Book Reviews

C. Leonard ALLEN. *Things Unseen: Churches of Christ in (and after) the Modern Age*. Siloam Springs, AR: Leafwood, 2004. 218 pp. $14.99.

This volume is a historical examination with a theological outlook that attempts to set a postmodern agenda for the Churches of Christ (a cappella).

Allen begins his work with serious examination of some of the bedrock foundations of Alexander Campbell's thought, particularly discussing questions of restoration, hermeneutics, and embedded philosophy within the movement. Allen takes great care in drawing the presuppositions of Campbell and others to light. He concludes that Campbell's theology was based on Baconianism, expressed in modern views of science and knowledge, mixed with budding Americanism that has crystallized into the exclusivistic mindset of the present day proponents of Church of Christ (a cappella) doctrine.

From this beginning, Allen then shifts to addressing the hidden legacy of the movement, particularly dealing with the persons of Barton W. Stone and Silena Holman. Cutting through the hagiography on Stone, Allen attempts to recover who he was, what role he played in the early history of the movement, and what of his legacy has been lost. When Allen turns to Holman, he brings to light a distinguished woman of Stone-Campbell history who held her own with David Lipscomb while also creating a lasting legacy with the Temperance Movement.

Allen then presents an agenda for Churches of Christ (a cappella) in this postmodern era. Allen challenges his audience to be a "third way" between Protestant and Catholic. To do this, they need to draw upon their American heritage as a hybrid of Campbell's view of the reformation, his emphasis on restoration, and his nascent Americanism.

Finally, he concludes that for Church of Christ (a cappella) constituents to find success in the postmodern era, they must make several specific changes, including developing a trinitarian theology that elevates the role of the Spirit in the life of believers and the church.

Much of what is presented in this volume repeats points made in Allen's earlier, published volumes. Despite being repackaged, it often has the feeling of "same song, different verse."

Several of the later chapters, which ostensibly deal with theology, seem to lack solid theological framework for discussion or reflection. While significantly addressing the question of the role of women within the early history of the Churches of Christ (a cappella), Allen makes no attempt to seriously address the question of the role of women in any type of ecclesiology drawn from a scriptural framework. Instead, he says Holman "was ahead of this [our] time."

Also lacking are the details of trinitarian theology. While expounding the failures of the Campbell hermeneutic and its later proponents, Allen gives no clear model on what trinitarian theology looks like and how one approaches Scripture with a trinitarian mindset. Allen is right, however, that the Churches of Christ (a cappella) must reclaim the personality of the Spirit.

Despite these weaknesses, Allen's work has several important strengths. His attempt to move past the hagiography of the movement to the actual people is needed within

the history of the Stone-Campbell movement. His chapter on eschatology is also an important one as Christians question how to live in a postmodern culture.

This work is not easily pegged as belonging in a classroom or minister's study. Instead, it crosses barriers as it seeks to address primal questions not only to Churches of Christ identity but to the identity of all Stone-Campbell movement adherents. It is important to hear all voices on the dialogue Allen opens.

TODD BRENNEMAN
Florida State University

Jacques LE GOFF. *Saint Francis of Assisi*. Trans. by Christine Rhone. New York: Routledge, 2004. 159 pp. $25.95.

In this new English translation, Jacques Le Goff achieves what is rare because of the notorious difficulty of presenting a Francis that is both historically and theologically recognizable. This volume will prove useful to both church and secular historians as well as to historians of Roman Catholic thought and historians of preaching in particular. To this end, the work could benefit from a subject index, a possible consideration for a future edition.

Le Goff situates Francis in his milieu with a broad yet succinct treatment of background considerations. Chapter one situates him within a societal transition from feudalism to urbanization, with all the economic upheaval and injustice that entails. Le Goff likens the situation of Francis's day to the 19th and 20th (and we might add, 21st) century explosion of centers of urban commerce. The rise of economic inequality precipitated a personal crisis in the life of young Francis, who famously renounced the wealth of his father's household to embrace "Lady Poverty." For Le Goff, this personification evinced Francis's affinity for then-popular notions of chivalry and romance. Francis sublimated chivalric impulses into his calling to embrace chastity, poverty, and obedience for the sake of Christ.

Most impressive is Le Goff's treatment in chapter two, "In Search of the True Saint Francis." Here Le Goff notes "all those who have spoken or written about him—Catholics, Protestants, non-Christians and non-believers—have been touched and often fascinated by his charm" (13). Le Goff engages in probative, if at times tedious, textual criticism of the often conflicting "Lives" of St. Francis, tracing them to the early division among the Franciscans between the rigorists and moderates. In the strongest section in the book (23-46) Le Goff gives a brief synopsis of the eventful life of Francis. An especially droll episode occurs in the story of his meeting with Pope Innocent III. Unkempt as his physical appearance was, Francis was at first dismissed by the pope when the former asked for official approval for "The Rule" (written guidelines for his fledgling fraternity). Innocent quipped "Don't bother me with your Rule. Go back to your pigs and preach all the sermons you want to them." Ever obedient, Francis rushed to a pigsty, covered himself with swine excrement, and promptly returned. Needless to say, the pontiff then granted his request (33).

The third and most technical chapter offers Le Goff's close analysis of social language in the writings of Francis and his earliest biographers. Le Goff analyzes the vocabulary of these documents to show how theological categories are mediated by cultural forms such as language and institutional expressions of social life. "The social vision of Saint Francis seems to be ordered around three societies:" states Le Goff, "celestial society,

terrestrial society composed of all Christian people, and the particular society comprising him and his brothers, for which he sought to define a role of favoured mediation between the two preceding societies" (72). The late Middle Ages were indeed stratified, but in significant ways the Franciscans effected a blurring of categories through their activities. The monastic orders typically withdrew from society, settling in the country, building houses, and amassing wealth. Franciscans (and their contemporaries, the Dominicans) were mendicants, or wandering preachers, who intentionally stayed on the move. Francis and his compatriots routinely ministered to the outcast, such as the indigent poor, lepers and other sick persons, and women. For Francis, "the supreme social evil was power," and its sources were birth, wealth, and knowledge, the latter two being most blameworthy in fostering social division (91).

For Le Goff, Francis is a transitional figure mediating the earliest impulses of the modern era. This emphasis on history as a long trajectory of multiple influences is characteristic of the *Annales* scholarship. The downside to this approach is the danger of anachronistic analysis, in which later concerns of the historian himself are too easily retrojected into earlier events and figures. So when Le Goff attributes the ideal of a "classless society" to the early Franciscans, the reader's hermeneutics of suspicion may be triggered (92).

In the simpler fourth and final chapter, "Franciscanism and the Cultural Models of the Thirteenth Century," Le Goff exemplifies "thick description," i.e., insights from multiple disciplines and multiple angles of vision upon the historical, economic, cultural, and religious context of Francis. This is both a strength and a weakness in that the reader wishes for more weighing of which influences exerted more, and which less, influence upon the Franciscan mind-set. Some models are too general, for example, "models related to the perception of space and time" and "models of behavior and sensibility" seem so broad as to become weak. Also, the overlap of the models makes the reader wonder why some cannot be merged for greater simplicity, for example, "models related to the structure of religious society: prelacy and fraternity" and "ethical and religious models strictly speaking: penance, poverty, humility, purity (the body), prayer and saintliness" (97-98). Ethics and religious praxis were integral to notions (at the time) of prelacy and fraternity, such that teasing them apart seems artificial.

For readers of this journal, the impulses of Francis hold striking parallels to Stone-Campbell restorationist rhetoric. The emphasis on simplicity, of returning to the pure gospel, of the supremacy and primacy of Christ as our model, and of criticism of hierarchical abuses and a valuing of equality—all are points of contact we should be able to appreciate. Yet Francis held to an ideal that restorationists usually do not share, namely "Francis always respected the priesthood and the church hierarchy." But even here Le Goff adds: "Francis . . . refused the prelacy for himself" and "detested everything 'superior,' everything defined by particles of superiority" (113). His embrace of the ancient monastic ideal of obedience and submission, and his fear of heretical groups, enabled him to hold back from any formal break from an institution he nonetheless criticized freely. It is also important to note that those of the Stone-Campbell Restoration Movement have seldom embraced poverty as an evangelical ideal, an issue surely deserving of fuller discussion in our midst. Reading Jacques Le Goff's biography of this amazing person would serve as a beneficial starting point.

Dennis Durst
Assistant Professor of Theology
Kentucky Christian University

Meic PEARSE. *The Great Restoration: The Religious Radicals of the 16th and 17th Centuries.* Waynesboro: Paternoster, 2003. 320 pp. $16.49.

This work presents the other side of the coin in Reformation history. The author investigates at length the alternative Protestantism during the era of the Reformation. The religious histories of the sixteenth and seventeenth century most often focus on those "reformed" Christian movements in the Protestant tradition that replaced Roman Catholicism as the state religion. Pearse provides a substantial account of the antiestablishment radical components of Christian dissent during the time of Luther and Calvin. The author begins his narrative with a description of the thirteenth-century origins of dissent within Christendom.

The Waldensians, Bohemian Brethren, and Lollards are described as the forerunners of a later tradition because of their emphasis upon scriptural authority, individual conscience, and upon the sense of themselves as constituting a "faithful remnant" of the true church. Pearse maintains that the ideals embraced by sporadic late medieval challenges to Catholic dominion provided continuity and content for the radical dissent against reformist Christianity in the time of the Reformation. Luther's conservatism is the backdrop for the development of the later version of radical Christianity. The author discusses the personal and institutional conflicts between Martin Luther and Andreas Bodenstein von Karlstadt at Wittenberg in the few years preceding Luther's formal break with the Roman establishment. Pearse further considers a number of the principal personalities and historic events that contributed to the religious ferment and conflict in Germany and central Europe in the first half of the sixteenth century. In the first six chapters, the author explains with reasonable care the events and the theology that fostered the expansion of Protestant Separatism (Christians who believe that the church ought to be separate from civil government). Pearse explains how sixteenth-century Anabaptism and the peasant revolt advanced the radical ideals which are the foundation of modern evangelicalism. The first half of the book, which explains the origins of many Christian communities and of trends that continue today to exert powerful influences within contemporary Protestantism, is well done.

By the 1530s, Pearse observes, Dutch radicals were in England. The record shows that a number of them were martyred there, yet Anabaptism endured in England into the seventeenth century. The author suggests that Dutch and Flemish expatriates in England may have been the source of English Separatism, or, were the later English radicals the offshoots of English Lollardy? The question is not decisively answered. What seems most likely is that social development increasingly produced ordinary people who were willing to oppose the establishment and to make their own decisions about Christian doctrine. Pearse continues in the middle chapters of the book to elaborate upon the theology of various radical theologians. He also explains English Anabaptism and European Spiritualism as a contrast of radical approaches between the "prickly dogmatism" of Anabaptists versus the emphasis on the inner spiritual reality and "worthlessness of church institutions." The difference centers on the nature of the "true" church. The remainder of the book is principally concerned with the rise of English Separatism in the seventeenth century, as well as the development of the several species of English Baptists. Towards the end of the book the author briefly considers the origins of the Quakers and religious egalitarianism, then concludes with the transplantation of English radical ideals in the new American earth. Pearse concludes by observing that the English radicals were the necessary early link towards the establishment of a modern secular society.

The author is obviously well versed in his subject and manages to condense a great deal of European religious history into relatively few pages. Near the beginning of the work the author states, almost in passing, that the purpose of his work is to describe the development of the radical tradition according to "the analogous nature of the enterprise" in which they were engaged—he succeeds in that purpose. History, presented chronologically or topically, is composed by the causal interconnectedness of the narrative. There is much of that here—in fact the book *is* composed of history and the interconnectedness of personalities and events. But the way the story is presented is episodic. This and that part of the narrative is connected, yet the whole remains a disjointed history. The organic unity of the book is in the ideas; in the theology. Pearce manages to come through the immensely dense and sometimes chaotic presentation of sixteenth- and seventeenth-century European religious history to present a perfectly coherent unity of purpose towards an explanation of the connections between early modern radical Christianity and contemporary evangelicalism.

The length of the work (15 chapters) comports well with its use as a semester text in any course devoted to the religious history of the period. This is a worthy contribution toward understanding the theology and social development of one of the major branches of the Protestant tradition.

William Michael Whitley
Assistant Professor of History
Lubbock Christian University

E.C. WHITAKER. *Documents of the Baptismal Liturgy*. Revised and Expanded by Maxwell E. Johnson. Collegeville, MN: Liturgical, 2003. 309 pp. $39.95.

The work of editing, updating, and revising a landmark work in any field is a daunting prospect for an author. He or she must somehow navigate the way through a difficult process in order to uphold all that was worthy in the previous edition, while at the same time making the necessary changes that will allow a new generation of readers to benefit from the work most fully. When the book in question is as widely respected as this volume, the labor is all the more intimidating. Such is the task which Maxwell Johnson has undertaken in amending this, the third edition of Whitaker's seminal anthology of liturgical sources from around the world.

Johnson has wisely decided to retain all of the sources that have made Whitaker's original, 1960 edition of the *Documents*, as well as the later, 1970 version, such invaluable additions to the field of Liturgical Studies for nearly a half century. This means that the current edition includes a vast collection of primary sources, spanning centuries and continents in order to give its readers the most complete picture available of the practices of Christian initiation. Included are selections from giants like Tertullian, Chrysostom, and Augustine, along with the writings of lesser-known figures such as Pseudo-Dionysus and Isidore of Seville. The scope of material is impressive; the fact that this collection includes everything from homilies to prayers, treatises to anecdotes, liturgies to letters, owes much to Whitaker's commitment to research as well as to his scholarly imagination.

Of course, the test of any revision is not just in what has been retained but also in what has been added and changed. Johnson successfully incorporates several new sources to complement and expand upon the wealth of information already present.

These include, from the Eastern Church, the catechetical *Demonstrations* of Aphrahat, numerous baptismal hymns penned by Ephrem the Syrian, and excerpts from the initiatory liturgies of the Assyrian Church of the East and the Syriac-Maronite body. For the Western reader, such additions can only serve to illuminate further the wealth of liturgical richness that has been the unique gift of our Eastern brothers and sisters in the faith throughout the centuries. Particularly interesting are the selections by Ephrem, which offer up a poet's perspective on the baptismal mysteries. Johnson has also included some new texts from the West as well. The sections covering the Roman Rite now include the Pentecost Homily by Faustus of Riez, Pope Gregory's Letter 26 to Januarius, and a Confirmation Rite originating in the Pontifical of William Durandus. Together, these new additions to the Western documents help to increase our knowledge of the development of Christian initiation in Rome. Each of these new documents, as well as those in the previous editions, are represented either by a new translation or a polishing of the old one, in order to make the collection more accessible in terms of language to modern readers.

While such a variety of source material, translated into contemporary language, makes browsing through this work as enjoyable as it is informative, browsing at random is not at all necessary. Another of Johnson's contributions to the current edition has been to organize the sources in a manner that will make the process of locating specific texts or writers more efficient. Johnson has arranged the sources geographically, in the manner of many anthologies of world literature, so that if the reader should be looking for a specific council or treatise, he or she will no longer have to look under the more broad heading of "Councils in the West," but can look instead under the headings of "Rome" or "Spain." In addition to this change, each section, and in some cases each document, is accompanied by helpful bibliographies to aid further study.

The only disappointing aspect of Johnson's revision is the introductory paragraphs that he includes before several of the entries. While some, such as the introduction to the works of St. Isidore of Seville, are excellent, others, like the paragraph introducing Ambrose, are spotty, and some, like that before the Confirmation Rite of the Pontifical of William of Durandus, are lacking in important information like date of composition and background context. More could be done to flesh out some of these introductions, in order to provide the reader with a fuller, more consistent picture of the development of these rites.

While Johnson has succeeded admirably in the production of this new edition of Whitaker's work, perhaps it is his motivation that should be most highly praised. As stated in his excellent introductory essay, Johnson believes that historical practice can and should influence that of the contemporary Church (xxi). Therefore, the revision of Whitaker's work for a new generation of readers adds greatly to the possibility that the Ancient practices described in these pages will continue to assist future church leaders and pastors in acquiring and applying a fresh understanding of the rich traditions of Christian initiation. After all, this is ultimately a book about the practice of Christian ministry, and the ways in which ministers of various backgrounds—geographical, chronological, and even doctrinal—have carried out one of the most important functions of their work and calling here on earth: bringing new members into the body of Christ. And while some of these practices might seem foreign to modern readers, or to readers from traditions other than the Roman Catholic and Eastern Orthodox Churches, this does not mean that there isn't much to be gained from paying attention to the symbolic language that has informed Christian worship around the world for

almost two thousand years. The Church can only benefit from a concerted attempt on the part of all believers to understand more fully the diversity of what all of our brothers and sisters in Christ believe and practice, and this sort of ecumenical conversation can be greatly aided by a work such as the one that E.C. Whitaker compiled forty-four years ago, and that Maxwell Johnson has helped to make available once again.

TODD EDMONDSON
Senior Minister
Lincoln Trail Christian Church
Irvington, Kentucky

Donald FAIRBAIRN. *Eastern Orthodoxy through Western Eyes.* Louisville, KY: Westminster John Knox, 2002. 216 pp. $19.95.

Fairbairn, Associate Professor of Historical Theology and Missions, Erskine Seminary, provides a coherent description of Orthodox thought and theology for Western Protestants. With significant experience training missionaries in the Former Soviet Union, the author's presentation of Russian Orthodoxy is sympathetic, even if his Reformed perspective finds certain aspects of Orthodox theology problematic in application.

This soft cover book is divided into four major sections, with four appendices and an index. The first two sections wonderfully highlight the 20th-century renaissance movement in Orthodox theology led by theologians such as Vladimir Lossky, Georges Florovsky, and Alexander Schmemann, while including contemporary Orthodox theologians like John Zizioulas and Timothy Ware.

