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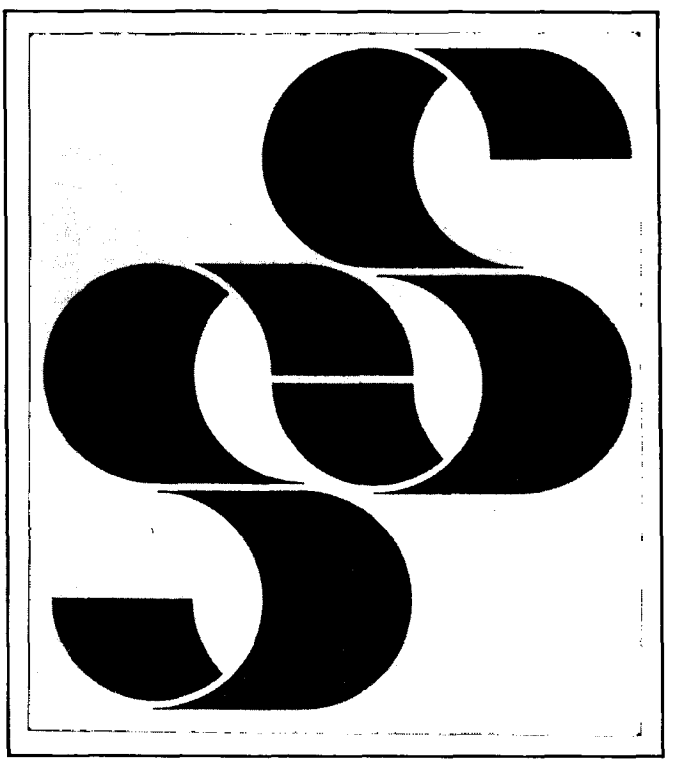

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FURTHER LIGHT ON THE BIBLICAL CONNECTION OF THE BETH SHEMESH OSTRACON

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In the Autumn 1987 issue of *AUSS* I presented a brief study of the Beth Shemesh Ostracon, suggesting a potential biblical connection for it.[1] The particular connection suggested involved the first personal name listed at the top of the obverse of the sherd. The name written there can be read clearly as *ʿzʾḥ*, vocalized as *ʿUzzʾaḥ*. The suggestion of that earlier study was that this individual was none other than the biblical Uzzah of 2 Sam 6:3-8, famed for touching the ark of the covenant when he should not have. The only difference between these two names is that the biblical name ends in a weaker laryngeal letter than the name on the ostracon. The suggestion is that the weakening of this laryngeal occurred in the course of oral transmission between the time when the ostracon was written and the time when the name was written down in the first edition of what became the biblical text. Alternatively, this difference could be explained by a later scribe leaving one leg off of the *ḥeth* in the course of transmission, thus turning it into the weaker laryngeal *he*. I still hold this connection to be correct and operative. What follows below is further information in support of that connection.

The other part of my previous suggestion on this subject was that the second name on the front side of the sherd, read by E. Puech as *ʾḥʿz* or *ʾAḥiʿuz*,[2] was related to the biblical name for Uzzah's brother, *ʾAḥiu* (*ʾḥyw*). The two names were related in this case by the final *zayin* dropping away from the man's original name as found on the ostracon. This part of the equation made in my previous article I now reject. The name on the ostracon should be read in a different way, and I now have a different understanding of the nature of this biblical reference.

[1]W. H. Shea, "A Potential Biblical Connection for the Beth Shemesh Ostracon," *AUSS* 25 (1987): 257-266.

[2]E. Puech, "Origine de l'alphabet," *RB* 93 (1986): 172-175.

1. *Reexamination of the Obverse*

In my earlier study on this text I worked specifically from the line drawing that accompanied Puech's study of it.[3] Professor Puech kindly gave me permission to publish his line drawing with my article, for which I was very appreciative. I accepted those readings and did not go back to check them until I recently noted a study by B. E. Colless in *Abr-Nahrain*.[4] The article presented a comprehensive study of the early linear alphabet and its development, including the corpus of Proto-Sinaitic inscriptions and the early Canaanite linear texts. As such, this study also included Colless's interpretation of the Beth Shemesh Ostracon.[5] For the second personal name on the front of the sherd, Colless followed Cross's reading of this name as ʾ-B-Ś/Š-K-R, or *ʾAbiśekar*/*ʾAbišekar*.[6] In particular, it was the final *resh* in this name that led me back to reexamine it, this time from the original photographs.[7] My reexamination has led me to quite different conclusions about this name.

A Reading of the Text

In the first place, Cross and Colless are correct in reading the last letter in this name as a *resh*, not as a *zayin*, as Puech did. It has a straight vertical leg on the left, but no corresponding vertical leg on the right, which it would need in order to be a *zayin*. This letter does have a large loop for a head, extending to the right from the top of one vertical leg. That identifies this letter as a *resh*. The other letter in this name which is not disputed is the *ʾaleph* at the beginning of the name. Thus so far we have an *ʾaleph* at the beginning and a *resh* at the end. The two or three letters in between are much more disputed.

[3]Ibid., p. 173, reprinted on p. 260 of my study referred to in the first note above.

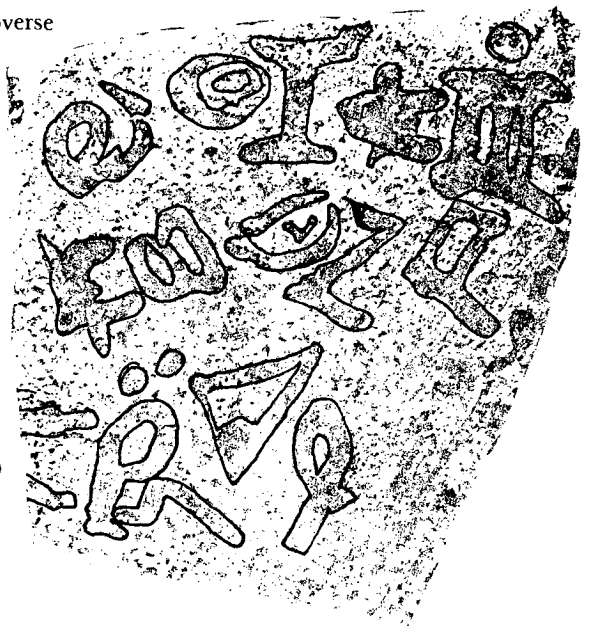
[4]B. E. Colless, "Recent Discoveries Illuminating the Origin of the Alphabet," *Abr-Nahrain* 26 (1988): 30-67.

[5]Colless's treatment of the Beth Shemesh Ostracon is found on pp. 58, 60-61 of ibid.

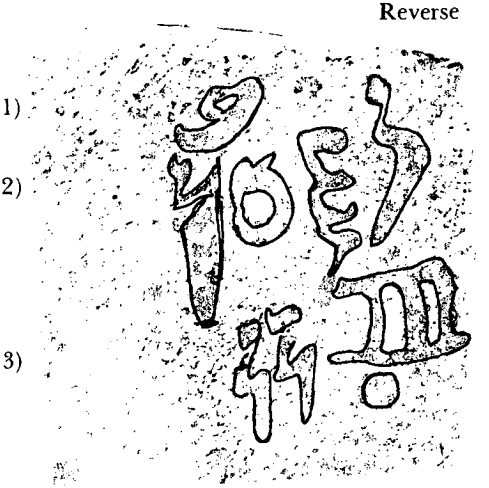
[6]Ibid., p. 61. F. M. Cross, "The Origin and Early Evolution of the Alphabet," *Eretz-Israel* 8 (1967): 17.

[7]The most convenient photographic plate of this sherd for use here has been that which appears on Pl. 40 of G. R. Driver's *Semitic Writing: From Pictograph to Alphabet*, The Schweich Lectures of the British Academy, 1944 (London: Oxford University Press, 1948). In the third edition of this work (published in 1976) the photograph of this sherd appears on Pl. 42.

Obverse



Reverse



Outline Drawing by W. H. Shea from G. R. Driver, *Semitic Writing: From Pictograph to Alphabet*, 3d ed. (London: Oxford University Press, 1976), Pl. 42.

The second letter in this name has been read by Puech as a *ḥeth* and by Cross and Colless as a *beth*. It is not a *ḥeth*, because it is basically a round letter, not a square one like the rest of the *ḥeth*s in this inscription. But there are other round letters which deserve consideration here. Both the *beth* and the *lamed* of this period are round circular letters, and on the *ʿIzbet Ṣarṭah* Ostracon they are virtually identical. This is especially true here, given the rather wide variation with which this scribe wrote the same letters. Given a comparison with the *beth*s in the third name on this side of the sherd (see below), it is much more likely that this letter is a *lamed* than a *beth*.

The next two letters in this name, those which lie between the *lamed* and the *resh*, are much more difficult to read, because they have been damaged and are faint. A good identification of the next letter, the third in this name, can be made if the sherd is rotated 90 degrees to the right from vertical. When this is done, it can be seen that this letter consists of two curvilinear strokes concave to each other. Slightly more than halfway down between them there is a small *v* pointing downward, toward the left-hand stroke. This ovoid letter makes a nice representation of the human eye; it has an upper lid, a lower lid, and a pupil. The letter which was written in this way was the *ʿayin* and is much more archaic than the *ʿayin* in the first name. There it is much closer to a circle but still has a dot in it. The *ʿayin* on the back side of the sherd is a circle without a dot in it. All of this illustrates the variety with which this scribe could write the forms of his letters.

The letter between the *ʿayin* and the *resh* in this name is best identified by rotating the sherd 90 degrees to the left of vertical. When this is done, it can be seen that the letter cramped in closely by the *ʿayin* is shaped like a "z." As such, it should be taken as a *zayin*. The unusual thing about this *zayin* is that its crossbar extends all the way to the right end of the top bar and all the way to the left end of the bottom bar, so that it looks like a modern "z." This is just one more evidence for the variety with which this scribe wrote his letters. The form of this particular *zayin* might have something to do with its being written so close to the preceding letter.

The Name "Eleazar"

All of the letters of this name have now been read, and in order—from top to bottom—they read as: ʾ-L-ʿ-Z-R. Vocalizing the

ʾaleph with an *e* and the *ʿayin* with an *a* yields the name of *ʾElᵉʿāzār* or Eleazar. This was the name of the older son of Abinadab of Kiriath-Jearim, and he was the one put in charge of the ark of the covenant when it was brought there from Beth Shemesh (1 Sam 7:1). He was also the brother of Uzzah. This identification brings up a reconsideration of the name of Ahio in 2 Sam 6:3-4. Formerly I took that as a personal name and attempted to match it with Puech's reading of this name as *ʾAhiʿuz*. Now that this name has disappeared under more careful scrutiny, the reading for the biblical name also deserves to be reexamined.

While most modern English versions of the Bible translate this name as Ahio, some of them at least take note of the alternative, i.e., that this is not a name but a noun—the word for "brother" with a third-person masculine singular suffix, "his." The RSV, for example, notes in a footnote here, "or, 'and his brother.'" While the spelling with a *yod* here is a little unusual, I now concur with that alternative translation. Thus "his brother," the brother of Uzzah in 2 Sam 6:4, should be identified as Eleazar of 1 Sam 7:1. The two brothers, then, were Eleazar and Uzzah. Since Eleazar was the one who was put in charge of the ark when it was brought up from Beth Shemesh, it is safe to assume that he was the older and more responsible son of Abinadab. Indeed, that is the position he occupies in 2 Sam 6:4, for he is the one who walks ahead of the ark, leading it, while Uzzah walked beside it, thus being in a position to reach out to it when it shook on the cart.

The Name "Abinadab"

Thus far we have identified the names of Uzzah and Eleazar on the Beth Shemesh Ostracon, and these names have been connected with those of the younger and older sons of Abinadab in 2 Sam 6:3-6 and 1 Sam 7:1. We turn next to the third name on the front side of the sherd. Because of the difficulty in reading these letters, most interpreters have not attempted to identify the names present here.

Puech,[8] on the other hand, has identified the letters, connecting them with something other than a personal name. He read them as *bt yn* and translated this as "*bath*s of wine." Since he saw eight

[8]For Puech's work on this text and his line drawing of it, see notes 2 and 3 above.

dots above the word for the measure of *baths*, and since he found eight more dots elsewhere with the personal names in the text, he held that the initial total of eight *baths* of wine were all distributed to the persons named by the text. In my previous study of this text, I followed this suggestion somewhat uncritically, because it made such a nice correlation. Now, with further examination, this clever and interesting suggestion must, unfortunately, be rejected.

First, we might take the matter of the dots. Puech found eight of them here, but most other copyists have shown only three. I would reduce that number to two, because I think that one of those dots is actually the corner of a letter (see below). I do not see in the photographs the other dots to which Puech refers.

Of the four letters that Puech identified here, *bt yn*, only one appears to be correct, and that is the *beth*. I do not see his *taw* or his *nun* at all in the photographs. The letter which he identified as a *yod* does not have a forked head. Rather it has a circular head in which the stroke of the circle crosses over the vertical leg of the letter. This makes it the same as the *beth* at the beginning of this name, only a mirror image of it, with both of their circular heads pointing inward. The scribe of this text does not appear to have bent the vertical downstrokes or legs of his *beths*.

Next to the first *beth*, at the top or left side of the sherd, is a letter which lies in a horizontal position, actually perpendicular to the vertical leg of the *beth*. This letter is notched or bent at its top, which makes it a *nun* by comparison with the other *nuns* on the reverse side of this text. Thus, for these two letters we have a *beth* and a *nun*, reading from top to bottom, or left to right.

The next letter is located above and slightly to the right of the *nun*. Two of the three incisions that look like dots written above the *beth* and *nun* are circular, but the third is angular, pointing to the left or top of the sherd. This is not another dot for numbering an item; it is the beginning corner of another letter. This letter is composed of a large triangle. That shape makes it a *dalet*. It is very sharply angular, more so than the *dalet* of the *ʿIzbet Ṣarṭah* Ostracon, but its triangular shape makes it unmistakably a *dalet*. The other *beth* that we have mentioned above was written to the right or below this *dalet*.

Thus far we have identified four letters in the name: B-N-D-B, but this does not make a complete Hebrew name. Something is missing, and it is missing from the front of the name. Ordinarily one would expect an *ʾaleph* here, thus providing the word *ʾab* or

"father" as the initial element of this name. When the edge of the sherd is examined closely, it can be seen that there are two horizontal lines written there. They are short, because they go off the edge of the sherd. Like the name at the right-hand or bottom margin of this sherd, this letter was partially broken away when the sherd was damaged after the text had been written upon it. Enough of the tails of this letter remain, however, to identify it as an *ʾaleph*. As a matter of fact, it appears that the ends of the crossbar of the *ʾaleph* have also survived as two dots above and below the tails of this letter.

With this partially damaged letter added to the other letters read in this name, it can now be read as ʾ-B-N-D-B or Abinadab. This is, of course, the name of the father of both Eleazar and Uzzah. It was at his house that the ark of the covenant was stored for twenty years, before it was finally taken up to Jerusalem.

Summary of the Obverse

Thus all three of the names for the male members of this family that were mentioned in the biblical text have survived on the obverse of this sherd. They are also given in order, beginning with the name of the younger son, to which the preposition *lᵉ* was prefixed. Then the name of the older son is given, and finally the name of the father.

Thus we must now reject Puech's suggestion that "*bath*s of wine" are identified here. We do not know what commodity was dispensed or traded or sold. It could have been wine, but it also could have been grain or oil or something else. It should also be noted that whatever the commodity dispensed was, an equal amount was distributed to each of the three persons. One dot appears to the right or above the *ʾaleph* in *ʿUzzʾaḥ*'s name, and two dots appear between the other two names. I see no other dots on this side of the sherd. I take this as meaning that 1 of x was distributed to Eleazar and 1 of x was distributed to Abinadab, rather than 2 of them being given to the father and none to the older son.

2. *Reexamination of the Reverse*

The reverse of this sherd deserves a reexamination also. The name Hanun (*ḥnn*) has been read clearly there in previous studies, and there is one dot below his name, so he received 1 quantity of x

material, just as did the members of Abinadab's family on the obverse of the sherd.

A Reading of the Text

The question then is, What does the first line of this side of the text say? The last two letters at the top or left of this line are clear, and they consist of a notched *nun* and a circular *ʿayin*. The wavy line to the right or below the *ʿayin* is commonly read as a *mem*, but a *shin* is occasionally entertained for it. A *shin*, however, should have only two notches, whereas this letter has four. If one were to bend one of these down on the lower end of this letter, it would make a nice and customary tail for a *mem*; thus this letter should be identified, as is done by the majority of interpreters, as a *mem*.

The letter to the right or below the *mem* has also been a matter of some controversy. It looks something like a bent stick. For this reason Cross identified it as a *gimmel*.[9] A *gimmel*, however, should have a head which curves over and downward, not one that angles upward, so this letter does not fit well as a *gimmel*. As an alternative, Puech identified this letter as a *shin*, thus yielding the name of *šmʿn* (Simeon) for the word written here. This was the reading that I followed in my previous study of this text, but which I must now reject. There is no double notching in the head of this letter, so it cannot be a *shin*. The bent axis of the head of this letter suggests that it is another *nun* (three more *nun*s are written on this side of the sherd). Its head is not quite as angular as are those of the other *nun*s; but, nevertheless, it fits best with that letter.

Thus far this word or name reads N-ʿ-M-N from left to right, or top to bottom. If it is read from right to left, or bottom to top, as Hanun on the next line is, it would be N-M-ʿ-N. If one were to take just this much of the line as the name present here, it would read better from left to right or top to bottom, for then the word could be *Naʿaman*, a good biblical name.

There is one further point that suggests that this name should be read in this direction, as Colless has suggested,[10] and that is the additional letter written just above the *nun* at the top or left of this line. As long ago as 1930, Grimme copied a *beth* followed by a *taw*

[9]Cross, pp. 17-18.

[10]Colless, p. 61.

here.[11] I think he was quite correct about the *beth,* but I see no trace of his *taw.* This *beth* has a circular head and a tail which angles down to the left and curves only slightly. As such, it makes a better *beth* than a *lamed.* It looks as if there might have been another prepositional *lamed* written at the bottom of this side of the sherd, but it is very faint and not definite. If it is indeed a *lamed,* that would be all the more reason to take this initial letter as a *beth.*

Thus this side of the sherd should now be read as:

1. B
2. N ʿ M N
3. N N Ḥ

An Interpretation

The best sense with which to read these lines is that the *beth* should be read vertically with the *nun* below it, making up the word *bn* or *benê* for "sons" in plural construct with the word which follows. That next word should be read left to right as *ʿmn,* or *ʿAmmon,* according to a suggestion put forth by Colless in his study of this text.[12] The next line should then be read boustrophedon, from right to left as *ḥnn* or Hanun. The word on line 3 is obviously a personal name, whereas that which precedes it is an identifier for this individual—a person who is one of the *benê ʿAmmon,* the common biblical designation for the country and people of the Ammonites.

There is one dot below the name of Hanun, and that is for the quantity of material which he received. No similar dots appear above the name of *ʿAmmon.* Thus this side of the sherd should be transliterated:

1) *b*-2)-*enê ʿAmmon*: 3) *Ḥanun*-1.

The name of Hanun, identified here as an Ammonite, is of considerable historical interest, as the king of the Ammonites whom David engaged (according to 2 Sam 10) was also named Hanun. Since we know that David was a contemporary of Abinadab, Eleazar, and Uzzah (of Kiriath-Jearim), named on the obverse of this

[11]H. Grimme, "Die altkanaanäische Buchstabenschrift zwischen 1500 und 1250 v. Chr.," *AFO* 10 (1935-6): 267-281. See especially p. 271 for Grimme's photographs of the sherd and his accompanying line drawings.

[12]Colless, p. 61.

sherd, and that he was also a contemporary of Hanun of the Ammonites, the Hanun identified as an Ammonite on the reverse of this sherd was also a contemporary of those three residents of Kiriath-Jearim. For an Ammonite to have sent as far as Beth Shemesh on the western slope or Shephelah of Judah to trade or purchase, he must have been a figure of some importance in his own country, as Hanun was. At the time represented by the writing of the sherd, the ark had not yet been transported to Jerusalem (because Uzzah was still alive), and Hanun was probably still crown prince, since his father Nahash was still alive at this time, according to 2 Sam 10:1. As crown prince, Hanun still fits the position of importance among the Ammonites that the Beth Shemesh Ostracon would accord him.

3. *Conclusion*

Finally, then, the Beth Shemesh Ostracon may be transcribed as a whole as follows:

Obverse:
1. L ʿ Z ʾ Ḥ - 1
2. ʾ L ʿ Z R - 1
3. [ʾ] B N D B - 1

Reverse:
1. B
2. N ʿ M N
3. N N Ḥ - 1

And it may be translated as follows:

Obverse:
1. To Uzzah - 1
2. (&) Eleazar - 1
3. (&) Abinadab - 1

Reverse:
[To] Sons of Ammon: Hanun - 1

The text has turned out to be a record of considerable historical significance in spite of its brevity, its damage, and its mundane purpose. Each of the four persons named by it has biblical connections: Abinadab in 1 Sam 7 and 2 Sam 6; Eleazar in 1 Sam 7; Uzzah in 2 Sam 6; and finally, Hanun of the Ammonites in 2 Sam 10.

In my study of the *ʿIzbet Ṣarṭah* Ostracon, I found one personal name which was also reflected in the biblical record, that of Hophni. While that text provides more information in terms of historical narrative, this text, by way of contrast, provides no historical narrative, only a list of personal names of individuals with whom business was conducted. What makes this text remarkable is that all four of these individuals—in contrast to but one mentioned in the *ʿIzbet Ṣarṭah* Ostracon—are known from the biblical record. That makes it a remarkable record from a personal and statistical point of view.

