Book Reviews

Walton, John H. and Victor H. Matthews. *The IVP Bible Commentary: Genesis–Deuteronomy,* Downers Grove, Illinois: InterVarsity Press, 1997.

Whether the average believer realizes it or not, evangelical Christians are predisposed to find the world surrounding ancient Israel an interesting and important place. Because we believe God shaped a real people in real time, and the Bible really knows the people, the events, the institutions of this world, we are ready to be persuaded that it is worth knowing better. The Old Testament may persuade us first, when we admit how much of it sweeps by us in a swirl of wind and dust, leaving the certain impression that we just saw something big and powerful, but without much idea of what it was.

If we have a bone of curiosity in us—unfortunately not a universal part of human anatomy—we are already sympathetic to a book that might help, as long as it is not too dry and boring. Perhaps Walton and Matthews have just the book to get us started, an adaptation of a classic form, the commentary, which offers the Bible reader a companion along the way, following book, chapter, and verse. While a commentary is no page-turner when read cover to cover, it is made to be dipped into selectively, each small bit making sense by itself. In this format, *The IVP Bible Background Commentary* for Genesis to Deuteronomy provides thoughtful, generally reliable information about the very features of the Old Testament that lose us most quickly: the places with unpronounceable names, the obscurities of the tabernacle and its sacrifices, the long lists of laws, and the strange things that God's first people did or didn't do. (Tell me again: Why did Abraham say Sarah was his sister? . . .)

The authors make clear that they are not simply offering a telephone book of Bible facts. "If we are not alerted to the differences that existed in the Israelite way of thinking, we are inclined to read our own cultural biases and our own perspectives and worldview into the text as a basis for understanding its theological significance" (Preface). That is, if we don't get their world right, we may not get what God says right, and we won't have a clue where the danger zones lie.

After using this work at any length, the reader of the Bible's first books will be much better equipped to get the right messages from God, and this is surely the great success of the *Background Commentary.*

- Genesis 1-11 appears to be constructed like another ancient tale of creation and flood, but the genealogies show our multiplication as a blessing, unlike the threat

to the Mesopotamian gods (pp. 13-14).

- "The verb *forgive* has only God as the subject, never humans, and does not rule out punishment.... The one who is offering these sacrifices seeks reconciliation with God, not pardon from punishment" (p. 148).
- When the Levites take the place of firstborn sons as dedicated to God (Num 3:12-13), the Bible bypasses an old custom where the oldest was responsible to keep up ritual veneration of dead ancestors (pp. 179-80).

Observations such as these are not naked facts, but credible suggestions about what may be going on in the Bible in light of wider ancient practices and thinking. This more penetrating task is not an easy one, because there are judgment calls at every turn, calls that every scholar would make differently. Nevertheless, the job is handled deftly and evenly, out of an admirable breadth of knowledge.

Now, at the same time as I have so much good to say about this volume, I still have to go back to retrieve the "perhaps" that I attached to a comment about how to start getting to know Israel's neighborhood. It is hard to know, here, whether it might not be a liability to review the book as a fellow scholar, not at all part of the target audience. Although the commentary form is highly accessible (as proclaimed on the dust jacket), the streamlined version chosen by the authors comes with some inherent pitfalls. These problems in some ways reflect the larger approach of evangelical Christians to the ancient world, and are worth a few words.

Every regular entry in the commentary is presented as a single paragraph linked to the passage in question. The preface covers two pages, and none of the five book introductions covers more than three. There are several one-page treatments of larger themes, but no further discussion of the Bible against the ancient Near Eastern world. Evidently this very clean style is intentional, for it never lets the reader get bogged down, but it equally allows a public tempted to be lazy to see the Bible's relations to its world as a series of isolated snapshots.

In some cases, the explanations for related passages are simply inconsistent. Taking on the Tower of Babel, the authors go from settlement patterns in the fourth millennium BC (Gen. 11:8) to Babylon in the early second (11:9) without helping us account for how these should all connect (p. 34). After explaining at length why the Israelites of the Exodus should not have numbered 600,000, and "it is unlikely the numbers should be read the way that they traditionally have been" (Exod. 12:37, pp. 97-98), they argue that the 22,000 Levites of Num. 4:46-48 (p. 180) "should be understood at face value," though they belong to the same counting system (compare Num. 1: 46; 2:32).

In other cases, the brevity gets in the way of clarity. The explanation of a mythological approach that "attempted to identify function as a consequence of purpose" is not fleshed out enough to give this reader, at least, a clear idea of what the authors mean (pp. 16-17). Nothing is said about most Christians' immediate discomfort about the question of myth and make believe.

Evangelicals have acquired a reputation in some circles for reading the Bible as a grab bag of unrelated verses for life application, too often missing the big message—especially in the Old Testament. One reason for opening the door into the wider world around Israel is to give these people flesh and blood, to help us understand the whole purposes of each very, very old book. At some level, a format that provides this invaluable information in a printed counterpart to the famous sound bite can undermine its own goals.

I have one more caution, or an exhortation for all readers of writings from both the Bible

and its world. All writing has a sort of home, the particular people it was originally set down to address, along with their time, their place, their problems. This narrowness gets in the way of sweeping generalizations. Does any one newspaper define the one "American" point of view? Despite its ultimate authority in knowledge of God, the Bible itself speaks with many voices, and omits huge slices of Israelite life and thinking.

The *Bible Background Commentary* too often sets "Israelite" religion against the ancient Near Eastern, without regard for the limits inherent in each piece of writing. When the authors compare biblical law to other ancient collections, they observe that, "For the Israelites, Yahweh their God was the source of all law and the foundation of all societal norms. In Mesopotamia the king was entrusted with the authority to perceive what the law ought to be and to establish the law" (p. 83). The contrast is legitimate between the writings involved, but we are comparing a biblical law clearly not sponsored by any Israelite king with a completely different type of document. Did all of Israel's kings share the perspective of Exodus and company? We will probably never know.

My scholar's voice is creeping up on me. Why be so careful? At the heart lies one of the scariest issues of faith. An academic acquaintance once told me he had given up a belief in God, not because the Bible's history could not hold water but because he could no longer see any essential difference between Israel's religion and that of its neighbors. Clearly, the whole lot had to be explained as a human development, with monotheism just another twist.

Believers are rightly afraid of going down that road, and when these family connections were first discovered, nineteenth-century Christians spilled buckets of ink trying to downplay the similarities. The new generation has reversed strategy, using these similarities to bolster the credibility of the Bible's various ancient settings, against modern doubters. Through all the musings of believing scholars, however, must surely run an acknowledgment of reality as part of truth. Our desire to establish differences can lead us to jump too quickly to define a total contrast, where we are in fact facing only different audiences, different purposes, different times.

Following a creative Jewish rendition of religious difference, Walton and Matthews say that whereas Israel's one God was "the ultimate power and authority in the universe," their neighbors "believed in an impersonal primordial realm that was the source of knowledge and power." The ancients used magic to tap into this realm as a lever that even the gods could not refuse (p. 245). It is not at all clear, however, that such an impersonal realm was really a part of ancient Near Eastern thinking, and that incantation and prayer, "magic" and ritual, can be separated this way as existing in absolutely separate views of the world.

It is more likely that Israel's religion was born out of the same shared ideas about the personal face of power (so, gods), with a similar repertoire of tools for approaching that power, based on ritual and prayer. God appears to have revealed himself by both proposing new knowledge and removing some standard assumptions. He did not attack the existence of other gods, but announced their powerlessness. He refused the use of images as the basis for two-way communication, but set himself invisible between the cherubim of the ark.

These ideas are not so far from what the *Bible Background Commentary* suggests. But in spite of their correct insistence on recognizing the cultural background Israel shared with its neighbors, the authors sometimes give the impression that God's truth was dispensed from outside, only presented in familiar garb so the people could understand it. The full weight of evidence outside the Bible indicates, rather, that at every point God worked within what already was, pruning here, coaxing out a new shoot there.

This process, and the legacy of common ground it left, should not scare or repel us. It is one basis for our ability even now to persuade an unbelieving world that God is not foreign. When God first began to cultivate a people who would know him truly, he did not promulgate a new teaching but chose a single person, simply instructing Abraham to trust him for everything–itself not a new religious idea, but demanded with a radical separation from every familiar place, person...or god.

Get the book, and look for others with the same interest. They are worth your time and thought, with no other goal than to be able to hear God more clearly when you read his word. Walton and Matthews will be entirely satisfied if after using theirs you find it not enough. Their goal will be accomplished.

