

Book Reviews

Kaiser, Walter C., Jr. *The Uses of the Old Testament in the New*. Chicago: Moody Press, 1985. xvi, 270 pp. \$12.95, hardback. ISBN 0-8024-9085-9.

Kaiser has written this book essentially in an attempt to demonstrate that the New Testament's use of the Old Testament is one of objective integrity, sound and reasonable exegesis, and revelation by the Holy Spirit. As such, his aim is clearly apologetic--a defense of the infallible and inerrant nature of Scripture, a position that cannot be maintained, in Kaiser's judgment, by an interpretation of the New Testament's use of the Old Testament other than by the one he offers.

Two quotes from the preface illustrate the author's legitimate concerns. First, Kaiser asks (pp. x-xi): "In their attempt to show that the Messiah and many of the events in the first century had indeed been anticipated by the Old Testament writers, have the New Testament writers cited the Old Testament quotations according to their real truth-intention and original writer's meaning?" On p. xii, Kaiser presents the alternative: "Or did they so massage the Old Testament text that it suddenly printed out new meanings previously unattested, but in the contemporary tradition of rabbinic midrash or Qumran *pesher*?" Of course, by framing the options in such a black-and-white relationship, and by using such patently rhetorical questions, to say nothing of emotive phrases like "massage" or "suddenly printed out," Kaiser clearly indicates his position. Kaiser attempts to buttress his position by identifying five different types of uses of the Old Testament in the New, including the apologetic, prophetic, typological, theological and practical uses.

To be faithful to his hypothesis, there are also certain terms which Kaiser eschews, some of which are "double meanings" or "multiple meanings" or *sensus plenior*. Conversely, there are other terms with which Kaiser is enamored. I tried to keep count, but lost track of how many times he uses the word "single."

While I am deeply appreciative of the author's work, his obvious homework, and his concern to preserve the integrity of Scripture, I have some reservations about his effort. In the first place, his handling of 1 Peter 1:10-12 (pp. 18-21) is not convincing. Has not Peter attributed a greater "ceiling" to the prophet's knowledge about the future other than chronological ignorance? Second, it is not certain that all of Kaiser's illustrations are correctly categorized. Why, for example, is Matthew's use of Hosea 11:1 cited as an illustration of the "apologetic" use of the Old Testament, when it fits the "typological" category much better? Again, could not Old Testament "rest" themes be as much "typological" as "theological?" Finally, Kaiser could have engaged other pertinent matters, such as Paul's reading of the creation story

and the question of whether Paul added a dimension of interpretation to his reading of the creation narrative that is at best implicit, but certainly not explicit. Or again, consideration needs to be given to the three distinctive uses made by New Testament writers of the Abraham narrative (Paul, James, the author of Hebrews), and to the question of whether or not such matters were known to the author of Genesis.

Some words have been left out of a quote on p. 26, and incorrect Hebrew words appear on p. 82.

The main contribution of Kaiser's book will be to stimulate further discussion of the New Testament hermeneutic applied to the text of the Old Testament, and for that we need to thank him.

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Theissen, Gerd. *The Shadow of the Galilean: The Quest of the Historical Jesus in Narrative Form*. Philadelphia: Fortress, 1987. 212 pp. \$9.95, paper. ISBN 0-8006-2057-7.

The Shadow of the Galilean is an intriguing conjunction of three significant currents in contemporary New Testament scholarship. First, it brings together and communicates, in an illuminating and readily accessible way, the fruit of the application of sociological analysis to the first-century world of Jesus. This kind of study has already helped us see what it was like to "walk and talk" in the first century, and this new book draws on those labors in very helpful ways. Second, it exploits the recent interest in, and itself contributes to, current efforts at "narrative exegesis." In the author's own words, "the basic structure of narrative exegesis consists of historical reconstructions of patterns of behavior, conflicts and tensions, and its superstructure consists of fictitious events in which historical source material is worked over in a poetic way" (p. 19). Finally, this is a creative contribution to the quest of the historical Jesus. Methodological discussions related to this "narrative" approach to the quest appear regularly, though without disrupting the flow of the narrative.