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SUNDAY EASTER AND QUARTODECIMANISM IN THE EARLY CHRISTIAN CHURCH

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Various studies have suggested a chronological priority of the annual Easter Sunday over the weekly Christian Sunday, whereby the latter may have arisen as a development from the former.[1] This annual Sunday celebration would likely have arisen in apostolic times concurrent with the rise of "Quartodecimanism" (the term given to the Christian practice of observing the annual paschal feast on the basis of the 14th day of Nisan as the time for sacrificing the paschal lamb, the 15th as the passover sabbath, and the 16th as the day for the wave sheaf of the barley firstfruits [*ʿōmer*, "sheaf"]). The weekly Sunday, according to this view, was a development of the second and third Christian centuries.

What seems to be the most viable alternative thesis regarding the origin of Easter is that it originated in Rome during the episcopate of Xystus (Sixtus), ca. A.D. 115-125.[2] In this case, the weekly Sunday could have had the chronological priority, or it might have developed in conjunction with, rather than subsequent to, the annual Sunday celebration.

[1]See, e.g., C. W. Dugmore, "Lord's Day and Easter," in Oscar Cullman Festschrift volume *Neotestamentica et Patristica*, Supplements to NovT, vol. 6 (Leiden, 1962), pp. 272-281; and Lawrence T. Geraty, "The Pascha and the Origin of Sunday Observance," *AUSS* 3 (1965): 85-96. Also a number of my own publications have set forth this view: e.g., "John as Quartodeciman: A Reappraisal," *JBL* 84 (1965): 251-258; "Another Look at 'Lord's Day' in the Early Church and in Rev. 1:10," *NTS* 13 (1966-67): 174-181; *The Early Christian Sabbath* (Worthington, OH, 1979), pp. 43-55. Also in a more popular vein I have treated the subject in a series of two articles entitled "How Sunday Displaced the Sabbath" in the April and May 1968 issues of *These Times* magazine and subsequently in a series of three articles entitled "How Sunday Became the Popular Day of Worship" in the November and December 1978 and January 1979 issues of the same magazine.

[2]Samuele Bacchiocchi, *From Sabbath to Sunday* (Rome, 1977), pp. 198-211 (and notes), has so argued and refers to other sources. Points of argumentation for this position that are noted hereinafter have been set forth by Bacchiocchi and some of the modern authorities he cites. His discussion has been taken as a reference point because of its comprehensiveness.

A further suggestion has been made to the effect that the Christian Sunday Easter was instituted still later, by Pius (ca. A.D. 140-155), this opinion being based on a reference in the *Liber pontificalis* concerning Pius' celebration of the Pascha on Sunday.[3] This view hardly needs attention, for not only is the *Liber* sketchy and unreliable for the earliest Christian centuries, but the thesis also flies in the face of concrete documentary evidence to the contrary, as will be noted below.

The question we address in the present essay relates, therefore, to which of the first two alternatives is the more viable in view of the evidence available. In dealing with this topic, we consider also the pattern of distribution of the Sunday Easter and Quartodecimanism in the second to early fourth centuries.

1. *The Thesis of a Second-century Origin of Easter*

The concept that Xystus originated the Easter Sunday observance rests primarily on a misreading of evidence from Irenaeus, as given by Eusebius. The assumption is that Irenaeus indicates the time of origin of Easter in his letter to Bishop Victor of Rome (ca. A.D. 190) during the Quartodeciman controversy. In this letter Irenaeus calls to Victor's attention the fact that a number of Victor's predecessors in the Roman bishopric had had cordial relationships with Quartodeciman Christians. Irenaeus mentions specifically a series of Roman bishops before Soter—namely, Anicetus, Pius, Hyginus, Telesphorus, and Xystus (given in this reverse chronological order).[4]

It should be noted, however, that Irenaeus' letter, including this listing of bishops, does not address itself at all to the matter of the *origin* of the Sunday-Easter observance. What it does do is to rebuke Victor for endeavoring to excommunicate Quartodeciman Christians in the Roman province of Asia for their unwillingness to come into compliance with the Sunday-Easter practice which was prevalent throughout the rest of the Christian world. In the process of giving this rebuke, Irenaeus mentions these predecessors

[3]E.g., Robert L. Odom, *Sabbath and Sunday in Early Christianity* (Washington, DC, 1977), pp. 112-113.

[4]Irenaeus' letter is quoted in Eusebius *Eccl. Hist.* 5.24.12-17 (NPNF, 2d Series, 1:243-244).

of Victor as examples of Roman bishops who had treated Quartodecimans with kindness and favor.[5]

Thus, to find in this list of bishops the basis for determining the origin of Easter is indeed hazardous. But the several supporting considerations given in connection with such a thesis are no better:

1. It is suggested that the Sunday Easter arose in Rome at the time of Xystus in opposition to Jewish Quartodecimanism, because of anti-Judaistic feeling among Christians in Rome at the time of Emperor Hadrian (A.D. 117-138). That there were anti-Jewish sentiments in Rome at this time is not to be doubted. The Quartodecimanism in question was not, however, Jewish; it was Christian. And the evidence from Irenaeus clearly indicates, as we have seen, that Xystus and his successors down through at least Anicetus manifested the very opposite of anti-Judaistic feelings on this matter toward Quartodecimans.

2. It is also suggested that Eusebius, our source for information on the late-second-century Quartodeciman controversy, simply exaggerated the wide geographical distribution of the Easter Sunday at the time of Victor, a distribution throughout virtually the entire Christian world from Gaul to Mesopotamia, except for the Roman province of Asia and Christians who may have migrated from there. Eusebius' account, however, was not based on his own suppositions but on *documentary evidence* which he had in hand *from the very time of Victor*.[6] He makes reference to a number of letters and reports of synods from bishops in both East and West, including Palestine itself.[7] Moreover, it is not methodologically

[5]The most likely reason for Irenaeus' choice of the *termini* for this selective list is that both Xystus and Anicetus were *particularly noted* for their friendly dealings with Quartodecimans—Xystus for instituting the practice of sending the *fermentum* (consecrated Eucharistic bread) to the Quartodeciman Christians in Rome and its environs, and Anicetus for his cordial attitude toward Quartodeciman bishop Polycarp of Smyrna (even having Polycarp administer communion during a visit of that bishop to Rome!).

[6]This is clear from the account itself, in Eusebius *Eccl. Hist.* 5.23.2-3 and 5.25 (NPNF, 2d Series, 1:241-242, 244).

[7]In *Eccl. Hist.* 5.25 (NPNF, 2d Series, 1:244) Eusebius refers to Bishops Narcissus and Theophilus of Palestine, Cassius of Tyre, Clarus of Ptolemais, and "those who met with them" as stating many things about "the tradition concerning the passover which had come down to them in succession from the apostles" (namely the Sunday-Easter tradition). Eusebius goes on to say that they added "at the close of

sound to try to refute Eusebius' account of the situation at the time of Victor by using sources that deal basically either with the Roman province of Asia (admittedly Quartodeciman at that time) or with a later period (by which time some significant changes had occurred, as I shall show below).[8]

3. A further suggestion sometimes made is that the Roman bishop and Roman church were powerful enough in the early second century to have so quickly enforced Easter Sunday on the rest of the Christian world that Eusebius' account is credible. This argument is irrelevant, however, unless there is also some indication that such an imposition of the Sunday Easter was actually attempted and carried through; but, as noted above, the evidence from Irenaeus on the attitude of Roman bishops before Soter reveals that they had not manifested any inclination along this line. Even if they had been so inclined, further considerations invalidate the thesis, such as Victor's inability to stamp out even the last relatively small vestige of Quartodecimanism ca. A.D. 190.[9]

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their writing" reference to the fact that "in Alexandria they keep it [Easter] on the same day that we do." Earlier, in 23.1-3 (NPNF, 2d series, 1:241-242), he had already mentioned a synod called by the aforementioned Palestinian bishops (Theophilus "of Caesarea" and Narcissus "of Jerusalem"), but notes other synods and assemblies in the following places: Rome (under Victor), Pontus (under Palmas), Gaul (under Irenaeus), and Osrhoëne (an area in northwestern Mesopotamia); and he adds that there was also a personal letter of Bacchylus, Bishop of Corinth, "and of a great many others, who uttered the same opinion and judgment and cast the same vote." Thus, in Palestine itself, as well as both westward and eastward, the rule was to observe the paschal celebration annually on a Sunday ca. A.D. 190. For further information, including reference to information from Sozomen, see my "John as Quartodeciman," pp. 253-254.

[8]Polycrates of Ephesus, as quoted by Eusebius *Eccl. Hist.* 5.24.2-8 (NPNF, 2d series, 1:242), does, of course, refer to the "great multitude" of bishops in the province of Asia who concurred with him in regard to Quartodecimanism, *but* it is important to note that that reference pertains to the province of Asia solely, and the complete context of the description in Eusebius *Eccl. Hist.* 5.23-25 surely demonstrates the limited extent of Quartodecimanism when compared to the prevalence of the Sunday Easter virtually *everywhere else* in the Christian world. See n. 7, above.

[9]See my "Some Notes on the Sabbath Fast in Early Christianity," *AUSS* 3 (1965): 167-174, for another practice in Rome (namely, fasting on the seventh-day sabbath) that never prevailed in the East and which had not been adopted in Milan even as late as the time of Ambrose and Augustine (ca. A.D. 400).

2. *Jewish Backgrounds for the Christian Sunday Easter*

The suggestion of Jewish backgrounds for the Christian Sunday Easter, which I have outlined in more detail elsewhere,[10] may be summarized as follows: The Essene and Boethusian practice of observing the firstfruits celebration of the barley harvest wave sheaf annually on Sundays furnishes a background for the rise of the Christian Easter Sunday as early as apostolic times. This Christian Easter Sunday would, as an *annual Resurrection festival,* celebrate Christ in his resurrection as the antitypical Firstfruits, just as in his death he was considered the true Paschal Lamb (see 1 Cor 15:20; 5:7). Then later, during the second century and onward, the *weekly* Christian Sunday would have developed from this original Easter Sunday, and thereby the new weekly Sunday would also have taken on the character of a Resurrection festival.

This particular thesis solves several historical problems: 1) It explains how the Easter Sunday could have acquired such widespread geographical distribution by the time of Victor in the late second century; namely, it had been disseminated since apostolic times. 2) It makes understandable how Irenaeus, a strong advocate of apostolic tradition who had grown up in the Quartodeciman tradition in Asia, could so readily have adopted the Sunday-Easter practice of Gaul (a practice which he held at the very time he was defending the Asian Quartodecimans!); namely, that in his view, he was simply exchanging one apostolic tradition for another.[11] 3) It explicates how the weekly Sunday, when it did arise, took on the connotation of a Resurrection festival or a "little Easter"; namely, it grew out of the already existing *annual Easter festival.*[12]

The main objection that has been raised against this proposal regarding the origin of Easter focuses on the lack of explicit evidence as to 1) whether there was actual use of the priestly 364-day solar calendar attributed to the Essenes and Boethusians, a calendar known from the Book of Jubilees ca. 103 B.C. and from Qumran in the first century A.D.; and 2) whether, even if the calendar was in

[10]See my publications referred to in n. 1, above, especially "Another Look at 'Lord's Day.'"

[11]See my "John as Quartodeciman," p. 35, including n. 16.

[12]Cf. Bacchiocchi, p. 205, on the concept of "little Easter."

use, Christians would have adopted the times for their festivals from the practices of sectarians such as the Essenes and/or Boethusians.[13]

Before analyzing the situation more specifically, we should first note that much historical reconstruction pertaining to ancient times, as well as to more recent developments, has had to be pieced together in places where precise documentation is lacking. The historian constantly faces gaps in knowledge, but those gaps can frequently be filled plausibly and reasonably by a careful consideration of all the surrounding data that are available. In view of this fact, the lack of precise documentation for Christian adoption of an antitypical Sunday-Easter celebration based on Jewish sectarian precedents should not be grounds for rejecting the hypothesis. A more pertinent question is, What kind of a reconstruction does most justice to *all* the available data in spite of any gaps that may exist in our knowledge? (After all, other alternatives, such as the idea of the origin of Easter with Xystus, also face gaps in knowledge.)

Although I would agree with those scholars who believe that the Jubilees/Qumran solar calendar was actually operative for at least a limited period of time,[14] the crucial question of concern here is not so much whether the calendar itself was actually used. Rather, it is whether the *ʿōmer* celebration was held regularly on Sundays in these sectarian traditions. Conceivably, such an annual celebration of *ʿōmer* regularly on Sundays could have taken place whether or not the 364-day solar calendar was ever in use. Or it may have been instituted at a time when the calendar was operative, and then continued after the calendar itself fell into disuse.[15]

In any event, the interpretation of *ʿōmer* as falling on a Sunday, and of Pentecost also on a Sunday, rests specifically on understanding the reference in Lev 23:11, 15 to "the morrow after the

[13]Cf. my extensive bibliographical notations in "John as Quartodeciman," p. 33, n. 3, which include authorities on both sides of the question. Interestingly, more recently Jacob Milgrom ("The Temple Scroll," *BA* 41 [1978]: 113) has referred to the calendar as "utopian."

[14]One might assume the same from the struggle between Boethusians and Pharisees, evidenced, e.g., in *Menaḥ.* 10.3, as well as from the fact that it appears emphatically in the Book of Jubilees and at Qumran.

[15]Details about this calendar are given in various sources I have cited in "John as Quartodeciman," p. 351, nn. 1-4; see especially the works by A. Jaubert, D. Barthélemy, J. Morgenstern, and E. Hilgert.

sabbath" as meaning the *day after the weekly sabbath* rather than as the day after the "passover sabbath" (i.e., Nisan 15). This is precisely the interpretation by Boethusians and Essenes, with the Boethusians selecting the Sunday after the sabbath *during* the Feast of Unleavened Bread, and the Qumran community choosing the Sunday a week later, *following* the Feast of Unleavened Bread.[16] An amplification of the Qumran emphasis on Sunday annual festivals, including that of the barley firstfruits, has come to light through the publication of the Temple Scroll. This Scroll explicitly locates the following four festivals as falling on Sundays: New Barley, New Wheat, New Wine, and New Oil.[17]

The further question mentioned above—namely, whether any Christians would have adopted a reckoning of annual festivals on the basis of Jewish sectarian practice (or Jewish sectarian promulgation)—may at first sight seem somewhat problematical. However, researchers have discovered various significant affinities (as well as some striking differences) between early Christianity and sectarian Judaism.[18] This fact, together with the NT's polemical silence about the Essenes in contrast to its severe denunciation of Pharisees and Sadducees (especially the former), surely gives indication that Jewish sectarian observance could have readily furnished a background for Christian practices.[19]

Moreover, given the temple orientation of the early Christian community in Jerusalem (cf. the early chapters in the book of Acts), could it be that there was among the early Christians a predilection for the Boethusian approach to the times for festivals? Indeed, could it also be that the "great number of priests" who "were obedient to the faith" (Acts 6:7) were in fact Boethusians? If so, there obviously existed a basis for a direct link from a Jewish sectarian practice to the Christian Easter Sunday.

[16]See J. van Goudoever, *Biblical Calendars*, 2d rev. ed. (Leiden, 1961), pp. 19-22, 25-26.

[17]See Milgrom, p. 113.

[18]See "John as Quartodeciman," pp. 255-256.

[19]Ibid., p. 256; see also p. 244, n. 21. Van Goudoever, p. 162, pertinently remarks, "Peter, Bishop of Alexandria, explicitly declared that Passover was only to be celebrated *after* the spring equinox, 'according to the Divine command.' And Anatolius refers to Philo, Josephus and Enoch. In fact, only in the Book of Enoch and Jubilees is it clear that Passover must always fall after the spring equinox, because in these books a 'solar' calendar of 364 days is used. It is interesting that early Christians referred to such an 'heretical' book for their own calendar."

3. *Easter Sunday and Quartodecimanism in the Second and Fourth Centuries*

It remains now only to notice very briefly the geographical distribution of the Sunday Easter and Quartodeciman practices at the time of Emperor Constantine and the Council of Nicaea in the early fourth century as compared with the distribution at the time of Victor in the late second century. Unfortunately and inadvisedly, efforts have been made to refute Eusebius' picture of the second-century geographical distribution of Easter Sunday on the basis of sources dealing with Constantine's time in the early fourth century.[20] The question that must be asked is, Could there not have been a spread of Quartodecimanism during this period of more than a century?

By way of general background, we must remember that after Christianity's initial separation from Judaism, a trend developed of influx of synagogue influences into Christianity (particularly in the East). This precise phenomenon has not been adequately researched, but the trend is clear, e.g., through positive evidence regarding liturgical developments and through negative evidence afforded by anti-Judaistic polemic that *eventually* arose concerning Quartodecimanism and other matters. (The polemic against Jewish practices and views implies, of course, that certain Christians were adopting such practices and views.) Epiphanius (late fourth century), moreover, refers to Quartodecimanism as rising up again.[21]

As for the further documentary evidence, we may note that Constantine's Nicene conciliar letter implies a more widespread Quartodecimanism at the time of the Council of Nicaea (A.D. 325) than existed at the time of Victor. Interestingly, however, the formerly Quartodeciman Roman province of Asia had by Constantine's time, according to that same letter, adopted the Easter Sunday.[22] Constantine in his letter did not explicitly list places adhering to Quartodecimanism, but he did refer to specific places

[20]E.g., Bacchiocchi, pp. 198-199, n. 97.

[21]Epiphanius *Panarion* 50.1. The rise of the practice is described as *palin*, indicating a reappearance. In the NT, typical renditions are "back," or "again" (cf., e.g., Matt 4:8; 20:5; 21:36; Acts 11:10), or "the second time" for the phrase *eis to palin* (2 Cor 13:2).

[22]The letter is quoted in Eusebius, "The Life of the Blessed Emperor Constantine," 3.17-20 (NPNF 2d Series, 1:524-525).

observing Easter and in a more general way describes them as "the western, southern, and northern parts of the world" and "some of the eastern also."[23] Thus he implies, by way of omission, that some places in the East did not observe the Sunday Easter.

Eusebius, who quotes Constantine's letter, gives the impression (in an earlier passage) of possibly an even more widespread geographical distribution of Quartodecimanism than we would gain from Constantine himself; Eusebius points out that until Constantine convoked the Council of Nicaea, people were "in every place[!] divided" with respect to the two practices and "the controversy continued equally balanced between both parties."[24]

Perhaps the most specific and accurate description, however, comes from Athanasius of Alexandria. At the time of the Council of Nicaea, he referred to Quartodecimanism as being current among the "Syrians, Cilicians, and Mesopotamians."[25]

Obviously, the pattern of geographical distribution of Quartodecimanism and the Sunday Easter changed considerably between the late second century and the early fourth century. By the time of Constantine, the Christians from the Roman province of Asia in western Asia minor were no longer the sole or major Christian adherents of Quartodecimanism; in fact, they had given up the practice! The locus of Quartodecimanism now had shifted farther East to a larger geographical area and presumably to a greatly increased number of adherents.

4. *Conclusion*

Of the three alternative positions mentioned at the beginning of this essay concerning the origin of the annual Christian Sunday-Easter observance, the one most favored by the evidence is that the practice derived from Jewish antecedents, just as was also the case

[23]Ibid., 3.19 (NPNF, 2d Series, 1:525). The specific places mentioned as observing the Sunday Easter are Rome, Africa, Italy, Egypt, Spain, the Gauls, Britain, Libya, Greece, and the dioceses of Asia and Pontus, and Cilicia. But cf. also n. 25 below.

[24]Ibid., 3.5 (NPNF, 2d Series, 1:521).

[25]See Athanasius *De synodis* 1.5, and *Ad afros epistola synodica* 2. Regarding Cilicia, there appears to be a contradiction here with what was stated in Constantine's letter (see n. 23 above). Athanasius' depiction is probably the more reliable one, but it is also possible that Cilicia was one of the places quite accurately included in Eusebius' description as "divided."

with regard to Quartodecimanism. The proposal that the Sunday Easter was introduced by Roman bishop Pius about the middle of the second century falls flat, for Irenaeus specifically names several of Pius' predecessors who observed Easter on a Sunday. The theory that Xystus a quarter of a century earlier inaugurated the practice is likewise suspect, since it is based on a misreading of Irenaeus and is hard put to account for the widespread distribution of the Sunday Easter by the time of Victor (ca. 190)—throughout virtually all of Christendom from Gaul to Mesopotamia (including Palestine), with the sole exception being the Roman province of Asia in western Asia Minor.

The pattern of distribution changed during the next 135 years, however, so that by the time of the Council of Nicaea in 325 Quartodecimanism had arisen in Syria, Cilicia, and Mesopotamia. During this same period of time the Christian community in the Roman province of Asia had, curiously enough, dropped Quartodecimanism in favor of the Sunday Easter.

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REVIEW ARTICLE

THE REVISED ENGLISH BIBLE

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The New English Bible as a complete Bible was published in 1970. A major revision was already planned in 1974 by the Joint Commission of Churches. W. D. McHardy, who served as Deputy Director over the first translation, was appointed as Director of Revision. The Joint Committee also saw changes in its composition. Whereas the Roman Catholic representatives were only observers before, now they became full members. The United Reformed Union replaced the Presbyterian Church of England and the Congregational Church, since they had merged. Later the Salvation Army and the Moravian Church joined the Committee.

