern translations which render the biblical Hebrew as contemporary English.

In short, Alter believes that Biblical Hebrew has "a distinctive music, a lovely precision of lexical choice, a meaningful concreteness, and a suppleness of expressive syntax, that by and large have been given short shrift by translators with their eyes on other goals."

So, what can you expect to find in Robert Alter's translation?: Ambiguities of word choice are left to stand in tension (the word "seed" in the Onan and Tamar story); syntax retained in such a way to preserve the unique Hebrew parallelism in verbs and clauses; an inordinate amount of initial and's to represent the omnipresence of the vav consecutives which drive forward the pace of Hebrew narrative; repetitions of key words even when those words have different connotations which can be easily explained with our wide array of English vocabulary (the word "hand" in the Joseph narrative); and an occasional archaizing coloration especially in poetic verse (6:4 "They are heroes of yore, the men of renown").

Alter's brief commentary, which fills the bottom margin, pays special attention to untranslatable maneuvers of the Hebrew language such as puns, wordplays, and various naming speeches (the names Adam, Eve, Abel, Ishmael, and others have etymological roots). It also discusses instances where Alter has deviated from the Masoretic text, explains Near Eastern cultural elements presupposed by the narratives (like the nature of the Cherubim in 4:2 or the surrogate maternity custom underlying 16:2), draws attention to shifts in style, and consistently explores Genesis as a literary expression. Alter's

tendency to avoid historical and text-critical issues has caused him to rely more heavily upon medieval scholarship, from the likes of Rashi and Abraham ibn Ezra, rather than modern ones.

Robert Alter has accomplished what he set out to do with excellence. Despite his strict adherence to Hebrew syntax, I (far from impartial due to my love for the Hebrew language) have personally found his translation more readable and enjoyable than both its contemporaries and predecessors. Individuals with limited exposure to the differing syntax, often used in foreign languages, may find otherwise. Though his commentary is equally rewarding, his intentional avoidance of source critical issues and other fruit of contemporary scholarship has reaped certain gains and losses. The most obvious gain, when glossing over this material, is its lack of bogging down in minutiae. Hence the commentary is brief and, for the most part, nontechnical, so that the average reader will not be overwhelmed by it. This does not render the commentary shallow. Only, it is concerned with issues which do not require an advanced degree of knowledge prior to reading. Alter does not altogether avoid source-critical issues, but will often point out where he is convinced they are better explained as the result of deliberate literary conventions.

While Alter's favoring of Medieval scholarship has returned to light many forgotten but helpful perspectives, his translation and commentary could have benefited greatly from some contemporary insights since a firm understanding should always guide the translation. For instance, Alter could have taken his cue from Gordon Wenham's commentary concerning the first six days of creation. Wenham points out how the first three days correspond to days four through six. This information helps in translating תהו ובהו (*tohu wa vohu*) as something like "unformed and unfilled" in Gen 1:2, retaining the assonance and forecasting the forming which takes place in days one through three and the filling which follows in days four through six. Instead, Alter translates it "welter and waster," retaining the assonance but losing the essential meaning. Such insights are critical to sound translation, and Alter certainly has limited his scope of such insights.

Notwithstanding, this book is a useful tool for both serious Bible students and average lay people. Alter's work carefully balances the demands of both groups without alienating either. The academic halls, the pastor's study, and the Sunday School classroom all have much to gain from Alter's unique contribution.

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Emmanuel School of Religion

Daniel B. Wallace. *Greek Beyond The Basics: An Exegetical Syntax of the New Testament.* Grand Rapids: Zondervan, 1995. 827 pp. $44.99.

This is one in a series of books about the Greek language being published by Zondervan in an attempt to give a full complement of Greek New Testament teaching materials. The previous texts by William Mounce included a basic Biblical Greek with a workbook, a graded reader and a book on Greek morphology. This current volume complements the morphology with a complete discussion of syntax. After a lengthy introduction to the distinctives of the book and the language of the New Testament, Wallace divides the remainder of the content into the syntax of words and phrases and the syntax of clauses. There are lengthy descriptions of the cases, articles, adjectives, pronouns, prepositions and verbs. All that one would expect to find in a grammar is here. Scripture, Greek word and subject indexes are located at the end of the text.

The distinctiveness of the book lies in its concern for exegesis as the book's subtitle, *An Exegetical Syntax of the New Testament*, suggests. Thus, many examples of each syntactical form are discussed. These examples are related to exegesis and will prove helpful to the advanced Greek student. In addition to the examples, Wallace often cites particularly important theological texts where syntax plays an important role in exegesis, for instance, Heb 1:8 on the use of God as an appellation for Jesus. Of particular interest to those in the Stone-Campbell movement is a discussion of εἰς (*eis*, "into") in Acts 2:38. For one interested in textual criticism, the volume discusses major textual variations where syntax can help solve the text critical question. An example of this involves Rom 5:1, where the subjunctive seems to indicate an imperative idea or the indicative which demonstrates a statement of fact.

Because Wallace has background in textual criticism, he has included much material in this volume which is not really exegetically significant. Herein lies the greatest drawback of this book. The book is cluttered with too much material for usage as a grammar in the classroom. For example, he devotes 15 pages to Colwell's rule for an anarthrous predicate nominative. While the charts and graphs are helpful, the listing of statistics interesting, these things really do not help the student grammatically.

In his defense, Wallace admits the unwieldy size of the volume and tells the reader how various sections of the book can be ignored depending on the level of instruction and the time allowed.

This is an excellent exegetical reference book for Greek grammar and should be on the bookshelf of anyone who regularly does Greek exegesis. However it is far too complex for the usual undergraduate Greek student and perhaps even the graduate student.

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Craig L. Blomberg. *Jesus and the Gospels: An Introduction and Survey.* Nashville: Broadman & Holman, 1997. 440 pp.

Yet another Jesus book has appeared, this one introducing us to the Jesus of the Gospels instead of a Cynic, sage, divine man, or any of the other Jesuses biblical scholars have recently favored us with. Blomberg's work is not polemical or defensive; he deals even with the Jesus Seminar in a restrained way, although it provides a sitting target for evangelicals if there ever was one. Instead, he builds up a positive picture of Jesus as portrayed in the canonical Gospels, marshaling his evidence in an orderly way and taking care not to go beyond the evidence. This book represents historical scholarship at its best.