Part one describes the role of tradition in Eastern Orthodox theology as it relates to Western legal categories of authority. "Truth" and "life" are more appropriate categories in the mind of the Orthodox Christian. The church and Scripture both reflect the truth and life of Christ because they stand in the Tradition, which is the context that the church lives in by the Holy Spirit. While most Western theology begins with the question of authority, Eastern Orthodoxy "sees the source of theology in the life and experience of the Church, a life that is called tradition." As Fairbairn explains, this life is expressed in a number of concrete ways: Scripture, the Church Fathers, the Ecumenical Councils, the Divine Liturgy, architecture, and iconography. These are "windows through which we may view (and enter into) the life that is itself the source of theology."

The second part of the book explores how apophatic theology in Eastern Orthodoxy leads to the prominent place of the Trinity. Describing God through negation, opens the church to experiencing God through his "energies." God is experienced by the church in three persons, yet God is one. Christian traditions in the West begin with the oneness of God before speaking of God in three persons. While Protestants think of God "as one who is familiar, one whom we can describe," Orthodox discussion about God can appear agnostic to many Western Christians.

The experiential nature of Orthodox faith has implications for anthropology. Readers from the SC tradition may find themselves curious observers to the dialogue Fairbairn sets up between a Reformed understanding of the Fall as the destruction of a perfect order, and an Orthodox understanding of the Fall as an interruption in the process of sanctification called Theosis. Theosis is the journey of attaining union with the divine, made possible because of the atoning work of Christ in the incarnation. Substitutionary

Baker Academic. ad 2 (4 books) goes here

StoneCampbell2.pdf

juridical views of the atonement that are fundamental in most Protestant circles are in this way generally avoided in Eastern Orthodoxy.

While the author skillfully summarizes Orthodox theology, Fairbairn's explication of Western Christian traditions is not thorough enough to sustain his recommendations for dialogue between the two. Perhaps the author articulates the distinct worldviews of each so well that some readers may not track with him when he tries to bring them together, and those who do not accept the author's concept of a singular "biblical worldview" might question the benefit of the endeavor. Although parts of this book read like an apologetic for Reformed missions in the Former Soviet Union (especially the admittedly anecdotal portions), thinking Christians with limited exposure to Eastern Orthodoxy will find this a helpful primer. Readers from SC traditions who are not much more at home in Reformed theology than in Orthodox thought will find this work helpful in considering our understandings of anthropology and sanctification.

Kevin S. Wells
Minister
Brookline Church of Christ
Brookline, Massachusetts

Kevin J. VANHOOZER, ed. ***The Cambridge Companion to Postmodern Theology.*** **New York: Cambridge University Press, 2003. 312 pp. $23.00.**

Few concepts of late are as much maligned, misunderstood or overhyped as the concept of the "postmodern." Some people speak as though the primary threat to the Christian faith in our day is the postmodern Beast; others, who seem to have read little beyond popular critiques of postmodernism, ignorantly lump together vastly different kinds of postmodern approaches into a single position, often dismissing all of them as little more than "deconstructionist nonsense"; others seem to suggest naively that the advent of the postmodern will be the dawn of a new day when all things mistakenly modern will be swept away. Such widely varied responses are certainly understandable, born as they are from the lack of perspective that inevitably accompanies potentially dramatic cultural and intellectual shifts. But part of the confusion also stems from this particular shift itself, which involves the recognition that there are no neutral accounts or disinterested descriptions of anything, including the postmodern. Thus, any straightforward attempt simply to define the postmodern and then proceed to refute its vices or extol its virtues would be a very unpostmodern thing to do.

Given this context, this is a welcome addition to the growing (but not always illuminating) body of literature on the relationship between Christian theology and what, in his introduction, Vanhoozer helpfully calls the "postmodern condition." By naming it as a "condition," and therefore a more diffuse phenomenon than an intellectual position, Vanhoozer hopes to avoid reducing the postmodern to simply an intellectual concept or a cultural process. This leads to what the editor identifies as the governing question of the entire volume: "What does it mean to do theology in the postmodern condition, to do theology under the conditions of postmodernity?"

In an attempt to answer this question, this volume is divided into two parts. Part One begins with Vanhoozer's deft introduction, which instead of offering the reader a facile definition of postmodernity offers instead a brief but instructive genealogy of the ideological and material shifts that gave rise to postmodernity. He also includes a section

that attempts to locate postmodernity theologically, helpfully suggesting, for example, that if the besetting sin of modernity was pride, then the besetting sin of postmodernity is sloth. The remainder of Part One consists of seven chapters, each of which succinctly describes a different variety of postmodern theology: Anglo-American theology of communal practice, postliberal theology, postmetaphyscial theology, deconstructive theology, reconstructive theology, feminist theology, and radical orthodoxy. Although each of these theologies shares a commitment to moving beyond the constraints imposed on theology by modernity, they each construe those constraints and the way forward in very different and sometimes competing ways. For example, some of these theologies assume that metaphysics is no longer a viable enterprise after modernity, while others seek a different kind of metaphysics than that bequeathed to us by modernity. Anyone who works patiently through Part One should come away with a much clearer sense of the differences and similarities among the projects often placed under the rubric of "postmodern theology."

While Part One seeks to show us the different ways in which postmodernity might inform our approach to theology, Part Two seeks to make a quite different contribution by suggesting what postmodern perspectives might contribute to our understanding of particular Christian doctrines. These eight chapters take up the following doctrinal loci: Scripture and tradition, theological method, the Trinity, God and the world, the human person, Christ and salvation, ecclesiology, and the Holy Spirit and spirituality. The authors of these relatively brief chapters make no attempt here to offer a full-scale revisioning of these doctrines (though several of them have done so in full-length treatments elsewhere); instead, each offers insights not only into how these doctrines might be reconceived within and in response to the postmodern condition, but also into how these doctrines might illuminate, challenge, interrogate and enrich our contemporary situation. If Part One should put to rest the notion that "postmodernism" is a single, unified position, Part Two should lay to rest the notion that postmodernism is somehow inherently antithetical to Christian theology.

Like all good companions, this volume is not meant as a substitute for a careful study of postmodern philosophy or theology. Rather, this volume, at its best, offers students and scholars of theology compelling reasons for why they might go to the trouble.

PHILIP D. KENNESON
Associate Professor of Theology and Philosophy
Milligan College

Natalie K. WATSON. *Feminist Theology.* Grand Rapids: Eerdmans, 2003. 110 pp. $15.00.

This is the second volume in Eerdman's new "Guides to Theology" series. This series, which is sponsored by the Christian Theological Research Fellowship, attempts to stimulate interest in systematic theology by providing concise, clear introductions to various topics and themes in systematic theology. The first volume in the series was on the Trinity, a topic that lies at the heart of Christian theological reflection. For the second volume, the editors have chosen a subject that is not generally considered a foundational issue in systematic theology, but which is, for that reason, an interesting and welcome addition to this series.

The book is short, merely two chapters with a long annotated bibliography. (The

bibliography is forty-seven pages, and it is worth the price of the book by itself.) The first chapter deals with feminist approaches to Scripture and church history (tradition). According to Watson, feminist theologians approach Scripture and tradition in order to "un-cover women's absences as well as to discover women's presences throughout the history of the church" (5). Watson then examines two ways that feminists attempt to fulfill this goal. The first is through new hermeneutical approaches to the Bible that reflect women's perspectives and experiences. The second is by rereading the church's history in order to discover the presence of women, especially where they are absent from traditional retellings of the church's story.

In the second chapter, Watson takes up key themes in feminist theology, which include not only foundational themes in theology as a whole but also issues such as "androcentrism," male language for God, and the theological status of women's bodies. Watson is at her strongest here. She is sympathetic to a feminist approach to these issues, but she presents them in language that is appropriate for her nonspecialist, potentially suspicious audience. In her discussion of women's bodies, for example, Watson examines how traditional theology has regarded women's bodies as "polluted," which has in turn prompted feminist theologians to consider how women's bodies sacramentally embody the body of Christ. Here, drawing upon biblical language and feminist insight, Watson offers a provocative challenge for evangelical theologians to (re)consider what it means to be created in God's image.

Despite the virtues of conciseness, this book would have been better had it been longer. It does not really present a "feminist" theology but rather a bewildering variety of feminist theologies. Indeed, it is one thing to do feminist theology from within the context of orthodox theology and another thing entirely to do it from without. Watson does a nice job of sorting the various options, but I wish she could have had more space to make these distinctions clearer.

Feminist theology has failed to make significant inroads in evangelical thought largely, I suspect, because of the perception that it is fueled by a secular, "liberal" vision more than a genuine attempt to be faithful to Scripture and tradition. This book does not entirely dispel that perception, but it does at least remind us that feminist thought has pushed well beyond the question of women in ministry into areas that at once confront and potentially advance evangelical thought. To be sure, the encounter with feminist thought engendered by this book can be frustrating, and at times infuriating. In this regard, however, it is not unlike an encounter with any of the Christian faith's most sacred texts.

Mark Weedman
Associate Professor of Biblical and Historical Theology
Crossroads College

John WEBSTER. *Holiness.* Grand Rapids: Eerdmans, 2003. 116 pp. $18.00.

Webster has written a "Christian theological essay on holiness" (1), which is the goal of Christianity (Eph 1:4) yet one of the least preached topics from many pulpits today. In this book, Webster discusses four aspects of holiness: the holiness of theology, the holiness of God, the holiness of the church, and the holiness of the Christian.

Webster states his purpose as: "to articulate some convictions about the substance of the Christian faith, and to set out some judgments about the nature, setting and tasks

of Christian theology" (1). The book is a discussion of what Webster calls "a trinitarian dogmatics of holiness" (1). He states that a trinitarian holiness makes two related claims, namely, that God is holy as Father, Son, and Spirit, and that the triune God is the holy One in our midst; his holiness is a mode of relation to the creatures whom he sanctifies and calls to holiness (5).

Webster identifies that a Christian theology of holiness is an exercise of holy reason; for its context and its content are in the revelatory presence of the Holy Trinity which is set forth in Holy Scripture (9). Webster further contends that in practicing theology, reason is summoned before the presence of God. Since Holy Scripture is the authoritative canon, holy reason must find there its norm, and because Holy Scripture is sufficient, holy reason must also find there its limit. As he puts it: "The primary act of holy reason is prayer for the assistance of the Holy Spirit; the setting of holy reason is the fellowship of the saints; the manner of holy reason is the fear of the holy God; and the end of holy reason is the sanctifying of God's holy name" (21).

Webster further states that God's holiness is "the holiness of Father, Son and Spirit" (32). God's holiness is the manner of his relation to his creation. "The holiness of the Holy Trinity is made known as God speaks his holy name and, in majestic freedom, accomplishes his work as creator, reconciler, and perfecter" (53). As Father, God is the one who wills and purposes from all eternity the separation of humankind as a holy people, destined for fellowship with himself. As Son, God is the one who achieves this separation of humankind by rescuing humanity from its pollution and bondage to unholiness. As Spirit, God is the one who completes or perfects that separation by sanctifying humankind and drawing it into righteous fellowship with the Holy God.

Webster maintains that the church is holy by virtue of its calling by God, its reception of the divine benefits, and its obedience of faith. Webster believes that the church's holiness is made visible in four areas: as it hears afresh the promise and command of the gospel, as it confesses its sin in penitence and faith, as it bears witness to the world, and as it prays that God himself hallow his own name (72-75).

Christian holiness, according to Webster, is holy fellowship with the triune God, which is the work of faith. This life of holy fellowship is characterized by the laying aside of that which has been put to death at the cross of Christ, and the living out of that which has been made alive in the resurrection of Christ (88). Webster concludes, "a crucial aspect of holiness is an increase in concentration: the focusing of mind, will and affections on the holy God and his ways with us" (105).

Potential readers need to be cautioned somewhat about the concept of holiness presented in this book. Webster has presented a holiness devoid of any human responsibility, which can give way to fatalism.

This book, I believe, is a call to both the theologian and the church as a whole to reexamine its understanding of the nature, the source, and the necessity of holiness in Christianity. As such, it speaks to the theologian, the Sunday school teacher, the preacher, and the member in the pew. This book will make good material for small group discussions.

Joe Lieway
Campus Minister
Christian Student Foundation
Muncie, Indiana

T.M. MOORE, *Redeeming Pop Culture: A Kingdom Approach.* Phillipsburg, NJ: P & R Publishing, 2003. 168 pp. $11.95.

What can Christians do about the invasion of popular culture into every aspect of life? This is the issue that Moore addresses in this popular, introductory-level work. While popular culture has certain intrinsic properties of beauty and functionality, it can overwhelm when left unchecked. Moore's purpose is to provide guidance for evangelical Christians to deal with popular culture in a way that fosters appreciation for it and even embraces enjoyment of it without compromising Christ's call to seek first the kingdom of God and his righteousness.

In six chapters Moore describes culture as neither a positive nor negative thing in and of itself. It is a gift of God. Within culture are many subcultures, such as ethnic groups, educational groups, and religious cultures. Moore zeroes in on the aspects of mass cultures thriving on providing society with short-term enjoyment. This is obvious from culture's focus more on the emotions than on the intellect with a commitment more to delight and divert our attention than to educate and edify society. As such, this is neither evil nor decadent. Neither does it completely rule out the intellect, or the educational or edifying—but these aspects are definitely secondary. The result of these emphases is that popular culture in its effort to entertain is driven more by concerns of the market than by aesthetics. No longer is culture dictated by questions of "Is it beautiful?" or "Is it good?" or "Is it true?" Popular culture's priority is "Will it sell?" Popular culture is dominated by a concern for the bottom line. Two areas where this is evident are in popular music and sports. One would need to be a hermit not to recognize the truth of these areas.

Moore suggests that the challenge of evangelicals is to keep popular culture from debasing their subculture into a state of decadence and to equip the church to influence society, decadent or not, with the beauty, truth, and glory of God. This is done, he suggests, by teaching followers of Christ to become more critical of the songs they hear, the movies, television shows, news, and commercials they watch, and being able to discern the popular messages of culture. This is especially important as popular culture grows and expands and as we realize that the mission of the church is not simply to "save souls" but to interact with the world, make disciples, and be image-bearers of God within the culture.

In light of this, Moore suggests that the options of simply having a Christian subculture that mimics the popular culture with "Christian music," "Christian movies and television stations," and I might add, Christian merchandizing are not the answer. Nor is the answer to retreat from culture as hermits. He challenges pastors to do the hard work of teaching the church to raise questions that enable the people of God to be more critical and discerning on issues of popular culture that are too often simply accepted thoughtlessly. Far too often the Church finds itself unable to meet the onslaught of issues of culture, retreating instead to simple disagreements of taste. He challenges us to pray for the culture and for our involvement, and to work to redeem the culture for Christ.

Each of the six chapters ends with questions that are appropriate for discussion. The end notes offer a glimpse of further reading in the area.

The book is a good introduction to the issues that the church must tackle. Unfortunately, it is longer in analysis than it is on prescription for redeeming the culture. His missiological emphasis calls on the church to raise up those who will work from within to redeem the culture by performing the arts and offering the option from a

Milligan College half-page ad goes here

Milligan ad 050204.pdf

College Press half-page ad for Preaching Summit Audio Club

College Press Ad4.pdf

Kingdom-of-God perspective. His major image of "kudzu" throughout the book was a distraction for me.

This book is appropriate as an introduction into the issues for ministers, youth workers, and entrance level students on a vital subject. His endnotes will be more valuable to those who wish to go further into this subject.

ROBERT D. JACKSON
Duquesne University

John W. RIGGS, *Postmodern Christianity: Doing Theology in the Contemporary World.* New York: Trinity Press International, 2003. 147 pp. $19.00.

Theologian and professor John Riggs has penned a challenging work that suggests ways in which postmodernism and Christianity can offer each other insights without the complete acceptance or rejection of the other. He proposes that common ground can be found between postmodernism and Christianity that allows each to focus on how one can help the other. The task is to take seriously the postmodern challenge to the traditional view of God as omnipotent controller who directs the world to its predetermined end and the postmodern view that no universal claims can be made irrespective of context and no truth claims can be taken seriously about the good and the true. Written from and for a liberal theological perspective, the book has much value to any reader, particularly seminary students, professors and ministers who want to keep abreast of or be introduced to the arguments of liberal theology in the postmodern age.

Riggs's work contains five chapters. Chapter 1 traces the development of Christian thought from the earliest followers of Jesus to the contemporary period. He demonstrates that Christianity has always borrowed conceptual ideas and tools from philosophy to make its truth claims. Chapter 2 traces Western philosophy focusing on the structure of reality. The primary thought leading to the postmodern age is the antispeculative rationalism of modernism. These two chapters are well done synopses of the history of Christianity and Western philosophy and are themselves worth the reading of the book. As good as these two chapters are, chapters 3 and 4 are the meat of the book. Chapter 3 details some of the major contemporary theological claims and their indebtedness or reaction to postmodern claims and contributions. The three theological systems Riggs analyzes are: Mark C. Taylor and his purification of postmodern theology, feminists Mary Daly and Sallie McFague TeSelle and their political theology, and the Yale school of theology's preservationist theology, as represented by the cluster of thinkers Hans Frei, Brevard Childs, George Lindbeck, and Paul Holmer and their students. This chapter is a very fine introduction to contemporary liberal theology. These schools of theology borrow from postmodern conceptual tools with their interpretative and historical character as they react to traditionally held doctrines. Chapter 4 demonstrates the possibility of taking postmodern theological thought and applying it to three issues in order to argue a liberal theological ethic. The three issues that Riggs approaches are the sanction of homosexual or same gender sexual ethics, abortion rights, and interreligious dialogue. The final chapter of the book is a summary that demonstrates how his developed theology might provide an inclusive theology that holds the interpretative, contextual theology of current liberals to the claims of more traditional Christians.

This book is certain to elicit a response from most *SCJ* readers. He argues for the celebration of same-gender sexual relations as a divine gift. He further argues that the best

Christian position on the abortion issue is the pro-choice argument with its suggestion that the personality of the child is not developed until more than twenty weeks after conception. He also argues against the exclusivist claims of Christianity within the context of a pluralism-of-religions landscape. He hesitates to adopt inclusivistic and pluralistic models, opting instead for a "fourth option." a model that states that Christianity is true and other religions can also be true. I do not accept any of these conclusions. However, Riggs argues all of them brilliantly, and conservative theologians must take seriously his challenges and arguments. No straw-arguments, he presents a genuine challenge to the positions of conservative Christian theology. That he makes us uncomfortable and challenges us to seriously ponder our positions and response is, in my opinion, most valuable and stimulating.

