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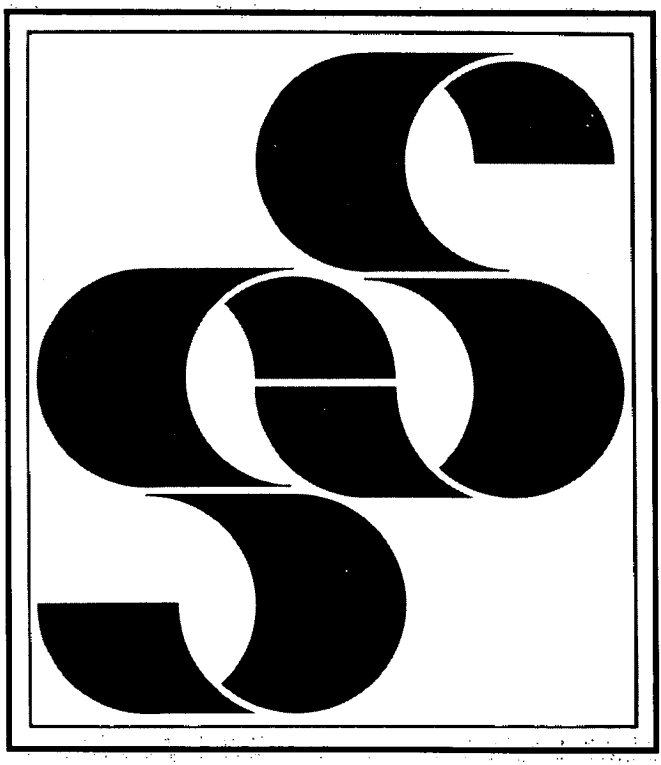

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Volume 35 Autumn 1997 Number 2

CONTENTS

ARTICLES

DISSERTATION ABSTRACTS

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The articles in this journal are indexed, abstracted, or listed in: *ATLA Religion Database on CD-ROM; Elenchus of Biblica; Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete; Index to Book Reviews in Religion; New Testament Abstracts; Old Testament Abstracts; Orientalistische Literaturzeitung; Religion Index One: Periodicals; Religion Indexes: RIO/RIT/IBRR 1975- on CD-ROM; Religious and Theological Abstracts; Seventh-day Adventist Periodical Index; Theologische Zeitschrift; Zeitschrift für die alttestamentliche Wissenschaft.*

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KARL BARTH'S TREATMENT OF THE OLD TESTAMENT AS EXPECTATION

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Introduction

With the continued prominence of the historical-critical methodology in biblical research, the relationship between the OT and NT is often lost, except perhaps for a recognition of the literary dependency of the New upon the Old.[1] It is a mistake, however, for the church to permit historical and literary methodologies alone to determine what is heard within the pages of Scripture.

One author who sought to hold the historical and the eternal in constructive tension was Karl Barth. Out of his Christological reflections on the interactions between the eternal God and persons involved in human history, Barth developed a perspective on the interrelationship between the OT and NT that needs to be reconsidered in the face of a far too skeptical historical approach to the biblical literature. Thus, this article will explore the manner in which Barth understands the OT[2] and

[1]Henry Vander Goot states: "It is not out of proportion to the reality of the situation to speak today of a crisis in Biblical theology that is owing to the fact that much Christian reflection fails to view the Scriptures as a single narrative whole. Modern Biblical theology seems unable to hold together in a positive, comprehensive, and coherent unity the Old and New Testaments" (Henry Vander Goot, "*Tota Scriptura*: The Old Testament in the Christian Faith and Tradition," in Henry Vander Goot, ed., *Life is Religion: Essays in Honor of H. Evan Runner* [St. Catherines, Ontario: Paideia, 1981], 97). While Vander Goot recognizes that Karl Barth seeks to deal with this problem, he does not agree fully with Barth's method, largely because Vander Goot's theology presupposes that the incarnation is a response to the fall. As will be noted, Barth sees the incarnation as the basis for all that God does.

[2]Several authors have dealt with Barth's treatment of the OT, but their comments have been in the context of a broader concern about Barth's use of the entire Bible. This study will focus solely on Barth's treatment of the OT in his *Church Dogmatics*. Recent treatises of the former type are Christina A. Baxter, "Barth—A Truly Biblical Theologian?" *TynBul* 38 (1987): 3-27; Geoffrey W. Bromiley, "The Authority of Scripture in Karl Barth," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge, (Grand Rapids: Academie Books, 1986), 271-294; D. F. Ford, "Barth's Interpretation of the Bible," in *Karl Barth: Studies of his Theological Method*, ed. S. W. Sykes, (Oxford: Clarendon, 1979), 55-87; and Daniel L. Migliore, "Barth and Bloch on Job: A Conflict of Interpretations," in *Understanding the Word: Essays in Honor of Bernhard W. Anderson*, ed. James T. Butler, Edgar

NT to contain the Word of God, which is Jesus Christ.[3]

According to Barth, Jesus Christ is the basis for and the fulfillment of the covenant made within the Godhead before creation.

> In this time God wrote His decrees and books, in which everything is marked down that is to be and occur, including every name and the great and the small events of every bearer of every name. In this time God decided to call into being the world and man by His Word, in the wisdom and power of His eternal Word. In this time He determined to send this eternal Word into this created world to this created man. Therefore, to reconcile the world with Himself He determined to permit the world itself, man, flesh, to be. In this time God exercised the providence and fore-ordination by which all the being and self-determination of created things is enclosed. In this time He decided on the church as the fellowship of those who are to be wakened to faith in His Word by His Holy Spirit and to be preserved in this faith. And with this He determined the goal of all His willing, the salvation of all who believe and their blessedness in His own eternal hereafter. All this—we must say it in view of its centre in Jesus Christ—was determined beforehand by and in God Himself. For this pretime is the pure time of the Father and the Son in the fellowship of the Holy Spirit. And in this pure divine time there took place the appointment of the eternal Son for the temporal world, there occurred the readiness of the Son to do the will of the eternal Father, and there ruled the peace of the eternal Spirit—the very thing later revealed at the heart of created time in Jesus Christ. In this pure divine time there took place that free display of the divine grace and mercy and patience, that free resolve to which time owes its existence, its content and its goal. The name in which this is manifested and known to us is Jesus Christ.[4]

In Christ one learns the true extent and meaning of the word "history." All human histories ultimately find their meaning in the covenant history of God. This means that Barth sees the incarnation—the coming of God to be with humanity as a human being—as the reason for the creation of the universe and all that flows from it, a purpose which is not dependent upon the fall. The eternal intent was to be with human

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W. Conrad, and Ben C. Ollenburger (Sheffield: *JSOT* Supplement Series, no. 37, 1985), 265-279.

[3]For Barth, the Word of God, in harmony with the Gospel of John, is Jesus Christ, the one in whom God gives himself to humanity. No other word that God may speak can be equivalent to the giving of himself. Hence, even if the words on the pages of Scripture were written by the hand of God, they would not be more than a witness to the God who gives himself in Jesus Christ. The Holy Scriptures are or become the Word of God when they bear witness to God's one Word, Jesus Christ. It will be necessary to evaluate this position at the end of the article.

[4]Karl Barth, *Church Dogmatics*, ed. G. W. Bromiley and T. F. Torrance, 4 vols. (Edinburgh: T & T Clark, 1936-1962), II/1, 622. Hereafter designated *CD*.

beings even had they not sinned. The fall, however, was no surprise to God and was something which he refused to allow to thwart his intent to dwell with human beings. That intent was realized in the incarnation and affirmed in the resurrection after humanity had done its best at Golgotha to rid itself of God. Consequently, all human history is captured in and derives its ultimate meaning from the divine purpose to be with humanity in Jesus Christ. Human history has only a truncated meaning unless it is located within divine history. By extension, the OT and NT find their fullest meanings only when viewed in the light of divine history which finds its beginning and ending in Jesus Christ, the "God with man."

Because OT time, as part of both human history and God's covenant history, moved toward the event of Jesus Christ, it was the time of expectation. In that expectation it bears witness to and contains Jesus Christ. In the same way, as the NT looked back upon the event of Jesus Christ, it was the time of recollection, and in that recollection it also bears witness to and contains Christ.

Revelation and the Old Testament

When Barth speaks of the OT as expectation, he is speaking of a definite time prior to God's giving of himself in Jesus Christ. The witness of the OT writers took place in a "pre-time" when viewed in relation to "fulfilled time"—the time of Jesus Christ. Although OT time was quite different from the fulfilled time of Christ, it was coordinated with it. As it was coordinated with Jesus, it became a witness of him in expectation, thereby being revelation in expectation.[5]

> We cannot speak of the time of revelation without also speaking of its pre-time. It, too, is revelation time, although in the sense of the time of expecting revelation. Genuine expectation of revelation does not exist without the latter; as expected, revelation is also present to it. Where expectation is genuine, "previously" does not mean "not yet"; just as where recollection is genuine, "subsequently" does not mean "no longer."[6]

Expectation and recollection are genuine testimonies to revelation, although they are clearly different in time. This means that from the OT point of view, that which was expected—Immanuel, the "God with us" who is Jesus Christ—is the content of the OT, just as that which is recollected in the NT—Jesus Christ, the "God with us"—is the NT's

[5]According to Barth, Jesus Christ is the only place persons can find the revelation or self-impartation of God. Anything else which may be termed "revelation," even if given by God, pales into insignificance before Jesus Christ. This narrow understanding of revelation will be examined in the conclusion of this article.

[6]*CD* I/2, 70.

proper content. As Jesus Christ was "future" to the OT witnesses, he was present to them in expectation. As Jesus Christ was "past" to the NT witnesses, he was present in recollection.

Thus, revelation in the OT is actually the expectation of revelation, or most properly, *expected* revelation. Revelation was present to the OT community because the peculiar content and context of the OT expected it. Because the OT community awaited and expected God's revelation of himself in the future, they already had and participated in that revelation.

Revelation and genuine expectation of revelation are, however, both surrounded by hiddenness. By this Barth means that no amount of human observation can discover Jesus Christ as the Word of God or as God revealed in humanity. It takes an act from God's side of the veil to make revelation and its expectation clear. Revelation accosts human beings and attests itself as revelation by an act of God's grace. If the statement is true that Jesus Christ is manifest in the OT expectation, it is true because Jesus Christ confirms it himself and reveals himself to the church not only from the pages of the NT but also from the pages of the Old.[7]

The New Testament and the Church Witness to the Old Testament's Expectation of Jesus Christ

The NT writers unanimously saw in the history of Israel, as found in the OT canon, the connecting point for their proclamation, doctrine, and narrative of Jesus Christ. In the OT, the story of Jesus Christ was already being told in expectation. But the NT writers also saw in the church's proclamation, doctrine, and narrative the fulfillment of the history of Israel and of the Scriptures read in the synagogue, for Jesus Christ is the truth of both.[8] For example, Paul saw Christ expected in the OT, as 1 Cor. 10:1-4 demonstrates.[9] Christians, according to 1 Pet 1:10-12, see what the OT prophets sought and about which they prophesied.[10] Many more

[7] *CD* I/2, 70-72, 116-117, 119-120, 481-482.

[8] *CD* I/2, 72.

[9] "I do not want you be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ." (All quotations are from the NRSV unless otherwise indicated.)

[10] "Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look!"

texts could be cited, but these two examples make clear what was axiomatic for all NT writers. They believed that Christ was *expected* in the OT!

The church held this axiom as basic to its faith from the second to the seventeenth centuries; to demonstrate this fact, Barth gives a brief synopsis of various ways the Fathers and Reformers understood the OT's relation to Christ. When Marcion in the second century abandoned the OT, he did not leave behind only that Testament. It was the church's judgment that he had abandoned also the NT. Ignatius of Antioch believed that the prophets' proclamations aimed at the gospel, and that they expected and hoped for Christ. Irenaeus also held that the Old and New Testaments were one in that they both contained the revelation of Jesus Christ. For Augustine, there was already grace before Christ.

Calvin stated that the same only-begotten Son of God in whom the church recognizes the Father was also manifest in Israel. The difference between the OT and NT is one of form, not substance. Luther believed that the OT was an epistle of Christ opened after his death and should be read through the gospel. Even Adam was a Christian, according to Luther. Following Luther, Lutheran orthodoxy saw only one way of salvation and one promise in both the OT and NT.

In Barth's estimation, if the present-day church ignores the almost universal assumption of ancient and Reformed Christians that the OT is a witness to Christ, then the present church may be cutting itself off from and believing in a different Christ than the one worshiped by Christians previously.[11] By extension, the church today cannot ignore the OT as a witness to Christ and still be a fully responsible part of the church Universal. There is no question that the OT witnesses to Christ, for the NT and the church have settled that question long ago. The current problem for the church, according to Barth, is to understand how Jesus Christ is manifest in the OT.[12]

Examples of the OT's Expectation of Jesus Christ

It is the task of the present-day church, and thus of the church's theologians, to follow up the truth expressed in the NT, i.e., that the OT witnesses to and is fulfilled in Jesus Christ. In the case of the NT, modern methods of biblical research have helped to clarify the way in which NT authors understood the OT and NT to be related. Such is not the case in terms of OT research. No matter how brilliant a "history of Israelite religion" may be, it is not, in Barth's estimation, equivalent to a Christian

[11] *CD* I/2, 34-94.

[12] *CD* I/2, 72-78.

theology of the OT. To make his point, Barth quotes Walther Eichrodt: "All the ever so brilliant results of historical research cannot seriously offer any substitute for a grasp of the essential connexion between the Old Testament and the New Testament."[13] A Christian theology of the OT is a theology of faith which takes seriously the necessary connection with the NT. There are three basic lines along which Barth sees such a unity of the Testaments demonstrated in the texts themselves: (1) both witness to revelation; (2) both witness to the hidden God; and (3) both witness to the coming God.[14]

1. The OT Witnesses to Revelation

The OT bears witness to God's free actions in relation to humanity. When the OT talks of the togetherness of God and human beings, it is speaking of revelation.[15] Throughout the OT, God relates himself freely to Israel, which confronts him through individual persons from time to time. For example, the covenant which creates Israel as a congregation is carried out in Israel's deliverance from Egypt and is sealed at Sinai. In the covenant, God is for humans. This is first seen in the assembling of Israel before God in the Exodus and subsequently in the church as the people of God.

Further evidence that the OT points toward Jesus Christ is to be seen in the fact that God's instruments in the OT are human. Abraham, Moses, David, Solomon, the "Servant of God" are all human partners of God. In addition, the human kings and judges represent God's sacramental administration among his people. They represent God as the sole King of Israel when they function as God intended them to function. The prophets also, as guardians of the covenant, make God's relationship to humanity visible in that they see that relationship as a future, supreme reality which they await. But this means that in no single king, priest, or prophet does one have God with humankind. Humanly, God will be made manifest when he is manifest in Jesus Christ. Therefore, Jesus Christ, the Immanuel, "God with us," is the Old Testament's content and theme.[16]

It is not to be overlooked, however, that the OT's witness to the awaited revelation, to Jesus Christ, occurs in a confusing variety of forms.

[13]Walther Eichrodt, *Theologie des Alten Testament* (Berlin: Evangelische Verlagsanstalt, 1933), 1:4.

[14]*CD* I/2, 78-80.

[15]As always with Barth, revelation means God's giving of himself to people. Thus, where human beings and God stand in a relationship, revelation is present.

[16]*CD* I/2, 80-82.

For example, there are several covenants in the OT—the Sinaitic, the Abrahamic, the Noachian—plus those of which Jeremiah, Ezekiel, and Isaiah speak. One might also include the covenants with David and the house of Levi. But *THE* covenant seems to be none of these. Each seems to be a promise of something yet to come. In that promise, all await and bear witness to the revelation of Jesus Christ as the fulfillment of the covenant between God and human beings.[17]

There is also an incompleteness to the functions of the OT kings, priests, and prophets. The kings did not exercise God's law or his might, for Yahweh reserved that for himself. The priests did not forgive sins or reconcile God and humanity when they offered sacrifices. The prophets only received and passed on the Word of God, and did not utter it themselves. In them, the Word of God did not become flesh. However, to the extent that God's mercy and judgment were seen among human beings through such OT figures, Jesus Christ was already the content and theme of the OT covenant. This means that God in the midst of humanity was announced to and through people like Abraham, Moses, David, the kings, priests, and prophets. They signified the divine agent, Jesus Christ, who in their expectation was really present to the OT community of faith. Thus the covenant of God with his people, the mystery of the OT, is fully revealed through the incarnation of the Son of God. From the position of the NT, one knows that for which Israel waited and which was present, though hidden, in their expectation—the revelation of God in Jesus Christ.[18]

2. The OT Witnesses to the Hidden God

To say that God is hidden in the OT and NT means that God is not present to people as they expect or wish him to be. When Yahweh entered Palestine, what occurred was the radical desacralization of nature, history, and culture. In all the places that the Canaanites thought God was visible, the Israelites declared him to be invisible and not present. There was no divine presence save the one in the event of drawing up the covenant. Between God and the nations there was an unbridgeable abyss, for God could not be manifest in them except as he was hidden from them and judged them. The hiddenness of God in the NT towards which the OT hiddenness points is the cross. In it, God was finally and really hidden from the godless world, passing judgment upon this aeon. To the eyes of the world, God was hidden in the incarnation and the cross, but

[17] *CD* I/2, 82.

[18] *CD* I/2, 80-84.

in that very hiddenness, he was revealed to the eyes of faith.[19]

To those looking on, Israel must have appeared to be a godless nation. Between the covenant and its fulfillment, there seemed to be only suffering and death, not grace, for those in whom the covenant should have been fulfilled. Both Israel and the prophets seemed to be grasped, put in their places, used, and used up by the will and for the glory of another with no consideration for their own well-being or glory. Moses, after all he suffered and endured, only saw the land from a distance. Jeremiah certainly did not walk on any high places. The "Servant of God" in Deutero-Isaiah had no beauty that he should be desired. Many of the prophets were put to death. All these persons in their sufferings were examples of the unsearchableness of God's ways in a sinful world. They had to suffer to show that the God who loves Israel is a God hidden from the world and radically at odds with the judgments and values of this world.[20]

Even from his friends, God is hidden; yet they cling to him, for he has made his goodness known to them in his deliverance of them. Even so, to Israel especially God is hidden, because the world's judgment is seen in her. Israel suffers precisely because she stands before the God who is hidden from her as she suffers as the representative of the sinful world. In her sufferings is portrayed the final hiddenness of God toward which Israel's history points—the hiddenness of God in the sufferings of Jesus Christ.[21]

In so far as God acts mercifully toward Israel and comforts her, in spite of his hiddenness, Christ is already suffering Israel, the suffering prophet, the suffering righteous person. In its expectation of the one in whom God is hidden, the OT has that one already.[22] In expectation, the OT attests

> the entire mystery of God's judgements . . . , and so not only the miseries of men involved in this judgement, but the suffering of God himself who has assumed and borne this judgement. It attests the expectation of Jesus Christ. It attests not any sort of hiddenness of God, but that which points forward to the hiddenness of God in the stable at Bethlehem and on the cross on Golgotha. Therefore and to that extent, it attests revelation in the full sense of the concept.[23]

Thus, through the covenant, God deals with sinful humanity. Human

[19]*CD* I/2, 84-86.

[20]*CD* I/2, 85-88.

[21]*CD* I/2, 88-90.

[22]*CD* I/2, 89.

[23]*CD* I/2, 89-90.

beings strive against God and turn aside from God's will. The history of Israel is the history of Israel's self-will before God, and thus the human side of the hiddenness of God is Israel's sin. In the face of that, God hides himself from his people and punishes them, not by dissolution of the covenant, but through faithfulness to it. God, as the God of the covenant, confronts his sinful covenant partners as he must with his hiddenness and holiness. Judgment must occur, and in the OT the divine hiddenness is the form which God's punishment takes. Similarly, on the basis of the same covenant, Jesus Christ had to be crucified, for if reconciliation were to take place between God and humanity, God had to meet the human rebels. Those rebels could only be confronted by the hidden God. Were anything else to have occurred, it would have been a different God and different people than those seen in the OT. If the incarnation and reconciliation are the truth of Good Friday revealed by the light of Easter, then the "had to" must also hold true for the OT. Consequently, the events of the OT in which God is seen as hidden are expectation and prophecy of the revelation of God in Jesus Christ. In that God's hiddenness is expectation, the truth of the OT's sufferings and sin are the same as the truth of suffering and sin as seen in the cross of Christ in which is found God's forgiveness of sin.[24]

> In view of the terrible encounter of God and man in the Old Testament, we shall have to say that here, too, we already have the communion of saints, the forgiveness of sins, the resurrection of the flesh and the life everlasting. To expect Christ in this full and complete way, as was the case here, means to have Christ and to have Him fully. The fathers had Christ, the complete Christ. Here, too, naturally, not an idea of Christ, but the incarnate Word, the Christ of history. *Such a statement is allowable only from the standpoint of a Good Friday illumined by Christmas and Easter.* . . . God's hiddenness which is genuine and man's rebellion against Him which is genuine will not be found attested in the Old Testament, if the crucifixion of Jesus is adjudged to be an episode not completely explained on every side.[25]

3. In the OT God is Present as the Coming God

By saying that God is both *present* and *coming*, one describes the way in which the OT is an explicit witness to expectation—Christ is present in the OT because he is present as the coming one. There is an eschatological thread in the OT which expects that the covenant of God with humanity will be fulfilled and that the revelation of God will take

[24] *CD* I/2, 92-93.

[25] *CD* I/2, 93, emphasis added.

place beyond events attested in the OT. Thus, Moses and Abraham, as members of the OT community, receive the revelation of Yahweh as those who wait for it and hasten toward it. There is nothing unconscious about their perception of the revelation of God. They receive it as ones who look for it and await it, and they know that which they await—the God who will dwell with human beings. Barth gives several concrete examples of OT themes which have this eschatological thread.[26]

The People. In the OT a variety of meanings might be attached to the words "people," "Israel," or "Judah." They refer primarily to the descendants of Jacob, but the separation of Israel from Judah makes this less clear. Following the separation, the idea of a people within a people, a remnant who will be spared in the judgment, comes into existence. But it is not entirely clear who constitutes the remnant. Are they adherents of a prophetic community, the faithful congregation in the temple, or the Jews who walk in the commandments of the Lord? Such pious people are discernible in the foreground of the OT, but prophetic exhortation and hope do not remain with these alone. Jeremiah and Isaiah speak of a "people" of Jerusalem or even of Israel as a whole once more. Apparently, the sum total of Israel and the remnant are only types of something expected in the future and are not themselves that which is expected.[27] The genuine Israel that is elect and finally blessed is only typified in the OT. Its fulfillment awaits humanity's eschatological participation in the body of Christ, the church.

The Land. Similarly, the idea of "the land" is not without ambiguity. Its primary meaning is simply the land of Canaan promised to the fathers by God. But when one looks beyond the geographical entity to the promises associated with it, thoughts of paradise lost and restored inevitably come to mind, as do ideas of a miraculously restored earth and peaceably united peoples. Certainly, the land is Palestine, but along with this, there is visualized a land which is not actually to be seen in the history of Israel, because it is its goal. "The one land is waiting for the other."[28]

The Temple. When the OT speaks of "temple," it has in view, of course, the house in Jerusalem which David wished to build and which Solomon did build as a place of prayer and sacrifice for the people. But this temple maintained its significance even when it was built, destroyed, rebuilt, and destroyed again. What is behind the temple in Jerusalem and gives it real significance is a future temple, which, according to Isaiah, will

[26]*CD* I/2, 94-95.

[27]*CD* I/2, 96.

[28]Ibid.

be built by God and not by human hands. Not only Israel, but all nations, will be drawn to it. The future temple gives the one in Jerusalem its continuing significance.[29]

The Lordship of God. In the OT, the Lordship of Yahweh means that the people belong to him, and are ruled, punished and rewarded by him. Out of Yahweh's Lordship arises the hope of a kingdom without end which gives power and possibility to faith in God's lordship as he reigns over his chosen people in OT history. But this hope never sees its fulfillment in Israel, and in fact seems to grow more imperfect with the passing centuries. Yet, with the loss of political hope for a Kingdom of God comes the expectation that God one day will put all his enemies under his feet and that his lordship will be established over both the world and the hearts of his people. Once more, in the concrete realities of OT history, there is a thread which points in hope beyond those realities to the future of God.[30]

4. Judgment

In the OT, judgment is executed with regularity upon Israel in the form of national disasters ranging from the serpents in the wilderness to the destruction of Jerusalem. Apart from this, Israel does not know any other kind of judgment. But something more terrible lies behind Israel's judgment—the wrath of God upon all nations and finally his judgment of the world. Strictly speaking, this is all future, but "it is a matter of this future in the present." The prophets looked beyond the flames of Jerusalem and Samaria to an unquenchable future flame, speaking of it while they spoke so threateningly of the near future.[31]

King. The king is the one who rules in Jerusalem. But he is also an outstanding figure in the covenant who stands in the shadow of the divine hiddenness. This alone is enough to say that he points beyond himself. As 2 Sam. 23:1-7 indicates, the king is a "righteous man." This righteous king is the promised future Messiah and world king who is to appear at the end of days. The kings of Samaria do not appear to share in the hope, only those of Jerusalem, but even in Judah, the line from David seems to be constantly broken and in need of mending.

Great accolades are heaped on Israel's king: he is God's son; he has the wisdom of an angel; he has sacred inviolability and the anointing of the Spirit. He is a godlike ruler, savior, and benefactor. That little Palestine would use this kind of language concerning its king points beyond its own

[29] *CD* I/2, 96-97.

[30] *CD* I/2, 97.

[31] *CD* I/2, 97-98.

political experience to a future expectation not to be contained within the bounds of its present history. The conception of the king is the central form of Messianic expectation. This basic form is augmented by such figures as "the servant" of Isaiah, the son of David in Psalm 110, the priest-king of Zechariah 6, and the Son of Man of Daniel 7. There will be a rule of peace without end, a renewed world, and a rule over human spirits. In a sense, all other expectations come together in the figure of the Messiah who will be the king at the end of time. The one awaited who will fulfill this hope is a person who rules in the name of God—Jesus Christ.

It is only *ex eventu* that one can so speak of the concrete relation in expectation between persons and institutions of the OT and the revelation of God in Jesus Christ as the NT recalls it in retrospect. Knowledge that Jesus Christ is the one to whom the OT texts witness is a knowledge derived from a decision made in faith. If one recognizes revelation, either in the OT or in the NT, it is because of the divine, unmerited grace of God.[32]

5. The Type of Jesus Christ

As just shown, Barth believes that several OT motifs point beyond themselves to Christ. These motifs, however, are only shadows of that light toward which all history has moved from eternity. In view of the revealed goal, these elements may be spoken of as "types" of Christ. The true meaning of this word for Barth lies in the fact that Christ has appeared and revealed the object—himself—which is expected in OT life and history. "Type" may be equated in this sense with "witness." The land, the temple, the kingship, etc., all witness to God's turning toward humanity in Jesus Christ. These people and institutions are not, however, sufficient and complete "types" of Jesus in themselves. No type is equivalent to any other nor does it bear witness to Christ in the same way. All are only shadows and figures revealed in the light of the incarnate Word to be witnesses to Jesus Christ in their incompleteness and multiformity. Each one is only one small strand in the whole fabric of Israel's history.[33]

There is, however, one true type of Christ complete in all ways. This is Israel herself. What is said of Israel in her unity can in no way be said

[32]*CD* I/2, 98-101; see also I/1, 171, 209, 519; I/2, 203, 237-239, 244, 249; III/3, 374; IV/3/1, 420-421. Barth stresses the role of the Holy Spirit for the hearing of the Word of God. Apart from the Spirit, there is no hearing. This is actually one aspect of scriptural inspiration in Barth's thought. Scripture *becomes* revelation. It becomes the Word of God—a witness to Jesus Christ—in God's good pleasure. In this sense, Scripture is inspired, not only because the Spirit was active in the production of the text but because the Spirit is also necessary for and active in the hearing of the text.

[33]*CD* II/2, 289, 364-366, 390, 392; IV/1, 172; IV/3/1, 52.

of any individual prophet or other OT figure. Of course, Israel and Christ are not identical. But one can say that in the history of Israel, in its singularity, there takes place the prophecy of Jesus Christ in its exact prefiguration. It is a true type and adequate pattern of him. The history of Israel, in the divine wisdom which controls its movements, is a foretelling of Christ. So it was, says Barth, that the NT understood the truth of Israel's history to be Jesus Christ.[34]

A Concluding Evaluation

The content of the OT, according to Karl Barth, is no different from that of the NT. Both witness to Jesus Christ—the OT in expectation and the NT in recollection. They see (1) a togetherness of God and humanity, (2) a hiddenness of God, and (3) God present to humans as the coming God. There are differences between the two Testaments, however. Christ in the NT is the Christ who has come, and is thus the object of recollection. Also, the NT knows concretely and explicitly who it was that the OT expected. The OT will always be expectation, and the NT will always be recollection.[35] Even so, the confession of the unity of the Testaments finds its roots in NT faith, and is continued in the church from the second to the seventeenth century with no noticeable breaks.[36] If the church of today is to be linked with its past, and thus with the Church Universal, says Barth, it must take seriously the unified witness of the OT and NT to Jesus Christ.

There are, however, questions which must be asked of Barth relating to his understandings of history and revelation. In the area of history, it has been charged that both Barth and Rudolf Bultmann did not take history seriously enough—Barth because of his Christocentric orientation and Bultmann because of his existential perspective. Wolfhart Pannenberg sought to correct this deficiency by suggesting that a revelatory event does not occur apart from the observable facts of history and will be apparent to the viewer exactly as the historian portrays them. Thus, historical-critical research is essential and will uphold the faith.[37] The question which must be asked, however, is whether Barth has ignored history and whether Pannenberg's estimation of history is theologically appropriate.

[34]*CD* I/2, 72; IV/1, 167; IV/3/1, 65.

[35]*CD* I/2, 119.

[36]*CD* I/2, 72-78.

[37]Wolfhart Pannenberg, "Redemptive Event and History," in *Basic Questions in Theology*, trans. George H. Kehm (Philadelphia: Fortress, 1970), 1:18-19, 56-66. See also "What Is a Dogmatic Statement?" in *Basic Questions in Theology*, 1:198; and "Dogmatic Theses on the Doctrine of Revelation," in *Revelation as History*, ed. Wolfhart Pannenberg, Rolf Rendtorff et al., trans. David Granskov (New York: Macmillan, 1967), 135, 146.

It is often said that hindsight is one hundred percent accurate. As far as understanding the OT's history is concerned, Barth would agree. If one knows where a particular series of events is leading, the events have greater meaning than they would if that end were not known. I agree as a Christian theologian that history makes no sense apart from God's revelation of himself in Jesus Christ. I cannot abstract myself from that event, and as a Christian there is no logical reason why I should. Thus, I know that all history to have any ultimate sense must be understood in the light of Christ.

There is no question that in the *Dogmatics* Barth considers human history—the sequence of human events—with absolute seriousness. It is precisely through and in these events that God works. But the historical event does not contain its full meaning, visible to the eyes of unfaith, as Pannenberg suggests. The Christocentric hermeneutic and the hermeneutic of the Holy Spirit have been lost to modern-day biblical criticism. The Spirit was actively involved in the production of the biblical texts and the Spirit is essential to the ultimate understanding of these same texts. Likewise, the texts, especially the OT texts, must be interpreted in the light of their end, Jesus Christ. Those who feel otherwise are left, in my opinion, with a truncated concept of history. If God exists, human history has no meaning without being seen in the context of divine history. Such seeing can only take place through the eyes of faith which are opened by the Holy Spirit. Members of the church should not apologize for viewing Scripture in this way.

The issue of revelation is perhaps more difficult to resolve. For Barth, revelation means the self-impartation of God which takes place only in Jesus Christ. Thus, Jesus Christ is *THE* one and only revelation. Even Scripture is not revelation except as it bears witness to Jesus Christ. But has not God revealed other things about his will and his ways within the pages of the OT and NT which may properly be called revelation? It would appear that Barth's definition of revelation is so narrow that it leaves no room for such things as the Ten Commandments, the laws about proper relationships between people, or the Beatitudes as expressions of God's will—and thus revelation. The issue is whether revelation can encompass propositional truths, as well as the self-giving of God. Barth has opted for the latter to the exclusion of the former. It should be affirmed, however, that God can make *things* known by revelation, as well as making himself known.

This leads to the question of whether Barth has adequately treated the relationship between the OT and NT. Christian biblical scholars who are concerned about the OT's relationship to the New are generally not

satisfied with the purely historical-critical approach to the OT. Even Bultmann, finding the OT to be a failure, sees it leading to the New.[38] Typology is suggested by von Rad and Eichrodt as an appropriate means of relating the Testaments. According to von Rad, Israel's continual process of reshaping her own traditions gave the history of Israel an eschatological character and made it a history tinged with expectation.[39] Eichrodt's typology finds its roots in the covenant between God and humanity. The whole history of God's concrete acts with his people moved toward Jesus Christ, and was finally realized in him, although in an unexpected way. In the sovereignty of God, the OT institutions were types of him who would be the fulfillment of God's covenant with humanity.[40] Finally, to maintain the historical reality of the Old Testament, Roland Murphy suggests a concept of "progressive revelation" as the key to the union of the Testaments.[41]

The above authors are all dealing with the issues with which Barth deals, but like Barth, none is satisfied solely with the results of historical-critical methodologies. The OT for Christian biblical scholars cannot be treated as if Christ had not come. In this light, it is my personal assessment that much is to be learned from Barth by looking at the OT from the end of God's history as it is made known in Jesus Christ. God's history encompasses human history. Christ is the one who makes sense out of human history as he becomes incarnate in it, although one need not exclude propositional truths from the realm of revelation as Barth does. In the end, Barth reminds Christians that the only proper context from which to read the OT and NT is the context of faith in Jesus Christ as Lord. The agent of that reading is the Holy Spirit who is the hermeneutical tool with which God himself has supplied us.

[38]Rudolf Bultmann, "Prophecy and Fulfillment," trans. James C. G. Greig, in *Essays on OT Hermeneutics*, ed. Claus Westermann and trans. James Luther Mays (Richmond: John Knox, 1969), 75.

[39]Gerhard von Rad, *Old Testament Theology* (New York: Harper & Row, 1965), 2:355, 365, 369, 374.

[40]Walther Eichrodt, *Theology of the Old Testament*, trans. J. A. Baker (Philadelphia: Westminster, 1961), 1:508, 510-511.

[41]Roland E. Murphy, "The Relationship between the Testaments," *CBQ* 26 (1964): 357-358.

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THE NEW TIRHAKAH TEXT AND SENNACHERIB'S SECOND PALESTINIAN CAMPAIGN

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Introduction

The question of whether the Assyrian king Sennacherib conducted one campaign or two against Philistia and Judah has been a long-standing issue in biblical studies.[1] The issue arises from the fact that only one such campaign is known in Assyrian sources.[2] The relevant biblical texts (2 Kgs 18-19 and Isa 36-39) can, on the other hand, be interpreted in such a way as to suggest that there were two campaigns. In this case, the first campaign is represented by 2 Kgs 18:13-16, and the second campaign would be described in 2 Kgs 18:17-19:36. Another approach to the problems presented by the difference between these two accounts is to consider them as coming from different literary sources.[3] While biblical scholars have been divided upon the matter of whether there were two campaigns or not, Assyriologists and Egyptologists have generally favored only one campaign because only one is mentioned in the Assyrian annals.[4] There is a difficulty in using such an argument, however, since the annals for the last decade of Sennacherib's reign are missing, and thus we do not know for sure just what activities he was engaged in during that period.

When I wrote on this question previously, I assembled the arguments from various sources which seemed to favor a second campaign.[5] At that time F. J. Yurco, who supports a one-campaign theory, rejected all of the

[1] As far as can be determined, the idea that Sennacherib conducted a second campaign against Judah was first proposed in the literature by G. Rawlinson in 1858.

[2] *ANET* 287-288.

[3] The most recent contribution following this approach is that of P.-E. Dion, "Sennacherib's Expedition to Palestine," *Eglise et Théologie* 20 (1989): 5-25.

[4] The most recent Egyptologist to favor one campaign is D. B. Redford in his *Egypt, Canaan, and Israel in Ancient Times* (Princeton: Princeton Univ. Press, 1992), 351-359.

[5] W. H. Shea, "Sennacherib's Second Palestinian Campaign," *JBL* 104 (1985): 401-418.

lines of evidence I had assembled in support of this theory.[6] Some of those lines of evidence may need revision, while others still stand. My purpose here is not to evaluate those old arguments again; the interested reader can do that by simply evaluating the two articles side by side. My point here is to introduce new evidence from Egypt, compatible with a second campaign against Philistia and Judah conducted by Sennacherib early in the decade of the 680s.

One of the major reasons why a second campaign has been suggested is that 2 Kgs 19:9 identifies one of Sennacherib's opponents in the west as Tirhakah from Egypt. It is well known that Tirhakah did not come to the throne in Egypt until 690.[7] The one well-attested campaign of Sennacherib to Philistia and Judah occurred in 701. That is evident both from the dates in the Assyrian annals and 2 Kgs 18:13, where Sennacherib's campaign against Judah is dated in the 14th year of Hezekiah. Dating from the death of his father Ahaz in 715, this campaign occurred in 701, which corresponds to the date of Sennacherib's third campaign after he came to the throne upon the death of Sargon II in 705. The reference to Tirhakah in 2 Kgs 19:9 would point to a date more than a decade after the Assyrian campaign of 701.

Several suggestions have been made in attempts to resolve this problem. One is that Tirhakah was only a prince at the time that he accompanied the Egyptian troops to Canaan in 701, but later records referred to him as king, which he later became.[8] This argument is not entirely satisfactory because the Kawa stela IV from Nubia identifies the pharaoh who called Taharqa/Tirhakah to Lower Egypt for the first time as Shebitku.[9] Recent studies of Egyptian chronology, however, have indicated that the pharaoh on the throne in 701 was Shabako.[10] Thus it would have been impossible for Tirhakah to take his journey north as early as that, regardless of his official position at the time.

An attempt to solve this problem was proposed by Yurco. He suggested that there was a coregency between Shabako and Shebitku and

[6]F. J. Yurco, "The Shabaka-Shebitku Coregency and the Supposed Second Campaign of Sennacherib Against Judah: A Critical Assessment," *JBL* 110 (1991): 35-45.

[7]R. A. Parker, "The Length of the Reign of Ramasis and the Beginning of the Twenty-Sixth Dynasty," *Mitteilungen des deutschen archäologischen Instituts—Abteilung Kairo* 15 (1957): 208-212.

[8]This is the approach of K. A. Kitchen in his work, *The Third Intermediate Period in Egypt* (Warminster: Aris and Phillips, 1973), 386, n. 823.

[9]F. L. Macadam, *The Temples of Kawa: I. The Inscriptions* (Oxford: Oxford Univ. Press, 1949), 14-21.

[10]K. Baer, "The Libyan and Nubian Kings of Egypt: Notes on the Chronology of Dynasties XXII to XXVI," *JNES* 32 (1973): 7, 25.

it was Shebitku who, as junior coregent, called Tirhakah to Lower Egypt in time to accompany the expedition to Philistia in 701.[11] This theory founders, however, upon the fact that there is no inscriptional or archaeological evidence for such a coregency.[12]

The other way in which to look at the reference to Tirhakah in 2 Kgs 19:9 is that it is a genuine reference to Tirhakah at a time when he was the true and bona fide king of Egypt and that he led an expedition to Philistia when he was king, some time early in his reign. This would have to have occurred between 689, when Sennacherib finished his five years of campaign against Babylon, and 686, the death of Hezekiah of Judah according to most standard biblical chronologies of Judah in the 7th century.[13]

The chronological window that can accommodate all three of these kings in the same place at the same time is narrow. For Tirhakah it must have taken place after 690, when he became king. For Sennacherib it must come after his campaign to Babylon in 689, for that begins the blank period to his death in 681, during which we do not know where he was or what he was doing. For Hezekiah the conjunction of these three kings in Palestine must have taken place before 686 when he died. Thus, if it occurred, such a campaign would have taken place during the brief period of 688 to 686. No new Assyrian texts from this period have been published, but a recently published text from Egypt aids in that project, even though it has been misdated and thus misconnected.

The New Tirhakah Text

Discovery of the Text

As a member of the Karnak temple project, D. B. Redford came across a previously unpublished stela of Taharqa in 1990. A preliminary announcement of this find was presented to the International Conference of Asian and North-African Studies in Toronto, Canada, in August 1990. Preliminary publication of the stela appeared in 1993.[14] At the time of this writing the definitive publication of the text has not been issued yet, but the preliminary announcement contains adequate information to complete the study. One problem with that publication is, however, that

[11]Yurco, 39.

[12]Yurco admits that no ancient Egyptian texts point to such a coregency (ibid., 45). In his collection of Egyptian coregencies W. J. Murnane passed over this possibility completely (*Ancient Egyptian Coregencies,* Studies in Ancient Oriental Civilization, vol. 40 [Chicago: Univ. of Chicago Press, 1977], 189).

[13]For a representative Israelite chronology with this conclusion, see E. R. Thiele, *Mysterious Numbers of the Hebrew Kings* (Grand Rapids: Eerdmans, 1965), 158-159.

[14]D. B. Redford, "Taharqa in Western Asia and Libya," *Eretz Israel* 24 (1993): 188-191.

Redford's line drawing of the text was published upside-down.[15] The text was incised in Aswan granite, and three large chunks of the stela are extant, so even though the text is not complete, considerable portions of it remain.

The Contents of the Text

The first three lines of the surviving text talk about the neglect of the cult of an unnamed god. Somebody, also unnamed, was responsible for interrupting the steady flow of food for the god. The customary rituals were also interrupted due to this neglect. In line 6 the military opposition by an enemy appears in the surviving text. Here Tirhakah refers first to the preparations to meet the enemy: "I (came?) to this city in order to provide horses, chariots (and ?) more than anything."[16] In the meantime the enemy had done something threatening, "he did all this in marching against me." Having made his preparations, Tirhakah set forth, "hastening to the place where they were." Lines 10 and 11 tell of the engagement between the two forces, "they were destined for a severe and grievous blow, the work of my hands. . . . I had no compassion on the least of them nor [on the most influential of them?]. (Soon they were) fleeing before me with fear pulsating through their limbs . . . . I forced (?) his confederates to the ground all at once."

As a result of his claimed victory Tirhakah took some of the prisoners or captives and settled them in villages in Egypt, including some of those around the Temple of Amun in Karnak. There they had to work to support the god. This type of activity is described in line 13: "[I placed them] in quarters, I settled them in villages, and [their] cattle [in . . . .]. (They came with their benevolences) in their hands, and I had brought the mellifers of the levy [and I put them in the treasury?] of the House of Amun and made them responsible for the divine income of honey."

The final surviving portion of the text in lines 15-18 records a prayer to Amun, that he would grant Tirhakah many years of life. The king acknowledges that Amun had been in his heart since the days of his youth, and that he had brought "many valuables of every land, and bore (the contents of) their treasuries to Amun," and the god himself can tell what Tirhakah has done for him. Between line 13, which tells of the settlement of the captives, and line 15, where his prayer to Amun begins, line 14 appears with its chronological boundary. This line mentions that "the inundation came as a cattle-thief, although for many years (it had been in) abeyance." The outline of the text is as follows:

[15]Ibid., fig. I11. 1 on 189.

[16]All quotations from the translation of this text are taken from Redford, 190.

I. Introduction—neglect of the cult as the problem
II. The Battle
  A. Preparation for the battle. Tirhakah gathers troops and equipment
  B. Approach of the enemy
  C. Tirhakah moves his troops out to meet the enemy
  D. Tirhakah and his forces are victorious (the battle itself is not described in the surviving text)
III. Results
  A. Captives are settled in the villages of Egypt
  B. Other captives are settled in the vicinity of Karnak
  C. Some of those settled near Karnak are given responsibility for maintaining the cult, thus answering in part the problem with which the recital of the text began, the neglect of the cult.
IV. An additional unrelated result—the high Nile comes after years of low Niles.
V. The final benediction
  A. Note of what the god had done for Tirhakah
  B. Note of what Tirhakah had done for the god

The position in the text and in this outline in which the reference to the high Nile occurs may be emphasized again. It comes in line 14, after line 13, in which the settlement of the captives concludes, and before line 15, where the final prayer and benediction begins.

According to the order of this text, the high Nile came after the military campaign of lines 7-13. While the campaign was under way, Egypt was still suffering from low Niles; then came the high Nile. Since that high Nile can be dated to the 6th year of Tirhakah, according to Kawa Stela V,[17] this military campaign must have been conducted before Tirhakah's sixth year. The connections of this point are discussed in the following section.

Connections of the Text

When Redford published his preliminary announcement of this text, he connected it with the campaign Tirhakah conducted against the Libyans in his eighth year.[18] This does not agree with the order of the text. The Libyan campaign occurred after the high Nile of the sixth year, not before it; thus it does not fit well with this campaign. To identify the campaign of this new text, we must look elsewhere among the records

[17]Kitchen, 388; F. L. Macadam, 22-32.

[18]D. B. Redford, "Taharqa in Western Asia," 190.

that deal with Tirhakah. Until the appearance of this new text there was no direct Egyptian indication that Tirhakah conducted any military campaigns in the first half decade of his reign. There were some hints in terms of small objects and trade but nothing definite.

As Redford has pointed out,[19] there is no enemy or target city mentioned by name in the surviving portions of the text. Even if the text were complete, there may not have been such a mention, as other texts of this type from Tirhakah tend to be general and not specific.