Blomberg wrote the book for "upper-division college students and beginning seminarians," pulling together material from several areas of Gospel studies to eliminate the need for piecemeal outside reading (1-2). The book covers historical backgrounds (about 16% of the book), critical methodology (about 10%), introduction proper (about 15%), survey (about 45%) and a synthesis (about 13%). Teachers of college-level Gospels classes will find it useful, whether their courses cover all or only part of these areas.

The educated general reader should find the book helpful too. The author explains difficult material clearly, defining technical terms and referring the reader to a broad spectrum of secondary works, almost all in English. He cites his own works more than anyone else's, understandably so in the light of his impressive literary output. More than thirty full-page charts and diagrams enhance the text, and each chapter has review questions and a graded bibliography at the end. The book is remarkably free from typographical errors.

One especially attractive feature of this work is the author's use of critical methods. He practices form, source, redaction and literary criticism carefully, using them to draw out the meaning of the Gospels without creating a "critic's Jesus" that Matthew, Mark, Luke and John would not recognize. He reaches conservative, but not doctrinaire, conclusions. His particular theological views do not stand out, except for some remarks on eternal security (338).

Perhaps the weakest parts of the book are the "Historicity" sections found at the end of each section of survey material. These seem a bit cursory, in contrast to the more thorough examination of external testimony about Jesus in the chapter on "The Historical Trustworthiness of the Gospels." In that chapter, and indeed all through the book, Blomberg argues for "the general trustworthiness of the gospel tradition." To go on to affirm "the entire trustworthiness" of the gospels represents, as he realizes, a faith position, but one quite consistent with the evidence (381).

In this book Blomberg has not broken new ground in Gospel studies, but

presumably he did not intend to. We do not meet a new Jesus here, but we gain a better perspective on the one we have known all along.

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N.T. Wright. *Jesus and the Victory of God, Volume 2 of Christian Origins and the Question of God.* Minneapolis: Fortress, 1996. 762 pp. $39.00.

This present volume, volume 2 of Wright's monumental, multi-volume series exploring Christian Origins and the Question of God, sets out to answer three questions about Jesus raised by the first volume, *The New Testament and the People of God*: "who was he? what were his aims? why did he die?" Wright also hopes to point to an answer to a fourth: "why did early Christianity begin in the way that it did?" (xiii).

Wright eschews the historical skepticism of the Wredebahn and its modern travelers — in particular, the New Questers John Dominic Crossan and Burton Mack, and the Jesus Seminar in general. Standing in the tradition of the Third Quest, Wright is confident that the Gospels (at least the synoptics, upon which his study is based) offer the historian materials from which a portrait, and not merely a silhouette, of Jesus may be produced. To varying degrees, his major mentors have been A. Schweitzer, G.B. Caird, B. Meyer, E.P. Sanders, and to a lesser extent M. Hengel and M. Borg. Working within this tradition, Wright is emphatic that Jesus be construed in such a way that he is comprehensible as a Jew living in first-century Palestine, and yet also in a manner that explains why the Romans crucified him and why the church which succeeded him assumed the character and shape that it did. Moreover, Wright demands that Jewish eschatology be highlighted as "the key to understanding Jesus" (123).

Wright's methodology is marked by an attempt to locate, within the Jewish worldview, the mindset of Jesus by examining his "characteristic stories; fundamental symbols, habitual praxis; and a set of questions and answers (who are we? where are we? what's wrong? what's the solution? and what time is it?)" (138). This mindset, in turn, generates basic beliefs and aims, which manifest themselves in consequent beliefs and intentions. Utilizing this model, Wright proposes to move simultaneously from Jesus' actions (and, to a lesser extent, words) to his mindset, and from his "already established mindset-within-world-view to hypotheses about actions" (139). There are three other fundamental features of Wright's method: (1) acceptance of Kenneth Bailey's theory that the synoptics were based on "informal but controlled oral tradition" (134), (2) the desire to construct an hypothesis concerning Jesus that makes maximum use of

the synoptic data and in the simplest fashion, and (3) in addition to a criterion of (double) dissimilarity, constant use of a criterion of double similarity, meaning that a proposed feature of the historical Jesus "must be credible . . . within first-century Judaism, and credible as the implied starting-point of something in later Christianity" (132).

The results are as follows: Jesus knew himself to be divinely called as an oracular and leadership prophet to announce and effect the coming of the long-awaited kingdom of God. Through him God was at work to bring Israel's history to its fateful climax: Israel's "exile" would end, evil would be defeated, and Yahweh would return to Zion. To this end Jesus called on his people to repent and follow him as he reconstituted "returning" Israel around himself. In light of the dawning of the kingdom through the work of Jesus, Israel must turn from the way in which she has co-opted the God-given symbols of her election—Sabbath, food laws, temple—as banners of a perverse nationalism which was hell-bent on violent overthrow of the Roman yoke. She must, in contrast, follow Jesus in a way of being Israel that finds its anchor in the prophetic injunction for Israel to be a light to the nations through a love/mercy/compassion willing to suffer for the sake of its objects. Those who received Jesus as the prophet of the kingdom and accepted his vision for Israel were, village by village, transformed into cells which, in their communal life, began to experience the "return" from the "exile," the eschatological banquet, the eschatological forgiveness of sins, and the kind of living that emanates from the renewal of the heart. Conversely, Jesus warned that doom was at hand for those who rejected his prophetic status, his eschatological message, and his vision of Israel's vocation: within a generation the Romans would crush Jerusalem and obliterate its temple. This divine judgment, coupled with the simultaneous escape of Jesus' followers, would dramatically and publicly vindicate him. In these events one would "see" "the Son of Man coming on the clouds of heaven." By such language, therefore, Jesus was hardly referring to a "second coming," but employing a scriptural symbol (Daniel 7) of vindication. Neither in the Little Apocalypse nor elsewhere does Jesus prophesy the end of the space-time universe, but follows a tradition amply attested in the OT of employing the language of cosmological collapse to convey the "earthshaking" political and theological ramifications of historical events.