Because of the book's liberal theological slant, it is certainly not for everyone. It probably serves best as a secondary source for an introduction to theology or theological ethics class. But for those who wish to discover how the finest liberal theologians think and develop their arguments, either for theological discussion or for contemporary understanding of postmodern liberal theology, this book is an excellent choice.

ROBERT D. JACKSON
Duquesne University

Harry Lee POE. *Christianity in the Academy: Teaching at the Intersection of Faith and Learning.* Grand Rapids: Baker, 2004. 208 pp. $19.99.

Poe, Charles Colson Professor of Faith and Culture, Union University, has added another volume to those interested in the integrating of faith and learning in the university. In addition to his teaching responsibilities at Union, Poe also serves as the program director of the C.S. Lewis Foundation's Summer Institutes, at which faculty from secular schools engage faith and scholarship issues. Poe has collected materials from these experiences in addition to other venues discussing faith and learning and included them in a fairly breezy, almost oral, style of writing. In fact, the chapters are illustrative of the transcripts of addresses that might have been given at national or regional educational meetings.

After giving several personal examples of the ways that religious issues invade all of higher education in Chapter One, whether intentional or not, he proceeds in Chapter Two to survey the status of Christian higher education today. He summarizes a number of models describing the kinds of Christian or church-related institutions and the ways that these schools have attempted to relate faith and learning, both historically and currently. Chapter Three traces the evolution of the multifaceted character of higher education institutions, having taken on the professional and apprentice training roles at one time the purview of the medieval guilds.

Chapter Four presents a potpourri of consequences of the move from modernity to postmodernity, most of which will be familiar to anyone who has read the topic (rejection of the past, abandonment of moral education, judicial collapse, uninhibited moral values). He concludes this chapter by "opportunities" presented by the world of postmodernity for Christian higher education.

Chapter Five deals with the substance of a Christian worldview, arguing that such a worldview has an identifiable content, the gospel of Jesus, or what C.S. Lewis called "mere Christianity." The problem, of course, is that Christianity, itself, is fragmented.

Poe traces this fragmentation through the history of the church from "gospel" to "creeds" to "doctrines" to "divisions." He then lists eight major features of this gospel and constitutive of "mere" Christianity: creator God, fulfillment of Scriptures, Jesus as Son of God/Son of David, death, resurrection, exaltation, and return of Jesus, and the gift of the Holy Spirit.

Chapters Six and Seven deal with various disciplines (22) and families of disciplines (6) briefly noting how each relates to one of the eight major features of the gospel mentioned in Chapter Five. For example, math, dealing with order, relates to a Creator of order). He discusses the particular ways that the disciplines impact one another. Positivism in philosophy impacts the fields of history and of NT studies.

In the last two chapters, Poe demonstrates the importance of asking the right critical questions as one important way of the integrating process; he then gives examples of specific questions by discipline. He concludes with an appeal for a greater study of philosophy.

Poe is obviously conversant with the literature of higher education and with both classical and modern attempts to address this question. He presents up-to-date reading lists at the end of each chapter. He also presents a helpful list of Christian and Scholarly Academic Disciplines in an Appendix. I am frankly not clear, however, on the primary audience for this book. Because of the comprehensive scope, looking at the history of Christianity and education, the philosophical underpinnings, and practical ways to go about the integrating process, educators interested in any one of those topics will probably first search elsewhere in materials dealing in greater depth with these topics. My impression is that much of the good material of this volume has been synthesized from the author's extensive exposure to conferences, seminars, and institutes. It is helpful to have this material in print, but it would be even more helpful for him to focus the material into a more specific framework.

GARY E. WEEDMAN
Senior Vice President and Professor of Religious Studies
TCM International
Indianapolis, Indiana

Samuel ESCOBAR. *The New Global Mission: The Gospel from Everywhere to Everyone.* Downers Grove, IL: InterVarsity, 2003. 190 pp. $13.00.

Most theological books dealing with Christian mission are written by authors *from* the Western church *for* leaders of the Western church. This book is not one of them. It is one of the Christian Doctrine in Global Perspective series. The editors, John Stott and David Smith, write that the goal of the series is twofold. One is to give Christian leaders in the non-Western church the opportunity to hear non-Western authors address contemporary issues. The other is to let the leaders of the Western church hear the voices of these non-Western Christian authors.

Samuel Escobar is qualified to do that as he brings a rich heritage to this work. A native of Peru, he has been both a field missionary and a mission educator. He is a leader in the Lausanne Movement that grew out of the International Congress on World Evangelization held in Lausanne, Switzerland, in 1974. He continues to teach, speak, and write for an international audience.

Escobar refers to this book as an introductory book on Christian Mission. The chap-

ter topics support that: God as a missionary God, the work of Christ, the Holy Spirit in Christian mission. He outlines a brief history of missions in a chapter “Mud and Glory.” Such contemporary issues as postmodernism, technology, and holistic ministry and their influences on missions are also addressed.

His insights in the area of biblical interpretation and cultural perspective are worth noting. Scripture is understood in a cultural context that influences its application. Even as Western culture continues to drive hermeneutics, Escobar points out that scholars from other cultures are interpreting Scripture in their own contexts. He writes “a fresh reading of scripture is possible through the shared work of Christians from different parts of the world” (21). The chapter “Text and Context: The Word through New Eyes” articulates the necessity of interpreting and understanding Scripture with sensitivity to cultural realities without compromising its integrity.

However, his most significant contribution, and it appears the primary motive in writing the book, is to communicate what is happening today in the world Christian movement. Christian mission has become truly international. For the first thousand years the church was Eastern (Orthodox). For the past thousand years the church has been Western. Because of the growth of the church in Latin America, Africa, and parts of Asia, today it is becoming, and in many respects already is, a Southern church when viewed from a global perspective. This shift in the geographic center of the church has implications for mission that are human, economic, and spiritual.

Escobar calls for a partnership between the Western and Southern church to enable it to better fulfill its mission. Quoting the Lausanne Covenant he writes: “Missionaries should flow ever more freely from and to all six continents in a spirit of humble service” (18).

In writing about an evangelical missiology, he points out the need for a biblical perspective that recognizes mission as God’s initiative. “Human and technological resources” and “sophisticated methodologies” will not meet the challenge of mission in today’s world.

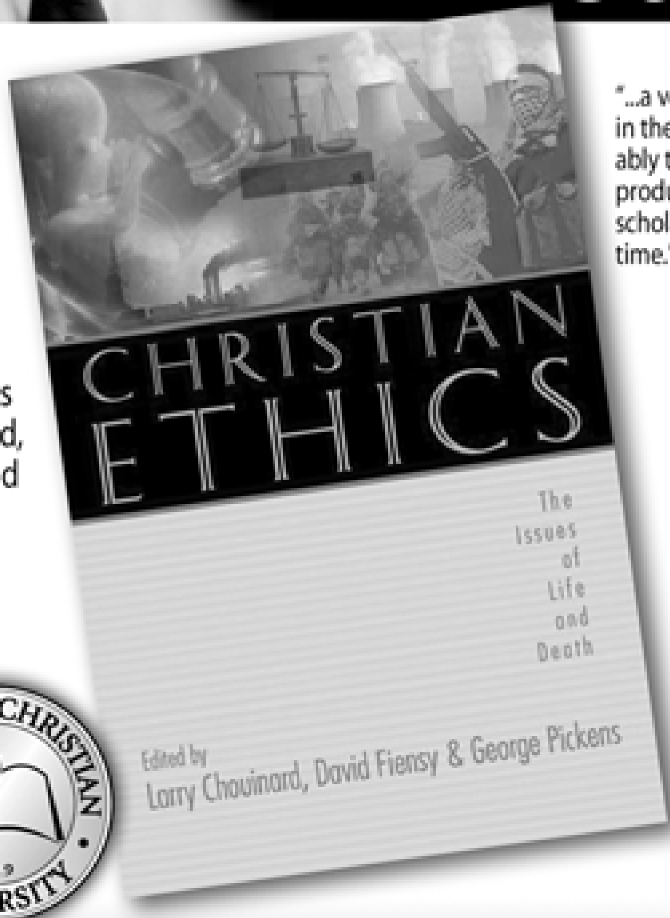
One important observation Escobar makes is the influence of globalization on mission. In the past, missions paid a high price for being aligned with colonialism. The concern now is that missions might be too enmeshed in globalization. The market that drives globalization “creates attitudes and a mental frame that may be the opposite of what the gospel teaches about human life under God’s design” (59). He points out the danger of moving from the imperialistic “cross and the sword” to a “commerce and Christianity” identity for missions. If mission is identified too closely with globalization, it will change the nature of the gospel that is preached.

The section after the final chapter provides a valuable resource for individuals interested in further study in missions. Although not an annotated bibliography as such, it introduces the reader to the best works on various mission topics.

This book is an easy-to-read, thoughtful approach to the changing face of the world Christian movement. It should be read by those interested in what God is doing in his church today.

William Weber
Vice President of Academic Affairs
Cincinnati Christian University

We Are Serious About Ministry



"...a very significant work in the field, unquestionably the finest to be produced by Restoration scholars in quite some time."

– James F. Sennett
Professor, Lincoln Christian College & Seminary

Edited by KCU Professors Chouinard, Fiensy and Pickens

Published by
Parma Press
Joplin, MO
800-289-3300

"...long overdue and quite welcome."

– Jim Baird
Professor, Oklahoma Christian University

Kentucky Christian University Graduate School

100 Academic Parkway • Grayson, Kentucky 41143-2205 • www.kcu.edu
(877) 841-6391 • (606) 474-3189 fax • graduateschool@kcu.edu

David L. BARTLETT, Claudia A. HIGHBAUGH, and Stephen Butler MURRAY, eds. *Crossing by Faith: Sermons on the Journey from Youth to Adulthood.* St. Louis: Chalice, 2003. 149 pp. $17.59.

Sermon books are precarious. To reduce the art of interpersonal communication and rhetoric to the printed page can sour an otherwise brilliant delivery on a variety of important topics. Grammar, syntax, inflection, tone, and vocabulary all acquire a very different quality (or remain more obscure) in print. Little of this reduction is to be found in this volume. The authors have compiled these sermons in honor of Harry Baker Adams, long-time university chaplain, administrator, and professor at Yale University. Adams's pastorate in the academic setting gives pause for reflection on the various stages of personal and spiritual development to be reckoned with in campus ministry.

One of the great strengths of this collection of sermons involves the credibility of the submissions themselves. Most of the sermons included are transcripts of messages delivered to specific congregations rather than being typed in manuscript and submitted for publication. Three submissions are worthy of honorable mention. The sermon, "The Big Exam," by Wayne Meeks (Woolsey Professor Emeritus of Biblical Studies at Yale) is a brilliant blend of information and inspiration. "Of Wounds and Wonder," by L. Serene Jones (Professor of Theology at Yale) demonstrates creative but credible innovation with a familiar text. And the honest reflections of William Sloane Coffin (former senior pastor at Riverside Church, New York City) to the tragic events of 9/11 in "God Bless America" challenge the reader to deeper levels of forgiveness in the face of immense tragedy. Bartlett, Highbaugh, and Murray also record submissions in this text alongside those of William H. Willimon, Frederick J. Streets, and another by William Sloane Coffin. The final product represents rich development of sermon construction by students of ecclesiastical rhetoric and communication.

Most of these sermons were delivered in places of higher education—serious detriment worth noting. These sermons were not prepared for weekly congregational worship services but for convocations, weekly chapels, and graduation ceremonies. Preachers in the local congregation may derive some benefit from the anecdotes, surveys, and illustrations quoted, but there is little here to assist in the art of weekly sermon delivery in the local church.

Some in the Stone-Campbell Restoration Movement will be challenged by the inclusion of sermons delivered from competent females and issues that arise in some of the sermons regarding biblical inerrancy. Campus ministers and academics, however, wrestling with the nature of late adolescent discipleship will find familiarity in these pages.

This book was enjoyable reading. The diversity of talent in the areas of sermon preparation and delivery represented here will expand any preacher's horizons.

LES HARDIN
Associate Professor of New Testament
Florida Christian College

Graham HUGHES. *Worship as Meaning.* New York: Cambridge Univesity Press, 2003. 338 pp. $27.99.

This book was written to explain the meaning of words and gestures (signs) that are used in a liturgical, worship setting. Hughes, an Australian with Liturgical attachments,

wrote the book with the hypothesis that people come together for worship with the "expectation that religious meanings can help to shape the meanings of the week which lies before them." Hughes believes that since this hopefulness is so important, the gestures, posture, words, even the way worship leaders walk and stand in the front of the congregation helps show what the worship leader deems important and thus needs to be taken in and taken home. While I do believe people come with that hope, I'm not sure it is the correct hypothesis.

In the first two parts of the book he explains the meanings of meaning and he describes the different theories of meaning through the last several decades. He also believes that we are not so much in a postmodern world as much as we are still in modernity, albeit late modernity. He goes on to explain our understanding of meanings not only comes from what we hear and see but of what we have experienced and understood from our background that helps us understand what we are hearing.

The book begins by describing a hypothetical setting of a person coming to a worship service for the first time. After explaining what this person saw, heard, and experienced, Hughes explains how these experiences came to be understood by this person. This part was invaluable because it once again helped me as a worship leader and worship planner understand the bigger picture of what worship is all about.

In discussing what worship is, Hughes develops the idea that worship is an action that can only happen when certain elements occur at precise times within the given time span we call a "worship service." Worship, he says, can only happen when there is "communication between the liturgist and the congregation" (162).

What follows next is a discourse of what some elements of a liturgical worship service mean. For example he believes that people will not be able to respond, be touched, or moved unless they hear a liturgical prayer intoned by a clergyman who speaks for the people in this prayer. The "liturgical task" of the service is to get the worship leaders and the worshipers to draw together some type of meaning that will help them have a balance between their theism and the secular values of their lives for the week ahead. If worship (and the use of signs as signifiers) is successful, we will have a meaningful worship service. This is what we as worship leaders want to have happen in every worship service.

In his chapter on liturgical theology Hughes writes about the three different streams of Christianity: Catholicism, Evangelical fundamentalism, and mainline Protestantism. I found myself in his description of Evangelical fundamentalism. He describes Evangelical fundamentalist forms of worship as those which "construct their meanings from the meanings available to them" employing "the media, styles, forms of engagement [that] are all directly continuous with prevalent cultural patterns" (242) This is not a good thing because the world's "ordinariness" has no way of understanding the Father and the experience we have being in him.

Having expressed his discontentment with the worship patterns in the Catholic church, Evangelical fundamentalist, and mainline Protestantism, he goes on in chapter eight to what he suggests is a better way. This religious experience, or "liturgical meaning" as he calls it, is supposed to take us to the "edge" or to the "boundary experiences" in life. Because we experience this many times and in many ways in our everyday life, it gives meaning to our worship experience.

Hughes discusses the "intensification" of ordinariness. Using ordinary things in a worship service without intensifying them leaves the worshiper with no feeling that God's self is present. Items such as bread, a cup of juice, a pool of water are common objects, but what do we do in our worship services to intensify their meaning? It is a question that

all worship leaders and programmers can and should ask themselves each week. He believes that only a liturgical service can bring meaning to these ordinary things.

Those of us that do not follow a liturgy each week need to make sure that while using the common, ordinary things of life in our services we work to intensify their religious meanings. But I have a problem with Hughes's hypotheses. This adventure happens every day of our lives. If we wait for the Sunday service to experience this intensity, we will miss out on the journey to the edge each and every day. These everyday God-given experiences are also worship times. I believe that Worship as Meaning can happen without the structure of a liturgical setting.

This book spends a tremendous amount of time on theories and the history of meaning that may not be of real interest to worship leaders simply looking for ways to improve what they do. These discussions in this book will be more of interest to academics. Part three, on what a congregant may be looking for when they enter the worship service, will be of greater interest to most worship leaders. Worship leaders looking for ways to enhance their worship programming as well as bring a deeper understanding to worship, this book could be valuable reading.

John Sarno
Music Minister
Mountain Christian Church
Joppa, Maryland

Carolyn THOMAS. *Reading the Letters of Saint Paul: Study, Reflection, and Prayer*. Mahwah, NJ: Paulist, 2002. 184 pp. $16.95.

Thomas's perspective on Paul and the presentation of his material in this book caused me to stop and wrestle with my own ideas in many places—exactly what the author intended for me to do; after all, this is a practical exercise in theological reflection. Thomas attempts to journey beyond explaining the theory of theological reflection by modeling to introductory Bible students how to reflect on what Paul, and ultimately the Lord, is saying in his context and how everyone should look at our worlds differently because of his writings.

The book is in an easy-to-use format. Each Pauline book is given a chapter with brief historical background. Each book is broken down into a few major passages with which Thomas interacts to bring the main points to the forefront. The commentary is followed by a brief reflection section that includes two to four points for reflection and then a prayer by a Catholic saint related to the subject. Because I am involved in prayer ministry, I must note that the prayers selected were very refreshing and useful to interact with the main point of the passage.

The difficulty for *SCJ* readers will be where and how to use the book. While written simply for the benefit of beginning students, many *SCJ* readers will disagree with Thomas' views on authorship. Thomas maintains that three of the books of the Pauline corpus (Colossians, Ephesians, and 2 Thessalonians) do not come from Paul himself but pseudonymously from a Pauline school of thought after his death. Moreover, many of the reflection questions are specifically dealing with Roman Catholic issues.

I would recommend the book for a few narrow contexts. First, it is a good read for all pastors and leaders to help them gain insight into how important it is for us to do theological reflection as we teach and preach. Second, it would be an excellent resource

on studying current Roman Catholicism in undergraduate college courses or a study group in church. Lastly, (and the strongest recommendation) is for any Christian to use the prayers in each section as a jumping off point in praying over the points presented for reflection.