DANIEL FLEMING
New York University
New York, New York

Hoffmeier, James K. *Israel in Egypt: The Evidence for the Authenticity of The Exodus Tradition.* Oxford: Oxford University Press, 1997. 244 pp.

The past two decades have given rise to a number of biblical scholars and historians who are skeptical about the early periods of Old Testament history. These so-called "historical minimalists" have reexamined the ancient Near Eastern materials as well as the biblical accounts in Genesis to Joshua, and have concluded it is impossible to speak with any real confidence of "Israel" prior to the emergence of Iron Age groups in the central highlands of Palestine. The consensus of this new school is that there was no Israel in Egypt, no Mosaic deliverance, and no military conquest led by Joshua. Instead, the school postulates an early Israel that was indigenous to Canaan, a group of autochthonous clans who emerged from the city-states of Syria-Palestine to settle in the hills of central Jordan. This approach has recently culminated in the assertion that we can no longer speak of an "ancient Israel," for such an entity never actually existed.

Hoffmeier's new volume is a challenge to the premise that the absence of archaeological evidence can prove what did or did not happen in biblical history. His opening chapter is a survey of recent scholarship on Israel's early history, sketching developments from the collapse of the W.F. Albright synthesis, to the current state of extreme skepticism emanating from many quarters. The chapter does an admirable job of critiquing the diverse views in the biblical studies marketplace, though his discussion of narratology (or "new literary approach") gets little attention (p. 9).

Hoffmeier's purpose in the volume is to investigate the sojourn narratives from the vantagepoint of Egyptian evidence. Since the Bible also links these narratives to the Book of Joshua, he devotes chapter 2 to a survey of the current impasse on the origins of Israel, specifically critiquing the variations of the "pastoral Canaanite" theory (i.e., Lemche, Ahlström, and Finkelstein). A portion of the chapter examines the conquest narratives themselves in light of comparative ancient Near Eastern military writings. Hoffmeier concludes: "[T]he idea of a group of tribes coming to Canaan, using some military force, partially taking a number of cities

and areas over a period of some years, destroying (burning) just three cities, and coexisting alongside the Canaanites and other ethnic groups for a period of time before the beginnings of monarchy, does not require blind faith" (page 43). He also emphasizes that we would not expect the Israelites to completely destroy cities they were hoping to inhabit, which may partially explain why the archaeological record does not appear to attest a complete military conquest. Hoffmeier also rightly emphasizes the "fallacy of misplaced literalism" so prevalent among historians of Israel's early periods, by which he means they often miss the hyperbolic nature of the conquest narratives, especially Joshua 10.

The remainder of the volume takes up a number of topics related to the Egyptian Sojourn traditions (Gen. 39—Exod. 15). The author systematically highlights the many features historical minimalists have rejected as authentic Israelite experiences. In each chapter, Hoffmeier adeptly treats pertinent Egyptian material that is often omitted or used incorrectly by Old Testament scholars. In contradistinction to the minimalists, Hoffmeier believes the biblical reports are authentic in light of the absence of archaeological and historical evidence contradicting the reports ("innocent until proven guilty"). He seeks to make a case for the plausibility of the biblical narratives based on the evidence available.

In a review of epigraphic and archaeological data, chapter 3 ("Semites in Egypt") demonstrates that Semites from Syria-Palestine frequently went to Egypt, especially as a result of climatic problems resulting in a drought. Evidence attests such migrations from the late third millennium to the mid-second millennium BC, thus squarely within the chronological parameters for the journeys of Abraham and Jacob's family, who settled in the northeastern Delta. In chapter 4 ("Joseph in Egypt"), Hoffmeier surveys recent investigations of the Joseph narrative and offers his own conclusions on the various Egyptian elements in Genesis 39-50. After exploring the potential Egyptian details such as the sale price of Joseph, his domestic titles, his investiture ceremony, his titles and offices, and his age at death, Hoffmeier argues that these details confirm a second millennium context for the Joseph narrative. He accepts the narrative as an historical account from the thirteenth century, allowing for editorial work during Israel's united monarchy.

Next Hoffmeier examines the evidence for the Israelite sojourn in Egypt (chapter 5, "Israelites in Egypt"). Here he discusses the thorny issues of the identification of the "store-cities" Pithom and Raamses mentioned in Exodus 1:11 and the perennial problem for everyone who takes seriously the historicity of these events: the chronology of oppression and exodus. Hoffmeier leans toward an exodus in the Ramesside era (1279-1213 BC), though he is justifiably provisional. Chapter 6 ("Moses and the Exodus") is a survey of Egyptian evidence for the historicity of Moses and the plagues, including discussions of the birth of Moses, his name, and the plausibility of his education in New Kingdom royal nurseries. Most of the plagues are given plausible explanation as natural phenomena related to the Nile's annual inundation, and together the set of ten plagues was a frontal assault on Pharaoh and the gods of Egypt.

To round out the volume, Hoffmeier devotes three chapters to the geographical problems surrounding the Israelite departure from Egypt and their trek through the desert. His presentation on the "Eastern Frontier Canal" (chapter 7) is a fascinating account of the discovery and investigation since the 1970s of the remains of an ancient Canal that once ran along Egypt's border with the Sinai. Hoffmeier believes this discov-

ery sheds light on the long debated location of Pi-hahiroth mentioned in Exodus 14:2 and Numbers 33:7. With persuasive dexterity, Hoffmeier surveys the pertinent archaeological and philological evidence to argue that Pi-hahiroth is a Semitic toponym (literally, "the Mouth of the Canal") which stood at the juncture between the newly discovered canal and one of the lakes in the Isthmus of Suez. The author's next unit proposes a schematic route for the march from Egypt to the Sinai as a result of careful correlation of topographical, archaeological, and biblical data (Exodus 12:37, 13:17-20, 14:2 and Numbers 33). Though it is impossible to locate every toponym precisely, Hoffmeier's suggestion is plausible: the Israelites departed from Raamses (Pi-Ramesses/Avaris), moved in a southeasterly direction to the eastern end of the Wadi Tumilat, near Lake Timsah and just north of the Bitter Lakes (see his figure 2). Somewhere in this area, according to Hoffmeier, is where the Semitic toponyms Pi-hahiroth, Migdol, and Baal-zephon were located, as well as the illusive "Sea of Reeds." Hoffmeier devotes chapter 9 ("The Problem of the Re(e)d Sea") to the significance of *yām* and *yam sûp*, "sea" and "sea of reeds" respectively, in the exodus narratives. He concludes these appellatives likely denote either the line of lakes on Egypt's eastern border with Sinai or the northern limits of the Gulf of Suez. The latter is known as the "Red Sea" because of the Septuagint's translation, which should probably be regarded as a secondary, erroneous interpretation. Though we cannot be more precise about the specific body of water referred to in the biblical narratives, Hoffmeier's rigorous analysis shows that the event itself is plausible, and the mythological interpretations of the historical minimalists are unnecessarily skeptical.

This volume is a bold and important attempt to infuse the current debate with a reasoned appraisal of biblical, archaeological, and philological evidence. Hoffmeier is uniquely qualified to make such an attempt because he is one of the few scholars who can handle both the Egyptian evidence and the biblical materials. The volume succeeds masterfully as a survey of the evidence for students of the Bible who may not be as familiar with the Egyptian materials, and as a call for other specialists to be more balanced and fair in their historical reconstructions. Whether or not it will actually succeed in calling the guild of Old Testament scholarship to further comparative ancient Near Eastern research and balanced interpretation remains to be seen. Additionally the book can serve as a general refresher for advanced students on current trends in research on the history of Israel.

BILL T. ARNOLD
Asbury Theological Seminary
Wilmore, Kentucky

Longenecker, Richard N., ed. *Patterns of Discipleship in the New Testament*. McMaster New Testament Studies 1. Grand Rapids, Michigan: Wm. B. Eerdmans, 1996.

Discussion of the nature of the Christian life is so obviously central to New Testament thought and the Christian faith that the dearth of serious, biblical study on the topic is

astonishing. This alone would make this collection of essays a welcome book as well as a worthy volume to inaugurate the McMaster New Testament Series. The editor, now distinguished professor of New Testament at McMaster Divinity College in Hamilton, Ontario, has drawn together a cadre of well-known and established scholars such as Larry Hurtado, Linda Belleville, William Lane, Davie Aune, Ramsey Michaels, and others, with each discussing the motif of discipleship as this is developed in one or more books of the New Testament canon. Overall, these essays not only address an area of crucial concern for the contemporary church, but they also do so in a way that should prove helpful to the series' target audience: theological students, pastors, and thoughtful laypersons.