What Theissen offers the reader is a story whose main character is an educated, relatively wealthy, Jewish merchant--one Andreas, son of John. Through misfortune, Andreas is arrested by the Romans in Jerusalem, then released on the condition that he serve as a spy for Pilate. As the narrative unfolds, we see ancient Palestine--its religious, economic, political and social realities--through the eyes of a Jew struggling to make sense of his faith in the face of the ambiguities resulting from centuries of Hellenistic influence and,

more recently, from Roman occupation. Through his experiences, we are introduced to a gang of freedom fighters, Sadducees, Essenes, John the Baptist, and others, including Jesus, each with their options for faithful living in a strained world.

As the title suggests, we never quite meet Jesus face-to-face in Theissen's story: our information is always second-hand. Nevertheless, we are enabled to see something of the way "real people" in the early part of the first century A.D. might have responded to Jesus. Thus, we are brought face-to-face with the promise of Jesus, and the problem of Jesus, for people of his own time. These windows into the impact of Jesus are fascinating, and themselves make this book well worth reading.

In this context, it is notable how optimistic Theissen seems to be with what we can know of Jesus of Nazareth. He appears to believe that already during Jesus' own ministry people of many walks of life knew his message; they recited his parables and teachings and told stories of his miracles to one another. At the same time, however, Theissen is able to show how, even from early on, certain aspects of Jesus' ministry were being interpreted differently or developed along surprising lines.

It is true that at times the story suffers from the appearance of artificiality, with Theissen's characters too obviously being used to communicate Theissen's lecture notes. And we might wonder at some points whether Theissen has left us too much in the dark about the contours of Jesus' life and message. Nevertheless, this is an important book precisely for the way it paints the background of Jesus' world and shows how ordinary people of ancient Palestine, whether poor or rich, would have received Jesus' message. This is a book that deserves a wide readership, including discussion by small groups.

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Kugel, James L. and Rowan A. Greer. *Early Biblical Interpretation*. Library of Early Christianity. Philadelphia: Westminster, 1986. 214 pp. Select Bibliography (Kugel) and Notes (Greer). Scripture Index. ISBN 0-6642-1907-1.

The third volume in the Library of Early Christianity series, edited by Wayne Meeks of Yale University, actually unites two self-contained monographic studies under one cover. James L. Kugel, who has written not

only as a biblical scholar but also as an historian of Jewish biblical interpretation, analyzes Jewish biblical interpretation from the exilic period to the turn of the era, while Rowan Greer, a distinguished scholar of early Christianity, takes the measure of patristic exegesis. Though each essay could stand on its own, they nevertheless converge on so many points that they provide a coherent and concise account of early biblical interpretation which would be useful mainly to seminarians and ministers, though biblical scholars ignorant of how the Bible was read prior to the nineteenth century (and they are many!) will find here an excellent introduction.

Kugel's essay argues for the essential continuity between early and late forms of Jewish interpretation, and rightly locates the birth of interpretation in the emergence of *texts*, as opposed to events or oral tradition, as the locus of religious authority. A stable collection of sacred literature generates the necessity of interpretation out of its increasing distance from the reading community. Kugel outlines how the need for interpretation arose and the forms it took, concluding with an insightful study of how selected Jewish exegetes approached certain texts. This last section is worth the entire study. Kugel demonstrates convincingly that, however strange early exegesis appears to moderns, it nevertheless constitutes a close hearing of the biblical text worthy of scrutiny. A select bibliography concludes Kugel's contribution.

Greer's essay, like Kugel's, recognizes the consolidation of a stable, if not absolutely closed, collection of sacred writings as the key to the birth of an exegetical tradition, and so offers a theological analysis of the appearance of the "Christian Bible," referring not merely to the New Testament canon, but to the peculiar shape of the Christian Scripture as a two-testament unity. This Bible, he argues, "is the product of the formative period of early Christianity" and is a "central feature of [early ecumenical] unity" (p. 111). The central question faced by early Christian theologians was how the Jewish Scriptures (OT) might serve as a witness to Christ. It was, therefore, an explicitly theological undertaking, as opposed to the primarily historical and/or literary-aesthetic concerns of modern interpretation. Greer then outlines how the predecessors of Irenaeus used the Hebrew Bible to articulate the Christian message. It was in the writings of Irenaeus, though, that a clear framework of interpretation developed, namely, the "Rule of Faith." Greer is at his best here, demolishing the idea that the Rule of Faith was an ideological grid forced onto an unwilling text, and demonstrating its positive function of preserving, on the one hand, the particularity and pastness of the Hebrew Scriptures, while asserting, on the other hand, the Christian claim that the story of Israel (the OT) comes to completion in the story of Jesus. Finally, Greer points out that the entire enterprise of interpretation arises precisely because the Rule of Faith only establishes a general theological framework without dictating the methods or conclusions on any given text. The Rule thus warrants, indeed demands, interpretation of the Bible for its own sake.