Lacking specific mention of the enemy, where this battle was fought, or where these captives came from, one must fall back upon the circumstantial evidence of chronology to see where these connections might be the strongest. As mentioned above, there is a very narrow window of opportunity to locate the kings of Assyria, Egypt, and Judah in a war at the same time. Tirhakah's accession year was 690, and 685 was the year of the high Nile, so the campaign attested by this text would have been conducted after 690 and before 685. Sennacherib could not have been involved in the west before 688, for he was busy with Babylon in the east until 689. Since Hezekiah died in 686, any contact by him with Tirhakah would have to have taken place before that time. These conclusions may be outlined as follows:

Date of the campaign of the new Tirhakah text—between 689 and 686
Date of any second Palestinian campaign conducted by Sennacherib—between 688 and 686
Date of the death of Hezekiah of Judah—by 686

Since the Egyptian text does not mention the target city or country or army with which the Egyptian troops fought, sources external to Egypt need to be brought into this analysis. Assyrian sources of this time are essentially silent because of the absence of Sennacherib's annals between 689 and 681. That leaves us with the records from Judah. In 2 Kgs 19:9 is a reference to the appearance of Tirhakah upon a battlefield in the vicinity of Philistia. Given the chronological constraints mentioned above, it is unlikely that Tirhakah could have conducted two full campaigns in this interval; thus the one with the unnamed target in his own text is best associated with the one mentioned in 2 Kgs 19:9, when he marched into Philistia to meet the Assyrian troops and thus brought relief to Hezekiah of Judah. For whatever reasons, this general effort seems to have been an Egyptian success, for the biblical record indicates that Sennacherib returned to his own land.

[19]Ibid.

Summary

A new text of Tirhakah was discovered at Karnak in 1990 and was announced in preliminary publications in 1993. This text tells of a previously unknown military campaign of Tirhakah. The name of the country or city against which he campaigned has not survived in the fragments of this text. The text can be connected with Tirhakah because of its reference to the high Nile, which fits well with an event which occurred in Tirhakah's sixth year, 685. Since that reference also comes toward the end of the surviving portions of text, and the military campaign is described before that point, the military campaign should be dated prior to 685. The only text that points to military activity in the field at that time is the biblical reference to Tirhakah's appearance in Palestine when Sennacherib was besieging Hezekiah's Judah. This cannot be the campaign of 701 because Tirhakah was not on the throne at that time and could not have been in Lower Egypt that early, according to his own stelae at Kawa. This action in 2 Kgs 19:9 should, therefore, belong to a second campaign of Sennacherib to Palestine. During that second campaign Tirhakah would have met him on the plain of Philistia after he lifted the siege of Libnah. This new Egyptian text tells of just such a campaign, which fits directly into that chronological niche.

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RECURSION AND VARIATION IN THE "PROPHECY" OF JONAH: ON THE RHETORICAL IMPACT OF STYLISTIC TECHNIQUE IN HEBREW NARRATIVE DISCOURSE, WITH SPECIAL REFERENCE TO IRONY AND ENIGMA

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Part Two[1]

4. *Potential Problems in the Functional Analysis of Literary Form*

No study of literary form is satisfactory or complete in and of itself. It must always be accompanied by—or better, integrated with—a study of the specific communicative *functions* which the formal features—in this case, recursion and variation (cf. Part One of this article)—were selected to carry out in the discourse.

In his extensive treatment of the poetics of Biblical Hebrew narrative, Meir Sternberg periodically emphasizes "the limited value of the formal typologies that so often pass for the business of literary theory and analysis."[2] He goes on to point out the need for an integrated methodology, one that combines a careful description of form—and, we should add, content as well—together with a related discussion of authorial intent:

> This two-way divorce [i.e., between form and function] establishes the need for a properly communicative approach, one that will accommodate the interplay of means and ends in sophisticated art and relate the principle of repetition to the working of the narrative whole.[3]

But the domain of function is considerably more difficult to handle with certainty during the process of text linguistic-literary investigation. Five noteworthy problem areas that may arise in this endeavor pertain to

[1]Part One of this article appeared in *Andrews University Seminary Studies* 35 (Spring 1997): 67-98.

[2]Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington, IN: Indiana Univ. Press, 1985), 392.

[3]Sternberg, 393.

methodology: genre, perspective, setting, and the mode or medium of message composition. Each of these factors, operating alone or in conjunction with one or more of the others, can seriously affect one's assessment of role or purpose in the case of any given stylistic technique, whether major or minor, in terms of the overall development of a particular plot or story.

Methodology

The matter of general methodology is the first issue that comes to the fore in connection with the functional analysis of biblical literature. Should the Scriptures be regarded and treated as ordinary written (literary) discourse in terms of analytical and evaluative procedure? Or is there a *qualitative* difference between the Bible and any other text or corpus—whether religious or secular, historical or fictional, informational or aesthetic—which would call for a different approach to the task of investigation and interpretation? Obviously, one's particular theological presuppositions (with specific reference to the "Word of God") will determine any decision made in this regard. That issue cannot be taken up here.[4] Suffice it to say that my basic assumption concerning the reality of divine *inspiration* and the consequent unifying influence of divine *purpose* in the composition of the OT and NT inclusively governs my perspective on both the nature of the original text and my mode of hermeneutical inquiry with respect to it. Accordingly, I view the fundamental nature of biblical narrative as being definable in terms of the following four characteristics, in descending order of importance, but carefully integrated all the same:

(a) *theological* in relation to overall content, i.e., thoroughly YHWH/Christ-centered, directed, fulfilled, and empowered;
(b) *historical* in relation to quality, i.e., on the whole (except for clearly marked and included subgenres, such as parables) a reliable, factual representation (including author-determined selection, sequencing, shaping, summarization, shading, and stylization) of the events reported as having taken place;
(c) *rhetorical* in relation to purpose, i.e., aimed at "persuading" receptors to accept an all-governing divine perspective and imperative on their prevailing worldview and way-of-life; and
(d) *artistic* in relation to means, i.e., utilizing a wide range of literary-poetic devices and compositional techniques according to the specific

[4]See the valuable discussion in chaps. 2 and 3 of V. Philips Long, *The Art of Biblical History*, Foundations of Contemporary Interpretation, vol. 5 (Grand Rapids: Zondervan, 1994).

context and cotext to generate the appropriate volitional motivation, emotive involvement, cognitive impact, and esthetic appeal with regard to the essential salvific message being conveyed.

Some more conservative scholars might object to the relative importance attached to—or even the inclusion of—features (c) and (d) in my analysis of biblical discourse. But in general I think the abundant textual evidence speaks for itself in this regard. To be sure, one must always guard against the danger of "overinterpretation,"[5] that is, rhetorical "overreading" and/or creative artistic "enhancement" with respect to the original text and the author's intended objectives. An uncritical adoption of the subjective approach of so-called "reception theory" must similarly be firmly resisted. But one must not go too far in the other direction either and discourage, discount, or disparage attempts to probe the depths of communicative potential in these areas. To conclude, for example, as Douglas Stuart does in relation to Jonah, that "most of the repetition of vocabulary that does exist in the chapter [one] and in the book as a whole is due to a single factor: the desire for simplicity," or that "the narrative bears no hint of humor,"[6] would appear to be contradicted by an honest and open analysis and assessment of the text itself. Such an evaluation is also countered by his own characterization of Jonah as being "*sensational* literature," that is, "composed with a high concentration of elements designed to arouse the imagination and emotion of the audience."[7]

Genre

The importance of genre to the functional analysis of literature is aptly summarized by David Clines: "Literary works . . . generate meaning [over and above lexical and grammatical means] through their overall shape, their structure, and their dominant tendencies, that is, through their identity as wholes."[8] The identification of a work's overall macrogenre and constituent subgenres enables one to better understand not only *how* a story is told (in terms of its stylistic features) and *what* it tells (i.e., the nature of its content in relation to reality), but also *why* the story is told (i.e., its interactional purpose in relation to the assumed intended audience). I have elsewhere described Jonah as being generically and uniquely complex: a dramatic, didactic, factual, typological narrative

[5]Douglas Stuart, *Hosea-Jonah*, WBC (Waco, TX: Word, 1987), 456.

[6]Stuart, 457, 485.

[7]Stuart, 435, original emphasis.

[8]Cited in Long, 47.

with a significant underlying hortatory "prophetic" bent.[9] Such a comprehensive perspective on the text helps to define the principal parameters within which one might carry out the manifold hermeneutical process of analysis, interpretation, and contemporary application—including idiomatic, but accurate, Bible translation.

Perspective

The issue of message perspective, including the associated factor of degree of pragmatic intentionality, is crucial in contemporary literary and theological hermeneutics. It is particularly relevant in any discussion of literary or communicative function. Four basic stances are possible—with many different modifications and combinations in between:[10] an orientation from the point of view of the *source* (or "implied author") of the work; from that of the intended *receptors* ("implied audience") of the initial communicative event or, alternatively, the "real audience" today;[11] and from that of the linguistic *text* itself (i.e., in such a way that it supposedly "speaks" for itself without being tied to the original author or any particular audience).[12] It is not possible in this essay to consider the relative pros and cons of these diverse positions. I will simply concur with Sternberg who stresses the need for adopting the standpoint of the assumed authorial source when undertaking the initial phases of any

[9]Support for my rather complex generic characterization of Jonah is provided in my article: "Text Analysis and the Genre of Jonah: What Can the Discourse Structure Tell Us about a Unique Prophetic 'Word of the LORD'?" *JETS* 39 (1996): 191-206.

[10]For an overview of these different methodologies, see Tremper Longman III, *Literary Approaches to Biblical Interpretation*, Foundations of Contemporary Interpretation, vol. 3 (Grand Rapids: Zondervan, 1987), chap. 1; also Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1991), chap. 6.

[11]The two "receptor-oriented" settings and associated hermeneutical approaches need to be distinguished because of the radical differences between them. A concern for the original audience and context will often manifest itself in a study that has great affinities to one in which the "author" is the focus of attention, as in traditional evangelical biblical criticism or, by way of contrast, typical "source criticism." In the case of modern reader-centered theories, on the other hand, the situational context is largely irrelevant, for "the reader creates the meaning of the text" or "in interaction with the text," an approach that ultimately leads to a "deconstruction" of the discourse (Longman, 38, 41).

[12]Since a completely "neutral," unbiased interpretation is impossible, the fourth, supposedly "text-oriented" approach often merges in practice with the third, which is sometimes termed "reader-response" criticism. On the other hand, a focus on textual form in relation to the postulated original setting of use and composition is characteristic of traditional "form criticism." Thus the overlapping nature of any proposed system of hermeneutical classification is evident.

exegetical and/or literary study of the Scriptures.[13] I do so despite the likelihood of being accused by some of committing the alleged hermeneutical error known as "the intentional fallacy."[14]

My reason for choosing this perspective is simply, but significantly, that "communication presupposes a speaker who resorts to certain linguistic and structural tools in order to produce certain effects on the addressee"[15]—and, it may be added, to most effectively convey the full extent of the desired message. Such tools may be overt (we might term them "cues") or covert ("clues") in relation to the textual surface, and they are situated on both the macro- and the microstructure of discourse organization. Explicit statements of a writer's attitude and intent are comparatively rare in Hebrew narrative, but not entirely absent (Judg 21:25; 2 Kgs 17:7-23; 2 Chron 36:14-21). Other comments that presuppose authorial purpose and perspective are less direct, such as the epilogues of Deuteronomy (34:10-12) and Joshua (especially 34:21), the genealogy of Ruth (4:17-22), the autobiographical report of Ezra (9:1-2), and the prayer of Nehemiah (1:4-11). At any rate, the principal guide in any attempted functional "reconstruction" must always be the text itself, that is, how it is rhetorically and artistically shaped through formal means such as recursion or variation (plus interrogation, the use of intensifiers, etc.) and semantic techniques like irony and enigma (plus figuration, hyperbole, etc.) to effect certain basic communicative objectives within its setting. This may sound rather subjective, but the alternative is much more so, for as far as procedure and perspective are concerned, "the choice turns out to lie between reconstructing the author's intention and licensing the reader's invention."[16] Advocates of the latter option would include notably "the rhetorical critic [who] can find structures and meanings in the biblical text apart from the intention of the implied much less the real author."[17] To be sure, "author intentionality cannot be assured," but at least it is a reasonable goal to help "control interpretation of the text"[18]—its originally intended meaning, that is, but not necessarily also, its contemporary application and contextualized extension.

[13]Sternberg, 69.

[14]This supposed "fallacy" is outlined (and its validity partially supported) by Phyllis Trible, *Rhetorical Criticism: Context, Method, and the Book of Jonah*, Old Testament Guides to Biblical Scholarship (Minneapolis: Fortress, 1994), 96. A good refutation of the misuse of this criterion is found in Osborne, 405-406, 414-415.

[15]Sternberg, 9.

[16]Sternberg, 10.

[17]Trible, 229.

[18]Contra Trible, 230.

Setting

The problem of interpretive viewpoint is integrally related to that of the original situational setting, for the question of "who?" cannot be satisfactorily determined in isolation from others, such as "where?" and "when?" (i.e., "what?" then pertains to content, "how?" to form, and "why?" to function). Sternberg offers several important observations in this regard:[19] "The text has no meaning, or may assume every kind of meaning, outside those coordinates of discourse that we usually bundle into the term 'context'." And having decided in favor of a source-oriented perspective, one must vigorously pursue every analytical means and resource available for ascertaining the closest possible approximation of the original compositional milieu, for: "the more complete and reliable our knowledge of the world from which the Bible sprang, the sharper our insight into its working and meaning as text."[20]

The problem is that the bare text of Jonah does not give us a great deal of information concerning the background of its literary origin. No dates are mentioned, and the general geographical references to "Nineveh," "Tarshish," and "Joppa" (1:2-3) do not help much to fix a precise historical setting. About the best we can do is to adopt that which is suggested—intertextually—by the Scriptures themselves: the only other passage where a "prophet" named "Jonah, son of Amittai" is mentioned. This textual "setting" is found in 2 Kgs 14:25, where there is a rather cryptic reference a seer who ministered in the land of Israel during the relatively prosperous reign of Jeroboam II. This passage says nothing about the city of Nineveh and its "king," but obviously the nation of Assyria was a subject of considerable current concern since it was either the dominant force or at least a major threatening world power in the Middle East at that time.[21] Therefore, the book about the prophet Jonah must be set and is best interpreted in light of the tragic events that overtook Israel in the eighth century B.C., just a few short decades before the ruthless Assyrian armies overran the Northern Kingdom, destroyed its capital Samaria, and deported its people en masse (cf. 2 Kgs 17). Additional support for such an approach comes from the wider canonical context and the editorial fact that a "linking of Jonah with Hosea, Amos, and Micah in the Book of the Twelve indicates that Jonah ought to be understood as a story about a person from the eighth century B.C."[22]

[19]Sternberg, 11.

[20]Sternberg, 16.

[21]For a summary of the political situation of this age, see *The NIV Study Bible*, 550-551).

[22]James Limburg, *Jonah: A Commentary*, The Old Testament Library (Louisville, KY: Westminster/John Knox, 1993), 22.

The "prophetic" surroundings (i.e., wider "cotext") of the book of Jonah also has an important bearing on the nature of its message, as was suggested earlier. It is not merely the history of a particular prophet, it is "prophetic history," that is, paraenetic (admonitory and hortatory) as well as hagiographic. Thus "Scripture interprets Scripture" also with regard to its larger compositional organization and constitution.

Mode/Medium of Composition

This factor is presented last because it is probably the most nebulous and open to serious debate. The pertinent issues revolve around various efforts to identify the particular manner of message production in the original event. Did the complete text exist initially only in *oral* form, was it first presented as a *written* document, or did some *combination* of influences characterize a longer compositional process in relation to a particular biblical book? It would seem that the third possibility is the most likely in the case of Jonah, at least. In other words, the text was probably formulated in the final instance on the basis of one or more spoken (recited ?) versions already in circulation. The precise degree of influence of the oral upon the written is of course indeterminable, but the audio medium has clearly left its mark on the discourse in the form of such devices as recursion (the large amount of exact repetition in particular), phonological accentuation (e.g., paronomasia, alliteration), direct speech, sharp character contrasts, and graphic diction—to mention some of the more obvious features—and of course the distinct thanksgiving prayer of chapter 2.

What influence then does the medium of composition have upon the message and its interpretation? In the case of Jonah, an extended oral "prehistory," in addition to helping to account for the stylistic devices listed above, would lend credence to the supposition (to be explored in Part Three) that the techniques of *irony* (creation of an implicit level of critical underlying significance) and *enigma* (deliberate introduction of rhetorically motivated "gaps" and queries) also play an important role in the hortatory development of the account—yet without *necessarily* compromising its basic historicity, which I strongly affirm. Literary-narrative strategies of such relative sophistication as irony and enigma would tend to be more effective—and indeed perceptible—in the case of a well-known story and context, that is, in contrast to one which had been newly created (if fictitious) or was being reported or recorded for the first time.

A traditional oral-based text also frequently manifests the device of hyperbole (deliberate exaggeration for rhetorical effect), but since the effect of this particular feature would detract from the fundamental

facticity of the narrative, I do not see it as being operative to a significant (content-altering) degree in Jonah, for example, with regard to the account of the "great storm" (chap. 1), the "great fish" (chap. 2), the great conversion of the "great city" of Nineveh" (chap. 3), or the "great anger" of this prophet of the LORD (chap. 4).[23] This is a rather controversial issue in past and present Jonahic studies and obviously one that is very closely connected to any consideration of genre (see above).

A final point to note in this connection is the mode (intended medium) of *performance.* All factors being considered, there can be little doubt that the narrative of Jonah was set down in writing in such a way as to preserve its essential orality. In other words, it was composed in a natural style that would make it relatively easy to "re-oralize" the discourse in dramatic fashion during any subsequent public reading or recital. This important feature will be further considered under the topic of "text presentation" in section 5 below.

In the discussion that follows I will present a brief (and incomplete) overview of seven generic (macro) communicative purposes that pertain to the functioning of recursion and variation in narrative. Several additional examples are included to show how these principles apply to Jonah in particular. More specific (micro) poetic motifs and moves are presented in association with the treatment of selected illustratory passages, especially in my survey of the rhetorical operation of irony and enigma in Part Three.

5. *The Functional-Rhetorical Significance of Recursion and Variation in Hebrew Narrative Discourse*

Seven interactive rhetorical aspects of a "discourse"-based functional approach are posited, namely, those that relate to a text's larger organization, demarcation, conjunction, projection (accentuation), characterization, presentation, and pluri-signification, i.e., semantic/thematic diversity.[24]

Text Organization

Repetition and variation play an important role in the overall organization of narrative discourse, with specific reference to the creation of a design that renders a certain text attractive and hence appealing in

[23]My approach contrasts in this regard with that of Edwin Good, for example, who feels that "everything about Nineveh is exaggerated . . . to highlight the irony of the peevish prophet's totally unexpected success" (*Irony in the Old Testament*, Bible and Literature Series [Sheffield: Almond, 1981], 49).

[24]For a more detailed description and illustration of most of these, see Wendland, "Text Analysis."

terms of its artistic form and aesthetic effect. These features include such compositional features as temporal ordering, content proportioning (i.e., scene vs. summary), and information selection. Why should this be a factor of note where religious—yes, strongly theological—*and* what is assumed to be "historical" literature is concerned? Are these crucial notions not mutually exclusive or at least quite unrelated, i.e., artistry, theology, morality, and history?

In short, I would say no—not necessarily, at least not with regard to the diverse narratives found in the Hebrew Scriptures. In fact, I would go so far as to claim that the four aspects stand or fall together, that is, in the case of a corpus of texts that is believed to be divinely "inspired" (in the narrower, theological sense of that much-maligned, but necessary term). Thus inspiration obviously (according to present perspective) controls the *factuality* of biblical history, the *truth* of its theology, and the *validity* of its morality, but I would add that it also makes possible the *excellence* of its literary artistry. Thus the Bible is literature that stands supreme in every respect, not only in terms of its multiple divine purpose (expressed in relation to many different authors and settings)—that is, in comparison with any other religious book or corpus—but also with regard to its compositional quality and "poetic" craft.[25] This fact does not contradict or detract from its historical character; rather, it only enhances it. To this point, J. Philips Long writes in his helpful survey of "the art of biblical history": "To be sure, there is often an element of *patterning* in the Bible's portrayal of people and events, but this does not disprove the essential historicity of those portrayals."[26]

A number of examples have already been cited in Part One to demonstrate that Jonah, like any other biblical work, evinces a text that is highly organized according to its genre and permeated with manifold literary patterns. Sternberg refers to this as its "analogical design" and mentions such typical instances as "parallelism, contrast, variation, recurrence, symmetry, [and] chiasm."[27] Undoubtedly a texture so obviously, yet also skillfully, structured was more easily and effectively conveyed (articulated, apprehended, and remembered) in an oral-aural setting of communication—which was, and still is, the principal mode of Scripture transmission throughout the world.

But performance-related factors provide only part of the answer as far

[25]"Poetics" is "the science of literature," especially with regard to its artistic qualities and rhetorical effects (Adele Berlin, *Poetics and Interpretation of Biblical Narrative* [Sheffield: Almond, 1983], 15).

[26]Long, 114.

[27]Sternberg, 39.

as the Bible's popularity is concerned. The structural symmetry inherent in Jonah—not only as expected in the enclosed "psalm," but throughout the book—also contributes to a more effective (informative, affective, and imperative) conveying of the diverse aspects of its theme. Thus we move from the problem of how to deal with the gross sinfulness of a thoroughly pagan society, which is emphasized in the point-for-point panelling of the first three verses of chapters 1 and 3, to the contrastive and critical "from minor to major" (*qal wachomer*) manner of reasoning in the book's final two verses, which foregrounds the prophet's introspective moral and spiritual problem in relation to his LORD. Throughout this development, the reiteration of linguistic and literary form plays an indispensable part in the multifaceted transmission of a multifarious message centered upon divine mercy. But complementing this overarching theological perspective are periodic, carefully placed ruptures of the anticipated cause-effect progression of the narrative surface, each of which acts as a subtle reminder that the grace of God does not operate according to human norms, mores, desires, or goals.

- *Text Demarcation*

From the larger organizational design of discourse we move to its internal demarcation, in which recursion and variation also perform a leading role. This comes about through the application of a number of important text-defining principles, as noted in Part One. The obvious lexical correspondence at the respective *beginnings* of chapters 1 and 3 (i.e., "anaphora"), for example, signals the onset of these two major divisions of the book and also delimits the extent of their initial episodes (1:1-3 and 3:1-3). Similarly, the two halves are each divided by means of the "prayers" (*p-l-l*) that initiate and set the tone for chapters 2 and 4 (2:1; 4:2). Jonah's promise to "offer sacrifices (*z-b-ḥ*) and "fulfill vows" (*n-d-r*) at the close of his psalm (2:9) ironically echoes the analogous actions that the sailors are reported to have actually carried out at the *ending* of chapter 1 (1:16; i.e., "epiphora"). The subsequent report of Yahweh's providing "a great fish to swallow Jonah" (1:17) is neatly paralleled by Yahweh's telling "the fish to vomit Jonah out" in 2:10. Thus the prophet's song of thanksgiving is completely *enclosed* by its occasion, namely, the LORD's protective action (i.e., "inclusio"). The book's last major transition, that is, between chapters 3 and 4 (3:10-4:1), is marked by extensive verbal *overlap* (i.e., "anadiplosis") involving both similarity (a play on the root "evil," *r-ʿ-ḥ*) and a striking contrast, i.e., YHWH's all-embracing "compassion" (*n-ḥ-m*) versus Jonah's inveterate, prejudicial "anger" (*ḥ-r-ḥ*). These two chapters are segmented internally by the prophet's contrastive movements, i.e. into

the city (3:4) and later out of (4:5, i.e., anaphora). Finally, the divine-human disputation of chapter 4 is "bounded" by a pair of important "position statements" which are strangely synonymous. Jonah's reluctant and perfunctory enumeration of the merciful attributes of the LORD (4:2) is applied specifically by YHWH himself to the case at hand, namely, the needy inhabitants of Nineveh (4:11). In this way all of the text's principal boundaries may be established, appropriately dividing the narrative into a "perfect" sequence of seven episodes or "scenes": 1:1-3; 1:4-16; 1:17-2:10; 3:1-3; 3:4-10; 4:1-4; 4:5-11.[28]

Text Conjunction

Hand in hand with the syntagmatic demarcation of a given discourse goes its internal conjunction, that is, a consideration of those devices that contribute to its essential characteristics of unity and harmony. Such a conjoining is of two principal kinds, namely, that based upon textual *form* (i.e., "cohesion"), and that which pertains to its overall *sense* and significance (i.e., "coherence"). These two types of linkage are often, but not necessarily, effected together, and their primary purpose is to interrelate the principal parts of the composition both to one another and also to the complete text as an independent unit of literary communication. All types of lexical recursion, whether exact or synonymous (more or less deliberate variation or direct semantic contrast), naturally contribute to this quality of connectivity, but some sets are thematically more important than others. Of the terms reiterated in all four chapters, for example, *g-d-l* "[be] great" (15 occurrences) is clearly more significant than *'-m-r* "say" (21 times). As Wilt observes, "a thing is spoken of as *gdool* only because of its direct relationship to God."[29] Similarly, the different references to Israel's deity (39 times in 48 verses), especially *YHWH* as distinct from *'ĕlōhîm*, are far more consequential for the message than the recurrence of Jonah's name. Some iterative sequences are much more restricted in scope and thereby serve to unify smaller segments of the discourse, e.g., "fear (*y-r-'*) in 1:4-16 (scene two) or "[re]turn" (*š-w-b*) in the king's proclamation and the LORD's response of 3:8-10.

Two other, less obvious types of conjunction need to be mentioned in closing this section. The one, "intertextuality," has already been illustrated (Part One). Its importance lies in tying the book of Jonah as a whole into the textual tradition as well as the canon of the Hebrew

[28]For a detailed discussion of these text divisions, see Wendland, "Text Analysis."

[29]Timothy L. Wilt, "Lexical Repetition in Jonah," *Journal of Translation and Textlinguistics* 5 (1992): 259.

Scriptures. The many varied, seemingly deliberately positioned and/or modified citations, paraphrases, and allusions present would suggest a rather late (postexilic) date for the work's composition. But on the other hand, all these references firmly situate this story within the mainstream of traditional Yahwistic theology (e.g., 4:2, 10), with special reference to his compassionate regard for all those, including foreigners, who penitently and devotedly enter into a covenantal relationship with him by grace (cf. Deut 10:18-19; 24:14-22; 26:10-13; Isa 2:2-4; 42:1-9; 56:1-8). The fact that Jonah ministered (albeit grudgingly) on behalf of YHWH to pagan peoples strikes a strong resonantal chord with many prophetic oracles (e.g., Amos 9:11-12; Obad 20-21; Mic 4:1-4; 7:15-17; Zeph 3:9-10; Zech 8:20-23; 9:9-10; 14:16-19; Mal 1:11; 4:1-3), and indeed, the lyric-liturgical tradition of Judah as well (e.g., Pss 22:27; 47:9; 67:2; 72:8-11; 86:9). This ancient corpus of divine truth needed (and still needs) to be recalled and reinforced within the prevailing setting of a lukewarm religious society and a threatening world age when most of the people of God had either forgotten or were determined to ignore the fact that YHWH had ordained that a regenerated "Israel" and his chosen "servant," the Messiah, were to be "a light to the nations—so that all the world may be saved . . . and praise [him]" (Isa 49:1-7).

There is another important kind of formal cohesion which recursion, usually coupled with variation, effects (along with demarcation) in Hebrew literary discourse; that is by means of a chiastic construction—or as it is more commonly known when extended beyond the typical four terms (A:B::B:A), an *introversion* or *palistrophe*. In this case the principle of deviation is actually built into the compositional pattern as the second half of the structure reverses the sequential order of significant elements found in the first. Jonah incorporates several good examples of this symmetrical sort of inverted formation, all of which have been documented elsewhere.[30] They serve by way of literary analogy to underscore the predilection of the LORD to "turn" (*š-w-b*; 3:9-10) whenever possible—even in the most unexpected of human circumstances—in order to exercise his manifold "compassion" (*ḥ-w-s*; 4:10-11).

As a partial illustration of this device, I might draw attention to the key junctures of the elaborate introversion that unifies the form and highlights the semantic significance of the narrative's second scene (1:4-16): At the beginning (vv. 4-5) we are told of the vague but powerful "fear" (*y-r-'*) that the mariners felt when YHWH "hurled" (*tûl*) the great wind against them on the sea. They reacted appropriately (that is, for pagans) by "crying out" (*z-ʿ-q*) in disparate and desperate prayer to their various

[30]Some of the major introversions that have been posited in Jonah are outlined in Wendland, "Text Analysis."

tribal "gods" (*'ĕlōhîm*). At the end of this pericope (vv. 14,16), on the other hand, having heard and believed Jonah's revelation, the sailors "called out" (*q-r-'*) for forgiveness for "hurling" the LORD's prophet overboard. Here they experienced a specific kind of religious "fear," one directed solely towards "YHWH" (as named now by them) and which motivated them to perform very focused types of reverential ritual action. At the foregrounded central core of this introverted structure then (vv. 9-10a), we have Jonah's surprising and somewhat strange profession of faith (literally, his "fear")—verbally pointed with reference to "YHWH," and yet at the same time rather vague (perhaps deliberately so!) in terms how the LORD actually related to the serious situation at hand. The theologically perceptive sailors, however, immediately realized what was going on and were struck with an overwhelming sense of "fear"—a sacred awe that Jonah himself should have experienced if he had really believed the words he had just uttered.

Text Projection

The preceding passage also illustrates the role of recursion and variation in effecting discourse projection, that is, in helping to distinguish and to display the diverse areas of special semantic importance within the narrative. Obviously, not all persons, places, objects, events, and circumstances in an account are of equal prominence. Therefore, a good narrator will always verbally "spotlight" the selected items that he wants his audience to pay special attention to if they wish to perceive the point of his message—*why* he is telling them this particular story. Reiteration is one of the most common and effective literary tools in this regard. In chapter one it serves to highlight the "peak" in the *narrative* action that occurs in the final verses of the second scene, for example, through the mention of "YHWH" (5 times in vv. 14-16). As suggested above, the repetition of key theological terms also functions to emphasize the *thematic* "nucleus" situated in the center of this pericope (v. 9), a proposition that is significantly amplified later in 4:2. One more locus of special significance that is sometimes distinguished in literary discourse (whether prosaic or poetic) is that of "climax." This refers to a certain apex of *emotive* intensity and/or dramatic tension that appears to be marked in the text. Again in chapter 1, we might note the battery of */m-/*-initial questions with which the sailors bombard Jonah, both before and after the nucleus of v. 9. The climactic query is rhetorical in nature (as is often the case) and is set off by itself: "What have you done?!" (v. 10a).

Frequently, of course, one or another of these three areas of projection will coincide, with consequently greater import in relation to

the author's main message. The thematic "nucleus" and emotive "climax" of Jonah's psalm, for example, converge in the final two Heb. words: "Salvation [belongs] to-the-LORD!" (2:10). Its contrastive, action-centered "peak," on the other hand (indeed, many psalms give evidence of such a semi-"narrative" progression), occurs a few lines earlier in the sudden shift from downward (death) to upward motion (life) in relation to the sea (and psychologically, if not spiritually, to YHWH as well): "And you, O LORD my God, brought my life up from the pit!" (2:6b). In these two passages a repetition of the divine name (in Heb.) helps mark the crucial points of projection, thus continuing an emphasis that was initiated in the introduction and first line of the song (i.e., 2:2-3a). Intratextual recursion also functions to spotlight the close of the book where culminating repeated references to both the size ("more than two hundred thousand," cf. 3:3b) and the nature ("humans," "those who do not know . . . ," "beasts"; cf. 3:5b, 8; 4:11) of those living in "the great [now saved] city of Nineveh" (cf. 1:2; 3:2), coupled with a semantically reduplicative, ascensive manner of argumentation on the part of the LORD (4:10-11), would seem to indicate a final grand convergence of peak, climax, and nucleus.

The notion of discourse projection may be associated with that of semantic "accentuation," a term that is normally applied to text segments of a more restricted cotextual range or scope. Thus the author utilizes some form of repetition, deviation, and/or defamiliarization to *foreground*, to *emphasize*, or to *intensify* specific aspects of the message that happen to be uppermost in his thinking—or narrating—at any given stage of the story's development. These three notions are very closely related, of course, and it is not always possible to differentiate among them in relation to a particular passage. Nevertheless, the distinction does seem to be valid, for it is one that has some basis, at least in the way in which we prepare and "process" narrative texts, and probably other types of discourse as well.

"Foregrounding" (highlighting) involves the use of repetition to focus upon and/or to attract the listener/reader's attention to certain noteworthy aspects of the narrative event progression (*plot*). One of the most diagnostic ways of marking (hence also of recognizing) the central "story line" in Hebrew narration, for example, is to string together a series of verbs in the so-called "*waw*-consecutive" (*wayyiqtol*) construction. We see an instance of this sort of sequence immediately after the LORD's initial command to Jonah: "and he arose . . . and he went down . . . and he found . . . and he gave [paid] . . . and he went down . . ." (1:3—all in the space of a single verse, so quick was Jonah to leave the scene!). This would

be a type of "low-grade" foregrounding, for though important to the development of the story, it constitutes the "default mode" of Hebrew narrative style and consequently is not a very prominent or attention-grabbing focusing technique.

Other poetic devices capitalize upon some form of variation to create a more "conspicuous" sort of foregrounding, such as the introduction of syntactic front-shifting, a full noun phrase, a rhetorical question, or a segment of direct speech. Nominal advancement to first place in an utterance (before the verb) is often employed, for example, to indicate the onset of a new compositional unit, i.e., paragraph/episode/ section/etc. (e.g., "And YHWH . . ." in 1:4) or the insertion of a parenthetical remark and/or temporal displacement (e.g., "And Jonah . . ." in 1:5b). General repetition is also used to spotlight the central character(s) of a story or a given episode/scene in the account. The different references to the deity, for example, clearly designate "YHWH-God" as the chief participant in the book as a whole (occurring almost three times more often than "Jonah"). On the other hand, the multitude of personal references in the psalm of chapter 2 suggests that the prophet was overly preoccupied with himself, despite the fact that the text was ostensibly addressed to the LORD. A similar personal bias is evident in his complaint-prayer of 4:2-3. Characters that are foregrounded over the span of a paragraph unit are normally introduced by a full subject noun phrase in the first clause (not necessarily in sentence-initial position) and thereafter continue to occupy "center-stage" in the subject slot (usually in bound pronominal form) for a majority of the action utterances that follow. Alternatively, or conjunctively, they provide most of the direct speech within a particular segment of discourse., e.g., "the sailors" in 1:7-8 and "the men" in 1:13-16.

"Emphasis" in verbal discourse (narrative or otherwise) is generated through the use of recursion to accentuate some particular aspect of a text's *theme*. The different semantic facets of greatness (*g-d-l*), for example, tend to merge and resonate with respect to one another as they reappear in different settings throughout the text as a way of emphasizing the book's main *hesed*-centered message, which is concentrated in passages such as 3:9-10, 4:2, and 4:11: Whatever (or whoever) is "great" in the eyes of YHWH with regard to the need for merciful "deliverance" (2:9) ought to be equally important in the thinking of his people, and this realization should govern their behavior. The scope of this gracious concern includes everyone, even Israel's "great" heinous, implacable foe, Nineveh (3:3; 4:11). That was the crucial theological point which an ardent, ethnocentric nationalist like Jonah could not seem to grasp in spite of the LORD's patient instruction, indirectly (chap. 1) or overtly (chap. 4),

whether by way of physical chastisement (4:8) or verbal rebuke (4:4, 9-11). As a result he fell, and his "descent"—psychological (in relation to himself, what he knew to be right), moral (in relation to the ship's crew), and spiritual (in relation to YHWH)—is aptly emphasized by the repetition of *y-r-d* "go down" in chapter 1 (and once more for good measure in 2:7). Similarly, but on a much smaller scale, certain reiterated terms are utilized to suggest what is topically central, either wholly or in part, within the scope of a specific subparagraph: Jonah's "flight to Tarshish away from the presence of the LORD" in 1:3, the unknown "god[s]" in 1:5-6, the "casting of lots" in relation to "the cause of this calamity" in 1:7-8, or the "calming down of the sea over against" the mariners in 1:11-12.

Finally, "intensification" involves the reduplication of a particular *lexical item*, whether a root, word, or phrase, to increase its particular semantic scope or force, e.g., size (large, small), quality (good, bad), diversity (many different kinds), and so forth, usually within the span of a single utterance or clause. The outstanding instance of this device in Jonah is manifested in the "verbal cognate" construction, as noted in Part One. Thus the expression "the men feared a great fear" in 1:10 means that they were utterly terrified (cf. 1:16). Similarly, in the latter verse the "sacrificing of sacrifice[s]" and the "vowing of vows" may accentuate the nature of such reverent action in terms of quality (e.g., thoroughly committed vows, the best available sacrifices) or quantity (e.g., repeated sacrifices, reiterated vows). It should be noted that repetition may also be involved with the generation of *emotive* intensity as shown, for example, in the series of interrogatives of 1:8 (indicating an extremely agitated, irritated, and impatient collective frame of mind), or in Jonah's angry reiterative response to God's probing inquiry (4:9). The phonological recursion that is characteristic of alliteration and punning may also serve an intensifying purpose, as we see (hear!) for example in the description of the amazing *qîqāyôn* plant which the LORD caused to grow so quickly over (*wayya'al mē'al*) Jonah (*yônāh*) to provide immediate shade (*lihyôt ṣēl*) over his head (*'al-rō'šô*) and to give him some relief (*lêhassîl lô*) from his grievous physical and psychological discomfort (*mērā'ātô*; 4:6). Obviously, a certain auditory focusing effect is also active in this entire passage, namely, with regard to the troubled mental state of God's prophet.

Text Characterization

Participant characterization pertains to the manner in which the various personages (including "God"!) mentioned in the story are portrayed and evaluated by the author—whether positively, negatively, or in a relatively neutral light. This feature is of course related to the overall

narrative plan and purpose as well as to the implied narrator's contextually specific point of view. In biblical literature the norm is for this general viewpoint to be "objective" (third person), "subdued" (unobtrusive), "reliable" (with regard to the facts being reported), and "omniscient" (concerning the breadth and scope of knowledge available), which is of course in keeping with its inspired authorship.

But strangely enough, despite his potentially infinite knowledge and privileged perspective, the narrator does not usually indulge in or interject much personal description, opinion, or commentary on the various characters and their actions. He prefers to allow individuals (and corporate groups, such as the "Ninevites") to reveal positive and/or negative beliefs, values, attitudes, motives, and goals of and for themselves. This may be effected both in what they actually do and by what they say, perceive (e.g., "And God saw . . . ," 3:10), or think, i.e., interior monologue, which in Hebrew narrative is not always clearly distinguished from actual articulated speech (e.g., Jonah's thanksgiving "prayer" in the belly of the great fish). Moreover, what personal description there is, whether physical, psychological, or—most important—ideological, is typically provided "not to enable the reader to visualize the character, but to enable him to situate the character in terms of his place in society, . . . to tell what kind of a person he is."[31] Such a characterization is always made, I might add, from the viewpoint of YHWH and also in relation to his divinely instituted instructions and associated covenantal obligations (*torah*), both religious and interpersonal.

In any case, the twin techniques of recursion and variation are further prominent in the development and definition of character—as far as this is allowed to go in a given account. In other words, the process of biblical characterization is highly selective in what it reveals about a person, whether "hero" or "villain," and is generally kept subordinate to the controlling plot—which, in turn, serves the larger theological purpose of the work as a whole. As far as the book of Jonah is concerned, the fickle nature of the central human character, the prophet himself, is revealed primarily through repetition and/or variation coupled with the principle of *contrast*.

According to Adele Berlin there are actually three types of contrast: (1) contrast with another character, (2) contrast with an earlier action of the same character, and (3) contrast with the expected norm.[32]

All three varieties occur with respect to Jonah. The second type is most prominent in the parallelism manifested in his two commissioning

[31]Berlin, 36.

[32]Berlin, 40.

accounts (chaps. 1 and 3). The second time Jonah "sets out and goes to Nineveh," that is, after doing the exact opposite on the first occasion and having experienced near disaster. Does this then suggest a change of "heart" or character? Not necessarily, for again the absence of any overt verbal response (3:3; cf. 1:3)—in contrast now to both the verbose psalm of praise to YHWH in chapter 2 and also to his vigorously expressed original objections to the LORD's mission (left implicit until 4:2)—would seem to imply that his fundamentally self-centered, antithetical attitude had not changed. The second time around he simply acquiesced, or worse, was sullenly forced along in the LORD's direction.[33]

Similarly, recursion with variation highlights the contrast between Jonah's lyric promise to offer "sacrifices" and "vows" to the LORD (2:9), which to our knowledge he never fulfilled, and the pagan sailors' reverent completion of these same worshipful activities, whether right on board ship or once they finally reached safety on shore (1:16). A corresponding antithesis appears between the conspicuous penitential activities of the Ninevites (3:5-9) and Jonah's obstinate refusal even to admit that his attitude was wrong, or at least mistaken (4:9).

Finally, direct contrast with an expected prophetic norm is foregrounded intertextually in chapter 4 as Jonah angrily exclaims his fervent desire to die (4:3, 8)—all because the foreign Ninevites, including their king, thoroughly repented (at least in terms of the divine knowledge that was available to them) and were consequently spared by YHWH. The prophet Elijah also expressed such a death wish (1 Kgs 19:4), but his plea was uttered in response to widespread apostasy among God's own people, including their reigning king and queen (1 Kgs 19:1-2, 10, 14). In Part Three several suggestions will be made as to how plot-related characterization is integrally connected with the rhetorical devices of irony and enigma to enhance the expression of theme in biblical narrative and Jonah in particular.

Text Presentation

Discourse presentation has to do with the presumed initial mode and medium of narrative transmission. As was suggested earlier, there can be little doubt that Jonah was specifically composed with a performative oral recital in mind. This would surely be (both then and now) the most effective way for its dramatic, didactic, declamatory, and probably also debatable point to be brought home—that is, with its diverse repetitions and its dynamic contrasts forcefully ringing in the ears of each and every

[33]For this reason, the word "obeyed" (e.g., NIV, REB) may be a somewhat misleading translation in 3:3.

listener. James Limburg suggests that "the repetition of words in written material quickly becomes monotonous, but in oral discourse the speaker can play upon the repeated word or words, varying pitch, volume, and tempo for dramatic effect."[34]

Several other prominent qualities of this text would promote its suitability for public oral performance, in particular, the proportionately large amount of direct speech (i.e., nearly half of the total number of words) which features a relatively heavy concentration of audience-engaging questions (14 in all). There is also a great deal of intensive, graphic, rhythmic, and frequently emotive diction, as expressed especially in the picturesque figurative language of the psalm and the several heartfelt prayers for mercy—or death. Would the original receptors have been able to recognize and interpret the significance of the many subtle deviations from the norms established by recursion? Certainly so, if the experience of contemporary oral-aural oriented societies, such as those found in many parts of Africa, is anything to go by. In these situations, most if not all verbal communication takes place via the spoken word, and therefore the trained ears of those addressed are able to perceive the minute distinctions and precise phonological devices (e.g., alliteration and paronomasia) that would easily escape most modern-day, video-biased listeners. The point is that more effort must be made to render the abundant, functionally significant rhetoric of the biblical message more ostensible by increasing not only a translation's level of stylistic naturalness (in local literary terms) but also the physical "readability" of the text itself (in terms of its published format).[35]

Text Pluri-Signification

The final general function of recursion and variation that is prominently exhibited in the book of Jonah relates to what I have termed discourse "pluri-signification." This refers to a characteristic "double-articulation" of sense and/or significance that is realized in most, if not all, instances of outstanding and memorable traditional oral art. In other words, the lexical and grammatical "surface" of the text conveys an overt, obvious, or "literal" meaning and, in addition, one or more "levels" of deeper, less apparent, nonliteral meaning. The latter in turn may represent simply a more effective (dynamic, graphic, idiomatic, forceful, etc.) way of expressing the thoughts and emotions of the manifest discourse. Alternatively—more importantly and probably also more commonly—the

[34]Limburg, 27.

[35]For some suggestions in this latter regard, see Ernst R. Wendland, "Duplicating the Dynamics of Oral Discourse in Print," *Notes on Translation* 7 (1993): 26-44.

underlying level of semantic reference may extend throughout a given pericope (e.g., a parable), or even the composition as a whole, thereby transmitting a distinct message, one which reinforces, complements, augments, or contrasts with that of the narrative surface. This is of course the great hermeneutical question of Jonah: Is there just one "main" message, and if so, where does it "reside"—in the narrative surface, at some deeper level, or simultaneously on both planes of communication? This question will be taken up in Part Three of this article.

A more obvious and limited instance of such pluri-signification occurs where so-called "figurative language" is involved, e.g., metaphor, metonymy, hyperbole, and so forth. Poetry is the preferred domain of these figures of speech—for example, "the *heart* of the seas" (v. 3) or "the *bars* of the earth" (v. 6) in chapter two. But such semantic embellishment is by no means absent from skilled prose writing, e.g., "the *ship thought/planned* (i.e., threatened—personification) to break up" (1:4), but later "the *sea stood still from its raging*" (1:15) at the covert command of YHWH.

Distinctly rhetorical figures are often comprised of a secondary level of meaning which is quite different from that which the surface textual forms would imply. In the case of a rhetorical question, for example, the intention of the utterance is not so much semantic as it is pragmatic in nature. In other words, the point is not to elicit information from the addressee, but rather to convey something in a more emphatic, yet tactfully indirect, way, e.g., "Is it right for you to be so angry?" (4:4) = "*Surely* you have *no* right to be so angry!" Thus the ending of the book is not as "open-ended," "incomplete," or "improperly" closed as some commentators have concluded.[36] Indeed, by the very nature of this sort of question, YHWH has emphatically—and we might add, convincingly—concluded his case. It remains for the obedient reader/hearer to trustingly accept the LORD's theological position and with that also to faithfully put into personal practice the implied divine evaluation and imperative. Disagreement can only lead to disaster, as evidenced by the unhappy experience of Jonah. Douglas Stuart has nicely summarized the pertinent implications on the negative side of the issue: "Anyone who replies 'Why is this such an important question?' has not understood the message. Anyone who replies 'No!' has not believed it."[37]

In Part Three of this study I will focus upon a pair of nonliteral rhetorical devices that seem to be especially important from a functional

[36]For example, see Walter B. Crouch, "To Question an End, To End a Question: Opening the Closure of the Book of Jonah," *JSOT* 62 (1994): 106-107, 110.