But Wright also believes that Jesus knew himself to be the messiah, although until the end of his life he could only express it cryptically due to the discrepancy between his notion of messiahship and popular ones. As messiah Jesus undertook a final journey to Jerusalem, which functioned as a symbolic enactment of the long awaited return of Yahweh to Zion. After his arrival, Jesus signaled his messianic authority over the temple by temporarily halting the cultus, thus staging an acted parable of its imminent destruction. This

action, coupled with Jesus' earlier program of assembling "returning" Israel without reference to the temple, indicates that Jesus saw himself, possibly along with his followers, as the new eschatological temple. Finally, his aim to die in Jerusalem came to dramatic expression in the Last Supper. Jesus knew of the necessity to fight, as messiah and thus the representative of Israel, the eschatological battle against evil. But from his perspective the real enemy was Satan, whose work could not only be seen in paganism in general, but specifically in the Jewish leadership. His victory, however, would be a strange one. Far from attempting to defeat his enemies by force of arms, he would embody his call to love enemies, pray for persecutors, and turn the other cheek. As Israel's representative, he would endure the messianic woes and by his sufferings achieve the redemption of his people: the new exodus, the real return from exile, forgiveness of sins, and renewal of the covenant.

For Wright, the synoptics offer us a simple and plausible explanation for Jesus' crucifixion: in Jerusalem Jesus spoke and acted as if he thought he was the messiah, especially by taking charge of the temple and enacting its demise. This led to a trial or hearing before the Jewish authorities at which Jesus confessed to his messianic claim. The Romans, in turn, crucified him as a messianic claimant, "and hence a threat to Caesar's good order" (522). Jesus died in the faith that he would be raised to share God's own throne, and that he would be publicly vindicated by the outcome of the Jewish War of AD 66-70.

The foregoing synopsis of Wright's presentation is woefully inadequate to capture the breadth and depth of his portrait of Jesus, even if this 662 page tome would have profited by strategic abridgment. Many of those who have refused to bow the knee before the Jesus Seminar will rejoice in a method that takes the (synoptic) Gospels seriously as sources of information about Jesus. And Wright is absolutely correct in affirming the priority of a basic hypothesis concerning Jesus' life over the supposed objectivity of source analysis (Crossan). Furthermore, Wright's desire to frame as simple a hypothesis as possible which makes maximal use of the data at hand leads him to paint a portrait which correctly emphasizes Jesus as a Jew whose pronounced eschatological concerns set him at variance with most of his Jewish contemporaries. Wright should also be commended for heavily exploiting the Jewish Scriptures for understanding mindset, aims, and beliefs of Jesus. In so doing, Wright echoes and advances C.H. Dodd's conviction that Jesus himself was a creative theologian, fully capable of utilizing symbolism generated from the Jewish Scriptures.

As significant as Wright's contribution to the Jesus debate may be, there are weaknesses small and great. For the most part, Wright does not correlate his findings with the presentation of Jesus in the Fourth Gospel. True, he excludes use of this source from the beginning, but such is a pity in a series which in other respects is so ambitious and comprehensive of Christian

origins. Of some of Wright's theses, I am unpersuaded: that "return" from "exile" figured as prominently in Jesus' thinking and praxis as Wright believes; that the basic sin of which Jesus calls on Israel to repent is revolutionary fervor; and that Jesus led a movement that devalued the temple and other second temple symbols (Sabbath and food laws) to the degree that Wright maintains. The major flaw, however, is Wright's treatment of the synoptic texts traditionally understood as referring to a "second coming" of Jesus. Given the prominence of belief in the return of Jesus in the earliest church and significant interpretative clues within the Gospels (Matt 13:37-41; Matt 28:20), Wright could only make his case by arguing that Jesus was completely misunderstood by the evangelists—a move that runs counter to his method.

Despite these caveats, I believe that Wright's study should be hailed as one of the most important, creative, and provocative studies of Jesus to be produced in the last half of this century. Anyone who works in this field will be constrained to grapple with Wright's proposals.

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Ben WITHERINGTON III, ed. *History, Literature and Society in the Book of Acts*. New York: Cambridge University, 1996. 374 pp. $59.95.

This collection of essays seeks to introduce the reader to the application of the social sciences, narratological studies, Greek and Roman rhetoric and history, and classical studies to the study of the Acts of the Apostles. Though claims on the dust jacket and in the introduction might suggest that the methods employed and the conclusions reached are radically innovative, such is not the case: on the whole the contributors eschew excesses, instead treading familiar paths. The result, though, is far from pedestrian, as in several cases the essays present arguments which contribute significantly to the debate about key issues in the interpretation of Acts.

Contributors represent a remarkable range of backgrounds: included are classicists (W.J. McCoy, L.C.A. Alexander), and an Old Testament specialist (B.T. Arnold), a New Testament scholar with primary interests in other books (R. Bauckham), senior scholars of Acts (C.K. Barrett, C.H. Talbert, J. Jervell, J.H. Neyrey), and younger scholars with growing reputations (C.C. Hill, J.B. Green, W.F. Brosend, and the editor). This variety of interests makes for a stimulating interplay of perspectives, providing a serious introduction to the accomplishments of recent studies of Acts and an indication of the work still to be done.

The essays are divided into three sections: issues of genre and historical

method, historical and theological difficulties in Acts, and issues of literary criticism. Within these headings several perennial issues in the study of Acts are addressed, including: the genre of Acts, Luke's historical method, the tension between Jewish and Gentile Christianity, the composition of the speeches, the use of the Old Testament, the portrait of Paul, parallelism between Jesus, Peter, Paul and others, and the abrupt ending of the book. These familiar questions are addressed with a measure of innovation but without disparagement of earlier work. Not every essay is fully convincing; the contributors themselves show no ability to persuade each other about the genre of Acts, for example. However, all approach significant issues with thoroughness and clarity.