Following a brief introduction by the editor, thirteen essays are divided almost evenly between three sections—the first concerning the Gospels, Johannine letters, and Acts; the second concerning the Pauline material (which receives five essays, rather than the four allocated to the other sections); and the third focused on the catholic epistles and Revelation. Each chapter closes with a selected bibliography, and these should be useful to persons interested in further study. Left out of consideration are Galatians, Ephesians, 1-2 Timothy, Titus, and Philemon in the Pauline corpus; and 2 Peter and Jude among the catholic letters. Even with these omissions, the reader is treated to a feast of what the editor calls "patterns"—that is, "varied portraits, depictions, and presentations that speak directly to issues of Christian self-understanding and living" (5-6). Although Longenecker goes on to promise "diversity within continuity" throughout the volume, diversity is more at centerstage. In fact, a concluding epilogue might have been helpful by way of tying together some of the commonalities among these New Testament witnesses to the theory and practice of discipleship.

Among the essays on the Gospels and Acts, one of the first points of diversity one might discern has to do not so much with content as with method. Terence Donaldson's discussion on Matthew's Gospel is explicitly oriented to a narrative reading of the First Gospel, while Melvyn Hillmer's essay on the Johannine material has a more sociological flavor and Longenecker's chapter on Luke-Acts is manifestly redaction-critical. This diversity of method reflects something of the methodological smorgasbord in Gospels-study today, but also makes it difficult to compare the substance and conclusion of these essays. Hurtado shows how Mark weaves christology and discipleship together so as to posit Jesus (and not the disciples) as the positive model for discipleship. The treatment of Matthew's Gospel is more specifically oriented toward the characterization of the disciples, who "serve the important function, both positively and negatively, of showing the readers of the Gospel just what is involved in being a follower of Jesus and a beneficiary of his saving activity" (41). The study of Luke-Acts takes us, section-by-section, through the two volumes of Luke's narrative, emphasizing such discipleship motifs as the Spirit's presence and power, the importance of prayer, and concern for the outcast. Discussion of the Johannine tradition leads to a focused emphasis on remaining in relationship with Jesus, following his commands, and living in his love.

Essays on the Pauline letters similarly betray no particular coordination around questions of approach, with each contributor choosing his or her own way into the material. Sometimes this leads to topical foci—e.g., "holiness" in 1 Thessalonians or "setting aside personal rights and privileges for the good of others" in 1 Corinthians. In other cases, as with L. Ann Jervis' discussion of Romans and Gerald Hawthorne's exploration of Philippians, this leads to important and informative discussions of the concepts of disci-

pleship and imitation in the ancient world. Discipleship as cultivating conformity to God's character or as imitating Christ (or those who imitate Christ) are concepts that are set in helpful relief by such background materials.

Perhaps the essay that comes closest to fulfilling the promise of the book to suggest how a New Testament pattern of discipleship speaks to and might be appropriated within our own lives comes in the third section: Peter Davids' chapter on discipleship in James. Davids provides an inventory of contextual matters within which to read the Letter of James before developing the two areas of Christian practice with which James is most obviously concerned, "discipleship of the wallet" and "discipleship of the tongue." Having developed these areas of concern, he goes on to compare James' approach to discipleship with that of Jesus and Paul before sketching ways in which James contributes to modern discussion of discipleship. His comments on such matters as the relevance of Jesus' teaching for ongoing Christian ministry and the vitality of Christian faith in contexts of suffering leave one wishing for more; undoubtedly, Davids would be pleased if that "more" were to come in disciplined conversation in local churches concerned with faithful Christian practice today.

In a society like our own in the U.S. where "What Would Jesus Do" bracelets, clothing, and other paraphernalia have mushroomed into a business with gross profits in the billions of dollars, the need for critical, biblical reflection on the character of faithful discipleship is self-evident. Although we might have wished for more direct assistance with the question of how "New Testament patterns of discipleship" bear on contemporary patterns of following Jesus today, we nevertheless ought to be thankful for what Longenecker and his fellow essayists have given us, a firmer grounding in the scriptural testimony.

JOEL B. GREEN
Asbury Theological Seminary
Wilmore, Kentucky

Blomberg, Craig L. *Jesus and the Gospels.* Nashville: Broadman and Holman, 1997; 440 pages, $24.99.

Despite all the introductory courses on Jesus and the gospels, surprisingly few textbooks treat all the subject matter pertinent to such courses. Craig Blomberg has made a significant contribution that covers the bases and merits consideration for use in introductory seminary courses on the gospels, although the book is accessible to lay readers as well. The intent of the book is to provide coverage of five topics: 1) a brief history of the period between the testaments; 2) explanation of critical methods; 3) an introduction to each gospel; 4) a survey of the life of Christ; 5) a treatment issues relating to the historicity and theology of Jesus. The perspective taken is broadly evangelical and well-informed. The author is up-to-date in his research and is well acquainted with the field of New Testament studies. At the end of each chapter one will find helpful bibliography and questions for review. In addition several charts or tables are provided to assist in understanding the information. A surprising number of issues are treated, with the result

that the treatments are necessarily brief and often consist of no more than one or two paragraphs. For example, the treatment of textual criticism requires only one page. Students will need more than is provided, but they are given enough to understand the concepts and their importance, which is what an introductory text is supposed to do. Helpful indices are provided at the end of the book.

As might be expected, the section on the intertestamental period provides a chronological treatment of the political history, a discussion of Hellenistic and Jewish religion, and a brief treatment of socioeconomic factors. The chapter on the socioeconomic background treats issues such as transportation and communication, but—among other things—also daily life, clothing, work, indebtedness, and attitudes toward honor and shame, the relation of the individual to the group, and issues of purity and uncleanness. Even though the treatments are brief, the information is helpful and should assist students in understanding the context of first-century Palestine.

The discussion of critical methods in gospels studies is arranged in an unexpected way in that form criticism is discussed before source criticism, even though the latter has historical precedence. Also the discussion of the quest for the historical Jesus is separated from the treatment of critical methods, although it could be more conveniently treated along with other issues of method. Bolmberg follows the popular division of historical approaches to Jesus into the first quest, "no quest," new quest, and third quest categories. This division is useful as a learning tool, but it is not really accurate in that there was never a "no quest" period. (See Dale C. Allison, "The Contemporary Quest for the Historical Jesus," *Irish Biblical Studies*, 18 [1996], pp. 174-93.) The treatments of the gospels are relatively brief, with the treatment of Mark occupying ten pages, Matthew and Luke about fifteen pages each, and John about twenty pages. In each case the author discusses the structure, the theology, distinctive themes, the circumstances, authorship, and bibliography arranged according to the difficulty of the works.

The survey of the life of Christ is the longest section of the book. After treating the various quests for Jesus, the author provides chapters on the birth and childhood of Jesus, the beginning of his ministry, the Galilean ministry (two chapters), additional teachings of Jesus, the Judean ministry, and the passion, crucifixion, and resurrection. Blomberg has had a concern throughout his career for the historical reliability of the gospels (see his IVP publication, 1987, with this title), and that concern is prevalent throughout this publication. After the treatment of virtually every important event discussed, there is at least a paragraph devoted to the historicity of the event. The last section of the book provides an historical and theological synthesis, and a whole chapter there is given to the discussion of the historical trustworthiness of the gospels. The issue of historicity is an important subject, and Blomberg is to be commended for focusing attention on this topic, particularly at a time when many—including evangelicals—tend to ignore the issues. At the same time the procedure of discussing the historicity of every event becomes somewhat overburdened, particularly when it is obvious that Blomberg will argue for the historicity of all events. It may have been easier on his reader and more convincing ultimately to group all this material together in the chapter on historical trustworthiness. Other issues of arrangement merit mention as

well. The material treating John 5-11 is placed in the chapter on additional teachings of Jesus, but could more profitably be placed in the chapter on Jesus' Judean ministry.

The last chapter treats the theology of Jesus. There is a three-page treatment of the kingdom, which is followed by two- or three-page treatments of ethics, social concern, Law and Gospel, Jesus and Judaism, and redemption and vindication. The last part of this chapter treats christology with focus on major titles used of Jesus.

Readers should be alerted to two charts which mislead, possibly as a result of in-house editing. On page 10 a time line moves from the Persian period through Hellenism to "Hasidism" and to Romanization. Surely "Hasidism" is a mistake for "Hasmoneans" since the other three members of the time line are all political in nature. On page 41 a chart explaining the rabbinic literature suggests the Mishnah is an explanation of the Talmud, whereas in fact the Talmud is a commentary on the Mishnah.