[37]Stuart, 435.

perspective in the book of Jonah and which are generated primarily by the artful interaction of the two stylistic techniques of recursion and deviation as described in Part One, namely, irony and enigma. Indeed, a major part of the enigma of Jonah lies in the many instances of irony that it manifests: Why is this particular rhetorical feature so pronounced in the text and how is it effected? On the other hand, one of the prominent ironies of this narrative is its polyvalent—hence generally enigmatic—expression of theme. In fact, a certain receptor constituency might be in total agreement with one possible expression of the book's message (e.g., the need for a universal, cross-cultural communication of the necessity of repentance before YHWH), but find themselves in either overt or implicit conflict with an important corollary (e.g., this life-saving message is for *you* too to communicate to *every*one, even your greatest national/ethnic/religious enemy).

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SOLA SCRIPTURA, INERRANTIST FUNDAMENTALISM, AND THE WESLEYAN QUADRILATERAL: IS "NO CREED BUT THE BIBLE" A WORKABLE SOLUTION?

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Introduction

American Bible-believing Protestants have given firm support to the finality of biblical authority in doctrinal formation. This scripturally oriented heritage certainly has its source in the issues which erupted out of the sixteenth-century Reformation's resort to and emphasis upon the *sola Scriptura* principle. The issue which this article addresses is whether conservative Protestants can, in all honesty, continue to give assent to this venerable principle.[1]

While other traditions will be mentioned, the focus of this essay will be on the way Wesleyans have sought to come to terms with the practical problems raised by *sola Scriptura*. This will be addressed through a clarification of the way their use of the so-called Quadrilateral can be instructive for other traditions which take scriptural authority seriously.

Before we address some historic trends which have rendered *sola Scriptura* problematic and seek to clarify the implications of the Quadrilateral methodology, a brief sketch of the way *sola Scriptura* has evolved in the American Protestant Bible-believing tradition is in order.

A North American Historical Sketch

Much of the practical interaction with Scripture is still under the shadow of the yeasty individualism of the early nineteenth century. In that time *sola Scriptura* evolved into such radical slogans as "No creed but

[1]Probably the best review of the historical and hermeneutical vagaries which surrounded the Reformation appropriation of *sola Scriptura* is given by Alister McGrath, *Reformation Thought* (New York: Basil Blackwell, 1988), 95-116; and idem, *The Intellectual Origins of the European Reformation* (New York: Basil Blackwell, 1987), 140-174.

the Bible" and "Everyone one's own interpreter."[2] Such radical slogans took on different, though still intensely polemical overtones during the Fundamentalist revolt of the late nineteenth and early twentieth centuries. Not only was biblical authority emphasized, but it was accentuated through the strenuous proclamation of biblical inerrancy.

There were differences between the early-nineteenth-century emphasis on radical Scriptural authority (expressed in "No creed but the Bible") and the "biblicism" of the Fundamentalist revolt which arose later in the century. While the earlier movement was a "republican," Jeffersonian-inspired revolt against real or perceived priestly and creedal authority, the Fundamentalist revolt was a reaction to the downgrading of biblical authority by critical liberalism. Despite their different motivations, both were rather rationalistic efforts to uphold biblical authority and had a similar polemical spirit. Both were also quite preoccupied with the formal, as opposed to the material, authority of Scripture.

Scarcely a conservative Protestant denomination, church, or movement was not "leavened" by Fundamentalism's almost reflexive turn to biblical authority in the face of the real and perceived challenges of modernistic liberalism.[3]

The flirtations of the Wesleyan/Holiness Movement with Fundamentalism brought about a rather problematic "shotgun wedding" with Fundamentalism's more Reformed and restorationist version of biblical inspiration and authority. During this period the Holiness Movement unwittingly moved away from its more distinctly Wesleyan heritage. This classic heritage was more deeply indebted to seventeenth- and eighteenth-century Anglican approaches to the role of the Bible in doctrinal formation than it was to Reformed, scholastic models.[4]

[2]For the background of the rise of such slogans, see Nathan Hatch, "The Christian Movement and the Demand for a Theology of the People," *Journal of American History* 67 (1980): 545-567; Nathan Hatch, "*Sola Scriptura* and *Novus Ordo* Seclorum," and George Marsden, "Everyone One's Own Interpreter in Mid-Nineteenth-Century America," in *The Bible in America*, ed. Nathan Hatch and Mark Noll (New York: Oxford Univ. Press, 1982), 59-100.

[3]The term "leavened" is Paul M. Bassett's. He has perceptively and carefully documented the Holiness Movement's relationship to Fundamentalism in "The Fundamentalist Leavening of the Holiness Movement, 1914-1940: The Church of the Nazarene, A Case Study," *Wesleyan Theological Journal* 13 (Spring 1978): 65-91; and idem, "The Theological Identity of the North American Holiness Movement: Its Understanding of the Nature and Role of the Bible," in *The Variety of American Evangelicalism*, ed. Donald W. Dayton and Robert K. Johnston (Knoxville: Univ. of Tennessee Press, 1991), 72-108.

[4]Dayton and Johnston, 76-82. I am indebted to William J. Abraham for the rather pungent term "shotgun wedding"; see his "Response: The Perils of a Wesleyan Systematic Theologian," *Wesleyan Theological Journal* 17 (Spring 1982): 27. Abraham offers other

At first glance, this brief historical sketch would seem to exalt *sola Scriptura*. This history, however, has actually uncovered some troubling trends which seem to have had the effect of calling into question the practical usefulness of the *sola Scriptura* principle. This is especially true when it comes to the effects generated by Fundamentalism's emphasis on inerrancy.

Nettlesome Trends

The issue of biblical authority implicit in "sola scriptura" has been rendered quite problematic in practical theological formation by at least two vexing historical trends.

The Formative "Prophetic" Figures

The first trend involves the widespread phenomenon of religious traditions having historic and contemporary figures who have exercised powerful, formative influences over their interpretation of Scripture. Lutherans, Wesleyans, and Seventh-day Adventists (to name just three) have all stoutly proclaimed their allegiance to *sola Scriptura* while having to acknowledge that Luther, Wesley, and Ellen White have been powerfully shaping interpretative forces in their respective traditions. Furthermore, numerous Fundamentalist groups could be cited who loudly profess their allegiance to biblical authority and yet have their own formative teachers, preachers, and de facto "prophets."[5]

In view of such a persistent, widespread historical trend, it is certainly pertinent to ask: Can self-proclaimed adherents to the finality of biblical authority lay a credible claim to *sola Scriptura* and still be mentored by such compelling figures as a Luther and a Wesley?

The Wesleyan Dilemma

As this article addresses the practical viability of a professedly Wesleyan theological methodology, it seems appropriate to inquire how Wesleyans have tried to resolve the dilemma raised by claiming *sola Scriptura* principles while acknowledging Wesley's formative interpretive influence.

A classic example of this dilemma was played out in the Wesleyan

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colorful imagery when he speaks of the phenomenon of "patching elements of Wesley's thinking into the loin-cloth of some alien theological system, such as fundamentalism or dispensationalism" (24).

[5]The best treatment of the issue of how *sola Scriptura* traditions can relate to the authority of postcanonical "prophetic" figures is Ronald Graybill's "Ellen White's Role in Doctrine Formation," *Ministry*, October 1981, 7-11.

Theological Society[6] in the early 1980s in a revealing exchange between Ray Dunning and William Abraham. In his response to Dunning's suggestions on doing "theology in a Wesleyan Mode," Abraham pointedly raised the issue: if the interpreter self-consciously brings such distinctive Wesleyan themes as "salvation and sanctification by grace through faith, prevenient grace and Christology" to the study of Scripture, is he/she not thus vulnerable to the charges of any opponent that Wesleyans have cooked "the hermeneutical books in advance"?[7]

Can conservative Wesleyans (and others) have it both ways? Can they continue to claim Scripture as ultimate, sole authority, and yet be mentored by their key formative figures?

The Bewildering Doctrinal Pluralism

The second historical trend which makes the practical application of *sola Scriptura* questionable is the bewildering array of doctrinal options that have arisen among groups that strenuously profess fidelity to the Bible as their sole authority.

As has often been pointed out, so-called "high" views of inspiration and biblical authority (usually associated with such terms as "biblical inerrancy" and "The Bible and the Bible alone") have not been able to generate the expected unity in either theological or practical matters. Every person and movement which claims high biblical authority should prudently ponder Clark Pinnock's sobering observation:

> Conservative Protestants . . . naively assume that if one secures the first level of [biblical] authority [an "infallible" Bible], the rest will take care of itself. How naive an assumption this is shows up in the theological pluralism of those who adopt the stance: Baptist, dispensationalist, Calvinist, Lutheran, Wesleyan, Pentecostal, Adventist, Jehovah's Witness, and so forth. It is astonishing how little attention conservative Protestants give to issues of pluralism in their own interpretation and to the problems of control this suggests.[8]

Such painful "pluralism" includes issues as varied as soteriological emphases, prophetic interpretation, Christology, and the role of women in ministry (to mention only a few of the most prominent). Yet all have

[6]The Wesleyan Theological Society is a Commission of the Christian Holiness Association (formerly the National Campmeeting Association for the Promotion of Holiness), whose membership is mainly composed of scholars from Holiness denominations, conservative United Methodists, and a sprinkling of Pentecostals, Adventists, and others with a scholarly interest in Wesley and his tradition.

[7]H. Ray Dunning, "Systematic Theology in a Wesleyan Mode," *Wesleyan Theological Journal* 17 (Spring 1982): 15-22; Abraham, 26.

[8]Clark H. Pinnock, *Tracking the Maze* (San Francisco: Harper and Row, 1990), 43.

a high view of biblical authority and many are professing "inerrantists" (or at least unwittingly demonstrate "inerrantist" presuppositions in their approach to biblical interpretation).[9]

Geoffrey Bromiley rhetorically sums up the painful pluralism: "The Bible is infallible and authoritative. But if there are different possibilities of interpretation, where is one to find that which is infallible and absolute?"[10]

The issue needs to be honestly confronted: are Bible-believing Protestants still in need of the "*Sola Scriptura*" and "No creed but the Bible" placards if they are to maintain a credible posture and practice in their resort to a high view of biblical authority?

A Quadrilateral Alternative

It seems that one of the best ways to begin the exodus out of this embarrassing, pluralistic impasse is the judicious application of the methodology inherent in the so-called Quadrilateral—especially as it was practically modeled by Wesley.[11]

The Quadrilateral: A Description

The Wesleyan Quadrilateral is a fourfold complex of authorities which has been most aptly described by the members of the Seventh Oxford Institute of Methodist Theological Studies which convened at Keble College, Oxford in the summer of 1982:

> Our interest in Wesley's authority . . . is less in the man himself than in the complex of authorities by which he chose so willingly to be guided. This complex has been identified as the so-called "Wesleyan

[9]Robert K. Johnston has perceptively laid out this dilemma in *Evangelicals at an Impasse: Biblical Authority in Practice* (Atlanta: John Knox, 1979), 1-76.

[10]Geoffrey Bromiley, "The Inspiration and Authority of the Scripture," *Eternity*, August 1971, 12-20.

[11]The term Quadrilateral was coined in the Wesleyan tradition by Albert C. Outler. The best treatment, however, of the development of Wesley's theological methodology and the way the use and meaning of this term has evolved in recent Wesleyan studies has been given by Donald A. D. Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model of Evangelical Theology* (Grand Rapids: Zondervan, 1990). Other recent treatments are given by Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood, 1994), 36-47; and Thomas C. Oden, *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine* (Grand Rapids: Zondervan, 1994), 55-99. For further background on how the Quadrilateral has fared in the American Holiness tradition, see Leon O. Hynson, "The Wesleyan Quadrilateral in the American Holiness Tradition," *Wesleyan Theological Journal* 20 (Spring 1985): 19-33. For a somewhat positive critique of Thorsen from a non-Wesleyan perspective, see Donald G. Bloesch, *Theology of Word and Spirit* (Downers Grove, IL: InterVarsity Press, 1992), 208-211.

> Quadrilateral" (which may or may not be a wholly apt metaphor, since one of its sides [Holy Scripture] is much more than equal to the other three). What the Quadrilateral means to point to, in its first instance, is the primacy and sufficiency of Holy Scripture. . . . The Scriptures are, in this view, the primal font of Christian truth. But since they must be interpreted in every succeeding age and in each new cultural context, there is also a need for the positive aid of *tradition*, understood as the collective wisdom of the Christian community in all centuries and all communions. Such interpretations, however, must also be guided by *reason*. Wesley expressly excludes interpretations that lead either to logical absurdities or to indictments of God's goodness. This is a demand for clarity and cogency in all Christian formulations. None of this, however, will suffice until all are given life and power by "the inner witness of the Spirit that we are the children of God." This is the Christian *experience* that turns sound doctrine into living faith.[12]

The implications of this methodological style offer a more satisfactory approach to doctrinal formation than does the authoritarian traditionalism of the Catholic communions (and the unwitting traditionalism in much of conservative Protestantism) or the rationalistic "biblicism" so prevalent in the individualistic (often Fundamentalistic) American scene.[13]

The Quadrilateral Implication: "Prima Scriptura"

The major implication of the Wesleyan Quadrilateral would be *prima scriptura*. I would urge that such slogans as *sola Scriptura* and especially "No creed but the Bible" be laid aside and that a renewal of theological discourse be sought within the *prima scriptura* framework.[14] Such a term

[12]M. Douglass Meeks, ed., *The Future of the Methodist Theological Traditions* (Nashville: Abingdon, 1985), 56-57. While the term Quadrilateral and its suggested methodology have in recent years received wide acclaim in the Wesleyan tradition, they have been contested by at least two Wesleyan scholars: Ted A. Campbell, "The 'Wesleyan Quadrilateral': The Story of a Modern Methodist Myth," *Doctrine and Theology in the United Methodist Church*, ed. Thomas A. Langford (Nashville: Kingswood, 1991), 155-159; and Scott J. Jones, *John Wesley's Conception and Use of Scripture* (Nashville: Kingswood, 1995), 62-65. It must be pointed out, however, that the criticisms of Campbell and Jones do not affect the general way that the term is employed in this article. Their criticisms are aimed at those who claim the Quadrilateral in Wesley's name, but (1) lower the primacy of Scripture in Wesley's own theological development, and (2) misunderstand the way Wesley understood and used "tradition." It seems that they want to adjust the basic methodology inherent in the Quadrilateral, not do away with it.

[13]By "biblicism" I mean a view of Scripture which conceives it in almost Islamic terms—some sort of freestanding norm to which we can resort in almost push-button appeals when we get into theological debate.

[14]As to the background for my use of the term *prima scriptura*, I am consciously indebted to the introductory comments of Albert Outler in his classic introductory

certainly reflects the conservative Protestant concern for the *normative* finality of biblical authority, but it realistically acknowledges that other factors (such as tradition, reason, and experience) play powerfully *formative* roles in interpretative and doctrinal development. As has already been suggested, the other options essentially come down to the numerous varieties of sterile "traditionalism" or naive "biblicism."[15]

In practical terms, how does the *prima scriptura* theme inherent in the Wesleyan Quadrilateral point the way to a more productive theological dialogue and consensus?

The Prima Scriptura Implications

1. The First Implication: Honest Self-Criticism. The Quadrilateral enables the biblical interpreter to be more honest and self-critical about what is actually going on in theological development. Thorsen's judicious suggestions merit careful consideration:

> Evangelicals need to conceptualize their theological method in a way that explicitly recognizes the interplay between various sources of religious authority that it uses. The Wesleyan Quadrilateral provides one attempt to produce greater self-consciousness and thus greater criticalness and appreciation for the complexity of doing theology.[16]

Persons working in this Wesleyan mode are better prepared to be candidly realistic about their experiences, but they also know that no love relationship arises out of some "virgin-born" conditions. Their existential response to divine love certainly needs the constant corrective witness of Scripture; but such an experience is quick to acknowledge that it also profits from the testimony of older, experienced lovers (tradition) and the observations and insights of cool, logical counselors (reason). But the key point that thinkers who work in this mode want to make is that the rationalists simply cannot deny the need for and the essential validity of experience which supplies powerful grist to the theological mill.

When we refer to rationalists, we are speaking of the mind-set which makes the perceptive and logical abilities of the human mind the be-all and end-all of religious knowledge. Certainly Wesley acknowledged the perceptive abilities of the mind to discover important spiritual and moral truth, the importance of logic, and the mind's ability to see important

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anthology of Wesley's writings, *John Wesley* (New York: Oxford Univ. Press, 1964), 28.

[15]The terms *normative* and *formative* are certainly not original with either me or Ronald Graybill, but I must confess my own "formative" debt to Graybill for this nomenclature and the essential conceptual weight that he has them bear; cf. Graybill, "Ellen White's Role in Doctrine Formation."

[16]Thorsen, 232.

relationships between the givens of knowledge. But for him such knowledge also needed special revelation and the illuminating guidance of the Spirit. It is one thing to be logical and rational, quite another to be rationalistic.[17]

Much of the rationalist appeal comes from its vaunted claims to objectivity. But in the area of ethics, philosophy, and spiritual truth, Wesleyans perceive that claims to scientific objectivity are simply the imaginary specters of Enlightenment spirits that never really existed in the first place.

The crux of this issue needs to be clearly exposed: the honest self-appraisal of Wesleyan methodology can better recognize that while Scripture remains the primary and ultimate place of objective appeal, it does not play an exclusive, solo role. A more realistic metaphor for the role of Scripture, rather than a Pavarotti solo recital might be a lead singer who carries tenors in his section of the choir. Whatever solos he might sing usually arise out of an essentially choral piece.

The choral metaphor alerts us to another consideration closely related to the honest self-criticism of the Wesleyan *prima Scriptura* model of doing theology: it is inherently more oriented to the "priesthood of believers" style of theological formation. Tradition, reason, and experience inherently point to the more participatory (as opposed to the purely passive) nature of the theological performance.

The very nature of this choral style of interpretation and doctrinal development requires some no-nonsense, self-conscious clarity about what is transpiring: it is not merely some rhapsodic "happening" where Bible interpreters gather to let their theological hair down in mindless testimonies about their personal experiences. Sing and share they must, but this kind of interpretation also includes invited veterans of previous quests for Bible truth; there are singer saints and composers of the past and contemporary critics and composers present to mentor and role-model with their testimony about the meaning of Scripture.

When this Wesleyan choir forms itself into a "class meeting," along with its past and present masters, it need not apologize for either its style or status. The "class" humbly and honestly confesses its need for every class member and invited master. The prima donnas of the choir and the invited masters are not there to pontificate, but to work in complementary fashion. Each participant recognizes that without the Spirit's constant work in truly "evangelical" experience their theological hymnody will quickly become sterile and take on the notes of a death-

[17]For a perceptive discussion of Wesley's attitude toward and use of reason, see Jones, 65-80, 160-169.

dirge—not the hopeful hymnody inspired by the gospel.[18]

Many fundamentalist inerrantists may be getting a bit nervous at this juncture, protesting that they "just go by the Bible and the Bible alone." But would not a bit of frank self-assessment reveal an interesting, but often elusive reality?

Fundamentalists and many Evangelicals, while claiming to follow the Bible and the Bible alone, often tend to be quite rationalistic. Here the arid rationalism of Carl F. H. Henry's ponderous six-volume *God, Revelation and Authority* comes to mind. If such thinkers could own up to it, they would honestly admit they often seem to love Greek philosophy more than self-evidential revelation.[19] Furthermore, such ardent biblicists might also admit that they are more deeply indebted to tradition than they realize. Granted, their traditions might not be as hoary as the Anglican's or the Lutheran's, but they are, nonetheless, powerfully formative.

Fundamentalists might not even be aware of Protestant scholasticism's genetic history from Turretin, to Old Princeton, to Moody, to militant Fundamentalism. They must, however, at the very least dimly recognize their indebtedness to a powerful pastor, evangelist, Sunday School teacher, camp-meeting exhorter, footnotes in the *Scofield Reference Bible*, or a Bible conference speaker (to name but a few) for many of their biblical interpretations and doctrinal views.

One does not have to travel far to meet Fundamentalists in the revivalistic tradition (belonging to churches with such names as "The Bible Church" and "The Bible Baptist Church") who can wax eloquent about the night they "got saved." They usually remember the moment of conviction, the struggle, the walk to the front of the church, the sense of release that came from surrender, and the beginnings of a growing attachment to the Bible as the oracles of God. But they are also routinely attached to the minister that they "got saved under"—and they often view this person as an authority in biblical interpretation.

Another irony in the biblicist phenomenon is that Fundamentalism, child of Greek-inspired rationalism though it is, can also manifest a powerfully passive mindlessness typified by the bumper-sticker slogan—"The Bible says it, I believe it, that settles it." Such biblicist passivity is all too prevalent.

These instances are not mentioned to belittle, but to simply point out that all Christians are using tradition, reason, and experience as vigorous

[18]For those unfamiliar with early Methodist history, the "class meeting" was an important "cell group" which developed into a key vehicle for study, prayer, pastoral nurture, and mutual admonition.

[19]Carl F. H. Henry, *God, Revelation and Authority* (Waco, TX: Word, 1976-1983).

formative components in their conceptual development. The Wesleyan Quadrilateral (and its *prima Scriptura* implications) is simply more consistent in being honest about the whole process. No Bible-believer is strictly *sola Scriptura* in any arena of theological discourse—and this includes the most stridently fundamentalistic persons in the most conservative traditions of independent, Bible-oriented American churches.

Again, along with the great classic Christian tradition, it is appropriate to continue to give Scripture its *prime* place of authority in theological methodology. But a greater level of honesty is called for: Scripture never functions in a solo role. It must always be witnessed to by the Spirit in the setting of earnest individual and collective experience. And such collective experience is always open to the critical reflections of sanctified reason.

Only a healthy recognition of all these dynamic, *formative* factors in the theological mix can begin to forestall much of the stifling, unwitting traditionalism or rationalistic biblicism which has been so prevalent in a great deal of individualistic American Protestantism.

2. Focus on the *Message*, Not the *Medium*. The Wesleyan methodology allows a greater focus on the message of Scripture. Perhaps the time has come to concentrate the theological spotlight on the *message* of the Bible rather than on the Bible as *medium*. This difference has been particularly evident in the recent Fundamentalist "battle for the Bible."

Some of the most trying and confusing theological thickets which theologians have explored involve the issues of revelation and inspiration. Isn't it more realistic to confess that Scripture is God's inspired revelation to lost humanity and yet acknowledge a reluctant, but healthy agnosticism regarding the exact nature of its workings and how infallible or inerrant it is?[20]

Preoccupations with inerrancy are inherently rationalistic and defy the ability of the mind to get at the reality demanded to make such a judgment. To put it another way: can there really be any absolutely scientific solution which would satisfy the critics? How can any believer claim that the Bible is inerrant in all matters of science and history? What discoveries of science and historiography can yield such inerrant results? How can the Bible be the final norm when its fitness as ultimate authority is measured by the rationalistic standards of Enlightenment scientism?

[20]Clark Pinnock has shared his personal challenges in dealing with the subject of revelation and inspiration. Referring to the struggles involved in the writing of *The Scripture Principle* (San Francisco: Harper & Row, 1984) Pinnock confesses: "I will admit that I have not found this an easy book to write. Indeed I have written and rewritten it several times. I agree with James Orr, who said: 'There is perhaps no subject at the present moment more difficult to write upon, and above all to write upon wisely, than this of revelation and inspiration'" (viii).

This puts rationalism in the driver's seat. Fundamentalism ends up fighting enlightenment liberalism on its own grounds of *prima* rationalism in the name of defending *sola Scriptura.*

Furthermore, what would scholars have if they could find such a scientifically, inerrant result? Would it not be a "cheap" genre of truth when compared with the "costly" truths that the Bible really wants to confront humanity with? Since when did scientific and historical inerrancy ever move a soul to acknowledge personal sinfulness, the unmerited love of God, and the Lordship of Jesus?

Is it not more productive to confess that the "voices" which Christians really want to be heard speaking through Scripture address the sobering truths and poignant appeals of the "trustworthy," Triune Lover/Redeemer—not the objective, cold findings reported in the *Scientific American*? Is it not better to say that the "truth-telling" message of Scripture has a compelling Witness uniquely its own? What other literature can speak with such power to the spiritual, moral, and social needs of a deeply disillusioned and alienated humanity?

Are there errors in Scripture of a textual, scientific, and historical nature? It is quite evident that there are errors of a textual nature. All claims that the "autographs" are inerrant miss two important points: (1) We do not have the "autographs," so we have to deal with what we have—copies that present us with variant (errant!) readings; (2) How would we be able to identify an "autograph" if we had one? Are there any handwriting experts who could positively identify Paul's signature on Romans? Furthermore, what canons of "inerrancy" could certify an "autograph" to be perfectly without error?

What about alleged errors of a scientific and historical nature? Prudent caution is needed by anyone who positively asserts that there are errors of a scientific and historical nature. But any mind that is so narrow that it will stumble over such "blemishes" would just as easily stagger over the plainest revealed truths of Scripture.[21]

Again, historical trends need to be faced: Even conservative Wesleyans have often succumbed to the heady seductions and false

[21]The thought in the last sentence comes from Ellen G. White: "Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth" (Manuscript 16, 1888, *Selected Messages*, bk. 1 [Washington: Review and Herald, 1958], 16).

securities proffered by their Fundamentalist partners in the debate over biblical authority. But it is now becoming more apparent that such inerrancy strategies have missed the main point of Scripture: its *message*, not its *medium*.

Conservative biblical scholars have more basic and ultimately satisfying theological issues to ponder. In the more existentially oriented approach of the Wesleyan Quadrilateral, the Bible is given greater freedom to be a powerful witness to the truths that give it redemptive sufficiency, not mere scientific or historic accuracy. Therefore, I would suggest that Christian apologetics should be preoccupied with the "trustworthy" witness that speaks of a God who is deeply intent on getting out a redemptive message about the Person of the loving Bridegroom. God is not so intent on winning scientific or historical debates, but on gaining loving allegiance. And such allegiance can only be won through "redemptive" appeals to the heart, not threats of overweening authority.

It is rather ironic that one of the key texts which authoritarian fundamentalists resort to in seeking support for their view of biblical authority (2 Tim 3: 15, 16) speaks not in terms of authority but of profitability—Scripture's ability "to make wise unto salvation." Without any apology, those who would work in the Wesleyan-Quadrilateral style should continue to witness to scriptural authority as anchored in its sufficiency for salvation.

For the Wesleyan-Quadrilateral style of theology, authority is inherent in the message. Let the message be heard and the medium will have its legitimate authority (and primacy). Scripture did not fall out of heaven with a note attached to it saying: "I am to be the final court of authoritative resort in doctrinal and ethical formation." The reality is that it has providentially come down through the history of God's redemptive dealings to speak to each generation with a compelling message—the gospel of powerful redemption! Exposure to this message lends the Bible its confessional authority.

3. Biblical Authority and Christian Witness. The classic Wesleyan approach to biblical authority is more amenable to witness, winsome apologetics, mission, and unity. What is the relationship between witness and theology? Only as the church is revived to witness is it truly able to differentiate between the *adiaphora* and the essentials of the faith. Wesleyans sense that the witnessing apologetics which are born of a deep experience with the redemptive message of Scripture are more productive for dynamic theological growth and unity than internecine, polemical battles over the form and authority of Scripture.

The practical effects of such a theological style should be readily apparent: The Wesleyan inclusion of personal and collective experience suggests that a sharing mode of witness is more engagingly effectual than technical argumentation about inerrancy. It is much easier to share the redemptive witness of Scripture than it is to master the often intricate and torturous arguments involved in "inerrantist" apologetics. Not only are such arguments perceived as elusive, they also give a great sense of inadequacy to the average layperson who is often left with the impression that he/she must master Josh McDowell or Norman Geisler before being fit to witness.

4. The *Material* Principle Shapes the *Formal*. The character of God found in the message of Scripture greatly informs the character of his revelatory methods. The Wesleyan-Quadrilateral model of theological formation suggests a humble and respectful listening to what the Word says. And the crux of what Wesleyans claim to have heard from the Word in this more winsome and cooperative setting is that the service that God desires arises out of an allegiance borne of freely given love, not the forced acknowledgment of his inerrancy, power, and authority. The Bible is heard not so much as creedal authority, but as redemptive appeal.

Certainly Wesleyans want to acknowledge that the God who speaks through the Bible is the Sovereign Judge; but one senses that he can only achieve redemptive success if he carries the day through poignant appeal. The whole authoritarian move, so inherent in the "No Creed but the Bible" slogan and fundamentalistic inerrancy claims, resonates better with the Augustinian/Calvinist view of God than it does with the Arminian-Wesleyan vision.

It could be that Wesleyans have "cooked" their "hermeneutical books" before they have settled the issue, but they are compelled to confess that their involvement with listening to Scripture has allowed its *material* principle to be powerfully formative of their *formal* principle of authority. In other words, the Wesleyan understanding of God has not only affected their soteriology and missiology, but it has also seeped into their views of biblical inspiration, authority, and theological methodology. The cadences of God's voice heard in the Scripture have more profoundly shaped such a theology than have Aristotle and his Enlightenment progeny.

Pinnock's Pilgrimage

Prophets have often felt like lonely voices crying in the wilderness, wondering if anybody is heeding their message. For the Wesleyan prophets of Quadrilateral methodology, there are indications that their witness is being heeded by a number of contemporary evangelical

theologians. The most compelling and forthcoming figure is Clark Pinnock, whose theological pilgrimage has provided a striking exemplification of the Wesleyan/Arminian theological ethos and method.

Referring to the "docetic" and polemically driven views on "Biblical authority and inerrancy set forth" in his earlier work *Biblical Revelation*,[22] Pinnock admits that they were

> an expression of the theology of . . . Old Princeton.
>
> I had picked that view up as important from J. I. Packer and the Westminster faculty during the fifties and it was further encouraged by the influence of Francis A. Schaeffer on me . . . .
>
> First, according to this mentality, it is thought to be epistemologically crucial to be able to prove that there is a perfect Bible which can serve as a theological axiom or first principle for a rational system of theology. To deliver a high enough degree of rational certainty, a Bible is required which would be principally untouched by any historical or human factors. This is central to an apologetically driven theology of this sort. Second, such a Bible was thought to be possible on the basis of the predestinarian framework of high Calvinism. Since God is thought to decree and control everything, he can also be thought of as controlling and determining the text of the Bible through the supernatural inspiration of it . . . . And, given a Bible so totally controlled by God's sovereignty, one might deduce that it would partake of the attribute of divine truth itself and be perfectly inerrant in every respect. Third, such a view is by nature a militant one, since so much is thought to be at stake. If Christianity itself depends on this theory, it is not easy to be tolerant of other views of the matter even though they are called evangelical. I thought that my early view was the only sound position a Christian could take and that there was no other.[23]

Furthermore, it should be noted that with Pinnock's shift away from rationalistic views of inspiration and authority, he developed a much more experiential style of theological method. He testifies to

> a fresh appreciation of the work of the Spirit in my life [which] caused me to question the hard rationalism of my former scholastic view . . . . I began to see that one cannot establish the credentials of a perfect Book apart from the truth of the message it enshrines and cannot establish the truth of that Gospel without the witness of the Spirit of God to it. This

[22]*Biblical Revelation: The Foundation of Christian Theology* (Chicago: Moody, 1971; reprinted, Phillipsburg, NJ: Presbyterian and Reformed, 1985).

[23]Clark H. Pinnock, "Foreword," in Ray C. W. Roennfeldt, *Clark H. Pinnock on Biblical Authority: An Evolving Position* (Berrien Springs, MI: Andrews Univ. Press, 1993), xviii, xix. Roennfeldt has offered a thorough and insightful study of Pinnock, who acknowledges that Roennfeldt has helped him to more clearly understand his own development (xxiii). For a very similar pilgrimage (though couched in more Reformed, less explicitly Wesleyan terms than Pinnock's testimony), see Jack B. Rogers' *Confessions of a Conservative Evangelical* (Philadelphia: Westminster, 1974), especially chaps. 8, 10, 11.

caused the epistemological premise of the scholastic paradigm to fade.[24]

Pinnock goes on to recognize that not only was his rationalistic paradigm of Scriptural authority alien to the tenor of biblical revelation, but that there was a "deeper realization" permeating his theology:

> During the seventies it was my impression that all I was doing was adjusting an old paradigm to make it work better. Now I see that something more fundamental than that may have been going on. The key thing to remember is that during the same period in which I was questioning the Warfieldian paradigm in these ways, I was also moving away from its larger framework of Calvinism itself to more dynamic ways of thinking theologically. I was being drawn to a new orientation which sees God as love, away from the view of God as authoritarian and austere judge. I was giving up the view according to which God is thought to relate primarily to us as all-determining monarch and law-giver and shifting to the paradigm in which God relates to us primarily as parent, lover and covenant partner.[25]

From a Wesleyan perspective, Clark Pinnock's paradigm shifts come as no surprise and exhibit how an appropriation of Arminian principles affects methodology. Pinnock, however, has not only made an Arminian shift in his conscious paradigms about the nature of God and Scripture, he has also taken the seemingly inevitable step: he is specifically advocating the Wesleyan Quadrilateral as the best model of theological methodology.[26]

Conclusion

Wesleyans and other conservative evangelicals will certainly continue in the Protestant tradition classically expressed by *sola Scriptura*. But the arrogance engendered by the heady individualism of the American experience and their Quadrilateral mentoring by Wesley suggest that *prima Scriptura* could provide a framework that is in some ways more fruitful for theological formation.

Over against the individualistic (and ultimately fundamentalistic) "biblicism" implicit in "The Bible our only creed" sloganeering, *prima Scriptura* provides a dynamic setting for a more genuine implementation of another much neglected, basic Protestant principle: the priesthood of all believers. Scriptural mentoring in this framework is reluctant to feature isolated solo acts: the choir of evangelical experience, tradition, and sanctified reason (conceived as *formatively* confirming and interpretative)

[24]Roennfeldt, xx.

[25]Ibid., xx, xxi.

[26]Pinnock, *Tracking the Maze*, 71, 170-181.

inherently points to a collective, congregational exposure to and interaction with Scripture (the ultimate *norming* agency).

In such a collective setting, no believer (or group) can own the Scripture in any authoritarian way: it is not that believers possess the Scripture, but that through the illuminating witness of the Spirit they are possessed by its message and the God who sends it. Here is a venue which is much more open to dynamic interaction and growth in understanding. The alternative has all too often been highly individualistic persons with a very autocratic sense of their exclusivist strangle hold on truth.

For those who might be getting nervous that anyone who works in this theological mode is about to fall into the cauldron of relativism, I would urge that a careful hearing be given to Paul Bassett's words of reassurance:

> The fact that tradition, experience and reason are sources of theological authority and reflection in dynamic conjunction with Scripture necessarily keeps religious thinking open to the creativity of the Spirit and it implies that the Spirit is not limited to the here and now. But this does not open the door to relativism. The creative Spirit is the same Spirit who enlivens and gives witness to the truth of Scripture. And it is the specific task of Scripture, within the quadrilateral, to serve as the foundation for "norming" the other norms, by the inspiration of the Spirit.[27]

[27]Paul Bassett, "The Holiness Movement and the Protestant Principle," *Wesleyan Theological Journal* 18 (Spring 1983): 21.

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PRELIMINARY REPORT OF THE 1996 SEASON OF THE MADABA PLAINS PROJECT: REGIONAL SURVEY, TALL AL-ʿUMAYRI AND TALL JALUL EXCAVATIONS

(June 19 to July 31, 1996)

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During the summer of 1996 Andrews University, along with La Sierra University, Canadian Union College, the University of Eastern Africa at Baraton, and Walla Walla College, conducted a sixth season of archaeological research in the Madaba Plains region of Jordan.[1] Our international team again consisted of over 120 archaeologists, students, and volunteers and over 50 Jordanian specialists and workers.[2] The

[1]The authors of this report would like to thank all of the volunteers and staff members who participated in the project this season. Special thanks are extended to our major sponsoring institutions including Andrews University (principal sponsor), Canadian Union College, Walla Walla College, and La Sierra University.

We would also like to thank the Director-General of Antiquities, Dr. Ghazi Bisheh, for the support he provided this season, and Department of Antiquities representatives Rula Qussous and Adeeb Abu Shmais. Dr. Kamal Fakmawi, principal of the UNRWA-sponsored Amman Training Center, and his staff again graciously opened up their facilities to us for our base camp. In addition, we wish to again extend our sincere gratitude for the continued support we have received from the land owners: businessman/scholar Dr. Raouf Abujaber, landowner of Tall al-ʿUmayri, and Gen. Acash es-Zeben, landowner of Jalul.

Finally, we would like to extend thanks to Dr. Patricia Bikai and Dr. Pierre Bikai along with the staff of the American Center of Oriental Research (ACOR) for their support and the use of their facilities while we were in the field.

[2]The directors for the project this season continued to be Lawrence T. Geraty, Senior Project Director; Larry G. Herr, Director of the Tall al-ʿUmayri Excavations; Øystein S. LaBianca, Director of the Regional Survey; Randall W. Younker, Director of the Tall Jalul Excavations; Douglas R. Clark, Director of the Consortium.

Ruzica Gregor, Paul Ray, and Randall Younker served as dig administrators at the Institute of Archaeology during the early planning stages of this season's expedition. Najeeb

Madaba Plains Project continued the three major field research components that were undertaken during the 1992 and 1994 seasons. These components included the regional survey (including some hinterland excavations), excavations at Tall Jalul, and excavations at Tall al-'Umayri. In addition to these projects, restoration work was conducted at Tall Hisban. For a description of the project's research objectives and previous results, we refer the reader to the preliminary reports published in *AUSS*.[3]

1. *Regional Survey*[4]

The most important accomplishments of the hinterland team this season included: (1) the initiation of the Hisban Random Square Survey; (2) decipherment of a substantial portion of the Khirbat Rufeis inscription along with the discovery of over 40 Thamudic E texts by the Eastern Desert Epigraphical Survey; (3) the discovery of an important Paleolithic

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Nakhle served as camp administrator in Jordan. Lloyd Willis served as camp chaplain and Dave Schafer as camp handyman. Leila Mashni served as head cook.

Pottery registrars were Stephanie Merling and Mary Ellen Lawlor. Processing of small finds was supervised by the Objects Registrars, Elizabeth Platt ('Umayri) and David Merling (Jalul). Photography was directed by Randy Seibold. Objects were drawn by Stephanie Elkins and Rhonda Root. Mark Ziese and Valentin Gligirov served as draftsmen/architects for Tall el-'Umayri and Jalul. The surveyor was Abbas Khammash.

[3]See Lawrence T. Geraty, "A Preliminary Report on the First Season at Tell el-'Umeiri (June 18 to August 8, 1984)," *AUSS* 23 (1985): 85-110; Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report on the Second Season at Tell el-'Umeiri and Vicinity (June 18 to August 6, 1987)," *AUSS* 26 (1988): 217-252); Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1989 Season, Including the Regional Survey and Excavations at El-Dreijat, Tell Jawa, and Tell el-'Umeiri (June 19 to August 8, 1989)," *AUSS* 28 (1990): 5-52; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, and Øystein S. LaBianca, "The Joint Madaba Plains Project: A Preliminary Report of the 1992 Season, Including the Regional Survey and Excavations at Tell Jalul, and Tell el-'Umeiri (June 16 to July 31, 1992)," *AUSS* 31 (1993): 205-238; Randall W. Younker, Lawrence T. Geraty, Larry G. Herr, Øystein S. LaBianca, and Douglas R. Clark, "Preliminary Report of the 1994 Season of the Madaba Plains Project: Regional Survey, Tall al-'Umayri, and Tall Jalul Excavations (June 15 to July 30, 1996)," *AUSS* 34 (1996): 65-92.

[4]Øystein S. LaBianca (Andrews University) was director of the hinterland survey. Gary Christopherson was in charge of the random survey. Doug Schnurrenberger and Rick Watson undertook the geological and environmental survey. Jon Cole and Gerald Sandness conducted research with the ground-penetrating radar. Rhonda Root was staff artist. Frank and Michelle Spangler were the videographers. Rusty Low operated the floatation lab. Joan Chase was the physical anthropologist. Dr. Grover Fattic assisted with faunal remains. David Hopkins was the Field Supervisor for hinterland excavations. David Graf and Fawwaz al Khreishah conducted the epigraphic survey. Dorothy Irvin and Malcom Russell carried out ethnoarchaeology related to Project Rainkeep. Other staff members included Sharon Cregier, Tisha Entz, Bill Fagal, Muriel Geroli, Tim Gray, Ronald Haznedl, Alison Jerris, Eric LaBianca, Cindy Loh, Norwin Prasad, and Betsy Rodriguez.

kill and butchering site in the Azraq region by the Environmental Survey team; (4) the delineation of the indigenous knowledge involved in cistern construction and maintenance by the ethno-archaeological team; (5) and the recording, through digital videography, of a wide range of visual materials pertinent to telling the story of Jordan's indigenous people.

The Hisban Random Square Survey

This season, 50 randomly selected 200 x 200 m squares within the 5 km radius of Hisban were examined (out of nearly 2000 possible such squares). Twenty new sites were discovered within these 50 squares, despite the fact that the region had already been surveyed by the Heshbon Survey during the 1970s. An important finding of this season's survey was that, in spite of the discovery of a number of new sites, sites appear to be grossly under-represented in the plains around Madaba when compared to areas within the neighboring hill country. This is no doubt due to the greater intensity with which ruins and artifacts in this fertile plain were destroyed by intensive land use and settlement through the centuries and millennia. The two periods most represented by the pottery remains continue to be the Iron II and Byzantine.

The Eastern Desert Epigraphical Survey

The Eastern Desert Epigraphical Survey was organized in order to help solve the mystery of the graffiti cave at Khirbat Rufeis. The aim was to search the region to the east of the cave to ascertain whether markings could be found which would shed light on those seen in the cave. In this regard, the survey was very successful. Over 40 new inscriptions and tribal marks were discovered. These findings have begun to cast new light on what happened in the cave during the Roman-Byzantine and later periods.

The Environmental Survey

Perhaps the Hinterland Survey's most important discovery of the 1996 field season was the location of a new paleolithic site in Azrak. This was a serendipitous find, as the team was at the Azrak oasis looking for a suitable site to collect pollen cores to ascertain changes in the local environment through past ages. After three days of intensive, controlled surface collection, the team recovered over 500 worked stone objects and faunal samples.

The collection consists of nearly 100 bifaces, numerous unifacial flake tools, blades, points, and debitage. Preliminary indications are that the complete collection contains material from the final Acheulian and the Epipaleolithic cultures. Additional indications suggest Neolithic, Middle Paleolithic and Late Acheulian materials. The site appears to have been a

killing and butchering site, judging from the proportion of tools in the assemblage.

Tall Hisban Cleaning and Restoration

One of the major goals of the 1996 season was to start cleaning and restoring Tall Hisban. The work was directed by Sten LaBianca and Larry Geraty. This site, which was excavated by Andrews University archaeologists between 1968 and 1976, had deteriorated greatly since the last season of fieldwork twenty years ago. Since the site is important because of its long occupational history, which spans over three millennia, and its historic role in the development of archaeology in Jordan, it was felt imperative that such a restoration project be undertaken. The work benefitted greatly from the strong support of Dr. Ghazi Bisheh of the Department of Antiquities of Jordan and the mayor of the village of Hisban.

The cleaning effort included tearing down balks in Areas A, B and D and moving the rubble, stones, and boulders so that the exemplary Iron Age, Classical and Islamic installations and features could be brought into view. A number of pathways and steps were also constructed to guide visitors from the parking area to the tell and around the site to its main features. Also, interpretive platforms equipped with signs in Arabic and English were constructed overlooking various exemplary ruins. Thanks to assistance from the Department of Public Works, signs directing motorists coming from Madaba and Amman to the tell were also erected. A special effort was made to obtain local participation in the project, including numerous meetings with the mayor, use of village boys as laborers, the services of the local iron smith, and the training of a local guide.

2. *Tall Jalul*[5]

Excavations at Tall Jalul, located 5 km east of Madaba, were

[5]Randall W. Younker was the director of excavations at Tall Jalul. David Merling (Andrews University) was the associate director. Field Supervisors included Zeljko Gregor (Andrews University), Jim Fisher (Andrews University), Jennifer Groves (University of Arizona), and Richard Dorsett. Associate Field Supervisors were Stephanie Elkins, Ruzica Gregor, Teddy Burgh, and Paul Ray. Staff included Alexander Bolotnikov, Kathy Boyd, Ainsley Cameron, Charles Castleberg, Warren Clark, David Curtis, Hernan DePaiva, Jodi DiPrafio, Kathy Dorsett, Phil Drey, Bill Fagal, Geneva Fattic, Claoma Fearing, Ken Haines, Christina Higgens, Gabriella Kunze, Sara Little, Pete Love, Bill McCarthy, Julianna McKinley, Mark Michael, Anna Mitchell, Kyle Mitchell, Yuki Mizumoto, Jiri Moskala, Dewey Murdick, Dena Nakhle, Sarah Orr, Sandra Perkovic, Chand Prince, Jalynn Prince, Barbara Read, Robert Regan, Betsy Rodriguez, Michael Schadler, Zdravko Stefanovic, Chad Summa, Lyndelle Webster, Merilyn Webster, Robyn Webster, Gary Webster, Elizabeth Willet, and Zacharias Vargas.