In the "Preface" to the Revised English Bible (REB), Donald Coggan (Chairman of the Joint Committee) indicates some of the changes made. Special care has been taken to ensure that "the style of English used is fluent and of appropriate dignity for liturgical use. . . ." (p. viii). Some of the Committee seem to have been surprised to find the NEB being read aloud in public worship, since that had not been one of the translation's purposes. While it seems difficult to conceive that a committee of a major translation would think that it would not be used for public worship, the revisers have sought to account for such usage. Other changes include the removal of technical terms; omitting "thou," which formerly was preserved in the language of prayer; and the incorporation of inclusive gender references wherever possible. Textual subheadings have been more extensively used, especially in the Psalms. Ancient terms of measures, weights, and values appear in the text, "but modern equivalents have been used when it seemed appropriate to do so" (p. ix). We shall look at some of these changes and others not mentioned in the "Preface" with greater detail below.

1. *Criticisms of the NEB*

Some of the general criticisms made of the NEB were that (1) it tended to be too colloquial; (2) it was a bit too bold in its textual

critical selections; (3) its dynamic equivalency principle led to interpretations of texts rather than translations; (4) its translations removed too many theological terms; (5) its translations at times appeared anachronistic because of its modernizing tendencies; (6) some infelicitous expressions appeared as a result of its desire for contemporaneity; (7) some translations were pedantic; (8) some translations were technical in nature; (9) some words and phrases were interpretive rather than just translations.

2. *REB Responses to Criticisms*

Let us look at each of these criticisms and see what response we find in this revision.

Too Colloquial

The NEB was the first Protestant authorized version in English that was not a revision of a previous translation, but a fresh translation in contemporary speech. Its aim was to make the Bible intelligible to three groups of readers: young people, people for whom the older version was not easily understood, and those who had little contact with the church. It was not intended for public reading in church—a point that must be kept in mind as we look at the first translation.

One major modification of the REB is that its revisers sought to change those words and phrases that had made the reading of the NEB inappropriate for church services. No doubt some changes would have been made even if that aim had not been modified. Some of the passages where colloquialisms have been removed follow. The first reading in each case is that of the NEB and the second (following the /) is that of the REB.

Matt 22:16—"truckling to no man" / "courting no man's favour" (see also Mark 12:14)

Mark 6:3—"fell foul of him" / "turned against him"

Luke 4:29—"threw him out of town" / "drove him out of the town"

Luke 7:25—"silks and satins" / "finery"

Luke 15:1—"bad characters" / "tax-collectors and sinners"

Luke 15:14—"to feel the pinch" / "to be in need"

Luke 16:4—"to give me house and home" / "who will take me into their homes"

John 6:60—"can stomach" / "can stand"

John 21:6—"Shoot the net" / "Throw out the net"

Acts 7:51—"Like fathers, like sons" / "You are like your fathers"

Acts 8:9—"swept the Samaritans off their feet" / "had captivated the Samaritans"

Acts 14:6—"got wind of it" / "became aware of this"

2 Cor 11:9—"I sponged on no one" / "I did not become a charge on anyone" (see also 12:3).

Not all such colloquialisms, however, have been changed. Some that remain are "hoodwink" (Num 16:14), "bully" (Matt 24:49), "took to their heels" (Mark 5:14), "touched them on the raw" (Acts 7:54), and "money-grubbing" (1 Tim 3:8). Some unusual words have also not been altered: "panniers" (Job 5:5), "reck" (Job 9:21), "swill down" (Job 20:17), "saltings" (Job 39:6), "gaff" (Job 41:1), "batten" (Prov 5:10), "roadstead" (Ezra 3:7), and "midge" (Matt 23:24).

One must say, however, that the REB has made a vast improvement here, although it loses some of the spiciness of the NEB by doing so.

Too Bold in Its Textual Critical Selections

One criticism against the NEB was that it selected texts in some cases that had poor textual support. In the following passages the NEB based its translation on poorly supported Western readings, while the REB is based on better-supported readings:

In Matt 1:18 the REB has replaced "Messiah" with "Jesus Christ." The NEB had selected "Messiah" (Christ), omitting "Jesus," which was supported only by the Old Latin, the Old Syriac, and the Vulgate versions.

In Matt 10:3 the REB has replaced "Lebbaeus" with "Thaddaeus." The NEB's reading of "Lebbaeus" was supported by D and a couple of Old Latin manuscripts.

In Mark 8:26 the REB has replaced "Do not tell anyone in the village" with "Do not even go into the village." The NEB reading was supported by only one Old Latin manuscript.

Other readings in which the REB has moved away from the Western text are Acts 1:26 and Acts 3:21. In the former text "the other eleven" has replaced "the twelve apostles" and in the latter "from the beginning" has been added to the text.

Some textual changes in the NEB were not dependent on the Western text, such as the interesting translation in John 19:29,

which reads "javelin" rather than "hyssop." The words are very similar in the Greek: javelin is *hyssō*, and hyssop is *hyssōpō* in the dative case. Matthew and Mark use "reed." It is easier to understand the text with "javelin," since "hyssop" is not a rigid plant on which to affix a sponge. However, support for that is very poor, only one late minuscule.

A couple of interesting changes have been made in 1 Cor 8:2-3. The NEB had left the objects out of the verbs "knows" (v. 2) and "loves" (v. 3), but the REB has brought them back. Formerly one would understand the text to mean "if anyone knows" or "loves" in an absolute sense, rather than in the limited sense of "knowing something" or of "loving God."

In Mark 8:38 and 9:26 the REB has added "words" to the text. However, Matt. 5:11 still omits "falsely"; Matt 9:34 is still omitted; in Mark 1:41 "in warm indignation" is simply changed to "was moved to anger"; and Luke 5:17, 12:27, John 13:10, and Acts 4:25 remain the same. The revisers have kept "Barabbas" in Matt 27:16-17, with a slight change (NEB had "Bar-Abbas") in the word.

Dynamic Equivalency Principle Led to Interpretive Translations

One clear example of this, Matt 16:18, shows no change in the revision. Notice the difference between the RSV and the NEB: "You are Peter, and on this rock" (RSV); "You are Peter, the Rock" (NEB).

In 1 Cor 3:9 the Greek is somewhat ambiguous. The RSV translated the phrase "fellow workmen for God"; but the NEB, "God's fellow workers." Actually, there does not appear to be any difference, but the context really demands that the translation should point out a difference between God and those who work together, as it did earlier between the God who gives the increase and the one who plants and the one who waters. God is on one level; and the one who plants and the one who waters—fellow workers—are on another level. The idea of "fellow workers" is between humans and not between them and God. So the RSV translation is preferable to that of the NEB. But the REB has changed its translation to "fellow-workers in God's service."

Another ambiguous passage is Rom 9:5, in which the KJV identifies Christ with God. The RSV and NEB make a distinction by placing a period after Christ. The REB remains the same as the NEB. A similar type of thing is seen in John 1:3, 4. The NEB takes

part of verse 3 and joins it to verse 4 to read, "All that came to be was alive with his life, and that life was the light of men." The REB follows the traditional punctuation and thus reads "without him no created thing came into being. In him was life, and that life was the light of mankind."

A classic passage in which a translation is inevitably an interpretation is 1 Cor 7:36. The various leading options for the people involved in this verse are a daughter and her father, a fiancée and her fiancé, and a woman and a man who are partners in celibacy. The RSV had taken the second option and the NEB the third. However, the REB has shifted from the third to the second option. Thus it reads, "But if a man feels that he is not behaving properly towards the girl to whom he is betrothed, if his passions are strong and something must be done, let him carry out his intention by getting married; there is nothing wrong in it." What is interesting about this translation is that it has taken the liberty to translate the Greek plural by the singular toward the end of the verse. Thus, instead of "let them marry" (RSV), it has "let him carry out his intention by getting married."

An interesting change in the REB is found in Rom 10:4, which in the NEB reads "Christ ends the law." The REB reads somewhat more accurately and ambiguously, "Christ is the end of the law."

In Rev 19:10 the REB has dropped the interpretive translation of the NEB. Instead of "Those who bear testimony to Jesus are inspired like the prophets," the REB reads, "For those who bear witness to Jesus have the spirit of prophecy."

Gen 1:1 was translated by the NEB as "In the beginning of creation, when God made heaven and earth," which was a possible translation but not the traditional one. The REB has gone back to the traditional translation of this passage. Also verse 2 in the NEB had been translated as "a mighty wind that swept over the surface of the waters." This bold translation also returned to the traditional, "the spirit of God hovered over the surface of the water."

Another interesting observation in the translation of Genesis is that the REB has consistently changed the singular of heaven (the translation of NEB) to the plural.

Removal of Too Many Theological Terms

No significant changes have taken place here except in the use of the word "church." In the NEB there was a deliberate effort to make a distinction between the Jerusalem church and other

churches. The word "church" was used for the Jerusalem church, and "congregation" was used for local churches, such as at Corinth, Rome, etc., except in Revelation. This kind of distinction is generally no longer found in the REB in Acts. The word "congregation" is kept in Matt 18:17, apparently making a distinction between the universal church of Matt 16:18 and a local congregation in Matt 18:17. Perhaps the same reason holds for keeping "congregation" in Acts 14:23 and 14:27, although it is difficult to justify this distinction when the word "church" is used for local congregations as well.

In the epistles, "church" generally has taken the place of "congregation" in the REB. Only once in five passages in Romans has "congregation" been kept (16:23). In 1 Corinthians, seven times "church" has replaced "congregation" or "community" (once, 6:4), while "congregation" has been kept in 11:16, 18; 14:19, 23. "Community" has been kept in 12:28; 14:4, 5, and "meeting" has replaced "congregation" in 14:35. In 2 Corinthians in every instance (seven times) "church" has replaced "congregation," except for 8:18, where the pronoun is used in both the NEB and the REB. In Galatians "church" has replaced "congregation" two times. In one instance "congregation" has been preserved (1:22). In Ephesians "church" was used eight times in the NEB, and these remain unchanged. In Philippians everything remains the same—3:6 "church," and 4:14 "congregations." In Colossians "church" continues to be used two times, and "congregation" once, but in one instance "church" replaces "congregation" (4:16). In 1 Thessalonians "congregation" has been changed to "church" twice. This is also true of 2 Thessalonians, while in 1 Timothy "congregation" remains once, and once "church" replaces it. In 2 Timothy "congregation" remains (5:16). In Philemon "church" replaces "congregation" in verse 2. The two instances of the use of *ekklēsia* in Hebrews continue to be translated as "assembly." In Jas 5:14 "church" replaces "congregation," but in 3 John "congregation" remains in three instances. Finally, in all seventeen instances in Revelation "church" remains. It is difficult to understand the reason for these differences and to have a consistent explanation for them.

Anachronistic Translations

1 Cor 16:8 provided the most glaring example of the use of an anachronistic word in the NEB. There "Whitsuntide" was used for "Pentecost." "Pentecost" has taken its place in the REB.

"Sunday" is always used for "first day of the week" in the NEB, except for Acts 20:7, where it is translated "Saturday night." The REB goes back to "first day of the week," except for two instances: Acts 20:7, where it keeps "Saturday night" and 1 Cor 16:2, where it keeps "Sunday." Once again, it is hard to understand why there is no consistency. It is difficult to defend not changing those two when all the rest have been changed.

Two other instances of anachronistic translations can be mentioned. Both of these have been changed. "Ten Towns" in Matt 5:20 has been changed to "Decapolis," and the title "prince" with regard to Herod Antipas in Matt 14:1; Luke 3:1, 19; 9:7 has been changed to "tetrarch."

Infelicitous Translations

Several critics had referred to the unfortunate translation of "loose livers" in 1 Cor 5:9. This has now been changed to "those who are sexually immoral." Roger Bullard referred also to Rev 16:6, where the NEB reads: "Thou hast given them blood to drink. They have their deserts!"[1] The questionable part has now been translated as "They have what they deserve!"

Bullard also pointed out certain passages in the NEB which he claimed "sound funny to the point of being ludicrous."[2] These include Prov 5:4; 19:29; Jer 20:7; 38:6; 51:20; Job 7:20; 18:11; Deut 25:17-18; and Gen 43:18. Before reading any of these passages in public he had cautioned the reader to look them over beforehand, lest he should find himself embarrassed, especially with Job 18:11. In the REB Prov 5:4; 19:29; Jer 20:7; and 51:20 remain substantially the same. However, in Job 7:20 the word "butt" has been replaced by "target," and in Gen 43:18 the word "asses" by "donkeys." In Deut 25:18, in place of "cut off your rear," the revisers have put "cut off those at the rear." The anomaly in Jer 38:6 has been removed by substituting "put" for "threw." Job 18:11 has been translated in more polite English than the colloquial of the NEB.

Pedantic Language

When one thinks of the NEB, one would hardly think of a pedantic translation. Walter Specht and I had pointed out a few

[1]Roger Bullard, "The New English Bible," *The Duke Divinity School Review* 44 (1979): 113.

[2]Ibid., pp. 118-119.

pedantic passages, including 1 Tim 1:9-11; 4:3; 6:4; Jas 3:9; and Rev 18:18.[3] All these passages have been improved in the REB. However, having compared carefully the NEB with the REB, I found the extent of pedantic translations in the NEB to be much greater than I had realized. Let me just refer to a few of these, which have all been changed. The first translation is the NEB, and that following the / is the REB.

Matt 3:15—"we do well to conform this way with" / "it is right for us to do"

Matt 14:8—"she is beforehand with anointing my body for burial" / "she has anointed my body in anticipation of my burial"

Matt 18:16—"all facts may be duly established" / "every case may be settled"

Luke 2:29—"thou givest thy servant his discharge in peace" / "you are releasing your servant in peace"

Luke 6:23—"ban your very name as infamous" / "slander your very name"

Luke 22:29—"now I vest in you the kingship which my Father vested in me" / "now I entrust to you the kingdom which my Father entrusted to me."

Technical Legal Language

Specht and I had referred also to technical and legal language in the translation of the NEB.[4] The expression "laid an information" has been changed to "lay a charge" or "bring a charge," and "stand in the dock" to "being in trial." The latter expression of the NEB seems to have been dropped throughout.

Interpretative Tendencies in Word and Phrase Selection

The NEB at times added words not in the original to give added force to an expression, but these appear to have been eliminated in the revision. Notice a few examples of this. The first translation is that of the NEB and the second (following the /) that of the REB.

Matt 7:3—"great plank" / "plank"

Matt 11:7—"reed-bed" / "reed"

[3]Sakae Kubo and Walter F. Specht, *So Many Versions? Twentieth-century English Versions of the Bible*, rev. and enl. ed. (Grand Rapids, MI, 1983), p. 211.

[4]Ibid., pp. 210-211.

Matt 12:10—"guardian angels" / "angels"
Matt 14:8—"mock homage" / "homage"
Matt 16:26—"true self" / "self"
Matt 23:28—"brim-full" / "full"
Luke 20:20—"secret agents" / "agents"
Luke 23:12—"standing feud" / "feud"
Acts 6:5—"former convert" / "convert."

The NEB also tended to interpret verses to make them clearer. These interpretations may be correct, but they would constitute overtranslating. Notice a few examples of this:

Matt 5:3—"How blest are those who know their need of God" / "Blessed are the poor in Spirit"

Luke 10:15—"skies and depths" / "heaven and Hades"

Luke 22:24—"to discuss ways and means of putting Jesus into their power" / "to discuss ways of betraying Jesus to them"

Rom 1:25—"bartered away the true God for a false one" / "exchanged the truth of God for a lie"

Rom 11:36—"Source, Guide, and Goal of all that is" / "From him and through him and for him all things exist"

1 Cor 1:22—"Jews call for miracles" / "Jews demand signs"

1 Cor 2:15—"A man gifted by the Spirit" / "But a spiritual person"

1 Cor 4:3—"human court of judgement" / "human court"

1 Cor 4:6—"as you patronize one and flout the other" / "as you take sides in support of one against another"

1 Cor 14:15—"I will pray as I am inspired to pray, but I will also pray intelligently" / "I will pray with my spirit, but also with my mind"

2 Cor 12:7—"a sharp, physical pain" / "a thorn in my flesh."

Miscellaneous Items

We have mentioned previously the use in the REB of gender-inclusive language, the dropping of "thou" and its forms throughout (even in the language of prayer), and the reinclusion of the subheadings in the Psalms. We have also mentioned that weights and measures have generally been changed from contemporary usage to ancient usage.

The NEB was criticized for its rearrangement of OT chapter divisions. A check in several places shows that some changes have been made. The verses in Jer 12 have been placed in the traditional

order. The same is true for (1) Joel 3:9-12, (2) Zech 2:13; 4:1-3, 11-14; 3:1, and (3) 11:17; 13:7-9; 12:1. Jer 15:13, 14, formerly relegated to a footnote, have been brought back into the text. However, no change has been made in (1) Gen 26:15, 18, 16, (2) Isa 40:20; 41:6,7; 40:21, (3) Amos 5:5, 6, 8, 9, 7, and (4) Job 39:30; 41:1-6; 40:1.

One somewhat strange translation, especially for the NEB, was the use of "Jehovah" in selected passages. These included Exod 3:15; 6:3; 33:19; and 34:5, 6. These have all been changed to "LORD." Likewise, the same change has been made in the following verses: Gen 22:14 ("Jehovah-jireh" to "The LORD will provide"), Exod 17:15-16 ("Jehovah-nissi" to "The LORD is my Banner"), Judg 6:24 ("Jehovah shalom" to "The LORD is peace"), and Ezek 48:35 ("Jehovah-shammah" to "The LORD is there").

3. *Conclusion*

In conclusion, the REB is an improvement over the NEB in many respects. Its basis (text) is sounder; its translations are more accurate; its language is more acceptable for pulpit reading; its style has been improved by the removal of pedantic translations; and it has been made fully contemporary by its removal of the use of "thou" and related terms, by the dropping of the name "Jehovah," and by inclusive gender language. Areas where it can further improve have been indicated above. Some readers will miss the spiciness of the earlier translation, its boldness in selection of Greek variants, and its interpretive translations.

ANDREWS UNIVERSITY
DOCTORAL DISSERTATION ABSTRACTS

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THE SINAITIC COVENANT AND LAW IN THE THEOLOGY OF DISPENSATIONALISM

Author: **Keumyoung Ahn.** Th.D., 1989.
Adviser: Hans K. LaRondelle.

The purpose of this dissertation was to explore the dispensational position on the Sinaitic covenant and law and to evaluate it. The design of the study includes three major sections: the historical (chaps. 2-3), the descriptive (chap. 4), and the critical (chaps. 5-6).

Chap. 2 presents the meaning of dispensationalism and briefly outlines its origin and its modern development in North America. Chap. 3 reviews the covenant theologians' hermeneutics in respect to the Sinaitic covenant and their conflicts with dispensationalists, with an analysis of the main differences between the old and new positions of dispensational theology on the Sinaitic covenant and law. Most covenant theologians consider the Sinaitic covenant as the continuum of the previous covenants and reject the dispensational idea of the covenant of works.

Chap. 4 presents the contemporary dispensational concept of the fundamental features of the Sinaitic covenant and law. According to it, the Sinaitic covenant is conditional, temporal, and legal; and because it is an indivisible unit, the Mosaic law, including the Decalogue, has been abolished at the cross and has become irrelevant to the church. The phrase "the law of Christ" means the law of love rather than a concrete corpus of Christian norms.

Chaps. 5 and 6 evaluate the dispensational view of the Sinaitic covenant and law. The basic problem does not arise from the covenant itself, but from Israel, which regarded it as a juridical relationship without faith and love. Unconditionality (the expression of God's love) and conditionality (the response of participants) are two aspects of the same covenant. The promises and grace always precede the requirements of the participants, thus providing a way of preserving the love-relationship with God who

saved His people. It is foreign for the biblical writers to separate pure law from the Decalogue, to see the Sermon on the Mount as primarily applicable to the millennial kingdom, or to assume an antithetical relationship between law and grace. Chap. 7 presents a synthesis of the results of this descriptive, critical investigation.

THE SON OF THE MORNING AND THE GUARDIAN CHERUB IN THE CONTEXT OF THE CONTROVERSY BETWEEN GOOD AND EVIL

Author: **José M. Bertoluci.** Ph.D., 1985.
Adviser: William H. Shea.

Problem. Isa 14:12-15 and Ezek 28:12-19 have been used, since the times of the Church Fathers, to explain the origin of sin in the universe, and interpreted as depicting the fall of Satan from heaven. However, through the years—especially from the end of the nineteenth century on—theologians have affirmed that those passages report historical events, making use of mythological material in their narratives, and therefore have nothing to do with the origin of sin or Satan. It is the aim of this dissertation to verify the earlier claims.

Method and Results. Chap. 1 reviews the interpretations of the passages from the first centuries of the Christian Era till the present. Until the end of the nineteenth century, both passages were interpreted in one of two ways: (1) referring to Satan or (2) referring to some historical figure, perhaps some Babylonian ruler. Since that time, the mythological view has been added to the interpretation.

Chap. 2 examines the alleged origins and parallel material found in Sumerian, Akkadian, Hittite, Greek, Ugaritic, and biblical literature. The research demonstrates that although similar motifs and imagery are present in the passages under study, as well as in literature of Israel's neighbors, a myth of Helel ben Shahar and of the Guardian Cherub, which would reflect the biblical account in its main aspects, could not be found. It seems the similarities in the use of the terms and pictures are due to cultural continuity or common elements in the ancient Near East.

Chap. 3 examines the structure of Isa 14 and Ezek 28 in relation to the immediate context and the whole of each book, and exegetes the passages in the light of the entire Bible.

The exegesis shows that: (1) these passages depict Helel and the Cherub in a language that transcends the earthly realm; (2) the immediate context and the whole of each book (especially Isaiah) show a tension between earthly and cosmic dimensions, as well as a struggle between the forces of good and evil; (3) Isa 14 uses the words *mashal* and *Babylon* in a particular way; and (4) a comparison between these two passages shows they depict the same figure. These factors carry us to the conclusion that the two passages portray the fall of the chief angel Lucifer (Satan) from heaven and his role in the controversy between good and evil.