JARED ODLE
Harvest Prayer Ministries

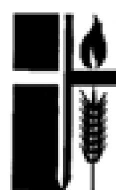
Michael C. MORELAND, ed. *Between Text and Artifact: Integrating Archaeology in Biblical Studies Teaching.* Atlanta: Society of Biblical Literature, 2003. 272 pp. $34.95.

Specialists naturally tend to focus only on their primary research interests. Such isolation, however, hinders the free flow of ideas and knowledge to others to whom such information may be relevant and significant. This is true particularly when it comes to the interface between the archaeology of the ancient Near East and biblical studies. This volume came into print in an effort to bridge the communication gap between field archaeologists and those who teach biblical studies. Not that this is the first or only effort to assist those who teach Bible and related courses about the problems and potential of employing archaeological data in their instruction. The popular *Biblical Archaeology Review* magazine as well as the journal *Near Eastern Archaeology* are and have been resources available to the interested professor in a seminary, Christian college, or Bible college. At the 2004 meetings of both ASOR (American Schools of Oriental Research) and the SBL (Society of Biblical Literature) in San Antonio, Texas, there were sessions scheduled in which the results of archaeological investigations were employed to illuminate the biblical world, often with the teaching enterprise particularly in mind. But the need for the work under review is evident, because, as the subtitle indicates, the integration of archaeological research in the teaching of biblical studies is treated comprehensively.

The editor, Milton C. Moreland, is Assistant Professor of Religious Studies at Rhodes College in Memphis, Tennessee. But he has also been an area supervisor for over a decade at the excavation of Sepphoris in the Galilee. The book is in fact the eighth in a series on Archaeology and Biblical Studies published by the SBL under the general editorship of Andrew G. Vaughn of Gustavus Adolphus College, an experienced excavator and paleographer. The present volume grew out of meetings in 2000–2001 at Duke University and the University of Oregon, with the support of the Wabash Center for Teaching and Learning in Theology and Religion, aimed at identifying practical means for the integration of archaeology and biblical studies. The main audience for the book, then, is for instructors in higher education in the latter field. At the same time, it is useful for specialists in archaeological research who need to become aware of the importance of such integration. And the collection of essays will be useful for church leaders who ought to become aware of the issues involved in such integration, so that they do not convey unfounded information to their congregations in efforts to show how archaeology confirms the historicity of biblical texts.

Besides an introduction that raises the issues of integration, "Between Text and Artifact," and useful bibliographies, an index of modern authors, and biographical information about the contributors, eleven essays comprise the bulk of the book.

Ann E. Killebrew from Penn State University, explores "Between Heaven and Earth:



LINCOLN CHRISTIAN SEMINARY

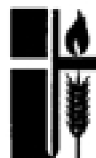
At LCS, earn your:
Master of Divinity
or
Master of Arts
in Bible, Christian Theology, Ministry or Counseling

with specializations
in New Testament, Old Testament General Theology, Christian Apologetics, Historical Theology, Contemporary Theology, Worship, Christian Education, Bible Translation, Church Development, General Ministry, Intercultural Studies, Ministry to Muslims, New Church Leadership, Teaching English to Speakers of Other Languages, Preaching, Pastoral Care & Counseling

Through an education that is:

Biblically-based,
Mentoring-focused
Cost-effective

Still Impacting the World for Christ
After More Than 50 Years



LINCOLN
CHRISTIAN SEMINARY

100 Campus View Drive
Lincoln, Illinois 62656
www.lccs.edu/seminary
1.888.522.5228 ext. 2275

Educational Perspectives on the Archaeology and Material Culture of the Bible." She closes with the observation that "both 'biblical' and 'Syro-Palestinian' archaeology today are cross-cultural and cross-disciplinary with a multitude of meanings in their various settings. Our obligation to the future of our profession as educators and scholars will be the ability to adapt a multivocal approach to both the biblical past and its contemporary significance in a multicultural present" (30).

Carol Meyers of Duke University continues her interest in the oft-hidden lives of women in the Bible with her "Where the Girls Are: Archaeology and Women's Lives in Ancient Israel." Readers of the Bible are often oblivious to the "invisibility" of women in the Bible. Then there are misconstrued ideas about the "status" of women therein—that they were subservient, submissive, and likely oppressed. Then our author turns to the archaeological problem of recognizing household artifacts related to the significance and functions of women in the biblical household. She advocates and practices "a gendered biblical archaeology," provides case studies, and emphasizes the value of including such in her undergraduate classes.

"'These Are Your Gods, O Israel': The Challenge of Reconstructing Israelite Religion Using Both Text and Archaeology," is the offering of Beth LaRocca-Pitts of the University of Georgia. She provides a series of pitfalls to be avoided in attempting to meet the challenge indicated in the title of her paper, then concludes that biblical archaeology can enhance the teaching of ancient Israelite religion through "visual material they [students] can see and possibly even artifacts they can touch" (64).

J.P. Jessel of the University of Tennessee examines resources available to instructors with his "In Search of the Good Book: A Critical Survey of Handbooks on Biblical Archaeology."

Scott R.A. Starbuck of Gonzaga University and Whitworth College offers "Why Declare the Things Forbidden? Classroom Integration of Ancient Near Eastern Archaeology with Biblical Studies in Theological Context." He notes, "It is the instructor's task . . . to provide students with a hermeneutical sophistication that will allow them properly to integrate the fields of biblical studies and archaeology as well as to allow these disciplines to inform, challenge, mature, and broaden confessional faith perspectives already held. At the core, it is the broad and multifaceted task of relating science and religion . . . characterized as conflict, independence, dialogue, and integration" (102).

John C.H. Laughlin of Averett University expounds "On the Convergence of Texts and Artifacts: Using Archaeology to Teach the Hebrew Bible." What he provides "are simply suggestions for trying to integrate some of what is now known archaeologically from Israel and elsewhere into introduction courses to the Hebrew Bible" (118).

Editor Milton C. Moreland, Rhodes College, examines "Archaeology in New Testament Courses." He has a positive assessment of integrating archaeological material in such courses, even though they are "already overburdened." And he suggests several practical means of accomplishing such integration.

Eric M. Meyers, husband of Carol Meyers, who is also of Duke University, provides direction to instructors for "Teaching Second Temple Judaism in Light of Archaeology." He and Carol are an extraordinary husband-wife team as archaeologists and scholars. For Christian professors and instructors, the significance of Second Temple Judaism for understanding the context in which Christianity arose cannot be overemphasized.

As the most significant, or at the least one of the most significant archaeological discoveries of the previous century, one would expect a chapter on the Dead Sea Scrolls.

Daniel Falk, University of Oregon, provides "Text and Artifact: The Dead Sea Scrolls and Qumran."

Jürgen Zangenberg of the University of Wuppertal provides a stimulating study in his "Realizing Diversity: Reflections on Teaching Pagan Religion(s) in Late Hellenistic and Early Roman Palestine." He emphasizes that the "silencing of the pagan voice leads to a major distortion of the cultural picture of ancient Palestine. In sum, in realizing the diversity in ancient Palestine we obtain a better notion of the religious heritage of ancient Judaism and early Christianity. In order to hear the voice of our fathers and mothers, we have to listen to the 'others,' too" (192).

Byron R. McCane, Wofford College, makes the case that "the best—indeed, the *only*—way to teach students the appropriate relationship between biblical studies and archaeology is to . . . involve them in a season of digging" (195). His contribution to the volume: "'Here I Am at Khirbet Cana': Integrating Biblical Studies and Archaeology."

Finally, Melissa Aubin, who works with the Sepphoris Regional Project, contributes a useful "Annotated Bibliography for Integrating Archaeology into Biblical Studies."

This is a very useful volume for anyone who teaches biblical studies. It provides a variety of perspectives on incorporating archaeological research in Bible courses for both undergraduate and graduate students. The reader is also informed on current issues faced by biblical archaeologists in terms of both texts and artifacts.

KEITH N. SCHOVILLE
Professor Emeritus
Hebrew and Semitic Studies
University of Wisconsin-Madison

Edwin M. YAMAUCHI. *Africa and the Bible.* Grand Rapids: Baker, 2004. 297 pp. $26.99.

Yamauchi is well known for his interests in other fields relating to the Bible. His motivation for writing this book is to correct misconceptions and to supply relevant information on the subject. He acknowledges that popular works on the subject do not reflect the wealth of archaeological discoveries and scholarly discussions. He therefore has a threefold interest: 1) to explore the historical and archaeological background of biblical texts that deal with Africa and the Bible, 2) to examine the exegesis of these texts, 3) to trace the ramifications of later interpretations and misinterpretations of these texts (16).

This book has over 80 well-documented illustrations that guide the reader along each subject and 45 pages of bibliography that leave the reader in no doubt of the extensive research behind this book (221). The first four chapters, he acknowledges, are entirely new (17); the last four are revisions of previously published works.

Yamauchi highlights the relationships between ancient Africa and the Bible from antiquity to Roman times. He devotes one of the eight chapters of the book to an expose of the Eurocentric–Afrocentric debate; especially how either position affects interpretation of history in general and of the Bible in particular. He notes that one could cite many examples of interpretation of African history by white scholars that are transparently racist and condescending (206). On the other hand, Yamauchi is of the conviction that Afrocentricism is flawed in several areas as well. He presents a good

eight-point critique of the movement (211-213). However, Yamauchi notes that we can thank Afrocentric scholars for calling attention to the neglected evidence of significant passages that refer to blacks in both the OT and the NT (213). This chapter, chapter eight, is a good introduction to the book, and one should really read it first to appreciate fully Yamauchi's true intentions in producing this book.

Yamauchi develops his argument by adroitly discussing the issue of the "Curse of Ham" in chapter one. He examines various interpretations that have been given of Gen 9:25 with emphasis on those that have been detrimental to blacks. Yamauchi concludes that over the centuries an obscure text was so interpreted by medieval Jews to explain the blackness of Africans and was then used in turn by Arabs, Europeans, and North Americans to justify slavery and, until recently, by Mormons to exclude blacks from their priesthood (33). This is a refreshing exposé of the gross abuse of the figure of Ham. Yamauchi proceeds by re-examining the origins of Moses' Cushite wife. His conclusion, drawn from several archaeological considerations, is that Moses could well have married a black woman from Nubia. Chapter three, "Solomon and Africa," surveys Solomon's extensive international contacts especially Solomon's links with the Queen of Sheba. Yamauchi refutes the attempt to put Sheba in Africa and concludes that the biblical and archaeological evidence places Sheba in southwest Arabia (105). Chapter four, "Tirhakah and Other Cushites," explores the various Cushites mentioned in the Hebrew Bible from the united monarchy to the Babylonian attack on Jerusalem.

Chapters five through seven pick up investigations in the NT. Chapter six, "Why the Ethiopian Eunuch Was Not from Ethiopia," explicates that in antiquity Ethiopia designated the area of the Sudan, not modern Ethiopia. In similar fashion Yamauchi refutes the popular view that Simon of Cyrene who bore the cross of Christ was a black man (chapter seven).

Yamuachi in this book has dealt with the issue of not just "Africa and the Bible," but Black Africa and the Bible. While several of us Africans would wish that Africa was splashed all over the biblical pages, we would appreciate that our sympathies and enthusiasm are founded on evidential truth. Yamauchi has sought to provide such basis in his book.

I highly recommend this for the seminary reader as an excellent resource. It is well-written, meticulously researched (containing a wealth of fascinating historical material), and powerfully argued. For the preacher, this might be too technical and the arguments a little overstated.

For my fellow Africans, we should particularly be encouraged to read this revealing book simply for Yamauchi's convincing exhibition that "the curse of Ham" is a myth without biblical foundations. It would be refreshing if some day Africans also might read about Africa without distinctions of color.

Manuel Budu Adjei
Acting Academic Dean
Ghana Christian College and Seminary

Walter BRUEGGEMANN. *An Introduction to the Old Testament: The Canon and Christian Imagination.* Louisville, KY: Westminster John Knox, 2003. 448 pp. $24.95.

While Walter Brueggemann accepts the results of much of historical critical approaches to the OT, he emphasizes the newer approaches of canonical, rhetorical, and socio-

logical criticisms in this study along with his own peculiar "imaginative" and "idiosyncratic" interpretations. He wishes to make available "fresh learnings of OT studies that will be of peculiar force for pastors and Christian congregations" (xi). Ministers as well as professors and seminary students of the OT would benefit from reading this book, but I know of few learned "laymen" in congregations that could understand the critical sweep of this overview of the OT. It is a perfect book to help one understand how the older traditional historical-critical approaches to the OT have shifted paradigmatically to a more "friendly" canonical, rhetorical, and sociological approach. Only an erudite, gifted, and stylistic writer like Brueggemann, who also has command of the vast knowledge of past and present critical studies of the OT, could execute such a book as this.

Conservatives (theologically) will have difficulty understanding Brueggemann's use of the term "imaginative remembering," a term to explain how the OT came to be in its final canonical form. Brueggemann writes: "The *historical claims* of the text are in profound tension with the *canonical claims* now recognized in the text" (7) and "The interplay of *historical reportage* and *canonical formation* is endlessly complex. The process of that interplay is the *work of tradition*, the defining enterprise of biblical formation, transmission, and interpretation that we may term 'imaginative remembering'" (7). For example, Exodus 1–15 contains exilic materials (according to Brueggemann) so that the exiles returning from Babylonian Captivity may remember the exodus events on their own terms. "This act of *imaginative remembering*," Brueggemann writes, "is the clue to valuing the Bible as a trustworthy voice of faith while still taking seriously our best critical learning" (8). In short, Brueggemann sees "three facts of the traditioning process": imagination, ideology, and inspiration (9-11). While these three factors are in tension, especially ideology and inspiration, Brueggemann announces that the "fixing of the canon did not terminate the traditioning process" (12). Therefore, the traditioning process is continuing and can never be concluded, "because the text is endlessly needful of new rendering" (11). Brueggemann sees himself as part of "the best intelligence of the day" (13) that pushes forward the traditioning process in a "disciplined, critical, and informed" way. The reader will have to struggle to truly understand Brueggemann's "imagination."

After the Introduction the book is divided into three parts of the Hebrew Bible: The Torah, The Prophets, and The Writings. A "reprise" is written at the end of each section, while, for the most part, each major Bible book receives a chapter. The final chapter is "a concluding reflection" to the entire book. Bibliography, index of Scripture, and index of names at the end make the book more useful.

For the most part Brueggemann accepts traditional historical-critical approaches to the OT, especially the Pentateuch (the documentary theories). For example, he interprets Gen 1:1 as God creating order out of preexisting chaos, not a creation "from nothing" (34). It is not until 2 Macc 7:28 that we have the tradition of "creation out of nothing," the view that the church later held as a theological position! "Creation out of nothing" is not even entertained as a possible interpretation of the text. While I disagree with Brueggemann on Gen 1:1, I agree with his critique of Gen 3 and how the OT view of "the fall" has been interpreted through the centuries. Brueggemann attacks the extreme form of Calvinism's "total depravity of mankind." He writes: "Nowhere in the Old Testament is that judgment articulated beyond existential disappointment about contemporaries into an ontological principle" (8). In other words, mankind can still choose the good and obey (Deut 30:11-14). The patriarchal narratives (Genesis 12–50) are not to be regarded as historically rooted but are the "product of traditional com-

munal remembering, whatever may have been the actual 'facts' behind the memory" (43). In spite of the acceptance of higher critical views, the results, and even modern approaches to the text, Brueggemann does see the promise to Abraham (Gen 12:1-3) as the theme of the Bible: "It may indeed be seen that this promissory utterance that characterizes the biblical God as a future-generating, future-governing God is a core theme of the entire Bible" (46). It certainly seems to be the interpretive key to both testaments.

The exodus events are not viewed historically at all. Rather, the stories in the Book of Exodus are the collection of the "imaginative remembering" of a later generation during the exile, "so that contemporary experience is read into and through ancient remembering" (60). All of the Pentateuch is interpreted in light of the exilic community's desire to return to Judah. In discussion about Numbers 14 (Joshua and Caleb) Brueggemann writes: "[They] are not to be taken as historical realities, but are highly imaginative articulations designed precisely for the exilic crisis" (77). These are examples of Brueggemann's conclusions found throughout the book covering the entire Hebrew Scriptures.

Finally, Brueggemann attempts to make the case that the Hebrew Scriptures have three different levels of authority: "There is no doubt that the Torah (Pentateuch) constitutes the normative canon of Judaism. All else that follows is derivative and of lesser authority" (101). Certainly this is true with regard to groups such as the "Sadducees" and the later "Samaritans," perhaps others. However, this calls into question the authority the prophets had over kings and the divided kingdom of Israel and Judah. Their words could certainly be ignored but their authority could not! More worrisome is Brueggemann's seeming support of the view that present-day Jews need not believe in Christ for salvation. Rather, simple obedience to Torah is what they need (unless I am misreading him). He writes: "Christian readers will need to reflect much more on the way in which Jews continue to be YHWH's covenant people while making a claim for the community of Christ also as God's people" (190). To give Brueggemann the benefit of a doubt, he is interpreting Jer 31:31-34 (with Rom 9–11) in a Jewish context and not imposing Christian "supersessionism" for that text.

While there are many insights to be gleaned from this book, both original and conventional, Brueggemann seems to raise many more questions than he answers for the conservative reader. That does not invalidate his work. The reader simply needs to know his presuppositions before reading. Given that, much knowledge can be gained from this volume. But I would not recommend it as a textbook for young students in Bible college. Those who have a good knowledge of the critical issues connected to the OT, however, will benefit the most from Brueggemann's "imagination."

Walt Zorn
Professor of Old Testament and Bible Languages
Lincoln Christian College and Seminary

Marti J. STEUSSY. *Chalice Introduction to the Old Testament.* St. Louis: Chalice, 2003. 275 pp. $34.99.