Mark Ziese and Valentin Gligirov were the architects. Stephanie Merling was the pottery registrar and David Merling was the objects registrar. Yuki Mizumoto was the photographer. The Department of Antiquities representative was Adeeb Abu Shmais. Karen Borstad was in charge of data entry and processing.

conducted in four fields this season (A, B, C, and D) and uncovered remains from the Early Iron II to the Late Iron II and Persian periods (ca. 10th to 5th centuries B.C.E.).

Early Iron II (10th/9th centuries B.C.E.)

Architectural remains from the Early Iron II continued to be exposed in Field B (east side of the tell) in the area where the paved approach ramp and outer gatehouse were discovered during the previous two seasons. This season, additional flagstones from the Early Iron II were found between the outer gatehouse and what appears to be the threshold of the inner gatehouse of the 10th/9th centuries B.C.E. Stratigraphic evidence suggests that this gateway's entrance was resurfaced with flagstones at least four times during the Early Iron II period. What appears to be the threshold of the inner gatehouse was indicated by the presence of a north-south line of several large foundation stones which could have supported the external wall of the outermost northern chamber or tower. Such chambers/towers are typical of Iron Age multiple-entryway gates. As noted in previous reports, the remains of this Early Iron II gateway were founded directly upon a massive, ashy debris layer that contained mostly Iron I pottery, including typical collared-rim jars and carinated bowls. Some forms, however, could date as late as the Early Iron II. This debris layer appears to be at least 1 meter thick, suggesting a massive destruction of the site near the Iron I/II transitional period.

Iron Age II (9th/8th centuries B.C.E.)

This season, evidence was uncovered to suggest that part of the gateway of the Early Iron II period was rebuilt, perhaps a century or so after the original construction. While it appears that the lower portion of the paved approach ramp continued to be used with this later gateway, the original, small outer gatehouse was replaced by a larger one, slightly to the south. Only four stones of this new gatehouse survive—two large foundation stones of the northeast pylon, and two paving stones at the threshold. Between the threshold of this new outer gatehouse and the inner gatehouse (which continued in use) was a stretch of light gray clay which appears to have served as a roadbed between the two gatehouses. In places, this roadbed was covered with crushed *nari*, plaster, or flagstones. Near the threshold of the inner gatehouse, it appears that the builders decided to simply reuse the flagstones of the Early Iron II pavement as they had further down slope below the outer gatehouse. In summary, only the outer gatehouse and a small stretch of road leading up to the inner gatehouse were reconstructed during this period.

Late Iron Age II (8th/7th centuries B.C.E.)

This season's work suggests that the entire gateway system of Field B was reconstructed sometime during the middle of the Iron II period, perhaps during the 8th century, since no typical late Iron II pottery forms were found under its flagstones and retaining walls. The approach ramp of this gate follows the same line as the original Early Iron II gateway. Pavers from this later gateway could be traced in places up to the threshold of the inner gatehouse, although only a few large stones have survived from the gatehouse, itself.

In Field A, on the north side of the tell, a large "tripartite pillared building" dating to this same period was uncovered (**Plate 1**). Although badly damaged from later Persian period activity, parts of all four walls of the structure could be traced. Indeed, the west wall has survived intact. Typical of these pillared buildings, this structure was divided internally by two rows of stone pillars, creating a central chamber and two flanking aisles. The aisles were both paved with flagstones, while the central chamber had a packed-earth floor. Most of the surviving pillars were either tilted or had completely fallen toward the north. These buildings are well-known from western Palestine where they have been dated from both the Iron I and II periods (c. 11th to 6th centuries B.C.E.), although the building at Jalul may be the first such pillared building found in Transjordan. The function of these pillared buildings has been controversial among scholars; suggestions include storehouses, stables, barracks, administrative centers, and emporiums.

A number of well-preserved clay figurines depicting humans and various animals were found in this building. The animal forms included the typical horse-and-rider figurines. One particularly interesting human figurine appeared to wear a headdress that reflected Egyptian style.

Also from this period were found a couple of engraved seals, although neither was *in situ*. The more interesting was found by R. Younker near the sift dumps of Field C. It was written in an Ammonite script typical of the 7th century B.C.E. The inscription reads "belonging to 'Aynadab, son of Zedek'il" (**Plate 2**). The name 'Aynadab appears elsewhere in the Ammonite onomasticon. The presence of this seal might suggest that the border of the Ammonites extended as far south as Madaba during the latter part of the Iron Age.

Late Iron Age II/Persian Period (6th-5th centuries B.C.E.)

Remains from the Late Iron II/Persian period were excavated in Fields C and D this season. In Field D, a number of wall lines were exposed; these appear to belong to domestic structures. Large quantities

of bowl fragments typical of the Late Iron II/Persian period were found in association with the walls, as well as a few figurines and a limestone cosmetic palette.

In Field C, a large Persian-period building was uncovered (**Plate 3**). This building was supported by at least two, and possibly three, rows of stone pillars. The building was buried by the debris of a collapsed mud roof. Artifacts found in the ruins included two stone incense altars, a stone roof roller, numerous basalt food-preparation vessels, and two large iron tools.

3. *Tall al-ʿUmayri*[6]

The sixth season of excavation at Tall al-ʿUmayri, located on the Airport Highway about 10 km south of the Seventh Circle, uncovered remains from three different cities (**Plate 4**). The first dates to the foundation of the site during the Early Bronze Age (c. 3000 B.C.E.); the second comes from the beginning of the Iron Age in Jordan (c. 1200 B.C.E.) when local tribal groups were beginning to settle down; and the last dates to the end of the Late Iron II period (c. 6th century B.C.E.) when the Ammonite monarchy was absorbed into the Babylonian empire.

Early Bronze Age (ca. 3000 B.C.E.)

The earliest settlement dates to the Early Bronze Age, around 3000 B.C.E., when a dolmen was constructed at the base of the site on the southeast side (**Plate 5**). Over 20 burial sites were found in it during the 1994 excavations. This season, archaeologists found seven floor surfaces, one on top of the other, immediately outside the dolmen, that date to the same time period as the burials. This suggests that the people living at the site celebrated funerary rites at the dolmen long after the burials had begun.

Late Bronze/Iron Age Transition (13th-12th centuries B.C.E.)

The second settlement has been excavated for over 10 years. In previous seasons, the team found part of the best-preserved site from the

[6]Larry G. Herr (Canadian University College) was the director of excavations at Tall al-ʿUmayri. Supervisors included Doug Clark (Walla Walla College), John Lawlor (Baptist Bible Seminary), and Lloyd Willis (Southwestern Adventist University). Dana Langlois was the photographer. Staff at ʿUmayri included Anthony Aavlik, David Berge, Glenn Blackwelder, Alpin Bowes, Mary Boyd, Kent Bramlett, Diana Britten, Laura Cage, Glenda Condon, Emanuel Donkor, Carolyn Draper, Elzbieta Dubis, Juerg Eggler, Christina Fields, Judith Frederick, Garey Gantz, Jonathan Gantz, Marilyn Gantz, Fred Holcomb, Sally Holcomb, Camille Holloway, Gerald Klingbeil, Carolyn Majewski, Brad Matson, Robert McDaniel, Roberta Meade, Jane Mitchell, Donald Mook, Joel Ogot, Josephine Old, Sarah Orr, Ed Palar, Gotthard Reinhold, Doris Roth, and Joyce Taylor.

early Iron Age (ca. 1200 B.C.E.) anywhere in Palestine. This season more of that city was uncovered, including more of the city wall (**Plate 6**) and the houses that it protected (**Plates 7, 8, 9**). The city wall has now been exposed for about 30 meters and more will undoubtedly be found in succeeding seasons of excavations. At its southern end, the wall curves into the site, suggesting that a gate may be found there. The cultural finds suggest a simple people with a limited repertoire of pottery and objects, reflecting the settlement of local tribal groups. As noted previously, their pottery corpus included collared-rim jars, so well-known from contemporary sites in western Palestine. The city was destroyed in the early 12th century B.C.E. On top of the destruction, which accumulated to a depth of over two meters, was a small storeroom with 18 large jars that included grape and olive seeds. The jars date to the 11th century B.C.E. (**Plate 10**).

Late Iron II and Persian Periods

A large complex of buildings from the ancient Ammonite kingdom (ca. 550 B.C.E.) administered scores of rural sites that were dedicated to wine production in the hills around Tall al-'Umayri. This season, the largest room of the administrative center was uncovered, complete with three levels of plastered floors. The room was so large that it was probably an open courtyard. However, since no domestic objects were found on the floors, and the broken pieces of pottery on and just above the floors were consistently of a very fine quality, the excavators suggest the building was not a private residence. Many of the walls from this administrative center contained very large stones, typical of structures from the period of the ancient Ammonite monarchy.

Summary

All of the projects will be continued in the next excavation season, scheduled for June 24 to August 5, 1998. Further information and application forms are available from the Institute of Archaeology, Andrews University, Berrien Springs, MI 49104-0990, or on the web: http://www.andrews.edu/ARCHAEOLOGY or http://www.wwc.edu/academics/departments/theology/mpp/welcome.htm.

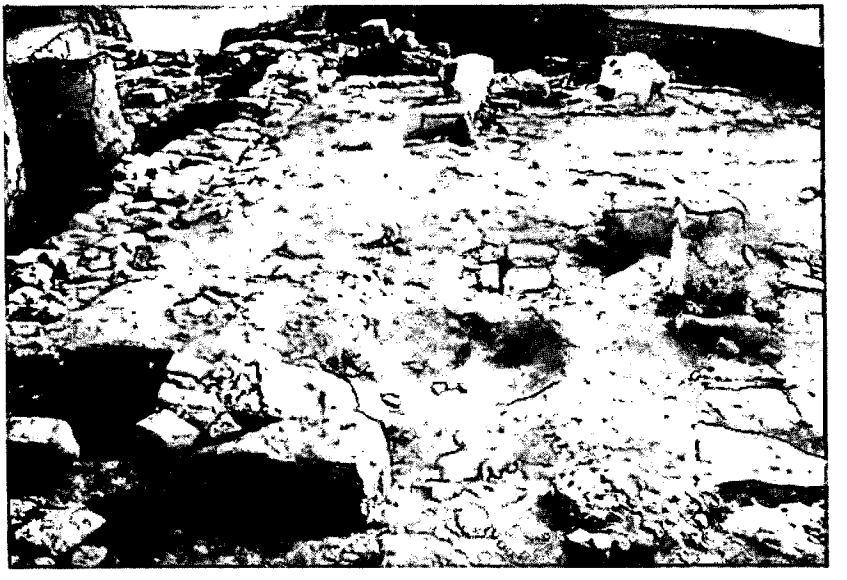

Plate 1. Tripartite pillared building from Early Iron II, in Jalul Field A.

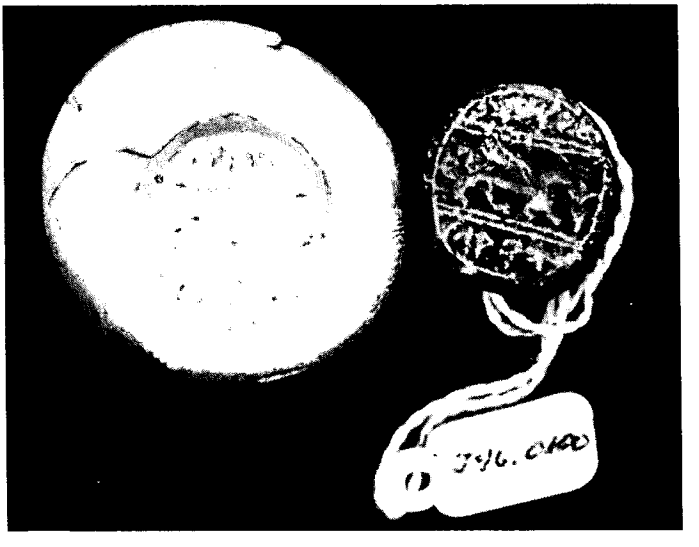

Plate 2. Seventh-century Ammonite seal belonging to 'Aynadab, son of Zedek'il.

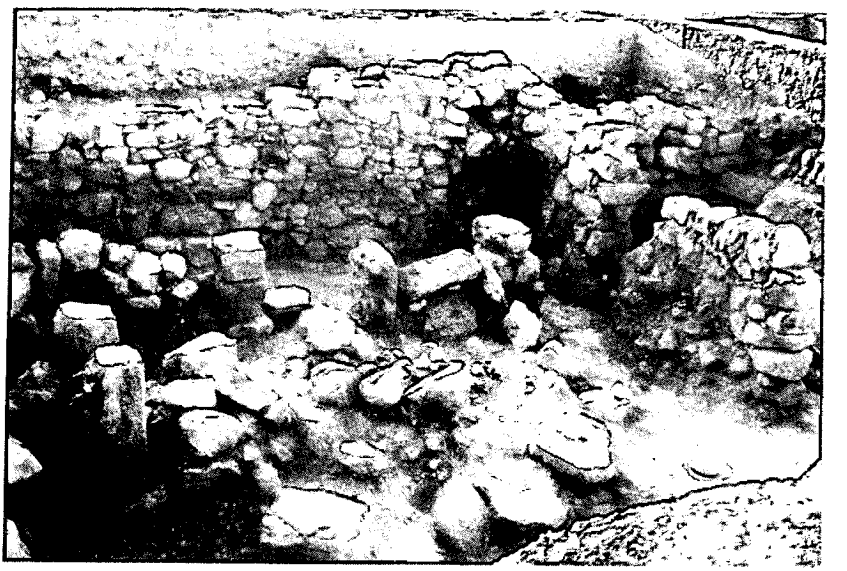

Plate 3. Persian period pillared building, Jalul Field C.

Plate 4. Tall al-ʿUmayri, Field K: the EB I dolmen with surrounding surfaces.

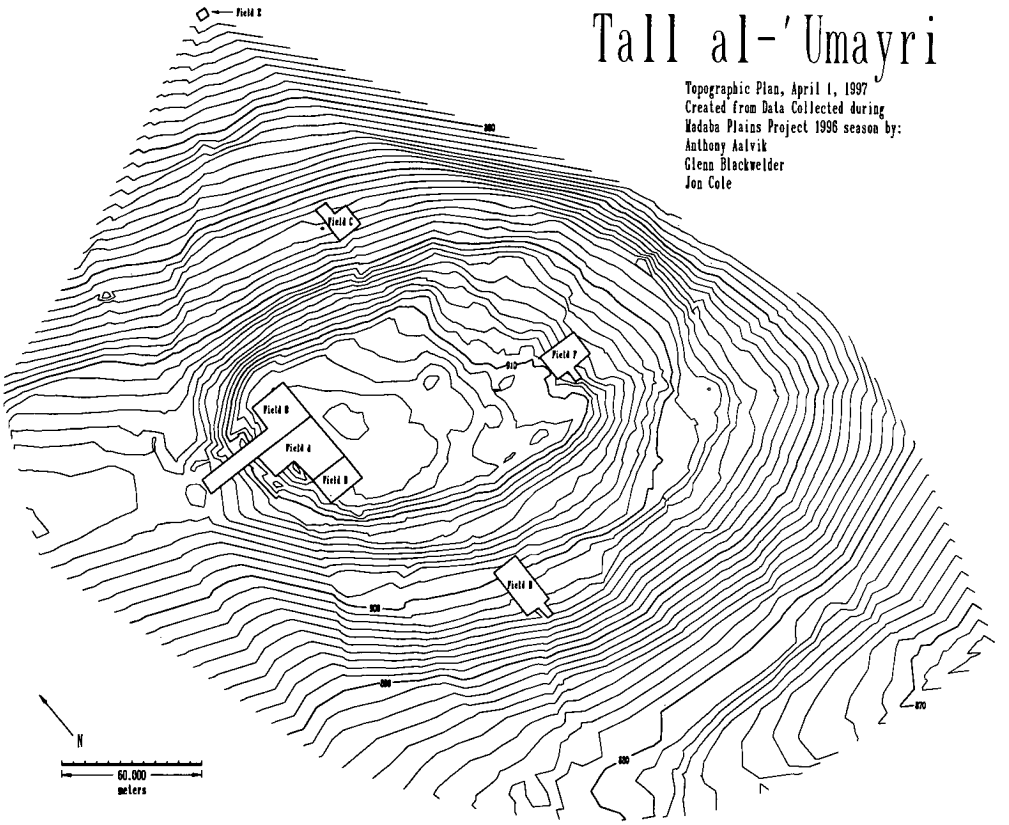

Plate 5. Tall al-'Umayri: Topographic map with Fields of excavation.

Plate 6. Tall al-'Umayri, Fields A and B (view is to the north): Outer fortification wall of Phase 11 (A in foreground, B behind); two casemate rooms can be seen in the upper part.

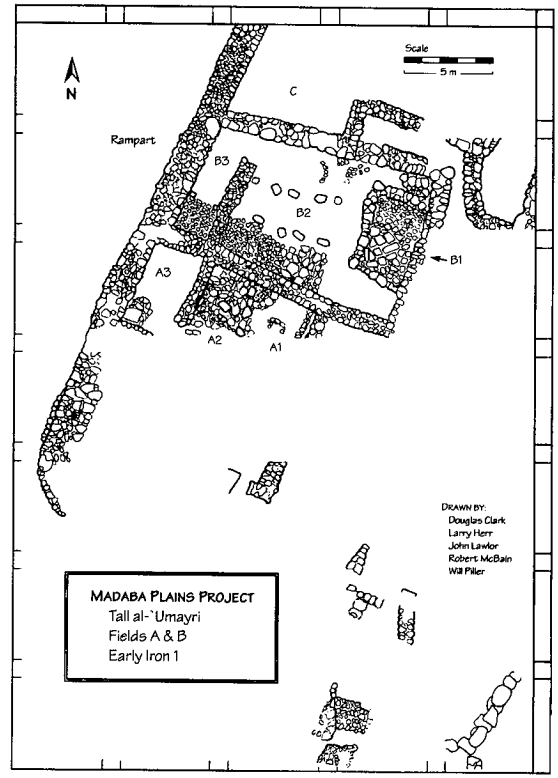

Plate 7. Tall al-'Umayri, Fields A and B: Plan of the LB IIB/Early Iron I architecture; the rooms labeled with A, B, and C are in Field B; the wall fragments are in Field A.

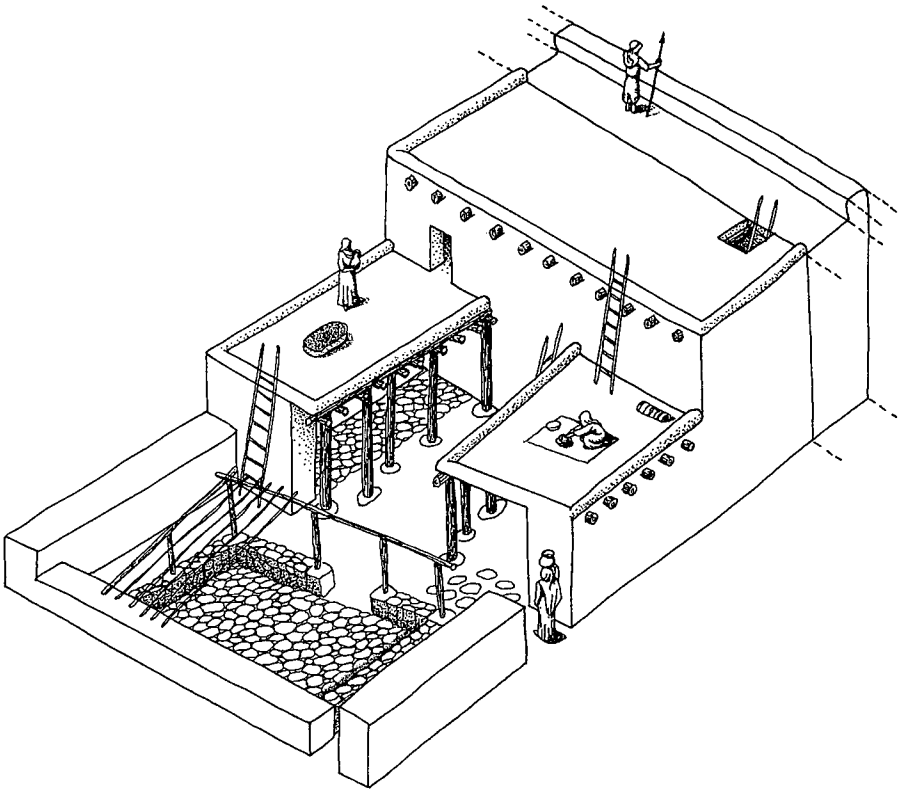

Plate 8. Tall al-ʿUmayri, Field B: Artist's reconstruction of the four-room house in Phase 11A (Rhonda Root, artist).

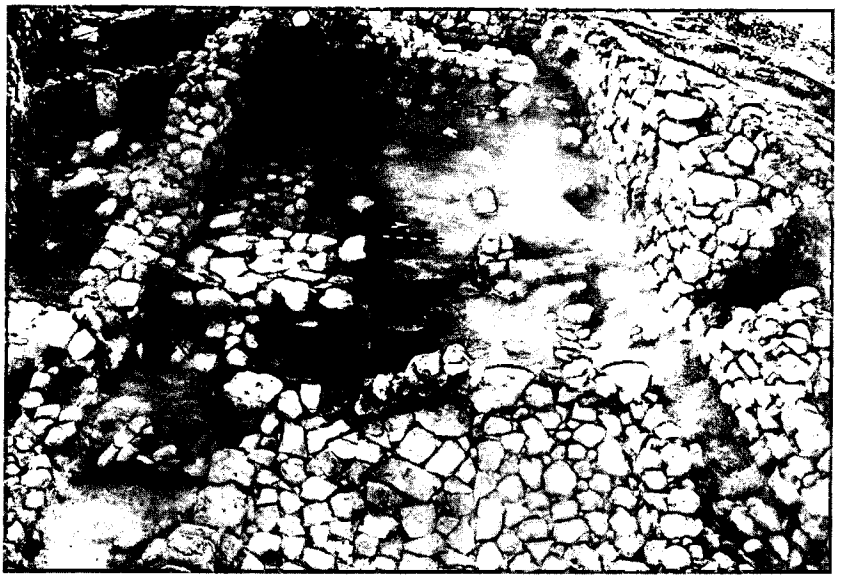

Plate 9. Tall al-'Umayri, Field B: Four-room house in Phase 11A (looking west).

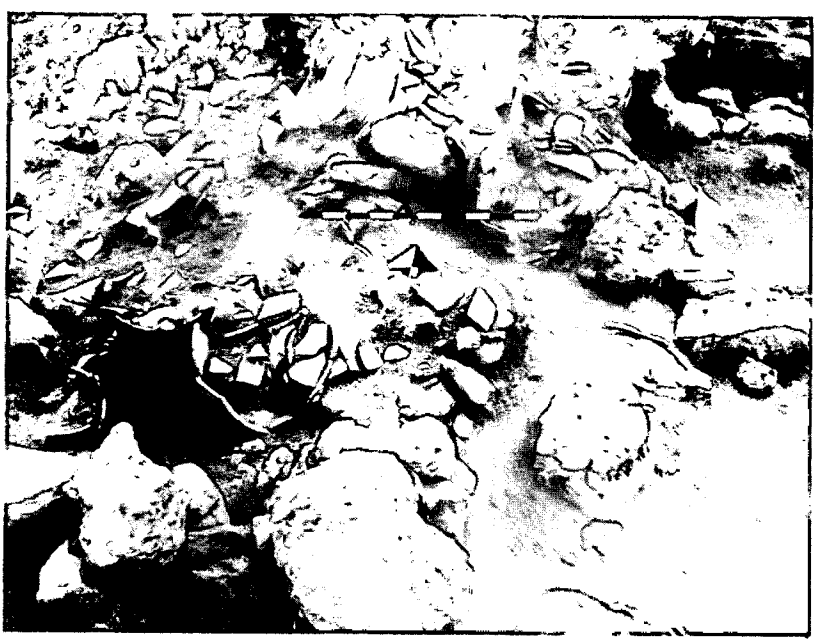

Plate 10. Tall al-'Umayri, Field A: Broken collared pithoi in Phase 10 storeroom.

ANDREWS UNIVERSITY
DOCTORAL DISSERTATION ABSTRACTS

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THE MICHAEL FIGURE IN THE BOOK OF DANIEL

Researcher: **Lewis O. Anderson, Jr.**, Ph.D., 1995
Advisor: William H. Shea, M.D., Th.D.

Problem

The Michael figure in the book of Daniel, although mentioned only three times, occupies within the prophecy of Daniel a prominent position in history and at the eschaton as the heavenly guardian prince of Israel.

The Michael problem, although complex, may be understood as basically twofold: Who is Michael? What does Michael do? In the first question, a basic issue is whether Michael is a prominent angel, or a divine, messianic being. Another issue is to what extent Michael is to be identified with other OT beings, within or outside of the book of Daniel, such as the Son of Man, Prince of the Host, Angel of the Lord, Messiah.

In the second question, the actual function of Michael in history in relation to the princes of Persia and Greece and his activity at the eschaton are considered. For example, is his function military, judicial, or both?

Method

This was an exegetical study of the Michael passages in their historical setting and a comparative study of Michael with other OT figures.

Conclusions

Michael is more than an angel. He is identified with the Prince of the Host of Yahweh and with the Angel of the Lord, Beings who are God in His self-manifestation. Michael is God in His role as divine warrior, acting in behalf of His people Israel in salvation and judgment. Michael is also the messianic Son of Man and Prince of Peace.

The "anointed one, a prince" is the Davidic Messiah, identified with the Prince of the Host and also with Michael.

The heavenly Being who appeared in the fiery furnace was the Angel of the Lord and, therefore, Michael.

Michael struggles in history with the demonic prince of Persia to prevent him from influencing the Persian king(s) to stop favoring Israel.

Michael's eschatological functions are both judicial and military as he destroys the anti-God persecuting power, superintends the deliverance of Israel and the resurrection, and inaugurates the glorious new age.

THE SACRED TIMES PRESCRIBED IN THE PENTATEUCH: OLD TESTAMENT INDICATORS OF THE EXTENT OF THEIR APPLICABILITY

Researcher: **H. Ross Cole**, Ph.D., 1996
Advisor: Richard M. Davidson, Th.D.

The purpose of this dissertation is to examine the sacred times prescribed in the Pentateuch and to determine if the Old Testament itself contains indicators of the extent of their applicability. "Applicability" refers primarily to ongoing applicability throughout time. However, whether a sacred item will be universally applicable in the future may be directly related to whether it was ever meant to be universally applicable in the first place. Accordingly, this study entails a close examination of many different features of the Pentateuchal sacred times and their applicability.

Chapter 1 reviews relevant literature and describes the methodology used. On the basis of the Old Testament passages referring to these sacred times, five possible criteria are developed for establishing whether a sacred time is permanent or temporary. The first criterion concerns the canonical picture of its *terminus ad quem*, the second concerns the canonical picture of its *terminus a quo*, the third concerns the identity of those who observe it, the fourth concerns the constituent elements necessary for its observance, and the fifth concerns the interrelationship between the different sacred times.

Chapters 2 and 3, respectively, examine the relevant evidence from the Pentateuch and the rest of the Old Testament. In both chapters the general issue of ethical versus ritual law is examined before the specific issue of the Pentateuchal sacred times.

Chapter 4 concludes that the Old Testament itself indicates the permanence of the weekly Sabbath and the temporary nature of the other Pentateuchal sacred times. The implications of these conclusions are explored for biblical theology and for Jewish-Christian dialogue.

Table 1—Summary of findings

Note: Texts in bold contain evidence of the absence of limitation; those not in bold contain evidence of its presence.

Sacred Time	Criterion 2	Criterion 3	Criterion 4	Criterion 5
Sabbath	**Gen 2:1-3** **Exod 20:11** **Exod 31:17**	**Exod 20:10** **Exod 23:12** **Deut 5:14, 15** **Ezek 20:11-16** **Isa 55:6, 7** **Isa 66:22, 23**	**Gen 2:1-3** **Exod 16:1, 2** **Exod 31:14, 15** **Lev 23:2, 3** **Num 15: 32-36** **Isa 56:6, 7** **Ezek 20:11-16**	
New Moon		**Isa 66:22, 23**	Num 10:10 Num 28:11-15	
Passover	Exod 12:42 Deut 16:1	Exod 12:43-49 Josh 5:1-10	Num 9:6-14 Hos 9:1-6	
Feast of Unleavened Bread	Exod 12: 14, 17 Exod 13:3 Exod 23:15 Exod 34:18 Deut 16:3		Lev 23:37 Hos 9:1-6	Deut 16:3
Festival of the Wavesheaf			Lev 23:10-14	

Feast of Weeks		Deut 16: 11, 12, 16 Deut 26:11	Lev 23:22, 37 Hos 9:1-6	Lev 23:15
Festival of Trumpets			Lev 23:37	Lev 23:23-25 Ps 81:3
Day of Atonement			Lev 16:1-34 Lev 23:28, 37 2 Kgs 8:65, 66 2 Chr 7:9, 10 Ezra 3:1-6	
Feast of Booths	Lev 23:42, 43	Lev 23:42, 43 Deut 16, 14, 16	Lev 23:37, 40 Deut 16:12-15 Hos 9:1-6	
Sabbatical Year		Exod 21:2 Deut 15:1-18	Exod 23:10, 11 Lev 25:3 Lev 26: 24, 25, 43 2 Chr 36:20, 21	
Jubilee		Lev 25:47-34	Lev 25:8-17, 23-54 Lev 27:16-24 Num 36:1-9	Lev 23:8-9

THE USE AND ABUSE OF AUTHORITY: AN INVESTIGATION OF THE ΕΞΟΥΣΙΑ PASSAGES IN REVELATION

Researcher: **Laszlo I. Hangyas**, Ph.D., 1997
Advisor: Jon Paulien, Ph.D.

The purpose of this dissertation is to carry out a linguistic, structural, and exegetical investigation of the term ἐξουσία as it occurs in the Greek text of the Apocalypse.

Chapter 1 provides an overview of the pertinent literature dealing with ἐξουσία. The review follows a chronological order to demonstrate a trend in the development of ἐξουσία studies. There is a shift in the rendering of the term. Earlier works put more emphasis on the meaning of power or authority, whereas recent studies point to liberty and right as the primary meaning of ἐξουσία. There is a current tendency to emphasize philosophical and socio-ethical aspects without the necessary etymological study of the term.

Chapter 2 surveys the usage of ἐξουσία in extracanonical (Greco-Roman, Jewish apocalyptic, Qumran, Rabbinic, Hellenistic Jewish, Papyri, and Inscriptions) and canonical (LXX, Biblia Hebraica, Greek NT) literary sources that are linguistic backgrounds to the meaning of the term. The Greco-Roman and Hellenistic Jewish works generally employ ἐξουσία with regard to human power relationships. The NT use of the term closely follows the LXX and the Jewish apocalyptic usage particularly in the area of delegated power/authority in human and supernatural relationships.

Chapter 3 focuses on the specifics of the twenty-one ἐξουσία occurrences in Revelation. These passages are investigated in the literary structure and context of the book. The role ἐξουσία plays is the overall literary context of the Apocalypse is further demonstrated by microstructural analyses of the given pericopes. It is concluded that the term plays a special focusing role both in the macro- and microstructures of the Apocalypse. Thus, it significantly contributes to the center message of Revelation, which is the activity and judgment of antidivine powers.

In the summary and conclusions of the dissertation a synthesis of the research is given, then theological and ethical implications are pointed out including some areas of further study.

RESURRECTION IN DANIEL 12 AND ITS CONTRIBUTION TO THE THEOLOGY OF THE BOOK OF DANIEL

Researcher: **Artur A. Stele**, Ph.D., 1996
Adviser: Jacques B. Doukhan, D.H.L., Th.D.

This study investigated the resurrection passages of Dan 12. The main concerns were to discover the nature, scope, timing, and purpose of the resurrection in Dan 12:2 and 12:13; to establish the relationship between these two passages; and to determine the contribution of the resurrection of Dan 12 to the theology of the book of Daniel.

Chapter 1 offers a review of literature that presents the different and often conflicting opinions regarding the kind, extent, timing, and function of the resurrection in Dan 12. Chapter 2 provides an exegetical study of the two resurrection passages in Dan 12 and determines their relationship insofar as they respond to the "what," "when, "who," and why" of the resurrection.

Chapter 3 investigates the relationship of the resurrection passages to other passages of the book of Daniel and explores the contribution of the resurrection theme of Dan 12 to the major theological themes of the book of Daniel.

Finally, a summary, conclusions, and implications bring together the major findings of this research.

It is concluded that both resurrection texts in Dan 12 refer to a physical resurrection. However they refer to two different events: Dan 12:2 speaks of a partial resurrection at the end of time, while Dan 12:13 refers to the general resurrection at the end of the days, when the Kingdom of God will consume all the earthly kingdoms.

The theological study of the resurrection revealed that the resurrection passages are related to other passages of the book of Daniel and play an important role in the theology of the book of Daniel. Resurrection here has a multifunctional purpose, the most significant of which seems to be the demonstration of God's power, sovereignty, and glory; his rulership over history; and his Lordship over life and death.

The presence of the motifs of death, resurrection, retribution, eternal life, and judgment in the resurrection passages, and their connection and considerable contribution to such major theological themes as the power and absolute sovereignty of God, the Kingdom of God, judgment, creation, and theology of history—all seem to support the suggestion that resurrection is indeed the theological climax of the book of Daniel.

BOOK REVIEWS

Abraham, William J. *Waking from Doctrinal Amnesia: The Healing of Doctrine in The United Methodist Church.* Nashville, TN: Abingdon Press, 1995. 115 pp. Paper, $9.95.

The phenomenon of self-conscious confessional movements in a number of mainline Protestant denominations seeking to recover doctrinal "orthodoxy" is nothing new. It seems, however, that in recent years there has been an almost spontaneous revival of this process. The common thread in all of them seems to be a reaction to perceived modernity and rampant, relativistic pluralism.

Waking from Doctrinal Amnesia is representative of what could be construed as the Methodist version of confessional recovery (some would feel compelled to construe it as a cranky, schismatic rebellion). While Abraham's book could be considered a tract for the times or even a manifesto, it certainly is not propaganda or some kind of obscurantistic call for an ultra-right theological witch-hunt. The book embodies a well-thought-out historical and theological analysis of where United Methodism has been, is, and may be headed.

There is a major plot and an interesting subplot. Of course the major plot has to do with Abraham's call for Methodism to recognize its constitutionally grounded doctrinal standards and begin to recover them in a way that will reenergize Methodism in its worship, service, and witness. The subplot involves Abraham's almost compulsive opposition to the excesses of many who have misused the Wesleyan "Quadrilateral" in the service of pluralism, as well as his serious questioning of the heralded value of the Quadrilateral itself. In view of the rather wide consensus regarding the positive value of the "Quadrilateral," Abraham's attack should be taken very seriously. The consensus seems to transcend the traditional bounds of both evangelical and liberal Wesleyans.

Abraham is certainly persuasive when he scores those who have abused the "Quadrilateral" in the service of a quite widely accepted pluralistic agenda to relativize Methodist doctrine. But his critique of it cries out for further elaboration. One senses that Abraham has not only important practical criticisms, but also very serious historical, methodological, and even philosophical misgivings. I was left a bit bewildered as to exactly what Abraham was driving at in his somewhat intemperate attacks on the "Quadrilateral." One also senses that Abraham has only just begun to elaborate an important line of thought having to do not only with theological methodology, but also with the way doctrinal integrity relates to the broader issue of theological reflection.

A comparison with Thomas C. Oden's *Agenda for Theology* (1979), revised in 1990 as *After Modernity What?*, is in order. *Agenda for Theology* was Oden's opening salvo in what has turned out to be a protracted struggle with relativistic pluralism. Oden's work has not only involved severe criticisms of "modernity," but has featured a full-scale (and sustained) effort to positively construct an alternative through the recovery of what Oden terms "consensual orthodoxy." One hopes that *Waking from Doctrinal Amnesia* is only the prelude to a sustained treatment of the "Quadrilateral," of broader issues in theological methodology, and especially of the way basic, received doctrine relates to how Christian theologians go about theologizing.

In one sense this is an insider's book. It will probably be of most interest to United Methodists and other mainline Protestants involved in struggles for the doctrinal soul of their respective churches and traditions. But in another sense, it will also be of interest to Wesleyan specialists and others with concerns over theology and doctrine, the development of doctrine, and especially Wesleyan theological methodology.

Andrews University WOODROW W. WHIDDEN

Anderson, Gerald H., Robert T. Coote, Norman A. Homer, and James M. Philips, eds. *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement.* American Society of Missiology Series, no. 19. Maryknoll, NY: Orbis Books, 1994. xviii + 654 pp. $36.50.

Cooperative mission scholarship is not dead! Sixty-six authors and four editors produce in *Legacies* seventy-five biographical essays on key missionary personalities of the modern missionary era. The chronological range is from Charles Simeon (b. 1759) to Alan R. Tippett (b. 1911). The essays are grouped under seven major headings: (1) Promoters and Interpreters, (2) Africa, (3) China, (4) Southern Asia, (5) Theologians and Historians, (6) Theorists and Strategists, and (7) Administrators. Most essays conclude with bibliographies listing works both by and about the person described. Although mainline Protestant males from North America and Europe predominate, Roman Catholics, women, and six key leaders from Asia and Africa are also present.

The essays originally appeared in the *International Bulletin of Missionary Research,* beginning in 1977 with Wilbert Shenk's essay on Henry Venn in what was then called *The Occasional Bulletin of Missionary Research.* This leads one to believe (and hope) that future collections may be forthcoming. Anyone interested in the recent history of world Christianity should find this volume a must read. It is a treasure chest of careful summary, balanced evaluations, little known facts, and human-interest tidbits. The scope and general quality are excellent. Most of the essays show careful research, clear writing, and even-handed evaluation—avoiding hagiography on one side and excessive criticism on the other. The chapters are amazingly consistent in general approach and even length—averaging about eight pages.

What struck me was the number of ways the book could be used. Besides being fascinating as a human-interest read, the volume is an obvious possible choice for a class in mission history. I recently used some of the essays for a seminar in mission strategy and practice. Reading about Roland Allen, Henry Venn, Frank Laubach, and Donald McGavran gives background to missions theory. Certainly those studying leadership can find valuable case studies here. Reading these stories reveals in a natural way the theological and personal convictions of these mission stalwarts. The list could go on, and demonstrates the many uses good biography can have.

Like all human productions this one is not perfect. One could wish for the inclusion of more women and non-Westerners, as the book itself recognizes (xvii). Seeing the continued (and growing?) influence in world mission of nonmainline Protestants like Pentecostals and Seventh-day Adventists, one wonders why not

one person from these traditions has been included in this collection. Greater geographical spread would also be helpful. Why do most missionaries of note go to Africa, China, and India? Weren't there any important missionaries to Latin America or Oceania? While the editors recognize these facts, one wonders how this happened to come about.

You won't be able to read this book through in an evening or probably even a day. Length, page and type size, and volume of compacted information will see to that. If, however, you take the time to carefully savor the feast that is offered, you will thank those whose lives and efforts produced this magnificent volume.

Andrews University JON L. DYBDAHL

Beck, Astrid B.; Andrew H. Bartelt; Paul R. Raabe; and Chris A. Franke, eds. *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday*. Grand Rapids, MI: Eerdmans, 1995. xx + 672 pp. $45.00.

This volume, dedicated to David Noel Freedman, one of the most prolific and energetic writers on the ancient Near East and OT world, is rich in its scope and detailed in its scholarship—in every way emulating the tradition of the man it honors. Freedman, whose career has spanned over half a century, is known for his penetrating work in the areas of ancient Near Eastern languages, Hebrew poetry, biblical studies (OT and NT), biblical archaeology, and Qumran studies. His extensive editorial work includes the *Anchor Bible Dictionary* and the *Anchor Bible* commentary series. This volume provides two tributes to Freedman by Philip J. King (xiv-xv) and his colleagues at the University of California, San Diego (xvi-xvii), as well as photographs (xviii-xix). Comprehensive bibliographies of Freedman's work from 1947-1982 (M. O'Connor, 633-659) and 1982-1995 (K. G. Beck, 660-669) are included. The volume is organized into ten sections containing forty essays by forty-four contributors.

Section I on "Torah" includes five essays, the first three on various aspects of source criticism and the last two on exegetical issues. J. Blenkinsopp (1-15) redates the J source of Gen 1-11 to the Persian period. The redaction of sources in the flood narrative of Gen 6-9 is the subject of B. Halpern's study (16-34). R. S. Hendel (35-51) studies different themes in Genesis under the claim that synchronic and diachronic methods are not distinct or separable. G. A. Herion (52-65) posits that the rejection of Cain's offering is tied to the curse of the *haʿadamâ*, "ground" by God in Gen 2. This essay is followed with a concise piece by J. Milgrom (66-69) on the redeemer in Lev 25.

Section II on the "Former Prophets" is also composed of five essays. The elusive Deuteronomistic school is the subject of R. E. Friedman's (70-80) study as he appeals for more research in this area before resting on dubious assumptions. D. M. Howard, Jr. (81-91) suggests through a careful study of Hebrew syntax that the first two speeches in Josh 1 were one event. A comparison of Aaron's calf (Ex 32) and Jeroboam's calf (1 Kgs 12) lead G. N. Knoppers (92-104) to conclude that both are viewed by editors as acts of apostasy. P. Machinist (105-120) perceives that the terminology of the transfer of kingship in 1 Kgs 12 and 2 Chr 10 is connected to manifestations of parallel expressions in Mesopotamian and Islamic cultures

within a common ancient Near Eastern milieu. J. D. Pleins (121-136) makes the suggestion (following Freedman, Dunn, and Rendtorff) that Genesis-Kings be seen as one unit framed by the Deuteronomistic editors/school.

The "Latter Prophets" is the title of Section III containing eight essays. The appearance of God to the prophet often invokes ecstatic behavior and utterances in a coherent way throughout prophetic literature, suggests F. I. Anderson (137-156), who points out the similarities with modern-day phenomena. A. H. Bartelt (157-174) demonstrates the independent unity and dependent character of passages in Isa 5 and 9. A. Berlin (175-184) addresses the "Oracle against the Nations" in Zephaniah while P. R. Raabe (236-257) investigates this vast topic from the broader perspective of apocalyptic literature. The concept of God in Joel is seen by J. L. Crenshaw (185-196) as a struggle of "discontinuity between confessional statements . . . and the circumstances confronting Judeans in his day" (196). Whether Joel ever succeeded in harmonizing these views is left unanswered. Y. Gitay (197-206) takes the hermeneutical approach of narrative criticism to discuss the theme of tension between the villain Jonah and the message of the book. The archaeological and textual evidence for the "house of David" during the Second Temple period is addressed by C. L. Meyers and E. M. Meyers (207-222). R. L. Kohn and W.H.C. Propp (223-235) evaluate and partially translate the volume on Second Isaiah published in Hebrew by N. Rabban.

Section IV on "Writings" is comprised of three pieces. T. C. Eskenazi (258-274) adopts a literary approach (i.e. Alter, Sternberg, and Berlin) while following the work of Freedman on the ark narrative in 1 Chr 13-16. Qohelet's autobiography (1:12-2:11) is the subject of C. L. Seow's essay (275-287), which provides outstanding documentation on the problem of authorship yet does not suggest a specific author. A. E. Steinmann (288-297) discusses whether numerical sayings are used as enumeration, rhetoric, or both and concludes that in Job these are "used as signposts that point the reader to the higher concerns of the book" (297).

Section V discusses "Hebrew Poetry." F. M. Cross (298-309), who has written extensively on this subject, isolates the features of early Canaanite and Israelite poetry. A more statistical approach to Hebrew poetry is taken by A. D. Forbes (310-321). M. O'Connor (322-337) examines several poems from the former prophets which he calls war and rebel chants.

Section VI on the "Ancient Near East" contains six essays. The first by J. R. Huddlestun (338-363) focuses on Egyptian inundation texts with suggested comparisons to Jer 46:7-8. This well-documented article is highly critical (not entirely unwarranted) of commentators who do not interact with Egyptian texts or Egyptological literature. Huddlestun is at home in both specialties, as this article aptly demonstrates. B. Peckham (364-383) reiterates the details of the editorial process as understood in the historical-critical method, i.e. simple repetition, deictic repetition, and reversion.

An appeal for religious ecumenism is forwarded by the late M. H. Pope (384-399) in reference to Ezek 16. It can be compared to the essay by H. Küng (584-600) on the impact of Jewish Christianity and ecumenism today. P. C. Schmitz (400-410) discusses the textual affinities of prepositions with pronominal suffixes in Phoenician and Punic while D. R. Seely (411-420) addresses the "raised hand of God" motif as an oath. A new reading of a curse in the Sefire Inscription is

suggested by B. Zuckerman (422-435) with brief commentary on the "certainty" of scholarship.

Section VII on the "New Testament" includes an article by C. R. Koester (436-448) on the theology of the Gospel of John. It is followed by the hypothesis of J. Marcus (449-466) that much in the Gospel of Mark is dependent on Isaiah. J. P. Meier (467-477) examines the tradition, message, and authenticity of Luke 10:23-24 and reconstructs the text as it may have appeared in Q (*Quelle*).

"Religion and Art" is the topic of three articles in Section VIII. S. Cahill (478-515) writes from a perspective somewhat incongruent with the rest of the book in examining the motif of the queen mother of the West through the pictorial art of the Han through Sung Dynasties in China. A similar art history approach is taken by Z. Gitay (516-526) in her examination of the representation of Job's wife in the visual arts. A most informative chapter was written by A. Scheffer (527-559) on the history of needlework and sewing in Israel from the Prehistoric to Roman periods. She makes use of textual, archaeological, and iconographic data in her historical description of these developments.

Section IX includes four entries from "Other Perspectives." Indeed, most scholars have not compared Celtic and Norse mythical traditions with biblical literature as A. B. Beck (569-577) does in her article. C. Franke (578-583) translates a short story of S. Y. Agnon and reflects on his own experience as Freedman's student. He is followed by H. Küng (see above). R. A. Rappaport (601-632) develops an anthropology of religions.