Addressing the guild of biblical scholars and advanced graduate students, the book will be welcomed by its intended audience for several reasons. A number of the essays summarize important full-length works. Those who have not had the time to read all of Talbert, Alexander or Hill will find an efficient digest here. McCoy's article will especially be welcomed as an authoritative guide to the current state of studies on Thucydides, the point of departure for the debate about speeches in Acts. Particularly valuable are Bauckham's two articles, which bring his considerable understanding of Jewish literature to bear on two important problems—the Jerusalem conference and the kerygmatic content of the speeches—with results that are both persuasive and provocative.

Naturally, a collection of essays will have irregularities. Not all the contributions argue their theses to a satisfactory conclusion. Neyrey, for example, suggests cogently that Luke generally characterizes Paul as part of the social elite. While he notices points at which Paul appears in another social setting—as a tentmaker or prisoner, for example—he does not explore the significance of this juxtaposition, an oversight which undermines his rather one-sided thesis.

Likewise, some editorial inconsistencies mar what is otherwise an attractive and useful volume. Classicists McCoy and Alexander quote Greek and German texts without translation, to the sure dismay of readers whose languages are not up to the challenge of Thucydides or his continental interpreters. A few typographical errors appear, particularly where text is arranged in parallel columns for comparison. On more than one occasion abbreviated citation of secondary sources is given in footnotes without any prior full citation. This problem is exacerbated by the absence of an index of authors (an inexcusable omission when computers generate them so easily), though the index of biblical references is welcome.

This collection will be most appreciated by New Testament scholars seeking to keep up with developments in the study of Acts. It should also provide welcome stimulation to postgraduates looking for points of departure for their

own research. Though too rarefied for the typical seminary student, the book needs to be read by anyone who professes expertise in the book of Acts.

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Douglas J. Moo. *The Epistle to the Romans*. NICNT. Grand Rapids: Eerdmans, 1996. 1,012 pp. $50.00.

This work by Moo has appeared in two stages. The first was *The Wycliffe Exegetical Commentary:* Romans 1-8 (Moody, 1991). This was to have been followed by a second volume, but Moody canceled that series. Eerdmans is now publishing Moo's entire commentary in one volume (the present stage two), which effectively replaces the Moody volume. It includes everything written on chapters 1-8, with considerable revisions in form but little change in content, plus the completed material on chapters 9-16.

In the process of writing a commentary on Romans for College Press (volume one, chapters 1-8, published in 1996 and currently writing volume two), I began by accumulating around 70 commentaries for research, which still line my shelves. It soon became clear that not all of these were worthy of constant consultation. Now down to about 17 that I use regularly for various reasons, this commentary by Moo is one of them. If I were forced to reduce the number to two, Moo would still be one of them (the other being Moses Lard).

For those looking for a complete, scholarly, reverent treatment of the text of Romans, I recommend this work as one of the best available. Moo, a respected evangelical scholar, is professor of New Testament at Trinity Evangelical Divinity School. He respects every part of the biblical text as the inspired, authoritative Word of God. He demonstrates familiarity with the relevant background material, the relevant historical, biblical, and theological works, and the entire range of available exegetical works on Romans.

Personally, I appreciate the thoroughness and clarity with which Moo handles the text. Regarding his approach to specific exegetical issues, he sets forth the various views, examines the evidence for each, and presents his preferred view along with his reasons for it. The reader should expect to encounter a scholarly treatment of the Greek text, though most of the technical discussion is in the footnotes. One should not expect to find easy homiletical outlines and fluffy practical applications. This commentary is for serious students.

These accolades do not mean that I agree with everything Moo says. I disagree with his view that the word νόμος (*nomos*, "law") usually means the Law

of Moses in Romans (205); he says 7:7-25 is about the history and experience of Jews under the Mosaic Law (423ff.). On the other hand, he says "works of law" in 3:28 ultimately means "anything a person does" (250), which is much too broad.

My most serious disagreement is with Moo's Calvinism. He believes 8:7-8 teaches total depravity and total inability (488-489). He denies that the scope of Christ's atonement is as broad as the effect of Adam's sin in 5:12-19 (343-344). He defends effectual calling in 8:28, which is the same as irresistible grace (530). He is thoroughly committed to unconditional election. Foreknowledge in 8:29 means an act by which God knew certain ones intimately, and loved and chose them beforehand; in other words, it is not really different from predestination itself (532-533). He sees 9:6-29 as referring to "salvific individual election" (559) to eternal destinies (601, 603, 609), determined solely by "the sovereignty of God in salvation" (590). Sovereign reprobation to damnation is also found here (608-609). I counter such views in my own commentary.

I like very much many of the important points made by Moo. For example, he argues that general revelation (1:18-32) is "woefully inadequate" for salvation (123). He sees that 2:7-10 and 2:26-27 are not talking about how one is saved in the church or under grace, but how one could theoretically be saved by means of law (142, 171-172). His explanations of redemption and propitiation in 3:24-25 are excellent (229-237). He thinks 6:1-4 must include a reference to water baptism, and he sees the death to sin as occurring in conjunction with it rather than at Calvary (358-359). However, he thinks "baptism" stands for the whole conversion process and thus defends a faith-only view of salvation (366). His defense of 9:5 as teaching the deity of Christ is very good (565-568).

As matters of interest, Moo thinks 11:26 means that the whole nation of Israel will be saved (by the manner described in 11:17-24) at the end-time (720-725). He thinks Phoebe (16:1-2) was probably a deacon but not a "leader" in the church at Cenchreae (914-916). Andronicus and Junia (16:7) were husband and wife; they were not Apostles but missionaries (921-924).

Moo corrects one glaring error in his 1991 volume, where he defended his view that in 3:25 the phrase "in [*en*] his blood" should follow and modify propitiation rather than be the object of faith—"a propitiation in his blood through faith." He argues that Paul nowhere else uses the expression "faith in [*en*]" something; therefore he could not mean here "a propitiation through faith in his blood" (238). However, in that very volume he had already identified four other verses where Paul refers to "faith in [*en*]" something (223). This was simply a contradiction. In the 1996 edition he changes his comment on 3:25, saying that Paul does use "faith in," citing six other passages this time (237). Though this considerably weakens his argument

concerning the word order in this verse, unfortunately this does not lead him to alter his position.