Teaching the Bible to college students or seminarians requires the ability to think about literature, history, sociology, theology, homiletics, pastoral care, and a range of other disciplines, all at the same time. Because the Bible is arguably the world's most

complex book, owing to its centuries-long process of composition, compilation, canonization, and interpretation, teaching students to understand its ongoing life in communities of faith requires skill and not a little luck. Fortunately, a growing mound of textbooks exists to help desperate teachers pilot their charges around the shoals awaiting the novice biblical critic. This volume deserves to be pulled from the mound and drafted into service for introductory courses.

The fourteen authors are all members of Disciples of Christ, but their emphases and conclusions vary widely, indicating that their work is not confessional in a narrow sense (as indeed one would not expect it to be). This book comes as a gift from one Christian tradition to all the rest.

Marti Steussy writes an accessible introduction orienting both students and teachers to the book. Lowell Handy offers a handy summary of the "Geographical and Historical Background for Understanding Ancient Israel" (15-28). Richard Lowery comments on Genesis (29-46), Frank Gorman on Exodus, Leviticus, and Numbers (47-62), Dale Patrick on Deuteronomy (63-78), Carolyn Higginbotham on Joshua and Judges (79-96), Lisa Davison and Marti Steussy on Samuel and Kings (97-118), Samuel Pagán on Ezra, Nehemiah, and Ezra (119-134), Mary Donovan Turner on Isaiah (135-152), Jon Berquist on Jeremiah and Ezekiel (153-168), Raymond Person on the Book of the Twelve (169-182), Marti Steussy on Psalms (183-208), Leo Perdue on Proverbs and Ecclesiastes (209-222), Claudia Camp on Job (223-236), Lowell Handy on the remaining texts (237-248), and Walter Harrelson on the Apocrypha (249-266). Each article discusses date, authorship, literary structure, historical setting, place in the canon, and theological issues and implications. Each also includes a brief, but usually apposite bibliography. A glossary and index conclude the book.

An introductory textbook should be accurate, readable, and, hardest of all, entertaining. Accuracy is easiest to measure. Each essay here describes the state of the discussion for each biblical book and sets forth middle-of-the-road, consensual understandings. The contributors have fairly represented the mainstream of OT scholarship, even when in other published writings they have critiqued it. This approach deserves applause because it helps students enter the discussion at its center, not its edges. The book is also readable for students. The authors have kept jargon in check, and the editor has ensured a consistency of style across the volume that allows students to understand the biblical texts without being put off by the scholars interpreting them.

Introductory textbooks should also lead students into the biblical text, not substitute for it. The Chalice authors' obvious interest in and affection for the Bible (whatever their diverse theological commitments) help achieve this. They offer enough to pique the reader's interest, but not so much as to overwhelm Scripture itself.

Comparing this book to similar works seems helpful. Certainly it cannot substitute for a comprehensive introduction (Collins or Brueggemann). In a seminary course, it could serve as a companion to such a larger-scale work and other readings. In an undergraduate course, this could accompany works on ancient Near Eastern backgrounds or the history of interpretation or cultural criticism, according to the instructor's lights. Compared to equivalent works such as *The Hebrew Bible Today* (Westminster John Knox), the *Chalice Introduction* shows on the whole a greater theological sensitivity and, again, greater awareness of the real world of students who excitedly engage the interesting and sedulously ignore the boring. On the other hand, at a few points it may oversimplify the discussion of an issue too much. The inclusion of the Apocrypha in this volume, however briefly, helps address questions most students ask.

Baker Academic ad 3 (3 books) goes here

StoneCampbell3Journal.pdf

Two other points deserve mention. First, the question of the theology of the implied audience deserves attention. Fundamentalists and very conservative evangelicals may not appreciate the work's positions; owing to the brevity of the work, the authors rarely consider positions that most scholars regard as marginal. Second, the diverse approaches to different books accurately reflect the real diversity of our field, in which research projects on individual books do exhibit methodological variety. While defensible, this approach may complicate student learning. Or it may enhance learning by allowing students to ask a wider range of questions. This depends in part on the skill of the teacher.

To conclude, I believe we are seeing a renewed interest in the OT in the Stone-Campbell Restoration Movement as we rethink our understanding of Scripture as a whole. Teaching the first three-quarters of Scripture has become acutely important, and we need good resources for doing so. The Chalice Introduction is a modest but helpful contribution to our ongoing work, and for that Steussy and her contributors deserve our gratitude.

MARK W. HAMILTON
Assistant Professor of Biblical Studies
Abilene Christian University

Ben C. OLLENBURGER. *Old Testament Theology: Flowering and Future.* Second Edition. Winona Lake, IN: Eisenbrauns, 2004. 544 pp. $42.95.

In this revised edition, Mennonite Old Testament Scholar Ben Ollenburger has done all students, teachers, and practitioners of OT theology an invaluable service. The original edition was published in 1992, and the plethora of major publications and the heated debate generated about OT theology since then makes an updated and thoroughly revised edition a desideratum. The book is an anthology of excerpts of the writings of key OT theologians since the 1930s to today and serves as a sort of reader's guide to the perplexing field of OT theology.

The book divides into five parts, arranged in largely historical order. Part one provides historical background to the debate including translated essays by Eissfeldt and Eichrodt in which history (Eissfeldt) or revelation (Eichrodt) as the focus of OT theology is the issue. Parts two through four excerpt comprehensive (usually) periods of OT theological study, Eichrodt to Von Rad, Von Rad to Childs, and Childs to the present pluralism. Each author's methodological discussion and distinctive proposal(s) are excerpted. Part five contains programmatic statements which critique previous work or suggest a way forward without fleshing out the proposal in detail. An appendix provides a translation of Gabler's famous lecture of 1787 that launched the current distinction between biblical and systematic (dogmatic) theology. Ollenburger provides a helpful orienting essay before each of the five parts, although these could have been longer. Nine new authors appear in the new edition (Preuss, House, Anderson, Gerstenberger, Sailhamer, Wittenberg, Barr, Moberly, Brett) and two (Jacob and Hanson) have been eliminated. The excerpts of other authors have been shortened to allow for the new contributions and still keep the volume of manageable size.

The book has a dual audience, students (advanced undergrads and above) and scholars. For students the book functions as a unique sampling reader through the maze of OT theology since the time of Eichrodt. The book is helpful in introducing advanced students to the multifaceted and prolific debate over what OT theology is and even

whether it is or should be a goal worth pursuing. Paired with Ronald Clements, *One Hundred Years of Old Testament Interpretation* (Philadelphia: Westminster John Knox, 1976) and perhaps supplemented with readings from Gerardt Hasel, *Old Testament Theology: Issues in the Current Debate* (Grand Rapids: Eerdmans,1991), the book would serve well as a text in OT theology courses. It would also be useful as a supplementary textbook in OT Introduction courses.

For scholars, especially those whose specialization is not OT theology or even in OT, the work serves an orienting function and a way of staying conversant with an increasingly diverse field. NT scholars, especially those with interest in NT theology and biblical theology will find this book an essential resource. I have used the first edition to introduce advanced undergrads and graduate students to the thought of particular OT theologians, and it has worked well.

The volume has many strengths. The new edition has been thoroughly updated and is worthy of a new title. Helpful orienting essays appear before each section and a good bibliography and indexes are included. The cost compared to buying even a few of the individual volumes is a plus. A great strength of the volume is the breadth of selection of authors, including four conservative evangelicals, Kaiser, Martens, House, and Sailhamer, and even one Jewish scholar, Levinson. Feminist theology is represented (Trible) and even postmodern and liberationist perspectives (Brueggemann and Wittenberg). The opportunity to hear great thinkers in their own dialect makes this book an essential one for those concerned about theology and Bible.

There are some minor weaknesses. The recent contributions of German scholars Gunneweg (1993) and especially Rendtorff (*Theologie des Alten Testaments: Ein kanonischer Entwurf*, 2 volumes, 1999, 2001) are unfortunately not included. But this may have been for reasons outside of Ollenburger's control. The selection on Sailhamer (essay from a plenary address at the Wheaton Theology Conference on Biblical Theology in 2000) is perhaps not the best representation of his very distinctive thoughts. I would have suggested the appendices to his *An Introduction to Old Testament Theology* (Grand Rapids: Zondervan, 1995). Goldingay, *Old Testament Theology* (Downers Grove, IL: InterVarsity, 2003) is listed in the Bibliography, but probably appeared too late to be excerpted. What I presume is the English translation of Rendtorff (*The Canonical Hebrew Bible: A Theology of the Old Testament* [Deo, 2004]) has just recently appeared

I would also wish that a longer orienting essay began the volume. Many who might be interested in the topic could be put off by lack of familiarity with the changing conclusions and methodologies in OT Studies in the last 75 years. Placing OT theologians in their historical methodological contexts would have been helpful to the student and the scholar in adjacent but different specializations. For example, Von Rad's famous theory of an early date for the short historical credo (Deut 26:5-11) was later rejected in historical-critical scholarship and the theological weight placed on the historical priority of that credo undermined confidence in his approach. OT specialists would know this, but students might be left wondering why Von Rad's approach was left behind. An additional twenty pages at the beginning would have made a great volume into an even greater one.

PAUL J. KISSLING
TCMI Institute
Heiligenkreuz, Austria

Victor H. MATTHEWS. *Judges and Ruth.* New York: Cambridge University Press, 2004. 220 pp. $18.00.

Victor Matthews is a well-known name in the field of OT studies and its cultural and historical setting. This commentary on Judges and Ruth is part of a series intended to update the Cambridge Bible Commentary published in the 1960s and 1970s.

Judges and Ruth is written to accommodate a wide range of readers, from the serious Bible student to the scholar. It does not use technical jargon, but it does approach the text with a wide range of exegetical tactics including historical, narrative, and rhetorical criticism.

Rather than a verse-by-verse analysis of the text, Matthews sections off the Scriptures into logical and meaningful units. Each section begins with the full passage written out, followed by Matthews's commentary on that particular passage. Matthews provides the reader with the cultural and historical setting, a specialty of Matthews's research, followed by an analysis of the passage as it pertains to Judges or Ruth and to the Scriptures as a whole. He includes highlighted boxes called "A Closer Look" throughout the book which give particular information on specific people, events or theological issues such as "The 'Spirit of God' in Judges," "Marriage Customs," and "Levirate Obligations" in Ruth. Matthews has a knack for capturing the essence of ancient life and relating it to the modern reader. At the end of each major section is a highlighted box entitled "Bridging the Horizons" that suggests modern day application. These sections are designed to stimulate deeper thought and provide suggestions for teaching and preaching the text to today's audience. This is not the strongest attribute of the book, but may be of help.

The book of Judges is set in a time when "every man did what was right in his own eyes" (Judg 17:6). Matthews describes the period of the Judges as "a time of political opportunism, internecine warfare between various tribes and peoples, temporary chiefdoms ruled or led by warlords, and a generally lawless, anarchic era" (5). The three-part division of the book includes an explanatory narrative (1:1–3:6), a collection of "tales" about the judges (3:7–16:31), and concluding episodes that emphasize the anarchic character of the times (17:1–21:25).

Matthews addresses Ruth's alien and widow status as she and Naomi strive to reintegrate into Naomi's hometown of Bethlehem. There are legal and social customs Matthews addresses that come into play as these women squeeze out a living without a male guardian.

A strength of the book comes in its annotated bibliography. Matthews includes eighteen pages of bibliography divided into separate disciplines of study: commentaries, literary studies, redaction studies, feminist studies, social world and archaeohistorical studies, social scientific studies, historical-critical studies, and additional articles and monographs of interest. Each area is given an explanation of that discipline along with Matthews's critique on significant works which is very useful for further studies.

This is not an in-depth study of the books of Judges and Ruth, but Matthews does offer a helpful introductory study that provides many valuable insights to these books. For a more detailed study, students should check out the bibliography in the front for further reading.

SARA FUDGE
Professor of Biblical History, Hebrew, and Cultural Settings
Cincinnati Christian University

Marti J. STEUSSY. *Psalms*. Chalice Commentaries for Today. St. Louis: Chalice, 2004. 235 pp. $22.99.

Writing a book that surveys the message of all one hundred and fifty Psalms is a formidable task. This small book by Marti Steussy, Professor of Biblical Interpretation at Christian Theological Seminary in Indianapolis, makes a valiant attempt to do so, and the resulting product is not without some admirable successes.

The Chalice Commentaries series, of which this book is part, is designed for "pastors, seminary students and educated laity." Steussy, though well informed with the views of critical scholarship, has written clearly and on a nontechnical level so that the mythical "educated laity" could in fact read and understand her work should they make the attempt. There are no footnotes and no highly technical discussions, though there are seven pages of annotated bibliography. Hebrew words are mentioned here and there (*torah, tsaddiq, hesed* and *shalom*), but her treatments of Hebrew terms are concise, helpful, accurate and nonpedantic. The views of individual scholars are only mentioned sporadically. Instead, in keeping with the series' purpose "to help [people] claim the Bible in their personal lives," the work concentrates on Steussy's analysis of the biblical psalms and her creative effort to find its significance for Christians today through interaction with the biblical message.

In order to cover all the Psalms, Steussy treats them in groups. To give the reader some bearings, she begins with a chapter on wisdom psalms (Psalms 1, 19, 119), making the helpful observation that if we substitute the word Jesus for the word "law" and its synonyms, Christians would catch the Jewish attitude towards the law. She next uses Psalms 2, 18, 20, 21, 45, 61, 63, 72, 89, and 144 to portray the theology of the monarchy, and Psalms 101, 132, and 103 to portray "Royal Theology after the Exile." For each psalm she gives at least a paragraph of discussion of that psalms' message. Psalms 110 and 69 serve as Steussy's vehicle for reflecting on how one is to read Psalms as Christians. All this covers the first 69 pages. The remainder of the book treats each of the five books of Psalms one by one, grouping psalms within each book by genre for concise treatment. Since she avoids repetition, Steussy's treatment of psalms in Books 3–5 are briefer than her treatment of psalms of the same genre in Books 1 and 2. Although such an arrangement is not perfect, it is about the best an author could do in attempting to touch on all the psalms in a short book.

The series is intended to be a practical one that reflects not only on what the text meant, but its significance for Christians. This is done, however, from the standpoint of "contemporary scholarship," which seems a euphemism for rationalistic historical-critical scholarship and liberal theology. Liberal critical positions are everywhere assumed: Deuteronomy is a late monarchial work rather than a work going back to Moses. Genesis 11 wrongly implies that God was spatially limited. Isaiah 40–55 is by Second Isaiah, not Isaiah the son of Amoz. Paul did not write the Pastorals. The Gospels contradict each other. Psalm titles are unreliable. Moses did not write Psalm 90. David wrote few if any of the psalms associated with his name.

As a theological liberal, Steussy does not view the Bible as authoritative but as a dialogue partner that may influence us but need not always be accepted. For example, she finds some positive value in the curses of the imprecatory psalms—that we should be honest in prayer and confess the reality of our anger at injustice and our yearnings for retaliation—and yet we must reject the psalmists' response of actually cursing enemies as incompatible with God's (Jesus') real attitude toward enemies. She states that biblical writers taught that natural disasters and storms are acts of God whereas today we

Chalice Press. ad 1 (Performing the Psalms) goes here

Stone Campbell Spring05.pdf   pg. 1

know this is untrue. She considers Psalm 1's division of mankind into two camps, the righteous and the unrighteous, to be näive on the writer's part. Psalm 6's assumption that sickness can be a punishment from God must be rejected on scientific and theological grounds. Psalm 28 rightly affirms that "deep strength and joy are to be found in aligning ourselves with God's purposes," but "God seems more forbearing" than that psalmist taught. "Mark's Jesus" (as opposed to Steussy's Jesus?) affirmed that David wrote Psalm 110, but this view must be rejected. She rejects that the Psalms are in any sense predictive of Jesus. Along the way she take swipes at the doctrines of conservative theology such as substitutionary sacrifice and propositional revelation while she affirms the liberal doctrine of universalism.

This book would find its most natural home in churches and educational institutions where liberal theology is promoted. Others may read it for its occasional insightful comment and for its organization in rapidly surveying the book of Psalms. It also serves as a good example of hermeneutics from a liberal theological standpoint.

Joe M. Sprinkle
Professor of Old Testament
Crossroads College

Marvin A. SWEENEY. *Zephaniah.* Hermeneia. Minneapolis: Fortress, 2003. 208 pp. $47.00.

Sweeney offers a detailed and insightful treatment that balances the concerns of textual, form, tradition, sociohistorical, literary, and rhetorical criticism. He employs the finest scholarship that has preceded him and makes significant new contributions to Old Testament study.

The volume follows the *Hermeneia* series format with an introduction followed by detailed discussion of each section of the book. Sweeney does not organize his introduction along the traditional lines of author, date, province, text, etc. Instead, he organizes forty-one pages of introduction according to the book's textual traditions. He demonstrates confidence in the MT, adopting few emendations, and presents a concise yet informative summary of the Murabba'at Scroll's contribution to text-critical discussion.

This organization makes it difficult for the reader wanting to locate quickly Sweeney's take on various issues. But within the discussion of the Massoretic tradition lies a profitable summary of sociohistoric setting of the book in which Sweeney supports the traditional dating of Zephaniah's ministry mainly before 622 before and during the reforms of Josiah. More specifically, he posits a Sukkot festival setting for many of the book's oracles.

Sweeney offers a "formal overview" of each of the book's two major sections (1:2-18 and 2:1–3:20). These overviews are extended thesis statements that acquaint the reader with the major structural elements, themes, and rhetorical goals of the section.

The author's translation, and accompanying text-critical notes, begins the discussion of each pericope. Then follows a summary of its form and setting and detailed notes on each verse. There is much redundancy among these sections as Sweeney appears to realize that the average commentary reader does not read from cover to cover, but usually reads to find specific information on specific verses. His approach eliminates the multitude of annoying "see" or "cf." references in the average commentary.

Though he accepts many conclusions of standard critical methodology, Sweeney takes several positions that separate him from the mainstream of critical scholarship. He rejects the dating of several oracles (2:7; 2:9; 3:9-10; 3:13; 3:19-20) within the later exilic and postexilic eras. He contends familiarity with the Babylonian exile hampers modern interpreters from seeing the cogency of the prophet's words within earlier contexts. For example, references to a return from exile need not be read as postexilic redactions since citizens of Israel and Judah had fallen captive to Assyria from the ninth through the seventh centuries.