PROTECTION AND REWARD: THE SIGNIFICANCE OF ANCIENT MIDRASHIC EXPOSITIONS ON GENESIS 15:1-6

Author: **Aecio E. Cairus.** Th.D., 1988.
Adviser: Jacques B. Doukhan.

Gen 15:1-6, because of its content, provides singular opportunities for the study of ancient midrashic documents. This kind of study is being increasingly performed and has interest from theological, historical, and—especially—exegetical viewpoints.

Chap. 1 attentively analyzes the treatment of the entire unit in midrashic documents (Jubilees, Genesis Apocryphon, Philo, Josephus, the Targumim, and Genesis Rabbah), identifies their individual theological and exegetical concerns, and shows their progression over time. The most ancient ones are found to emphasize the covenantal aspects of the passage, while later documents stress the eschatological reward of Abraham as a fruit of his good works.

Chap. 2 exegetes the unit by means of structural analysis, as well as historical and lexicographical research. The results confirm ancient insights into the covenantal character of the passage and into Abraham's faith as a reaction to the opening promises of protection, rather than to the promise of offspring. The characteristics of ancient grant-covenants are employed to shed light on terms of theological significance in the unit, such as "protection," "reward," "offspring," "trust," and "righteousness."

A comparison with the gains of chap. 1 then shows how the ancient documents anticipated both the identification and the solution of several exegetical difficulties in the passage, including text, language, and theology. These findings tend to substantiate recent recommendations to use ancient midrashim as valid interlocutors at each step in the exegetical tasks.

The progression, over time, of exegetical stances and theological ideas in those documents is shown to have implications for certain issues of the history of Judaism in current debate. The insights gained from the study of ancient midrashim and the historical setting of the unit contribute to a better grasp of its import. In redirecting the interpretation away from a doctrinaire attitude to one more historically determined, these insights are also able to lead scholars of different persuasions toward common grounds of understanding for the passage.

KHIRBET NISYA 1979-1986: A REPORT ON SIX SEASONS OF EXCAVATION

Author: **David Palmer Livingston, Jr.** Ph.D., 1989.
Adviser: J. Bjørnar Storfjell.

Problem. This project was an investigation of Khirbet Nisya (near Ramallah/El-Bireh) for six seasons to describe and interpret the excavation evidence. The excavation and analyses of finds were correlated with biblical data to help clarify certain problems relating to the Israelite settlement in the hill country of Palestine.

Method. Preliminary studies in the literature were made to determine the proper biblical, geographical, and topographical relationships of the traditional sites for both Bethel and Ai at Beitin and Et-Tell. The archaeological results from both sites were reviewed as to their fit with the biblical data. Patristic evidence was also considered in determining the location of both biblical Bethel and Ai.

When new sites seemed advisable, a site for Bethel was sought in El-Bireh, ten miles north of Jerusalem. Excavation was impossible in this thriving, modern city; thus a site for Ai was sought beyond Et-Tawil, the large mountain east of El-Bireh. After locating an ancient ruin, six seasons of excavations (1979-1986) were conducted at this site, Khirbet Nisya.

Results. The literature seemed to indicate that the traditional sites of both Bethel and Ai have been wrongly located. Thus, the archaeological results, when applied to the Bible, are misleading. Although the archaeological results fit the biblical data fairly well at Beitin (traditional Bethel), the two are incompatible at Et-Tell (traditional Ai). The intimation is that Bethel and Ai are "twin cities" in the Bible. Thus, if one is wrongly located, the other must be also.

New locations were suggested for Bethel at El-Bireh and for Ai at Khirbet Nisya. The topography, geographical relationships, and patristic evidence all fit at the new locations. Six seasons of excavations and surveys show the following periods present at Khirbet Nisya: Early Bronze (?), Middle Bronze I (?) and II, Late Bronze I, Iron Age I and II, Persian, Hellenistic, Early Roman, Early and Late Byzantine, Umayyad, and Ayyubid/Mamluk/Ottoman. The archaeological profile of the site seems compatible with the situation for biblical Ai.

Conclusion. Khirbet Nisya seems to have been an agricultural village or hamlet in most periods. Although, on the basis of the evidence from six seasons of excavation, no claim can be made that it is Ai, it does not seem necessary yet to rule it out, either.

THE PROBLEM OF SYNOPTIC RELATIONSHIPS IN THE DEVELOPMENT AND TESTING OF A METHODOLOGY FOR THE RECONSTRUCTION OF THE MATTHEAN COMMUNITY

Author: **Robert Kerry McIver.** Ph.D., 1988.
Adviser: Robert M. Johnston.

Problem. The problem faced in this study was to discover a method of obtaining data concerning the Matthean community in a way that does not presuppose a solution to the problem of Synoptic relationships. To find such a methodology has become desirable because of the recent reopening of the question of Synoptic relationships.

Method. By comparing the Synoptic Gospels it is possible to detect patterns of differences between them. Particularly helpful is the material unique to the Gospel of Matthew. This was examined to discover the characteristic emphases of the Gospel. Further investigation showed that the sequences of events were closely parallel between Matthew and Mark, even down to the sequencing of small details. This allowed the comparison of parallel pericopae without having to make a decision as to which was dependent on the other. Particular attention was given to the degree of relatedness of parallel pericopae before they were utilized. If a strong pattern of difference exists, then data concerning the Matthean community can be derived from this pattern of differences without necessarily deciding upon a particular solution to the problem of Synoptic relationships.

Results. The Matthean community was found to have a clear self-definition. It had moved beyond the racial and religious boundaries of Judaism, but was still in acrimonious debate with it. The community was in all likelihood a prosperous city community. It included such functionaries as scribes and prophets. While the community rejected the oral law, it strongly affirmed the validity of OT law. It appears to have observed the Sabbath and the distinction between clean and unclean foods. It is suggested that the purpose of the Gospel was to meet community needs.

An unexpected result was the emergence of evidence that the relationship between Matthew and Mark was based on an underlying common oral tradition.

Conclusion. It is possible to develop a methodology for investigating the Matthean community without having to adopt one or other of the proposed solutions to the problem of Synoptic relationships.

PRINCIPLES FOR REORGANIZATION OF THE SEVENTH-DAY ADVENTIST ADMINISTRATIVE STRUCTURE, 1888-1903: IMPLICATIONS FOR AN INTERNATIONAL CHURCH

Author: **Barry D. Oliver.** Ph.D., 1989.
Adviser: Russell L. Staples.

(Published as *SDA Organizational Structure: Past, Present, and Future.* Andrews University Seminary Doctoral Dissertation Series, vol. 15. Berrien Springs, MI: Andrews University Press, 1989.)

This study investigates the process of reorganization of the administrative structures of the Seventh-day Adventist Church between 1888 and 1903. From the findings of the investigation are drawn some implications that relate to the need for contemporary denominational structures that accommodate and facilitate the mission of the church.

The first three chapters present a documentary account of the process of reorganization. Chap. 1 places the study within the context of the nineteenth-century American Protestant missionary movement. Chaps. 2 and 3 tell the story of reorganization on the basis of denominational archival materials. Chaps. 4 and 5 analyze theological foundations and principles of reorganization that have been induced from the historical data. Chap. 6 applies the findings of the research to the contemporary Seventh-day Adventist Church, with special emphasis on implications that are relevant to its international composition.

The principal findings of the study reveal that it was a powerful missionary motivation that guided the reorganization of Seventh-day Adventist administrative structures between 1888 and 1903. That commitment to mission and concern for the accomplishment of the evangelistic task gave a strong impulse toward a functional conception of the church. It is suggested that this functional dimension of ecclesiology has continuing validity as the church seeks to remain responsive in both form and function to the changing circumstances of its life and mission. It is also suggested that the structures of the church should remain flexible, adapted to the needs of an international constituency, insofar as (1) they were reorganized in order to accommodate and facilitate the missionary endeavor of the denomination, and (2) the structures themselves were not closely bound to a formally defined ecclesiology that would confine them within a particular ecclesiastical framework.

The principal implications that arise from the findings are: (1) The primacy of mission as the organizing principle that calls forth structures appropriate for the Seventh-day Adventist message and mission, (2) the need for an undergirding ecclesiological basis for structural forms that relate to a Seventh-day Adventist theology of mission, and (3) the need for flexibility and adaptability of administrative structures.

THE RESURRECTION MOTIF IN HOS 5:8-6:6: AN EXEGETICAL STUDY

Author: **Bertrand C. Pryce.** Ph.D., 1989.
Adviser: Richard M. Davidson.

This study investigates Hos 5:8-6:6 in an attempt to discover the mode and function of the resurrection motif. Chap. 1 surveys the scholarly discussion of Hos 5:8-6:6 from the beginning of the twentieth century to the present. Notwithstanding a few careful exegetical and pointed treatments, most of these studies are cursory (not comprehensive and detailed) or engage in alteration of the MT. They present three major interpretations of Hos 6:1-3: healing, historical/political, and resurrection. These conclusions are, for the most part, not buttressed by a detailed and close scrutiny of each verse and similar contexts in Hosea, and often do not assume general reliability of the Hebrew text of Hos 5:8-6:6. The review of literature shows the need for a multifaceted-exegetical approach.

Chap. 2 deals with preliminary exegetical considerations. These cover limitation, translation, historical context, form, thematic patterns, and lexical data. The main focus of this chapter is on the lexical survey of certain significant terms assigned to sickness-healing and death-resurrection categories.

Chap. 3 treats the verse-by-verse exegetical analysis. Apparently, the two divine speeches in Hos 5:8-15 and 6:4-6 tell of judgment of sickness and death leveled on Israel and Judah. The response in 6:1-3 reveals that the people expected both healing from sickness and resurrection from death. It is shown in great detail that the twin parallel terms חיה and קום in Hos 6:2 and in the remainder of the OT speak without exception of the resurrection hope, either physical or metaphorical. The death and resurrection concepts in Hos 5:8-6:6 reappear in Hos 13-14.

This dissertation concludes that the resurrection motif exists in Hos 5:8-6:6. However, its use is metaphorical, referring to the restoration of the exiled and abandoned people. Thus, the resurrection theme functions to bring hope to a desperate people punished for their faithlessness.

The metaphorical use of the resurrection concept by Hosea implies its existence prior to his time in the second half of the eighth century B.C.

BOOK REVIEWS

Dudley, Carl S., and Hilgert, Earle. *New Testament Tensions and the Contemporary Church.* Philadelphia: Fortress Press, 1987. viii + 199 pp. Paperback, $10.95.

What would you get if you crossed the disciplines of church growth, sociology of religion, early Christian history, NT studies, church leadership, and contemporary religion? You would get an insightful study of past and present, based on scholarly historical research combined with perceptive current analyses, and you would call it *New Testament Tensions and the Contemporary Church.*

The authors of this book are well known to *AUSS* readers. Carl S. Dudley has written widely on contemporary church leadership and church growth issues. Earle Hilgert, a former Andrews University professor, is noted for his expertise in the background of the NT, with particular emphasis on Philo studies. Both authors were professors at McCormick Theological Seminary when this volume was written.

The book starts by exploring the potential available to the student by applying the insights of the social sciences to theology and church history. While admitting some pitfalls (the temptations to generalize in the absence of abundant historical data, to interpret the past in the light of current social realities, and to explain religious experience and history *only* as social and psychological phenomena), the authors defend the legitimate and sensitive use of dialogue between these disciplines.

The theme of the book, emphasizing NT *tensions,* presupposes that a certain dialectical tension in the human situation can provide enormous energy to move society, organizations, and people to a higher level.

What are some of the categories of tensions the book examines? The chapter titles reflect the broad range of issues considered: 1) "Community Formation" examines the roles of common language and vision in creating community, along with the tensions between the "intimate community" and the "institutional church"; 2) "The Energy of Counterculture Christianity" deals with the social dynamics of a sect becoming a church; the tensions between counterculture commitments and social acceptance; and the necessity for balance among charismatic, traditional, and rational leadership methodologies; 3) "Faith Crisis and Christian Witness" discusses cognitive dissonance and the crises of faith, with the resulting powerful energy to be channelled toward accomplishing mission; 4) "Using Conflict Constructively" examines the effects of both internal and external conflict; and 5) "Rituals of Structure and Mystery" treats seeing rituals as sources of stability, structure, and mystery within the church.

I discovered in this book helpful insights into understanding NT and contemporary churches, both as instruments of the Holy Spirit's work and as social organizations. For example, a common, even esoteric, language plays a significant role in community formation (a group's in-house jargon does contribute to its sense of identity, as any scholarly discipline or social group recognizes). Certainly, the sharing of a common vision is a powerful tool for creating a dynamic community. On the other hand, a dependence upon the human effectiveness of common language and vision must be balanced by a sense of the transcendent awareness of the presence of the resurrected Christ and the Holy Spirit, who create and sustain the church. The concept of "tensions" reminds us to give strong emphasis to both of these realities (human social bonding and spiritual dynamics) without diminishing the force of either.

Likewise, the church's mandate to reflect heaven's values in its affirmation of and support for the poor and disenfranchised, along with other expressions of "counterculture" in lifestyle and behavior, are held in tension in the NT with the necessity to support social structures (pray for rulers, even evil ones, and do not flaunt accepted relationships in the family and society, even to the extent of making the best of the diabolical system of slavery). This dialectic must ever be addressed with sensitivity and sometimes anguish by the church as it enters new cultures and confronts the turbulent changes within society today.

One of the topics addressed in this book which speaks directly to our day and its concerns is that of "cognitive dissonance and the crises of faith." The NT believers were forced to reinterpret their understanding of Jesus and His kingdom when He allowed Himself to be crucified, and then ascended to heaven. These events required them to reinterpret their earlier belief in an earthly kingdom and, under the Holy Spirit's power, resulted in an "outburst of energy and commitment, of evangelistic zeal, that carried the gospel 'to every nation'" (p. 77).

In modern times, God has likewise used experiences of disappointment and misunderstanding regarding the return of His Son to energize His people. Might even the current preoccupation of some theologians with "the delay of the Advent" be used by God to generate new energy and commitment to accomplish God's will in our generation?

Every book must be read with perceptive selectivity. I could not find adequate support for all of the implications of the authors' hermeneutical presuppositions. Also, the authors' treatment of Sunday-keeping as an early Christian ritual is better informed than in many books, although their conclusions are unconvincing to me.

This book is paced with fresh insights and stimulating concepts. I am convinced that we can better understand church history and more adequately address the church's contemporary challenges by applying many of the principles it so carefully and skillfully presents.

South Lancaster, MA 01561 PHILIP FOLLETT

Dupertuis, Atilio René. *Liberation Theology: A Study in Its Soteriology.* Andrews University Doctoral Dissertation Series, vol. 9. Berrien Springs, MI: Andrews University Press, 1987. xviii + 361 pp. Paperback, $14.95.

In this published dissertation (completed in 1982), Atilio Dupertuis presents a critique of liberation theology's soteriology from an evangelical perspective. The aim of the study "is to examine the soteriology of liberation theology, especially in the light of its use of the Exodus model" (p. 14). The work is limited to the Latin American expression of liberation theology, giving major attention to Gustavo Gutierrez and his book, *A Theology of Liberation* (Maryknoll, NY: Orbis Books, 1973).

Dupertuis' work is divided into three chapters. The first examines the historical, social, and theological backgrounds that gave rise to this new theological movement. A brief account of Latin American history from colonialism to the present is provided, together with a discussion on the state of dependency and its consequences.

The second chapter examines the soteriology of liberation theology, particularly the use of the Exodus as the paradigmatic biblical experience. Major treatment is given to liberation theology's hermeneutical method and major concepts, such as praxis, violence, class struggle, conscientization, poverty, and the role of the social sciences.

Finally, the last chapter contains a critical assessment of liberation theology's soteriology. It presents an alternative view of the Exodus from a biblical perspective of salvation history, arguing that the Exodus, rather than being an isolated political event, is integrally related to the larger story of God's actions in history.

Dupertuis' treatment of the subject matter is comprehensive and detailed. Extensive footnotes provide additional information and commentary. The scope of the study is somewhat ambitious, at times falling prey to generalizations and simplification. The strength of the book lies in its extensive analysis of primary materials and its incisive critique from a biblical/theological point of view. The study fits within a growing literature of evangelical responses and critiques of liberation theology. The book is well written and understandable, even though one has to read through the footnotes to ascertain a large part of the author's opinions and evaluation.

Perhaps Dupertuis' major contribution is his insistence that the criterion by which any sound Christian theology should be judged is faithfulness to the normative role of scripture. The author consistently and convincingly applies this criterion to the examination of liberation theology's hermeneutics, conceptual framework, and exegetical analysis.

The author recognizes that liberation theology has made numerous contributions to European and North American theologies. Among them are its emphasis on the poor, the unity between orthodoxy and orthopraxis, and a concern for social justice.

At the same time he shows some of liberation theology's inherent limitations. Dupertuis points to its selective use of scripture, which is limited to only those elements that contribute directly to the process of liberation. And, he indicates, even those texts are often not fully examined exegetically or contextually. This is particularly true in the use of the Exodus, where liberation theologians have for the most part overlooked God's covenantal relationship with Israel as a condition for its liberation. The author also criticizes the soteriology of liberation theology for its overemphasis on human works and on historical progress at the expense of God's grace and transcendence.

Notwithstanding these positive elements, the study has some limitations. For example, in discussing the epistemological split between knowing the truth and doing the truth, Dupertuis states that the liberation theologians are "clearly saying that there is no truth outside or beyond the concrete historical events in which man participates as agent" (p. 118). This conclusion misrepresents and trivializes liberation theology's emphasis on correct knowledge as contingent on right doing; or, rather, on knowledge as disclosed in the doing. Moreover, it presupposes that knowledge is somehow untouched by human reason or social context.

Furthermore, throughout the study, the author is critical of liberation theology's use of Marxist social analysis without evaluating critically its utility as a mediating tool between theory and practice in the context of Latin America. The discussion of the social sciences is reactionary, thus neglecting to address substantive matters of their contribution to theological method. An unfortunate omission is an evaluation of the spirituality of liberation theology (see Gutierrez's *A Theology of Liberation*, pp. 203-208), which challenges the theory of its secular origins (see also Gustavo Gutierrez, *We Drink from Our Own Wells* [Maryknoll, NY: Orbis Press, 1984]).

Dupertuis also diminishes the political impact of Jesus' ministry (see pp. 272-279, n. 3). To say that Christ's message did not have political consequences is to fail to realize the radical nature of his mission. While Dupertuis agrees with social action which seeks to feed the hungry, heal the sick, and alleviate the oppressed, he is tentative about actions that contribute toward changing social structures that perpetuate such conditions. (Interestingly enough, while the author uses John Yoder's book, *The Politics of Jesus* [Grand Rapids, MI: Eerdmans, 1972], as evidence for Jesus' non-violent message, he selectively fails to use it as evidence for Jesus' radical message of social change).

More fundamental is the problem of conceiving what liberation theology is all about. Dupertuis argues that liberation theology is a school of thought (p. 284), when in reality it is better seen as a developing school of thought. The dependency of poor, underdeveloped countries around 1968 was the object of the new theological discourse. That explains why politi-

cal, economic, and social themes were so important to authors like Gutierrez in *A Theology of Liberation.* Only later were questions of ecclesiology, christology, and spirituality addressed. This means that to understand liberation theology's soteriology fully, as expressed by Gutierrez, for example, one would need to examine his recent works, particularly *Drinking from Our Own Wells.*

We are indebted to Dupertuis' contribution to the evangelical dialog with liberation theology and look forward to an updated volume that would take some of the above issues into consideration.

Hialeah, FL 33013 EDWIN I. HERNANDEZ

Ellul, Jacques. *Jesus and Marx: From Gospel to Ideology.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988. xvi + 187 pp. Paperback, $12.95.

Jacques Ellul has been writing on the relationship between Christianity and revolution for half a century. *Jesus and Marx,* first published in French in 1979 as *L'idéologie marxiste chrétienne,* is a combination of previously published articles with some new material, forming a compact unit. To this reviewer, the last chapter, "Anarchism and Christianity," is the weakest link in an otherwise solid chain. That chapter does not pay enough attention to the overall biblical perspective, and especially to Paul's concept that "there is no authority except that which God has established."

Even though the book deals with several themes—politics, theology, freedom, poverty, etc.—its main thrust is to demonstrate the utter impossibility of mixing Christianity and Marxism in any meaningful way. And this Ellul does with unusual skill and meticulosity. He argues that contemporary Marxism is a conglomerate of scattered pieces of Marx's thought, that Marxism has lost its content and specificity and thus become an ideology in the worst sense of the term, and that Communism has become a mixture of all sorts of things, "a kind of ideological stew in which you can throw anything, as long as it agrees with the ideology of the clientele" (p. 18).

Ellul points out very forcefully that those who believe that Christians and Marxists can work together to achieve their goals have not paid close attention to the theoretical problem of the incompatibility of Marx's materialism with the affirmation of a transcendent God, and have at the same time been blind to Marxist practice, since "until now, without exception, in every country where it has been applied, Marxism has given birth to the worst sort of dictatorships, to strictly totalitarian regimes" (p. 13).