Both of these essays are well written, and despite their being intermediate introductory works, they advance distinctive lines of argument and offer fresh

readings of important primary texts. No person concerned about the role of biblical interpretation in Christian theology should overlook this important book.

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Stambaugh, John E., and Balch, David L. *The New Testament in its Social Environment*. Library of Earliest Christianity. Philadelphia: Westminster, 1986. 194 pp., maps. ISBN 0-664-25012-2

The Library of Earliest Christianity, of which this volume is a part, attempts to "take down fences" by allowing scholars from various academic disciplines to bring their distinctive expertise to bear upon the history of first-century Christianity. Accordingly, the present work is co-authored by two men who come to the task from divergent backgrounds. David Balch is a New Testament scholar, who has written widely in the areas of New Testament ethics, and the philosophical and rhetorical background of the New Testament. John Stambaugh is a historian whose work has focused upon the ancient city and the Roman Empire.

These two scholars direct their significant talents to the production of a "social history" of primitive Christianity. They attempt to explore the New Testament Church from the perspective of sociological studies, along the lines of works produced by Gerd Theissen, Wayne Meeks, and Abraham Malherbe. The aim of the present volume is descriptive, and ideologically neutral: the authors wish only to "understand" the early Christian communities, not to "explain them by supposedly universal laws of social behavior." Consequently, the writers present straightforward discussions of the historical background of the period, the relationship between first-century mobility and the Christian mission, economic history, society in Palestine, first-century city life, rounded off with a chapter that attempts to tie all of this together under the rubric of "Christianity in the Cities of the Roman Empire."

There is much to commend this volume. The sociological study of first-century Christianity holds great promise for enhancing our understanding of the New Testament and of the Christian faith in general. The present volume directs this study to the whole of primitive Christianity, not just to specific communities or particular dimensions of first-century Christian life (such a restricted focus characterizes most works on the sociological background of primitive Christianity). Moreover, the writers present technical information and complex issues in a remarkably clear and easy-to-read fashion. And the annotated "suggestions for further reading" at the back of the book are extremely helpful.

In spite of these positive considerations, the book is generally a disappointment. For one thing, there is a lack of integration and cohesiveness. The individual chapters stand virtually independent of one another; and the final chapter falls far short of providing the kind of synthesis the writers promise for it. One wonders if this is not a result of dual authorship (although certainly a result which could have been avoided). The reader can identify with virtual certainty those portions written by Balch and those by Stambaugh, but the reader will have difficulty discerning the connections between these portions.

Furthermore, there is too much rehearsing of the well-known history of the period. Almost all of this information can be found in histories of the New Testament or works on New Testament background. Indeed, so much historical recounting is included that it raises doubts regarding the need for this volume. Although there are certain sociological emphases in this book, there is little included here that does not appear in major works dealing with the history of the period.

A more substantive criticism involves the issue of meaning. In their attempt to remain "descriptive" and neutral, the authors fail to explore the meaning of this background for the understanding of the first-century church or the interpretation of the New Testament. The reader must be satisfied with occasional indications as to the way in which a custom or social form illumines an isolated New Testament passage. Unfortunately, in the process the writers tend to engage in questionable exegesis in order to show relevance for New Testament passages.

When all is considered, this volume can be recommended only with great reservations.

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Applebee, Denis. *When I Tread the Verge of Jordan*. Marion, Indiana: World Gospel Mission, 1988. 78 pp. ISBN 0-9620406-2-2.

This book contains five lectures given in 1988 at Wesley Biblical Seminary for the Ray W. and Marianne E. Chamberlain Holiness Lectures. The author is a well known and highly respected pastor, evangelist and educator among the more conservative Wesleyan holiness churches in Great Britain and the United States. He recently taught at Wesley Biblical Seminary as an adjunct professor and previously taught at Emmanuel College in England. He is presently the international pastor of the World Gospel Mission whose headquarters are in Marion, Indiana.