Perhaps if this work ever gets to a stage three, some of the problems mentioned above will be worked out. In the meantime, in spite of them, I still highly recommend this work for serious students of Romans.

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Luke Timothy JOHNSON. *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus.* Valley Forge, PA: Trinity Press International, 1996. 256 pp. $20.00.

"The purpose of (this) commentary is to understand . . . the language [of these compositions] within (their) literary and sociohistorical contexts" (138). This deceptively small volume brings to bear the mature judgment and thoroughgoing experience of a premier New Testament scholar and specialist in the study of the Pastoral Epistles. It focuses on the context of the Pastorals, which for Johnson means above all a setting in Paul's late ministry (26ff).

Conversant with literature of the critical problems around which the modern debate revolves, Johnson outlines his case for Pauline authorship in the introduction, and methodically carries it forward throughout the book. His approach has implications for both critical issues and for practical concerns, including the very order of his presentation. Challenging the scholarly consensus of the Pastorals as a pseudonymous three-part whole with 2 Timothy as a "last will and testament" to cap the trio, Johnson begins with 2 Timothy, ostensibly because "the literary independence and integrity of each of these letters [must] be respected" (253; see 32-33). On the other hand, because Johnson acknowledges that his argument for authenticity is stronger than the view he actually holds, the priority of 2 Timothy looks different when he discusses theories of interdependence between 1 and 2 Timothy, admitting that 1 Timothy is the most difficult of the three letters to defend as authentic (106), or when he suggests that the formulaic nature of the "faithful saying" introductions of 1 Timothy and Titus may come from 2 Timothy (65).

The study centers around sections not verses, making it a contextually sensitive though sometimes a cumbersome combination of critical commentary and reading guide. Each unit begins with a fresh translation which is generally smooth, if occasionally fussy: "Flee craving for novelty" (2 Tim 2:22); "Engage the noble athletic contest for the faith" (1 Tim 6:12); or "Revivify the special gift . . . God gave you through the imposition of my hands" (2 Tim 1:6). Johnson makes a somewhat self-conscious apology for not

attempting a gender-inclusive translation on the grounds that the profound "androcentrism" of the Pastorals makes such a translation almost impossible. In keeping with the series' purpose he provides a translation which accurately conveys the ancient culture (58).

After each translation, Johnson gives "Notes on Translation," discussing textual variants and transliterated Greek vocabulary. While sometimes technical, it is manageable for the nonspecialist. Nor is this mere trivia: Johnson repeatedly points out that certain vocabulary, though often not found in the undisputed Pauline letters, is not out of keeping with Paul's overall purposes.

On the other hand ("and with the Pastorals there is always another hand" [119]), the reader should pay attention to Johnson's agenda, as in his handling of the "faithful sayings." Found in all three letters but nowhere else in Paul, these sayings are one obvious element that binds these documents to each other while separating them from the other letters. While some view the "faithful sayings" as important examples of traditional material which may suggest a later hand, Johnson objects to the assumption that they are traditional, and he downplays their importance by his choice of translation. In three of the five instances, πιστὸς ὁ λόγος (*pistos ho logos*) becomes "the word is faithful" (referring generally to the gospel), or even "this is a reliable opinion" (1 Tim 3:1; 4:9; 2 Tim 2:11).

In the "Literary Observations" section, Johnson bases his case for authenticity partly on arguments about genre, so that the focus is on ancient rhetoric. The student may need to "brush up" on terms like "protreptic," "paraenesis," "polemic," "diatribe," or a letter as "*mandata principis.*" Some of this may seem obscure, but perseverance will be rewarded. Likewise, considerations of other ancient literature may be challenging but the discussions are worth the trouble.

Some of Johnson's best work is in the "Comment" sections. His treatments are rich in insight and provide ample background resources. The sections on women are especially timely (84; 132ff; 171ff). The material on the church as "household of God," with a helpful explanation of the ancient world view of οἰκονομία (*oikonomia*), should cause readers to view these passages in a new light (77-79; 180-181; 190; 233ff;). The presentation of organizational materials is balanced: the Pastorals are not "church order" per se, though certain features lean that direction. The leadership roles (1 Timothy 3) are functional, not official: witness his "supervisor" ἐπίσκοπος (*episkopos*) and διάκονος "helper" (*diakonos*), though the women γυναῖκας (*gynaikas*) of 1 Tim 3:11 are "women helpers" (not "deacons' wives"), and Johnson opts for "board of elders" at 1 Tim 4:14.

Johnson has attempted a herculean task in a small space and has done it admirably. He has not attempted to answer every critical issue. Rather, he has tried—I believe successfully—to "make sense of [these documents] as authen-

tic letters." In addition, he has provided the data which must be considered, along with the resources (bibliography and summaries of critical discussions), such that the reader can investigate further. This is the mark of a good commentary.

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Gordon D. FEE. *Paul, the Spirit, and the People of God.* Peabody, MA: Hendrickson, 1996. 223 pp. $12.95.

In 1994, Fee produced, by his own admission, "a massive tome" entitled *God's Empowering Presence* (Hendrickson) in which he gave a detailed exegesis of every Pauline text that mentioned the Spirit or the Spirit's activity. This book is an attempt to make the materials "more accessible to a wider audience."

The book provides a Pentecostal theology of the Spirit done by a careful scholar. Before Fee's work there was a dearth of such material which provided both a scholarly handling of the text and a passionate appeal for the restoration of the Spirit to the heart of Pauline theology.

Fee begins with an appeal for the church to move beyond mere lip service to the Spirit and to proclaim with Paul the Spirit as "the experienced, empowering return of God's own personal presence in and among . . . a radically eschatological people . . ." (xv). He discusses "the elusive center" or the heart of Pauline theology. Although the center is Jesus Christ as Messiah, Lord and Savior, Fee contends that the Spirit is a crucial ingredient in each aspect of the Pauline center: "The Spirit stands near the center of things for Paul" (7). The danger in reading Fee's work is that one might wrongly assume that, for Fee, the center is the Spirit.