Furthermore, whenever Christians have followed this path, the result has been an adulteration of both faith and revelation. Scripture must be either twisted or ignored in order to accommodate the tenets of Marxism. Faith takes a back seat with respect to action, and soon political commitment and involvement become the entire Gospel without any special need of witnessing to Christ. The entire Gospel is reduced to a messianism of economic practice. In the pretended cooperation, the "non-Christian" is never led to recognize and confess Jesus as Saviour and Lord. Ellul's thesis is decisively strengthened as he deals with "service theology," especially as he critiques Fernando Belo's book, *A Materialistic Reading of the Gospel of Mark.*

A materialistic reading of the Gospel—one that denies or downplays the Spirit, the transcendent, and particularly a God who intervenes in history—is a virtual impossibility. The only way Belo can arrive at that conclusion, Ellul asserts, is by basing his argument on certain ideological presuppositions which he holds firmly but never demonstrates. The result is a manipulation of scripture, which includes a high degree of selectivity. Everything related to heaven or the spirit is "mythology" and is left out, while Belo treats very superficially those portions retained.

It is regrettable that Ellul, especially in the chapter in which he deals with Belo's book, becomes "personal" in his criticism. Expressions like "amazing ignorance," "incredibly superficial knowledge," "flagrant errors," "ridiculous," and "ignorant" appear so often that they detract from his otherwise excellent critique, especially when Ellul does not need this approach to get his job done.

Even when the book does not deal with the main exponents of liberation theologies—Ellul dialogues mainly with French authors—he has no difficulty in pointing an accusing finger at the main weakness of this new theological reflection, viz., the filtering of Christianity through Marxist presuppositions. The moment liberation theology relies on social sciences with a Marxist bent as a tool of analysis in its peculiar methodology, it finds it difficult to extricate itself from the materialistic *Weltanschauung* of this ideology. The entire project becomes mainly, if not exclusively, this-worldly: The meaning of life is found within history. God intervenes in history only through human hands; thus liberation—far removed from the central biblical affirmation of salvation as a free gift of God's grace—becomes a human affair (i.e., mankind must liberate itself). Service, even without receiving its dignity and value from Jesus, becomes all that matters.

Sin is located in the structures of society; and consequently, the solution sought—the overthrowing of the present sinful, oppressive systems to open up the way to a more humane and just society—will always remain merely utopian, because it is not radical enough. The real cause of mankind's predicament and slavery is sin lodged in the human heart. Dealing with the "effects" of sin as they manifest themselves in society is like

plucking the leaves off the tree while the ugly roots remain. That is why history will never bring about the kingdom of God. The yearning of the human heart—consciously or unconsciously—is for liberation, a liberation that is not limited to the temporal, but one that projects itself beyond history to when the God of history will make all things new.

Andrews University ATILIO DUPERTUIS

Fung, Ronald Y. K. *The Epistle to the Galatians.* The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988. xxxiii + 342 pp. $22.95.

The author, who wrote his dissertation on the relation between righteousness and faith in Paul's thought under the direction of F. F. Bruce at the University of Manchester, is Resident Scholar and Adjunct Lecturer at the China Graduate School of Theology in Hong Kong. Though the printed biblical text is that of the New English Bible, the basis for the commentary is Nestle-Aland. This commentary replaces that of Herman N. Ridderbos (1953) in this series. It is rather significant that this is the first major commentary written by a third-world scholar. Its quality demonstrates that that part of the world can make significant contributions to the English-reading community.

While the introduction deals with the usual subjects treated under that heading, the major part of the discussion focuses on the question of the destination of the epistle—i.e., whether the letter was written to the churches in North Galatia or to those in South Galatia. Fung supports the latter view, thus dating the letter early, before the Jerusalem Council (ca. A.D. 48). He arrives at this more specific date because he equates Paul's visit of Galatians 2 with Acts 11:30-12:25—that is, to the relief visit, not to the Jerusalem Council, as many hold.

The commentary itself is characterized by conciseness, clarity, and clear logic. Fung sets forth the basic issues clearly, presenting the various options and giving his position with the reasons supporting it. The author is well read, knows the issues, and refers to previous writers without cluttering his style. The exegesis proper is free from lengthy discussion and thus makes for ease in following the train of thought. Fung reserves his more detailed discussions for "Additional Comments." One helpful feature, especially for those interested in linguistics, is his frequent treatment of syntactical matters where appropriate.

Having written his dissertation on the relationship between righteousness and faith, it is not surprising that the author deals with this subject in much detail wherever it appears in the text, including in the "Additional Comments" sections. For instance, he provides an additional comment on

1:16a (p. 66) and concludes the commentary with a "Summary of Theological Conclusions: The Status of 'Justification by Faith' in Paul's Thought" (pp. 315-320).

It is not possible in a short review to deal with matters of exegesis in detail, but we will select a few points for discussion. Fung opts for the position that Paul went to Arabia after his conversion, not for "solitary communion with God and reflection" (p. 68) but to preach to King Aretas's subjects in Arabia, which brought the hostility of the king against him and thus later necessitated his flight from Damascus. The commentary follows Bruce in rejecting Gamaliel's connection with the School of Hillel. Thus Paul belonged to a radical wing of the Pharisees, perhaps the school of Shammai (p. 72). The author believes that this fits well with Paul's attitude toward the Gentiles.

Fung's exegesis of Galatians 3 is excellent. Nevertheless, his comments on that chapter and his statement that "freedom from the law means for the Christian first and foremost freedom from the law as a means of justification (and secondarily as a principle of life)" (p. 217) need further clarification. This he furnishes later, but without explicitly connecting it to his earlier remark. His explanation of Paul's apparent paradox of proclaiming freedom from the law and yet exhorting fulfillment of the law through love is more logical and balanced. "In other words," Fung writes, "the believer who is free from the law is at the same time one who fulfills the law; only the way he fulfills the law is not by punctiliously observing the rules and regulations of an external code, but by the new way of love, which is generated within the believer by the power of the Holy Spirit . . ." (p. 247).

While it will not be considered the single best commentary on Galatians, the present work is a good addition to treatments of this epistle.

Chico, CA 95926 SAKAE KUBO

Hardman, Keith J. *Charles Grandison Finney, 1792-1875: Revivalist and Reformer.* Syracuse, NY: Syracuse University Press, 1987. xvii + 521 pp. $45.00.

Rosell, Garth M., and Dupuis, Richard A. G., eds. *The Memoirs of Charles G. Finney: The Complete Restored Text.* Grand Rapids, MI: Zondervan Publishing House, 1989. xlvii + 736 pp. $23.95.

With the appearance of these two volumes, Finney studies are experiencing a long-awaited renaissance. Although the foremost American evangelist of the antebellum nineteenth century and a major stimulator of

social reform, Finney has been largely neglected by a scholarly world that often quotes him and nearly always mentions him when dealing with nineteenth-century religious and cultural history. Prior to Keith Hardman's work, the only substantial biography had been published in 1891. Likewise, the only published edition of Finney's memoirs came off the press in 1876 (shortly after Finney's death), and has up until recently never been updated—even though the first edition was seriously flawed and did not always faithfully represent the original manuscript.

Hardman's biography traces Finney's life from his conversion, through his successful evangelism in the frontier areas of New York's "burnt-over district," and into the years when he established himself in the great cities of Philadelphia, Boston, and New York. The author then goes on to treat the evangelist's work during the Oberlin years, when Finney served as professor of theology and later president of that important reform institution.

In the process of detailing Finney's life, Hardman covers his subject's involvement in social reform, his theological and ecclesiastical controversies, and his theology. While largely accomplishing its goals in these areas, the book could have devoted more time to the development of Finney's theology in the context of the transformation then taking place in American Calvinism. Such treatment on that topic that does exist is somewhat flawed by the author's own theological biases, which show through in his labeling of certain positions as heretical, or "Arminian" in what seems to be a pejorative sense. On the other hand, such allusions may not reflect bias as much as the fact that the author may be more sophisticated as a historian than as a theologian.

The purpose of this biography is "to establish Finney's proper place in history" as "a catalyst and often a prime mover in achieving the enormous shift that occurred in Protestant church practices and theology" during the antebellum period (pp. ix-x). By and large, the book achieves its purpose. It does so by placing Finney and his "new measures" in the stream of mass evangelism, rather than by seeing him as its father. On the other hand, even though Hardman's work does evidence some interpretation of the meaning of Finney in the nineteenth century, the book is largely descriptive. That accomplishment, however, is no mean feat, given the vast amount of material on Finney.

Hardman's biography demonstrates that he has mastered the sources. He makes good use of Finney's own published and unpublished writings, contextual documents, and the works of the evangelist's detractors. Having read with a critical eye, the author repeatedly demonstrates that Finney's *Memoirs* are often inaccurate and, at times, self-serving.

That topic brings us to the recent publication of Finney's *Memoirs*. The first edition, edited by James H. Fairchild in 1876, contains a note in the preface indicating that Fairchild had published the material essentially as he had found it. To put it mildly, that statement is misleading. I first

discovered its falsity in the early 1980s during a visit to the Oberlin College Archives, where I examined the handwritten originals for more information on Finney's visit with William Miller in Boston in 1842. A quick comparison of the Fairchild edition and the original manuscript indicated fairly large discrepancies on many topics. That problem had earlier come to the attention of Garth Rosell in 1976. Further investigation by the editors of the *Complete Restored Text* indicated that approximately 20 percent of the material in the original had been either modified or deleted entirely. They later discovered that Fairchild, somewhat in harmony with the feelings of Finney, made many of the changes to avoid unnecessary offense at a time when many of the evangelist's contemporaries were still living. Other changes were felt to be necessary because of Finney's aggressive style, while still other sections may have been deleted to reduce the size of the manuscript. Unfortunately, Fairchild's preface to the first edition obscured that important information.

Rosell and Dupuis' research also makes it clear that Finney never intended to write an autobiography, but, in the belief "that the evangelization of the world depended on a resurgence of the kind of revivals of religion that had prevailed in America forty years earlier" (p. xix), to defend his methods and the revivals themselves. Such a purpose helps us account for what seems to be the skew of some of the evangelist's recollections and, at times, their apparently self-serving purpose.

The Complete Restored Text is prefaced by an extensive research essay that introduces the reader to Finney and the purpose of his memoirs, the history of the manuscript, the history of the development and publication of the memoirs, a description of the original manuscript, and Rosell and Dupuis' editorial policy.

Then follow the memoirs themselves. Those parts that were altered by Fairchild in any way or that differ from the first published edition are printed in bold type. For the convenience of researchers, the page breaks for both the first edition and the manuscript are indicated in the text, while the page numbers for those two documents are found in the margin. Discussions of significant handwritten notes found in the various handwritings on the original manuscript and significant differences between the original and Fairchild are found in extensive and very helpful footnotes. Much supplementary material is also provided by the notes. All in all, the restored manuscript—the work of over a decade—is a model for this type of reconstruction.

The reconstructed memoirs are followed by an appendix containing a rare Finney document referred to in the manuscript, an extensive bibliography of Finney sources, and a 35-page index that provides access to most topics in the *Memoirs.*

Hardman, Rosell, and Dupuis have rendered a major service to scholars of American cultural and religious history. While their combined work

may not be the final word on Finney, it most certainly in the future will be the starting point for the serious study of one of nineteenth-century America's most important figures.

Andrews University GEORGE R. KNIGHT

Kang, Sa-Moon. *Divine War in the Old Testament and in the Ancient Near East.* Berlin: Walter de Gruyter, 1989. Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, Band 177. 251 pp. $71.75.

This study is an investigation of the motif of divine war in the ancient Near Eastern historical sources and of YHWH war in the historical battles of the Bible. This Korean scholar observes some specific parallels of the divine-war motif in the ancient Near East and in the preexilic era of the Bible.

Analyzing the war motifs in the rising period of the nations of Mesopotamia, Anatolia, Syro-Palestine, and Egypt, Kang notices that divine war in the historical Syro-Palestine sources is not found before the period of the Davidic kingdom. In Ugarit, a vassal state of the Hittite kingdom, divine war was a mythological battle, such as in the Baal myth.

In the ancient Near Eastern context, war was recognized as originating in a divine command. The duty of the king was to carry out the war as a divine mission. The Hittite and Mesopotamian kings appealed to God as their Judge, as well as their Warrior, who was fighting against the enemy. The war started with a religious consultation to seek the divine will through omens, oracles, or priests. The war began after the discernment of the divine favor. The divine warriors themselves participated on the battlefield to destroy the enemies. The visible symbols of divine participation in battle were the divine standards or statues. The idea of total destruction is found only in the Anatolian context. The victory was ultimately a divine victory. The ancient Near Eastern kings used to erect steles or monuments or build temples to commemorate the victory of the divine warriors.

The ideology of the divine war was perpetuated in the cultic event in which the battle drama was reactualized. Thus, the actual wars and the cultic event formed two poles in the formation of divine war.

Part Two examines the motifs of Yahweh war in the historical battles of the OT, particularly Israel's victory in Exodus 14-15 under Moses and the major wars during the Davidic kingdom. The biblical war motifs in the exilic and postexilic periods reveal, however, solely an eschatological and apocalyptic dimension.

Kang concludes that the divine war as an historical reality of battle can be seen for the first time in the battles of David. In the Reed Sea event of Exodus 14-15 the human soldiers played no role. The epic character of

the prose account of Exodus 14 will not permit readers, according to Kang, to discover "what really happened" (p. 117). "We can only trace how the Israelites perceived the Sea event after they had settled in the literary form" (p. 117).

When Miriam sang: "Sing to the LORD. . . . The horse and its rider He has thrown into the sea!" (Exod. 15:21), that song does not show that a certain battle took place. It is "only a simple mythopoetic description in which YHWH destroyed a certain enemy, a horse and chariotry" (p. 117). Thus Exodus 14 and 15 do not describe a military conflict between two armies.

Kang even sees in these chapters of Exodus a "mythologization of history" (p. 124), because "the mythological battle of the Canaanite epic was used by Israel to express her historical war experience. . . . It is just a symbolic expression of Israel's redemption by YHWH alone" (p. 124). Kang considers the Sea account in Exodus 14-15, therefore, as representing a tension between an actual historical event in the Egyptian delta and a mythological framework that gives it a transcendent meaning. But the battle at the Sea "cannot be considered as an event of YHWH war in which YHWH intervened in the historical context. Rather, it is a theological understanding of the redemptive history which has developed in the history of tradition" (p. 125).

The same procedure is applied to Moses' war against the Amalekites in Exodus 17:8-16: "There was no intervention by YHWH in the historical battle of Israel and Amalek in the period of the wilderness. It is a *post-battle* interpretation which emphasizes the role of Moses alone in the battle" (p. 127). These are only examples of several presented by Kang in his methodology of measuring the biblical accounts by the verification principles of historical science.

Kang constantly tries to determine whether or not the motifs of YHWH war are found in the historical battles of the OT. With the help of the historical and form critical methods and of later redactor reinterpretation, Kang concludes that the two descriptions of the Yahweh war in Judges 4 and 5 are conflicting and that Deborah's song must be considered as a "poetic hyperbole" intended to give a theological twist to the original song, and was added only centuries later, in the time of the Davidic monarchy (p. 186).

As a rule, Kang sides with the negative critical scholars who often reject the historical reliability of the biblical record and accept it only as "a theological narrative" that is partly influenced by the common ancient Near Eastern mythology. A valuable section is the analysis of David's conduct of Yahweh war (pp. 215-222).

Kang finally concludes that the motifs of Yahweh war are *not* found in Israel's historical battles under Moses, Joshua, the Judges, and Saul; they appear for the first time in David's battles. The present traditions of battles

as a later theological reflection were added by a redactor. Kang observes exact parallels of Yahweh war in the ancient Near Eastern concept of divine war, including the participation of the ark of the Lord and the cultic praise of the divine warrior after battle.

The book has an excellent bibliography (pp. 225-235) and helpful indices. This scholarly study expands the horizon of the biblical theologian by placing the Bible narratives in their larger historical context of the warfare of the ancient Near East. While surprisingly common motifs are discovered, it is the necessary task of the Christian scholar to identify also the unique distinctives of the biblical record and of Israel's religious concepts.

Andrews University HANS K. LARONDELLE

Leith, John H. *John Calvin's Doctrine of the Christian Life.* Louisville, KY: Westminster/John Knox Press, 1989. 230 pp. $16.95.

John Calvin's Doctrine of the Christian Life covers much more than the reformer's ethics or spirituality. In this work the author tries to interpret the whole of Calvin's theology from the standpoint of the life of the Christian. Leith is convicted that the key to the understanding of this man's thought is not some doctrine, such as the sovereignty of God or predestination, but his practical concern to explain how God goes about recreating his image in human beings—a position fully justified in the light of Calvin's career at Geneva. Besides providing a new approach to Calvin's theology, the book has a refreshing tone because of the author's willingness to acknowledge inconsistencies and contradictions in a theology which is usually presented as a masterpiece of rigorous logic.

Leith's central thesis is that for Calvin the Christian life involves much more than a code of morals or a pattern of conduct. It is really "a personal response to the gracious and personal activity of God in their lives" (p. 25). This concept also becomes the norm by which he judges Calvin's ideas. It brings to mind a key theme of Encounter Theology, which had much influence at the time when the work was first produced as a dissertation in 1949.

One is amazed at how much Leith can pack into 224 pages. For instance, in his first chapter he manages to include brief but enlightening discussions of Calvin's ideas on the glory of God, his law, scriptural inspiration and authority, repentance, mortification, vivification, and eschatology. In fact, the reader at times feels a little out of mental breath by the pace of the material covered.

Although Leith shows an excellent command of all aspects of the debates about Calvin, he depends largely on primary material and quotes

little from secondary sources. In fact, this book constantly provides Calvinian gems of thought. In a footnote (p. 90), for instance, Leith brings out Calvin's enlightening distinction between "justification without works," which is correct, and "justification by faith without works," which is false, because faith without works is void.

On the rather heated debate over Calvin's attitude toward inerrancy, Leith takes a mediate position: inerrancy in matters of morals and doctrine, the possibility of errors in reference to history and science. While he finds many inconsistencies in Calvin's treatment of predestination, he cautions the reader against approaching this subject as the rational conclusion of Calvin's view of the power and wisdom of God, which makes predestination an intolerable belief. Rather, it must be understood in the context of Christian experience, explainable only as the product of divine grace.

Leith is quite critical of Calvin's teaching on church discipline, in which he finds an inconsistency between Calvin's insistence on the free activity of God in the heart through the Spirit and his creation of a legal institution in which fallible human minds were supposed to be infallible interpreters of God's will as revealed in scripture.

In the section on social relationships in the last chapter, Leith quite carefully considers Calvin's ideas of the mutual duties of masters and servants, subjects and kings, rich and poor, Christians and enemies during war; but somehow he omits any reference to man and woman or husband and wife, a reminder that this issue was still dormant when the material was written.

Quite a few readers will take issue with the key thesis of the book and Leith's accusation of legalism and inconsistency whenever Calvin finds definite propositions, laws and polity, in scripture. He seems to forget that one of Calvin's key ideas is that God never speaks to man apart from scripture and that, therefore, it must be the goal of the Christian to find the truth in the sacred pages. To fault Calvin for believing that he possessed "infallible truth" (p. 220) is to reject an essential conviction of the reformer and the major motivation of his life. The author's own theological bias on that point distorts his perspective on Calvin's thought. In fact, one may wonder whether what Leith calls Calvin's key idea is not what Leith thinks should have been Calvin's key idea.

One will also wonder how Leith can support his assertion that "it was Calvin's deliberate intention to build his theology on a Lutheran foundation" (p. 222). The genesis of the *Institutes* as a pleading in opposition to the false accusations of Francis I against the French evangelicals and Leith's own thesis that the key to Calvin's theology is his concern with life rather than speculation militate against such a conclusion. Calvin's attitude is quite different from Luther's. He is not a soul wracked by a sense of guilt but an earnest seeker after truth. After all, he summarizes his conversion as becoming "teachable." Besides, by the time Calvin was writing,

Luther's ideas had become common stock among the partisans of the Reformation. Therefore, any idea of a systematic dependence upon Luther appears to be groundless.

These reservations do not lessen the value of *John Calvin's Doctrine of the Christian Life*. The book sets Calvin's theology in his practical approach to life. It is a clear and excellent guide to the thought of the great reformer. It is too bad it took so long for it to come into print.

Andrews University DANIEL AUGSBURGER

Liechty, Daniel. *Andreas Fischer and the Sabbatarian Anabaptists: An Early Reformation Episode in East Central Europe*. Studies in Anabaptist and Mennonite History, no. 29. Scottdale, PA: Herald Press, 1988. 167 pp. $23.95.

Daniel Liechty is well equipped for producing a work on Sabbatarian Anabaptism. Trained first at Goshen College, Eastern Mennonite College, and Mennonite Biblical Seminary, he supplemented this basic education in arts and theology with travel and research in the "homelands" of Fischer and of the Anabaptist and other groups with which Fischer had contact in Central and Eastern Europe. Study at the University of Budapest in 1979, sponsored by the Mennonite Central Committee, provided Liechty the opportunity for his inaugural work on the topic of the present publication, and the dissertation he presented to the Protestant faculty of the University of Vienna in 1983 constituted the preliminary form of what has become, after "at least three full revisions" (p. 15), the volume now in hand.

Gerhard F. Hasel pioneered the research on the Sabbatarian Anabaptists—i.e., those Anabaptists who advocated and adhered to Saturday rather than Sunday as the Christian Sabbath. In his Master's thesis (1960) and in two subsequent articles in *AUSS* (5 [1967]: 101-121 and 6 [1968]: 19-28), he detailed the Sabbatarian views and arguments of both Oswald Glaidt and Andreas Fischer. Hasel's excellent contribution helped to make evident the need for further investigation of this fascinating, but little-known, facet of Anabaptist history and practice. Liechty has competently met the challenge of this need, though he, like Hasel, has had to depend, not on Glaidt's and Fischer's own writings on the subject, which are no longer extant, but on rebuttals that were made by Valentine Crautwald and Caspar Schwenckfeld.