This *Festschrift* to David Noel Freedman is an essential addition to any professional or academic library. It is filled with valuable resources paving the direction for a critical approach to biblical studies through major voices in the field today. The editors are to be commended for producing a handsome and well-edited volume for their mentor and colleague whose contribution to biblical scholarship cannot be overestimated.

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Beinert, Wolfgang, and Francis Schüssler Fiorenza, eds. *Handbook of Catholic Theology.* New York: Crossroad Publishing Company, 1995. pp. xiv + 783. $69.95.

The *Handbook of Catholic Theology* (hereafter referred to as *HCTh*) is the long awaited English translation of the accomplished German reference work *Lexikon der katholischen Dogmatik* (1987), edited by Wolfgang Beinert. The English-language edition, however, is more than a mere translation. In a time of widespread theological change and transition, where new ideas and new theological viewpoints are widely discussed and the theological diversity seems almost overwhelming, the *HCTh*, under the able co-editorship of Francis Schüssler Fiorenza, has incorporated significant new materials, written by competent U.S. theologians, such as Elizabeth Johnson, Anthony Godzeiba, Anne M. Clifford, Joann Wolski Conn, Michael A. Fahey, Peter Fink, Roger Haight, and Francis Schüssler Fiorenza. They have provided not only additional perspectives beyond the boundaries of the German edition but also discuss contemporary issues such

as Anthropology, Creation, Eschatology, Christology, Mary, the Sacraments, the doctrine of God, and Foundations of Theology, to name but a few. All entries, not just the newly written, have bibliographies that have been updated and adapted specially to an American audience; i.e. the bibliographies refer primarily to English works or English translations.

This essential reference book discusses everything one needs to know about Roman Catholic theology, from Absolution to Worldview. More than 300 entries, thoroughly cross-referenced, address all the essential topics of Roman Catholic theology. Each entry runs from one to four pages and seeks to give an answer to such questions as: What are the basic topics and categories of Roman Catholic theology? What are the central teachings of the Roman Catholic church? What are their meaning and significance? What are the biblical texts at the roots or origin of the development of Catholic beliefs? What are the decisive church councils and their precise teaching? What are the major controversies and differences of opinion within traditional as well as contemporary theology? (ix).

In order to accomplish such an introduction to the basic notions of Catholic theology most of the articles are divided into five sections: first, *Biblical background*, where the biblical roots of Roman Catholic beliefs and practices are presented. Second, *History of Theology*, where the development and change of Roman Catholic thought is set forth. A third section, *Church Teaching*, seeks to delineate the official teaching of the Roman Catholic Church on issues of Catholic belief. A fourth section, *Ecumenical Perspectives*, deals with the relation between Roman Catholic teachings and those of other Christian churches, particularly the Lutheran or Calvinist positions. The final section, *Systematic Reflections*, presents a systematic exposition of the topic.

One particularly helpful feature is the number of charts and tables, which, by presenting a visual overview of important theological notions, topics, and events, provide invaluable assistance for grasping the essential contours of significant theological controversies, doctrines, conciliar statements, and so on. The charts alone make this handbook a very useful pedagogical tool for students of theology.

As is to be expected from a one volume reference work, the *HCTh* is comprehensive but not complete in its presentation. At times the information provided is rather scant and does not do justice to the complexity of the issue (see, e.g., the articles on "Culture" and "God's Foreknowledge," among others). One also wonders why a topic like "Justification" is treated rather briefly, even from a Catholic perspective, while Mary is dealt with in no less than eight separate articles. Perhaps this does reflect the relative significance of these topics in Catholic thought. Despite the aim of the *HCTh* to present an objective and balanced introduction to the basic notions of Catholic thought, occasionally this balanced presentation is not achieved, especially with regards to the discussion of the history of theology. (For instance, Adventists are wrongly associated together with other sects who try "to keep awake the expectation of an imminent end by ever new predictions" (243).

Some venial defects aside, the *HCTh* provides a readable and helpful introduction to essential topics in Roman Catholic theology. The *HCTh* is to be recommended to any student of theology, pastor, or interested lay-person who wants first-hand information about the topics and categories of Roman Catholic

theology and their meaning. It is carefully edited and a helpful index of subjects contributes to its usefulness.

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Borgen, Peder. *Early Christianity and Hellenistic Judaism.* T & T Clark: Edinburgh, 1996. xi + 376 pp. Cloth, $49.95.

Peder Borgen is a Scandinavian scholar at the University of Trondheim who is particularly distinguished for his studies on the relationship between the Fourth Gospel and the Synoptics. This book is not a monograph, but a collection of eleven of Borgen's previously published essays, along with three that appear in this volume for the first time. While such a compilation might be dismissed as one scholar's attempt to get added "mileage" out of his research, that accusation would be unfair in this case. These essays are not disparate, but have a logical focus in four significant areas of New Testament scholarship: Jews and Christians in the Greco-Roman World, Johannine studies, essays on Acts and the Pauline corpus, and studies in the Book of Revelation and apocalyptic literature.

Befitting the title of this book, Borgen makes rich use of both biblical and especially nonbiblical sources, placing the scriptural material directly in the context of the ancient world through relevant archaeological inscriptions, rabbinical traditions, and such contemporary authors as Philo Judaeus. Borgen's research on the relationship between Jews/Christians and their pagan environment I found most illuminating. This material shows that we must guard against any tendency to collectivize "the Jews," as is too often done in interpreting the NT. The bewildering variety in Jewish belief and practice is particularly evident in the Jews' association with the gentile world at this time, where their contacts ranged from strict avoidance to lenient indulgence. Geography also played a role. Whereas in Jerusalem, for example, Jewish participation in the Roman military was unheard of, Jewish troops were very widely used in Ptolemaic Egypt.

Another locus of great interest in these essays is the question of whether or not the author of the Fourth Gospel used the Synoptics in writing his own. Borgen champions the view that John used an oral tradition that was independent of the Synoptics, a stance which occasioned his celebrated dialogue with F. Neirynck, who concludes that the Synoptics were indeed sources for the Fourth Evangelist. Their interchange is nicely reported in this book, which was updated sufficiently to note that Raymond E. Brown, in his recent magisterial *The Death of the Messiah*, supports Borgen's position of Johannine independence.

In this debate, and in his subsequent research on the relationship between Acts and the Pauline letters, Borgen relies heavily on textual analysis and parallels/nonparallels in the two bodies of material. While this will delight New Testament scholars, nonspecialists may well be put off by the meticulous detail and vast bibliography. But Borgen skillfully summarizes his argumentation through brief and pellucid conclusions at the close of most of his chapters, which any informed reader will find of great value.

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Botterweck, G. Johannes, Helmer Ringgren, and Heinz-Josef Fabry, eds. *Theological Dictionary of the Old Testament*, vol. 7. Trans. David E. Green. Grand Rapids, MI: Eerdmans, 1995. xxv + 552 pp. $39.99.

The *Theological Dictionary of the Old Testament* is widely recognized for its penetrating and authoritative articles on key Hebrew and Aramaic words of the Old Testament. Volume 7, the revised English translation of *TWAT* (Bd. 4: Lieferung 1-5; 1982-84), contains seventy-five individual articles ranging from *k^e* to *lys* by forty-three carefully selected authors of international background and reputation in the fields of OT studies and ancient Near Eastern languages.

Each article seeks to establish the etymology of a word and the number of its occurrences before beginning a detailed study of the semantic and linguistic relationships of each keyword with larger groups of words within the Hebrew language. Etymologies are generally derived from an extensive contextual study of ancient Near Eastern languages, including Sumerian, Akkadian, Egyptian, Ethiopic, Ugaritic, and Northwest Semitic, while occurrences are also surveyed in the Qumran texts and the Septuagint. The entries contain extensive bibliographical information, making this volume an outstanding reference tool for further research. The constraints of this review allow for only limited comments on article content.

The article by S. Wagner on the root *kbs* "to subdue" is well documented and thorough in describing its usage and context within the OT. The term is found as a verb 9 times and as a noun 5 times, both as *kebes*, "footstool" and *kibsan*, "furnace." As a verb it often refers to subduing various lands or territories militarily. Since no overview is provided for the etymology of this term one might suggest certain parallels. In Egyptian, the term *k3bs* could also be understood as "footstool" (E. A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary*, vol. 2 [New York: Dover, 1978], 786b; Leonard H. Lesko, ed., *A Dictionary of Late Egyptian*, vol. 4 [Providence: B.C. Scribe Publication, 1989], 38). This might provide an important etymological connection outside a more obvious Semitic *Sprachraum*. Wagner's observations that "The land is subdued 'before' someone (i.e. 'in the presence of'; some exegetes prefer 'for, on behalf of'), so that those who subdue it can enter and take possession of it" (53) would be in harmony with Egyptian usages which describes the Egyptian king subduing his enemies.

A more extensive article on the term *kipper*, "cover, forgive, atone," (288-303) comprises an excellent discussion on the contextual usage of this term in the OT. B. Lang introduces and describes several different lines of interpretation (Dodd, Milgrom, Janowski, and Schenker) on the use of this term based on certain passages and then goes on to describe the contexts and usage of *kipper* in terms of interpersonal reconciliation, cultic atonement, and divine atonement. The use of the term denotes both God's initiative toward man and man's initiative towards God in the act of making atonement. A publication which might have been included in this entry is N. Kiuchi, *The Purification Offering in the Priestly Literature*, JSOT Supplement Series, no. 56 (Sheffield: JSOT, 1987).

In his article on *k^ena' an*, "Canaan" (211-228), H.-J. Zobel provides a concise yet complete summary of the debate surrounding the etymology of the term. He outlines four major positions that have been taken: (1) Canaan is a non-Semitic loanword (Hommel, Peiser, Landersdorfer, Herzfeld, Stähelin, Alt); (2) Canaan is

a Semitic name (Rosenmüller, Gesenius, Redslob, B. Mazar, Abel, Astour, Moscati); (3) Canaan is associated with "purple" (Albright, Gray, Noth, Kenyon, Malamat, Aharoni); and (4) Canaan is used to describe merchants and trade based on the usage of *kin^cnw* in the texts of Ramses II (Mazar) or conversely that merchants received their name from the land designated as Canaan (de Vaux, Moscati). Zobel sees the last two positions as related and suggests the identification as "the land of the purple-merchants" (215). Zobel is less than complete in his description of Egyptian occurrences of the word Canaan. He cites as the earliest occurrence of the term the texts of Seti I. However, Görg has shown (*Biblische Notizien* 18 [1982]: 26-27) that the occurrence of the designation *kn^cn* appears as early as the Memphis and Karnak stelae of Amenhotep II as well as the Soleb toponym lists of Amenhotep III. One might take issue that Zobel (with Helck, *Die Beziehungen Ägyptens zur Vorderasien im 3. und 2. Jahrtausend v.Chr.* 2nd ed., ÄA 5 [Wiesbaden: Otto Harrassowitz, 1971]) interprets the geographical boundaries of Canaan during the Amarna period (14th century B.C.) as consisting of the southernmost province of three Egyptian divisions. Other proposals not discussed include a division into two (N. Na³aman, *The Political Disposition and Historical Development of Eretz-Israel According to the Amarna Letters*, Ph.D. diss. [Tel Aviv: Tel Aviv University, 1973], Hebrew) or four provinces (D. B. Redford, *Akhenaten: The Heretic King* [Princeton: Princeton Univ. Press, 1984], 26).

Moreover, the recent volume on the origin of the term Canaan and its inhabitants published by N. P. Lemche (*The Canaanites and Their Land: The Tradition of the Canaanites*, JSOT Supplement Series, no. 110 [Sheffield: JSOT, 1991]) might have been included in the discussion. Lemche's controversial thesis, that there is no apparent connection between Canaan and Canaanites in second-millennium documents and their cognates in the Bible, has generated major debate (N. Na³aman, *UF* 26 [1994]: 397-418; A. Rainey, *BASOR* 304 [1996]: 1-15). It seems sound to agree with Na³aman (1994: 407) that "the Mari tablets make it clear that Canaan was already a well-known entity in the mid-18th century BCE."

Despite these minor shortcomings, which primarily indicate little revision since the 1982-84 publication in German, this volume is a welcome addition to *TDOT* and will be an invaluable addition to the lexicography of the OT and ancient Israel. Its strength is in its brief but well-documented overviews of linguistic connections with other ancient Near Eastern languages, its etymological studies, and the discussions of the terms and cognates within the Hebrew language. These attributes make it an indispensable tool for any serious student of the OT and ancient Near Eastern literatures.

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Cowing, Cedric B. *The Saving Remnant: Religion and the Settling of New England.* Urbana and Chicago: Univ. of Illinois Press, 1995. 351 pp. Cloth, $39.95; Paper, $19.95.

Professor of history at the University of Hawaii at Manoa, Cedric Cowing has exhibited wide-ranging scholarship as the author of *Populists, Plungers, and Progressives* and *The Great Awakening and the American Revolution*, as well as

serving as editor of *The American Revolution: Its Meaning to Asians and Americans.* In *The Saving Remnant*, he follows in the footsteps of David Hackett Fischer, whose recent *Albion's Seed: Four British Folkways in America* explored the English regional roots of the cultural folkways of America's Puritans, Cavaliers, Quakers, and Scots-Irish. Cowing, however, disagrees with Fischer's stress on the religious uniformity of the English Puritan population, finding significant differences between "New Light" pastors (who called themselves "the Saving Remnant") from England's Northwest who supported revivalism, Whitefield, and the New Birth, and those "Old Light" preachers from the Southeast who emphasized Ramist logic, reason, gradualism, and the Plain Style. Indeed, in terms of their religion, "there were almost two New Englands" (98). Chapter 2 on "Rowley and Hingham," two Massachusetts towns only 26 miles apart, demonstrates just how different the religious experience of Northwest "New Light" revivalists (Rowley) could be from East Anglian "Old Light" rationalists (Hingham) when subjected to the litmus test of the First Great Awakening in America.

Cowing's clear, engaging style rests on a solid foundation of research. In text and footnotes, he demonstrates a familiarity with the primary documents from British and American archives, but also an understanding of how his microcosmic focus fits into the larger historiographic frameworks of sociologists and historians of religion such as Gabriel Bras (4), Michael Fogarty (4), Martin Marty (5), Alan Heimert (7), Perry Miller (12), Edmund Morgan (21, 220), Max Weber (14), Kai Erikson (70), and Douglas Sweet (223). Like Fischer, Cowing disagrees with Frederick Jackson Turner's thesis that America's frontier formed a melting pot and equalizer. Turner, he states, failed to recognize how much sectionalism the pioneers had brought with them across the Atlantic, British elements which did not disappear even with the closing of the frontier in 1893 (11, 304). Even today, he adds, twentieth-century "New Lights" gauge religious success by its power to move them emotionally, while modern "Old Lights" measure it by its power to attract converts and dollars.

The roots of these differences, according to Cowing, can be traced back to Reformation England, long before the Pilgrims and Puritans left for Massachusetts. The Southeast (East Anglia, Kent, Sussex), from which 75 percent of New England's pioneers came, was characterized by dissenters who adhered to the Plain Style in preaching, favoring Cambridge-educated pastors who employed Ramist logic in their sermons and carefully defined the stages needed to prepare one for conversion (gradualism). Strong advocates of Covenant theology, they served a reasonable God, believed in human free will, found Arminianism comfortable, and distrusted itinerancy and emotionalism.

By contrast, the Northwest or "West Country," England's own "Burnt-over District" (from Cornwall and Wales north to Lancashire and Yorkshire) had Celtic roots, expressed virulent anti-Catholicism and a strong witch-burning tradition, and encouraged missionary and educational work. It had been the seedbed of Wyclif's fourteenth-century Lollardism, the Pilgrimage of Grace (1536), and the charismatic preaching of Tyndale and Coverdale. Plagued by illiteracy, it developed traditions of an itinerant ministry favoring a more extemporaneous, emotional style of preaching and the "Second Baptism."

Thus, in late-sixteenth and early-seventeenth-century England, the batter was

already being mixed which, in the oven of the First Great Awakening, would give rise to two very different loaves of bread—the whole wheat of Charles Chauncy's "Old Light" Arminianism, rational, legalistic, and nonevangelical—and the garlic bread of George Whitefield's "New Light" evangelism, emotional, soul-stirring, seeking a second conversion experience. Through thoughtful textual analysis, biographical sketches, and some sixty pages of tables, Cowing introduces the reader to scores of Puritan preachers from both Old and New England, each of whom is carefully pigeonholed as "Old Light," "New Light," or "Neutral." This micro-analysis calls into question the very generalizability of what historians have called the Great Awakening of the 1740s. Cowing's regional statistics seem to demonstrate that it was "great" only where the "Saving Remnant" of Northwest Puritan preachers predominated (western Massachusetts, parts of New Hampshire and Connecticut). In large areas of Eastern Massachusetts, Cape Cod, and the Connecticut River Valley, however, the "Old Light" tradition prevailed, and there revivals were few and far between.

Despite heavy reliance on statistics, Cowing serves up some truly delightful biographical sketches. There is the Quaker iconoclast George Fox who wed a judge's widow (119-120); the Methodist "Judas" Westley Hall who jilted Wesley's sister Keziah to wed his sister Martha before becoming a Deist and adulterer (124-125); the witty Methodist orator George Whitefield who, when snubbed by a Boston clergyman telling him, "I'm sorry to see you here," snapped, "So is the Devil"; and the antislavery MP William Wilberforce, a small, frail man with bad eyesight and poor posture who loved to horseplay with his children (but not on Sunday). Graduate students and advanced undergraduates will appreciate Cowing's skill at giving clear definitions of theological jargon (Ramism, covenant theology, Arminianism, recusants, Antinomianism, "New Lights" and "Old Lights"). His subtle injection of humor into the text adds a light touch to a heavy subject. Thus the reader is told about "dumb dog" preachers (14), sassy Salem witches like Mary Oliver (75), Quaker female nakedness as social protest (89-94), the Wesley household ghost "Old Jeffrey" (140), Whitefield's encounters with hostile mobs (154f.), and Davenport's development of a "holy whine" preaching style (228).

The Saving Remnant advances our understanding of the English-American Puritans' religious experience in many ways. First, Cowing emphasizes that while East Anglia may have been the "cradle" of Puritanism, the West Country was a "nursery" for America's "New Light" preachers. Second, he highlights some interesting connections between such dissenters as Anne Hutchinson, Quaker women, and the Salem witches (over 80 percent of whom had Celtic, Northwest England backgrounds while their judges came from the Southeast). Third, he suggests that "New Light" volatility and radicalism in Northern New England spawned the revivalism, mysticism, and romanticism which link such religious leaders as Joseph Smith, Ellen White, and Mary Baker Eddy with writers like John Greenleaf Whittier, Edward A. Robinson, and Robert Frost. Fourth, he challenges scholars who maintain that religion declined during the revolutionary era (1776-1790) for focusing their research mainly on Old Light territory, Congregational establishments, and the nineteenth-century recollections of Lyman Beecher rather than on the many minirevivals in Connecticut and other "New Light" regions. Finally, through the studies of sociologists like Robert and Helen Lynd, he traces

the golden thread of a "Saving Remnant" into the twentieth-century.

There is little to criticize in *The Saving Remnant.* Specialists will regret the absence of a bibliography as well as the paucity of maps for the regions under study in both England and New England. Chapter 5, "Wesley and Whitefield Triumph," constitutes a rather long detour into English Methodism before reconnecting the reader with the Great Awakening in America in Chapter 6. Occasionally the text bogs down in choking detail, becoming a veritable "who's who" of American preachers; this reviewer would have preferred less analysis from the pulpit and more observations from the pews. Yet Cowing's in-depth study sets the stage for what other historians and sociologists of religion must now do: trace the affinities between "burnt-over districts" in Britain and America as well as the cycles of religious intensity within America (for example, the Bible Belt and Fogarty's Christian Heartland). In a book whose contents are as attractive as its full-color cover, Cowing has pointed the way to some intriguing research.

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DeMolen, Richard L., ed. *Religious Orders of the Catholic Reformation: In Honor of John C. Olin on His Seventy-fifth Birthday.* New York: Fordham Univ. Press, 1994. xxii + 290 pp. $30.00.

In *Religious Orders of the Catholic Reformation*, Richard L. DeMolen, one of the most productive and influential Erasmus scholars of our day (see reviews of some of his earlier publications in *AUSS* 14 [1996]: 250-251; 19 [1981]: 263-264; 24 [1986]: 270-272; 27 [1989]: 139-140), reveals his interest in another aspect of Renaissance-and-Reformation history. His editorship of this volume is particularly fitting since his interest in Erasmus and the Catholic Reformation parallels the chief interests of John C. Olin, in whose honor the book has been prepared.

This publication consists of nine chapters, as follows: "The Theatines," by Kenneth J. Jorgensen (1-29); "The Capuchin Order in the Sixteenth Century," by Elisabeth G. Gleason (31-57); "The First Centenary of the Barnabites (1533-1633)," by Richard L. DeMolen (59-96); "Angela Merici and the Ursulines," by Charmarie J. Blaisdell (99-136); "The Society of Jesus," by John W. O'Malley (139-163); "Teresa of Jesus and Carmelite Reform," by Jodi Bilinkoff (165-186); "The Congregation of the Oratory," by John Patrick Donnelly (189-215); "The Visitation of Holy Mary: The First Years (1610-1618)," by Wendy M. Wright (217-250); and "The Piarists of the Pious Schools," by Paul F. Grendler (253-278). All of the chapters begin on rectos, with the preceding versos providing portraits of the founders (or revivalists) of the various reforming orders. The orders themselves focused on one or more of the following: heightened spirituality; outreach to the sick, needy, and orphans; moral reforms, especially among the clergy; and strengthening of the Catholic doctrinal stance.

Although space does not permit a discussion of details in the individual chapters, several general observations are in order: First, the publication renders a valuable service by bringing together under one cover the basic historical and other information about the main Catholic reforming religious orders in the sixteenth and early seventeenth centuries. Second, each of the studies is carefully done, informative, up-to-date, and authoritative. And third, the volume opens to

view a number of vistas that are generally unfamiliar to persons, even historians, other than the specialists in the specific areas.

The Jesuits (chap. 5) are, of course, well known because of their immediate impact and high visibility in the sixteenth century; their continuing expansion and influence in subsequent centuries, including their early missionary outreach in the western hemisphere; and their global activity today in education and other outreach enterprises. The Theatines, too, though always rather small in membership, have received fair attention even in general Reformation histories, since they were the earliest reforming order and had as their main founders Gaetano Thiene and Gian Pietro Carafa, members of the Oratory of Divine Love in Rome. Carafa, when he later became Pope Paul IV, endeavored to have the Jesuit constitutions revised so as to more closely resemble Theatine practice.

The names of some of the other orders noted in the chapter titles may also be familiar to readers of this review, but there are undoubtedly some whose history and outreach are little known. This volume not only puts all of these orders in historical context, but in various chapters refers to branches or related groups whose names do not appear in the chapter titles. As one example, we may note that DeMolen, in his chapter on the Barnabites (the "Clerics Regular of St. Paul") also gives attention to two related groups: the "Angelic Sisters of St. Paul" (79-82) and the "Married Couples of St. Paul" (82-83).

A significant feature of *Religious Orders of the Catholic Reformation* is the incorporation of a helpful and usually quite detailed bibliographical essay for each chapter. The extensive endnotes appearing at the close of the individual chapters further enhance the usefulness of the volume, especially in the cases where specific primary sources are cited. The book concludes with a listing of the contributors and some of their main academic achievements (279-280), and a comprehensive index (281-290). Lacking is a bibliography of the writings of John C. Olin, but Roger Wines in the "Dedication" (vii-x) refers to Olin's major published works as well as tracing Olin's scholarly career.

This volume, which is certainly a worthy tribute to Olin, is a competent guide to both the historical data and bibliographical resources in the field it covers. Moreover, it is eminently readable, well written and well edited.

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Easley, Kendell H. *User-Friendly Greek: A Common Sense Approach to the Greek New Testament.* Nashville: Broadman and Holman, 1994. viii + 167 pp. $14.99.

Easley has designed this work to assist those with one year of NT Greek who would like to use their Greek in sermon preparation or teaching, but do not. It is designed for persons "interested in the practical benefits of knowing and using Greek." The book consists of six chapters, each with an accompanying "Now Let's Apply!" exercise, all of which are built on the Greek texts of Matt 4:1-11 and Phil 1:3-11. The book includes an Answer Key (133-147), an Appendix with a "Summary of Verb Tense," "Summary of Mood Syntax," and "Summary of the Genitive" (148-155) (which the reviewer considers of dubious merit) and a Glossary and Subject Index (155-167).

The six chapters are "From Words to Paragraphs," "The Greek Paragraph," "The Sense of Greek Tense," "Sanity About Moods," "Genitive Case Forms" (which also treats ablatives) and "Patterns in the Text." With the exception of the Introduction and chapter one, each chapter gives a bibliography of useful works, "For Further Reading," listing page numbers within the works that deal with the topic of the chapter.

Throughout all chapters, each form is illustrated with at least two examples drawn from the Greek Testament printed with an accompanying English translation. The work continually reminds the reader that meaning resides at the paragraphic level, not with individual words or sentences.

The "Now Let's Apply" sections provide the student with opportunity to practice the concepts presented within the chapter on actual passages from the Greek Testament. For example in the second chapter, after reviewing syntactical matters, the first assignment is to identify the sentences in the various paragraphs of the reading as introductory, developmental, or summary. The assignment then allows opportunity to practice recognizing the role of prepositions, relative pronouns, coordinating conjunctions, and subordinating conjunctions as structural markers within and between sentences.

The third chapter, "The Sense of Greek Tense," continues its focus on preaching, advising readers not only that "most aorists are not worth mentioning from the pulpit," but also that the perfect tense has "more theological and sermonic value than any other." Whether or not one agrees with the homiletical assessments, the descriptions of the historical present and the literary aorist seem especially clear. This chapter is of sufficient value that teachers of Greek II may wish to use this as a supplementary text on the usage of tenses. Additionally, the section on genitives would be helpful to some students, as would the descriptions and examples of conditional sentences.

The third and fourth chapters are sufficiently condensed that I doubt most will work through them within the hour Easley suggests in the Introduction (1) as an appropriate amount of time.

After the initial study of the book is finished, my expectation is that it will continue to serve those who follow Easley's advice and "[l]earn to keep the book next to [their] Greek Testament in [their] study or office." It would certainly serve as a convenient reference manual.

Editorially, I noted the following typographical problems: "opatives" (48), "infintive" (49), and "in a bewildering of number of ways" (99). Other editorial problems seem related to font glitches: "The present tense ordinarily suggests 41 some idea of continuous action" (41). "The Greek perfect is sometimes formed by using the present of εἰμί accompanied by a perfect participle" (47), etc.

I like this book. I like Easley's modest aims, and his candor about those aims: "This work will not teach you everything you should know about Greek." It is a practical, common-sense approach to using one's Greek New Testament in sermon preparation. Easley's work will not stand alone. It assumes, even encourages the student to review a Greek grammar or enchiridion for paradigms. Easley encourages reading the English text as well as the Greek text in the early chapters especially. I hope every minister I ever have will have carefully read Easley's book, and although I teach Greek, I fervently hope that my minister notes the many

times Easley says there is no need to refer to this or that Greek construction in the sermon. But even more fervently, I hope that s/he will not refer to Greek grammatical and syntactical structures with any degree of frequency, certainly not so often as Easley's book allows! Easley is eminently practical, interested in a working knowledge of Greek, rather than in preparing students for graduate study. Most of us who preach exegetical sermons would benefit from working through this little book. His work really is a common-sense approach and it seems he has followed Nancy's sage advice and kept the cookies on the lowest shelf.

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Ehrman, Bart D. and Michael W. Holmes. *The Text of the New Testament in Contemporary Research.* Studies and Documents Series, no. 46. Grand Rapids: Eerdmans, 1995. xiv + 401 pp. $39.99.

This collection of 22 essays by as many authors is presented in honor of Bruce M. Metzger, the most highly recognized American textual critic in the history of the discipline. This volume 46 in the Studies and Documents series, founded by Kirsopp and Silva and now edited by E. J. Epp, focuses on important advances made in textual criticism during the past fifty years. Bart D. Ehrman is associate professor of Religious Studies at the University of North Carolina at Chapel Hill, chair of the Society of Biblical Literature's New Testament Textual Criticism Section, editor of *New Testament in the Greek Fathers* series, and coeditor of the series *New Testament Tools and Studies.* Michael W. Holmes is Professor of Biblical Studies and Early Christianity at Bethel College in St. Paul, Minnesota, North American editor for the International Greek New Testament Project, and coauthor of *The Text of the Fourth Gospel in the Writings of Origen*, Vol. 1 (1992).

Each article is written to present an authoritative general outlook of the *status quaestionis* by an international group of scholars in the field. The topics considered in this book include: Greek manuscripts, the early versions, patristic citations, studies of scribal habits, approaches to manuscript classification, the use of computers for textual criticism, recent apparatuses and critical editions, and the use of textual data for early Christian social history.

In Part I, the individual articles discuss the various kinds of Greek manuscripts (papyri, majuscules, minuscules, and lectionaries). In the first article, E. J. Epp discusses the papyrus MSS of the NT, which because of their antiquity occupy first place in the list of witnesses to the NT text. In chapter 2, Parker examines the majuscule manuscripts of the NT. Chapters 3 and 4 present the use of the Greek minuscule and lectionary manuscripts of the New Testament. "The minuscule script arose during the seventh century C.E. out of the majuscule cursive. This new form of writing involved a small script in which adjacent letters were joined together so as not only to save space and expensive writing materials but also to facilitate the writing process itself" (43). According to Aland and Wachtel, the newly recovered literary style dominated from the early ninth century until far into the tenth. However, the scanty sources do not allow us to determine how this change of script occurred or how it was carried out. "What we can say for certain is that the MS tradition of ancient Greek authors always runs

through Byzantium, and that the Byzantine archetype often presents the earliest attainable form of the text." (44).

In Parts II and III, the main foci are the study of the early versions of the NT (the Diatessaron of Tatian, and the Syriac, Latin, Coptic, Ethiopic, Armenian, and Georgian versions), and the patristic witnesses to the NT. Some scholars consider the patristic citations as a secondary source, indirect and supplementary to the Greek MSS. Fee argues that "[W]hen properly evaluated, however, patristic evidence is of primary importance for . . . NT textual criticism: in contrast to the early Greek MSS, the Fathers have the potential of offering datable and geographically certain evidence" (191).

The final part of the book deals with methods and tools for New Testament textual criticism from theoretical methodology to the use of computers in the study of the text. Bart Ehrman's essay, "New Testament Manuscripts and the Social History of Early Christianity," argues that the NT MSS can serve as a window into the social world of primitive Christianity.

In a time when textual criticism is all too often considered as an unfamiliar field for many New Testament scholars and graduate students, this volume is a significant contribution that should be in the collection of every research library. Each essay includes a full and up-to-date bibliography of works relevant to the field, and the volume is thoroughly indexed.

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Fee, Gordon D. *Paul's Letter to the Philippians.* NICNT. Grand Rapids, MI: Eerdmans, 1995. xlvi + 497 pp. $34.99.

This is the first commentary to appear in the NICNT under the editorship of Gordon Fee, professor of New Testament at Regent College, Vancouver, British Columbia. His earlier contributions to the field of New Testament textual criticism include *Studies in the Theory and Method of New Testament Textual Criticism*, coauthored with Eldon J. Epp. Fee's commentary is a highly scholarly, yet thoroughly readable study of Paul's letter to the Philippians.

A 53-page introduction covers the customary questions raised regarding the authorship and integrity of Philippians, the recipients of the letter, the city of Philippi, and the place and date of writing. Fee argues that the letter to the Philippians was one letter, written by the Apostle Paul from Rome in the early 60s, to his longtime friends and compatriots in the gospel who lived in Philippi. He also comments that "in contrast to many of Paul's other letters, especially the more polemical and/or apologetic letters [such] as Galatians and 1 and 2 Corinthians, Philippians reflects all the characteristics of a 'letter of friendship,' combined with those of a 'letter of moral exhortation'" (2). Fee sets Paul's letter to the Philippians within the context of first-century "friendship" and "moral exhortation" to a church facing opposition because of its loyalty to Jesus Christ. The question of the apostle's opponents and the identity of the false teachers is according to Fee an issue without end. However, there is a general consensus that the opponents are most likely Judaizers.

The comparison of Philippians to two well-known types of letters in the

Graeco-Roman world is a noteworthy feature of this commentary. "Letter-writing, which was something of an 'art' in pre-typewriter, pre-computer Western culture, was likewise taken with great seriousness by the ancient Greeks and Romans. The 'friendly type,' was well known to all, and according to Cicero was the reason for the 'invention of letter writing.' In many ways this is the most 'artless' of the letters, since what are now known as 'family letters' very often belong to [this genre]" (2).

The other kind of letter mentioned in the commentary is the letter of moral exhortation, which was common in the context of friendship. While this kind of letter lacked a rigid format, it was distinguished by two main elements: (1) the writer was the recipient's friend or moral superior, and (2) the letter aimed at persuasion or dissuasion. Fee comments that "because the persuasion or dissuasion was toward or away from certain 'models' of behavior, the author frequently appealed to examples, including sometimes his own" (11). Evidence of the exhortatory character of Philippians is that a substantial part of the letter is taken up with two hortatory divisions (Phil. 1:27-2:18 and 3:1-4:3).

Regarding the so-called Christ-hymn of 2:5-11, Fee does not agree with the widely accepted view that this passage is a hymn, but does conclude that Phil 2:5-11 constitutes one of the most significant pericopae in the letter to the Philippians. He observes that "most commentaries have been compelled to offer an excursus of some kind simply to deal with the critical issues that have been raised on this passage" (39-40). Despite the widely accepted hymnic theory (by scholars such as Lohmeyer, Käsemann, Martin, and Murphy-O'Connor), Fee presents several reasons to doubt this theory: "First, if originally a hymn, it has no correspondence of any kind with Greek hymnody or poetry; second, exalted, even poetic, prose does not necessarily mean that one is dealing with a hymn; third, the *hos* in this case is not precisely like its alleged parallels in Col. 1:5 (18b) and 1 Tim. 3:16; fourth, as pointed out in the commentary, these sentences, exalted and rhythmic as they are, follow one another in perfectly orderly prose; and finally many of the alleged lines are especially irregular if they are intended to function as lines of Semitic poetry" (42). Not all scholars, of course, have accepted Fee's views. The secondary literature on the passage is massive.

This is a solid commentary based on the Greek text and including a thorough exposition of theological issues. An abundance of grammatical, textual, and historical information is presented in the footnotes, special notes, and appendices. *Paul's Letter to the Philippians* will provide a mine of information for all students of Paul and especially of the Epistle to the Philippians. It should be in the hands of every serious scholar, pastor, and student.

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Finkelstein, Israel. *Living on the Fringe. The Archaeology and History of the Negev, Sinai and Neighboring Regions in the Bronze and Iron Ages.* Monographs in Mediterranean Archaeology, no. 6. Sheffield: Sheffield Academic Press, 1995. xiii + 197 pp. $60.00.

As professor of archaeology at the Institute of Archaeology, Tel Aviv

University, Israel Finkelstein is well-known for his survey work in the hill country of Ephraim (*Tel Aviv* 15-16 [1988-89]: 117-183), excavations at ʿIzbet Ṣarṭah (*ʿIzbet Ṣarṭah: An Early Iron Age Site Near Rosh Haʾayin, Israel*, BAR 299 [London: British Archaeological Reports, 1986]), Khirbet ed-Dawwara (*Tel Aviv* 17 [1990]: 163-208), Shiloh (*Shiloh: The Archaeology of a Biblical Site* [Jerusalem: Israel Exploration Society, 1993]), and recently as codirector at Megiddo. He has published extensively on the settlement history of ancient Israel and on nomadism in archaeology. This volume is the culmination of years of research and combination of numerous articles on these subjects (xi).

After an introduction to the geography and demography of the southern Levant, the volume is organized in two parts. Part I deals with the problems and issues in settlement archaeology as it relates to oscillations along the fluctuating continuum of nomadism and sedentarism. The second chapter outlines the types of archaeological remains left by pastoral nomadic populations. In the southern deserts of Palestine these remains include hunting installations, cemeteries, cult places, drawings and rock inscriptions, and settlements. The author summarizes the archaeology of each of these features before dealing in the third chapter with theoretical issues of interpreting nomadic remains in the archaeological record. Here Finkelstein describes the current debate between the "no remains, no human activity" view and the view that the absence of archaeological evidence does not prove the absence of activity. Several examples of nomadic groups such as the Shasu of Egyptian XIXth Dynasty inscriptions, Arabs of Assyrian texts, and early Nabateans are cited. Finkelstein thus notes the conflicts that may arise between archaeological and textual data and states correctly that "archaeology is much more than a sherd-searching technique. It is part of broader historical research" (30). Changes in climate, the factors influencing sedentarization and nomadization, and subsistence patterns are discussed in Chapters 4, 5, and 6. This first section incorporates all the necessary elements in laying the groundwork for Finkelstein's reconstruction of "cyclical" history in the southern Levant.

Part II systematically charts the settlement patterns from the Early Bronze period to Iron II. On the Early Bronze Age, the author reevaluates the reasons for urbanization at Arad and the causes given for its collapse. He argues against invasion by pointing out that there were numerous other sites (Tel ʾErani, Tel Hesi, Tel Yarmut, and Bab-edh-Draʾ) not affected as Arad was. He likewise doubts climatic change or direct intervention of Egyptians in the copper trade as plausible causative factors. Indeed, Finkelstein doubts that Arad could ever have actually been a "Canaanite" urban center or city-state administering the copper mining in the south during the Early Bronze Age; he argues that the cultural influence was not from the north to the south, but that Arad originated from the indigenous population of the south and served as a political and commercial center on the desert fringe. This fits well with the current hermeneutical trend of viewing cultural developments as local rather than external in origin.

Chapter 8 deals with the transition between the Early and Middle Bronze Ages which the author calls the Intermediate Bronze Age. In the debate of the terminology for this period, Finkelstein maintains his earlier position that there is a distinct break in material cultural developments both from the EB into the transition and from the transition into MB, stating "there is a contradiction in

viewing the EB III/IBA transition in evolutionary terms and the IBA/MB transition in diffusionist terms." There is perhaps a logical contradiction but others have pointed out the major elements of continuity in material culture. If such a continuity exists the researcher must factor this into any reconstruction despite illogical implications.

The author renews his debate with W. G. Dever on the best interpretive model for the period, arguing strongly against the pastoral nomadic notion of transhumance between the Hebron hills and the Negev regions. It is curious that Finkelstein does not discuss in this context the disarticulated nature of burials in shaft tombs found throughout the plateau areas of southern Syria, central Palestine, and to a lesser degree in Transjordan (but see Younker *et al.*, *AUSS* 31/3 [1993]: 212-213). Literature pertaining to this important component of the pastoral nomadic model would have added considerably to the discussion (W. G. Dever, "Funerary Practices in EB IV [MB I] Palestine: A Study in Cultural Discontinuity," in *Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope*, J. H. Marks and R. M. Goods, eds. [Guilford, 1987], 9-19). Some of these large cemeteries consist of hundreds of shaft tombs with multiple, disarticulated burials. By the use of ethnographic analogies, these may be linked to nomadic societies. Finkelstein is also apparently unaware that Dever recently revised his model, allowing a more central role to ruralism (W. G. Dever, "Pastoralism and the End of the Early Bronze Age in Palestine," in *Pastoralism in the Levant*, Monographs in World Archaeology, no. 10, ed. O. Bar-Yosef and A. Khazanov [Madison, WI: Prehistory Press, 1992], 83-92). Indeed, Finkelstein's alternative model of higher "rural" settlement in the Negev would not preclude elements of transhumance. This would fit well with what he (following Lemche) calls polymorphous society, allowing more flexibility and fluidity of interaction between fringe regions and the hill country. In short, Finkelstein's explanation does not account for all of the data available in other parts of the country and is in need of further explanation and clarification if these are to be included.

Chapter 9 contains another challenge to the current consensus that the explosion of sites and especially forts in the Negev during this period is the result of the settlement of the hill-country by the Israelites. Finkelstein maintains that these were not forts but courtyard settlements of nomads settling down, which supports his own "nomadic origins theory" for early Israel (see I. Finkelstein and N. Naʾaman, eds. *From Nomadism to Monarchy: Archaeological and Historical Aspects of Early Israel* [Jerusalem: Israel Exploration Society, 1994]).

The basic premise of this study, that nomadization and sedentarization are cyclical events in history that occur repeatedly, has been documented elsewhere (O. S. LaBianca, *Sedentarization and Nomadization*, Hesban 1 [Berrien Springs, MI: Andrews Univ. Press, 1990]). That it occurs under the circumstances and in the way Finkelstein reconstructs is not as obvious though his views are well presented. Overall, Finkelstein provides much food for thought in this stimulating and well-written volume that will serve as an indispensable resource for anyone interested in the history of the region over *la longue durée*.

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MICHAEL G. HASEL

Fritz, Volkmar. *An Introduction to Biblical Archaeology.* Journal for the Study of the Old Testament Supplement Series, no. 172. Sheffield: JSOT Press, 1994. 224 pp. $19.95.

Volkmar Fritz, director of the German Institute for Archaeology of the Holy Land in Jerusalem, presents in this volume an updated translation of his 1985 introduction published in German by the Wissenschaftliche Buchgesellschaft. It joins several other recent publications in providing a synthetic overview of developments in Syro-Palestinian archaeology (H. Weippert, *Palästina in Vorhellenistischer Zeit* [Munich: Beck, 1988]; A. Mazar, *Archaeology of the Land of the Bible* [New York: Doubleday, 1990]; A. Ben-Tor, editor, *The Archaeology of Ancient Israel* [New Haven: Yale Univ. Press, 1992]; and T. E. Levy, editor, *The Archaeology of Society in the Land of Israel* [London: Leicester Univ. Press, 1995]). The previous work of the author in directing excavations at Khirbet el-Masos and more recently Kinneret, producing fine volumes on temple architecture and the ancient city, and writing influential articles on a wide range of subjects, is making a strong impact on scholarship and may be considered as laying the groundwork for his *Introduction to Biblical Archaeology.*

The first four chapters provide the background to the research, including a brief introduction of "Definition and Purpose," an overview of the geographical and topographical issues of "The Land," a "History of Archaeological Research," and the "Methods of Excavation" that are currently employed. In Chapter 3 the differences between the Israeli and American schools are described and critiqued respectively in terms of the Reisner-Fisher and Wheeler-Kenyon methods. Chapter 4 outlines the various techniques that accompany excavations and the means by which processing and final publishing of excavated material is accomplished. This chapter is very useful for those interested in the recovery techniques used by archaeologists. A discussion of theoretical and epistemological aspects of archaeology was not addressed in the book, but might have been included in one of these chapters despite their brevity.

Chapter 5 on "Chronology" serves as the introduction to the next four chapters on the respective cultural periods. The author discusses historical and astronomical correlations between Egypt, Asia Minor, and the material culture of Syria-Palestine. With the sequence of periods and dates, Fritz provides a description of the historical events that mark their beginning and end. The subsequent chapters each describe distinct cultural periods beginning with the "Neolithic and Chalcolithic Periods" and ending with the "Hellenistic and Roman Periods." The synthesis is detailed and concise, leading the reader through sites and their architectural, material-cultural, and historical development. Fritz demonstrates a keen knowledge of architectural developments. This is augmented by detailed descriptions of continuity and discontinuity in style and form of material culture. But little attention is focused on the function of these changes and their significance in socioeconomic terms. In other words, detailed descriptions are provided of archaeological finds, but the overall portrait of connections with interacting cultures and social and ideological elements is lost in the descriptions of pottery, temple and palace design, and technology. This may be due to a separate Chapter 10 covering various ethnic groups. But the concise nature of the book provides only a few pages on the Phoenicians (185-189),

Philistines (191-193), and Arameans (194-201). The Ammonites, Moabites, and Edomites combined are treated in four and a half pages (202-206).

For the settlement of Israel, Fritz describes in Chapter 9 three current models, those of conquest (Albright), peaceful infiltration (Alt), and peasants' revolt (Mendenhall), stating that "none of these 'models' covers all the details afforded by the literature and archaeology" and calling for "some modification of the models so far employed" (137-138). But he does not refer to the current Israeli school that has revived the models of Alt and Noth. Finkelstein's standard work, *The Archaeology of the Israelite Settlement* (Jerusalem: Israel Exploration Society, 1988) is not mentioned in the footnotes. The volume might have benefited from reference to numerous monographs by textual scholars, including those of G. Ahlström, *Who Were the Israelites?* (Winona Lake, IN: Eisenbrauns, 1986); N. P. Lemche, *Early Israel* (Leiden: Brill, 1985); *Ancient Israel: A New History of Israelite Society* (Sheffield: JSOT, 1988); Coote and Whitelam, *The Emergence of Early Israel in Historical Perspective* (Sheffield: Almond, 1987); R. B. Coote, *Early Israel: A New Horizon* (Minneapolis: Fortress, 1990); R. Neu, *Von der Anarchie zum Staat* (Neukirchen-Vluyn: Neukirchner Verlag, 1992). These references are essential in directing the reader to current literature if not in providing an up-to-date synthesis of the problem of Israelite emergence.

Further bibliographical references in other chapters might have included important monographs such as P.R.S. Moorey's *A Century of Biblical Archaeology* (Philadelphia: Westminster/John Knox Press, 1990); P. de Miroschedji's edited volume on the Early Bronze Age, *L'Urbanisation de la Palestine à l'age du Bronze Ancien* (Oxford: British Archaeological Reports, 1989), and Palumbo's recently published dissertation, *The Early Bronze Age IV in the Southern Levant*, Contributi e Materiali de Archeologia Orientale III (Rome: Universita degli Studi de Roma "La Sapienza," 1990). These works represent the current state of the art for both periods. Moreover, Hübner's 1992 work in German on the Ammonites should have been included in Chapter 10.