He eschews the traditional division of the book into alternating judgment oracles against Judah and the nations followed by a salvation oracle concerning the nations and Jerusalem. Instead, he views the book as a parenetic address "designed to persuade its audience to seek YAHWEH and to avoid the consequences that will befall those who avoid to do so" (50). The book's rhetorical center is 2:1-3 which links the book's two basic components: the prophet's announcement of the Day of Yahweh (1:2-18) and the prophet's call to seek Yahweh before the punishment comes (2:1–3:20).

Images of the Day of Yahweh and its portrayal as a day of sacrifice and purification (1:2-18) prepare the reader for the exhortation to follow Yahweh in 2:1-3. Imperative verbs and second person address forms in 2:1–3:20 call for attention, decision, and action. The portrayal of Philistia's coming punishment in 2:4 followed by the woe oracle in 2:5-15 offer God's actions in the world as rationale for heeding the call to seek Yahweh, righteousness, and humility before the Day of Yahweh comes (2:3). A second woe speech in 3:1-20 describes Yahweh's desire to restore Judah even though her sin has required an intermediate punishment.

Sweeney's literary and rhetorical analysis shows the integral role played by the oracles against the nations. He attends also to major literary themes such as the portrayal of the Philistine cities as abandoned or divorced women (2:4) in contrast with that of the Daughter of Zion as a restored bride (3:14-20). He highlights also contrasting daylight and night/darkness images within the book.

Sweeney illustrates throughout the Isaianic influence on Zephaniah's language and pays special attention to the book's vocabulary. He discusses significant nuances of commonly used words like *torah, mišpat*, and *ṣediq* and of less frequently used words. Perhaps the most novel contribution is his take on the verb *ḥrš* in 3:17b. Instead of rendering it "he will quiet you with his love," he adopts the reading "he will plow [you] with his love," a sexual image applied to the renewal of the relationship between the warrior Yahweh and the Daughter of Zion.

Historical background information appears at appropriate times and in appropriate volume. Succinct discussions of the intertwining relationships among the nations of the region during the Josianic era illuminate several pericopes, and Sweeney posits an intriguing connection between the phrase "islands of the nations" (2:11) and the Akkadian term *nagu* and Babylonian maps of the era.

Perhaps the greatest weakness of the volume is one of form. The extensive bibliography orders commentaries by date rather than alphabetically even though the remainder of the bibliography is alphabetical. However, the frustration this might engender is mitigated in the front matter with an alphabetic arrangement of the frequently cited works.

The *Hermeneia* series aims to provide the student or scholar critical and historical commentaries that utilize a full range of interpretive tools in a full discussion of the bib-

lical text and the issues it raises. Sweeney's volume on Zephaniah may take its place as one of the finest in the series.

Mark Hahlen
Professor of Old Testament
Dallas Christian College

Bart D. EHRMAN. ***A Brief Introduction to the New Testament.*** **Oxford: Oxford University Press, 2004. 424 pp. $41.95.**

With a flood of materials by Ehrman hitting bookstore shelves in quick succession, one might ponder the usefulness or potential quality of one more monograph from the chair of religious studies at the University of North Carolina, Chapel Hill. This current volume is a student edition of his *The New Testament: A Historical Introduction to the Early Christian Writings*, the third edition of which was released in 2003. This important text critic and popular scholar has now provided a briefer, more accessible version of his nontheological, critical, and comparative introduction of early Christian history and writings.

Ehrman's volume follows the main outline of his idiosyncratic *Historical Introduction*. He begins with three chapters of background and introduction that find their strength in the literary and cultural context of the NT. There are three main sections: Jesus and the Gospels, Paul and the Pauline School, and Early Christian Conflicts. One of the brilliant features of Ehrman's project is that it not only describes Gospel material, but it actually demonstrates reading approaches. It is as much a methodological experiment as a literary introduction. In analyzing the Gospels, Ehrman demonstrates in succession a comparative approach, redaction criticism, literary-historical criticism, a contextual reading, and what he calls "the thematic method." In the section on Paul, Ehrman discusses the letters under themes of apostolic mission, Church crises, Pauline theology, and deutero-Pauline writings. The final section deals with women in early Christianity, Church conflicts with Jewish and Pagan worlds, and apocalyptic writings.

As noted, Ehrman's strength is his competence in presenting historical literature while also providing methodologies of reading this material, not always immediately accessible to readers of another language, generation, and culture. It seems Ehrman's *Introduction* series has scratched an itch by providing a high-quality, critical, nonconfessional, historical introduction to early Christian literature. In his attempt to provide a more basic edition, some of that uniqueness is lost. No longer does Ehrman provide a smattering of comparable second-century Christian literature with which to place the NT in a wider context.

This loss is minor compared with the concerns that a more conservative or evangelical reader will have. Ehrman simply does not read the NT as a canonical whole, and readers need to be aware of this presupposition. Ehrman sometimes displays an extreme hermeneutic of suspicion, concluding that many of the Jesus sayings are invented or dramatically altered by the Gospel writers. Acts is not simply treated as a secondary source for Paul and is not considered always historically accurate. In the Paul section, Ehrman often takes for granted tentative scholarly consensus on issues of pseudonymity and theories of textual reconstruction without placing the arguments themselves before the beginning student. While scholars will continue to debate these critical issues and his-

Baker Acdemic. ad 4 (The Sacred and the Cinema) goes here

StoneCampbell4.pdf

torical methodologies that support these conclusions, Ehrman has almost completely missed one of the undoubted areas of literary context essential to reading the NT: the OT. A cursory introduction of Jewish stories and contexts seems to have almost no connection to Ehrman's presentation in the remainder of *Brief Introduction*.

All of these features will mean that many teachers in Stone-Campbell Movement schools will have anxiety in using this volume as anything more than a supplementary text. True to his intention, Ehrman helps readers approach the NT from another angle, but the nature of this edition means that it is too basic to be a resource for an educated minister, and needs to be supplemented by other texts when read by the average Christian. This *Brief Introduction* may, then, seem superfluous. But it was actually made necessary in Ehrman's intention of providing a historical introduction to early Christianity that would be supplemented by theologically driven lectures in an undergraduate or seminary course. Although it is weak in exegetical method and leaves out much of the Christian literary context of the original edition, Ehrman supplies ample introductory material, glossaries, indexes, and interesting chapter infixes to allow the reader—whether a Christian or not—to slip into a critical study that may be different from what they would normally encounter as a NT introduction.

Brenton Dickieson
Regent College

Joel B. GREEN and Michael PASQUARELLO III, eds. *Narrative Reading, Narrative Preaching: Reuniting New Testament Interpretation and Proclamation.* Grand Rapids: Baker Academic, 2003. 198 pp. $17.00.

The goal of the preacher is to present the Word of God in one's own words. The presupposition of the preacher who approaches the biblical text in anticipation of a sermonic event is this: encoded within the words of a biblical pericope is a message from God. The use of written words is evidence of God's gracious accommodation to human finitude. The homiletician must break the code and hear the message. Then the preacher must become the vehicle of translation, translating the biblical message into modern idiom. A person who resides in two worlds (the ancient world of the biblical text and the contemporary world of an information-hungry, twenty-first-century society), the homiletician requires a hermeneutical method of getting at the message in the biblical record which facilitates hearing the ancient texts with a view to offering the postmodern audience a hearing.

In recent decades, differing disciplines and sub-disciplines within hermeneutical endeavor have claimed promise for the handler of biblical material to constructively lessen the gap between the disciplines of hermeneutics and homiletics. The essays in this volume seek collectively to offer homileticians an effective way of reading the text of the NT with preaching in view.

Green observes early in the text the plight of contemporary preaching: "The immediate relation of text and sermon, long an unquestioned proposition, can nowadays hardly be assumed, and often is flatly countered by precept or practice, or both" (11-12). In the initial essay of the text titled "The (Re-)Turn to Narrative," Green urges that the way forward is marked by the recovery of "narrative" in biblical studies and homiletics.

Green and Pasquarello's call for a recovery of narrative for the promise of reuniting NT interpretation and proclamation requires some explanation of delimitations in

understanding their meaning. First, by "narrative" the authors do not primarily refer "to a particular genre of sermon, to the sermon as a particular art form, or to a certain 'style' of preaching" (18). Second, the authors argue that "concern for style or form [e.g., rhetorical analysis] has generally come at the expense of content" (18). Third, Green and Pasquarello claim that "biblical studies and preaching have grown distant from one another" with the pressing of historical inquiry in biblical studies (18). This is so much so, the authors contend, that wider and wider has been opened the chasm between "the world of the Bible" and "the world of the congregation" (18). Green and Pasquarello's lament finds full expression in the following question: "How did we come to this parting of the ways, between the way of scholarly study of the biblical materials and the way of the proclamation of the Word of God" (19)?

In pursuit of a solution to the contemporary parting of the ways between hermeneutics and homiletics, contributing editors Green (Dean of Academic Affairs and Professor of New Testament) and Pasquarello (Associate Professor of Practical Theology), both at Asbury Theological Seminary, partnered with additional respected scholars to create this volume. This panel includes essays from: James Thompson (Professor of NT, Abilene Christian University), William Willimon (Professor of Christian Ministry, Duke Divinity), Stanley P. Saunders (Associate Professor of New Testament, Columbia Theological Seminary), and Charles L. Campbell (Associate Professor of Homiletics, Columbia Theological Seminary).

In calling for the recovery of narrative as the chief hermeneutical tool, Green contends the problem for the preacher is the navigation of two historically defined worlds—the biblical world ("what it meant") and the contemporary world ("what it means"). The editors intend to offer a way forward, beyond what they call the "'what it meant/what it means' impasse" (22). The way forward, Green and Pasquarello argue, is the return to narrative, meaning "our reading must be ecclesiastically located (concerned with how the church has through the centuries through today lived the text), "theologically fashioned" (drawing on already developed faith statements), and "critically engaged" (in relation to the great creeds of the church)" (23).

The editors propose a return to the working definition with the distinction between "story" and "discourse," or "story and narrative" as offered by Seymour Chatman in *Story and Discourse: Narrative Structure in Fiction and Film* (Ithaca, NY: Cornell University Press, 1978): "Story refers to the content, the 'what' or 'elements' of discourse . . . the raw materials judged to be important. Discourse refers to the 'how' or the way a medium is tasked with presenting the 'what.' . . . This means that a single set of story elements might be presented in diverse ways to produce differences of discourse." Green and Pasquarello contend the Old Testament and New Testament are one story—the story of God, the whole of which is a schema which can be articulated in relationship to each subtext of the Bible and to humanity. While the Bible's focus and subject is God, for Green and Pasquarello, the biblical story remains an open-ended narrative still being written; the mandate is to continue *this particular narrative* and *in particular ways* in the human community of faith (32-33).

To understand the bulk of the essays in the text, one must clearly understand Green and Pasquarello's explicit working definition of "narrative." "'Narrative' refers first and foremost to the theological claim of the overall coherence and theological unity of the biblical materials taken as a whole, oriented narratologically in relation to creation, redemption, and consummation. Such a reading is equally apropos to a text like Obadiah or 2 Peter as it is to 1 Chronicles or the Gospel of Mark" (31).

Beyond the intellectually demanding explanation of Green's call for a return and recovery of narrative in the first chapter, the remaining chapters of the text are nearly all of alternating guidance on reading and preaching the differing NT literary genres. Chapters on reading and preaching the Gospels and Acts, NT letters, and John's Apocalypse urge inventing a metanarrative for each genre or text. The authors of the essays put the reader in dialogue and community with the texts. Brief sermon manuscripts have been appended for readers to see a finished product: from narrative reading, through discussion of preaching ideas, to a completed sermonic artifact.

Both hermeneutically and homiletically, readers are challenged and fed. Scholars, preachers, and seminary students may find this literary marriage of narrative hermeneutic with homiletical endeavor thought-provoking and beneficial. Those with less formal theological instruction will find the underpinnings of Green's opening argument for a return to narrative difficult to follow.

Billy Strother
Professor of Preaching and Biblical Studies
Atlanta Christian College

R. Timothy MCLAY. *The Use of the Septuagint in New Testament Research.* Grand Rapids: Eerdmans, 2003. 207 pp. $30.00.

Very few early Christians spoke Hebrew. Most, even of the earliest Jewish converts to Christianity, would have been incapable of reading the Hebrew OT. The Bible that was used by the majority of Christians for centuries was a Greek translation of the Hebrew OT called the Septuagint. This translation was done by the Jews sometime before the beginning of the Christian era and was later taken over by Christians as their Bible.

Study of the Septuagint has experienced a rebirth of interest in the past few decades, spawned by the discoveries at Qumran. Only a few fragmentary Greek texts of the OT were found there, but these few texts had some interesting variations from the text of the Septuagint as we have it today. Some of these Hebrew fragments showed closer affinity with the text of the Septuagint than with that of our current Hebrew text. The Greek manuscripts on which the current Septuagint text is based are approximately 500 years older than the Hebrew manuscripts on which our Hebrew Bibles are based, except of those Hebrew manuscripts found at Qumran. All of this has far-reaching implications for understanding the early Christian use of the OT.

McLay wrote this volume because he believes that the majority of NT scholars do not take the Septuagint seriously enough in their research. He wants to show how important this area of study is for understanding the NT and also to contribute to the methodology for using the Septuagint in NT studies.

Following the Introduction, which defines some terminology and gives a brief survey of some of the issues in the field, the book is divided into five chapters. The first chapter is a general discussion of "The Use of Scripture in the New Testament," attempting to illustrate the problems involved in studying how the NT authors used the OT by focusing on the citation of Amos 9:11-12 in Acts 15:16-18. The next two chapters want to show the importance of, and present a methodology for, the "translation technique" of the translators of the Septuagint. These two chapters will be heavy reading for anyone who has no background in linguistics. The reader is confronted with such

Baker Academic ad 1 (Encountering NT) goes here

StoneCampbell1.pdf

linguistic jargon as semantic domains, lexemes, metonymy, polysemy, *parole, langue*, along with linguistic-type diagrams. McLay says in his Introduction that he has tried "to write in a style that makes the technical nature of this subject more accessible to students" (5), and he does provide a glossary at the end of the book where such terminology is defined. Still, only very advanced students would read these chapters with profit.

My primary criticism of the book also concerns these two chapters. A subtle but important issue comes out here. McLay, as all Septuagint scholars, distinguishes between the Septuagint as we have it today and the "Old Greek" version as it came from the hands of the original translators. He also correctly points out the distinction to be made between the text of the OT we have today based on the late Massoretic text and that of the Hebrew Bible as it existed in biblical times. His interest is to compare the Old Greek text with the text of the Hebrew Bible from biblical times. What he actually works with in discussing translation technique in the majority of cases, however, is the text of our Septuagint and Massoretic-based Hebrew Bible. One might say that this is unavoidable because these are the only texts we have in most cases. On the other hand, should one-third of an entire book on the Septuagint be devoted to so detailed a description of a process whose results, given our present stage of textual knowledge, must be prefixed with the term "tentative"?

In the fourth chapter McLay discusses the origin and history of the Septuagint text. He has a good discussion of the textual fluidity of the Hebrew OT in the period of Second Temple Judaism and the move in the later part of this period to standardize the text that eventually resulted in our present Massoretic text of the Hebrew OT. It seems to me, however, that this textual fluidity McLay rightly presents here is not taken seriously enough in other parts of the book.

The final chapter treats the impact the Septuagint had on the NT. This chapter contains some insightful discussions, especially in his treatment of Matthew's use of the Greek version of Jonah. Some points need to be further nuanced. One is the treatment of the apocryphal books of the OT. McLay notes that the Septuagint contains the additional books Protestants refer to as the Old Testament Apocrypha. The status of these additional books in the minds of the early Christians remains somewhat nebulous in McLay's discussion, and rightly so, because this is not possible to determine with precision. One can say some rather definite things, however, which help to clarify the picture a bit. Christian writings of the second century largely ignore the apocryphal books, and those of the third century cite them only selectively. No Church Father in the first four centuries AD wrote a commentary on any of the apocryphal books or used the text from them as the basis for a sermon. However, commentaries and sermons on what we consider today the canonical books of the Old Testament abound in this period. The Fathers do occasionally cite apocryphal texts with no specific comments about how they regard their status.

This book confirmed in my own thinking that scholars who work on the Septuagint and NT scholars who use the Septuagint in their work need a healthy study of the Church Fathers. The Septuagint was their OT. They interpreted it; they discussed how it differed from other Jewish translations of the OT into Greek; Origen and Jerome, at least, sometimes discussed its text in relation to the Hebrew text of the OT they knew.

My overall reaction to this book is somewhat mixed. It treats an important subject, and McLay is correct in his concerns about the neglect of the Septuagint in NT research. I have noted problems with the book, but I do not wish to imply that the book is not worth reading. It would not be the ideal book to put in the hands of students who have

no knowledge of the Septuagint and no background in linguistics. New Testament scholars, on the other hand, can certainly read the book with profit.

RONALD E. HEINE
Professor of Bible and Theology
Puget Sound Christian College

Larry HURTADO. *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity.* Grand Rapids: Eerdmans, 2003. 746 pp. $55.00.

Hurtado has made a significant contribution to the study of early Christianity with this volume. The dust jacket of this book claims that it is "bound to replace" Bousset's *Kurios Christos* as the definitive work on the worship thoughts and practices of the early church. Only time will tell if this is true, but Bousset's classic is certainly programmatic for Hurtado, as he takes issue with most of Bousset's claims.

The most important argument Hurtado puts forward is that, contrary to *Kurios Christos* and its effects on NT scholarship, there was never a sweeping movement from early Jewish Christianity to later Gentile Christianity, with the *kurios* title being applied only by the latter, as borrowed from pagan worship practices. Hurtado thus sets the agenda for a new *religionsgeschichtliche Schule*, one that analyzes early Christian worship of Jesus as a thoroughly Jewish phenomenon. He discusses the key "Forces and Factors" in shaping the early church. Among these, Hurtado develops at length what he has treated in his other works as well—the "binitarian" nature of early Christian worship practices. This term refers to the fact that, from within a *strictly* monotheistic (according to Hurtado) Jewish worship culture, the early church amazingly began to include Jesus in practices typically reserved for Yahweh alone.