Fortunately, the two anti-Sabbatarian writers have evidently set forth quite fully and accurately their opponents' views. Their own counter-arguments, however, betray at times what appears to be a lower level of discernment as to precisely what Glaidt and Fischer really meant. This is a facet of the subject, unfortunately, that Liechty has largely skipped over.

Our author has been hampered in other respects of his investigation because of a paucity of good firsthand accounts. Therefore his reconstruction of historical backgrounds to the careers of Glaidt and Fischer, of their relationship to each other and to other reformers, and of their own precise itineraries and activities is necessarily sketchy at points and is also characterized by a substantial amount of speculation—albeit, informed and reasonable speculation. Appropriately, Liechty has in his introduction alerted the reader to the hazards faced in doing his research and to his consequent procedures (see pp. 22-25).

In spite of the handicaps he has encountered, Liechty has pieced together from the available data a rather detailed and plausible account of the activities of Glaidt and Fischer in Silesia ca. 1528-29 and of the latter's subsequent activities in Moravia and Slovakia. Moreover, he has provided substantial information on the early life of Fischer (chap. 2); on Austrian Anabaptism in general (chap. 3); on Schwenckfeld and Crautwald (the first two sections of chap. 4); and on the teachings of Fischer regarding the church, Christology, perfectionism, the Bible, baptism, pacifism, and several other topics (chap. 6). He has even provided an excursus on "The Slovakian Miners' Revolt, 1525-26" as background to Fischer's choice of Slovakia for a main center of his activity after 1529 (pp. 67-70).

Liechty's acquaintance with secondary literature on the topic is thorough, and at a number of points he suggests corrections to the reconstructions of other researchers concerning such matters as the teachings of Hans Hut and various aspects of the Anabaptist experience in Austria, Moravia, Hungary, and Slovakia. A particularly interesting example from the standpoint of the topic of the volume here under review is Liechty's argumentation that Fischer learned his Sabbatarianism from Glaidt, rather than the other way around (pp. 61-62). His evidence and reasoning are fairly persuasive, though he also could have added at least some consideration of the possibility that the two men may have had a certain degree of independence in reaching their conclusions by virtue of their individual study of scripture. I would also question whether Glaidt's "chiliastic tendencies" (in contrast to Fischer's views) are really as "clearly demonstrated" as Liechty suggests (p. 61). In any event, I do not find evidence for the rather heightened chiliasm that Liechty attributes to Glaidt; and I wonder, too, whether Liechty may not possibly have overevaluated the impact of Hut and Hut's eschatology on Glaidt.

All in all, *Andreas Fischer and the Sabbatarian Anabaptists* is a valuable publication indeed. In addition to its wealth of information and the balance with which this information is set forth, it is superb in its readability. It is heavily documented with endnotes (pp. 125-146), and a most helpful feature of these notes is their inclusion of excerpts (quite lengthy at times) from Crautwald's and Schwenckfeld's rebuttal documents. This volume contains an extensive bibliography (pp. 147-162), a scripture

index (p. 163), and an index of persons (pp. 164-166). It lacks, however, a topical index—a feature which would certainly have been helpful. The volume also contains several pertinent appendixes (pp. 113-124) and includes a "Foreword" (pp. 14-15) written by Samuele Bacchiocchi, well known as the author of several publications dealing with the Sabbath.

This fascinating volume by Daniel Liechty deserves wide circulation and careful attention. It is a worthy addition to the series on "Studies in Anabaptist and Mennonite History."

Andrews University KENNETH A. STRAND

Martin, Ralph P. *James*. Word Biblical Commentary, vol. 48. Waco, TX: Word Books, 1988. cix + 240 pp. $24.99.

Ralph P. Martin, the NT editor of the Word Biblical Commentary, has contributed a valuable commentary on one of the most ignored and misinterpreted biblical books. Martin utilizes extensively just about all the basic sources in English, German, and French up to 1987. No serious student of the Jacobean epistle will be able to ignore the rich bibliographies found at the beginning of the commentary and preceding each section throughout the volume.

Besides its many other strengths, Martin's volume especially deserves a place on the library shelves of the biblical scholar for its valuable "Introduction." The most significant contribution in the introduction is clearly the discussion on "The Role of James in Ecclesiastical Circles."

In this section Martin sketches the trajectory along which the character and role of James has traveled during past centuries. By dealing with the "Content of the Traditions," "Relation to Earlier Traditions," and "Function of Traditions" in Hegesippus, Clement of Alexandria, Origen, and Eusebius of Caesarea, he is able to demonstrate how James and the epistle gained ascendancy and authority in the early church.

Without taking away from the valuable contribution of the above, I feel, however, that more could have been said with regard to the comparatively recent discoveries from Nag Hammadi, which have shed light on the traditions about James. Such a detailed discussion could possibly reveal another reason for the difficulty the epistle had in obtaining a place in the canon: i.e., James was a patron of the ethos and beliefs of those "non-orthodox groups." It is therefore a pity that Martin has spent a disproportionate amount of time discussing "orthodox" traditions at the expense of the Nag Hammadi collection.

Martin accurately sets James and his epistle in the context of Palestine and in the *Sitz im Leben* of the social and political unrest before the fall of

Jerusalem. The context is the economic and social condition of Syro-Palestine in the mid-first century, in which James opposed the revolutionary manifesto of the Zealot and *sicarii* movements, which included law-breaking, murder, and class hatred. James rejected the revolutionary method as a way of accomplishing the divine purpose. Thus he counsels his readers to be "slow to speak, slow to get angry, for human anger does not promote divine righteousness" (1:20).

Martin, of course, is quite aware that there are powerful arguments against the traditional position for a Jacobean authorship. But he points out that we cannot ignore the contrary: the Palestinian milieu—the horticultural and rural context and the unsophisticated Christianity, with its rudimentary Christology and incipient soteriology.

And yet Martin cannot avoid the strengths of the arguments which propose a much later date for James. He therefore argues (though not very convincingly) for a two-layered stage of development, with the present stage as we have it being the work of an enterprising editor in Syrian Antioch toward the end of the first century. The *Sitz im Leben* of the original is in Jerusalem in the early 60s.

Of great interest is Martin's discussion of various "leading themes" which are found in the epistle, such as perfection, wisdom, and the piety of the poor. But, we must ask Martin, isn't there one theological theme or focus, or is the book merely a series of disjointed and disparate themes strung together without much interrelatedness? I am sure Martin would say no. He comes close to identifying the central unifying theme as the "character of the new Israel as a suffering community" (p. lxxlx) in his discussion of wisdom and the righteous sufferer as major motifs in the background of the writer and the epistle (pp. lxxxvii-xcvii). He also recognizes that suffering forms an inclusio for the epistle (see 1:12 and 5:13 [p. 205]). Yet he falls short of recognizing that suffering is the key theological thread that permeates the document and holds together all other subthemes. Such a theological category would be apropos for a work produced in a "time-frame of Palestinian economic and political stress" (p. cviii).

I find Martin exerting extra effort to demonstrate that James is a Christian document written to a Christian community. I also question his case for a church setting in 2:2. Even though he admits that it could be a judicial setting (i.e., church court), his ecclesiastical argument is not convincing. He fails to give enough weight to Roy B. Ward's dissertation, which argues very persuasively for a judicial setting in a Jewish synagogue. Martin, however, does rightly identify the fighting of 4:1-10 as not taking place "within the body of the individual Christians" (p. 140), but rather as a sociological and political fight.

Finally, Martin must be commended on his thorough treatment of the perplexing issue of faith and works in James. One-eighth of the com-

mentary on the text of James is devoted to this topic. Most welcomed is his effort to place the pericope in its immediate context—i.e., 1:27-2:13, which deals with one's treatment of the poor and marginal in society. Martin does not simply view it as a Paul-versus-James debate—an error which is still being perpetuated even in scholarly circles.

The few disagreements I may have with Martin should not detract from the masterpiece he has produced. It is a major contribution to NT scholarship.

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PEDRITO U. MAYNARD-REID

Melbourne, Bertram L. *Slow to Understand: The Disciples in Synoptic Perspective.* Lanham, MD: University Press of America, 1988. xvii + 206 pp. $24.75/$14.50.

The conclusion of others that Mark has intentionally constructed a damaging picture of the disciples in order to discredit them provides the impetus for Melbourne's published dissertation.

Melbourne disagrees with this view of the disciples as exemplified in the Markan studies of Werner Kelber and Theodore Weeden. He notes a tendency in such studies to dismiss the positive side of the disciples in Mark, while neglecting their negative elements in Matthew and Luke.

Melbourne holds that the disciples' incomprehension of Jesus' message and mission in each of the Synoptics comes from a tradition behind the canonical gospels and not from a Markan creation retained by the other Synoptics. Indeed, he believes that Mark drew on Matthew and Luke and not vice verse.

He proposes that the disciples' failure to understand Jesus corresponds to Jewish and Greco-Roman conventions, in which the typical student is slow to grasp what his teacher presents. The disciples' fear of Jesus is actually appropriate within a Jewish tradition that responds to the presence of God with awe.

The reader is offered topographical surveys throughout much of the dissertation. After an initial scan of scholarship, Melbourne takes the reader on a high-speed ride through the Synoptic fields, with over 80 quick stops in 40 pages, ending with the conclusion that the Synoptics agree more than disagree over the disciples' incomprehension. What, then, is the cause for this unanimity? Within a paragraph (p. 88) Melbourne rules out crediting any of the Synoptics. Instead, he tags the *Traditionsgeschichte* as the source for the Synoptic portraits of the disciples' incomprehension.

Melbourne then races through a 30-page overview of the vocabulary and theme of comprehension in both Jewish and non-Jewish sources. The

payoff: Jewish and Hellenistic sources agree that evidence leading to comprehension typically comes through the senses of sight and sound, though the Greeks give preference to sight over sound. Melbourne argues that this Hellenistic bias influenced the disciples. Thus their failure to comprehend what Jesus was teaching them about himself (i.e., evidence via hearing) is understandable. Instead, Jesus' miracles (evidence via sight) seemed to confirm the disciples' Messianic expectations and take priority over what they heard him say about his mission and death. Not until the post-resurrection revelations (in which Jesus gave evidence to eye and ear) did they manage to comprehend what they had heard.

Overall, in terms of critical methodology this is a cautious work. Melbourne does acknowledge that Mark has done more than transmit a tradition. In a dozen pages near the end he engages in a modest redactional treatment of six Markan passages (4:35-41; 6:45-52; 8:14-21; 9:2-6; 9:30-32; 16:7-8). He finds that Mark has highlighted the incomprehension of the disciples without proper regard to the context and judges Mark's reference to the loaf in 8:14 to be "misplaced" (p. 86).

Unfortunately, Melbourne's work lacks a sense of the integrity of the individual Gospels. Slices from each of the Gospels are studied in isolation or briefly compared to slices from the other Synoptics on the way to Melbourne's real goal—a reconstruction and explanation of the historical disciples' journey to comprehension.

The thesis that this journey culminated in the resurrection appearances faces particular difficulty in the case of Mark. Melbourne agrees that Mark 16:9-20 is not part of the original book. How, then, is one to deal with the absence of any post-resurrection encounter between Jesus and the disciples in the Markan text? The resolution is to claim that the original ending of Mark has been lost and that it surely included the requisite post-resurrection "sightings."

But in the case of Mark, it is not enough to claim to know the contents of a missing ending. It is not enough to raise the redaction-critical questions for a half-dozen Markan cruxes and offer brief proposals. In spite of a wide reading in the secondary literature on Mark, Melbourne has failed to enter the narrative world of the book. For instance, much hangs on the crucial question of the disciples in Mark 4:41, "Who then is this, that even wind and sea obey him?" In the next several chapters the Markan Jesus works assiduously to provide the answer to this question. By enabling the disciples to feed the crowds of 5000 and 4000 (6:30-44; 8:1-10), he evokes the feedings by God in the wilderness. Akin to the sea-walking God of the OT (cf. Job 9:8; Ps 77:5-19; Hab 3:15), he intends to walk on the waves right past the disciples (6:47-52, especially v. 49). He even warns them against the leaven of Herod (8:15), who sees Jesus as a "righteous and holy man" (6:16, 20). But the Voice from heaven identifies him to the disciples as "my Son" (9:7). By miracle and theophany in which they

participate, through the avenues of sight and sound, the uncomprehending disciples in Mark are offered the answer to their question about Jesus' identity prior to the Passion. And there Mark explicitly states that when a centurion *heard* Jesus' cry and *saw* how he died, he said, "Surely this man was the Son of God!" (15:39). All this Melbourne passes by, even though it might support his view that evidence from both sight and sound was considered requisite to comprehension in the cultural milieu of early Christianity.

While Melbourne's position on Matthean and Lukan priority releases Mark from the onus of creating the disciples' incomprehension, it doesn't release Melbourne from the need to explain why Mark in several instances heightened the disciples' slowness to understand. Melbourne rejects Kelber's and Weeden's explanations but fails to offer any of his own.

Melbourne proposes that slowness of understanding was a common feature among Jewish and Hellenistic depictions of students. He appears to welcome this proposal as delivering Mark from the accusation of creating dull-witted disciples out of whole cloth. But can he ignore the obvious counter-proposal that Mark (or Matthew) was simply following a well-established *topos*?

Even more serious for Melbourne's agenda are the possible implications for the historicity of the Synoptic tradition. His survey of the Jewish and Hellenistic literature on incomprehension can be turned against his thesis. He suggests that the historical Jesus' disciples participated in the conventions requisite for comprehension. But other scholars less convinced of the historical basis of the Synoptics can point to the same conventions to give the credit of creating the impression of incomprehension to a developing Synoptic tradition.

In short, Melbourne tries to do and claim too much. He has raised some important questions without dealing with them adequately. At some point we who consider ourselves conservative regarding the historical Jesus must face the issues that this dissertation raises.

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ERNEST J. BURSEY

Mulder, Martin Jan, ed. *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity.* Compendia Rerum Iudaicarum ad Novum Testamentum; Section 2, vol. 1. Philadelphia: Fortress Press, 1988. xxvi + 929 pp. $79.95.

"Mikra" is a neutral term for what Christians call the OT and Jews call the Tanakh or simply the Bible. *Mikra* is the volume of the Compendia series that explores the most influential collection of literature in

the Second Temple period and beyond—the scriptures. Beginning with articles on the origins of the alphabet in the Middle Bronze Age (A. Demsky) and writing in the Late Second Temple and Rabbinic periods (M. Bar-Ilan), the volume continues with articles on the formation, transmission, and use of the Hebrew scriptures (R. T. Beckwith, M. J. Mulder, C. Perrot) and their translation into Greek (E. Tov), Aramaic (A. Tal and P. S. Alexander), Syriac (P. B. Dirksen), and Latin (B. Kedar). The second half of the volume treats the use of the scriptures at Qumran (M. Fishbane), in the Apocrypha and Pseudepigrapha (D. Dimant), and by Philo (Y. Amir), Josephus (L. H. Feldman), other Hellenistic Jews (P. W. van der Horst), the Rabbis (R. Kasher), Samaritans (R. Boid), Gnostics (B. A. Pearson), and early Christians (E. E. Ellis and W. Horbury). Each article is well documented and concludes with a bibliography. Horbury's article includes a guide to patristic authors and their biblical expositions. Although there is an index of sources, the volume is crippled by the lack of a subject index.

As can be expected in a volume of this type, the various articles are uneven and lack integration, though contrasting viewpoints are fewer than might be expected. Editorial control was not tight; some authors rambled, and several duplicated effort. The volume needed a careful proofreading, especially as English is a second language to some authors. Misprints take on an element of humor when found in passages on textual criticism, such as the duplication discussing glosses on page 193. More damaging is the confused placement of Hebrew and Aramaic quotations on the top of page 203, making reading quite difficult.

In spite of these problems, the articles are substantial and cover the material well. Dirksen's article on the Peshitta strikes a careful balance between Targumic influence and independent translation, and Kedar's contribution on Latin scripture ably distinguishes translation from the Septuagint and direct translation from Hebrew. Amir makes the important point that Philo and others considered the Septuagint of the Pentateuch to be an inspired translation, while Boid's article delineates the different approaches of rabbinic oral law and Samaritan tradition to the Torah.

Ellis provides a corrective to the popular notion that the Apocrypha were accepted by the church as canonical. In his argument, he does not concern himself with quotations from these works in early Christian writings, but rather relies on statements about canon and authority. A threefold division of writings was held: canon, other good books, and "apocrypha." The books which we call the Apocrypha were placed in the second category as useful, but not canon. The term "apocrypha" was not applied to these useful books, but rather to the unacceptable books of the heretics. The chief weakness in Ellis' argument is the placement of the Apocrypha in the early codices of the Septuagint. Ellis' opposition to the three-stage theory of canon formation (pp. 680-685) duplicates Beckwith (pp. 55-58).

Occasional blatant inaccuracies occur, though these rarely detract from the main point. For example, Kedar states that Latin eventually became dominant over Greek in the Roman Empire (pp. 299, 301). That was true only in the Western Empire. The longer-lived Eastern Empire remained Greek. However, since Kedar's material rarely leaves the confines of the Western Empire, the problem is quite minor. Incidentally, Kedar demonstrates that Jerome did have a good grasp of Hebrew and was not tied to Origen's Hexapla.

Bar-Ilan's article on scribal practice is heavily weighted to rabbinic sources, which is inevitable since rabbinic sources contain the bulk of available information. Likewise, Mulder's article on transmission passes quickly over the pre-Masoretic period to concentrate on the Masoretes and other late text history. The reader, however, should be wary of depending on one strand of what was probably a highly varied tradition.

Another difficulty is Alexander's use of the Genesis Apocryphon as an example of a targum. The Apocryphon is no more expansive than many targums; but it changes the narrative to the first person, making the work pseudonymous, a dramatic departure from targumic method. Confusion here has hampered both targumic and pseudepigraphical studies.

In spite of its shortcomings, *Mikra* provides a good, comprehensive guide to the present state of research, including unsolved problems. Read critically, it will serve well as a useful reference work and a source for dissertation ideas.

Madison, WI 53713 JAMES E. MILLER

Noyce, Gaylord. *Pastoral Ethics*. Nashville, TN: Abingdon Press, 1988. 208 pp. Paperback, $12.95.

Since 1929, when N. B. Harmon published his *Ministerial Ethics and Etiquette*, few substantial works have appeared on the subject. There are several reasons for this: 1) The nature of ministry is hard to define. Some consider it a profession much like that of law or medicine, while others see it as transcending professionalism. 2) The wide range of skills expected from a minister requires an ethic in business, counseling, communication, leadership, and administration, in addition to that of personal life. 3) Finally, ministry as a vocation differs from church to church and from tradition to tradition.

If we keep these and many other factors in mind, we will soon recognize the value of the contribution made by the author of *Pastoral Ethics*. Gaylord Noyce, Professor of Pastoral Theology at Yale University Divinity School, makes a valiant effort to transcend the diversities and divisions within Christian ministry without reducing tensions and ending up with generalities and vagueness.

Early in the book the author states that a starting point for understanding ministerial ethics must be in function rather than in rules. We know that medicine is about healing and that jurisprudence deals with law and order, but what is ministry all about? What is its purpose? "And what kind of personal intention and competence are therefore appropriate to it?" (p. 29). Above all else, Noyce replies, the church is called to "help the Christian community increase its faith and its will and ability to love God and neighbor" (p. 30). The minister is an auxiliary in that calling.

With integrity and loyalty to God first, and secondarily to the mission of the church, the minister's first task is to lead the church from within and not from above (p. 32). In this capacity he will beware of such abuses as autocracy, partisanship, and requesting professionals to do "small jobs" for the church free of charge.

The second task of the minister is to preach. Five sensitive concerns must be kept in mind here: 1) faithfulness to the true goals of preaching, which are proclamation, edification, and invitation; 2) responsibility to and with the scriptures; 3) integrity in the use of copyrighted material; 4) respect for the listeners, demonstrated by using factual data and avoiding displays of moral or doctrinal self-righteousness; and 5) faithfulness in addressing unpopular issues.

As a shepherd, the minister will be involved in counseling and care. While he or she does not usually hold a counseling degree or license, the role of pastoral counseling is indispensable. Pastoral care will always include didactic, moral, and God-conscious dimensions (p. 73). These are fostered by a unique contractual agreement between a pastor and a parishioner in which the "client" counts on spiritual guidance, confidentiality, truth-telling, and safety with the opposite sex. Any abuse of these expectations is substandard and serious.

The minister's remuneration must be fair. Sacrifices, claims Noyce, should be voluntary rather than externally imposed. Unfair wages often result in moonlighting, searching for fees and honoraria, dubious fund-raising and handling of money, clergy unions, and the like. Before such practices are deplored as immoral, their causes must be dealt with.

Noyce also urges more interfaith clergy relations. Such relations are beneficial for every professional and, in addition, may enlist a more holistic reaction of the church to social and community issues.

After a very perceptive look at the minister's personal life, the author discusses professionalism in ministry in a "brief postscript." He calls for a more positive definition of the word "professional." We must distinguish between a technician and a professional. While a technician is directed by a supervisor, a professional is self-disciplined; while the former follows the manual, the latter integrates information for making informed decisions; while a technician is concerned with things material, a professional cares for persons and personal values. In brief, a professional minister is *com-*

mitted to augmenting faith and love, and for that reason he or she will spare no effort to acquire competence.

The book stands out in many ways. For one thing, each chapter shows remarkable breadth of coverage. First, each covers its topic in a general way. It then proceeds to indicate by subsections each division of the issue that is relevant to ministry. Each sub-issue is next 1) discussed as an issue in itself, and 2) applied to the pastor as a professional. Furthermore, Noyce demonstrates an amazing knowledge of various traditions and expectations for ministers within them. The kind of ecumenism which seeks to understand others and learn from their experience brings richness to a scholarly work.