One could wish for longer discussions of all the subjects treated in this book, but then the size of the book would have been increasingly unmanageable. On the other hand, the treatments are not skimpy, and this book will serve as a valuable introductory text for beginning seminarians.

KLYNE SNODGRASS
North Park Theological Seminary
Chicago, Illinois

Bock, Darrell L. *Luke 9:51-24:53*. Baker Exegetical Commentary on the New Testament 3B. Grand Rapids, Michigan: Baker, 1996.

Bock, research professor of New Testament at Dallas Theological Seminary, is already well-known as a commentator on the Gospel of Luke. In addition to his first volume in the present series, covering Luke 1:1-9:50 (1994), he has already published commentaries on Luke in the InterVarsity Press New Testament Commentary Series (InterVarsity, 1994) and in the New International Version Application Commentary (Zondervan, 1996). Of course, given the respective scope of these series, his two colossal volumes in the Baker Exegetical Commentary on the New Testament (BECNT)—in which he has amassed over 2,100 pages of introduction, comment, bibliography, and index—will undoubtedly provide one with "the definitive Bock" on Luke. When he completes the promised study of the Acts of the Apostles in this same series, Bock will have further established himself as a voice with which to be reckoned in all things Lukan.

With only a brief, introductory note to the reader about the nature of this commentary, Bock opens his second volume where the first left off—moving directly into the text of Luke, beginning with the "Jerusalem Journey" (9:51-19:44). Hence, it may be helpful briefly to situate this volume in relation to the former. The present commentary has been made available in the BECNT series, edited by Moisés Silva. The series is committed to providing, "within the framework of informed evangelical thought, commentaries that blend scholarly depth with readability, exegetical detail

with sensitivity to the whole, attention to critical problems with theological awareness" (vol. 1, ix). If anything, what Bock provides is even more than was promised by these extravagant statements from the series as a whole. This is true in part on account of its size, but also because of the format Bock has adopted, which discusses each pericope of the Gospel by moving serially from general overview to sources and historicity, to comments on significance, to translation, to exegetical detail, to comparison of Luke with Matthew and Mark, to summary remarks of a more pastoral nature, to additional notes, usually of a text-critical sort. This allows Bock to engage in traditional, verse-by-verse analysis while at the same time setting that analysis within the context of his larger concerns with the larger Lukan narrative and (to a much more limited degree) with matters of a more contemporary significance.

Indeed, Bock describes his work as "historical, exegetical, and ... pastoral" (vol. 2, vii). By "historical" and "exegetical," he refers to his interests in form-, tradition-, source-, historical-, and redaction criticism, his attention to text criticism, and his interest in questions of grammar and overall structure. Interests in Luke's Gospel as narrative and in the socio-cultural backdrop within which Luke wrote are not shared by Bock in this commentary, and he makes clear that his primary conversation partners have been other commentators of a more tradition-critical bent. Study from other methodological points of view, and literature on the Gospel of Luke published in recent years in the standard academic journals are generally overlooked, and deliberately so.

This means at least four things for Bock's reader. First, Bock's commentary is conservative in the sense of drawing together and discussing the shape of Lukan studies roughly from the onset of the twentieth century through the 1980s. His concern is not so much to push study of the Gospel forward into fresh arenas as to harness more traditional work in a study that holds together detailed analysis with a concern for what Bock calls "the movement" of the Gospel. Second, Bock's commentary serves a kind of encyclopedic role, gathering together in one place the major views of scholars on questions large and small in Lukan study. In his analysis of the image of vultures encircling the dead (Luke 17:37b), for example, Bock provides an inventory of seven scholarly views and comments briefly on each, before asserting that "the image depicts more clearly the visibility of the Son of Man's return: it will be as visible as vultures pointing out dead bodies" (1439-40).

Third, the presentation of Bock's considerable work on Luke means that readers may sample his work at any of several levels. Those interested in issues related to the original text of Luke may turn to his notes on text-critical matters. Those concerned with how a particular pericope relates to the larger Gospel may find help in the opening summary material. Those concerned with grammatical questions should turn to the detailed exegesis. And so on.

Finally, the reality of Gospels-study today is perhaps represented best by a smorgasbord of approaches—some that take with most seriousness the history behind the text, some the text itself, and others how readers appropriate the text. Given this unruly variety, no commentary can hope to cover all of the issues that might possibly be raised, not even one that runs over 2,100 pages! Bock, then, is to be appreciated for stating clearly against what methodological backdrop he wants to study Luke's Gospel, for indicating repeatedly in his conclusions that he wants to do so from within the conservative evangelical world, and for

working consistently within those methodological constraints. Indeed, one of the excursuses found in this volume is entitled "The Jesus Seminar and the Gospel of Luke," in which he argues, rightly so, that Luke has far more to offer us about the historical Jesus than the Jesus Seminar itself has to offer. Those students of Luke who are after help on issues of historicity and Luke's use of the Jesus-tradition will find in Bock an able companion and guide.

JOEL B. GREEN
Asbury Theological Seminary
Wilmore, Kentucky

Witherington III, Ben. *The Acts of the Apostles: A Socio-Rhetorical Commentary.* (Grand Rapids, MI; Eerdmans/Carlisle: Paternoster, 1998)., xlviii + 874 pp. pb.

The Book of Acts continues to be at the center of scholarly interest. The work of G. Lüdemann (better known at present for his skepticism regarding the historical Jesus), the detailed background study by C. Hemer, and the series of volumes on the *Book of Acts in its First Century Setting* (AIIFCS) are representative of a new concern to get at the historical basis for Luke's narrative, and I may be allowed to mention also the symposium edited by D. Peterson and myself, *Witness to the Gospel,* which is representative of the wide group of scholars working on the theology of Acts. (Witherington's contribution to this volume on 'Salvation and Health in Christian Antiquity' reappears in a somewhat different form as Appendix II of the present commentary; readers should note that this symposium is not in fact 'vol. 6 of AIIFCS', since it was decided to publish it separately from the series for which it was originally intended). Major commentaries have appeared, or are about to do so, from such distinguished scholars as C.K. Barrett, J.A. Fitzmyer, and J. Jervell. Within this context Ben Witherington's work is to be warmly welcomed. It is a full-length commentary which the author himself categorizes as 'socio-rhetorical'. I am something of a traditionalist as regards method in New Testament study, and I'm not sure what this compound word is meant to signify; I think it means that the author takes seriously the historical setting of the story in Jewish and Graeco-Roman society and that he also takes seriously the character of Acts as a book designed to communicate to its readers and examines how Luke goes about this. There is more originality about this second approach than about the first, but in any case for the most part this commentary does not confine itself to this combination of approaches, but does the kind of things that would be expected from a normal commentary; as Vincent Taylor wrote apropos of his own work on Mark, "Every theme that arises must be followed, and every line of enquiry into which it opens," and fortunately Witherington is prepared to follow this example.

So we have a commentary that is based on the English text of Acts, although it does contain a reasonable sprinkling of Greek words and some notes on the textual problems. (It would perhaps have been more appropriate to follow the precedent set in his commentary on 1 and 2 Corinthians in the same series where Greek is transliterated. Instead it is astonishingly reproduced without accents or breathings or even

subscripts. One wonders all the more why favorable attention is drawn in the author's foreword to the presence of these features in the early Greek papyrus P Yale 3—that would have been the right precedent to follow if Greek characters are being used!)

The characteristic merits of Witherington's work are evident in this present work. First, he has an exceptionally easy and readable style which compensates for the long length of the volume. A number of well-chosen photographic illustrations also help to lighten the text.

Second, the author follows up points of special interest in more detailed discussions scattered throughout the text. For example, his earlier work on the place of women in the early church is followed up in a helpful comment which looks at the topic in the context of Acts. He is particularly interested in the chronology of Paul's life and the relationship between the information in Acts and that in Galatians, and this topic receives extended discussion, leading to the conclusion that Galatians was written prior to the apostolic council of Acts 15, and the meeting described in Galatians 2 took place during the visit to Jerusalem recorded in Acts 11:30/12:25. This was the view taken by F.F. Bruce and more recently it has been supported by R.N. Longenecker in his commentary on Galatians—it is good to have Witherington's further defense of it. Readers will also pay special attention to Witherington's explanation of what is prohibited in Acts 15:20 as being attendance at feasts in pagan temples with all that they entailed.