The bibliographies for individual chapters are conveniently divided topically for further reference. This allows the reader to study particular aspects of interest. The book also provides 42 figures and 26 photographs illustrating pottery, other finds, sites, and construction techniques of various architectural elements in exceptional quality. A subject and place index would make the volume more accessible. Despite this and other caveats mentioned above, this volume provides a refreshingly concise and readable introduction that encourages reference to more extensive works listed in its bibliographies and supplemented here.

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Furcha, E. J., trans. and ed. *The Essential Carlstadt: Fifteen Tracts by Andreas Bodenstein (Carlstadt) from Karlstadt.* Classics of the Radical Reformation, no. 8. Waterloo, Ontario: Scottdale, PA: Herald Press, 1995. 449 pp. Cloth, $49.95 U.S.; $71.25 Can.

Andreas Bodenstein von Carlstadt (1486-1541), a Wittenberg colleague of Luther's, left Saxony, endured several years of fugitive wanderings, found

employment in Zwinglian Zurich, and closed his career as a Professor of Old Testament at the University of Basel, 1534-1541. His writings influenced the early Anabaptist movement. Some 87 of Carlstadt's publications are known (399, n. 8), but except for those included in Ronald Sider's *Karlstadt's Battle with Luther*, only scattered excerpts have been previously translated into English. This volume is the first to present in English a representative "cross-section" of Carlstadt's writings (20). Following conventional English usage and Carlstadt's own preference, *The Essential Carlstadt* spells its author's name with a "C," but refers to the town of his birth with a "K" (406, n. 4).

E. J. Furcha, professor of church history at McGill University, has translated and/or edited several volumes on sixteenth-century radical reformers including Schwenckfeld, Zwingli, Hans Denck, and Sebastian Franck. His introduction offers a brief biographical sketch, a historiographic summary of Carlstadt scholarship, and an assessment of Carlstadt's significance (17-24).

The fifteen publications may be grouped in six categories: autobiographical tracts, eucharistic tracts, Lutheran reform polemics, radical reform polemics, spirituality, and Reformed orthodoxy. Under the rubric "autobiographical," the book includes four documents. No. 1, *Tract on the Supreme Virtue of Gelassenheit* (1520), declares Carlstadt's allegiance to the new evangelical ideas and his rejection of the medieval church. While this tract contains some theological analysis of *Gelassenheit* ("yieldedness"), a term that was to become a salient motif of Anabaptist theology, it does not do so in as much depth as does No. 6, *The Meaning of the Term "Gelassen."* More striking than Carlstadt's theology in document No. 1, is his evident nervousness, even fear and trembling, for the potential consequences of the stand he is taking. He clearly recognizes the likelihood of martyrdom (31-32), and "beg[s]" his family and friends not to "hurt and afflict" themselves because of the "temporary shame, the tribulations and anxiety that surround me on all sides" (31). No. 5, *Circular Letter by Dr. Andreas Bodenstein from Karlstadt Regarding His Household*, opens with a letter announcing Carlstadt's engagement to marry Anna Mochau on January 20, 1522 (130). Appended to the letter is the minutes of a meeting of the "vicars, doctors, and priors" of the Augustinian cloister in Wittenberg, who have decided to release from monastic vows any of the brothers wishing to leave the cloister and "live . . . according to evangelical teaching" (131). No. 7, *Reasons Why Andreas Carlstadt Remains Silent for a Time and on the True, Unfailing Calling*, belongs to the Orlamunde pastorate. Carlstadt implies that fulfilling his pastoral calling is a higher priority than seeking a wider audience through publishing. In No. 14, *Apology . . . Regarding the False Charge of Insurrection*, the fourth tract of autobiographical significance, Carlstadt seeks to exonerate himself from charges that he sided with the peasants in the revolt of 1524-25. This piece is notable for several personal anecdotes about road encounters with armed and hostile serfs during the Peasants War. Also unique about this tract is the inclusion of a Preface by Luther attesting his belief in Karlstadt's sincerity and probable innocence regarding the charge of collusion with the peasants.

A second category includes three of Karlstadt's eucharistic tracts: No. 2, *Regarding the Worship and Homage of the Signs of the New Testament*; parts of No. 13, *Several Main Points of Christian Teaching . . .* ; and No. 11, *Dialogue . . . on the*

Infamous and Idolatrous Abuse of the Most Blessed Sacrament of Jesus Christ. The *Dialogue* is cast as a dramatic conversation between Gemser, a Roman Catholic priest; Victus, a biblicist evangelical; and Peter, a peasant. The repartee is clever, often biting, and serves as the didactic vehicle for an incisive exposé of the prevailing theological fault lines. Furcha deliberately limited the sample of eucharistic and sacramental tracts in this volume because he and Calvin A. Pater are preparing a second volume devoted entirely to Carlstadt's eucharistic writings.

A third category of writings might be termed Lutheran reform polemics. Document No. 3, *Regarding Vows* (48 pp., the longest in Furcha's compilation), shows from Old Testament passages that monastic vows are unbiblical and contrary to God's will, hence invalid and not binding. No. 4, *On the Removal of Images and That There Should Be No Beggars Among Christians*, marshals biblical support for two actions of the Wittenberg city council. The second part is a call for social justice. Carlstadt argues from Deut. 15:4, 9 that a truly Christian society will prevent begging by supporting the truly destitute, requiring work from those "strong and capable of working," and by providing job training and financial assistance to help workers get started in a trade. No. 5, already mentioned, also fits this category of reform polemics from Carlstadt's Wittenberg period.

In contrast with the Lutheran reform polemics stand three other booklets that may be termed radical reform polemics, documenting Carlstadt's estrangement from Luther. No. 10, *Whether We Should Go Slowly and Avoid Offending the Weak in Matters Pertaining to God's Will*, takes up one of the most vexing of Carlstadt's differences with Luther, the question of retarding the pace of reform in order not to alienate those with "weak consciences," particularly the conservative princes. Carlstadt urges that "God's will has been revealed to us by sheer grace and in order that we might become wise, knowledgeable, and discerning--mark this well, through yieldedness [Gelassenheit]" (256). In other words, the benefits of God's word--wisdom, knowledge, and discernment--do not come to those who do not yield obedience to it. "The deed must always and immediately follow understanding" (255). No. 11, *Dialogue or Discussion Booklet on the Infamous and Idolatrous Abuse of the Most Blessed Sacrament of Jesus Christ*, has already been noted above. No. 13, *Several Main Points of Christian Teaching Regarding Which Dr. Luther Brings Andreas Carlstadt Under Suspicion Through False Accusation and Slander*, is Carlstadt's rebuttal to Luther's *Against the Heavenly Prophets* (1524). For 37 pages Carlstadt protests the unfairness of Luther's charges. Indeed, Luther does appear to have wrongly associated Carlstadt with Thomas Müntzer, an association Roland Bainton called "both unjust" of Luther and "unfortunate" for Carlstadt (*Here I Stand*, last pages of chapter 15).

A fifth category of Carlstadt's writings may be grouped under the heading of spirituality. These come from Carlstadt's pastoral tenure at Orlamunde (1523-1524). Document No. 6, *On the Meaning of the term "Gelassen,"* already cited, exerted a lasting influence on the Anabaptist Movement. No. 9, *Regarding the Two Greatest Commandments: The Love of God and of Neighbor, Matthew 22*, is "one of Carlstadt's most impressive expressions of true spirituality" (Furcha, 229). No. 8, *The Manifold, Singular Will of God, The Nature of Sin* (43 pp., the second longest in this collection), offers a perceptive, multiplex exposition of God's eternal will and his permissive will, over against the human will--a conflict that is resolved

only through yieldedness.

No. 12, *Regarding the Sabbath and Statutory Holy Days* (317-338), was very popular, being issued in four original editions (from Jena, Augsburg, Strasbourg, and Constance) as well as at least three known reprint editions. Of the booklet's 13 sections, seven address the basic theology and spirituality of the Sabbath rest, five describe aspects of how the Sabbath should be celebrated or may be desecrated (318), one considers "Which Day of the Week Must be Celebrated" (333-334), and one is a polemic against "Designated Feast Days for Saints and Angels," (336-337).

No. 15, *On the Incarnation of Christ* is Carlstadt's farewell sermon to his Zurich congregation in 1534, on accepting the professorship at Basel. It contains traces of the warm, emphatic spirituality seen in the earlier works, but is more notable for its "orthodox Christology" (387).

In general, *The Essential Carlstadt* shows the solid editorial workmanship typical of the Classics of the Radical Reformation series. Each selection is preceded by a brief introduction. Page references to the original are inserted in brackets, and critical comments on the text, translation details, secondary sources, and historical context are incorporated in endnotes.

One inconsequential mistake occurs in the Introduction (24). The observation is made that apart from document 12 and parts of 14, this work has omitted Carlstadt's writings on the sacraments. That should read document 11 and parts of 13, and seems to overlook document 2, which deals extensively with the Lord's Supper as a sacrament (40-50). Also, the bibliography includes some significant secondary sources, but omits Freys/Barge, a frequently cited source in the editorial introductions and endnotes.

A "Scriptural Index" (some 1500 entries), a "Name and Place Index," a "Subject Index," and a foldout map of "Electoral Saxony during Carlstadt's Time," complete this well-designed volume, which offers a significant contribution to Carlstadt studies in English.

Andrews University JERRY MOON

Gerrish, B. A. *Continuing the Reformation: Essays on Modern Religious Thought.* Chicago and London: Univ. of Chicago Press, 1993. xv + 283 pp. Cloth, $54.00.

Continuing the Reformation is a refreshing addition to the respectable list of books and articles Gerrish has produced on similar themes over the past several decades. Like one of his previous volumes, *The Old Protestantism and the New: Essays on the Reformation Heritage* (Univ. of Chicago Press, 1982), the present title brings together various materials provided earlier in lecture form. In fact, this new book may, in Gerrish's own words, "well be described as a sequel" to that earlier publication (ix). However, the present volume displays an improvement in cohesiveness, thanks to the author's painstaking editorial efforts to bring the chapters together into a better-integrated and logically sequenced pattern.

The central pivot for the discussion is what Luther, Melanchthon, and other major sixteenth-century Protestant Reformers considered as the paramount religious concern: righteousness by faith. How this central theme became modified through the subsequent centuries by varying religio-philosophical viewpoints on

the roles and relationship of "belief" and "reason" (or similar bipolar categories) forms the crux of Gerrish's discussion. The volume consists of twelve chapters, three in each of the following main parts: (1) "The Reformation" (17-75), (2) "The Age of Reason" (79-143), (3) "Schleiermacher" (147-216), and "Ernst Troeltsch" (219-273). It concludes with a fairly detailed index (275-283).

It is impossible here to probe or even illustrate the attention which Gerrish gives to various major religious philosophers of post-reformation times (Spinoza, Kant, Herder, Forberg, and others). Rather, I suggest the following as Gerrish's three major contributions in this volume: First, he gives considerable attention to Friedrich H. Jacobi and Jacobi's interpreters (82-108); this is significant not only because of Gerrish's own analysis and contextualization of Jacobi, but also because his discussion highlights a philosopher whose work has received an unduly limited amount of attention.

Second, Gerrish points out some interesting connections between the religious thought of Schleiermacher and the teachings of John Calvin. It is usually thought that Schleiermacher's views emanated primarily, if not totally, from within the stream of Lutheran tradition. To learn that there is noteworthy evidence of Reformed influence on Schleiermacher is a welcome corrective (though I am not convinced that the evidence is quite so strong or pervasive as Gerrish seems to feel).

Third, as each new theologian or philosopher is introduced in this volume, Gerrish provides a synopsis of the state of research about the individual. This includes an assessment of both the publication status of the person's own works and the nature and availability of relevant secondary literature. Thus, in a sense *Continuing the Reformation* furnishes a sort of in-depth bibliographical essay. There is indeed remarkable comprehensiveness, as well as competent analysis, in this facet of Gerrish's work. Moreover, the incisiveness and balance with which he presents all of his material is noteworthy.

A drawback which a volume of this kind can hardly avoid is that there are certain gaps and imbalances in the presentation. Gerrish must be credited for his superb effort to minimize these, but they are still present and may be disappointing to readers who would have wished, or may have looked for, treatment of individuals not mentioned or for greater attention to some who are referred to rather briefly. In my opinion, such "missing links" are not really serious, for Gerrish traces masterfully the lines of influence from one religious thinker to another and thus keeps the major "chain" intact.

Continuing the Reformation is an insightful volume. And although many readers knowledgeable in the field will undoubtedly take exception to various of Gerrish's conclusions, no reader, in my opinion, can track through this volume without being both challenged and stimulated by its perceptive and incisive discussions. It should be read by all persons interested in church history, Christian theology and philosophy, and religious studies in general.

Andrews University KENNETH A. STRAND

Grenz, Stanley J., and Denise Muir Kjesbo. *Women in the Church: A Biblical Theology of Women in Ministry.* Downers Grove, IL: InterVarsity Press, 1995. 284 pp. $15.99.

Köstenberger, Andreas J., Thomas R. Schreiner, and H. Scott Baldwin, eds. *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15.* Grand Rapids: Baker Book House, 1996. 334 pp. $21.99.

Two books with the same title could hardly differ more. Only part of the difference comes from the subtitles; much more comes from the presuppositions undergirding the two. As Köstenberger, Schreiner, and Baldwin rightly question in their introduction: "Who among us is truly open to the biblical message? Who can claim to be free of the trappings of culture and tradition?" (9).

Grenz and Muir Kjesbo represent the Christians for Biblical Equality (CBE) viewpoint which favors women's participation in ministry on an equal basis with men; they conclude that "church leadership is enhanced by the presence of both" men and women (230). Köstenberger, Schreiner, and Baldwin represent the Council for Biblical Manhood and Womanhood (CBMW) which maintains that women are excluded from leadership roles in the church; they conclude that women should not function "as teaching pastors or teaching elders/overseers of the churches. This means that women should not proclaim the Word of God from the pulpit to the congregation of the saints" (210).

Grenz and Muir Kjesbo begin their book with a sketch of the current controversy between CBE and CBMW. In spite of their "egalitarian" stance, the authors make amicable reference to "complementarian" views before refuting them. Emphasis is placed on the whole of Pauline writings, as well as on references to women in ministry in Acts, rather than on the problem texts. This approach permits Grenz to treat Paul's advice to the church in Corinth and Ephesus as local and temporal, rather than universally binding. Grenz finds that man and woman were created equal (156-165). Rather than being a "morally binding injunction," male domination as described in Gen 3:16 was a result of the fall and is reversed by Christ's redemption (165-169).

The last two chapters deal with theological aspects of ministry. A minister is not a priest, for the church itself is a gifted priesthood (188). The church community sets apart "by a public act persons whom the Lord . . . has called to pastoral ministry" (196); these should include called women. Women in ministry do not represent Christ as male; they represent his humanness (206). Furthermore, their ministry is not so much the exercising of authority as servant leadership (210-229). Mutuality, rather than dominance, should distinguish church leaders, male or female (229). Copious notes, a bibliography, and an index close the book.

In chapter 1 of Köstenberger, Schneider, and Baldwin, Stephen Baugh presents Ephesus as a normal Mediterranean city, rather than an ancient center for women's rights. He also reminds us of the Roman moralists' injunctions for women, far more restrictive than those of Paul. By the end of the chapter, Baugh can already conclude that Paul's injunctions "are not temporary measures in a unique social setting" (49). In chapter 2, T. David Gordon describes the genre of the Pastoral Epistles as instructions for the postapostolic church, which are "germane to our setting, which is postapostolic as well" (63). Baldwin tackles that

notoriously difficult word, *authentein*, and concludes that its meaning is related to the concept of authority (79). Chapter 4 contains Köstenberger's analysis of the sentence structure of 1 Tim 2:12, showing that the verbs *didaskein* and *authentein* should be viewed in the same light—either positively or negatively (this undoubtedly in opposition to Katherine Kroeger's suggested syntax in *I Suffer Not a Woman*). Since, as he maintains, all NT references to "teaching" are positive (which one might question in light of 1 Tim 1:7 and 6:3, although the verb *didaskō* is not used), the same must be true here and "exercising authority" would not refer to negative authority or "usurping" authority (103).

Chapter 5 (105-154) contains Schreiner's interpretation of the passage "in dialogue with scholarship." While not claiming to "have given the definitive and final interpretation of this passage," Schreiner's conclusions are definite: "Women should not arrogate a teaching role for themselves when men and women are gathered in public meetings" (153). Indeed, "the creation of Adam before Eve signaled that men are to teach and exercise authority in the church" (153). Finally women should not teach or exercise authority over men because "they are more prone to introduce deception into the church since they are more nurturing and relational than men. . . . Women are less likely to perceive the need to take a stand on doctrinal non-negotiables since they prize harmonious relationships more than men do" (153). A note asserts that "this does not mean that women are inferior to men," but that they do have "*different* weaknesses" (n. 227).

Robert W. Yarbrough's chapter on hermeneutics (155-196) does not outline a hermeneutical method; rather, it roundly condemns "progressive" interpretations of the text as rooted in historical criticism and feminism. In the final chapter Harold O. J. Brown reaffirms the role differentiation at creation with the male as head (200-206). He also notes that "the intellectual culture of the first century" is as valid as the "political correctness of the late twentieth century to determine our interpretations of Scripture" (207). Furthermore, while we are called to be kings and priests, we must recognize that "not everyone can function in society as king" or even "in the church as priest" (208).

Appendix 1, "A History of the Interpretation of 1 Timothy 2" by Daniel Doriani, concludes that the church has "traditionally interpreted 1 Timothy 2:11-14 in a straightforward manner," meaning thereby that women should not "hold teaching offices or formally authoritative positions" (262). Appendix 2 lists selected usages of *authentein* in ancient Greek literature and concludes that the word means simply "to exercise authority." A comparison with Leland Wilshire's listing ("1 Timothy 2:12 Revisited," *EQ 65* [1993]:46-47), which favors the meaning to "instigate violence," shows how differing positions guide research. A 14-page bibliography, a Scripture index, and subject index close the book.

Both books are well-written and documented. Yet both seem to defend a position already taken. Grenz and Muir Kjesbo look at the big picture and conclude that women belong in ministry. Köstenberger, Schreiner, and Baldwin examine 1 Tim 2:9-15 and from the one passage conclude they should not.

One wonders what conclusion Kostenberger and others would have reached had they included v. 8, which obviously belongs to the passage, in their analysis: "I desire that in every place the men should pray, lifting holy hands without anger or quarreling." While sympathetic to their concern for truth, the integrity of

Scripture, and obedience to the Word, I fail to see in Scripture some of their basic presuppositions—headship from creation and prohibition of women's teaching ministry. Perhaps my view is overly tinted by 35 years of teaching young ministers—most of them males. On the other hand, I may simply have been acting as a "mother in Israel," not a seminary professor, and am thus exempt from the prohibition.

Andrews University NANCY J. VYHMEISTER

Guthrie, George H. *The Structure of Hebrews: A Text-Linguistic Analysis.* NovT Supplement, no. 73. Leiden: E. J. Brill, 1994. xix + 161. Cloth, $90.00.

Despite the popularity of new approaches in biblical studies, the field of linguistics, and more specifically text linguistics, has been largely neglected by biblical scholars. This study may represent something of a turning point. Text linguistics, better known in the U.S. as discourse analysis, has been neglected by the guild of biblical scholars. Its application has been largely confined to the realm of Bible translators. As a result many have not had access to its benefits for exegesis. Only in the form of structuralism and semeiotics have text-linguistic approaches had much impact. Only outside of North America (e.g., in South Africa and Scandinavia) has text linguistics been applied to more traditional exegesis of the Bible. But now we are beginning to see a bridging of this gulf and the consequent entry of discourse analysis into the larger academy as an increasing number of works presenting the fruit of discourse analysis are appearing on the market. Guthrie represents an important step in this trend and an important contribution both to the study of Hebrews and the discipline of discourse analysis.

The Structure of Hebrews is the published version of Guthrie's Ph.D. dissertation completed in 1991 at Southwestern Baptist Theological Seminary under Bruce Corley. Lane, in his WBC commentary, gave fairly extensive discussion of the unpublished version of Guthrie's dissertation. It is good to see the work available to the wider public in its full form.

The work consists of two parts and seven chapters. The first section, consisting of two chapters, discusses and evaluates past proposals on the structure of Hebrews from the *kephalaia* system of divisions found in early Greek MS of the NT, down through the recent work of Linda Lloyd Neeley, Walter Übelacker, and Harold Attridge. He does not take note of the revised edition of F. F. Bruce's commentary nor the more recent commentaries of Paul Ellingworth and H. F. Weiss; presumably his manuscript was completed before he could get access to the latter two. The second section provides an application of text linguistics to the structure of Hebrews. After laying out his method, he attempts to isolate units through "cohesion shift analysis." He next tests his findings there by studying the use of the ancient rhetorical device of *inclusio*. Chapter six uses the text-linguistic study of lexical cohesion to determine the interrelationship of the various units identified. The final chapter discusses the resulting structure of Hebrews.

In his delineation of the structure Guthrie finds it necessary to maintain a distinction between the exposition and the exhortation, not subsuming the former to the latter as most do. Thus he traces the flow of thought in the expositional unit and then considers developments within the hortatory material. Only then does

he discuss how the two genres work together to convey the author's message. He offers unique assessment of the structure with two side-by-side columns of exposition and exhortation. The exposition is presented in outline format; the exhortation, however, while laid out in a column, is treated as a chiasm. His presentation is highly creative and will command attention. It is the most significant treatment since that of Vanhoye and surpasses his. His discussion of transitions in chapter 6 is also particularly helpful.

His application of cohesion-shift analysis in chapter 4 is his most significant methodological contribution, advancing not only biblical scholarship but text linguistics as well. Guthrie develops here an objective approach to the study of structure that eliminates much of the subjectivism of more traditional topical approaches. He analyzed shifts in 12 "cohesion fields" (genre, topic, spatial markers, temporal markers, actor, subject, verb tense, mood, person, number, reference, and lexical items). The chapter is weakened significantly, however, by a failure to lay out the data adequately. Guthrie does provide a sample chart on p. 60 (fig. 13), but this should have been done for the entire book, at least in an appendix, and not just for 1:1-5—a passage which does not even receive significant discussion in the chapter. He gives only a discussion of high-level shifts and in several of these he does not make clear in which fields the shift takes place (between 2:18 and 3:1, 3:6 and 3:7, 3:11 and 3:12, and 6:12 and 6:13).

Furthermore, the methodology could use some refinement. While he weights shifts in genre and topic more heavily (counted as two, not just one), more attention needs to be given to the relative value of the various fields. Should the various verb categories—tense, mood, person, and number—be weighted equally with other items? And maybe lexical cohesion should be weighted more heavily as well? There are overlaps between categories as well. Frequently the subject and verb person fields are identical; should they then be treated differently and given equal weight? Guthrie's distinction between subject and actor is also problematic. He bases this on M.A.K. Halliday and Ruqaiya Hasan's *Cohesion in English* [London: Longman, 1976]; unfortunately he misses their point. They discuss the ambiguity of interpreting pronominal reference, and note that it is determined not by grammar (actor and subject are two aspects of grammar: transitivity and mood) but by semantics. Hence his giving equal weight to these two categories when they reflect different aspects of the same phenomena is problematic. Even more problematic is the identification of a shift when the grammatical subject changes, but cohesion is effected by pronominal reference. Another problem is boundary shifts that do not reflect the overall trend of the passage. The temporal reference throughout 1:1-4 is past—only at the end of vs. 4 is there a brief shift; of how much weight then can the shift *back* to past in vs. 5 be? Isn't the overall cohesion of a unit more significant than a temporary shift that happens to occur at the boundary of a unit?

While Guthrie significantly advances the discussion, there are areas for further work. First his treatment of 2:5-9 as transitional is, in my opinion, problematic. The passage consists mainly of a midrash on Ps 8:4-6; thus it is an integral element in the subsection 2:5-18 and not merely a transition. It does not compare at all structurally to the unit he likens it to, 8:1-2. Further consideration of the role of 3:1-6 within the larger hortatory unit of 3:1 to 4:13 is necessary. Is

it totally unrelated to the midrash which follows in 3:7 to 4:11 or is it in some way connected to it? His treatment does not explain adequately why it is placed where it is or what role it plays in the author's overall purpose. What is the force of the διό in 3:7? After the helpful insights on passages such as 6:13-20, I was disappointed with his discussion here.

There are a number of typographical errors. There are two lines missing near the bottom of page 85 in my copy. The "which" in note 14 on page 93 should probably be "while." And ἐλεόω in note 22 on page 99 should be ἐλεέω.

Despite the needed improvements noted above, this is a major contribution to the study of Hebrews which should be required reading. The text is readable enough that it could be profitably used even by advanced students on the undergraduate level. This is a work which no scholar on Hebrews can afford to ignore.

Spicer Memorial College MATTHEW KENT
Pune, India

Hendrix, Ralph E., Philip R. Drey, and J. Bjørnar Storfjell. *Ancient Pottery of Transjordan: An Introduction Utilizing Published Whole Forms—Late Neolithic through Late Islamic.* Berrien Springs, Michigan: Institute of Archaeology/ Horn Archaeological Museum, Andrews University, 1996. xii + 342 pp. $18.95.

Students embarking on a study of the ancient Near East must have a pottery guide. So far they have not had the good fortune to be well provided for in this regard. For Mesopotamia, Ann Louise Perkins' *The Comparative Archaeology of Early Mesopotamia* (1949) has never really been superseded. For Palestine, Ruth Amiran's *Ancient Pottery of the Holy Land* (1969) has (too) long been standard for beginners, while L. G. Herr and W. C. Trenchard have recently provided the specialist with a valuable, though unillustrated bibliography, *The Published Pottery of Palestine* (1996).

The authors of the book under review, all archaeologists at Andrews University, with the help of a team of specialist consultants, now break new ground with a guide to the pottery of Transjordan aimed specifically at introductory-level students. Their aim was to produce a tool for pottery study—initially devised as a set of "pottery flashcards"—which would standardize pottery terminology and provide basic introductory material. An enormous amount of research using primary publications went into this, and the authors provide a measure of their effort by informing the reader of the exact number of entries in their bibliography, the number of pottery types considered, the number of sites and periods represented.

The book is divided into five chapters which build on each other. Chapter 1, "Researching Pottery Morphology," briefly describes why archaeologists collect and study pottery. To the list of contributions provided to archaeology by pottery analysis, the authors could perhaps have added data from changes over time in wares and manufacturing techniques, allowing glimpses of economic and social trends that can help interpret and be interpreted by other archaeological and written sources.

Chapter 2, "Analyzing Ancient Pottery," explains terminology, drawing techniques, and processes of analysis. This is particularly useful for beginners and will be a good reference for teachers to cite.

Chapter 3, "Standardizing Pottery Terminology," is an attempt to assign objective names to vessels. The authors introduce a new form-based paradigm (form = shape + size) in which the three basic (or "root") shapes are bowl, jar, and jug, each of which has "branch" sub-forms more closely related to the common name of the vessel and its possible function. Size criteria are based on proportions of diameter to depth rather than on absolute measurements. This chapter is quite densely written and is less of a guide for students than a manifesto aimed at pottery specialists. The authors essentially call for the use of this objective—or less subjective—terminology in specialist pottery reports; the reviewer can imagine the beginning student, at whom this book is supposedly aimed, not persisting with the detailed arguments in this chapter. It is also unfortunate that the technique-based typologies of H. J. Franken (e.g., *In Search of the Jericho Potters* [1974], among others) have not been mentioned, since they provide the beginner with an insight into what shape variations mean in manufacturing terms.

Chapter 4, "Summarizing Ancient Chronology," provides a brief historical background for each archaeological period. It makes the important point that archaeological periodization for Transjordan has been adopted from Palestine (Cisjordan). Since political and historical events in Palestine had little relevance to Transjordan, effort is now being expended on establishing a local Transjordan-based periodization. The authors cite current work on rearranging the Islamic periods according to material culture rather than political or religious events, but this is just as relevant for other periods, including the Iron Age, where the detailed subdivisions borrowed from Palestine are inapplicable to (all) Transjordan on current evidence. This appears to be acknowledged on pp. 65-66, and yet these detailed Iron Age subperiods are tabulated on p. 59. The authors may have missed an opportunity here to make the point firmly about the differences between Palestine and Transjordan, which are still not widely appreciated. It might also have been useful to mention that Middle and Late Bronze Age pottery has so far not been found south of the Wadi Hasa, which has implications for the nature of human occupation in that area.

The suggestion that Iron IIB ends *ca.* 600 BC, the approximate date that Ammon, Moab, and Edom became vassal states of Babylon, is fraught with difficulties. These states *may* have been incorporated into the Neo-Babylonian empire (direct rule, *not* vassaldom) but the evidence is not conclusive; in any case there is no evidence that the material culture changed at that point, making it difficult to substantiate a change of archaeological period.

There are several references to drastic falls in population within the Islamic periods, but this is not yet conclusively proved and may simply turn out to be (1) a drop in *settled* occupation, not in population, or (2) a reflection of the still incomplete understanding of Islamic pottery typology and chronology.

Chapter 5, "Characterizing Archaeological Periods," forms the bulk of the book, and describes pottery from Late Neolithic (Pottery Neolithic) to Late Islamic (up to AD 1516), with subdivisions. Each period or subperiod is arranged by introduction, technique, surface treatment, and forms, which in addition to

bowls, jars, and jugs include miscellaneous forms, e.g. lamps, and lids. The work provides illustrations of 469 whole form or reconstructed whole-form pottery examples; the descriptions in the captions inevitably vary in detail depending on the published source—sometimes there is no description at all.

Not surprisingly, specialists on particular periods will find something to quibble about. Although it can be argued that an introductory manual cannot cover every detail, nevertheless the omission of certain points occasionally produces a misleading picture. Page 159 correctly states that Iron I potters used tournettes rather than the proper wheel, but in fact this had already started in the Late Bronze Age (cf. H. J. Franken, *Excavations at Tell Deir 'Alla: The Late Bronze Age Sanctuary* [Louvain 1992], 149). This is important, as it probably constitutes evidence of a change from a mass to a small market for pottery and so reflects wider socioeconomic developments.

On p. 172 the authors repeat the widespread view that real Assyrian pottery was imported into Transjordan in the late Iron Age. The jury is still out on this point: there is certainly plenty of local pottery influenced by Assyrian types, but so far no pottery has been published from Transjordan which is unequivocally Assyrian in origin. Again this reflects an important wider point concerning the nature of the Assyrian presence—if any—in Transjordan.

The only period for which regional subcultures within Transjordan are individually addressed is Iron II-III, where there are separate entries for Ammon, Moab, and Edom, preceded by a general entry. The inattentive reader may not realize that the general and individual entries must be read in conjunction, otherwise some confusion might arise. For example, under Edomite culture (201) the only entry for ware is handmade Negev ware, but the standard wares are covered earlier on pp. 171-172.

There follows a Glossary of selected archaeological and ceramic terms, which is quite systematic and useful. Finally, there is a Bibliography and an Index, mostly of sites, periods, and pottery types and techniques.

The book is generally well laid out, easy to use, and a convenient size. It is ideal for students, with the important proviso—acknowledged by the authors—that it is a supplement to a class or field instruction in pottery. In his Foreword, R. W. Younker recalls his youthful awe of magical identifications by pottery specialists and stresses that this book cannot be a replacement for years of study and *handling*, especially of sherds, which look quite different from whole forms. It is important for students—and specialists—to acknowledge that even with such expertise there can still be uncertainties, and even an expert cannot—or should not—always be certain about identifications, especially of survey sherds in little-known areas. We are only just beginning to appreciate the full extent of regional variation, sometimes over very small distances, in Transjordanian ceramics. The only way, even for specialists, to gain experience of the full range of regional pottery will be through (international) handling seminars. This book will become an essential primary reference, but the highest praise will be to own a copy dog-eared from the dust of countless handled sherds.

Liverpool Museum, England PIOTR BIENKOWSKI

Henry, Carl F. H. *Gods of this Age or God of the Ages?* Nashville, TN: Broadman and Holman Publishers, 1994. 323 pp. $15.95.

Gods of this Age or God of the Ages? is actually a compilation of Henry's various articles and addresses—twenty-four in all—published or delivered between 1980 and 1990. Their selection has been meaningfully executed and so is the catchy title which fittingly canopies them all.

Reading *Gods of this Age or God of the Ages?* conjures up a picture of Henry holding a Bible in one hand and a newspaper in the other. On the one hand, the newspaper reports the society's crises: ecological disasters, suicide, alcoholism and drug abuse, mass murders and genocide, AIDS, and satanic cults, to name a few. On the other hand, the Bible seems to point out that if nothing is done, all this will sooner or later end up in a "civilizational carnage" (3-4, 14-17, 30-34). "Nightfall [for Western culture] may be close at hand" (6, 284). It is heading straight for divine judgment (176, 203, 320). "A death warrant hangs over modernity" (10).

What could be the cause as well as the remedy for these evils besieging America and Western civilization? The book is essentially an attempt to answer this serious question which, in Henry's view, is due to the bartering of worldviews. It is the case of the disavowing of biblical theism for scientific naturalism and secular humanism (14). This diagnosis inevitably leads Henry to a comprehensive criticism of naturalism and secular humanism, which he considers as the center of Western culture and the covert metaphysics of liberal learning. Humanism is the "omnipresent enemy" of America and is already having a "strangle hold" on its people (25, 47-48, 192). The disavowal of God [by these two isms] as ultimate authority leads to the disavowal of objective absolutes, revealed truths, scriptural imperatives, and fixed principles, which further leads to subjectivism, relativism, and the acceptance of Oriental religions with their pantheistic outlook and subsequent low view of sin (48, 222, 311, 320, 445). These are the "gods" that Western society is worshipping in place of the God of the ages it used to worship decades ago.

What is the remedy? As Henry sees it, there is only one: Biblical (or evangelical) theism (14-15, 183, 279). These menacing gods must be replaced by the principles of biblical theism on all fronts—education, law, politics, economics, philosophy, sciences, literature and the arts. And for this he calls upon the "believing church," that is, evangelical Christianity, to take up the mission because it is the "only real bastion" of hope for Western society (6, 99, 161, 165-168, 177, 183-184, 192). "The time is now and the race is now" (43).

The book is a moving witness to Henry's main theme, evident in the majority of his writings: the indispensability of biblical theism for the well-being of Western society and the evangelical's onus in helping put the God of the Bible back into Western society. Formerly, Henry had also issued other books bearing a similar message: *The Uneasy Conscience of Modern Fundamentalism* (1948), *A Plea for Evangelical Demonstration* (1971), *The Christian Mindset in a Secular Society* (1984), and *Twilight of a Great Civilization* (1988). However, this one under review is by far more intense and lengthier.

Gods of this Age or God of the Ages? also impresses the reader with the universality of the Christian gospel and its principles. It is precisely in this context that Henry devotes several pages to describing theology's task, which serves as an

antidote for armchair-and-ivory-tower-theologians (245-249, 251-254). Most importantly, the book exposes the mortal dangers of naturalism and secular humanism. It can be likened to a smoke detector that emits a shrill sound, bidding us to act because an engulfing "fire" is surrounding the "building" of Western culture.

The book, however, leaves the reader with some unanswered issues: (1) How is one to balance between theonomism (or Christian Reconstructionism) and secularism? If Henry had his wish, how is his state different from a Hindu or Muslim state? (2) In view of his convictions that moral directions and political power are inseparable (73), how would a Henry-minded ruling party, representing the majority, resist the temptation to directly or indirectly enforce its ideology on minorities that happen to hold to a radically different ideology? It is one thing to lavishly promise religious freedom (181-182, 189, 192, 235), and quite another thing to restrain the logical ramifications and operations of one's presuppositions on account of the religious freedom of another. (3) If Oriental religions are looked upon as evidence of man's revolt against God (222), why is it that Henry fails to mention the apparently high morality evident in the lands as well as in the ethical teachings of the Oriental religions (e.g., *Ahimsa* or nonviolence of the Hindus)? (4) Isn't there a need for balancing his crusade for biblical theism with a crusade for Christ-like living? This is not to suggest that Henry has altogether ignored it (e.g., ch. 22), but he has hardly raised the issue to the level and intensity of biblical theism and its ramifications.

In conclusion, it may be pointed out that the book needs a little more careful editing. For instance, on page 263, there is "meeting" instead of "meaning." But this is not hard to figure out. However, what does ". . . he 'birth'" . . . mean? (264). Surely both word and grammar must be in trouble, here! "Evangelism theism" (268) should be "evangelical theism." "'Rest' of truth" (280) should be "'test' of truth." "Word," for the Greek *cosmos* (285), should be "world." "Three Self patriotic movement" (286) betrays a careless handling of the story of contemporary Chinese Christianity. The name consists of all four words and is written: "Three-Self Patriotic Movement." And what about the title of the book itself? Should it be "gods of this Age or . . . God of the Ages?" (front cover), or "Gods of this Age or God of the Ages?" (header), or "Gods of this age or god of the ages?" (the verso of the title page). In this last instance, would it not be more appropriate to use an upper-case "G" for "'God' of the ages?" He surely deserves it!

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Hess, Richard S., and David Toshio Tsumura, eds. *I Studied Inscriptions from Before the Flood—Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11.* Sources for Biblical and Theological Study, vol. 4. Winona Lake, IN: Eisenbrauns, 1994. 480 pp. + xvi. $34.50.

Editors Hess (Glasgow Bible College) and Tsumura (Japan Bible Seminary) introduce Gen 1-11 and then by their writing and choice of articles lead the reader on a guided tour of key parts in these chapters. After three introductory essays—two by Hess (one original and one a reprint) and one by Tsumura (original)—25 other essays by 23 different authors are presented. All 25 are reprints

from earlier publications. They are arranged into two major sections: (1) A comparative section which deals with other ancient Near Eastern literature, primarily Sumerian, Assyrian, and Babylonian as it relates to Gen 1-11; and (2) a slightly shorter section on literary and linguistic approaches to Gen 1-11. Authors range from long-recognized authorities such as D. J. Wiseman, Abraham Malamat, and E. A. Speiser to more recently known names such as Gordon Wenham and Phyllis Bird. A threefold index of scholarly authorities, ancient sources, and Scripture concludes the volume.

The purpose of this book, as well as others in this series, is to introduce key primary sources so that those interested in the area of study can deal firsthand with the foundational works as well as with written responses to them. Scholars are also served by being able to consult key works in their area in a readily accessible form. Students as well as teachers are thus clearly in mind as an audience. Two of the essays have been translated into English for the compilation as have scattered words and quotations for the convenience of those who speak only English.

The introductory essays and the choice of articles and authors make clear Hess and Tsumura's interpretation of the current state of Gen 1-11 studies. Although the amount and availability of ancient Near Eastern material that is related to and contemporary with Gen 1-11 has grown, the conviction that there are close direct relationships between the two bodies of literature has lessened. Words like "borrowing" or "dependence" are less often heard. Although the ancient Near Eastern sources are seen as valuable for general historical and cultural background as well as linguistic studies, the idea that direct dependence or literary and ideological borrowing can be demonstrated has almost been abandoned.

As for literary and linguistic approaches, the editors see a weakening of the hold of the old Wellhausian documentary hypothesis. The earlier approach—what Anderson calls "analytic and diachronic" (417)—is being replaced by a synchronic methodology under the triple impact of rhetorical criticism, oral-tradition studies, and structuralism. Although parts of the old system still hold sway, scholars today by and large are more interested in the final form of the text. First priority is being given to the text in its received form and to its "functional unity" (434).

Is such an anthology valuable? Is it better than a "secondary synthesis" (ix) by a single author? I'd say yes—a mildly enthusiastic yes. Yes, because for the student it is valuable to hear directly from the original authors. A variety of short essays is also less monotonous and more colorful than the words of only one author. A qualified yes because the idea that real objectivity may result is an illusion.

For serious students of the OT, the basic question, of course, is how close the editors, Hess and Tsumura, are to the truth. Is the direction of Gen 1-11 studies they portray anywhere near the truth? The answer to that question lies to a large extent with the reader's personal viewpoint. While perhaps not the only interpretation of Gen 1-11 studies, I believe it is a valid read. Scholars like J. Van Seters and J. A. Emerton would certainly disagree. While essays from these two writers do not appear in the book, their works and views are at least noticed and referred to (25, 27).

Questions remain about the choice and placement of various individual essays. Why is Hess's essay on "The Genealogies of Gen 1-11 and Comparative Literature" in the introductory section rather than the comparative section? How

crucial to the major issues of Gen 1-11 is the 1958 essay by E. A. Speiser on "Nimrod" and the 1963 piece on "Lamech's Song to His Wives" (Gen 4:23, 24) by S. Gevirtz. Perhaps a brief introductory paragraph by the editors on the significance of each article and the reasons for its choice would have been helpful. When you have limited space and the book is published in 1994, do the 11 essays published in the '50s and '60s that appear in this anthology deserve inclusion?

In spite of the caveats mentioned above, I found the book to be helpful. It is a convenient way to introduce students, pastors, and Bible scholars in other specialities to what has been happening in Gen 1-11 studies. Serious dialogue on Gen 1-11 and its significance cannot take place unless one is familiar with the history of interpretation and current debate this volume affords.

Andrews University JON L. DYBDAHL

Hiebert, Paul G. and Eloise Hiebert Meneses. *Incarnational Ministry—Planting Churches in Band, Tribal, Peasant and Urban Societies.* Grand Rapids, MI: Baker Books, 1995. 405 pp. $19.99.

Incarnational ministry is the missiological contribution to the growing body of literature on church planting. Although the book does not reveal exactly who wrote its various sections, it is a joint product of the father-daughter team of Paul Hiebert (Trinity Evangelical Divinity School) and Eloise Hiebert Meneses (Eastern College). Sandwiched between an opening chapter on theoretical foundations and a brief concluding chapter on incarnational ministry are the core chapters of the book. These eight chapters cover in order band, tribal, peasant, and urban societies. Each society is described in a chapter and then the principles to be followed in planting a church in that type of society are outlined in an immediately following chapter.

Much of what I have heard through books and presentations about church planting in my present North American context differs from the approach of this book. *Incarnational Ministry* is not a church planting "cookbook" which gives a recipe for planting a church. No time table, organizational sequences, or formulas are presented!

The volume deals with principles, attitudes, and general directions for church planting, leaving specific plans to the individual church planter. *IM*'s strong point is its clear anthropological description of these various types of societies. Although the authors are careful to point out that the classification of these four societies is not something cut and dried, their descriptions nevertheless point out important distinctions. In every case the societal descriptions are larger (sometimes over twice as large) as the chapters on church planting in that same society. It seems fair to say that the authors appear to know more about each type of society than they do about actual church planting in that particular group.

Initially I wondered why the book was called *Incarnational Ministry*. Only one paragraph in the introduction (18) specifically talks about the incarnational approach. As I read further and finally contemplated the concluding chapter which is titled "Incarnational Ministries," I came to believe the book was appropriately named. Although the actual word "incarnation(al)" may not occur often, that is the basis for the book. Thus, instead of furnishing a "cookbook," this

volume is at heart an argument for a basic way or approach to church planting. The clear implication is that unless one is willing to actually enter into and listen and love these societies, no lasting church can be planted. That is incarnational. Here's wishing all would-be church planters believed and practiced that.

As we have come to expect from Paul Hiebert, the book contains numerous diagrams and illustrations which visually convey the basic concepts presented. Most readers will find these helpful and be tempted to borrow them for their own use.

The bibliographies at the end of the book are excellent. Following a general bibliography are classified bibliographies on each of the four types of societies and on church planting in them.

Scattered through the book are five readings taken from different authors. Although potentially helpful, one wonders why there is no discussion of their purpose. Exactly why are they presented? If they are meant to illustrate firsthand the various societies, why doesn't each society definition have one?

Church planters looking for a specific plan and step-by-step approach to church planting will be disappointed by this volume. On the other hand, thoughtful missionaries and evangelists will find much here to get them started on the right path. They will understand society better (even in North America) and will be encouraged to listen deeply to people around them *before* they launch their specific project. The introduction and first chapter should not only be read by all prospective missionaries, but reflected on and practiced as well.

Andrews University JON L. DYBDAHL

Hughes, Richard T., ed. *The Primitive Church in the Modern World.* Urbana: Univ. of Illinois Press, 1995. 229 pp. Cloth, $34.95.

Despite a very clear introduction by Richard Hughes, the foremost scholar of Primitivism today, in which he lays out definitions of Restorationism and Primitivism, I get the sense—throughout this collection of essays—that the study of Primitivism is struggling for definition and recognition. Indeed, in the final essay, a case study of Restorationism in the American Mennonite community, author Theron Schlabach confesses to finding "definitions at three confusing levels" (199). With the exception of three essays which Hughes calls "primary documents," each of the authors takes the effort to describe for the reader what Primitivism is. These definitions weave their way around and between Fundamentalism, Restorationism, Biblicism, and Modernism. Emerging from the 1991 conference at Pepperdine University entitled "Christian Primitivism and Modernization: Coming to Terms with Our Age," these essays are offered from an elite group of scholars including Martin Marty, A. Scott Appleby, Franklin Littell, John Howard Yoder, James McClendon Jr., and George Marsden.

Hughes and Marty set the stage for the reader with the introductory essays. Arguing against detractors, some of whose essays appear in this text, Hughes uses Restorationism and Primitivism synonymously. At its core, Restorationists "place supreme value on the founding age [whatever that age may be] and seek to recover specific dimensions of that age in their own time" (xii). Hughes notes three types of Primitivism which he details in others of his works; "experiential" Primitivists

exemplified by Mormons and Pentecostals, "ethical" Primitivists exemplified by sixteenth-century Anabaptists and Holiness movements, and "ecclesiastical" Primitivists such as the Churches of Christ whose concern is to reproduce the forms and structures of the ancient church.

Martin Marty's helpful visualization notes that Primitivists seek to make a clearing in the woods in which one's religious community may stake out its existence. The effort to regain primitive Christianity by such groups as the Campbellites and Stoneites in America was in part an effort to defy modernity or modernism. If the clearing in the woods is primitive, historyless, apostolic Christianity, then modernity is the woods surrounding the faithful today.