These worship practices also receive attention from Hurtado. Contrary to the tendencies both in the original *religionsgeschichtliche Schule* and many contemporary studies, Hurtado argues that "Christ-devotion" must include the worship practices alongside the texts and language of the early church in order to accurately reflect their christological convictions. That is, in many instances, the specific language of early Christians is not as crucial as the fact that that language is used in the context of, for example, prayer or baptism.

Hurtado discusses evidence of early Christ-devotion in Paul, Acts, Hebrews, the Synoptics and John, Q, and even the apocryphal gospels. His volume extends its grasp beyond most treatments of early Christianity by including the second century, as Hurtado discusses Valentinianism, Marcion, the *nomina sacra*, the rise of the fourfold gospel, and similar issues typically ignored by other studies. Here, Hurtado is especially concerned with the rise of "proto-orthodoxy" in the context of doctrinal debates.

Hurtado's extension of his study into the second century is one of its many strengths. It ties a connection between the initial convictions of the early Christians and their successors, and this provides a broader framework for earliest Christianity. Another major strength is his argument for the binitarian nature of early Christian worship. Hurtado excels, via intricate discussion and footnotes, at describing this as nothing short of an incredible phenomenon. Other highlights of this work include Hurtado's discussions of Mark, the Christological crisis in Johannine Christianity, and, as previously mentioned, his inclusion of the worship practices of the early church along with their vocabulary.

Weaknesses are few in this text; however, at least two emerge. In his ambition to

prove—as he does—that the primary framework for understanding the emergence of early Christianity is Judaism, Hurtado virtually ignores any possible contributions from Hellenistic society. Secondly, in his discussion of the Synoptic Gospels, Hurtado accepts the Q hypothesis with no real argument (other than to say that space prohibits him from explaining why he accepts Q so readily). This leads to a privileging of Mark in this section, and some readers may wish Hurtado had presented a cogent argument here, as he no doubt did elsewhere in this work.

Overall, Hurtado has produced an invaluable work for students of Christian Origins. The discussion is perhaps too technical for use in churches or undergraduate programs but ideal as an introduction to the field for graduate students. It serves both as a survey of recent scholarship and a learned and carefully constructed argument that the early church thought highly of Jesus remarkably early.

CHRIS KEITH
Cincinnati Bible Seminary—Graduate Division of Cincinnati Christian University

Frederick Dale BRUNER. *Matthew: A Commentary.* Revised and expanded edition. Grand Rapids: Eerdmans, 2004. Volume 1, The Christbook: 604 pages, $45.00. Volume 2, The Churchbook: 854 pp. $50.00.

In this masterful work, Bruner marries exegesis to theology, doctrine to practice, and the Catholic and Orthodox traditions to the Protestant. Based on a lifetime of study and teaching, including the author's early experience in the Philippines, this book is a revision and expansion of his 1100-page work that came out in 1987 and 1990. Its virtues include its thoroughness, its ecumenical and missionary tone, and its use of the best of Reformed and other scholarship, including major works that came out between the first and second editions. For many scholars and preachers, this might become the proverbial desert-island commentary on the First Gospel.

Bruner cites the ancients (Chrysostom, Augustine, and others), the Reformers (especially Calvin and Luther), and the moderns from all major traditions in his effort to explain Matthew's Gospel for the whole church. Though not an inerrantist, he accepts the substantial historicity of the Gospel account, making neither too much nor too little of apparent discrepancies in the text. Although he deals with questions of Greek grammar and syntax, he makes these discussions more accessible by transliterating the Greek. In addition, he avoids footnotes, using different sizes of type to distinguish between the main text and the kind of material usually reserved for footnotes. This choice makes the book accessible on two levels. One can read only the larger type and follow the main argument, or one can read straight through and see the scholarly discussion as well. Bruner has discovered, and in a few cases imposed, a useful teaching outline on the Gospel.

Perhaps the most interesting aspect of the commentary is Bruner's application of the text, especially where his views have changed since the first edition. He is moving toward a pacifist position, not entirely consistently just yet (1:254-255, 265; 2:90, 214, 571, 672-673, 713, etc.) and stands against the death penalty (2:734-735). Yet he does not uniformly hold left-wing positions, as his opposition to abortion shows (2:571). He redefines apostolic succession (1:483, 494, 496) and urges preaching the Scriptures paragraph by paragraph (*lectio continua*, 2:579, 765, etc.). He provides cultural translations designed to bring the text to life today; e.g., the Pharisees become the "Serious"

and the Sadducees the "Sophisticated" (1:420; 2:111, 114, 396, 409, etc.). The chief priests become the "Senior pastors" (2:668, 681), the scribes the "Bible teachers" (2:432), and the elders the "lay leaders" (2:712). The "Go" of the Great Commission becomes "Move out!" (2:815).

Bruner's book represents theological commentary at its best. My few quibbles with his method and his execution are too slight to mention. This book ought to last as a standard tool for a generation.

CARL B. BRIDGES
Professor of New Testament
Johnson Bible College

Whitney SHINER. *Proclaiming the Gospel: First-Century Performance of Mark.* New York: Trinity Press International, 2003. 214 pp. $23.00.

The book builds upon Shiner's previous work on the Gospel of Mark, *Follow Me! Disciples in Markan Rhetoric* (Society of Biblical Literature Dissertation Series 145; Atlanta: Scholars Press, 1995). Portions of the work appeared earlier as papers at Society of Biblical Literature annual meetings, the Mid-Atlantic Region of the Society of Biblical Literature, and Rhetorics and Hermeneutics: A Conference Honoring the Work of Wilhelm Wuellner.

A preponderance of NT rhetorical analysis focuses on invention, style, and arrangement, the first three of the five rhetorical categories demarcated in Greco-Roman antiquity. The primary reason for this situation is the fact that few specifics are known about the latter two, memory and delivery, within the NT documents themselves. Shiner aims to move discussion regarding Mark in new directions by examining its rhetorical texture from these two supplemented with insights from the first three. The end result is a plausible scenario of the earliest performances of Mark and a proposed source and redactional history.

Much of the data Shiner presents culls a breadth of existing research on reading in Greco-Roman antiquity. This was nearly always an aural event, a rhetorical performance with entertainment and pedagogy as the primary objectives. Shiner subsequently concludes that Mark was written within the confines of these rhetorical parameters and that its rhetorical texture includes various markers that would have guided its performance both in terms of memorization and delivery. As to possible venues, he parallels typical places where public performances of literature would have occurred in antiquity with various locales where early Christians likely met: lecture halls, private houses, and outside baptismal ceremonies.

With the rhetorical modes of memory and delivery in the foreground, Shiner's examination looks at Mark from two vantage points: performer and audience. Regarding performance, he includes the following subject areas: emotion, delivery, memorization, and gesture and movement. Regarding audience, he considers ways in which the audience would respond to the performance and ways in which a performer might engage the audience. Shiner corroborates his argument with various examples from Greco-Roman narrative and instructions from Greco-Roman rhetorical handbooks.

At the close of his discussion on each topic, Shiner cites various examples from Mark. For the performer, some of the more notable examples include: (1) elicitation of disdain in the characterization of the Pharisees, (2) variation in the speed of delivery based on

Cincinnati Christian University. ad goes here

cbs-ad.pdf

rhetorical construction (like inclusion or exclusion of connectives and short or long periods), (3) use of the same gestures and inflection in parallel scenes or similar lines (like the two feeding stories: 6:33-44; 8:1-10), and (4) use of triplet sections with chiastic structures, chreia, and repetitions. For the audience, the following examples are most salient: (1) acclamations and applause in response to healings and discourses of Jesus; (2) commands to silence following certain healing episodes, with the result of guiding the audience away from understanding Jesus as a healer (1:44; 5:43; 8:26); (3) places of direct address between performer and audience (foreign word translation: 5:41; 7:34; 14:36; 15:22; 15:34; explanations: 7:3-4; comments on emotional reactions: 9:6; 16:8; and other explanations: 1:16; 11:13); and (4) use of the second-person pronoun for eliciting double reference (concurrent reference to those in the narrative world and those in the actual audience).

Shiner's discussion delves into the greatest detail concerning the structuring of the Markan narrative into four triplets with chiastic formulations contained within each. In addition to the four triplets (1:16–3:35; 4:1–8:21; 8:22–10:52; 11:1–12:44), the narrative includes a prologue (1:1-15), two major discourses (4:1-34; 13:1-36), and the final passion narrative (14:1–16:8). Shiner then proceeds to pinpoint various memory devices in each of the different sections. Specifically, his proposed narrative structure is novel in that the purpose of memorization is at its genesis (as opposed to most scholars who identify the narrative structure as a derivation of linear issues such as plot) and that audiences would have paid little heed to the actual narrative structure (for the performer rather than the audience). This proposal is intriguing and demands ongoing dialogue in future scholarly queries regarding the Markan narrative.

Nevertheless, many readers will question the validity of Shiner's assertion that the Markan narrative developed through repeated oral performances. Note Shiner's parting conclusion in the chapter on memorization: "Through a process of trial and error, he (Mark) could develop a narrative that evoked the emotions he wanted his audience to feel. It is much easier to produce a narrative like the Gospel of Mark if one has twenty or thirty performances in which to test out different approaches" (121). In particular, there is a significant deductive "leap" between narrative structure and memorization and narrative structure and source and redactional history. In addition, few will embrace—at least wholeheartedly—Shiner's proposal favoring a largely dynamic early textual transmission history for Mark, one in which performers composed the narrative anew for each performance.

He reaches this conclusion by suggesting that performers had a great deal of flexibility in their performances of extended narratives, including the freedom to expand and modify the narrative based upon their rhetorical needs. Only when audiences became accustomed to a fixed oral performance (or version) did the actual narrative (and accompanying performance) achieve semicanonical status. Under closer scrutiny, Shiner's argument begins to unravel on the basis of a couple faulty premises: (1) representation of all oral performances as being highly flexible, with significant license to change, diverge from, and add content to the written text, and (2) conclusion that audiences of Mark expected a certain flexibility in the performance of the narrative since Matthew and Luke felt no constraint in their own retelling of the narrative. The latter premise is particularly problematic since the composition of Matthew and Luke necessitates a relatively static Markan text. Finally, though a minor point, Shiner's use of his personal performances of the Markan narrative to explain gestures and movements by performers of Mark in antiquity is a logical conclusion most will not be willing to make. A more

viable alternative would have been to include these as part of a separate chapter adumbrating possible implications for public readings of Mark today.

The book does not include any section markers or transitions between content addressing performers and audiences. Additionally, rather than basing the organizational structure of the discussion related to performance on the rhetorical categories of memory and delivery, Shiner modifies the taxonomies to encompass emotion, delivery, memorization, and gesture and movement. Readers are thus left to ponder the differences between each (why are emotion as well as gesture and movement not part of the discussion of delivery?) and their overall relationship to the categories of memory and delivery in Greco-Roman rhetorical handbooks. Further, certain places in the book are redundant because of Shiner's organizational approach. Gestures and movement related to the scene in the Garden of Gethsemane appear in both the chapter three on emotion and the chapter six on gestures and movement. Also, chapter seven's discussion of audience overlaps with chapter two.

The book includes abbreviations of modern works (xi-xiv) and abbreviations for works of ancient authors (xv-xxiii). Those wanting easy access to the various works cited will be disappointed to find an abbreviated bibliography containing only a smattering of works related to ancient orality and the performance of Mark in antiquity and today. This deficiency is aggravated by the fact that end notes rather than footnotes are employed; readers wanting to follow the critical discussion are required to flip back and forth between the main copy and the end notes for each chapter. The index following the abbreviated bibliography is a helpful guide, though it amalgamates both scriptural and subject taxonomies; division into a separate Scripture index and subject index would make the cross-references easier to use. Chapter ten concludes the volume with a very brief synopsis, a disappointment considering the plethora of detail in the preceding chapters. As such, readers are left to piece together the salient points of Shiner's preceding argument. Finally, while a minor detail, the book contains a final proofing error in p. 9, n. 12 in which the space between the colon and subtitle in the reference to Richard Horsley's *Hearing the Whole Story: The Politics of Plot in Mark's Gospel* results in a broken line that starts with the colon).

Despite its flaws, this volume is a "must read" for scholars concerned with liturgy today, especially since the importance of reading Scripture—as a performance—has been lost in most churches. Scripture reading is a minimal aspect of worship in the contemporary setting. In instances where Scripture is read, the largely monotone, disengaged performances would have been drowned out by loud heckles and calls for ouster by audiences in antiquity. In opposition to the early church's making the reading of Scripture in worship primary (including qualifications for those who read), many churches today often seem to regard the reading of Scripture as an opportunity for new members or interested teenagers to wet their feet in the liturgical waters. Little wonder that there is feeble response to the cacophony of voices that call for Scripture reading to be downplayed or even excised from worship services today.

PATRICK E. SPENCER
University of Durham

Emmanuel School of Religion goes here

SCJad2 2005.pdf

Craig R. KOESTER. *Symbolism in the Fourth Gospel: Meaning, Mystery, Community.* 2nd Edition. Minneapolis: Fortress Press, 2003. 347 pp. $27.00.

The significance of Koester's monograph is shown by the need for this second, revised edition. The Gospel of John's use of symbolic language had been long noted. However, when the first edition of this work was published in 1995, Koester was among only a handful to have treated this topic specifically, and as thoroughly. The need for a revised edition of this book is that Koester still treats this specific issue more thoroughly than most. The primary weakness of this edition, however, is that many more works dealing with similar issues have appeared in the intervening years and Koester does not engage them thoroughly and has not updated his treatment on the basis of the work that has been done.

Beyond the importance of the subject matter itself, the main strength of Koester's presentation is his theoretical rigor. He begins with an accessible yet thorough discussion of the nature of symbolic language. Koester then builds upon this theoretical foundation to present an approach that results in a clearer explanation of the Gospel of John. It is another strength of the book that Koester's approach clarifies issues in the Gospel of John. One example is the way that Koester shows that the author's use of symbolic language moves from Christology to discipleship throughout the Gospel of John. This is a further indication that these twin themes of the Gospel are integral to the literary structure. I would argue this suggests a much more integrated view of the production of the Gospel of John than is allowed by some Johannine scholars. When the account of Jesus' washing the disciples' feet is presented, for instance, while many see this as an addition of the redactor, Koester argues that it shows the same movement from Christology to discipleship that is consonant with the rest of the Gospel (13-15, esp. n. 24).

The primary weakness of this book is a symptom that seems to plague most second or revised editions of a work of this type. Koester's bibliography is full of up-to-date works that deal with specific symbols or literary devices in the Gospel of John. But while Koester cites, as an example, Larry Paul Jones, *The Symbol of Water in the Gospel of John* (Sheffield, UK: JSOT, 1997)) and Wai-Yee Ng, *Water Symbolism in John: An Eschatological Approach* (New York: Peter Lang, 2001), he does not interact with their conclusions. Other examples like this would include Tom Thatcher, *The Riddles of Jesus in John: A Study in Tradition and Folklore* (Atlanta: Society of Biblical Literature, 2000) and Paul Anderson, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6* (Tübingen: Mohr Siebeck, 1996). The past decade has seen an abundance of significant studies which directly impact the topic of Johannine symbolism. While Koester is careful to footnote these studies in the sections where they belong, he does not seem to have updated his approach on the basis of these works. Perhaps in the future we will see another work as broad in scope as Koester's, but which more fully engages with current scholarship.

Weaknesses aside, however, this new edition of Koester's work is welcome. It is certainly housed in a much more attractive cover than the first, and it makes available an important study that has as yet no replacement. Koester writes in such a way that he could certainly be used in the undergraduate as well as graduate classroom. I would highly recommend this as a useful supplementary text in such a setting. Additionally, Koester's book would be a welcome addition to a preacher's or a teacher's bookshelf. While not a traditional commentary, Koester's thematic approach helps to get across the broader literary aspects of John's Gospel. It can bring to life the wordplay, and broad-

er connections that the Evangelist has used to communicate his message. It is therefore valuable for crafting sermons and lessons.

BRIAN D. JOHNSON
Assistant Professor of New Testament
Lincoln Christian College

Todd PENNER and Caroline Vander STICHELE, eds. *Contextualizing Acts: Lukan Narrative and Greco-Roman Discourse.* Atlanta: Society of Biblical Literature, 2003. 384 pp. $39.95.

This collection of twelve essays was produced for the Society of Biblical Literature meetings held in Rome (2001) and Berlin (2002). The basic premise is that we will better understand the book of Acts if we understand the rhetorical and literary background of the Greco-Roman world which shaped Luke's thinking and style, although they do not assume the historical Luke is the author. It is a veritable smorgasbord of first-century documents and stories that parallel various aspects and incidents of Acts. Often the greatest reservoir of original references is found in the copious footnotes which must be examined to appreciate the depth of research in most of these essays. To this extent we must say, "Bravo." Indeed, this is a helpful read for those wishing to penetrate the rhetorical logic of Luke, similar to Ben Witherington, *Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), which places Luke's pericopae in their Greco-Roman rhetorical setting with a much more conservative flavor. Other significant works with this emphasis are Richard Pervo, *Profit with Delight: The Literary Genre of the Acts of the Apostles* (Philadelphia: Fortress, 1987), and Bruce Winter and Andrew Clarke, eds., *The Book of Acts in Its Ancient Literary Setting* (Grand Rapids: Eerdmans, 1993). These three works are listed here because they address the subject in a more comprehensive and systematic manner than *Contextualizing Acts*, which is a collection of essays and as such is more illustrative than exhaustive.