Third, the author interacts constantly with other recent writers on Acts and evaluates their positions helpfully. Time and again he demonstrates the breadth of his reading of current scholarship and shows an enviable ease in summarizing and assessing it. I note, for example, the helpful discussion of R. Pervo's hypothesis that the genre of Acts is that of the historical novel, or the way in which the traditional interpretation of the 'we-passages' as based on the eye-witness accounts is defended over against the dubious hypothesis that it was conventional to use the first-person in accounts of sea voyages. Not that all recent study is grist for a critical mill! Again, simply by way of example, observe how Witherington picks up P. Esler's suggestion that God accepted the prayers and alms of Cornelius in lieu of the sacrifices which as a Gentile he could not offer at the temple. In the same context the recent work on God-fearers is helpfully brought into the discussion.

These comments represent a sampling of the good things on offer in this commentary. If I were offering a course on Acts or on the history of the early church, it would automatically find its way to a place at the top of my recommended reading list for students, but it is far more that just a text book for students; it is a fine piece of scholarship in its own right. The student of the Greek text of Acts will need more help than this volume provides, but within its self-appointed limits it is admirable in its comprehensiveness which extends far beyond the limits which the description "a socio-rhetorical commentary" might be thought to imply.

I. HOWARD MARSHALL
University of Aberdeen
Scotland

Fee, Gordon D. *Paul, the Spirit, and the People of God.* Peabody: Hendrickson Publishers, 1996. Pp. xv + 208.

With this book, Gordon Fee makes the results of his more detailed research on the Spirit in Paul accessible to a wider audience. Fee is convinced that the Spirit is essential to the Christian life and to making the church relevant in today's world. He wants to correct what he sees as common misunderstandings and to help the church recapture Paul's perspective on the Spirit. The arguments made throughout the book rely heavily on his previous study, *God's Empowering Presence* (Hendrickson, 1994), so much so that many assertions and conclusions in the present work can be assessed only with reference to that larger work. Unlike most studies of a Pauline concept done today, Fee uses all thirteen letters of the Pauline corpus to arrive at Paul's understanding of the Spirit. Fee writes self-consciously as one who possesses a Pentecostal/Charismatic faith. With a few exceptions this seems to allow him to approach the texts that speak of the Spirit more straightforwardly than many who do not share this understanding of the Spirit's work in today's world.

Throughout the work, Fee emphasizes that Paul understands the Spirit as a manifestation of the eschatological time in which Christians live. Within the framework of Paul's partially realized ("already, not yet") eschatology, the Spirit serves as evidence that God's eschatological promises are beginning to be fulfilled and as the guarantee of their final consummation. Furthermore, the presence of the Spirit as eschatological fulfillment is what leads Paul to include Gentiles among the people of God. Indeed, Fee asserts that "the Spirit is foundational to their [early Christians'] entire experience and understanding of their present life in Christ" (p. 3).

The Spirit is also the renewed presence of God among God's people and the fulfillment of the promises of the new covenant and the new temple. Central to this view of the Spirit is Fee's strong doctrine of the Trinity. Fee argues at some length that Paul, though not possessing the later language of Trinity, was trinitarian in the sense that he had the concept of three divine persons who are one God. This is always a difficult subject, and Fee does not escape the problems others encounter with it. As a result, he occasionally makes leaps of logic which are not clear to this reader.

Fee argues that the Spirit plays a central role in conversion both revealing the gospel preached as the word of God and creating faith. For Paul, the experience of the Spirit is the identity marker of the converted and the goal of its presence is the ethical life. According to Fee, since Paul sees life in the Spirit as completely different from life in the Flesh, Paul does not contemplate an internal personal struggle between them. This does not mean Paul thinks Christians do not struggle with sin however, because Christians live in the already/not yet world and so the world ruled by the Flesh is still present. To think through this issue with Fee, readers will need to turn to his larger, more technical study.

Beyond the ethical sphere, Fee argues that Paul saw the Spirit as both a strength in suffering and as the power through which suffering was overcome by means of miracles. The Spirit is also seen to have a leading role in worship, inspiring songs, prayers, prophecy, and other activities.

Fee identifies three types of charismatic gifts, those of: service, miracles, and inspired utterance. Fee gives the first type short shrift, noting that they are the "least visibly" charismatic and

are least a part of corporate worship. Furthermore, to include them in a discussion of charismata, he contends, makes the category too broad to be meaningful. This is a point at which it seems that Fee's Pentecostal stance is detrimental to his discussion. Though including these gifts under the term charismatic may redefine the term, that option is more Pauline than excluding them. Elsewhere, particularly when discussing the fruit of the Spirit, Fee ventured to stretch the readers' minds, to give them new ways to understand what Paul is talking about. That same approach may well have paid dividends here. Helping Christians understand how gifts of service are indeed gifts of the Spirit would be, it seems to this reader, an important contribution to the life of the church—a concern Fee often expresses in this book.

Fee asserts that Paul assumed God worked in miraculous ways in people's lives, but that Paul never allows such gifts to serve any evaluative function for ministers. He also argues that Paul expected such gifts to continue until the parousia. On the issue of whether there are miraculous gifts and Spirit-inspired speech today, Fee argues that one cannot appeal to Paul to deny their validity. In fact, Fee asserts more than once that what one thinks about the presence of miraculous manifestations of the Spirit today is a question of one's "worldview, pure and simple." This seems completely correct. Fee goes on to assert that to deny these gifts today is to come to a position Paul would not have understood.

Following a summary of Paul's understanding of the Spirit and discussions of the domestication of the Spirit in the post-apostolic church and the place of the Spirit in the church today, Fee includes an appendix on the relationship between Spirit baptism and water baptism. Here Fee argues that the two are not intimately or necessarily linked in Paul. This is another place where Fee's confessional stance seems to inhibit his work with the text. His work with the texts here is, unlike the rest of the book, strained so that the interpretation fits the experience he knows. Fee's interpretation may prove correct, but he has not made his case here.

This problem should not detract from the value of this book. Its main theses rest on solid scholarship and genuine concern for the church. It is an excellent book for church groups of various sorts to guide their study of the Spirit. The leader of such a study should be committed to reading Fee's larger work on the Spirit as well as the work of other interpreters, though one will be hard pressed to find a more thorough and responsible scholar than Fee.

JERRY L. SUMNEY
Lexington Theological Seminary
Lexington, Kentucky

Braaten, Carl E. and Robert W. Jenson, eds. *The Catholicity of the Reformation.* Grand Rapids, Cambridge (UK): William B. Eerdmans Publishing House, 1996. x + 104 pp.

Renewal of a tradition often involves both a rereading of the primary sources of the tradition as well as the sources of the founders of the tradition. The efforts at Methodist theological and ecclesial renewal have coincided with an enormous effort to study Wesley, Wesleyan themes, the early development of the tradition and, most

recently, the early Christian sources of Wesley's thought. In nearly every effort at renewal of a tradition, one discovers that elements crucial to the internal logic of the tradition have been lost. The problem becomes the process of rediscovery and reapplication without giving up the advantages gained in the evolution.

The process in Methodism is happening within the Lutheran tradition as well. Luther scholarship has always commanded the attention of careful scholars in Germany, Scandinavia, and the Americas. However, the parameters of the reading of the Reformation were within carefully prescribed boundaries of consensus. That consensus in the reading of the Reformation story is now being challenged. *The Catholicity of the Reformation* is one aspect of that challenge. The collection of essays is the result of a conference held at St. Olaf College and Grace Lutheran Church, Lancaster, Pa., in October 1994. They are of the genre of "position papers" rather than developed theological arguments.

The thesis of the volume is that, as with most new movements, the Reformers did not intend to begin a new tradition but to reform, not abrogate, the Catholic tradition. In their preface, Braaten and Jenson insist (p. vii) that "catholicity" was "the intent of the Reformation." The six essays examine the "catholicity" of the Reformers and explore the possibility of re-appropriating that tradition.

Robert W. Jenson, "The Church as *Communio*," (pp. 1-12) develops themes on the basis of John Zizioulas' book, *Being as Communion*. Jenson argues that *communio* theology involves a statement about the ontological basis for the church and the ecclesial structure of the church, both founded in the "image and likeness of the Triune God." From this ground, all of the aspects of liturgy, church, and ministry as well as the eschatological anticipation of the community evolve.