Fee shows that for Paul the Spirit is the renewed presence of God, something lost in the fall. The Spirit is more than an impersonal force; he is the fulfillment of the promise God made to be present in and with his people both individually and corporately. Fee examines the Spirit as person, as member of the Godhead, and as member of the Trinity.

Fee argues that a return to a Pauline emphasis on the Spirit is necessary if believers are to recapture the New Testament church's understanding of its identity as eschatological community. Two events permanently shaped the early church's view of itself: the resurrection of Christ and the coming of the promised Spirit. The Spirit's role is evidence and guarantee of the future. With the Spirit that future has already been set in motion.

Fee provides a healthy emphasis on the dynamic experience of the Spirit in Paul from the beginning to the end of the Christian life. Of particular interest

to those of the Stone-Campbell tradition are Fee's two chapters on the role of the Spirit in "Conversion: Getting In" and his appendix "Spirit Baptism and Water Baptism in Paul." He begins by stating that "it is not baptism that identifies one as a believer in Christ, but the presence of the Holy Spirit in one's life" (74). For Fee the church has misunderstood conversion as having to do exclusively with the beginning point of the Christian life and not with the making of disciples. For Paul, "it is the experience of the Spirit that is crucial; . . . it is the Spirit alone who identifies God's people in the present eschatological age." Fee argues that in Paul salvation is not received through baptism. Although he concedes that "washing" in Titus 3:5 alludes to baptism, Fee argues that Paul's use of the figure of speech rather than the word "baptism" shifts the emphasis away from the event of baptism. Fee also distances baptism from the reception of the Spirit: "The only connection between baptism and the Spirit in any [of] these passages is coincidental" (199).

Fee discusses the role of the Spirit in ethical living, the life of the saved person. This ethical stance is not individualistic but the life of the Spirit in the community. It is not a continuation of life under law. Righteous behavior is not the requirement for being saved but the product of the Spirit's empowering. Fee argues that the fruit of the Spirit is God's "infection" in the life of the believer by the person of the Spirit and that these elements do not have to do with the internal life of individual believers but with the corporate life of the community.

Fee insists that Paul knew no tension between the Spirit and the flesh in the Christian life and proceeds to exegete Galatians 5:17 and Romans 7. No room is given at this juncture for the already/not yet tension in Paul; there is also no room for a Christian giving in to the flesh.

Significant chapters for noncharismatics are "Those Controversial Gifts? The Spirit and Charismata" and the concluding chapter "Where To From Here—The Spirit for Today and Tomorrow." In these chapters Fee's passion for his Pentecostal roots are clear. For him, the evangelical who would, in a rationalistic way, explain the absence of the miraculous in his own circle is taking a stance that is like the rationalism of Bultmann. He argues that for Paul miracles are not grounds for proving or approving anything. Even if the "speaking in tongues" in contemporary Pentecostal and charismatic communities is not the same as in Pauline churches, the issue for Fee is at best irrelevant; what matters is that the experienced phenomenon has a similar value for the modern day practitioners and those in Paul's day. Fee offers no solution to the absence of miraculous manifestations for centuries; the Spirit has simply been quenched.

While arguing that evangelicals who are not Pentecostals or charismatics are quenching the Spirit, Fee does acknowledge a problem on the other side.

Pentecostals and charismatics, he says, have failed to exercise the biblical mandate to "test the spirits."

Fee's work, despite any weaknesses, is an attempt to point believers to the Bible and to call them to catch a vision of how the Spirit invigorates the community of believers. It is a valuable work for charismatics and noncharismatics alike.

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Terence L. DONALDSON. *Paul and the Gentiles: Remapping the Apostle's Convictional World.* Minneapolis: Fortress, 1997. 409 pp. $34.00.

Donaldson unmasks many false assumptions about Paul in his very helpful study of Paul's relationship to the Gentiles. While it may easily trip off our lips that Paul was an apostle to the Gentiles and that they were very important in his writings, discerning how and why Paul came to think of them as he did is another matter. It is to this "matter" that Donaldson focuses his considerable analytical skills.

What Donaldson proposes is to ascertain the structure of Paul's convictional universe. He begins with Paul's letters in attempting to discern what Paul's convictions are about God, humanity, the Torah, Christ, Israel and his apostolic call. He develops his thesis about Paul and the Gentiles and his subsequent theoretical framework of the book by examining these topics with the aid of Thomas Kuhn's work, *The Structure of Scientific Revolutions.* Since Kuhn's central concern is to map out the dynamics involved in shifts of convictional framework, his work is a valuable conceptual tool for Donaldson. Thus, Donaldson argues that Paul can be seen as one who underwent a paradigm shift, transferring his allegiance from one set of world-structuring convictions to another.

Paul began in the semantic universe defined by the Torah and the "traditions of the fathers." However, Paul's experience on the Damascus Road caused a shift in his conceptual world and the question now is how to resolve the conflicts of this new system with the old. Donaldson's two major assumptions are that: (1) Paul did not misunderstand Judaism in any fundamental way (this is a welcomed view over against Raisanen and others who mistakenly argue that Paul did). Rather, his conversion represented a reconfiguration rather than a repudiation of his essential Jewishness; (2) any reconstruction of Paul's convictional world needs to take into account the essential "Jewishness" of one who came to believe that God raised Jesus from death.

Donaldson's essential line of argument is that: (1) prior to his Damascus

experience Paul, like many other Jews, was interested in attracting proselytes to Judaism; (2) Paul persecuted the church because he perceived Christ to be a rival boundary marker for the people of Israel; (3) as a result of his new conviction that Jesus had been raised from the dead, Paul accepted what he had formerly rejected—that the boundary marker for Israel is constituted by Christ and not the Torah.

Paul, therefore, did not reject his Israel frame of reference; rather, he redefined it in light of his Christ experience; (4) as apostle to the Gentiles Paul's convictions about the Gentiles remained the same. Both before and after, he believed that God had chosen Israel to be a channel of salvation for the Gentiles and that the Gentile's share in salvation was dependent on their becoming full members of Israel on "equal terms" with Israel. The essential difference is that after his conversion he came to see that the "equal terms" were not to be found in the Torah but in Christ.