If one has not taken the effort to tackle Marty and Appleby's *Fundamentalisms Observed*, one would do oneself a favor by reading Appleby's essay here. In his effort to argue that Fundamentalists are not necessarily Primitivists and vice versa, Appleby gives his readers a fair measure of definitional work focused on Fundamentalism. In his words, the pristine world Primitivists seek "does not sit well with the ambition of modern world conquerors" (31).

I find George Marsden's essay most challenging for the concept of Restorationism. While he allows that there are truly Primitivist movements among most "low-church Protestants" in America that seek a "primordial spirit of a normative epoch," he charges that most of what is referred to as Primitivism today is not authentic. Rather he asserts that "what passes for Primitivism is virtually synonymous with a simple Biblicism" (38). I find his argument persuasive, especially when coupled with Marty's assertion that church leaders often use the theme of Primitivism as a "rhetorical device or strategy" (5). A Biblicism that finds scripture to be the "only rule of faith and practice" indeed calls believers back to an early, seemingly less corrupt, time. But precious few religious communities have been able to truly enter into a time long past. Adoption of certain portions of modernity is widespread through so-called Primitivist communities. See Grant Wacker's essay "Searching for Eden with a Satellite Dish: Primitivism, Pragmatism, and the Pentecostal Character." For those communities with Primitivist leanings yet somehow engaged in the modern age, McClendon's essay is most helpful.

Drawing on the King James Version of the story of the day of Pentecost in Acts 2:16, McClendon draws a narrative interpretation of the "this is that" phrase. "This is that" was how those on the day of Pentecost understood what God was doing among them. As McClendon says, the "'that' is required in order to make sense of a present 'this'" (102). But the present is not the final truth for Christians. McClendon details a "prophetic-baptist vision" which upholds a view of the future that enables us to live meaningfully in the present. This awareness of our past, ability to live meaningfully engaged with the present, and realization that we are a part of God's story which will be fulfilled in the future, form the prophetic-baptist vision.

Following these "primary" essays is a series of "case study" essays that explore particular Primitivist communities in America. The most illustrative is the examination of Wesleyan/Holiness movements by Susie Stanley, in which she employs a dancing metaphor. Primitivists of this strain, she says, have been "bumping into modernity" from day one. In fact, those educated people among

these Wesleyan/Holiness movements find themselves in a "tension with two dance partners." Some choose to dance with their primitive heritage, others leave the church and dance with modernity. Yet a third dance partner has joined the party according to Stanley. This option involves questioning the assumptions of modernity from a postmodern communitarian perspective.

Despite the difficulty and confusion that still surrounds the conceptual viability of "Primitivism," this collection of essays will be very important for historians of religion in America. The pervasive presence of the spirit of Restoration, whether it be simply rhetorical or not, flows through American Protestant history. Whether we call it Fundamentalism, Primitivism, or Biblicism, we must recognize its force. The authors and their essays collected here do bring a clarity to these concepts. But in the face of such Restorationist tendencies, McClendon reminds us we must not be in the present as "sleepwalkers." Rather as Stanley asserts we must like dancers hold closely the truths of God's past, our past, as we flow into the future fulfillment of His plan.

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Jones, Scott J. *John Wesley's Conception and Use of Scripture.* Nashville, TN: Abingdon Press, Kingswood Books, 1995. 268 pp. Paper, $16.95.

Scott Jones has provided the first detailed study of Wesley's views of and actual use of Scripture. He has immersed himself in the major primary documents, allowed his immersion to mature over time, and produced a first-rate contribution to Wesleyan studies. Furthermore, the scholarly matrix of the book is impressive: it is a revision of Jones' Ph.D. dissertation done at Southern Methodist University under the direction of John Deschner (a major contemporary Wesleyan scholar). In addition to Deschner's direction, the original idea for the research came from the late Albert Outler, the acknowledged *doktorvater* of modern Wesleyan Studies.

The title of the book truly reflects the two major issues that Jones addresses. Initially he sifts through the Wesleyan corpus to identify his "conception" of Scripture's inspiration, authority, and use (especially his principles of interpretation). Then he seeks to test Wesley's "conception(s)" of Scripture against the way in which he actually uses and interprets Scripture.

In addition to the book's value to Wesleyan Studies in general, the research of Jones does shed some further light on the current debate over the conception and use of the "Quadrilateral" of authorities alleged to inhere in Wesley's theological method. While it is true that the term "Quadrilateral" is somewhat anachronistic when applied to Wesley (the term was coined by Albert Outler and Wesley never used it), it should be noted that all participants in the current discussion admit that Outler did quite correctly identify four major components of Wesley's theological authorities: Scripture, Reason, Tradition, and Christian Experience. What has seemed to cause some unease among a number of Wesleyan scholars (and evangelicals) is the seeming implication that Scripture is only one of four authorities and that its primacy has been compromised.

The debate over Outler's "Quadrilateral" was sparked by Ted Campbell, who has drawn prominent support from William J. Abraham and strongly recommends

Jones' work. Two things seem immediately apparent about Jones' contribution to this debate: First, he has persuasively demonstrated that Wesley gave full primacy to the authority of Scripture. For the advocates of the so-called "Quadrilateral" who want to employ this foursome to make Scripture merely one leg of his "stool" of theological authorities, Jones' research lends precious little comfort. Wesley's conception and use of Scripture would not make it possible for two or three of the other authorities to outvote Scripture. For Wesley, theological authorities are not so much to be modeled after a democratic assembly where the majority rules, but much more to be likened to the Supreme Court, in which Scripture can veto any law or doctrine voted by any majority assemblage of reason, Christian tradition, and experience.

Second, Jones has fine-tuned "tradition" as understood by Wesley, to be "Christian antiquity" (the early church, especially the Ante-Nicene Fathers) and the doctrinal standards of the Church of England (especially its "Thirty-Nine Articles," the Edwardsean "Homilies," and the "Book of Common Prayer"). Jones shrewdly points out the irony of Wesley's conception of legitimate "tradition" as mainly consisting of the early church and the Church of England: Wesley's restricted understanding of tradition is severely undermined when one considers the comprehensive nature of what has gone into the making of the doctrinal standards of the Church of England: it has drawn not only from Scripture and the early church, but also from many strands of Medieval Catholicism, Eastern Orthodoxy, the Continental Reformers, and Puritanism. So "tradition" comprehends a quite broad spectrum of Christian influences.

This book is destined to become a classic in Wesleyan Studies and will probably take its place alongside other such seminal works as Deschner's *Wesley's Christology* (1960), Harold Lindstrom's *Wesley and Sanctification* (1946), and Ole Borgen's *John Wesley on the Sacraments* (1972). Jones does have a very readable and clear writing style, but due to his exhaustive analysis, the book is not easy reading and will be of most interest to the Wesleyan specialists. Jones, however, has provided a rewarding piece for anyone interested in Wesley as a theologian or the broader issues involving the contemporary discussions of theological methodology and scriptural hermeneutics.

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Latourelle, René, and Rino Fisichella, eds. *Dictionary of Fundamental Theology*. New York: Crossroad Publishing Company, 1995. xxxviii + 1222 pp. $75.00.

Present-day fundamental theology has emerged out of classical apologetics which for centuries has been concerned with the "proofs" for Christianity. Due to the massive changes in society and theology over the past 50 years, classical, traditional apologetics has undergone a profound paradigm shift which has obliged theologians to rethink, from the ground up, the task of classical apologetics. In this process apologetics became known as *fundamental theology*. But yesterday's apologetics has changed more than its name, it has changed its state and condition. This *Dictionary of Fundamental Theology* (hereafter referred to as *DFTh*) is, to our knowledge, the first ever of its kind in the English language and tries to set forth

the specific character, object, and method of this new discipline, thereby responding to an urgent need.

More than one hundred contributors from fifteen countries have written some 223 articles. Despite the large number of articles the dictionary is easy to use. A list of articles at the beginning provides an overview of its content. Two indexes at the end, one systematic, the second analytical, afford the reader to effectively reach the sought-after information. Regrettably, however, there is no author or subject index. At the end of each article useful bibliographic information is provided that is mostly up to date and covers Spanish, French, German, and English works, thereby providing a wealth of information for further research. Unfortunately the English edition does not always list the available English translations of foreign-language works that are mentioned.

Among the 223 articles, 35 stand out as more important and are written in greater depth and length. Among them are "Anthropology," "Apologetics," "Atheism," "Church," "Christology," "Faith," "Fundamental Theology," "God," "Hermeneutics," "History," "Inspiration," "Language," "Method," "Miracle," "Religion," "Revelation," "Theologies," "Theology," and "Tradition." Even smaller entries are generally clearly written, concise and accurate. The article on "Historie/Geschichte" (432-433) belongs to the best English-language presentations of this intricately related, yet often confusing pair of terms. A dialogical approach is everywhere present but especially in the articles on Ecumenism, the World Council of Churches, and the discussion of other churches and world religions. The *DFTh* also includes many subjects which are not commonly discussed in theological dictionaries but that have become integral parts of contemporary fundamental theology. These include: "Inculturation," "Communication," "Feminism," "Structural Analysis," "Beauty," the relation between "Imagination and Theology," and between "Literature and Theology".

In reading the *DFTh* one clearly perceives its distinctly Roman Catholic perspective and orientation that permeates from beginning to end. This comes to the forefront especially in the discussion of the role of "Tradition," "Magisterium," the "Church" and other topics that are important to Catholic faith and teaching, and have gained importance in its tradition. One constantly encounters numerous references to Roman Catholic thought, church decrees, and councils. Regrettably there is no article on "Scripture" or "the Bible" as such.

The editors and most of the contributors of *DFTh* are Roman Catholics. It would have been an even greater accomplishment, however, if a dictionary of this magnitude were more "ecumenical," not only with regards to its contributors but also in its orientation and outlook, especially since quite a number of respected Protestant scholars are actively engaged in this area. Hence, one can only hope that a similar accomplishment will be produced from a distinctively Protestant perspective some time in the not-so-distant future.

For such a ground-breaking work, that seeks to respond to new questions and challenges, it is deplorable that no discussion is included about the origin of life and the whole problem of evolution/creation. It is equally surprising that in one of its dominant articles on "Fundamental Theology," some of the more important publications are not even mentioned in the bibliography. For example the indispensable articles by Heinrich Stirnimann, "Erwägungen zur Fundamental-

theologie: Problematik, Grundfragen, Konzept," *Freiburger Zeitschrift für Philosophie und Theologie* 24 (1977): 291-365; Harald Wagner, "Fundamentaltheologie," *Theologische Realenzyklopädie*, 11:738-752 (1983); and Gerhard Ebeling, "Erwägungen zu einer evangelischen Fundamentaltheologie," *Zeitschrift für Theologie und Kirche*, 67 (1970): 479-524, are missing, to name but a few.

There are a number of typos throughout the book, particularly with German titles. In the list of articles the first by José Caba, "Abba, Father," is missing and the correct title of Jacques Dupuis' article should read: "Sacred Scriptures" (v, ix).

Despite the above mentioned deficiencies, the *DFTh* constitutes an invaluable resource that provides helpful information on traditional and current issues in a newly developing discipline. Anyone who wants to be informed about the foundational questions in theology and the human condition will find this an excellent starting point for further reflection. As such it should be used by every informed student of theology.

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FRANK M. HASEL

Lind, Millard C. *Ezekiel.* Believers Church Bible Commentary. Scottdale, PA: Herald Press; and Waterloo, ON: Conrad Grebel Press, 1996. 416 pp. $19.95 (US), $28.50 (Can).

The Believers Church Bible Commentary does not pretend to be scholarly, and those who consult the pages of this volume for scholarly insight will be disappointed. Indeed, the commentary takes little note of recent scholarship. While the Mennonite tradition has shown less interest in the OT than in the NT, Lind claims there was a strong interest in Ezekiel among the Anabaptist reformers (13). His statistics, however, tend to demonstrate the general dearth of interest in Ezekiel among these reformers, a dearth confirmed by an examination of the scripture indexes of several volumes by the sixteenth-century Anabaptists. Although this reviewer has a strong interest in both Anabaptist thought and the book of Ezekiel, I find Lind's attempt to juxtapose the two rather incongruous.

Within the commentary, each section ends with "The Text in Biblical Context" and "The Text in the Life of the Church." Usually the OT passage is the appropriate one from Ezekiel, but all too often the passage in Ezekiel is passed over lightly. Moreover, in "The Text in the Life of the Church" the text of Ezekiel is sometimes ignored altogether. The author's sermonette here leaves the text and enters into the realm of traditional theology and ethics. There is good sermon material in these passages, though not for sermons derived from Ezekiel. The book concludes with a detailed outline of the book of Ezekiel, a series of short explanatory essays, maps, and an index of biblical texts.

A special theme of interest in this commentary is Lind's emphasis on national and international theology in Ezekiel. These themes resonate well within the book and within the Mennonite tradition. Often Lind draws genuine connections between the text and modern applications. On Ezekiel 28 Lind drew some dramatic insights into how Christians can be involved within a worldly government (241).

It is interesting that Lind makes servanthood a basic characteristic of Ezekiel

(22), when the theme of holiness seems to play a far greater role in the book. The theme of holiness is hardly irrelevant in modern culture; today's churches tend to be weak on this theme, and there is a corresponding hunger in the laity for a solid emphasis on personal and corporate holiness. Servanthood, a special emphasis in the Mennonite tradition, is also needed in modern preaching. However, Ezekiel does not provide much material for this theme and so Lind imports material from other passages and Mennonite traditions to make up the lack. In addition to the actual commentary on Ezekiel, this work contains a great deal of interesting and useful material which might well belong in some book other than this commentary.

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Matheson, Peter. *Argula von Grumbach: A Woman's Voice in the Reformation.* Edinburgh: T&T Clark, 1995. 213 pp. Cloth, $33.95.

Peter Matheson, Professor of Church History and Christian Doctrine at Knox College in Dunedin, Scotland, offers us a treasure in this first-ever English translation of the writings of Argula von Grumbach. At the time they were written in the 16th century, her letters were reproduced in the form of pamphlets and spread all over Germany. Since then, however, she has received only scant attention until recently when scholars have begun to recognize the significance of her work for an understanding of the history of the Reformation and of the development of women's contributions to the field of theology.

Argula von Grumbach (née Stauffe), a daughter of Bavarian nobility, was born in 1492. She grew up in a cultured and religious home, receiving a Bible from her father at the age of ten and spending time as a lady-in-waiting to the empress when she was a teenager. The event which apparently stimulated her short writing career was the forcing of 18-year-old Arsacius Seehofer, a young student at the University of Ingolstadt, to recant his reforming beliefs. With these seven letters and one poem, written in 1523 and 1524, Argula von Grumbach became one of the major pamphleteers of the Reformation and the first Protestant woman to make use of the printing press.

Her first letter, *To the University of Ingolstadt,* written on Sept. 20, 1523, establishes the topic, style, and tone of all her writings. Written to rebuke the theologians of the university for using force to cause a "mere child" to recant his beliefs in the gospel of Christ, she insists that, instead, the truth should be decided by means of open debate, and based on the authority of Scripture alone. The letter was not originally intended for publication, but the sensational news of a woman daring to step out of her traditional role and to criticize church and state, challenging them to open debate, caused it to become very popular. She justifies her involvement, as she continues to do in almost every letter, by claiming the responsibility, based on Matthew 10 and other passages, of a baptized person to confess Christ. She writes in a straightforward, guileless style, stating her opinion and then proving it with a mass of scriptural support. She shows a broad knowledge of Scripture and a certainty that Scripture rather than tradition, position, or expertise is the highest authority. She sees things apocalyptically, in

clear rights and wrongs, and often does not take the time to consider secular and social considerations, or to make her writings flow smoothly. Throughout her writings she shows a fearlessness and joy in her faith in God.

Von Grumbach wrote six other letters within the year after her letter to the University of Ingolstadt. *To Duke Wilhelm* is written to a childhood friend, seeking to give him more reliable information about the events and issues involved in the Seehofer trial, and to convince him to remove his support for the theologians and clerics in their persecution of believers. In *To the Council of Ingolstadt* she confidently defends her actions in writing to the university, claiming that "my action and my intentions have been grossly misinterpreted" (118). A chance dinner meeting caused her to write *To Johann of Simmern,* mentioning that she had perceived his interest in Scripture and encouraging him to dedicate himself to pursuing truth through Scripture. Her letter *To Frederic the Wise* is the only one she wrote to someone she knew would be sympathetic. In it she encourages Frederic to stand firm in the confidence that God was about to triumph. *To Adam von Thering* was written to an uncle who disapproved of her involvement in the man's world of theology and politics. She approaches the matter as if he had simply been misinformed about her actions, admitting her own foolishness, and inviting him to help her see where she has been wrong, while at the same time demonstrating that it is the clergy and tradition which were wrong. She wrote her last letter, *To the People of Regensburg,* recognizing the likelihood of more derision, yet feeling convicted to exhort them to defy the edict against the teachings of Luther and to fight chivalrously against the opponents of God.

Argula von Grumbach's last writing was stimulated by a slanderous poem written about her under the pseudonym, Johannes of Lanzhut. This poem castigates her for abandoning the "woman's place," for her lack of learning in Scripture and theology, for idolatry of Luther and infatuation with Arsacius Seehofer, and for a supposed desire to attain sexual freedom through this new theology. Von Grumbach chose to respond in a poem of her own, challenging the author to reveal himself honestly and to engage with her in a public debate using Scripture instead of childish and inaccurate attacks. She uses Joel 2 to justify her involvement as a woman. This poem gives the most interesting glimpse into Argula von Grumbach, the person, with human feelings and a sense of humor.

Matheson provides a great service in presenting these writings of Argula von Grumbach in their own simplicity and certitude. In addition to the translation, he includes an introduction, a short history of von Grumbach's life, and a history of the meager scholarship in the area. His best original commentary is in his analysis of her interpretation of Scripture, of her relationship to Luther and the Reformation, and of the role of women in society and the Reformation. His introductions to each piece of writing consist mainly of a summary of her main points and a scholarly discussion of precise dates and people involved. While it would have been easier for the nonspecialist to relate to von Grumbach had Matheson included in his introductions more background information giving insight into her thoughts and attitudes, this book is worthwhile reading for anyone interested in the Reformation or in the contributions of women to the church.

Andrews University TERESA REEVE

McKnight, Scot. *Galatians.* NIV Application Commentary Series. Grand Rapids: Zondervan, 1995. 352 pp. $21.99.

This commentary on Galatians by Scot McKnight represents another contribution to the laudable endeavor that is the NIV Application Commentary series. The expressed intention of this series is to bring content and method together as a means of encouraging the reader toward an ongoing, principled engagement with Scripture. In the parlance of the editors, this is not a "one-way ticket to the past" series (7).

McKnight's volume certainly has much that contributes to this aim, even as he steps outside his area of expertise, Jesus and the Gospels. His style is lucid and readable. He works carefully from the text to life, all the while keeping the reader posted concerning the important processual issues under consideration. Thus, the reader can benefit from the hermeneutical model as much as from the particular applications; note, e.g., McKnight's delightful treatment of "mutual accountability" (288-296). In fact, the hermeneutical modeling will undoubtedly be the lasting contribution of this series as the applications eventually date themselves.

My concerns with McKnight's volume, however, also focus on this method/content mix, in particular, the role of historical backgrounds in exegesis. My problem is not with the movement from meaning to life, but from historical context to text. McKnight makes no bones about the fact that his own approach has been shaped by the main lines of E. P. Sanders' study of first-century Judaism (as confirmed by McKnight's own personal study) and the interface of Sanders' work with Paul's letters by J. Dunn (14). Armed with the Judaism as "covenantal nomism" of Sanders and the "works of the law" as "identity markers" of Dunn, he heartily condemns the traditional approach to the issues in Galatia brought most prominently to expression by the reformers, using Käsemann as a representative (?) example of the latter, and engages in a new reading of Galatians through the spectacles provided by Sanders and Dunn. Thus, the whole of his introductory section, "Legalism then and now," is focused on the impact of this (re)new(ed) perspective on the study of Galatians. Moreover, in exegeting crucial passages (e.g. Gal 3:10 [154]), this Sanders/Dunn construct functions as *the* "assured result" and thus constrains exegetical options.

When read against this new backdrop, McKnight contends that Paul's vitriol is directed against a "cultural imperialism" that has in effect produced ("becomes . . . ends up") another gospel (28). To be sure, this is not a gospel that sees the law as a means to gain acceptance with God but as the means to reach the "climax of one's relationship with Christ" (29). This displacement of the sufficiency of Christ's work for salvation and of the Spirit as guide for living will not do. Paul, McKnight states, argues that it must be "Christ alone" (28). Consequently, the issue at stake in Galatians is *not* "grace righteousness versus works righteousness, *but* the relationship of Christianity to Judaism" (28, italics mine).

Now there is no doubt that Sanders' work alone and as it is mediated through Dunn's studies in Paul has stimulated and enhanced Pauline Studies. However, it is far from conclusive that either view has won the day in its respective arena, particularly to the extent that the views could serve as the controlling paradigm

into which the evidence should be constrained and in the face of which a centuries-old consensus should be abandoned. Although this is not the place to review the work of Sanders and Dunn, it must be noted that serious concerns have been raised about Sanders' treatment of the relevant data in Jewish sources, about the ability of his general religious construct to account for all the evidence, and about Dunn's narrow definition of "works of the law," to mention just a few. In short, Sanders and Dunn have not been wholly dismissed, for their particular emphases amount to highlighting aspects already familiar to Jewish and Pauline scholars. However, a growing chorus of voices has questioned what appears to be an unwarranted reductive treatment of the evidence from first-century Judaism which has produced an ill-fitting *a priori* straightjacket for relevant NT texts. Even granting McKnight's own study, one can only marvel at his wholehearted, without-a-doubt acceptance of the Sanders/Dunn construct.

As one would expect, McKnight's work engages in this historical reductionism as well. McKnight equates Sanders' consensus with what must be the case when encountering any of the various expressions of Judaism in the time of Paul. Even though he mentions Ezra, "an unusual Jewish pseudepigraph" (28, n. 11), only to dismiss its relevance for Galatians, its very existence demonstrates the simple truth that the Judaism of the time of Paul was not a theological monolith. Moreover, when this is coupled with passages such as Sir 3:3, 30 and the statements of Jesus in Luke 18:9 and John 9:41, it becomes evident that there were strains within Judaism which did not, for whatever reason, reflect the official views.

Moreover, and this is the crucial point, the inadequacy of the Sanders/Dunn construct emerges as McKnight makes much of throwing the old perspective out, only to be forced *by the text* to reintroduce it through the back door. McKnight seems to differentiate his position from the traditional by arguing that Paul is confronting an "addition" to the gospel which serves to pervert it. The perversion consists in adding obedience to the law as the "climax" of one's Christian commitment, thus creating another gospel—a whole system opposed to the centrality of Christ and the Spirit. This is where the confusion arises as to just how this Sanders/Dunn perspective is fundamentally different from traditional treatments. Presumably, the distinction is to be made with reference to the relationship of this addition to salvation. McKnight seems to suggest that it was a "staying in" problem that is being addressed as opposed to a "getting in" problem. In other words, the legalism, as he defines it, is wrong only in the sense that it emphasizes or adds an element to a Christian's life which results in the displacement of who should be center stage in the ongoing drama of salvation history—Christ and the Spirit. It is a problem of emphasis, not a problem of two conflicting systems. As McKnight states, "it was the alteration of the gospel that Paul opposed, not the addition of legal elements" (29). As a matter of fact, the law, as perceived and practiced by the contemporary Jewish community and, by extension, the Jewish Christians opposing Paul in Galatia, functioned within their religious system in much the same way as "works" functioned in the teaching of Paul and Jesus (29).

However, by McKnight's arguing that this view of what is needed to "stay-in" becomes "another gospel," a "total system that ends up nullifying the grace of God in Christ and the power of God in the Spirit" (28), he seems to return to a view of the Judaizers which sounds very much like the traditional view. If the Judaizers

were claiming that the law must be obeyed in order to complete one's relationship with God in Christ so that their proposal was in some way a retreat from grace (Gal 5:3-4), does this not entail the implication that one cannot be saved apart from obedience to the law? Does it not follow then that salvation is due in part to human attainment? Even if the traditional works righteousness/ grace righteousness antithesis could not be addressing the explicit views of his Judaizing opponents, it certainly was striking at the unstated premise of their views.

Thus, if the Sanders/Dunn construct has indeed clarified the nature of first-century Judaism so as to more accurately inform our study, McKnight's use of Sanders' work ends up offering strikingly little that is new to our understanding of Galatians and the opponents envisioned, and very likely a lot less. It turns out that, despite the prevailing character of Judaism at the time of Paul, the particular Jewish Christians Paul was facing in Galatians were propounding a "works-righteousness" approach to the law antithetical to the gospel of the grace of God.

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Morris, Leon. *The Gospel According to John*, rev. ed. NICNT. Grand Rapids: Eerdmans, 1995. xxii + 824 pp. $42.00.

Leon Morris's *NICNT* commentary on the Fourth Gospel has become one of the standard Bible commentaries on the Gospel of John. Morris, a conservative evangelical scholar, retired as principal of Ridley College, Melbourne, Australia, in 1979. He has written more than forty books, including the *Epistle to the Romans* and *The Gospel According to Matthew*, both now part of the *Pillar New Testament Commentary* series.

This is one of the largest commentaries written in the NICNT series. Much of its size is due to the huge amount of information provided in the footnotes. In contrast to many commentaries on John's Gospel, that of Morris dedicates only 57 pages to an introduction. The reason for this is because the author had already dealt extensively with introductory questions in an earlier book, *Studies in the Fourth Gospel*, 1969. Morris's commentary, like those of F. F. Bruce on Acts and Hebrews, and of Gordon Fee on Philippians and 1 Corinthians, is notable for its awareness of critical NT scholarship.

Morris argues, on both internal and external grounds, that the author of the gospel is John the Apostle. The place of origin is unknown; the date is uncertain but could well be before A.D. 70. The evangelist writes quite independently of the Synoptics. He may have used sources, but it is impossible to recover them. The gospel is a unified and coherent composition, including chapter 21. John's background is in no way Gnostic but is fundamentally that of the early church itself, with considerable influence from the OT and contemporary Judaism. However, Morris's assessment of John's Gospel is unacceptable to many scholars. For instance, George Macrame points out that the prologue is not a hymn and had no existence apart from the Gospel; the temple cleansing is not the same one described in the Synoptics; Jn 6:51-59 does not refer to the Eucharist, and it is uncertain who wrote the gospel. More recently M. M. Thompson, in her article in the *Dictionary of Jesus and the Gospels*, observes that "A common understanding

of the beloved disciple is that he is a person who heard and followed Jesus, although he was not one of the Twelve. That there clearly were such persons is obvious from the rest of the NT (Acts 1:21-26)" (370). In the final analysis, Morris has the better of this argument.

Morris spent more than ten years working on this commentary. While maintaining the same positions taken in his original work, Morris in this new revised edition considered the most important secondary sources and recent studies that have been published over the last two decades. The commentary is now using the New International Version. The space devoted to extensive quotation from the works of other commentators and scholars is counterbalanced in some measure by the elaborate use of abbreviations.

If such points of disagreement are brought sharply into focus by Morris's project of tracing the various issues in the Gospel of John, that is precisely a measure of the importance of the undertaking. Morris's work is a model of clarity and insight. A major strength of the commentary lies in its textual footnotes: they are the bridge in each section between an original translation and a discursive interpretation. They provide access to the translation decisions Morris has made, even for those who do not know Greek. This book is a fine example of a thorough scholarly commitment not to allow the weight of one's conclusions to exceed what the evidence bears. Morris's commentary deserves a careful reading. It will be useful not only for pastors and teachers, but also for students and laypersons.

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O'Leary, Stephen D. *Arguing the Apocalypse: A Theory of Millennial Rhetoric.* New York and Oxford: Oxford Univ. Press, 1994. ix + 314 pp. $39.95.

In *Arguing the Apocalypse*, Stephen D. O'Leary has attempted to provide an understanding of apocalyptic eschatology from the perspective of "rhetoric," broadly defined as embracing both "the texts of persuasive discourse" and "the method of investigating such texts" (4). After introducing the volume in chapter 1, "Toward a Rhetorical Theory of Apocalypse" (3-19), the author sets forth the basic rhetorical (and philosophical?) foundations for his study in chapters 2, "Time, Evil, Authority" (20-60), and 3, "From Eschatology to Apocalypse: Dramatic and Argumentative Form in the Discourse of Prophetic Interpretation" (61-92).

There are three basic *topoi* involved in eschatological-apocalyptic discourse, O'Leary contends: namely, the three items mentioned in the title of chapter 2. And one can certainly agree with him that central to apocalyptic discourse is a *time* frame emphasizing the end of earth's history as the solution to the problem of an earth presently filled with *evil* that will be overcome only by divine intervention, and that the rhetor, in order to get a hearing, must have *authority* for making the particular apocalyptic proclamation and forecast. In the Christian tradition, the Bible is used as authority; or rather, it is the *rhetor's interpretation* of Scripture that stands forth as authority, often enhanced by his/her charisma or other persuasive characteristics (sometimes the charisma takes the primary role in the rhetor's persuasiveness). In dealing with the three *topoi* O'Leary has drawn on insights from Aristotle, Max Weber, and more recently Kenneth Burke, David

Carr, Walter Fisher, Peter Marston, et al. Even though O'Leary's own discussion is quite even-handed, one can wonder just how relevant (or irrelevant) are some of the background concepts upon which he has drawn.

The third chapter discusses apocalyptic from the standpoint of Aristotelian poetry and drama as being either "tragic" or "comic" (in the Aristotelian sense, not as commonly defined today), and apparently as filtered through Burke's concept of the "tragic" and "comic." The fact that the basic NT apocalypse (the book of Revelation) has ultimate doom for the wicked but eternal blessings and joy for the righteous puts it into a "tragic-comic" frame. From a purely dramatic standpoint O'Leary's assessment is more true, of course, than the negative one which too frequently pervades the thinking of the commentators and exegetes; but is there not an even greater positive emphasis in Revelation when the book's epistolary form and hortatory nature are taken into account?

The next three chapters deal with two test cases, Millerism in the first half of the nineteenth century and Hal Lindsey in the last several decades of the present century. For Millerism, O'Leary discusses in separate chapters (4 and 5) "Millerism as a Rhetorical Movement" (93-110) and "Millerite Argumentation" (111-133). Chapter 6 then treats "Hal Lindsey and the Apocalypse of the Twentieth Century" (134-171), dealing in large part with Lindsey's best-seller *The Late Great Planet Earth*. Chapter 7, "Apocalyptic Politics in the New Christian Right" (172-193), broadens the recent religious horizon to include Pat Robertson and even Ronald Reagan, but also has a section devoted to Hal Lindsey's publication *The 1980's: Countdown to Armageddon* (174-179). Finally, chapter 8, "The Apocalypse of Apocalypses" (194-224), summarizes the discussions O'Leary has set forth in chaps. 2 through 7, draws some conclusions as to similarities between Millerism and Lindsey's rhetorical approach, and suggests implications of the author's study.

O'Leary's volume is a challenging publication, containing a number of valuable insights. It sets forth an approach that merits attention. There are drawbacks, however, in the fact that it views eschatology and apocalyptic from the rather limited perspective of forensic rhetoric. Although the author has not totally ignored other perspectives, such as historical settings, one can wonder whether a more complete and accurate picture might emerge if greater attention were given to such matters as the broad history of apocalyptic thought and discourse, sociological and anthropological foundations and correlations, and especially theological underpinnings and rationales.

Several of the author's factual lapses, oversights, or omissions may be noted here: First of all, Millerism emerged within the context of a much broader interest in prophetic fulfillment and time-setting than O'Leary has taken into account. By Miller's time there was already a widespread movement which emphasized the year-day principle of prophetic interpretation (i.e., a prophetic day equals a literal year). This mushroomed on both sides of the Atlantic during the last decades of the eighteenth and early decades of the nineteenth centuries. Second, question may be raised regarding O'Leary's contention that Miller's *specific* time-setting discredited the Millerite approach all the way down to our day and that therefore Lindsey took pains to avoid giving a specific date for the rapture. Time-setting by no means ended in 1844. Moreover, one wonders how much Lindsey and other Dispensationalists of our day know about Miller and Millerism. It is much more

likely that the present caution in time-setting for Christ's return (and that caution is by no means universal) is related to Christ's statement that no one knows the day or hour (Matt. 24:36). And third, dispensationalism/pretribulationism did not emerge as a reaction against Millerism. It was already in the making in Ireland and England before Miller began his public preaching.

This volume, which in spite of its limited perspective and historical lapses is in many respects excellent (and certainly worth reading), concludes with a short "Epilogue" entitled "Waco and Beyond" (225-228), an extensive section of endnotes (229-282), a fairly comprehensive "Bibliography" (283-303), and a useful "Index" (305-314). In view of the amount of attention given in the volume to Millerism and to Hal Lindsey, the bibliography could well have included further titles dealing with pertinent historical backgrounds and settings. Surprising is the fact, for instance, that the basic works on the history of Dispensationalism by Clarence Bass and Norman Krause are omitted.

Andrews University KENNETH A. STRAND

Peterson, Eugene H. *Take and Read. Spiritual Reading: An Annotated List*. Grand Rapids, MI: Eerdmans, 1996. xiii + 122 pp. Paper, $10.00.

Eugene H. Peterson is professor of spiritual theology at Regent College in Vancouver, British Columbia. He was founding pastor of Christ Our King Presbyterian Church in Bel Air, Maryland, where he ministered for twenty-nine years. He is a writer and a poet whose works portray a prayerful man. Among his many books are *The Message: The Bible in Contemporary Language; Five Smooth Stones of Pastoral Work; Working the Angles*; and *The Contemplative Pastor*. In his volumes written specifically for pastors, Peterson calls pastors to a deepened spirituality that will strengthen their own ministry.

Take and Read is intended both to encourage the activity of spiritual reading, and to introduce some of the author's "friends." In this age when one can choose from many Christian book sources and find a plethora of "good" reading material, it is easy to become engaged in the never-ending search for something new. Peterson offers his list of old "friends" and invites his readers to read devotionally and develop their own lists of "friends" for their spiritual journey. He describes the books that he has returned to over and over again because of their depth and helpfulness in his own seeking God.

Take and Read is exactly as it is subtitled: *Spiritual Reading: An Annotated List*. "Lists like this have a way of expanding unconscionably," says the author, "so I have imposed a limit on myself: twenty categories of not less than ten, and not more than sixteen books in each. . . . What they all have in common is that they have been used by our Lord the Spirit to deepen and nourish my life in Christ, sometimes in ways they almost certainly did not intend" (xii-xiii). Peterson's categories include Basics, Classics, Worship/Liturgy, Spiritual Formation, Poets, and History. He includes a broad spectrum of authors—from Augustine and C. S. Lewis to William Faulkner and Fyodor Dostoyevsky. Since for him reading "eventually turns into writing," his concluding category describes some of his own works. Each category is introduced with personal stories that portray the significance of the particular category in Peterson's spiritual growth. The volume

concludes with a five-page list of authors, and a six-page list of books.

As I read through the introductions and annotations, I had a deep sense of listening in as Peterson shared his faith. I was challenged to look at my own faith, to review the written sources of my own spiritual journey, and to begin creating my personal annotated list.

This book would be helpful for any person who is intentional in his or her own spiritual journey. For spiritual leaders at all levels it would provide not only personal insight, but a significant resource for ministry.

Andrews University DELCY KUHLMAN

Rodriguez, Angel Manuel. *Esther: A Theological Approach.* Berrien Springs, MI: Andrews University Press, 1995. 162 pp. $16.99.

The book of Esther has always intrigued its readers. From the ancient rabbis who questioned its place in the Holy Scriptures on account of its omission of the name of God to the modern interpreter who stumbles on its ethical problems, the story remains puzzling and disturbing.

Using the "close reading" approach, Rodriguez follows the text through its unexpected turns and surprises. To the vexing problem of the absence of the reference to God, Rodriguez proposes the paradoxical solution of a theological intention. Indeed, this systematic silence about God appears "even when the context demands it" (18). Cultic actions and expressions which are usually associated with God deliberately avoid mentioning His name. Rodriguez explains the intentionality of this "literary device" from the historical setting of the book. As the exilic people had experienced God's silence, both through the catastrophe of the fall of Jerusalem and in their subsequent oppression, they began to wonder about and even doubt God's faithful and powerful providence. The writer of the story uses this silence about God to show that in spite of His apparent absence, God is actually still present. Connections with other biblical stories of God's miracles, especially Joseph and the Exodus, and the many coincidences within the story of Esther itself, skillfully brought out through humor and irony, undoubtedly betray God's intelligent control over the events. Thus the book of Esther witnesses both to God's transcendence and immanence. The absence of God hints at His transcendence while His actual presence with His people and within history hints at His immanence. The lesson concerns Jews who may have thought that God is to be found only in religious acts, as well as "atheistic" pagans who ignored God's existence. Rodriguez rightly emphasizes the universal impact of the book. Yet his appeal to the exilic background of the book to justify its silence about God is not totally satisfactory. The Song of Songs is another book of the Old Testament which omits mentioning the name of God, a case which Rodriguez does not seem to recognize. In this instance, Rodriguez' explanation would hardly fit. The same holds with a large portion of wisdom literature with its anthropocentric character and its relatively few references to God, to revelation, or to covenant; and there the omission of God's name stems from different grounds. Rodriguez is aware of the wisdom connection; yet his treatment on this matter is too furtive. Also some attention to biblical texts dealing with the issue of God's silence may have been rewarding. The book of Job and some shouts

in the Psalms place God's silence in other perspectives.

Indeed, the quest on this biblical silence, whether it is about God or from God, may well go beyond the mere apologetic concern and pertain also to an existential anguish. After Auschwitz, the silence about God takes on a different meaning than before. Fackenheim's contribution on that matter should not be ignored (see Emil L. Fackenheim, *The Jewish Bible after the Holocaust*, and especially regarding the book of Esther, 60-62). On the first page of his book, Rodriguez notes that the book of Esther is relevant today because its story is told from a "secular perspective" (xi). If Rodriguez had gone further to explore this dimension of silence, the relevance of Esther would have perhaps sounded more loudly.

These reservations do not diminish in any way the value of Rodriguez' essay. The book is well written and well organized. Its limpid language, along with its many profound insights, qualifies *Esther, A Theological Approach* not only as an useful textbook but also as an interesting reflection for any serious student of the book of Esther and of the biblical message at large.

Andrews University JACQUES DOUKHAN

Spicq, Ceslas. *Theological Lexicon of the New Testament.* 3 vols. Trans. and ed. by James D. Ernest. Peabody: Hendrickson, 1994. (ixiv + 492 pp., xi + 603 pp., x + 691 pp.) Cloth, $99.95.

This new lexicon is a translation of the last work of the internationally recognized New Testament scholar Ceslas Spicq, who did not live to see the publication of this English edition. A two-volume work was published first in French in 1978; in 1982 there was added a supplement entitled *Notes de lexicographie neotestamentaire.* The English text follows the one-volume reissue of the original set published in 1995 under the title *Lexique Théologique du Nouveau Testament* (Paris: Cerf/Fribourg: Editions Universitaires), which merged the articles of the original three volumes into alphabetical order.

J. D. Ernest's edition has made this important work available to the English-speaking world, and despite the disadvantages of any translation, it represents at the editorial level a technical improvement of the original. The English glosses given with each article, which indicate concisely the range of approximative meanings, are not original to Père Spicq.

This lexicon summarizes the history and meaning of a restricted choice of approximately 350 Greek words of the New Testament, in the light of their occurrences in a vast spectrum of literary sources: the Greek OT, Hellenistic epigraphy, classical literature, and all the available information on Greek Koiné. Although special attention is paid to Jewish writers (mainly Philo and Josephus) and contemporary pagan writers (such as Plutarch), the special value of this work is on the nonliterary papyri and the inscriptions. This vast treasure of references to the documents that are closest to the first century B.C. or A.D. is certainly the main contribution of this work. In fact, more than half of the words of this new lexicon do not receive significant treatment in Kittel's famous TDNT.

Though many of the studied words are neither theological in themselves, nor theologically relevant, Spicq's quest pretends to have a theological purpose: "*My*

intention is theological" (emphasis his), he writes in vol. 1, p. vii. The treatment of each entry is quite irregular, and goes from one to ten pages. Some words are given just a few lines (*eupoiia*, beneficience [1:33]; *euprepeia*, beauty [136]; *chara*, joy [3:498-499]; etc.) while, for example, the word *agape* has sixteen pages, including footnotes, and five full pages of compact bibliography (1:8-22). But this is an exception due to the important work accomplished by the author on the subject of *agape* in the NT.

The usefulness of the work consists in its summary of the author's findings plus references to hundreds of studies that today's biblical scholars might not otherwise easily find, either because they were published in papyrological or epigraphical journals or Festschriften, or else because they appeared too soon to be included in the computerized bibliographic databases upon which scholars today usually rely. For readers with no Greek, the Greek has been transliterated, and often translated in the main text. The footnotes conserve, however, quotations printed in Greek characters. Hebrew and Aramaic are always transliterated.

Cross-references to Strong's *Concordance* and word-numbering system and to other standard reference works, together with Spicq's rich bibliography and extensive footnotes make of this lexicon a unique, very practical, complementary tool for the New Testament scholar.

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Summers, Ray. *Essentials of New Testament Greek.* Revised by Thomas Sawyer. Nashville: Broadman and Holman, 1995. viii + 200 pp. $24.99.

Cox, Steven L. *Essentials of New Testament Greek: A Student's Guide.* Nashville: Broadman and Holman, 1995. x +269 pp. $14.99.

Many of us knew the "Old Summers," published in 1950. What are the differences between the old and the new? Many, in every way! The number of lessons has dropped by two, from 33 to 31. However, that does not mean that less material is covered. In fact, there are additions: major, such as a chapter on the Greek sentence, and minor, such as additional information on particles, proclitics, numerals, participles, and adverbs. In fact, in the reading of 1 John, students are expected to complete the reading of 1 John 3, whereas the in old edition they only reached 1 John 2. One disappearance that will be welcome to students is that of the English sentences to be translated into Greek. However, in their place, new Greek-to-English exercises have been introduced.

The vocabulary in this new edition includes all words with a frequency over 50. Words in the exercises that have not yet been presented are translated. The idea is to get to the text of the NT as soon as possible. Modified verses appear in lesson 4. The New Summers uses some 300 sentences from all 27 books of the NT in its exercises.

The explanations have been edited to improve clarity and conciseness. The page layout has been updated and boxes are used to highlight must-learn items. In keeping with the modern tendency to deemphasize accents, the rules have been moved from lesson 2 to an appendix. The paradigms included are comparable to

those in the old version, and a Greek verb chart is glued into the back of the book.

In the Greek-English vocabulary, the frequency for each word is provided, together with the lesson where the word first appears. The English-Greek vocabulary has disappeared. Rather than appearing in the vocabulary, principal parts of verbs constitute a section by themselves. A subject index and Scripture index close the book.

The *Student's Guide* is a workbook designed to provide opportunity for students to practice the concepts of each lesson. Each workbook lesson includes grammar questions—keyed to the lessons in the textbook—as well as exercises in translation and parsing. NT passages appear in the sixth lesson. Where used, supplemental vocabulary is introduced at the beginning of the lesson.

Appendix B contains the translations of the Greek-English exercises in the textbook. Sawyer and Cox have thus made this set into a useful self-study guide for would-be Greek scholars.

Each Greek teacher has his or her own method. If you like sweet and simple, this may be a good alternative. Certainly I could recommend it for do-it-your-selfers—at least for those willing to put in the time needed to master the Greek!

Andrews University NANCY J. VYHMEISTER

Terry, John Mark. *Evangelism: A Concise History.* Nashville, Broadman. 1994. 210 pp. $16.99.

John Terry, associate professor of missions and evangelism at the Southern Baptist Theological Seminary, has provided a much-needed resource with the publication of this book on the history of evangelism. To someone desiring an exhaustive history of evangelism, this book will not be satisfying, but for the beginning student who wishes to catch the big picture of how the church has grown, Terry's book fills the gap and provides a survey introduction to the history of evangelism.

Evangelism: A Concise History surveys the 2000-year history of the church, examining its evangelistic ministry. Beginning with the evangelism of Jesus and the NT Church as the foundation for the evangelistic ministry established by the church in future generations, Terry examines the ancient church, the medieval church, and the Reformation. More than half of the book studies evangelism since the Reformation period, covering pietistic evangelism, British evangelism, and the great awakenings in America, including frontier evangelism and nineteenth century revivalism. The last four chapters deal with evangelism in the 20th century with a special emphasis on youth, personal, and media evangelism.

The strength of the book is seen in its comprehensiveness. Terry has tackled an almost impossible task: to summarize the entire history of evangelism through 2000 years in 200 pages. Yet Terry has done an admirable job. The book should be very helpful to students who wish to catch this big picture. It is well written and readable, with fairly large print. The study questions at the end of each chapter will enable students to carefully reflect on what they have read.

The comprehensiveness of the book is also its weakness. Each reviewer will have wished that Terry had covered some areas more in depth. Because of this reviewer's Adventist background, he wishes that Terry had at least mentioned the

Millerite revival in the nineteenth century. Terry may not have agreed with its theology, but it played a major revivalistic role in the mid-nineteenth century. Another area that is noticeably missing is the Church Growth Movement. The Church Growth Movement has probably played a more influential role in evangelism than any other movement in the latter part of this century, yet is not even mentioned, although Terry gives substantial detail on such evangelistic programs such as Evangelism Explosion, Campus Crusade for Christ, and Youth for Christ.

Terry also seems to give an overly optimistic view of the evangelistic work of the church during the Middle Ages. For example, he views monasticism as a positive development that aided the evangelization of new areas. There is some truth in this. However, he fails to mention the devastation of the Crusades, which were also supposed to have risen from evangelistic motives.