David S. Yeago in his contribution (pp. 13-34), "The Catholic Luther," suggests that a new way of reading Luther is required. He acknowledges that the traditions of Luther scholarship, which attempt to separate him from his Catholic past and context and the more recent approach to Luther as a seeker after a "gracious God" which is incompatible with Catholic theology, are both too restrictive and untrue to Luther. He suggests that one needs to look at the patristic and medieval sources of Luther's thought and to read Luther through that lens rather than through the lens of the realities of Lutheranism after the Reformation. Attention is given to the period 1517-1519 and it is concluded that the schism was more because of the management of the *"causa Lutheri"* than of fundamental theological differences.

The essay on liturgy (pp. 35-52), "Reform of the Mass: Evangelical but still Catholic," by Frank C. Senn discusses the history of the mass, with special attention to the reforms of Luther and Cranmer noting that both brought about increased participation of people in the liturgy and incorporated preaching on biblical texts into the service. He argues that "the mass is not a static form but one that is able to absorb the cultural contributions of all societies in which it has been celebrated" (p. 52). Thus, the celebration of the Eucharist has been reformed, but retains its Catholic structure.

"The Problem of Authority in the Church" (pp. 53-66) is addressed by Carl E. Braaten. He argues that faith in Christ and the Church cannot be separated. The separation of these has led to various heresies which cannot be adjudicated because there

is no effective magisterium within the Protestant traditions. He calls for the development of the teaching authority of the church.

Bishop Emeritus James R. Crumley presents an *apologia* for the Lutheran understanding of the ministry and episcopacy, especially over against the importunities of the Episcopalian demands in ecumenical consultation. In this essay (pp. 67-77) entitled "The Pastoral Office: A Catholic and Ecumenical Perspective," one is provided a Lutheran perspective, but the catholicity or ecumenicity of the proposal is difficult to ascertain. Perhaps the most interesting presentation is that of Robert L. Wilken entitled "Lutheran Pietism and Catholic Piety" (pp. 79-92). He argues that the loss of the Pietist impulse and the suppression of concerns for personal relationship with God is a real loss that should be reclaimed. He documents the continuity of the work of Johann Arndt with the medieval and patristic traditions of spirituality. Unfortunately he does not deal with the reasons for the suppression of the tradition in America because of the Pietist Frankean Lutherans in the Abolitionist movement and the Reconstruction. This aspect of the volume is particularly important if the Lutherans are going to recognize and establish positive relationships with the Holiness and Pentecostal traditions as well as the developing "Orthodox" Methodist movement.

The final contribution is an essay (pp. 93-105) by the former director of the commission on faith and order of the World Council of Churches, Günther Gassmann. He promotes the thesis that "The Church is a Communion of Churches." This is the standard perspective of the World Council of Churches; it is a passionate call for ecumenical relationships between and within juridical units. Nowhere does he address the problems posed by the Free Churches, especially the newer churches around the world which Gassmann refused to recognize or consider for involvement in the World Council during his tenure in Geneva.

This last essay poses most starkly the problem of "catholicity." Clearly the Lutheran (and former Lutheran) contributors to the volume believe that a focus on "catholicity" can serve to call the Lutheran Church back to the important aspects of pre-Reformation and Catholic Church theology, spirituality and praxis. As mentioned, the Methodists have explored the same avenues. Wesleyan/Holiness, Evangelical and Pentecostal scholars and laity are also exploring the pre-Reformation aspects of their traditions. The big question is then, will the explorations of themes of "catholicity" as identified in this text be done in ways that bring people of common concern into cooperative participation, or will it be like the older Ecumenical Movement that functioned as much to keep traditions apart as to bring them together?

This volume does not address this issue, but the collection of "position papers" grounded in the Lutheran tradition can serve as a model and discussion partner for others concerned to explore the links of their tradition with the formative context of the tradition. As such it is a valuable contribution to the larger Christian world.

DAVID BUNDY
Christian Theological Seminary
Indianapolis, IN

Yrigoyen, Jr., Charles. *John Wesley: Holiness of Heart and Life.* New York: General Board of Global Ministries, The United Methodist Church, 1996. 134 pp.

In every denomination there is almost always the need for materials which introduce the genius of the tradition to those who know very little about it such as laity, college students, and recent converts. Indeed, while scholars often produce complicated theologies or sophisticated histories which revel in detail, they seldom write for beginners. To address this important need, Charles Yrigoyen has written a work which reconsiders John Wesley's understanding of the Christian faith and life, against the backdrop of debate (and contention) in The United Methodist Church, and in a way which should be easily accessible by all.

The larger structure of the work includes biographical (John Wesley: A Person of Faith), theological (Main Themes in John Wesley's Theology), historical (Wesley's People in North America), and contemporary (Renewal in the Wesleyan Tradition) materials. The theological section, for instance, not only illuminates some of the main themes of Wesley's theology such as holiness of heart and life—while correctly observing, by the way, that the doctrine of perfection is "neglected in many of the 'Wesleyan' churches today"—but it also explicates the important matter of "works of piety" (the means of grace) and works of mercy. In fact, the structure of theology—works of piety—works of mercy is not only present in the theological section, but in the historical and contemporary ones as well. By means of this repetition, the importance of those elements which foster a lively faith (works of piety) as well as the necessity of those fruits which issue from such faith (works of mercy) are both aptly underscored.

Though the book is refreshingly accurate in depicting Wesley's theology, especially in its observation, so neglected or outright repudiated by contemporary scholars, that "the best means of transforming society was the change God worked in the individual," it is difficult, if not impossible, to attribute the pessimistic notion that Christians "are never exempt [or free] from sin in their lives" to John Wesley, the leader of the great eighteenth-century revival. To be sure, Wesley repeatedly affirmed in his sermons ("The Marks of the New Birth," "The Great Privilege of Those Who Are Born of God," etc.) as well as in his *Plain Account of Christian Perfection,* to the annoyance of George Whitefield and others, that "even babes in Christ are so far perfect as not to commit sin." Clearly, much more evidence could be cited. Aside from this discrepancy, however, the theological section is both well done and informative.

The real strength of this work, naturally, is its readability. It is simple without being simplistic; it is informative without being obtuse; it is clear without being dull. In the best tradition of Wesleyan pedagogy, *John Wesley: Holiness of Heart and Life* expresses "plain truth for plain people" and even employs such colloquialisms as "If you want to talk the talk, you will have to walk the walk," no doubt, to draw in the reader. It works. Because of its clear and succinct teaching as well as its ease of style, *John Wesley: Holiness of Heart and Life* will undoubtedly find a welcome reception among laity, college students, and all those interested in the essentials of the faith and life of The United Methodist Church.

KENNETH J. COLLINS
Asbury Theological Seminary
Wilmore, Kentucky

Horridge, Glenn K., *The Salvation Army Origins and Early Days: 1865-1900.* Godalming, Surrey, England: Ammonite Books, 1993. 300 pp. £25.00 (hardback), and Norman H. Murdoch, *Origins of The Salvation Army.* Knoxville: The University of Tennessee Press, 1994. 241 pp. $15.00 (paperback).

Two recent accounts of the origins and development of The Salvation Army in Britain up to the beginning of the twentieth century have added considerably to our knowledge of that movement, and have clarified and substantiated some of the historical accounts of the founding of the Army which began first as The Christian Mission in 1865 and evolved into The Salvation Army in 1878. The first of these is Glenn Horridge's *The Salvation Army Origins and Early Days: 1865-1900,* in which the author sets both the cultural and the religious stage for The Christian Mission. He examines that Mission as well as the developed Army against both the Anglican Church as well as Nonconformist bodies with whom the Army shared some traditions as well as certain theological tenets. Equally important is Horridge's well developed analysis of the social environment in England in the middle of the nineteenth century, which includes a thorough treatment of the opposition to the Army either from mobs or local magistrates, and the crying need for social reform to which the Army finally responded in an organized fashion in 1890.

Horridge's volume is a welcomed addition to Salvation Army history because of its careful scholarship and historical accuracy sustained by thorough research demonstrated in the notes to the various chapters and an extensive bibliography. Horridge's greatest contribution lies in five case-studies (Poplar, Manchester, Guildford, Honiton, and Wales) in which he traces the growth and even some decline in The Christian Mission and The Salvation Army. With these studies Horridge fulfilled a primary purpose of this work, "to examine the Army at close quarters" (p. xx). In these studies he provides the reader with careful religious and social analysis of the movements, and accounts for the social make-up of both the ministers (officers) and the laity (soldiers). And while it is true that the early Christian Mission ministered to the poorest classes, the later Christian Mission and especially The Salvation Army became a ministry largely to the working-classes, and many were attracted to the Army from other Nonconformist denominations, principally the Methodists.