This work is a *tour de force* by any estimation. His analysis of the "Gentile problem" is astute and the saneness of his approach is evident throughout the work. Those who see Paul as confused, lacking in insight concerning his Jewish roots and utterly contradictory concerning the Torah and its role need to read this book. My major quibble is more cautionary than critical: use extreme caution when filtering the biblical texts through any philosophy or conceptual model (Donaldson's use of Kuhn's conceptual framework).

This is a first-rate book and should be read by all who are interested in learning the perimeters of recent thought on Paul and understanding his mission and motives.

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Jim Girdwood and Peter Verkruyse. *Hebrews.* College Press NIV Commentary. Joplin, MO: College Press, 1996. 436 pp. $21.99.

This commentary on the book of Hebrews approaches the epistle from the viewpoint that the new covenant is the central theme of the epistle. As the old covenant had a priesthood and sacrificial system (chapter 8), so the new covenant is characterized by the priesthood of Jesus (chapters 5-7) and the one great all sufficient sacrifice of Christ Jesus himself (chapters 9-10). In preparation for the presentation of the mentioned covenant and its elements, the offer of salvation (chapter 2) and rest (chapters 3 and 4) are offered. The follow-up to the presentation of the covenant is followed by the role of faith (chapter 11) and endurance (chapter 12) in laying hold on and maintaining

our great salvation. The verse-by-verse presentation of the contents remains true to this diagnosis throughout the commentary.

The book does an excellent job of combining usages of recurring phrases or words. For example, the phrase "in order that" as it applies to Jesus' goal, is presented in each usage throughout Hebrews (97-98). This should be helpful for those seeking to prepare sermons on why Jesus became man. Many such groupings occur throughout the book. It does the same for individual words like "sin" (100-101) and "share" (108).

The commentary is scholarly as it meticulously presents the usage of the Greek words. However, it is so well written that the reader not versed in Greek will not find this overwhelming or restrictive. Footnotes add useful information.

A weakness of this commenary is its tendency to approach too narrowly some of the more controversial issues, such as explaining the word "impossible" in 6:4. A few other vital verses such as 7:25 and 9:16 could have benefitted from a more expanded explanation.

The bibliography, though very helpful, omits a few of the better works such as *Our Man in Heaven* by Edward Fudge, *Jesus Christ Today* by Neil Lightfoot, and *Hebrews* by Gareth Reese.

This book is highly recommended for its biblical accuracy, its readability, and its organization of content. This reviewer plans to require the book as the textbook in his college class on the Epistle to the Hebrews.

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Robert W. WALL. *Community of the Wise: The Letter of James.* The New Testament in Context. Valley Forge, PA: Trinity, 1997. 288 pp. $24.00.

This is one of a number of commentaries that have been published within recent years in this new series edited by Howard Clark Kee and J. Andrew Overman. Others to emerge so far include commentaries on Philippians by Ben Witherington III, the Johannine Epistles by Gerald Sloan, Matthew by J. Andrew Overman, the Pastorals by Luke Timothy Johnson, and Philemon by Allen Dwight Callahan. Though no series foreword is included with the commentary, both the series title and those chosen to write in it suggest that the purpose is to view these NT books within their biblical and historical contexts as well as to analyze the words and phrases of each book within its own literal context.

For himself, Wall declares that he intends to take pains to view James both "intertextually" (recognizing echoes elsewhere in Scripture), and "intra-

textually" (employing the composition to interpret itself), as well as to take seriously James' canonical placement in the "non-Pauline" section (a voice intended to contrast with Paul's dominating influence on the church). Any estimation of this interesting commentary would have to say that he follows through with this intention consistently, and that it reaps rewards for the reader in terms of fresh—even if not always convincing—insight into the meaning of James.

Wall obviously is informed by the research and scholarly resources available on James, but he severely restricts the necessity for the reader to get bogged down by this material, limiting his comments to the choicest of these. No footnotes, a prose, paragraph-by-paragraph style, a determination to leave heavy background information to other commentaries, allows Wall to produce a readable commentary which focuses on the meaning of the text. *SCJ* readers will applaud such a commentary, as will many others who have grown frustrated by the current blur of unwieldy, unaffordable, 1,000 page commentaries.

Readers may find the incorporation of pioneering hermeneutical methodology a bit rough going at first, but Wall does try to explain such information patiently. This is balanced, anyway, by his considerable flair for interesting writing and choice phrasing, though he does overuse the word "calculus" (at least twelve times). I especially appreciated his turn of phrase for titling James 3:1-18: "Talk the Walk."

Wall tells the reader at the very beginning his slant on the historical issues surrounding James. Typically, as is the case at numerous points within the commentary proper, he tips his hat toward conventional views, but in the end winds up postulating his own pioneering theory. On the one hand, he can find "no compelling reason to argue against the traditional position, which supposes a pre-Pauline date for this book and James the Just as its author" (9), yet he concludes that the name "James" is "the metaphor of a theological tradition" (11). In the same breath, he can speak of the "face value" audience of James as Jewish believers in Roman territory outside Palestine and such a diasporic setting as a metaphor for a spiritual location referencing "class strife between rich and poor" (17).

Indeed, it is this decision regarding the social setting of James which directs much of Wall's pioneering exegesis, some of which is tantalizing, other, overstepping the plain language of the text. Among the questionable exegesis in this light is his suggestion that the law of liberty in James functions as metaphor for the levitical Jubilee to the oppressed and indigent poor (93), that "faith" in 2:1 refers to the faithfulness of Jesus as an "exemplar of impartial treatment" of the poor (107), that "synagogue" in 2:4 possibly refers to an assembly of the church to debate the case one of their poor members has "against his wealthy patron" (111), that the reference to "filthy clothes" in 2:2 "symbolizes the oppression of the poor," and that "murder"

in 4:2 and 5:6 is "a metaphor of the rich man's greed that exploits the poor unjustly" (127).