Three essays in particular stand out as especially excellent. First, Michal Parsons, "Luke and the *Progymnasmata*: A Preliminary Investigation," surveys the hermeneutical landscape of rhetorical criticism as it evolved from historical criticism through sociological criticism. For those new to this field of research, his essay would serve as a helpful primer. Second, Todd Penner, "Civilizing Discourse: Acts, Declamation, and the Rhetoric of the *Polis*," traces how rhetors were acculturated in the first century through primary education and cultural expectations. In short, he shows the probable influences on Luke as an author and what it would have meant to him to write history/declamation. Third, Milton Moreland, "The Jerusalem Community in Acts: Mythmaking and the Sociorhetorical Functions of a Lukan Setting," investigates how the writing of documents in the first century was a tool for creating a community and gaining acceptance in a broader social world. Different readers will appreciate and gravitate to other essays, but these three seemed especially compelling to me.

Despite these accolades, this volume suffers from at least four deficiencies. First, the authors focus on Greco-Roman backgrounds to the virtual exclusion of Jewish backgrounds. While the former are important and often instructive, in many cases the more likely source of influence on Luke's stories was the LXX. This makes it out of balance with the need to be augmented with more standard works that draw parallels to the Jewish roots of Christianity. For example, Dennis MacDonald in his article, "Paul's

Farewell to the Ephesian Elders and Hector's Farewell to Andromache: A Strategic Imitation of Homer's *Iliad*," argues that Paul's farewell speech (Acts 20) is really patterned off Hector's Farewell to Andromache (190-201) rather than some of the OT farewell speeches. His arguments are less than convincing. Second, given the thousands of pages of Greco-Roman literature of the first century and the variety of Luke's narrative, it is not hard to make artificial connections. In other words, patterns must be carefully demonstrated and not just isolated parallels. Third, most of the authors are not merely agnostic about the historicity of Acts but are thoroughly convinced that it is unhistorical. For example, MacDonald says, "He created many of his stories without a scrap of tradition to inform him" (189). Byrskog asserts, "One is easily led to conclude that it represents the reality of the storyteller and conveys an entirely fictionalized account of the past" (270). This represents a common trait of rhetorical criticism. Yet, many serious scholars are not yet ready to jettison Luke's claims for historicity or the many details of the narrative that point in that direction. As one of these, I am convinced that the existence of the historical church cannot be explained from a foundation of fictionalized accounts. Fourth, Luke's purposes and style may differ significantly from professional Roman writers such as Vergil, Plutarch, Polybius, or Cicero (294). Thus, connections, to be convincing, must account for the overall purpose, strategy, and social location of Luke.

Overall, this work commends itself to the serious students of Acts. It shows that Luke employed rhetorical strategies that would have been convincing in his own social world. Understanding these strategies should inform our exegetical work in the text of Acts.

Mark E. Moore
Professor of New Testament
Ozark Christian College

James D.G. DUNN, ed. *The Cambridge Companion to St. Paul.* New York: Cambridge University Press, 2003. 301 pp. $23.00.

The Cambridge Companion to St. Paul is the tenth volume in the Cambridge Companions to Religion series and the only one dedicated to a specific biblical author. Dunn leads an impressive lineup of eighteen prominent international scholars who contribute essays in four areas: the life and work of St. Paul, the canonical Pauline epistles, Paul's theology, and Paul's legacy.

In his Introduction, Dunn reviews the general history of Pauline studies with particular focus on the current state of the ongoing debate. Dunn portrays how Pauline scholars continue to wrestle with the question of how to grasp adequately the theology and historical contribution of Paul, the zealous Pharisaic Jew become believer in Jesus Messiah and apostle to the Gentiles.

In Part One of the volume Klaus Haacker reviews the sources for biographical and chronological data pertaining to Paul, most of which come from the NT. He then proceeds to reconstruct a thumbnail *vita* from Paul's childhood through his career as apostle. Stephen Barton then addresses the nature of Paul's ministry with special focus upon Paul's dual role as both missionary and pastor.

The second and the longest section of the book consists of eight essays devoted to Paul's canonical letters, both disputed and undisputed. The contributing scholars are Margaret Mitchell (1 & 2 Thessalonians), Bruce Longenecker (Galatians), Jerome

Murphy-O'Connor (1 & 2 Corinthians), Robert Jewett (Romans), Morna Hooker (Philippians), Loren Stuckenbruck (Colossians and Philemon), Andrew Lincoln (Ephesians), and Arland J. Hultgren (Pastoral Epistles). Each essay offers a mini-introduction to the respective epistles with attention to historical critical issues, content, major themes, and theological issues. Generally, authors treat the individual letters in encyclopedic, not exhaustive, fashion, with an attempt to reflect the breadth of current scholarship.

In Part Three five further essays deal with major emphases of Pauline theology. Alan Segal explores Paul's Jewish presuppositions and presents a series of exemplars of Pauline techniques and expectations that derive from Pharisaic tradition. Graham Stanton addresses the centrality of "gospel" in Paul's teachings. He argues that the discussion of Paul's gospel should include a number of terms (*logos*, *kerygma*, *marturion*) that Paul often used synonymously with *euangelion* (and the corresponding verbs). In the next essay Larry Hurtado outlines Paul's christology. Citing evidence from Paul's undisputed letters he presents the case for "a veritable explosion in christological convictions," for which Paul had become a passionate advocate. Paul's ecclesiology is the subject of the following article by Luke Timothy Johnson. Johnson explores Paul's understanding of *ekklesia* in terms of the relationship between the church and Israel, the mission of the church, Paul's metaphors for the church, and emerging organizational structures in the church. Brian Rosner addresses the ethics of St. Paul. He identifies three types of ethical paraenesis at work in Paul's letters (traditional, ecclesiastical, and situational) and provides examples of each in case studies on Romans 12 and 1 Corinthians 5.

The last section of the book contains three essays highlighting Paul's lingering legacy. Calvin Roetzel writes about Paul in the second century, focusing primarily on Paul's significance in the Marcionite controversy and in other Gnostic controversies. Robert Morgan examines Paul's influence on the religious lives of readers and hearers from the time of Origen and Clement up through the Protestant Reformation. Lastly, Ben Witherington III sketches the contributions of contemporary Pauline scholars in the areas of Jewish perspectives on Paul, feminist and liberationist perspectives, rhetorical studies, and Paul's letters as "scripture."

This is an excellent introduction to the person of Paul: his letters, his theology, and his legacy. The individual essays tend to be encyclopedic, providing overviews of the subject matter at hand and serving as gateways for further investigation. Use of footnoting ranges widely among the various authors. However, the Select Bibliography at the back is extremely helpful for those who want to read further. An exhaustive index of references from Scripture and ancient literature, a general subject index, a brief glossary of Pauline-related terms, and a chronology of Paul's life further enhance this book as a useful research tool. This text is well suited for an upper division undergraduate or a graduate level introduction to St. Paul. Pastors and interested lay persons will also find this an accessible and enlightening companion to their own study of Paul's letters and theology.

Dennis R. Lindsay
Associate Dean of Arts & Sciences
Northwest Christian College

Harding U Grad Schl of Religion (Linda Oxford) goes here

College Press-Oxford.2.05.pdf

Grant R. OSBORNE. *Romans.* IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity, 2004. 400 pp. $23.00.

This commentary on Romans is written from an evangelical perspective. Attentive to the broad stream of studies on Romans, Osborne interacts often with other evangelical commentaries such as James Dunn (1988), Douglas Moo (1996), and Thomas Schreiner (1998). Osborne's goal is to take the best of exegetical work and scholarship on Romans and make it accessible to pastors and laypeople through an uninterrupted commentary on the text—the goal of this IVP commentary series as a whole, of which Osborne is the general editor. Hence, the main text is unencumbered with footnotes or technical issues and does, indeed, read quite smoothly. Significant issues are addressed below the main text in smaller type. This results in a judicious and, for the most part, complete, discussion of the most important exegetical issues (faith in/of Jesus Christ; atonement; spiritual/reasonable worship).

Osborne outlines his commentary in traditional fashion: the plight of humanity to the solution provided by God in Jesus Christ ("Paul Introduces His Mission and the Gospel"; "The Universality of Human Sinfulness"; "Salvation from God on the Basis of Faith"). "Righteousness" is duly noted as the theme of the letter and a strong emphasis is placed upon its antithesis, namely God's wrath equally at work in both Gentile and Jewish contexts. Strong exegetical argument undergirds an "imputed righteousness" for human beings through "justification by faith alone." While recognized somewhat, there is not equal attention/emphasis paid to the idea of God's being righteous in character because God's faithfulness in relationship must continue and repair (reconcile) a human creation enslaved to sin. The shift in terminology with "exemplary" Abraham (from "justification by faith alone" to "*righteousness* by faith alone") gives me pause on that point.

Osborne rightly draws attention to the central importance of Romans 9–11 ("Defending God's Covenant: Rejection of the Jews and Inclusion of the Gentiles"). This is the strongest and most thought-provoking part of the commentary from a doctrinal standpoint. Out of his Reformed tradition, Osborne is particularly concerned about the tension between "divine sovereignty" and "human responsibility." Insightful theological probing and questioning combined with solid exegetical work mark this section. Osborne's mediating position on the question is well nuanced and deeply concerned for strong human conviction that ultimately respects God's freedom. There is not, however, much application of this crucial text for present Jewish-Christian dialogue.

The final major section of the commentary is titled "Living Life in the Spirit." Osborne makes enough connections from Romans 5–8 to warrant this title. Most interesting, however, is his strong emphasis on the "mind" as a key component in the human response to God, applying to Romans some of his fine previous work on the subject. This underlies his reading here (and throughout Romans), "body" as not simply the physical shell of the human being but that which comprises the "totality" of a human being, which may be described by various parts. Osborne's insightful and energetic work on the need to promote "unity" among believers in Romans 14–15 should be marked as an important resource for readers of *SCJ*.

Overall this is a very useful, thought-provoking, pastoral, and reasonably priced commentary on Paul's Letter to the Romans that serves quite well its evangelical and conservative audience. Equally instructive might be to discern the "story" of Romans, the social-historical factors which occasioned the letter, and expositing an outline based on that. Osborne hints at these types of issues—conflict over law, returning Jewish

Christians after Claudius's edict, tax revolts in Rome, etc.—but makes no attempt to offer a narrative to his readers regarding them.

Rollin A. Ramsaran
Professor of New Testament
Emmanuel School of Religion

G.K. BEALE. *1-2 Thessalonians.* The IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity, 2003. 279 pp. $20.00.

Beale's introduction section offers a balanced, informative, and useful discussion of authorship, date, occasion, purpose, and major themes, without belaboring minor points. He offers a solid presentation of "realized eschatology" (Jesus' first coming ushers in the predicted "Last Days"), while acknowledging future events still to come (resurrection of saints, end of this cosmos, creation of new heaven and earth, and final judgment). I liked Beale's introduction more than his exegetical treatment of the material in the two letters.

Most readers of a commentary on Paul's Thessalonian letters will be interested in the two main eschatological passages, 1 Thess 4:13-18 and 2 Thess 2:1-12. In his handling of 1 Thess 4:13-18, I appreciated his honesty that this text does not support the popular "pretribulation rapture" notion (136). However, he became so involved with his comparison of this passage with Matthew 24 and other matters that general readers seeking understanding would probably not find what they are after. In his handling of 2 Thess 2:1-12, Beale's view is that Paul is developing Daniel's prediction (11:29-36; 12:10,11) of an "end-time opponent who will bring about large-scale compromise" (205-207). Beale includes a valuable collection of seven alternatives on the "restrainer" of 2 Thess 2:7 (213-216), although his handling of the traditional view that the Roman Imperial system was the restraining force (thus, resisting the emergence of the Papal Roman system) was too brief for it to be considered seriously. Beale repeatedly asserts the popular notion that elements in Daniel, Paul's "man of lawlessness," and John's "antichrist" (1 and 2 John) and "Beast" (Revelation 13, 17) all point to a single end-time individual, which is open to question.

On the positive side, Beale clearly holds that the "Temple" and context point to the church as the target for the actions of the "man of lawlessness" (208-211). He does not advocate dispensational premillennialism, viewing Rev 20:1-9 to refer to the church age binding of Satan by the gospel (216) and the "great tribulation" as already underway (220).

A second matter was more troubling, that is the blatant Calvinism asserted in contrast to dealing with the text. Beale explains "God's choice" (1 Thess 1:4,5) and election as an "unconditional divine act/God's absolute choice of people" in which people "contributed nothing to accomplishing their own salvation" (50). Beale (228-230) explains the Divinely sent "delusion" (2 Thess 2:11) as the opposite of the work of the Spirit in believers (2 Thess 2:13). While Paul associates God's call with "our gospel" (2 Thess 2:14), Beale emphasizes that

> God's voice "calls" us internally. . . . It is an irresistible call that works in people's hearts influencing them to come to Christ. . . . God must do heart surgery on us before we can respond to him as we should. . . . Because faith arises as a gift from God. Not until our stone heart is taken out and a spir-

itual heart is put in can we exercise saving faith in Christ. . . . We are all spiritual cadavers until God changes us. (228-230).

I tend to divide commentaries into two major categories, for general readers or for serious exegetes. I would place this commentary in the "general readers" category, but I would not put it high on my "recommended" list.

CHARLES E. MCCOY
Romney, Indiana

Patrick HARTIN. *James of Jerusalem: Heir to Jesus of Nazareth.* Interfaces. Collegeville, MN: Liturgical, 2004. 170 pp. $14.95.

With this volume in the fairly new Interfaces series, Hartin, Professor of New Testament, Gonzaga University, and author of numerous books and articles on James as well as a thorough commentary on James in the Sacra Pagina series (2003), brings considerable expertise to the task of enabling students to "interface" with a person in the pages of Scripture rather than simply study texts as texts. Aimed at general Bible readers—with a special eye on those from a Roman Catholic tradition—Hartin capably draws upon all available information from the NT and early church tradition to provide fresh thoughts all interested readers will appreciate.

This excellent introduction to James, the immensely important "residential leader" of the Jerusalem church, examines many threads in the NT about James that general readers will not have ever realized are there, but it never assumes readers already know the ins and outs of discussions familiar to scholars. The book is divided into five parts. After an introduction, Hartin examines in turn: the Family of Jesus in the Gospels, James in Acts and Paul, The Letter of James, James outside the Canonical Writings, and the Legacy of James in Jerusalem.

In the Introduction, Hartin lays out his agenda to uncover James's leadership role that has been "glossed over in much of the New Testament tradition" (xvi) and to apply rhetorical analysis to help him do this. This he immediately applies in analyzing how the gospels treat the family of Jesus, cautioning readers, for instance, that we should not "jump immediately from the literary vision of Mark to the historical world of Jesus' family" (15). Hartin concludes that Mark 3:21 and its statement that Jesus' family believes him to be out of his mind should not be interpreted to mean that his family is hostile to him. They have come to protect him from the hostility of those who believe he is demon-possessed, and Jesus uses this opportunity to challenge his neutral family to become insiders like those gathered around him (Mark 9:31-35).

In this first chapter, Hartin also takes on one of the thorniest issues regarding Jesus and his family: Is the reference to Jesus' brothers and sisters a reference to his immediate family, meaning, children of Mary and Joseph, and therefore, is James a blood brother to Jesus? After carefully explaining the three theories, the Epiphanian (Jesus' siblings come from Joseph's first marriage), Helvidian (Jesus' siblings are real brothers and sisters from Mary and Joseph), and the Hieronymian (Jesus' siblings are cousins) and the relevant lexical and textual information, Hartin settles on a modified form of the traditional Roman Catholic Hieronymian view, concluding that they are "kinsmen of Jesus without specifying exactly the nature or degree of the relationship" (32). This is disappointing, given the opportunity Hartin had in this book to reckon seriously with the traditional Protestant Helvidian theory which he admits goes back to the Fourth Century.

Chalice Press. ad 2 (Must-Haves in Preaching) goes here

Stone Campbell Spring05.pdf pg. 2

True to his view, astonishingly, he even suggest "brothers" in Acts 21:17 could refer to Jesus' family rather than fellow believers.

In the second chapter, Hartin does an especially convincing job of replacing the traditional Catholic view of Acts 12:17; Gal 1:17-19; 2:7-9, that Peter handed leadership over the Jerusalem church to James. Rather, Hartin observes that their roles were in different spheres to begin with, Peter, a missionary "to the ends of the earth" (54), James, a "residential leader of the Jerusalem church" (55). In this chapter, Hartin also deals with the implications of Gal 2:2 and Acts 15, admirably going to great lengths to defend the historicity of the Acts 15 decrees, despite Paul's failure to mention them. However, his entire line of reasoning would be unnecessary if he would have seriously entertained the powerful evidence that F.F. Bruce originally provided to conclude that Gal 2:2 is not Paul's trip for the Jerusalem Council but his "famine visit" noted in Acts 11:30. Thus, Paul does not bring up the accords in Galatians because the council has not yet occurred. Yet Hartin seems totally unaware of this substantial piece of "Protestant Evangelical" NT scholarship.

In chapter three, Hartin does a superb job of identifying James as "a Wisdom writing" (90), explaining how James "reworked" many of Jesus' sayings (103), and concluding that James is the "most Jewish of all the writings of the New Testament" (106). I disagree with his view that James's references to law are to the Jewish Torah and suggest instead that "royal law" and "law of freedom" refer to Jesus' rule of neighbor love. However, I heartedly applaud Hartin's handling of the traditional Paul and James controversy about faith and salvation (and have said it exactly that way in class many times), when he says that Paul is talking about people "before coming to faith," whereas James is talking about a person "after she or he has come to faith" (110).

Students will appreciate Hartin's carefully thorough handling of the evidence in church tradition about James in chapters four and five. Protestants, not so versed in church traditional sources, will learn a great deal here.

Overall, this volume achieves its aim to provide a way for contemporary learners interested in the Bible—particularly in James—but not too excited about textual studies to find a way to enter into the world of the Bible in a fresh way. Hartin is a very patient and excellent teacher. Despite the Catholic leanings in places, *SCJ* readers can learn from his careful attention to the issues. This is a great entry-level book into the world of James and his epistle.

William Baker
Professor of New Testament
Cincinnati Bible Seminary—Graduate Division of Cincinnati Christian University