In spite of decline in membership in some areas of The Christian Mission even before it evolved into The Salvation Army, Horridge accurately states that "Clearly, though, by August, 1878, William Booth was the undoubted head of potentially the strongest and nationally the fastest growing revivalistic force in nineteenth-century England" (p. 37). After the evolution of The Christian Mission into The Salvation Army in 1878 there was remarkable numerical growth which Horridge traces, and which he rightly attributes primarily to the work of the young female officers of the Army opening the work in several English and Welsh cities as well as the Army's novel methods of communicating the gospel, the autocratic control of the Army, and providing a sense of belonging to those who joined the Army. That is why the impact of the Army "should not be measured purely in the number of seats it provided" (p. 68). Although in some places like Manchester even the seating accommodation inside the meeting places was noteworthy. Between 1878 and 1883 the Army opened twelve corps (churches), five of them in 1883, and the total seating capacity of those corps was 10,100.

Although there were varied references to theology in this work, the central place of theology for both William and Catherine Booth were not given enough attention. It is especially impor-

tant when speaking of the growth and development of this movement to deal with both the doctrine of holiness as well as the prevailing postmillennial vision of the Booths. Such a theological appraisal is also necessary when dealing with William Booth's Darkest England Scheme, launched fully in 1890. However, Horridge correctly identified the beginning of the Army's social ministry, for example in Wales, as "a constant desire to do physical good, putting into practice the Christianity preached" (p. 210). The author never attempts to attribute the increasing social ministry of the Army to a scheme of Booth to save a faltering Army. One of Horridge's finest contributions to our understanding of the origins of The Salvation Army is his careful analysis of the growth and development of this nineteenth-century religious movement.

While noting decline in some places—a decline not unique to the Army but persistent with other branches of the Christian Church—Horridge presents a picture of the Army as flexible and adaptable, moving into the ministries in many places in England and Wales, and often with critical religious and social impact in many cities and towns especially upon the working-class. Horridge's study concludes at 1900, a time in which any decline in Army membership is still not noticable, and concludes his study by noting that "By the turn of the century...the Movement numbered approximately 100,000 soldiers in the United Kingdom.... This was an immense achievement in the 35 year period from 1865" (p. 228).

Murdoch in his *Origins of the Salvation Army* approaches his study with the trained eye of a social historian. This book is essentially the author's doctoral dissertation for the University of Cincinnati entitled "The Salvation Army: An Anglo-American Revivalist Social Mission," and I found it helpful to read this book alongside the dissertation which I had read many years earlier. Murdoch's study of the Army and the Booths is multifaceted, but principally he attempts to demonstrate precisely why William Booth entered into social ministry in the late 1880s.

Murdoch's conclusion is that Booth did so to accommodate his failure in the London slums and sustain an otherwise failing Army. Booth's development of a Christian imperium, controlled largely by the Booth family, provided centralized control over both his revivalism and his social reform. Early in his ministry both William and Catherine Booth were greatly influenced by American revivalists such as Caughey, Finney, and Palmer, and the author's analysis of transatlantic revivalism and its connections with the Army's early origins is invaluable. Murdoch also correctly dispels some persistent myths. For example, the Booths' move to London in 1865 which resulted in William Booth's ministry in the East End and the eventual founding of The Christian Mission had nothing to do with William Booth. That move was made to accommodate Catherine's preaching in the area of London (and also to be nearer Catherine's aging parents). Murdoch also correctly traces the later influences—especially upon William Booth—in the persons of the journalist W.T. Stead and a Salvation Army officer named Frank Smith. Both were influential in shaping Booth's broader social vision to include social ministry in industrial England. The author clearly traces the lives and ministries of the Booths from their early days in Wesleyan revivalism to the 1880s.

This book is well documented and rich in bibliographic references and resources, and underscores the author's talent as a social historian and researcher. Murdoch is a person who has written extensively on The Salvation Army, and those interested in the history of The Salvation Army will benefit from this research, as I personally have, for years to come. The inclusion of references to his own writings on The Salvation Army is helpful.

Add to this the author's lucid writing, and this work is invaluable for the serious student of Salvation Army history.

I take exception, however, to the central thesis of the book as well as to some other less problematic statements. Murdoch claims that one of the compelling reasons for the move of the Army toward an organized social ministry in the late 1880s was because of the Army's decline in its urban mission. The utilitarian Booth was determined to save his mission. If one concedes that the Army did not achieve remarkable success in the East End of London among the poor in terms of numbers, it is important to note that statistical measurement is not the only way to determine failure or success, and that all such human endeavors are bound to have ups and downs and therefore be subject to adaption to the historical realities of the movement. For example, two of the converts of Booth's East End ministry were Rodney 'Gypsy' Smith who, after some time as a Salvation Army officer, went on to become a nationally acclaimed evangelist, and Mrs. Shepherd, the mother of Kate Shepherd, one of the most remarkable evangelists in the early Salvation Army.

It is also important not to make a connection between perceived failure in the East End to problems elsewhere. The author expands his analysis to state that Booth's "revival methods had failed" (p. 146), that the Army's "evangelistic program stagnated in the 1880s" (p. 147), and that Booth wanted to "save his failing mission" (p. 147). Murdoch stated his central thesis in this way: "Thus it was the Army's failure to grow as a revivalistic sect, first among the 'heathen' and then among the working classes in the provinces, that turned it into the direction of social service" (p. 117). He describes the social services of the Army as that which the Booths "devised to keep their Salvation Army alive in the multiethnic Anglo-American cities of the 1880s" (p. 21).

Murdoch's thesis can be challenged on at least two levels. First, Horridge's analysis of the Army in the 1880s is not of a revivalist sect which was stagnating, but one which was experiencing remarkable growth and development, *especially* among the working-classes. Horridge has accurately demonstrated that "During the six years of 1878 to 1883, the newly-formed Salvation Army expanded more rapidly than at any other time in its history" (p. 38). Horridge refers to this as a time of "massive annual growth" (p. 38), and states that "in addition to the 519 corps in England and Wales by December 1883, there were a further 37 in Scotland and 17 in Ireland," and acknowledges that "Thereafter growth within England and Wales continued but at a slower rate" (p. 38). Horridge concludes, "The evidence indicates that nationally The Salvation Army was a strong and growing denomination at a time when '...the figures show that the churches failed markedly to keep pace with the rise in people'" (p. 41), and also makes reference to the Army "spreading internationally at a rapid speed" (p. 41).

Second, the primary reason for the move into social ministries was because of William Booth's expanded theological vision which included both social salvation and personal salvation. A Wesleyan theology of holiness driven by a commitment to Wesley's vision of a social holiness, as well as a distinct postmillennial theology which provided a driving force behind the Army's expanded ministry, combined with Booth's desire to bring organization and structure to many social ministries which began internationally as a result of Salvationists' compassion for those with whom they ministered, caused Booth to enter into social ministry and develop his Darkest England Scheme. Booth's theology expanded to take into account the broader ministry of his Army. In fact it can be demonstrated that Booth was clear about his own expanded theology, and articulated that

The author attributes Booth's pragmatism to other matters as well, although these are not central to his thesis. For example he states that the Army's dropping the sacraments from its public worship in 1883 was a "pragmatic deletion of sacraments" (p. 66). Again, a case can be made that this was not a pragmatic decision at all, but one based on a doctrinal decision and in this case it was Catherine's influence whose doctrine of holiness became the driving theological vision of the Army so much so that all of life was considered sacramental—a visible sign of God's invisible grace. As a matter of fact, Booth left the matter of the sacraments open to be discussed in future generations, an approach unusual for such an authoritarian leader.

In any case, here are two interpretations of the origins of The Salvation Army which need to be read carefully and taken seriously. Both provide invaluable insights and resources, and there is great value in reading these two works together. I believe that Horridge is an important corrective to Murdoch's central thesis, and both invite a more considered theological appraisal of the Booths and their Army to fully evaluate the origins of the Army and the move into social ministry. If it is true that The Salvation Army today has still not resolved the tension between an emphasis on revivalism and an emphasis on social ministry, it is also true that any such resolution demands that these two works be examined.

ROGER J. GREEN
Gordon College
Wenham, Massachusetts

Wainwright, Geoffrey. *For Our Salvation: Two Approaches to the Work of Christ.* Grand Rapids, MI and London: Eerdmans & SPCK, 1997. xi + 186 pp.