The reader will at times take exception to the author's positions. A case in point might be the minister's involvement in politics. Active political life is a right of everyone, and a minister is no exception, claims Noyce. It seems, however, that this statement stands in tension with his call for a nonpartisan leadership, freedom of the pulpit, and accessibility by all in need.

While the arguments are presented clearly and with conviction, the tone of reasoning will not overwhelm those who disagree. Ministers, teachers, scholars, church administrators, and lay leaders will consult this book with great profit.

Andrews University MIROSLAV KIŠ

Nuñez, Samuel. *The Vision of Daniel 8: Interpretations from 1700 to 1800.* Andrews University Seminary Doctoral Dissertation Series, vol. 14, Berrien Springs, MI: Andrews University Press, 1987. x + 451 pp. Paperback, $14.95.

The Vision of Daniel 8 is a dissertation on the history of the interpretation of selected concepts in Daniel 8 from 1700 to 1900 (in spite of the erroneous "1800" in the subtitle). The dissertation has no thesis, but is of a descriptive nature. Nuñez covers the trends in the development of prophetic interpretation during this period. The research focuses on the animal symbols of the two-horned ram, the he-goat, its first horn, the subsequent four horns, and the little horn and the cultic expressions of the "2300 evenings and mornings," the "daily," the "transgression of desolation," and the phrase "then shall the sanctuary be cleansed."

Nuñez analyzes the history of interpretation in terms of exegetical and historical arguments, theological and philosophical presuppositions, and hermeneutical principles. In addition, he classifies the commentators into various schools of prophetic interpretation. His overall goals are to provide the modern interpreter of Daniel 8 with insights into the hermeneutical

and methodological issues affecting the interpretation of the vision and to assist the exegete in discovering the meaning of the text more adequately.

The author begins his study with the year 1700 because it marked the emergence of new trends in the interpretation of Daniel in Europe. He terminates it in 1900, by which time the major positions on Daniel's prophecies had been consolidated. His sources include publications by European and American expositors in English, French, German, and Latin.

Various histories of interpretation have been written on Daniel. Nuñez's dissertation, however, is the most thorough study of the interpretation of chapter 8. He continues the work of LeRoy E. Froom, who dealt particularly with the concepts of the "2300 evenings and mornings" and the "daily." The research meticulously traces the development of the four major schools of prophetic interpretation: preterist, historicist, futurist, and historical-critical.

Nuñez's approach is very systematic. There are three major sections after the introduction. The first section deals with the period 1700-1800, the second goes from 1800 to 1850, and the final from 1850 to 1900. Each section discusses the animal symbols and cultic expressions in great detail. The study concludes with an extensive, detailed summary of 40 pages, which reveals the impact of the various schools of interpretation.

One could wish that this publication had been made attractive for a wider audience. Like many other dissertations, the book's technical nature reduces readability.

In spite of the extensive research done, no indication is given for the basis on which the author selected his sources. One might assume that he consulted all available sources, but that would be incorrect. For instance, important critics of William Miller who commented on Daniel 8, such as Nathan Colver, George Bush, Elijah Shaw, William C. Brownlee, Samuel F. Jarvis, and Otis A. Skinner, are noticeably absent from Nuñez's research. Nor is there any mention of the many Protestant interpreters who joined Miller in his views. Is this simply an oversight, or might it indicate a lack of acquaintance with some of the primary sources?

Nuñez often gives one scholar's interpretation, followed by criticisms of another; yet he does not mention the first interpreter's rebuttal. Thus the reader receives only a partial picture of the issues at stake in the interpretation. For example, he states Miller's position on the little horn and the 2300 days, followed by Dowling's criticism of Miller's interpretation (pp. 182-183). But Nuñez does not allow for Miller's careful reply to Dowling. This means that the critics carry the final word, and the reader is left uncertain about the initial interpretation.

The study reveals that a purely theological investigation may not provide answers to the basic question as to why exegetes form certain types of interpretation. For example, no historical background is given as to

why the Mohammedan paradigm was the most popular one between 1800 and 1850 (pp. 168, 174). Today's readers have great difficulty understanding this interpretation and its relevance. A historical-theological and political perspective would have explained why so many saw the Ottoman Empire in prophecy at that time. Unless this is explained in its historical context, the readers end up with more questions than answers.

Another difficulty is that at times the author could have been more accurate in his explanations. Speaking of Dowling, he writes that the "'2300 evening-mornings' can not be a prophetic day (i.e., a year), but a natural day," which gives the impression of a period of 2300 literal days (p. 184). Yet later he states that "Dowling reckoned the 2300 'evening-mornings'" as "1150 natural days" (p. 228). What should the reader conclude?

It is unfortunate that such an extensive and detailed study was published without an index. This limits the practical use of the book considerably.

Despite these shortcomings, Nuñez's study may be considered a major contribution in creating meaning out of an often-confusing spectrum of prophetic interpretations.

Andrews University P. GERARD DAMSTEEGT

Parker, Kenneth L. *The English Sabbath: A Study of Doctrine and Discipline from the Reformation to the Civil War.* Cambridge, UK: Cambridge University Press, 1988. xii + 250 pp. $42.50.

The *English Sabbath* is undoubtedly one of the best books discussing the Puritan Sabbath as doctrine and discipline to appear in recent times. Sixteenth- and seventeenth-century sabbatarianism is still a vigorously debated subject among Puritan scholars. Kenneth Parker takes a position which challenges a long-established and cherished historiographical orthodoxy. After establishing the need to reassess previous discussions surrounding sabbatarianism, Parker begins his investigation with a careful examination of the historical roots of the sabbatarian controversy. Going back to the medieval period, his research reveals that the manner and practice of the Sabbath as doctrine and discipline were widely discussed by some of the leading scholastics. Therefore, he argues, it is historically inaccurate to locate the origin of the discussion in the Elizabethan period. He challenges some well-established authors in the field, from Peter Heylyn right down to Winton Solberg in our day. Parker argues against the view that the doctrine of a morally binding Sabbath was a late Elizabethan innovation that divided precisionists from conformists. He postulates that

sabbatarianism was not used as the basis of some sort of conspiratorial design to undermine the authority of established Anglicanism. Accordingly, he rejects the "assertion that this doctrine was a long standing source of tension" and that it was kicked around as a "theological football during the 1630s in an attempt to justify two different visions of the English Church" (pp. 6, 7). In spite of his iconoclastic interpretation, the author acknowledges that his position "does not deny the special attention given to the issue by precisionists, especially Elizabethan Presbyterians" (p. 6).

The two visions Parker identifies are the Reformed tradition, with its emphasis on scripture as the ultimate authority, and a Catholic vision with the hierarchy as the recognized interpreters and arbitrators of doctrinal tradition for the English Church. Unfortunately, Parker's discussion of sabbatarian doctrine and discipline during the Reformation is rather scanty. Indeed, he focuses mainly on the reaction of the leading reformers, thereby neglecting the fuller discussion that appears to be required by the book's subtitle. The author seems convinced that the reformers' reactions were influenced by the scholastic understanding and interpretation of the doctrine of the Sabbath. He asserts that Luther's opposition to the scholastic interpretation of the Church as the channel through which the Holy Spirit worked in transferring the Sabbath from Saturday to Sunday reduced to human tradition what had formerly been regarded as a divine institution.

The major portion of the book is devoted to the investigation and description of documents, events, and accounts of sabbatarianism from the first half of Elizabeth's reign (1558-1582) to the end of Charles I's reign (1625-1649). In this regard Parker pays considerable attention to the Book of Sports, Laudian prelacy, parliamentary debates over doctrine and discipline, holy days, and the controversies these produced.

In concluding his work, the author makes the very serious claim that "the assumption that the doctrine was a unique characteristic of puritanism must be revised, for sabbatarianism did not become a 'puritan *cause célèbre*' until a few Laudians made it so" (p. 216).

This is a careful and provocative study that deserves the attention of anyone who is seriously concerned with the historical roots and development of sabbatarianism. In detective-like fashion, Parker investigates the various sources and weaves his thesis with great dexterity to emerge with a well-documented and historically exciting study of a somewhat-unsettled debate among Puritan scholars. The book is written in a flowing, attractive style and will take its place among the best studies on Puritanism and sabbatarianism.

Andrews University WALTER DOUGLAS

Pipkin, H. Wayne, and Yoder, John H., trans. and eds. *Balthasar Hubmaier: Theologian of Anabaptism.* Classics in the Radical Reformation, vol. 5. Scottdale, PA: Herald Press, 1989. 608 pp. $35.95.

Reformation-era Anabaptism was a multi-faceted phenomenon from almost its very outset. Frequently the Schleitheim Confession of 1527 is considered standard for earliest Anabaptism, but this document was certainly not the only voice heard during the last years of the 1520s. Although at variance in certain points with Michael Sattler and other early Anabaptist pioneers, Balthasar Hubmaier possibly represents most thoroughly some of the central thrusts of the movement in its infancy. Indeed, among the early leaders, he was the only outstanding spokesman thoroughly trained in theology (so trained during his Catholic years at Freiburg and Ingolstadt, at the latter of which he obtained the Doctorate of Theology in 1512). The sheer volume of the material that he produced in his short Anabaptist career of less than three years (from his baptism in Waldshut, Switzerland, on April 15, 1525, until his martyrdom by being burned at the stake in Vienna, Austria, on March 10, 1528) is ponderous. In the present volume there are well over 500 pages of his writings in translation! That large amount of writing, of course, was in addition to other heavy duties incumbent upon him in his public activity.

In their "Introduction," Pipkin and Yoder explain their principles of translation and editing (pp. 19-20). Suffice it here to point out that they have endeavored to retain a page style and the general "flavor" of the original as far as this is feasible and possible in producing a modern and translated text. The marginal notes of the original (giving explanatory, cross-reference, and similar information) have, however, been relegated to footnotes, a procedure which in this reviewer's opinion represents an appropriate way to handle them. To have retained them in the text would have wasted a considerable amount of space and probably would have seemed inept.

Thirty-two documents are represented in this volume. These include sets of theses, dialogues with the Swiss reformers Zwingli and Oecolampadius, doctrinal treatises, apologetical writings, devotional materials, and letters. The final inclusion is an 18-stanza hymn entitled "Rejoice, Rejoice" (pp. 566-571), whose authorship, although commonly attributed to Hubmaier may not actually have been his, as Pipkin and Yoder point out. In any case, the evidence contrary to Hubmaier's authorship needs to be considered.

The translations in this volume are excellent, and the typeface used in printing is a further "plus" toward readability. The text editions used for the translations are those of Westin/Bergsten, *Balthasar Hubmaier Schriften* (Gütersloh, 1962), and *Huldreich Zwingli Sämtliche Werke,* Band II

(Leipzig, 1908). In the translated text, the page references are to these sources, not to foliation in copies of the original documents.

The volume concludes with a bibliography on pp. 572-578, five indexes ("Scripture," "Proper [personal] Names," "Place Names," "[Modern] Scholars," and "Subject") on pp. 579-606, and brief information about the scholarly careers of the editors on pp. 607-608. Of the indexes, the scripture one is by far the most lengthy, valuable, and helpful.

The bibliography, unfortunately, is limited to sources cited in the notes. A more complete bibliography would have been helpful, especially since many important works related to the topic were not cited by the editors.

In conclusion, I heartily commend Cornelius J. Dyck, the general editor of Classics of the Radical Reformation, for making *Balthasar Hubmaier: Theologian of Anabaptism* the fifth volume in this excellent series. And a tribute is due Pipkin and Yoder for their painstaking work in making accessible in English a thrilling firsthand look at a great and important pioneer of sixteenth-century Anabaptism.

Andrews University KENNETH A. STRAND

Reid, Daniel G.; Linden, Robert D.; Shelley, Bruce L.; and Stout, Harry S., eds. *Dictionary of Christianity in America.* Downers Grove, IL: InterVarsity Press, 1990. xxix + 1305 pp. $39.95.

InterVarsity Press and the editors of the *Dictionary of Christianity in America* are to be congratulated for providing a reference volume that is both convenient and a first-class production. It is the only one-volume dictionary on the development of American Christianity, both past and present. Even though the *Dictionary's* focus is historical, it also treats current topics. Thus, unlike many works, it has articles on living as well as deceased figures of note.

Similar reference works either cover the entire span of church history (such as *The Westminster Dictionary of Church History* and *The New International Dictionary of the Christian Church*) or make up sets of several volumes (such as the recently published *Encyclopedia of the American Religious Experience* [see *AUSS* review, 26 (1988): 90-93]). By way of contrast, InterVarsity's one-volume *Dictionary of Christianity in America* restricts itself to American Christianity, with emphasis on the 48 contiguous states, although there is some treatment of Canada. (Latin American Christianity is not covered.)

The editors have crammed a remarkable amount of material into the *Dictionary's* more than 1,300 double-column pages. It contains some 2,400

articles by more than 400 authors. Topic categories include ideas, events, people, movements, traditions, institutions, and denominations. While some articles are broad and interpretive, others are brief close-ups on some narrow subject.

Especially useful are the up-to-date bibliographies that conclude most entries. Also helpful is an extensive cross-referencing system.

Topic and author selection, of course, are always major problems in this type of book. After all, not every topic can be included, and authors tend to write from some point of view.

A perusal of the *Dictionary* indicates that the selection of topics is very broad, seemingly covering the development of North American Christianity across its entire front, from the "sects," through fundamentalism and evangelicalism and mainline Protestantism, and on into Roman Catholicism and Eastern Orthodoxy. The editors are undoubtedly correct, however, in their claim that "if any emphasis may be detected in the *Dictionary*, it would be an attempt to give comprehensive attention to the evangelical tradition in America" (pp. ix-x).

Members of other traditions would probably be accurate in considering that to be an understatement. Without having made a personal count of topics, it seems to the present reviewer that conservative evangelicalism is much more adequately represented than other forms of American Christianity. Of course, it seems to me that that bias should be expected, given the orientation of the volume's editors and publisher. One would undoubtedly expect a different sort of skewing from an Orthodox, Catholic, liberal, or sectarian publishing house, even if the editors were doing their best to be objective. In spite of the apparent disproportion of articles on evangelicalism, the editors have done a commendable job of selecting important topics that span the range of American Christianity.

Likewise, the editors are to be congratulated in choosing authors from across the Christian spectrum. They generally have assigned articles to authors from within the traditions being covered. That procedure is in harmony with their goal of being "descriptive rather than prescriptive." The *Dictionary* "does not attempt to arbitrate in matters of religious conviction, but to report fairly, accurately, and objectively the beliefs and practices of the respective groups" (p. ix). Once again, a reader gets the feeling that they achieved their goal more often than not, even though there may have been less objectivity in selecting authors for "fringe movements," whose spokesmen might not be completely trusted by the evangelical sponsors of the book. On the other hand, the present work seems to be a major improvement in this area over similar works by Protestant publishers.

The volume's weaknesses are far outweighed by its strengths. It is a much-needed addition to the rapidly growing body of reference works on

modern Christianity. The *Dictionary* will provide insight for the layperson and a starting place for the scholar. Unlike InterVarsity's recently published *New Dictionary of Theology* (1988), which fell somewhat below the level of its genre, the present volume moves beyond similar works in the field in making a unique contribution. It is to be hoped that InterVarsity will make additional contributions of this scholarly level in the future.

Andrews University GEORGE R. KNIGHT

Thiele, Edwin, and Thiele, Margaret. *Job and the Devil.* Boise, ID: Pacific Press Publishing Association, 1988. 137 pp. $16.95.

For quite a while the reader may wonder why the title of this book includes "the Devil." Little mention is made of him throughout both the book of Job and this commentary by the Thieles.

In all three chapters preceding the commentary (Part I)—"Search for the Author," "Historical Background," and "Profile of the Author"—a case is made for the Mosaic authorship of the book. The conservative Bible student will find much material in this section to bolster his belief in the traditional view.

In the main body of the book (Part II), the Thieles have summarized the speeches of the various characters of the drama. Each summary is reduced further to a statement or question, which, with the character's name, forms a chapter title.

In the last section (Part III), the authors bring in a discussion on the devil. Citing references from ancient Near Eastern texts and apocryphal writings, the authors present Leviathan and Behemoth as draconic symbols of the devil. The second-to-the-last chapter has a concise biblical discussion on the devil. The authors add that the Lord gave Job a view of Leviathan that he might see and understand the source of his troubles.

The book's closing chapter asserts that the purpose of the book of Job was to provide a knowledge of Satan and his activities as a warning to succeeding generations. The final conclusion presents the clear possibility of victory.

The authors cite a few of the standard authorities on Job—the older ones like Dhorme and Habel, and also some of the newer commentaries. However, they had evidently been adding insights of numerous articles by other authors to a file.

The total absence of an opposing viewpoint might be considered a weakness of the book. For example, if arguments pro and con the post-exilic date of the composition of the book had been mentioned, the case for Mosaic authorship would have been made even stronger.

The book's value for the more serious student is mostly restricted to the first and last parts. The main commentary largely summarizes the

poetry in prose, with no help on difficult passages. The Thieles' comments are largely restricted to narrative inserts. Though some of these are insightful (one gets a more contemporary view of the personalities involved), they are meditative, not scholarly.

Yet the book draws attention to Job, with adequate background material for most Bible lovers. And the authors are to be commended for going beyond a mere commentary to a theme—the presentation of the devil and his role in the affairs of mankind.

Readers of the book of Job get so caught up in the drama that they hardly observe Satan's "dropping out of the story." However, what is so obvious in the prologue must be tied to the conclusion and interwoven with the whole story. This the Thieles have succeeded in doing, and doing well.

Berrien Springs, MI 49103 GORDON CHRISTO

BOOK NOTICES

GEORGE R. KNIGHT

Inclusion in this section does not preclude subsequent review of a book. Where two prices are given, separated by a slash, the second is for the paperback edition.

Anderson, A. A. *2 Samuel.* Word Biblical Commentary, vol. 11. Dallas: Word Books, 1989. xl + 302 pp. $24.99.

Anderson argues in this commentary that 2 Samuel is a central book in scripture. It has served as a direct source for, or influence on, the books of Kings and Chronicles, the Prophets, the Psalms, and the NT. The volume provides a fresh translation with detailed explanatory notes concerning original word choices.

Anderson, Bernhard W., ed. *The Books of the Bible.* 2 vols. New York: Charles Scribner's Sons, 1989. xxxi + 847 pp. $175.00.

The Books of the Bible is a reference work aimed at lay readers. It contains an essay on "The Bible as Sacred Literature"; introductory essays to the OT, NT, and Apocrypha; and essays on each book of the Bible, each dealing descriptively with the content, purpose, and theological perspective of the various biblical books. The first volume covers the OT, while the second focuses on the Apocrypha and NT. The essays are written by 55 prominent scholars.

Anderson, Francis I., and Freedman, David Noel. *Amos: A New Translation with Introduction and Commentary,* The Anchor Bible, vol. 24A. New York: Doubleday, 1989. xlii + 979 pp. $30.00.

The publication of *Amos,* the forty-seventh volume issued in The Anchor Bible, marks the silver anniversary of this well-received commentary. This newest volume in the series provides a new translation of the text and nearly 1,000 pages of analysis and contextualization of this relatively short biblical book.

Balswick, Jack O., and Balswick, Judith K. *The Family: A Christian Perspective on the Contemporary Home.* Grand Rapids, MI: Baker Book House, 1989. 325 pp. $24.95.

This book presents a comprehensive, up-to-date view of family life from a Christian perspective. It covers the theological and social aspects of family life, marriage as the foundation of family life, parenting as the expansion of family life, sexuality as identity in family life, communication as the heart of family life, the social dynamics of family life, and family life in modern society.

Buchanan, George Wesley. *Typology and the Gospel.* Lanham, MD: University Press of America, 1987. x + 142 pp. $23.50/$11.50.

This study provides facts, analyses, and hypotheses that are related to typology as it was understood by Jews and Christians in NT times. Among them are the

Jewish concepts of time and the repetition of deliverances, such as those from Egypt, Babylonia, and Greece. These deliverances, argues Buchanan, are reflected in the literary structure of the Gospels.

Bull, Malcolm, and Lockhart, Keith. *Seeking a Sanctuary: Seventh-day Adventism and the American Dream.* San Francisco: Harper & Row, 1989. xi + 319 pp. $25.95.

Viewing Adventism as a widely misunderstood, but important, American religious movement, Bull and Lockhart argue that it is a deviant response to the American Dream. Adventism, the authors seek to demonstrate, has provided its adherents sanctuary from America in much the same way that America has offered sanctuary to generations of immigrants from Europe. By presenting itself as an alternative to the Republic, Adventism rapidly came to operate in the social sphere, as well as the religious, as Adventists replicated the institutions of American society. Against this background the book traces the historical and social development of Adventism.

Carmody, Denise Lardner, and Carmody, John Tully. *Exploring American Religion.* Mountain View, CA: Mayfield Publishing Co., 1990. xii + 376 pp. $29.95.

This book provides a very helpful survey of American religion. It contains three parts. Part one provides a succinct history of American religion and thus sets a chronological framework for the rest of the book. Part two discusses the American religious world view, considering what Americans have thought about important religious problems and theological options. Part three deals with contemporary trends and identifies the challenges now facing American religion.

Cashdollar, Charles D. *The Transformation of Theology, 1830-1890: Positivism and Protestant Thought in Britain and America.* Princeton, NJ: Princeton University Press, 1989. xii + 489 pp. $35.00.