These weaknesses, however, do not outweigh the strengths of the book in providing a short, comprehensive history of Christian evangelism. It is a welcome addition to the literature and one that can be well recommended to the beginning student.

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Thomas, John Christopher. *Footwashing in John 13 and the Johannine Community*, Journal for the Study of the New Testament Supplement Series, no. 61. Sheffield: JSOT Press, 1991, 1993. 214 pp. $43.75.

Thomas has provided an important monograph treating the footwashing pericope of John 13:1-20. Chapters are devoted to a survey of prominent scholarly interpretations of footwashing, textual questions, the practice of footwashing in the Jewish and Graeco-Roman environment, literary and exegetical observations, and a historical reconstruction of the practice as a sacrament for the Johannine community.

The first chapter identifies seven understandings of footwashing as the most prominent: as example of humility, as symbol of the Eucharist, as symbol of baptism, as symbol of forgiveness of sin and/or of cleansing, as a sacrament separate from baptism and Eucharist, as a soteriological sign, and as polemic against baptism or ritual purification. The final paragraph of the first chapter sets out the twofold purpose of the book: to examine the function of the footwashing pericope in the Fourth Gospel, and the meaning and function of footwashing within the Johannine community.

The second chapter argues for the inclusion of the phrase "except for the feet" as the original reading of John 13:10, which has been excluded by some primarily on the basis of internal arguments against the reading. This chapter assumes some basic acquaintance with the New Testament's textual history.

The third chapter examines the Jewish and Graeco-Roman practices of footwashing with special attention paid to circumstances in which footwashing is practiced, performer, and recipient of footwashing. The chapter sets out a multitude of primary-text descriptions (in English translation) of footwashing "with sufficient context provided for interpretation" (26). Curiously, the citations

are drawn from contemporaneous texts (Juvenal, Philo, etc.), and ancient texts (Homer, Judges, Pentateuch, etc.) without expressed concern for cultural differences and the many centuries that separate some of the texts from the context of the Fourth Gospel.

From his sources on footwashing, Thomas identifies four aspects: (1) cultic/ritual, (2) domestic: hygiene, (3) domestic: hospitality, and (4) servitude. He specifies three functions as relevant to a better understanding of John 13, namely, preparation, hospitality, and servitude (42). In his summaries, Thomas combines the aspects of (1) and (2) under the rubric of "preparation" which will prove useful to him as he builds his later argument for John 13:1-20 functioning as the opening of a genuine Johannine farewell address. His summaries indicate little interest in the cultic or ritual characteristics of the footwashing references he has collected. This is surprising, given his interest in the next chapter on the importance of cleansing as a motif for the Fourth Gospel's farewell discourse.

The strong emphasis upon the role of servitude in the third chapter does not seem to be equally borne out by all of the examples. The discussion (and not just the summary [56]) should be more nuanced. The daughter (in Aristophanes) as well as the quotation from Epictetus (*Discourses* 1.19) seem to suggest that factors other than servitude were also associated with washing the feet of another.

The fourth chapter undertakes a verse-by-verse analysis of John 13:1-20, which, in addition to explicating the richness of these verses, also constitutes an apologetic for the literal practice of footwashing among the followers of Christ. The chapter opens with a statement of the importance of recognizing the footwashing narrative as the opening pericope of the Book of Glory and the integral ties of the pericope to the farewell discourses, indicating a strong tie between the footwashing and the passion. Thomas notes that there is no known parallel to Jesus' action where a superior undertakes to wash the feet of an inferior. At John 13:9 Thomas reflects on Peter's exclamation that Jesus wash not only his feet, but also his hands and head, the other parts of the body vulnerable to defilement within Judaism because they are continuously exposed. Unfortunately, Thomas does not discuss whether this reflects a rejection of ritual washings analogous to Mk 7:1-23. The chapter ends with an excursus on the literary unity of John 13:1-20.

The final chapter undertakes to demonstrate that John 13:14-17 evidences an ecclesial practice of footwashing within the Johannine community, and not simply acceptance of these verses as a moralistic directive to humility. This command, to wash one another's feet, a practice which Thomas has already shown to be clear evidence of servitude, is thought by Thomas to carry more than the simple ethical command to consider others better than oneself, but actual sacramental or ritual prescription to practice footwashing in the community of believers. The chapter collects many of the widespread references to the practice of footwashing found in the church fathers, and argues that it is probable that the Johannine community, closest to the Fourth Gospel, practiced footwashing. The final section of the fourth chapter treats the topic of footwashing as a way to handle postbaptismal sin (1 John 1:7-10; 2:1-2; 5:16-18) and the treatment in the church fathers relative to this issue, and then to the more generic issue that footwashing has to do even more generally with the forgiveness of sin. The chapter concludes with an argument that

footwashing functioned as much like a sacrament for the Johannine community as did baptism and Eucharist.

Thomas' assumption that the footwashing of John 13:1-20 occurs at the Last Supper (83, 128, 176, 180, 18) needs substantiation. Thomas' suggestion of this "likelihood" would, if substantiated, enhance his argument that John 13 represents the institution of a sacrament in the eyes of the Johannine community. However, it appears to this reviewer that the Fourth Gospel has gone to some effort to locate the Jewish Passover on Sabbath of passion week, not Friday as in the synoptics, in order that Jesus' death would correspond to the time of the sacrifice of the paschal lamb (prior to sunset Friday).

An important motivating factor for Thomas seems to be the application of the text to the life of the church. This results in curious statements and questions in various places. Page 60, question 7, asks whether John 13 is to be "understood literally" because 1 Timothy indicates that footwashing was practiced by widows in early Christian churches. The question is curious at several levels. What does he mean by "understood literally"—that some Christians understood Jesus' words as a literal cultic command? That without 1 Timothy, the text would not be intended to be "understood literally"? etc. When footwashing was so ubiquitous, how could the text be understood other than literally? And what does "literally" mean in the 1 Timothy context of Thomas' question that, even though Jesus addressed his command in John 13 to men, women are to wash the feet of the saints?

The book would have benefited from illustrations of material remains, such as the excavated "footbaths" found in central Samaria (41), or the footwashings depicted on vases, marble, etc. (45-46, 50, 89).

Editorially, I noted the following typographical errors: "withe" for with (61), a doubled "is" (109), smooth breath mark over alpha instead of upsilon (111), "well" for will (113), an extraneous "the" (153), and the apparent omission in a quotation, "I wish [to] put off . . ." (162).

On one hand, Thomas' work employs few technical terms, which makes it accessible to those with little acquaintance of the technical terminology of biblical studies. But on the other hand, the work throughout assumes the reader has some facility with Koiné Greek.

The difficult residual question is whether and how, even if one can establish beyond all doubt the historical validity of a practice for a segment of the early church, one can build bridges from there to how the church ought to live and worship today.

In addition to scholars, ministers, particularly those belonging to denominations that practice footwashing in connection with the Lord's supper, will find this work a valuable resource for sermons on footwashing narratives, Luke 7:36-50; John 12:1-8; 13:1-20; 1 Timothy 5:9, 10.

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Weaver, Mary Jo, and R. Scott Appleby, eds. *Being Right: Conservative Catholics in America*. Bloomington: Indiana Univ. Press, 1995. 416 pp. Paper, $18.95.

Broadly dividing these conservative Catholic perspectives as "insider" or "outsider," the editors first take the effort to set the reader in the context of Catholicism in America since Vatican II. Twelve contributors focus attention on conservative responses to the major issues tearing at the fabric of postconciliar American Catholicism. These essays come in the context of a larger project that will next consider liberal Catholic perspectives, then attempt a dialogue between the various parties. Although Vatican II is the typical referent for dividing lines, the larger context of this collection of essays is that of Catholicism engaged with Americanism. Issues of the perceived crisis to which these conservatives address themselves include church authority and dissent; liturgical, ecumenical, and theological change; and response to modernism, pluralism, education, and the American experiment.

Weaver, a liberal feminist who teaches religious and women's studies at Indiana University, briefly outlines the conservative voices that contribute. She regrets that some important voices will not be heard in this book because participation in such a project was perceived as getting too close to the enemy.

Those readers interested in the theological context will find Benedict Ashley's essay helpful. While Ashley focuses too much on issues of metaphysics in Thomistic thought, he eventually gets around to volatile issues of post-Vatican II moral theology, namely proportionalism and dissent. He attacks the notion that Vatican II gave license for theological pluralism, particularly as it has often been used by moral theologians as a means for dissent from the magisterial view.

The "Traditionalist" voice is represented by William Dinges, professor of religion at the Catholic University of America. Traditionalists are those groups who fought against the reform initiatives before and after Vatican II. These self-proclaimed "remnant faithful" (241) are the most radical of the conservatives in American Catholicism. Dinges claims they are most analogous to Protestant fundamentalists in America. Claiming that the doctrinal teachings of the Vatican have been infected with modernism, this movement has created independent churches and societies. The most prominent group is the Society of St. Pius X, created by French archbishop Marcel Lefebvre in 1970. Theological and cultural assumptions are so deep with these remnant faithful that discourse with them is typically limited to argumentation.

Pronouncing "A Pox on Both Your Houses," Allan Figueroa Deck, S.J., a pastoral theologian teaching at Loyola Marymount University, notes that the experience of Hispanic Catholics in America has been marginalization. Claiming 35% of the Catholic population in America, Deck notes that the Hispanic response to America is different the European response and is largely being ignored today.

Of interest to sectarian movements in America who focus on educating their own is Weaver's essay on alternative Catholic education in America. Entitled "Self-Consciously Countercultural: Alternative Catholic Colleges," she surveys the most successful colleges that have formed over the past thirty years. These colleges are attempts to follow Papal models of education. They often revel in their small size and lack of engagement with the greater culture. In Weaver's opinion they are

heroic responses to what they perceive as a crisis in Catholic education, but they "appear to be tilting at windmills" (317). Appleby agrees when he notes that these colleges seem to be "preparing students for a world that no longer exists" (332).

Other offerings in this text include foci on interpreting Vatican II, relations between Americanism and Catholicism, laity response to faith and dissent, neoconservatives, antifeminists, Marianists, fellowships of Catholic scholars, and abortion activists.

The text includes a helpful epilogue by Appleby in which he attempts to simplify these conservative responses. Slightly reminiscent of H. Richard Niebuhr's scheme in *Christ and Culture*, Appleby classifies these voices as "world-renouncers" and "world-transformers." The renouncers reject Vatican II altogether and may go so far as to believe the church has been given over to Satan. The transformers are more inclined to adapt and adopt and are therefore more likely to be effective in advancing the conservative response in American Catholicism. The transformers are more able to engage the pluralism that is inherent in the American experiment. Appleby sees a bright future for many of these transformers. This is especially the case for the neoconservatives who typically hold powerful positions in the greater society.

For those readers not familiar with the various perspectives included in this volume, the authors include for each article a prologue that sets the stage for the essay that follows. Also helpful are appendices, one of which lists conservative Catholic publications in America.

The conservative offerings of this volume are sandwiched between the essays of the liberal editors. The introduction and epilogue both prepare and conclude for the reader how one should understand these conservatives. Neither of the editors attempts to hide this fact, however, and their goals of dialogue are worthy. Perhaps they could pass the role of editing the liberal voices of the upcoming volume to a couple of conservatives.

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Wenham, David. *Paul, Follower of Jesus or Founder of Christianity?* Grand Rapids: Eerdmans, 1995. 452 pp. $22.00.

This important book addresses from a biblical perspective the old question of the relationship between Paul and Jesus. Was Paul a faithful follower of Jesus or the founder of a new religion? The scholarly discussion on the thesis that Paul "invented" Christianity started at Tübingen with F. C. Baur and has reached ever since an always wider support. W. Wrede (1907), J. Klausner (1946), G. Vermes (1983), and H. Maccoby (1986) among others have argued that Paul turned the Jewish prophet Jesus into a gentile God and made Christianity what it is now.

The author introduces the subject by recalling the historical data of the controversy on those two basic questions: (a) Is Paul dependent on the teachings and traditions of Jesus, directly or indirectly?" and (b) "Is Paul's theological understanding and emphasis similar or dissimilar to that of Jesus?" (1-33).

The main part of the book is dedicated to a detailed analysis in which the author compares and connects the teachings of Jesus and Paul on the following

points: the kingdom of God, the identity of Jesus, the theological meaning of the crucifixion, the mission of the church, ethics, and eschatology (34-337). This analysis is completed by a survey of Paul's knowledge of Jesus' life and ministry (338-372), and a final chapter summarizing the author's conclusion on the relationship of Paul and Jesus (373-410), with an additional note on the form of Paul's gospel (411).

The evidence assembled on the continuity between Paul and Jesus is impressive, although not equally strong for every point. However, the author succeeds in proving that despite the differences of circumstances and vocabulary, the teachings of Jesus and Paul are remarkably similar. Many examples are quite conclusive regarding Paul's dependence on Jesus, e.g., the story of the last supper (1 Cor 11), the resurrection narratives (1 Cor 15:3-5), the teachings on divorce (1 Cor 7:10-11), the teachings about preachers being paid for their work (1 Cor 9:14; Mt 10:10; Lk 10:7), "a word from the Lord" on the second coming (1 Thess 4:15), and the statement "I know and am persuaded in the Lord that nothing is unclean" (Rom 14:4 in relationship with Mk 7).

The arguments for Paul's avoidance of kingdom language, although less conclusive, are particularly interesting. It seems quite reasonable to accept that Paul's teaching on righteousness is parallel to Jesus' teaching on the kingdom of God, and that Paul seldom used the term because he wanted "to avoid the potential political overtones of kingdom language" (79).

Most of the other assumed connections are equally attractive but remain still hypothetical: namely the relationship between the story of Jesus' temptations and Paul's doctrine of Jesus' sinfulness, the allusions to the beatitudes of the sermon on the mount, the connection between the references to the "son of man" and the teachings on the new Adam, the reminiscences to the parable of the prodigal son, or to the account of the ascension, etc. (385). However, the aim of the author is certainly reached in proving that "Paul saw himself as the slave of Jesus Christ, not the founder of Christianity, and that he was right to see himself in that way" (410). One important question still remains unanswered: if Paul depends so much on the teachings of Jesus, why does he so seldom refer to Jesus' life and ministry?

Since the book attempts to address both scholars and a wider audience (xiv), the technical comparison of texts often seems a little lengthy for the general readers and somehow superficial for the specialists. In any case, this work constitutes the most extensive treatment of this subject thus far and the best comprehensive contribution to the discussion on the relationship between Paul and Jesus. It will certainly need to be taken into consideration in further research.

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Wolfers, David. *Deep Things Out of Darkness: The Book of Job: Essays and a New English Translation.* Kampen, Netherlands: Pharos; Grand Rapids, MI: Eerdmans, 1995. 552 pp. $35.00.

David Wolfers, M.D., dedicated the last twenty years of his life to the study of the book of Job. His magnum opus, *Deep Things Out of Darkness*, the result of this dedication, makes a bold statement indeed. Its title, from Job 12:22, quoting

Job's wonder at Deity's inscrutable omnipotence, signals from the start how aggressively a similar commitment to disruption and disclosure drives Wolfers' investigative effort.

The book consists of three main divisions: (1) an introduction (19-80) which lays out the author's thinking not only on the provenance of the book of Job, but, more significantly, on theories and strategies of translation; (2) a topical commentary (81-313) which treats, by theme rather than by chapter sequence, the major questions of the book—the nature of Job's illness and the fate of his children, the identities of Job, his comforters, 'the wicked,' Behemoth and Leviathan, and the Satan; and (3) an independent new translation exclusively founded on the MT (315-513), with translation notes occupying the major portion of this second section (375-513). The book concludes with indexes of biblical references (515-549), and a list of frequently used abbreviations (551-552).

Wolfers presents himself as a champion of independent scholarship. Medical doctor and no biblical scholar, he would heal the book of Job of the ages of affliction foisted upon it by the academy of biblical scholarship. Before him, the unfortunate victim of a book "has been misunderstood and mistranslated with unerring consistency for as far back as our knowledge stretches" (25).

Now Wolfers knows that "To speak of mistranslation . . . is . . . unmannerly" (27). His intention is not to antagonize the academy. Also, he is aware that "there is no such thing as an exact translation, . . . only a better or worse compromise" (ibid:). His rage against the exclusiveness and bungling of biblical scholars exposes a fellow seeker, rigorously committed, not to the beatification of the hoary or the new, but to the verification and vindication of the true. We welcome his warnings against any attitude, act or activity which frustrates that common purpose. For example, we concur with his sensible indignation at the misguided resolve to deny the text "all geographical, historical, national and religious specificity" (28). We admire the courage of his conclusion, after twenty years of research into "the mysteries of this deepest of books" (13), against multiple authorship. We affirm his verdict that apparent contrast between the prologue-epilogue and the dialogue it encompasses is "*deliberate*" (62, emphasis his); that "One may infer a whole dynosaur [sic] from a single toe-bone, but there is not even a finger-nail upon which to build the ancient folk-tale of Job" (63). We laud his "horror" (28) at the usurpation which emends to smooth sense, rather than struggles with an interpretation of the text as it is.

Wolfers' views are at serious odds with those of many Job scholars. They are also worth serious consideration. For the book of Job is no reasoned treatise, the arid thing to which philosophical streamlining attempts to convert it. It is the book of the words of angry men who lie and belie their own words and dignity in the heat of flaming argument. It is, warts and all, the most accurate representation of verbal war the biblical record could ever have documented. Neither its fervid religiosity nor our stale philosophizing will ever successfully obscure that.

Wolfers' zealous essay against the (atrocities of the) academy serves his own three point agenda of: (1) the legitimization of his intervention as an outsider, (2) the vindication of his own singular translation approach, and, as already mentioned, (3) the exposure of critical flaws in other scholarly work whose translation process exhibits such traits as the following litany enumerates: dependence upon

previous Job scholarship; the anti-poetic spirit of the present age; theories of a non-Hebrew original; invention of quotation; grammatical distortion (e.g., misuse of the jussive); notions of foreign words, or general inclination to believe in non-MT input; literalistic interpretation ("denaturing the idiom"); positing textual corruption, etc. His tendentiousness notwithstanding, translation specialists and trainees everywhere would do well to review and be advised, not necessarily by his hostile tone, but surely by Wolfers' exhaustive list of blunders possible within the interpretive exercise. And a translation which solves its cruxes by looking almost exclusively within the MT is radical enough to deserve special attention.

Besides his assault against mistranslation Wolfers offers several intriguing suggestions about the book itself. His first suggestion is for the allegorical significance of (1) Job, (2) his children, (3) the wicked, (4) Leviathan, (5) Behemoth, and (6) the river Jordan, respectively, as (1) some Jewish noble, (2) Judah or God's children, (3) Judah's enemies, (4) the Assyrian king, (5) Job and Judah, and (6) the king of Judah and all his glory. Despite his many strengths, Wolfers' allegorizing undoes him as soon as we seek an identification for the three friends. In the text, grief at Job's pain shocks them to speechlessness. In the allegory they are Kenizzites, a despised minority who experience Judah's misery as the avenging of centuries of racial discrimination. The identification both contradicts the friendship of the text and the historical data on Israel's relations with their Calebite cousins. Similar mental sophistry shows the Satan "as adversary not of man or Job, but of God Himself" (202), an accurate insight, but also "as but a facet of God's personality" (205), an attempt to eat your cake and have it too.

His second suggestion is Isaianic authorship, because (1) the learned literary genius who authored Job lived later than 701 B.C.E. and must have produced other works, and (2) Isa 38-39, when interpreted as allegory, parallels in sentiment and vocabulary, various portions of the book of Job.

His third interpretive suggestion is that Job is not a Wisdom composition, because (1) its turbulence contrasts with Wisdom's laid back detachment, (2) it abounds in non-Wisdom considerations such as despair, longing, terror, pride, etc.; and (3) it treats, not of how women and men should relate, but, "tells how God should deal with man. It weighs Him and finds Him wanting, exploring theology to the depths" (50). As to genre, Job is surely *sui generis*. But how Wolfers would exclude such emotion as despair and still include Qoheleth and the "Babylonian Job" in Wisdom literature remains unclear.

The layout of Wolfers' text suggests insufficient planning, perhaps in the rush to place the first proof copy in his hands before his passing in September 1994. For example, almost none of so-called "footnotes" (375-513) correspond to any in-text marker. Duly marked, they would still be mere endnotes, not real footnotes. Be that as it may, the work itself attests monumental effort and accomplishment—in which context such objections amount to but minor perplexities to be corrected in subsequent printings. The genius who authored the biblical work failed to bequeath us his own second edition. And yet, who knows? By its combination of irritating flaw and intellectual mastery, Wolfers' and his editors' work may now reflect more of that original genius than they themselves intended. Who knows?

Andrews University LAEL CAESAR

Young, Richard A. *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*. Nashville: Broadman and Holman. 1994. xi + 308 pp.

Young's intermediate Koiné grammar contains 18 chapters. It begins with three on noun cases (five-case system), followed by chapters treating "The Article," "Pronouns and Adjectives," and "Prepositional Phrases." Chapters 7-11 treat verbs: two are chapters devoted to tense, one each to "Voice and Mood," and "Participles and Infinitives." "Conjunctions" and "Adverbs and Particles" are the next two. Chapters 14-18 treat "Sentence Structure," "Special Sentences and Clauses," "Figurative Language," "Discourse Analysis," and "Diagramming."

I used this grammar for an intensive Greek II course in Athens during the summer of 1995 with eight students. My primary impression is that the text is a conventional grammar with intrusive polemical grit. The book contains three extraneous chapters on linguistics (14, 17, 18) appended in hopes of creating a marketing niche.

Although the book commits to exegesis [vii], it frequently asserts one possible reading (typically, a 20th-century conservative Christian viewpoint) as the only appropriate one. Whether or not one agrees with a given position, the following are examples of statements which seem out of place in a grammar:

> The N[ew] W[orld] T[ranslation] reads, "and the Word was a god," meaning one of many and in essence removing Christ as the supreme God (66).
>
> The problem [in distinguishing between "purpose" and "result" clauses] is compounded when it involves divine action, for with the omnipotent and omniscient God who dwells beyond time, His purposes are always realized, and everything realized is either planned or permitted for some reason (170).
>
> . . . (Friends, you haven't caught any fish, have you?). The disciples, as expected, replied, "No." This could be considered further evidence of Jesus' omniscience (202).
>
> [O]ne cannot love both God and the anti-God world establishment (31).
>
> [S]alvation is not bestowed corporately as the Jews had thought (56).
>
> The problematic phrase in 1 Corinthians 15:29 . . . has been interpreted several dozen ways, four of the more common being: (1) substitution, a practice by pagans or misinformed Christians who are baptized *vicariously for* the dead" (102, italics are Young's).
>
> Examples of resulting misinterpretations [of the aorist] abound in the literature, especially in holiness circles to support a 'crisis' nature of sanctification (121).
>
> First Corinthians 7:15 is a first class condition: . . . (But if the unbelieving husband departs, let him depart). The verb . . . is often used in the papyri as a technical term for divorce in marriage contracts and divorce documents. Thus if an unbelieving partner initiates the divorce, the believer is to permit it (137).

> "All do not have the power to perform miracles, heal diseases, speak in tongues, or interpret the tongues.' This makes it clear that Paul did not teach that tongues was a necessary gift to prove that one has the indwelling Spirit (224).

As to editorial matters, I noted only one typo ("voatives" for vocatives [12]), but a major difficulty is that the page numbers in the "Subject Index" are frequently incorrect and incomplete: "Adverb" not on 187-90, but 195-198; "Infinitive" not 159-70, but 165-77; "Epexegetical" correctly as 166, 169, but also 171 (2x), 172, 175 (2x).

Young's work treats grammatical sections in rather conventional style. The chapters that allow it to be called a "linguistic" approach seem tangentially related to the grammar and of dubious helpfulness for the majority of second-year students. For example, chapter 14, "Sentence Structure," introduces the student to a modified transformational grammar "appropriate for Greek and other inflected languages that do not follow English word order." But the chapter is not well-integrated into the book, its abbreviations are abundant and normally undefined. As the chapter stands, the payback is paltry for the investment of energy required to understand the chapter. Young correctly assesses the chapter himself: "We must not be overly optimistic regarding the value of transformational grammar for exegesis" (205).

Chapters 17 and 18, "Discourse Analysis" and "Diagramming," are helpful in conceptualizing the exegetical task. Chapter 17 examines seven interrelated features: genre, structure, cohesion, propositions, relations, prominence, and setting and provides some illustrative biblical references. Chapter 18 presents a "thought-flow" diagram of James 1:2-8 which reminds the student that not every word, phrase, or sentence carries primary meaning or importance. However, both chapters seem like foreign intrusions into a grammar which properly belong in an introductory course in exegesis.

Although my students passed the departmental Greek diagnostic exam with the same pass rate as students using other grammars, I will not use this text again for teaching Greek II.

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BibleWorks for Windows 3.5. Hermeneutika Computer Bible Research Software, P.O. Box 2200, Big Fork, MT 59911-2200. Tel (406) 837-2244; Fax (406) 837-4433; Website http://www.intr.net/bibleworks. Prices (plus shipping): $395.00, upgrade $49.00-$99.00; special quantity discounts available.

The information age is upon us—for better or for worse. Information is passed along high-speed channels from continent to continent via the Internet and all types of data may be accessed just by a click of a mouse button. This trend is also observable in Biblical Studies, as indicated by the new market for information technology and the growing review sections of the leading religious journals on computer software.

The fully installed version of *BibleWorks for Windows* takes up nearly 400 MB

of hard disk space and the program ships only on CD ROM. The necessary hardware should include a 486 DX (or higher), with 8 MB RAM, a good quality VGA color monitor, at least one GB of hard disk, and a CD ROM drive.[1] The program comes with two executable files, one written for 16-bit Windows 3.1 and one for 32-bit Windows 95 or Windows NT. The computing environment for this review was the following: Pentium Pro 200 Mhz PCI motherboard with 64 MB of RAM, 5 GB Maxtor EIDE HDD, a STB 3D Virge Graphics Card with 8 MB RAM, and 12x CD-ROM drive.

The Hebrew and Greek characters are displayed on the screen. *BWW* also includes 20 Windows and Mac TrueType and PostScript fonts for scalable accented Greek and scalable vocalized Hebrew. Just to have these fonts at one's disposal is worth $50 of the program's price.

The feature list is long and includes the following Bible versions: six different English translations (KJV, RSV, NKJV, NASB, ASV, Young's Darby, Basic English, and NRSV), six German translations, three Dutch, one Danish, one Finnish, three French, one Hungarian, three Italian, and three Spanish. Also included are the Latin Vulgate, BHS Hebrew OT 4th correlated edition 1990, Westminster BHS OT text and morphologically tagged database, Rahlf's LXX text in Greek, a morphologically tagged LXX database (CATSS), UBS 4th edition Greek NT, Greek NT Nestle-Aland 27th, Scrivener's Beza TR, and an electronic version of the *Analytical Greek NT* (AGNT2) and the *Analytical Lexicon of the Greek NT*, both by Timothy and Barbara Friberg.

To have this huge amount of raw data at one's fingertips is sometimes a little intimidating. But *BWW* includes even more, namely the electronic version of the Westminster Confession of Faith, Easton's *Bible Dictionary* (1897, basically a systematic description of biblical terms), *History Time Lines*, Nave's *Topical Bible* (comparable to Easton's *Bible Dictionary*, with direct access to the reference texts), A. T. Robertson's *Word Pictures in the Greek NT*, the *Treasury of Scripture Knowledge*, and Bible outlines by Bruce Metzger.

The package includes the BDB-Gesenius *Lexicon* revised by Whitaker, the abridged BDB-Gesenius *Lexicon*, Thayer's Greek-English/French *Lexicon*, Friberg's Greek-English *Analytical Lexicon*, the UBS *Greek Dictionary*, and Louw and Nida's *Greek-English Lexicon Based upon Semantic Domains*. The Hebrew lexicons are keyed to the page numbers in *TWOT*, the Englishman's Strong's Numbers (in French, English, Dutch and German), and the Greek and Hebrew Tense/Voice/Mood Verb Parsing Numbering system.

BWW definitely is a mouse-driven program and lacks support for some shortcut keys. The now already standard "button help" is also included in *BWW*. I also liked very much that *BWW* utilizes the often forgotten right-hand button of the hard-worked mouse. When one pushes, for example, the right-hand button pointing on any Greek and Hebrew in the text window, four different options appear: (1) *Search on form*, (2) *Show morphology/definition*, (3) *Search on root*, (4) *Root search and morphology*, (5) *Lookup root in revised BDB*, (6) *Append to command line* [in order to search—thus saving a lot of time], (7) *Do search on vowel points*. The easy access to root searches or searches for specific forms is powerful. One can find all the occurrences of a specific root in basically no time.

Working with *BWW* is rapid and efficient. A frequent user of the program should soon be able to perform complex morphological searches from the command line, although *BWW* also includes a useful "Morphological Code Assistant" that allows the user to choose, with the help of the mouse, the morphological Greek or Hebrew specification. The morphologically tagged database is one of the greatest assets for my work. Instead of going to my faithful Even-Shoshan, it is much faster and more efficient to search via *BWW* and get the results in less than 1 second (or in more complex searches up to 15 seconds) with the resultant verses right at my fingertips. *BWW* allows the user also to make reference list files and add personal notes to individual verses or chapters.

The on-line help, as well as the printed handbook of *BWW*, are of a high standard. The English is readable and the suggestions and instructions comprehensible. One would wish for some more practical examples of more complex morphological searches and also for more accessible on-line help on the regular search expressions (such as the Boolean operators), which are well hidden deep inside the on-line help. From version 3.5 on, Hermeneutika includes also several instructional videos made with Lotus ScreenCam (which is provided) in order to facilitate the novice's grasping of the basic concepts and techniques of *BWW*.

It is possible to delimit the text corpus to be searched by just clicking and choosing the relevant books. Proximity searches are possible as well. Furthermore, a detailed record of each search details the occurrence of a word in a specific book as compared to the entire OT or NT (in percentage). It is even possible to look at individual chapters in order to see phrase clusters or combinations.

All in all, I like *BWW*. There are, however, things that I would like to see changed: more usage of shortcut keys, more complete language reference tools (as for example a complete Koehler/Baumgartner or BDB lexicon and not just an abbreviated version—although the Whitaker-revised BDB is a step in the right direction. The inclusion of more up-to-date dictionaries or encyclopedias (such as *ISBE* or *ABD*) would also greatly facilitate work. While the printed page is definitely not dead, the advantages of the electronic format and search capabilities are indeed strong.

I would say: Thumbs up for electronic publishing. Thumbs up for the programmers at Hermeneutika. This is definitely the way to go, saving many hours of leafing through hundreds of pages. Clergy as well as scholars should have a closer look at *BWW*.

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Biblia Sacra: Utriusque Testament: Editio Hebraica et Graeca. Stuttgart: Deutsche Bibelgesellschaft; New York: American Bible Society. Cloth, $50.00. Phone: 1-800-32-BIBLE.

This volume is the publisher's response to scholars who sought a bookbinder to unite their Hebrew and Greek Bibles within one cover. The work combines *Biblio Hebraica Stuttgartensia* (1990) with Nestle's *Novum Testamentum Graece* in a handy volume 5½" x 7⅝ inches, and just 2¼ inches thick (14 cm x 19.5 cm, 6 cm thick).

Kennedy, D. Robert. *The Politics of the Basin: A Perspective on the Church as Community.* Lanham, MD: University Press of America, 1995. 179 pp. Paper, $26.50.

Dr. Kennedy, professor of religion at Atlantic Union College, South Lancaster, Massachusetts, offers a compendium of essays on John 13:2-17 and its implications for the church as community. Intimacy, mutuality, servanthood, forgiveness, justice, suffering, and eschatology are among the themes explored from the perspective of the ritual of footwashing.

Matthews, Kenneth A. *Genesis 1-11:26.* The New American Commentary. Nashville: Broadman & Holman Publishers, 1996. 528 pp. $36.99.

Matthews writes from an evangelical viewpoint, assuming Scriptural inerrancy. The volume contains 92 pp. of introduction and substantial excurses on "Translating 1:1-2," "Interpreting the 'Image of God,'" "The Human Soul," "The Origin of Civilization in ANE Mythology," and "The Revelation of the Divine Name." Regarding origins, Matthews surveys other views, but argues for *creatio ex nihilo.* The volume includes indexes to selected subjects, persons, and scriptures.

Melton, J. Gordon, Philip Charles Lucas, and John R. Stone. *Prime-Time Religion: An Encyclopedia of Religious Broadcasting.* Phoenix, AZ: Onyx, 1997. 432 pp. $64.95.

This work features American religious broadcasting from its inception in 1921 to the present, including some 200 Christian and non-Christian religious broadcasters, and more than 230 programs, ministries, networks, and related organizations. Entries include source references for further research. Illustrations and an index complete the volume.

Meyers, Eric M., ed. in chief. *The Oxford Encyclopedia of Archaeology in the Near East.* 5 vols. New York: Oxford Univ. Press, 1997. 2,592 pp. $575.00.

This work reaches from prehistoric times to the rise of Islam and covers Syria-Palestine, Mesopotamia, Anatolia, Iran, Arabia, Cyprus, Egypt, and coastal North and East Africa. More than 550 scholars contributed 1,125 entries that are illustrated with 415 photographs, 220 line drawings, and 30 maps,

with index and cross references. Format features two columns of text on 8½" x 11" pages.

Rotelle, John E., ed. *The Works of St. Augustine: A Translation for the 21st Century.* Hyde Park, NY: New City Press, in process. 1-800-462-5980 or 914-229-0335.

For the first time Augustine's complete works will be available in English translation. Besides the publisher, the major partner is the Augustinian Heritage Institute, of which editor Rotelle is the director. In addition to up-to-date translation, the edition includes detailed introductions, extensive critical notes, and multiple indexes. Some 43 volumes are projected, to be released at the rate of two per year.

Sandy, D. Brent, and Ronald L. Giese, eds. *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament.* Nashville: Broadman & Holman Publishers, 1995. xii + 324. Paper, $24.99.

Sixteen OT scholars analyze the genres of the Hebrew Bible: Narrative, History, Law, Oracles of Salvation, Announcements of Judgment, Apocalyptic, Lament, Praise, Proverb, and Non-proverbial Wisdom.

Seventh-day Adventist Encyclopedia. 2d rev. ed. Ed. Bobbie Jane Van Dolson and Leo R. Van Dolson. Commentary Reference Series, vols 10-11. Hagerstown, MD: Review & Herald, 1996. xxiii + 966; 947 pp. $64.99.

The *SDA Encyclopedia* first appeared in 1966 as vol. 11, of the CRS and was updated, but not greatly enlarged, in 1976. The 1996 edition virtually doubles the number of pages. Though some 1800 contributors are listed, individual articles remain unsigned. Some 650 writers wrote or revised articles for this edition, which includes 200 new biographical sketches. It is statistically current through 1994.

Gundry, Robert H. *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution.* 2d ed. Grand Rapids: Eerdmans, 1994.

Twelve years after Gundry's first edition, he has updated it by the addition of a new preface (xi-xxx), a new appendix (641-647), and 225 new endnotes (648-673) with their head numbers added in the margin of the unreset text. A Greek index, a topical index, and an index of modern authors are retained from the highly acclaimed first edition.

Gunton, Colin E. *A Brief Theology of Revelation: The 1993 Warfield Lectures.* Edinburgh: T&T Clark, 1995. x + 134 pp. Cloth, $29.95.

Colin Gunton, Professor of Christian Doctrine at King's College, U. of London, presents 6 lectures on the theology of revelation vis-à-vis modern theology, natural revelation, natural theology, Scripture, tradition, and history. The work includes a bibliography, Index of Names and Subjects, and Index of Scriptural References.

INDEX TO VOLUME 35 (1997)

ARTICLES

ANDREWS UNIVERSITY DISSERTATION ABSTRACTS

BOOK REVIEWS

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The articles in this journal are indexed, abstracted, or listed in: *ATLA Religion Database on CD-ROM; Elenchus of Biblica; Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete; Index to Book Reviews in Religion; New Testament Abstracts; Old Testament Abstracts; Orientalistische Literaturzeitung; Religion Index One: Periodicals; Religion Indexes: RIO/RIT/IBRR 1975- on CD-ROM; Religious and Theological Abstracts; Seventh-day Adventist Periodical Index; Theologische Zeitschrift; Zeitschrift für die alttestamentliche Wissenschaft.*

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TRANSLITERATION OF HEBREW AND ARAMAIC

CONSONANTS

א = ʾ	ה = h	ט = ṭ	מ = m	פ = p	ש = š
ב = b	ו = w	י = y	נ = n	צ = ṣ	שׂ = ś
ג = g	ז = z	כ = k	ס = s	ק = q	ת = t
ד = d	ח = ḥ	ל = l	ע = ʿ	ר = r	

MASORETIC VOWEL POINTINGS

◌ַ = a	◌ֶ = e	◌ֵי = ê	◌ָ = ō	◌ֹו = ô
◌ָ = ā	◌ֵ = ē	◌ִי = i	◌ָ = o	◌ֻו = û
◌ַ = a	◌ְ (vocal shewa) = e	◌ִי = î	◌ֹ = o	◌ֻ = u

No distinction is made between soft and hard begad-kepat letters; dāgēš forte is indicated by doubling the consonant.

ABBREVIATIONS OF BOOKS AND PERIODICALS

AASOR	*Annual Amer. Sch. Or. Res.*	*CH*	*Church History*
AB	Anchor Bible	*CHR*	*Catholic Historical Review*
ABD	*Anchor Bible Dictionary*	*CIG*	*Corpus inscriptionum graecarum*
AcOr	*Acta orientalia*	*CIJ*	*Corpus inscriptionum iudaicarum*
ADAJ	*Annual Dept. Ant. Jordan*	*CIL*	*Corpus inscriptionum latinarum*
AHR	*American Historical Review*	*CIS*	*Corpus inscriptionum semiticarum*
AJA	*American Journal of Archaeology*	*CJT*	*Canadian Journal of Theology*
AJT	*American Journal of Theology*	*CQ*	*Church Quarterly*
ANEP	*Anc. Near East in Pictures*	*CQR*	*Church Quarterly Review*
ANET	*Ancient Near Eastern Texts*	*CT*	*Christianity Today*
ANF	The Ante-Nicene Fathers	*CTJ*	*Calvin Theological Journal*
AnOr	Analecta orientalia	*CTM*	*Concordia Theological Monthly*
ANRW	*Auf. und Nieder. der römischen Welt*	*CurTM*	*Currents in Theol. and Mission*
ARG	*Archiv für Reformationsgeschichte*	*DOTT*	*Doc. from OT Times*, Thomas, ed.
ATR	*Anglican Theological Review*	*EDNT*	*Exegetical Dict. of the NT*
AusBR	*Australian Biblical Review*	*EKL*	*Evangelisches Kirchenlexikon*
AUSS	*Andrews University Seminary Studies*	*EncIs*	*Encyclopedia of Islam*
BA	*Biblical Archaeologist*	*EncJud*	*Encyclopedia Judaica*
BAR	*Biblical Archaeology Review*	*ER*	*Ecumenical Review*
BASOR	*Bulletin Amer. Sch. Oriental Research*	*EvQ*	*Evangelical Quarterly*
BCSR	*Bull. Council on the Study of Religion*	*EvT*	*Evangelische Theologie*
BHS	*Biblia hebraica stuttgartensia*	*ExpTim*	*Expository Times*
Bib	*Biblica*	*GRBS*	*Greek, Roman, and Byz. Studies*
BibB	Biblische Beiträge	*GTJ*	*Grace Theological Journal*
BIES	*Bulletin of the Israel Expl. Society*	*HeyJ*	*Heythrop Journal*
BJRL	*Bulletin, John Rylands University*	*HR*	*History of Religions*
BK	*Bibel und Kirche*	*HTR*	*Harvard Theological Review*
BKAT	Bibl. Kommentar: Altes Testament	*HUCA*	*Hebrew Union College Annual*
BO	*Bibliotheca orientalis*	*IB*	*Interpreter's Bible*
BR	*Biblical Research*	ICC	International Critical Commentary
BSac	*Bibliotheca Sacra*	*IDB*	*Interpreter's Dictionary of the Bible*
BT	*The Bible Translator*	*IEJ*	*Israel Exploration Journal*
BTB	*Biblical Theology Bulletin*	*Int*	*Interpretation*
BZ	*Biblische Zeitschrift*	*ISBE*	*International Standard Bible Dict.*
BZAW	Beihefte zur *ZAW*	*JAAR*	*Journ. American Academy of Religion*
BZNW	Beihefte zur *ZNW*	*JAOS*	*Journ. of the Amer. Or. Society*
CAD	*Chicago Assyrian Dictionary*	*JAS*	*Journ. of Asian Studies*
CBQ	*Catholic Biblical Quarterly*	*JBL*	*Journal of Biblical Literature*

Abbreviations (cont.)

JBR	*Journal of Bible and Religion*
JCS	*Journal of Cuneiform Studies*
JEA	*Journal of Egyptian Archaeology*
JETS	*Journal of the Evangel. Theol. Soc.*
JEH	*Journal of Ecclesiastical History*
JES	*Journal of Ecumenical Studies*
JJS	*Journal 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	*Journal of Palest. Orient. 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*
JSNT	*Journal for the Study of the NT*
JRH	*Journal of Religious History*
JRT	*Journal of Religions Thought*
JSJ	*Journal for the Study of Judaism*
JSOT	*Journal for the Study of the OT*
JSS	*Journal of Semitic Studies*
JSSR	*Journal for the Scien. Study of Religion*
JTC	*Journal for Theol. and Church*
JTS	*Journal of Theological Studies*
LCL	Loeb Classical Library
LW	Luther's Works, American Ed.
LQ	*Lutheran Quarterly*
MQR	*Mennonite Quarterly Review*
Neot	*Neotestamentica*
NHS	Nag Hammadi Studies
NICNT	New Internl. Commentary, NT
NICOT	New Internl. Commentary, OT
NIDNTT	*New Inter. Dict. of NT Theol.*
NIGTC	New Internl. Greek Test. Comm.
NKZ	*Neue Kirchliche Zeitschrift*
NovT	*Novum Testamentum*
NPNF	Nicene and Post-Nicene Fathers
NRT	*La nouvelle revue théologique*
NTA	*New Testament Abstracts*
NTAp	*NT Apocrypha*, Schneemelcher
NTS	*New Testament Studies*
ODCC	*Oxford Dict. of Christian Church*
OLZ	*Orientalische Literaturzeitung*
Or	*Orientalia* (Rome)
OrChr	*Oriens christianus*
OTP	*OT Pseudepigrapha*, Charlesworth
OTS	Oudtestamentische Studien
PEQ	*Palestine Exploration Quarterly*
PG	*Patrologia Graeca*, Migne
PL	*Patrologia Latina*, Migne
PW	Pauly-Wissowa, *Real Encyclopädie*
QDAP	*Quart. Dept. of Ant. in Palestine*
RA	*Revue d'assyriologie et d'arch.*
RAC	*Reallexikon für Antike und Chr.*
RB	*Revue biblique*
RechSR	*Recherches de science religieuse*
REg	*Revue d'égyptologie*
RelS	*Religious Studies*
RelSoc	*Religion and Society*
RelSRev	*Religious Studies Review*
RevExp	*Review and Expositor*
RevQ	*Revue de Qumran*
RevScRel	*Revue des sciences religieuses*
RevSém	*Revue sémitique*
RHE	*Revue d'histoire ecclésiastique*
RHPR	*Revue d'hist. et de phil. religieuses*
RHR	*Revue de l'histoire des religions*
RL	*Religion in Life*
RLA	*Reallexikon der Assyriologie*
RR	*Review of Religion*
RRR	*Review of Religious Research*
RSPT	*Revue des sc. phil. et théol.*
RTP	*Revue de théol. et de phil.*
SA	*Sociological Analysis*
SB	Sources bibliques
SBLDS	SBL Dissertation Series
SBLMS	SBL Monograph Series
SBLSBS	SBL Sources for Biblical Study
SBLTT	SBL Texts and Translations
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*
TD	*Theology Digest*
TDNT	*Theol. Dict. of the NT*
TDOT	*Theol. Dict. of the OT*
TEH	*Theologische Existenz Heute*
TGl	*Theologie und Glaube*
TJ	*Trinity Journal*
TLZ	*Theologische Literaturzeitung*
TP	*Theologie und Philosophie*
TQ	*Theologische Quartalschrift*
TRev	*Theologische Revue*
TRu	*Theologische Rundschau*
TS	*Theological Studies*
TT	*Teologisk Tidsskrift*
TToday	*Theology Today*
TU	Texte und Untersuchungen
TWOT	*Theol. Wordbook of the OT*
TZ	*Theologische Zeitschrift*
UF	*Ugarit-Forschungen*
USQR	*Union Seminary Quarterly Review*
VC	*Vigiliae christianae*
VT	*Vetus Testamentum*
VTSup	Vetus Testamentum, Supplements
WA	Luther's Works, Weimarer Ausgabe
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
ZA	*Zeitschrift für Assyriologie*
ZAW	*Zeitsch. für die alttest. Wissen.*
ZDMG	*Zeitsch. des deutsch. morgen. Gesell.*
ZDPV	*Zeitsch. des deutsch. Pal.-Vereins*
ZEE	*Zeitschrift für evangelische Ethik*
ZHT	*Zeitsch. für historische Theologie*
ZKG	*Zeitschrift für Kirchengeschichte*
ZKT	*Zeitsch. für katholische Theologie*
ZMR	*Zeitsch. für Mission. und Religion.*
ZNW	*Zeitsch. für die neutest. Wissen.*
ZRGG	*Zeitsch. für Rel. u. Geistegeschichte*
ZST	*Zeitsch. für systematische Theologie*
ZTK	*Zeitschrift für Theologie und Kirche*
ZWT	*Zeitschrift für wissen. Theologie*