These lectures are a really fine devotional study of the Christian life. Their intent is to present the Wesleyan doctrine of entire sanctification as a crisis experience in a more intelligible and biblical way than has often been done by Wesleyan writers who allegedly often ignore the context of Scripture in treating the biblical texts on holiness. The author recognizes that his approach will be controversial because he departs from his holiness-Wesleyan tradition at some very crucial points, but he is willing to do this because it is obviously better to be biblical than "orthodox." Consequently, he admits that his perceptions are not intended to be representative of the seminary where he delivered these lectures.

This reviewer found these lectures to be warm, personal and inspiring. They fit into the category of literature which is now being called spiritual formation. The author's approach is to take both an Old Testament and a New Testament passage, to view them contextually within the history of salvation, and then to relate them to the believer's spiritual life in practical terms. The author's style of writing and emphases reflect his pastoral concerns and experience. His grasp of the theological issues also reflects his experience as an educator and teacher.

I was especially impressed with the basic soundness of his approach which describes the New Testament understanding of sanctification in the light of the Old Testament language of Canaan Land. His reasoning and interpretation of key biblical passages were solid and insightful.

However, I felt disappointed at some rather key points in his reinterpretation of the Wesleyan view of entire sanctification. First, I must confess that I felt a bit suspicious when he placed "orthodox" Wesleyan thinking against his new interpretation of the doctrine of holiness. Theology is an always-developing discipline because of the need to restate the message in terms understandable to every new generation; but the author is suggesting that not only is there a need for restating the doctrine of holiness for today, but also that there has been a serious deficiency in the way that it was traditionally understood. Being a teacher of Wesleyan theology myself, I naturally read with keen interest to see just how the Wesleyan tradition had been incorrect in one of its key doctrines.

I believe the author failed to make his case at some very crucial points. First and foremost is his own misunderstanding of the doctrine of sin. He obviously once labored with a misconception which implied that sin was a physical-like thing which occupied one's personhood and which was eradicated when one was filled with the Holy Spirit. Seeing the difficulties of this interpretation which he erroneously attributes to the Wesleyan tradition, the author repudiates any such notion that sin is something which is "cleansed" during the crisis experience of entire sanctification. In fact, he reinterprets a Pauline passage which has reference to "the body of sin" as if Paul is talking about the physical body (pp. 44-45). The tone of his arguments is to downplay the "cleansing" element and to stress instead the element of separation unto God. This is especially noticeable in his discussion of *circumcision of heart*

He denies that the rite of circumcision was at all associated with the meaning of cleansing. This is a most remarkable position and clearly deviates from the universal consensus of biblical scholarship. And it clearly stands over against the theology of John Wesley in whose tradition the author supposedly stands. Clearly “uncleanness” and an uncircumcised heart are used interchangeably in Scripture. That is why the prophets called upon Israel “to circumcize the foreskins of your heart” (Jer 4:4). That is why Moses told the Israelites that not until the Lord had circumcised their hearts would they be enabled to love Him perfectly (Deut 30:6). The association of circumcision with cleanness is unmistakable (see Isa 52:1 and Lev 19:23). Just as the “flesh” which was excised in circumcision symbolized an inherited impurity, so the New Testament particularly uses the imagery of “flesh” to speak of sin. That is why Paul talks about the new circumcision as liberating the believer from the “flesh” (Col 2:11). The “flesh” does not refer to the physical body in these instances, but it is a metaphorical way of speaking of sin and is derived from the ancient practice of the physical circumcision of the inherited “flesh” which symbolized impurity.

The author’s misinterpretation of sin comes dangerously close to embracing a modernized form of Pelagianism on the one hand, whereas his emphasis upon “separation unto God” as constituting the essence of the sanctified life places him more within the Keswick movement than the Wesleyan tradition. Indeed the author gives the Baptist preacher and author, J. Sidlow Baxter, much credit for his way of reinterpreting the Wesleyan doctrine of holiness. I have personally read with great interest the writings of Baxter and have found them, in many ways, parallel to the Wesleyan perspective. This reviewer, however, finds Baxter’s interpretation of the theology of John Wesley quite defective and inaccurate in many instances, even though Baxter’s emphasis on holiness is otherwise helpful at many points.

Wesley, like Augustine, Luther and Calvin, interpreted the essence of original sin to be pride. This is a real condition in which everyone is born and only by God’s grace can it be remedied. When Wesley talked about a cleansing from the being of sin, he was simply using the pictorial and concrete language of Scripture which metaphorically describes original sin as a “root” (Heb 12:15) or a “dwelling-in-me” entity which Paul cried out to be liberated from (Rom 7:20).