Geoffrey Wainwright, of Duke University Divinity School, is probably today's leading ecumenical theologian flying under the Protestant flag. *For Our Salvation* is really two books for the price of one, two sets of lectures that can be read as printed or, if the reader prefers, in reverse order. Not only an ecumenical theologian, but also a doxological and liturgical one is Wainwright. Running these three together—doxology, liturgy, ecumenism—may cause some to wonder if Wainwright is after all a Protestant. To answer that, his roots in British Methodism are frequently evident, with justified pride. "Senses of the Word," the first of the "two approaches to the work of Christ," in fact closes with the end of John Wesley's sermon "The New Creation." Albert Outler saw fit to describe Wesley as practicing "evangelical catholicism," and Wainwright seems a worthy recipient of this mantle.

"Senses of the Word" unfolds in five chapters. Throughout, the goal is a kind of refined "empirical theology" that takes very seriously the idea that our earthly senses can be tuned to theological and religious realities. This is not the kind of natural theology (if in fact it can even be called a natural theology) manufactured in the cool and quiet of an academic study. More likely, Wainwright's ideal location for developing one's spiritual senses would be a magnificent cathedral located next to an ecumenical library (and art museum), all within walking distance of the scenic splendor of a national park.

To judge by his writing style and his cited examples, Wainwright is neither a nature mystic nor a classic romantic. He is not interested in inventing for us again, in the present age,

what God has given for all people for all ages in Jesus Christ. Although Wainwright does not discuss his christological outlook in these terms, his seems to be neither a christology from above nor a christology from below, but rather a christology in the midst. Twice in "Senses of the Word" he quotes Thomas Aquinas to the point that "what is received is received after the manner of the receiver." John Hick, in his work *God Has Many Names,* also quoted precisely that same sentiment to support his virtual universalism.

Wainwright never suggests that he is or is not a universalist, but he is passionate that God has granted the universal privilege of receiving revelation through our physical senses. The corporeal world is not in itself salvific, yet God has chosen it to convey his Word to us. In a nice phrase, Wainwright focuses his argument: "The density of God's Word...reached its most solid form in the incarnation of Christ for our salvation" (p. 79). This is the thesis of "Senses of the Word," which Wainwright spells out in the first and last chapters. The middle three chapters convincingly explore this by reference to our five senses. The examples instanced by Wainwright are always appropriate and sometimes compelling. How many Methodists can convincingly explicate the place of incense in worship and the liturgical nuances of milk and honey!

Part Two, "The Threefold Office," finds Wainwright discussing the *munus triplex* or Christ's threefold duties as prophet, priest, and king. This functional approach to christology is deeply rooted in Christian antiquity, anticipated in scripture, and present in such writers as Justin Martyr and John Chrysostom. To John Calvin fell the privilege of utilizing the threefold office as the fullest display of Christ's saving work. Wainwright acknowledges the importance of Calvin's work while yet contending for "the ecumenical range" of the *munus triplex.* Consensus rather than dissensus seems to be Wainwright's goal in tracing the threefold office across ecumenical horizons.

Three chapters dealing with each of prophet, priest, and king organize the material under five headings. Recognizing that practical divinity or theology is the crown of theology (Schleiermacher), Wainwright scrutinizes Christ's three offices in terms of five related uses: christological, baptismal, soteriological, ministerial, ecclesiological. Throughout his presentation Wainwright contends against anyone who would arbitrarily separate Christian faith and practice, orthodoxy and orthopraxis, although he seems to believe that orthodoxy has privilege of place over orthopraxis. He might say that Christian being and reflection are "first among equals" with Christian doing and action.

Wainwright ends the respective discussions of prophet, priest, and king with brief forays into what he calls "the contemporary hermeneutic." Christ's prophetic office poses the question of knowledge or, better, the question of meaning. The suffering of humanity is addressed by Christ as priest, and Wainwright cites "a narrow but distinguished line of thinkers" who have suggested that the humanity that Christ assumes is itself a fallen and alienated humanity. Power and authority are the issues highlighted by the royal office. So humble an activity as eating is not immune to theological analysis. How people eat reflects their view of reality. Therefore when they eat they ought to eat toward justice, in peace, and with joy. All of these are eucharistically understood.

Wainwright's two-lecture series serves as a contemporary example of what Thomas C. Oden hoped to accomplish in his three-volume *Systematic Theology.* Namely, *For Our Salvation* is an exercise in Christian orthodoxy that is classical, consensual, and centrist. It is

written "from faith to faith." It is ecumenical in the classical sense that is still seen today in bilateral dialogues among various Christian communions, for example the World Methodist Council and the Roman Catholic Church. Wainwright is wary of the politicized ecumenism of the World Council of Churches. Although he does cite works of contemporary theology with some regularity, by no means does he endorse all varieties of liberation or contextual theologies.

The text's footnotes are reliable guides to Wainwright's tremendously varied sources, yet one wishes for a bibliography and especially an index at the book's close. Neither is present. For those not blessed to hear these lectures delivered in person, this volume of modest size may perform the huge service of encouraging an ecumenical sensibility at precisely the point where questing people might be expected to converge: around the question of the human predicament and how Jesus Christ can free, heal, and save.

RODERICK T. LEUPP
Asia-Pacific Nazarene Theological Seminary
Metro Manila, The Philippines

Wainwright, Geoffrey. *Worship with One Accord: Where Liturgy and Ecumenism Embrace.* New York: Oxford University Press, 1997.

Worship with One Accord offers us an insightful commentary, progress report, and analysis of the Christian ecumenical movement today. The book is primarily a collection of essays and lectures that Wainwright has written and delivered on aspects of Christian unity. And who could better give us the analysis, progress, and hazards of this noble venture? Wainwright's credentials include not only the magisterial (to use Don Saliers' term) Doxology, but nearly three decades of earnest work in behalf of ecumenism. *Worship with One Accord* draws specifically on Wainwright's work with the Faith and Order Commission of the World Council of Churches (Baptism, Eucharist, and Ministry) and his experiences as the chairman of the Methodist side of the Joint Commission of the Roman Catholic Church and the World Methodist Council.

In this work Wainwright puts before us the WCC Lima Text as the best available document around which Christians are called to unite. "The division of the churches is a counter-testimony to the Gospel of reconciliation ... the reality of the Gospel itself is called into question by disunity among Christians.... Can the church proclaim and transmit a gift it shows no sign of possessing?"(164)

Wainwright and Lima call us back to Patristic worship, that period before Medieval Roman Catholic corruption and before Protestant disruption, as the classic practices and content around which we may "arrive at an agreed reading of the Gospel, a unified confession of Christian faith, and a shared participation in the benefits of redemption" (8). Wainwright and the Lima text cite 10 worship essentials around which they call Christians to unite.

1. The Eucharist as the Central Act of Worship
2. Kerygmatic Preaching

3. The Scriptures: as internal norm and instrument of transmission
4. Prayer—particularly the Lord's Prayer
5. Trinitarian Creeds
6. Liturgic Songs
7. Icons
8. Epiclesis: Invocation of the Holy Spirit
9. Baptism as Initiation Rite
10. Ordination

Each of the 10 "essentials" suggest possibilities and problems. For example, number 1. Can Protestants who formed the Church of the Word become the Church of the Table? Again, can Pentecostals, Quakers, and Charismatics who believe they encounter God directly in worship make a symbolic encounter with God the central event in worship? Wainwright does not deal with these questions.

The Trinitarian creeds Wainwright sees as absolutely essential. To these we must hold or be the victims of a militant syncretism that will emasculate the Christian faith. Wainwright sees threats of a one-world, non-trinitarian faith among many of the members of the WCC. He cites a number of examples, but the most powerful one is the "kerfuffle at Canberra." In this 1991 meeting Chung Hyun-Kyung, a woman theologian from Korea, declared that she sees the Holy Spirit as coming from Kwan-In, a boddhisatva, and goddess of compassion and the first female image of Christ. Wainwright noted that the "speech was favorably received by the bureaucratically entrenched Liberal Left" but offensive to Evangelicals and Eastern Orthodox members (254-58).

Wainwright is realistic about the problems that face the cause of Christian unity. The challenges of trinitarianism, of the papacy, of the warring Christians in Ireland will not be solved in a fortnight. Wainwright knows this, but still chooses to give himself to the cause. "I am a systematic theologian," he says, "who holds that the Christian faith begins and ends in worship, which is therefore a constant reference point for theology.... For all my adult theological life I have been engaged for the cause of Christian unity.... To the realization of that vision I devote my theological energies." (230, 273).

WESLEY D. TRACY
Wesleyan Theological Society, past president