The Transformation of Theology is a pathbreaking treatment of the impact of positivism on the development of nineteenth-century American theology. In a major reinterpretation, Cashdollar identifies positivism as the central intellectual issue of the era. Positivism at first meant the ideas of August Comte, while later in the century the term indicated a more general opposition to supernatural religion. The book demonstrates how positivism altered Protestant orthodoxy in both subtle and radical ways.

Collins, Kenneth J. *Wesley on Salvation: A Study in the Standard Sermons.* Grand Rapids, MI: Zondervan Publishing House, 1989. 142 pp. Paperback, $7.95.

A study that expounds upon the very heart and center of Wesleyan theological effort—the doctrine of salvation. Based upon the "Standard Sermons," the book moves from prevenient grace, through convincing grace, to justification, the new birth, assurance, ethics, and Christian perfection. Collins' work is set forth as "a reliable guide to the theology of the sermons."

Dawn, Marva J. *Keeping the Sabbath Wholly: Ceasing, Resting, Embracing, Feasting.* Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989. xvii + 217 pp. Paperback, $10.95.

Combining biblical theology and research into Jewish traditions with many

practical suggestions, this book shows how theological insight can undergird daily life. It gives the reader both motivation and methods for enjoying—rather than merely observing—a special holy day. The work highlights four aspects of Sabbath observance: ceasing, resting, embracing, and feasting. Thus it emphasizes the active, as well as the passive, values of a day of rest.

Douglas, J. D.; Elwell, Walter A.; and Toon, Peter. *The Concise Dictionary of the Christian Tradition: Doctrine, Liturgy, History.* Grand Rapids, MI: Zondervan Publishing House, 1989. 419 pp. $19.95.

The Concise Dictionary is a handy, one-volume work that briefly defines and describes nearly 3,500 terms and names from the history, teachings, and liturgy of the church. It includes names and terms that are often difficult to find in standard dictionaries.

Ellingsen, Mark. *The Evangelical Movement: Growth, Impact, Controversy, Dialog.* Minneapolis, MN: Augsburg Publishing House, 1988. 496 pp. $24.95.

The purpose of this book is to stimulate dialogue between mainline churches and the evangelical movement. In achieving that goal, Ellingsen provides a brief history of the evangelical movement, describes the institutional framework of evangelicalism, explores characteristic evangelical themes in the guise of a quest for orthodoxy in modern dress, develops a biblically-based theology for dialogue with the mainline churches, and suggests that evangelical-mainline dialogue might be a prelude to revival.

Finegan, Jack. *Myth & Mystery: An Introduction to the Pagan Religions of the Biblical World.* Grand Rapids, MI: Baker Book House, 1989. 335 pp. $24.95.

Finegan examines nine pagan religions in existence during both the OT and NT times. Working from the primary sources, the author covers the Mesopotamian, Egyptian, Zoroastrian, Canaanite, Greek, Roman, Gnostic, Mandaean, and Manichaean religions. The book carefully documents not only their beliefs, practices, writings, and history, but also their relation to the biblical faith. The result is a profile of the religious milieu of the biblical world.

Firmage, Edwin B.; Weiss, Bernard G.; and Welsh, John W., eds. *Religion and Law: Biblical-Judaic and Islamic Perspectives.* Winona Lake, IN: Eisenbrauns, 1990. xii + 402 pp. $37.50.

Judaism, Christianity, and Islam all understand law as inseparable from religion. The chapters in this volume all take the intimate relationship between law and religion as their starting point. With one exception the chapters are concerned with the concept of holy law as developed within the Bible and the great monotheistic faiths. The 21 contributions cover their topic from a great variety of angles, including the significance of the Decalogue, a glimpse of the suzerainty treaty structure after 30 years, the consequences of image prohibition on Jewish art, and so on.

Gaustad, Edwin S. *Faith of Our Fathers: Religion and the New Nation.* San Francisco: Harper & Row, 1987. xi + 196 pp. $15.95.

In this provocative book, Gaustad examines the tensions in American religion during the first 50 years of national history along two widely separated tracks: 1) those embodied in a small intellectual elite and 2) those cherished by large numbers of less powerful people. The two tracks never did meet. The resulting tension has led

to varying interpretations of the meaning of religion under the United States Constitution.

Geisler, Norman L. *Christian Ethics: Options and Issues.* Grand Rapids, MI: Baker Book House, 1989. 335 pp. Paperback, $16.95.

The present work represents a substantial reworking of Geisler's *Ethics: Alternatives and Issues* (1971). While there is a continuity with the previous text, much of the content and thought is new. It includes an analysis of contemporary issues not previously explored and a refinement of earlier viewpoints.

Greenway, Roger S., and Monsma, Timothy M. *Cities: Missions' New Frontier.* Grand Rapids, MI: Baker Book House, 1989. xiii + 321 pp. Paperback, $18.95.

Cities offers a global overview of urban missions and introduces readers to "some exciting new dimensions of Christian ministry centered in cities." After laying a solid biblical foundation for urban missions, the authors explore many practical issues. Chapters include treatments of opportunities to reach "all peoples" provided by current immigration patterns in North America, the challenge of burgeoning Third-World cities, effective methods of spreading the gospel, and ameliorating urban social problems.

Gunton, Colin E. *The Actuality of Atonement: A Study of Metaphor, Rationality and the Christian Tradition.* Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989. xiv + 222 pp. $24.95.

Gunton combines a new examination of the doctrine of atonement with a study of the nature and working of theological language. The author shows how traditional metaphors of atonement—drawn from the battlefield, altar, and law court—are expressions of the meaning of the life, death, and resurrection of Jesus, and he examines their bearing on human life in today's world. The book demonstrates the theological significance of the inquiry into these central metaphors and relates them to the life of the Christian community.

Lightfoot, J. B., and Harmer, J. R., trans. *The Apostolic Fathers.* 2d ed. Edited and revised by Michael W. Holmes. Grand Rapids, MI: Baker Book House, 1989. xvi + 347 pp. $17.95.

The updating of this classic work constitutes a revision of the English translation of 1891. Where Holmes has significantly revised the original translation, he has included the original in a footnote. The second edition also has new introductions to both the entire work and to each of the documents. These offer students an assessment of each writing's historical context, theological themes, and relevancy for contemporary evangelicals. The editor has also provided extensive textual notes whenever one or more of a select group of English translations follow a reading different from that adopted in the present text.

Malherbe, Abraham J. *Paul and the Popular Philosophers.* Minneapolis, MN: Fortress Press, 1989. xvi + 192 pp. $19.95.

In this book the author seeks to provide a better understanding of philosophy contemporary to Paul and the apostle's relationship to that philosophy. This volume presents the technical investigations that undergird Malherbe's recent book, *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care* (Fortress Press, 1987).

Moreland, J. P. *Christianity and the Nature of Science.* Grand Rapids, MI: Baker Book House, 1989. 263 pp. Paperback, $14.95.

As an examination of the interface between science and Christianity, Moreland's book dispels the notion that science is a matter of rational analysis and Christianity a matter of faith. He demonstrates how the biblical record regarding the origin of life can and should be a legitimate consideration in scientific study.

Murphy, James L. *The Reluctant Radicals: Jacob L. Beilhart and the Spirit Fruit Society.* Lanham, MD: University Press of America, 1989. xii + 263 pp. $32.50.

This book details the little-known history of a charismatic communal society that derived its tenets largely from Christian Science, Spiritualism, Theosophy, and Adventism. Murphy sheds new light on the origins of the society, particularly its relationship with cereal foods magnate Charles W. Post. The group believed that mankind was still in the "bud" stage and had yet to reach spiritual fruition.

Neuhaus, Richard John. *The Catholic Movement: The Paradox of the Church in the Postmodern World.* San Francisco: Harper & Row, 1987. xi + 292 pp. $19.95.

Writing for an interdenominational audience, Neuhaus elaborates his belief that the Roman Catholic Church is in a critical position to help Christians define their relationship to a troubled world. Working from the person and philosophies of Pope John Paul II, Neuhaus sets forth the controversial argument that John Paul's papacy has strengthened the world movement toward Christian unity and has made the Church a more effective voice in world affairs.

Noll, Mark A. *One Nation Under God? Christian Faith and Political Action in America.* San Francisco: Harper & Row, 1988. xv + 213 pp. $14.95.

Noll examines the interaction of religion and politics in the American Revolution, the drafting of the Constitution, the campaign of 1800, the presidency of Lincoln, the fight against slavery, the push for Prohibition, the civil rights movement, and the recent rise of the new Christian right. He argues that Christians have too often relied on all-or-nothing strategies that have as much potential for creating serious problems as for producing a positive effect on political results.

Waltke, Bruce K., and O'Connor, M. *An Introduction to Biblical Hebrew Syntax.* Winona Lake, IN: Eisenbrauns, 1990. xiii + 765 pp. $37.50.

Waltke and O'Connor's *Introduction* is in two senses an intermediary grammar of the language of the Hebrew Bible. It is, first of all, a grammar designed for study by those who have mastered the fundamentals of the language and possess a good grasp of phonology and morphology as well as a working vocabulary. Second, it is an intermediary between basic study and the vast array of research literature, a tool to prepare readers to take up that body of writing as they take up the corpus of ancient Hebrew scriptures. Thus the *Introduction* is both a textbook and a reference work. Beyond that, it fills the need for an up-to-date intermediate and advanced grammar of biblical Hebrew in English.

TRANSLITERATION OF HEBREW AND ARAMAIC

CONSONANTS

א = ʾ	ד = *d̲*	י = *y*	ס = *s*	ר = *r*
ב = *b*	ה = *h*	כ = *k*	ע = ʿ	שׁ = *ś*
בּ = *b̲*	ו = *w*	כּ = *k̲*	פ = *p*	שׂ = *š*
ג = *g*	ז = *z*	ל = *l*	פּ = *p̲*	ת = *t*
גּ = *g̲*	ח = *ḥ*	מ = *m*	צ = *ṣ*	תּ = *t̲*
ד = *d*	ט = *ṭ*	נ = *n*	ק = *q*	

MASORETIC VOWEL POINTINGS

ַ = *a*	ְ, ׃ (vocal shewa) = *ᵉ*			וֹ = *ō*	
ָ = *ā*	ֵ, ֵי = *ê*		ׄ = *ᵒ*	וֹ = *ô*	
ַ = *ᵃ*	ִ = *i*			וּ = *u*	
ֶ = *e*	ִי = *î*			וּ = *û*	
ֵ = *ē*	ָ = *o*				

(Dāgēš Forte is indicated by doubling the consonant.)

ABBREVIATIONS OF BOOKS AND PERIODICALS

AASOR	*Annual, Amer. Sch. of Or. Res.*
AB	Anchor Bible
AcOr	*Acta orientalia*
ACW	Ancient Christian Writers
ADAJ	*Annual, Dep. of Ant. of Jordan*
AER	*American Ecclesiastical Review*
AfO	*Archiv für Orientforschung*
AHR	*American Historical Review*
AHW	Von Soden, *Akkad. Handwärterb.*
AJA	*Am. Journal of Archaeology*
AJBA	*Austr. Journ. of Bibl. Arch.*
AJSL	*Am. Jrl., Sem. Lang. and Lit.*
AJT	*American Journal of Theology*
ANEP	*Anc. Near East in Pictures,* Pritchard, ed.
ANESTP	*Anc. Near East: Suppl. Texts and Pictures,* Pritchard, ed.
ANET	*Ancient Near Eastern Texts,* Pritchard, ed.
ANF	The Ante-Nicene Fathers
AnOr	Analecta Orientalia
AOS	American Oriental Series
APOT	*Apocr. and Pseud. of OT,* Charles, ed.
ARG	*Archiv für Reformationsgesch.*
ARM	Archives royales de Mari
ArOr	*Archiv Orientální*
ARW	*Archiv für Religionswissenschaft*
ASV	American Standard Version
ATR	*Anglican Theological Review*
AUM	Andrews Univ. Monographs
AusBR	*Australian Biblical Review*
AUSS	*Andrews Univ. Sem. Studies*
BA	*Biblical Archaeologist*
BAR	*Biblical Archaeologist Reader*
BARev	*Biblical Archaeology Review*
BASOR	*Bulletin, Amer. Sch. of Or. Res.*
BCSR	*Bull. of Council on Study of Rel.*
Bib	*Biblica*
BibB	Biblische Beiträge
BibOr	Biblica et Orientalia
BIES	*Bull. of Isr. Explor. Society*
BJRL	*Bulletin, John Rylands Library*
BK	*Bibel und Kirche*
BO	*Bibliotheca Orientalis*
BQR	*Baptist Quarterly Review*
BR	*Biblical Research*
BSac	*Bibliotheca Sacra*
BT	*The Bible Translator*
BTB	*Biblical Theology Bulletin*
BZ	*Biblische Zeitschrift*
BZAW	Beihefte zur *ZAW*
BZNW	Beihefte zur *ZNW*
CAD	*Chicago Assyrian Dictionary*
CBQ	*Catholic Biblical Quarterly*
CC	*Christian Century*
CH	*Church History*
CHR	*Catholic Historical Review*
CIG	Corpus Inscriptionum Graecarum
CIJ	Corp. Inscript. Judaicarum
CIL	Corp. Inscript. Latinarum
CIS	Corp. Inscript. Semiticarum
CJT	*Canadian Journal of Theology*
CQ	*Church Quarterly*
CQR	*Church Quarterly Review*
CR	Corpus Reformatorum
CT	*Christianity Today*
CTM	*Concordia Theological Monthly*
CurTM	*Currents in Theol. and Mission*
DACL	*Dict. d'archéol. chrét. et de lit.*
DOTT	*Docs. from OT Times,* Thomas, ed.
DTC	*Dict. de théol. cath.*
EKL	*Evangelisches Kirchenlexikon*
EncIsl	*Encyclopedia of Islam*
EncJud	*Encyclopedia judaica* (1971)
ER	*Ecumenical Review*
EvQ	*Evangelical Quarterly*
EvT	*Evangelische Theologie*
ExpTim	*Expository Times*
FC	Fathers of the Church
GRBS	*Greek, Roman, and Byz. Studies*
HeyJ	*Heythrop Journal*
HibJ	*Hibbert Journal*
HR	*History of Religions*
HSM	Harvard Semitic Monographs
HTR	*Harvard Theological Review*
HTS	Harvard Theological Studies
HUCA	*Hebrew Union College Annual*
IB	*Interpreter's Bible*
ICC	International Critical Commentary
IDB	*Interpreter's Dict. of Bible*
IEJ	*Israel Exploration Journal*
Int	*Interpretation*
ITQ	*Irish Theological Quarterly*

Abbreviations (cont.)

JAAR	*Journ., Amer. Acad. of Rel.*
JAC	*Jahrb. für Ant. und Christentum*
JAOS	*Journ. of the Amer. Or. Soc.*
JAS	*Journal of Asian Studies*
JB	Jerusalem Bible, Jones, ed.
JBL	*Journal of Biblical Literature*
JBR	*Journal of Bible and Religion*
JCS	*Journal of Cuneiform Studies*
JEA	*Journal of Egyptian Archaeology*
JEH	*Journal of Ecclesiastical Hist.*
JEOL	*Jaarbericht, Ex Oriente Lux*
JES	*Journal of Ecumenical Studies*
JHS	*Journal of Hellenic Studies*
JJS	*Journol of Jewish Studies*
JMeH	*Journal of Medieval History*
JMES	*Journal of Middle Eastern Studies*
JMH	*Journal of Modern History*
JNES	*Journal of Near Eastern Studies*
JPOS	*Journ., Palest. Or. Soc.*
JQR	*Jewish Quarterly Review*
JR	*Journal of Religion*
JRAS	*Journal of Royal Asiatic Society*
JRE	*Journal of Religious Ethics*
JRelS	*Journal of Religious Studies*
JRH	*Journal of Religious History*
JRS	*Journal of Roman Studies*
JRT	*Journal of Religious Thought*
JSJ	*Journal for the Study of Judaism*
JSOT	*Journal for the Study of OT*
JSS	*Journal of Semitic Studies*
JSSR	*Journ., Scient. Study of Religion*
JTC	*Journal for Theol. and Church*
JTS	*Journal of Theol. Studies*
KJV	King James Version
LCC	Library of Christian Classics
LCL	Loeb Classical Library
LQ	*Lutheran Quarterly*
LTK	*Lexikon für Theol. und Kirche*
LW	*Lutheran World*
McCQ	*McCormick Quarterly*
MLB	Modern Language Bible
MQR	*Mennonite Quarterly Review*
NAB	New American Bible
NASB	New American Standard Bible
NCB	New Century Bible
NEB	New English Bible
Neot	*Neotestamentica*
NHS	Nag Hammadi Studies
NICNT	New International Commentary, NT
NICOT	New International Commentary, OT
NIV	New International Version
NKZ	*Neue Kirchliche Zeitschrift*
NovT	*Novum Testamentum*
NPNF	Nicene and Post. Nic. Fathers
NRT	*Nouvelle revue théologique*
NTA	*New Testament Abstracts*
NTS	*New Testament Studies*
NTTS	NT Tools and Studies
ODCC	*Oxford Dict. of Christian Church*
OIP	Oriental Institute Publications
OLZ	*Orientalistische Literaturzeitung*
Or	*Orientalia*
OrChr	*Oriens Christianus*
OTS	*Oudtestamentische Studiën*
PEFQS	*Pal. Expl. Fund, Quart. Statem.*
PEQ	*Palestine Exploration Quarterly*
PG	*Patrologia graeca,* Migne, ed.
PJ	*Palästina-Jahrbuch*
PL	*Patrologia latina,* Migne, ed.
PW	Pauly-Wissowa, *Real-Encyl.*
QDAP	*Quarterly, Dep. of Ant. in Pal.*
RA	*Revue d'assyriologie et d'archéal.*
RAC	*Reallexikon für Antike und Chr.*
RArch	*Revue archéologique*
RB	*Revue biblique*
RechBib	Recherches bibliques
RechSR	*Recherches de science religieuse*
REg	*Revue d'égyptologie*
RelS	*Religious Studies*
RelSoc	*Religion and Society*
RelSRev	*Religious Studies Review*
RenQ	*Renaissance Quarterly*
RevExp	*Review and Expositor*
RevQ	*Revue de Qumrân*
RevScRel	*Revue des sciences religieuses*
RevSém	*Revue sémitique*
RHE	*Revue d'histoire ecclésiastique*
RHPR	*Revue d'hist. et de philos. rel.*
RHR	*Revue de l'histoire des religions*
RL	*Religion in Life*
RLA	*Reallexikon der Assyriologie*
RPTK	*Realencykl. für prot. Th. u. Kirche*
RR	*Review of Religion*
RRR	*Review of Religious Research*
RS	*Religious Studies*
RSPT	*Revue des sc. phil. et théol.*
RSV	Revised Standard Version
RTP	*Revue de théol. et de phil.*
SB	Sources bibliques
SBLDS	Soc. of Bibl. Lit. Dissert. Ser.
SBLMS	Soc. of Bibl. Lit. Monograph Ser.
SBLSBS	Soc. of Bibl. Lit. Sources for Bibl. Study
SBLTT	Soc. of Bibl. Lit. Texts and Trans.
SBT	Studies in Biblical Theology
SCJ	*Sixteenth Century Journal*
SCR	*Studies in Comparative Religion*
Sem	*Semitica*
SJT	*Scottish Journal of Theology*
SMRT	Studies in Med. and Ref. Thought
SOr	Studia Orientalia
SPB	Studia Postbiblica
SSS	Semitic Studies Series
ST	*Studia Theologica*
TAPS	Transactions of Am. Philos. Society
TD	*Theology Digest*
TDNT	*Theol. Dict. of NT,* Kittel and Friedrich, eds.
TDOT	*Theol. Dict. of OT,* Botterweck and Ringgren, eds.
TEH	*Theologische Existenz Heute*
TGl	*Theologie und Glaube*
THAT	*Theol. Handwört. z. AT,* Jenni and Westermann, eds.
TLZ	*Theologische Literaturzeitung*
TP	*Theologie und Philosophie*
TQ	*Theologische Quartalschrift*
Trad	*Traditio*
TRev	*Theologische Revue*
TRu	*Theologische Rundschau*
TS	*Theological Studies*
TT	*Teologisk Tidsskrift*
TToday	*Theology Today*
TU	Texte und Untersuchungen
TZ	*Thealogische Zeitschrift*
UBSGNT	United Bible Societies *Greek NT*
UF	*Ugarit-Forschungen*
USQR	*Union Seminary Quarterly Review*
VC	*Vigiliae Christianae*
VT	*Vetus Testamentum*
VTSup	*VT,* Supplements
WA	Luther's Works, Weimar Ausgabe
WO	*Die Welt des Orients*
WTJ	*Westminster Theol. Journal*
WZKM	*Wiener Zeitsch. f. d. Kunde d. Mor.*
ZA	*Zeitschrift für Assyriologie*
ZÄS	*Zeitsch. für ägyptische Sprache*
ZAW	*Zeitsch. für die alttes. Wiss.*
ZDMG	*Zeitsch. der deutsch. morgenl. Gesellschaft*
ZDPV	*Zeitsch. des deutsch. Pal.-Ver.*
ZEE	*Zeitschrift für evangelische Ethik*
ZHT	*Zeitsch. für hist. Theologie*
ZKG	*Zeitschrift für Kirchengeschichte*
ZKT	*Zeitsch. für kath. Theologie*
ZMR	*Zeitschrift für Missionskunde und Religionswissenschaft*
ZNW	*Zeitsch. für die neutes. Wiss.*
ZRGG	*Zeitsch. für Rel. u. Geistesgesch.*
ZST	*Zeitschrift für syst. Theologie*
ZTK	*Zeitsch. für Theol. und Kirche*
ZWT	*Zeitschrift für wissenschaftliche Theologie*