Classical theology described sin as “not-being” because “being” was identified with what is true, good and beautiful. So if one wished to speak quite literally about sin, it is “not-being” in the sense that sin is distorted and depraved being, and not-true being. But the language of Scripture does not use such philosophically precise categories; rather, it describes experience in concrete and functional language, such as picturing sin as if it were a root or something that dwells in us which needs to be cleansed.

The author is quite right in rejecting the view that sin is literally a thing which could be extracted like a decayed tooth, but he confuses the issue when he suggests that Wesleyan theology holds to such a view. It may be that many

have thought of it in these terms, but this is surely not the representative position of Wesleyan theology. As a consequence of a serious misunderstanding of a Wesleyan view of sin, the author misinterprets the meaning of cleansing as it relates to Wesley's doctrine of entire sanctification. An ironic situation emerges as the author finds himself trying to steer a course between the Pelagian trap of downplaying the nature of original sin on the one hand, and embracing a Keswick emphasis on "separation" as opposed to cleansing from sin on the other hand.

Inasmuch as the author opts for an emphasis on separation instead of cleansing, he has embraced Baxter's emphasis on entire sanctification as meaning separation to God. Baxter frequently uses the terms "entire sanctification," but he defines it as denoting primarily loving God with all the heart by living a separated and committed life, but he rejects Wesley's emphasis on cleaning from sin. How someone can love God with all their heart while retaining the original sin of pride in their heart at the same time is not explained by Baxter.

This author's apparent acceptance of Baxter's view of sanctification is a rather surprising development considering the fact that the author is obviously representing the World Gospel Mission, an international missionary society, which is committed confessionally to "the spread of Scriptural holiness over the lands" in good Wesleyan fashion. I would imagine that the author does not really see himself as differing from the theological confession of the World Gospel Mission, but rather as trying to restate the doctrine of holiness in ways which will better communicate the message. If so, this is indeed commendable. But to do this effectively, a more adequate understanding of the meaning of cleansing from sin as understood from within the Wesleyan tradition needs to be forthcoming.

Despite these critical remarks, I personally enjoyed reading this thoughtful and helpful devotional treatise on the meaning of the holy life. It is an important contribution to the growing body of recent literature in spiritual formation.

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Butler, Trent, C. Word Biblical Commentary: *Joshua*. Waco, Texas: Word Books, 1983. xlii, 304 pp. \$22.95. ISBN 0-8499-0206-1.

Over a decade ago, Brevard Childs complained that modern commentaries of Joshua have concentrated on the historical and archaeological issues of the book while largely ignoring its theological

dimension (*Old Testament Books for Pastor and Teacher* [Philadelphia: Westminster Press, 1977], pp. 44-45). The appearance of Trent Butler's commentary represents a significant correction to that tendency. He has written a scholarly work which, while alert to historical questions, primarily focuses upon the meaning of Joshua as God's word in its contemporary setting. He believes the book of Joshua to be a key toward unlocking a host of literary and theological problems in Old Testament studies.

His attention to literary criticism and theology are doubtless the result of his educational background, which includes a Ph.D. from Vanderbilt University and post-doctoral study at the Universities of Heidelberg and Zurich.

Influenced by Martin Noth, Butler adopts the position that Joshua is part of the Deuteronomistic historical work comprising Deuteronomy, Joshua, Judges, Samuel and Kings. This work utilized earlier material and traditions, but reached its final shape during the exile. As such, it bears the theological stamp of that period. Methodologically, Butler employs the tools of literary criticism (form, tradition and redaction criticism) to recover both these earlier traditions and the various stages in their compilation. The result is an interpretation which endeavors to understand the traditions in their original setting and as the final product of Deuteronomistic redaction. In its canonical form Butler understands the book as a message to the exiles in Babylon.

Published in the Word Biblical Commentary series, this book follows its distinctive format. The exegesis of each textual unit consists of an initial bibliography, original translation of the text, textual notes, form-critical and literary analysis, verse by verse commentary and, finally, an explanation of the overall significance of the unit. Though sometimes cumbersome and prone to produce repetition, this format allows the commentary to be read on several levels. The translation, comments and explanation will be accessible to the student or pastor, whereas scholars will appreciate the full range of material presented. The bibliographies are especially comprehensive, including works in all scholarly languages.