The more positive aspect of Wall's exegesis is his insistence that "wisdom is the orienting concern of this book by which all else is understood" (19). Follow-through on this perspective helps him see, among other things, that the three parts of the proverb in 1:19, "quick to hear, slow to speak, slow to anger," when understood as spiritual wisdom, function as the intended "outline" for James (a conclusion reached independently in my own work on James), that all of James 3—right through to 3:18—is about the responsibility of teachers being role models of wise speech and behavior, that "murder" in 4:2 includes abusive speech, that "above all else" of 5:12 connects to the wisdom of pure speech, and that the curious ending of 5:20 can be explained as the ultimate wise act of restoring a "foolish" member to the saving way of wisdom.

Another factor in his commentary that I applaud is how Wall staunchly defends the canonical necessity for James to stand on its own two feet in its theology of faith and works side by side with Paul's writing, not allowing James to be truncated or shoved away by Paul's historical dominance. Wall upholds the fact that both Paul and James "form two discrete yet integral parts of a biblical whole" (150).

Other welcome features of Wall's commentary are the careful placement of seven excursus sections at helpful points on topics like: "The Perfect Law of Liberty," "The Interlocutor's Compromise," and "Toward a New Testament Theology of the Poor." The commentary also features an insightful rendition of "The Gospel According to James," as well as a summary "Argument of James," and an Appendix, using James, on "Reading the New Testament in Canonical Context."

Overall, I recommend Wall's commentary as solid on the basics, yet going beyond the normal commentary in its analysis. Upper level undergraduates as well as seminary students should find his comments on James among the more unique available to them for a reasonable price. However, its usefulness would be augmented by reading it alongside a commentary which takes a more traditional approach to the exegetical task.

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Paul J. ACHTEMEIER. *1 Peter: A Commentary on First Peter*. Hermeneia. Minneapolis: Augsburg Fortress, 1996. 608 pp. $50.00.

"Magisterial" is a word that aptly describes the volumes of the Hermeneia commentary series. When Hans Walter Wolf's 1975 opus on Hosea inaugu-

rated the series as the first of the translated volumes, Bible students quickly equated Hermeneia with excellence. In the face of pronouncements against the viability of the commentary as a modern genre, Hermeneia has lived up to its promotion as the definitive commentary of the last quarter of the 20th century. Not only are they critical in method and exhaustive in scope, these volumes are visually exquisite, right down to the cover and title page designs, which use symbols taken from a "fusion of calligraphic forms" alluding to both Hebrew and Greek characters and based on the hallmark representation of the Lion of Judah from the Seal of Shema.

As one of the original volumes created for Hermeneia, Achtemeier's 1 Peter continues the tradition of scholarly excellence begun by the earlier translated commentaries which formed the foundation of the series. While it is curious that Achtemeier had published little on 1 Peter prior to this work, his reputation for solid critical scholarship is amply upheld by this commentary.

Buttressed by seventy-five pages of introduction, each section of the commentary includes a translation of the passage, a text-critical discussion, an analysis, and comment, all based on the Greek text. These sections are punctuated by several excursuses on topics such as apocalyptic in 1 Peter, underlying baptismal liturgy, and Christ's "preaching to the spirits in prison." The generous use of footnotes keeps the reader abreast of relevant scholarship, and well-arranged bibliographies and indices complement the work.

Achtemeier shows great restraint in neither jumping on the latest methodological band wagon, nor in overusing the book as a vehicle for his own novel theories. Instead, carefully and thoroughly weighing past scholarship, ruling out neither the traditional nor the new, Achtemeier crafts an interpretation of 1 Peter based squarely on the consensus of critical scholars, with his own assessments as balance. For example: while Achtemeier studiously documents the discussions of the major established commentaries (Beare, Best, Bigg, Brox, Goppelt, Kelly, Reicke, Schelkle, Selwyn, Spicq, Windisch), as well as other well-known works on specific subjects (Balch, Cross, Dalton, Elliott, Meade), he is not bound by these presentations. Notable in this regard is his disagreement with John Elliott (*A Home for the Homeless*) on the sociological origin of the "strangers and aliens" language of 1 Peter. While Achtemeier does not doubt that the readers of 1 Peter are facing trials which include social implications, he cogently argues his case that Israel is the controlling metaphor of 1 Peter such that "the language and hence the reality of Israel pass without remainder into the language and hence the reality of the new people of God" (a totality, as opposed to seeing one or more aspects of Israelite history as the linguistic background). This, he says, is based upon the hermeneutical presupposition stated in 1:10-12, namely that Israel existed to point the way forward to Christ, and it was indeed the very spirit of Christ that spoke in the prophets who announced these coming events.

In addition to the standard critical authors, Achtemeier includes in his consideration recent work by prominent evangelical scholars such as Peter Davids, and Wayne Grudem, J. Ramsey Michaels, John Piper, David Scholer, and Klyne Snodgrass, as well as Church of Christ scholars Abraham Malherbe and James Thompson. Nonetheless, most *SCJ* readers will not be satisfied with Achtemeier's conclusions about authorship. His is a standard position advocating early Christian pseudepigraphy, and dating the writing some time late in the first century. Silvanus and Mark, mentioned in chapter 5, are not seen as the historical personages of Acts, as traditional interpretation assumes. Thus, Achtemeier ironically rules out a long-standing answer to the question about the Pauline "flavor" of 1 Peter's language and theology: Silvanus is not Paul's co-worker (Silas) who has acted here as amanuensis. In a weak attempt to objectify this decision, Achtemeier states that the reference to "writing through Silvanus" does not match what the interpreter has come to expect of an amanuensis, based on Tertius' self-identification in Romans 16. This is surely special pleading, however, since the Tertius comment must be seen as exceptional and, therefore, cannot be used to judge the statement about Silvanus in 1 Peter 5.

Achtemeier defends the integrity of the letter, dispensing with older theories of 1 Peter as a compilation of multiple letters or of liturgical sources. It is a real letter, albeit general. The addressees represent developing Christian communities in north central Asia Minor, generally in the non-Pauline areas north of the Taurus mountains. The theology is grounded in the suffering, death, and resurrection of Jesus Christ. Expressed by the three key concepts, hope, inheritance, and salvation, Christ's passion is the source of new birth and new life in the emerging eschaton.

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