The introduction is concise, yet presents a useful review of recent scholarship on Joshua. Butler's survey of literary critical work sets the commentary in the context of the Alt-Noth school. Rather than the traditional rubric "Theology," another introductory section is entitled, "The Meaning of the Material." Here Butler outlines what he views as the four major theological concerns in Joshua: Land, Leadership, Law and Lord. These four themes, especially the first two, recur throughout the commentary, and are understood as a message of hope to the landless exiles in Babylon looking for new leadership after the model of Joshua; someone who will reestablish them as the people of God's covenant. Other introductory essays include the formation of the book, the concept of an Israelite amphictyony and the relation of archeology to the book.

There is a legitimate question which should be asked of Butler's commentary: In what sense is it evangelical? According to the editors of the

series, "The broad stance of our contributors can rightly be called evangelical, and this term is to be understood in its positive, historic sense of a commitment to scripture as divine revelation, and to the truth and power of the Christian gospel" (p. ix). Butler does adopt somewhat conservative positions on certain issues, but broadly speaking his commentary is much more in line with J. A. Soggin's commentary (*Joshua*. OTL. Philadelphia: Westminster Press, 1972.) than the decidedly conservative volume of M. H. Woudstra (*The Book of Joshua*. NICOT. Grand Rapids: Eerdmans, 1981.), who argues that Joshua was composed soon after the events by a single hand. Because there is no established tradition regarding the composition of Joshua, as is the case with the Pentateuch, Butler feels free to break out of the hermeneutical constraints imposed by some conservative circles. Yet at the same time, throughout the book he reveals explicitly and implicitly his commitment to the divine origin and authority of Scripture. He does not find literary criticism and its results incompatible with a high view of inspiration. He expresses this when discussing Deuteronomistic editing of the book: "The criteria for authority and canonicity in the OT is not that of having been an eyewitness of the events. Rather, it is that of having been inspired by God to use the traditions of the nation to interpret the identity of the nation for the future" (p. 117).

Although some within the circle of Evangelicalism may disagree with Butler's approach and methodology, there is no doubt that he has produced a commentary which reflects extensive research and reflection. It does not always break new ground, but what it may lack in originality is compensated for by its breadth of scholarship and depth of interpretation. It is a welcome addition to the literature and will serve a wide audience for many years as an example of thorough commentary writing and careful, theological exegesis of the book of Joshua.

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Croatto, J. Severino *Biblical Hermeneutics: Toward a Theory of Reading as the Production of Meaning*. Translated by Robert R. Barr. Maryknoll, New York: Orbis, 1987. x+94 pp. ISBN 0-88344-583-2 (original), 0-88344-582-4 (paper).

The last two decades have marked a perceivable shift in the ways the hermeneutical task is conceived and pursued, with new literary-critical methods moving into the spotlight. In this process, older, more traditional

approaches (e.g., form and redaction criticism) have often been questioned, sometimes marginalized or even discarded. After briefly surveying the major phases of philosophical hermeneutics and outlining interpretive options championed among modern interpreters, Croatto develops a biblical hermeneutic clearly at home with these newer, reader-oriented approaches. The book's orientation to the pastor and student is manifest in its clearly elaborated use of "in-house" language and its helpful glossary.

In the view of Croatto, the discipline of hermeneutics must embrace three related phenomena--the primacy of the text, the preunderstanding of the reader and the enlargement of the text through reading and re-reading. Hence, the interpreter is not so much concerned with the background of a text, or the intentions of the author, but, first, with the text *as text*. He argues that because we read a text, not an author, the text is open to a plurality of meanings. The real focal shift, however, is to the "forward" of the text--i.e., what it suggests as a pertinent message for the one who receives it. In this rereading, the plurality of possible meanings is narrowed; a closure of meaning occurs whereby the text speaks in the present as God's word.

Crucial to this hermeneutical understanding, therefore, is the notion of process; both the process by which biblical texts have come to us in the canon (which provides its own closure of meaning), but also the process whereby the reader engages the text in a fertile rereading. The hermeneutical process itself, the production of meaning, is a part of the biblical message. The legitimacy of this approach is worked out with reference both to philosophical hermeneutics and to the ways in which the Bible interprets itself. Traditional ideas of inspiration and canon also come in for discussion, and in helpful ways.

The one major proviso I would mention upon reflection on Croatto's approach has to do with his constant emphasis on the plurality of meanings of a text. He himself is cognizant of the potential "anything-goes-ism" in his model, and, at one point, insists on the urgency of situating the text in its proper context by means of historical-critical methods. But this stands as little more than a footnote in the development of his model, and we are left wondering about the place of these traditional models (or even newer sociological approaches) in the hermeneutical process he envisages.

Clearly, Croatto is interested in a more creative and relevant reading of the Bible. And this little book should be of help to those who share this interest.

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Salter, Darius L. *Spirit and Intellect: Thomas Upham's Holiness Theology*, Studies in Evangelicalism, vol. 7, Metuchen, New Jersey: Scarecrow, 1986. 278 pp. \$27.50. ISBN 0-8108-1899-X.

Darius L. Salter's study of Thomas Cogswell Upham (1799-1872), refreshingly avoids hagiographic tendencies of religious biography and reveals a man thoroughly immersed in the thought-patterns of mid-nineteenth-century America. Salter, professor of pastoral theology at Western Theological Seminary and former executive director of the Christian Holiness Association, does not regard Upham's philosophy to be novel. He traces the background of Upham's ideas to Locke and to Scottish common-sense philosophers. Upham's psychology, also eclectic, came about through temperamental quirks that led him to seek spiritual answers in mysticism and Wesleyan perfectionism. Not "ahead of his time," Upham was, like many of his contemporaries, a "systematizer" of ideas. Chronologically, he furnished a half-way house between Jonathan Edwards's speculative philosophy and William James's empirical investigations.

Salter argues that Thomas Upham's unique contribution to American psychology and philosophy was his argument for freedom of the will which provided the theological turn which helped him move from his Congregationalist training in New England theology to Phoebe Palmer's Wesleyan perfectionism. Yet it was not Upham so much as it was his era that created his thought patterns. Upham, who lived at the confluence of transcendentalism, romanticism and unitarianism, represents a spiritual prototype of his age. As well as anyone he merged holiness theology and transcendental romanticism. "Free will, impartation, accent on God's benevolence, the antebellum era's increasing romantic naivete" met in Upham's perfectionism. This era also produced ecclesiastical democratization as the laity took over the altar from the clergy.

Salter is at his best as he sets the stage for Upham's intellectual-spiritual shift by presenting the historical background of the American idea of a benevolent God as the basis for a mid-nineteenth-century benevolent empire of social reform. Timothy Smith called this arrangement "a holy happiness, a happy holiness." According to Upham, "God's happiness is the contemplation of the holiness and happiness of his creatures." In Scottish common-sense philosophy, Upham found a philosophical machine: "Where there is perfect liberty...there is perfect harmony, but there cannot be perfect harmony, nor harmony in any degree without law." Upham's God circumscribed himself by the moral laws of his own creation.

Where Upham deviated from orthodox eighteenth-century Wesleyanism, Salter accredits the departure to a "naturalistic optimism that Wesley's more definite concept of depravity did not allow him to share." Or was it, to stay with Salter's earlier analysis, Wesley's less optimistic age that influenced the founder of Methodism in the direction of depravity? Upham saw

sanctification more as a positive aspect of union with God than as a cleansing. In chapter five, on "Mysticism," Salter provides another discussion of Upham's deviance from orthodoxy, and in footnote no. 87 he quotes Timothy Smith's superb explanation that Upham joined Wesleyanism to mysticism in order to bridge the gap between Christian piety and transcendentalism in his own era.

The effect of the Holiness Movement was to elevate nineteenth-century Christian social ethics. (Salter shares Donald Dayton's argument that early twentieth-century campmeeting proliferation reflected an escapist mentality among Wesleyans.) In both ethics and psychology, Upham was an optimist, a proponent of national and individual progress. Sanctification, an instantaneous act of grace, freed man from conscious sin and, over time, could purge him of acquired habits.

In his final chapter, Salter outlines Benjamin B. Warfield's (1851-1921) objections to Upham's mysticism, Arminianism and perfectionism. The purpose is to contrast these two common-sense philosophers of adjoining eras. Also, Warfield wrote the longest critique of Upham, published in 1931. But this chapter detracts from Salter's emphasis on Upham as a product of his time. If Upham's theology was temporally based, then criticism by Warfield, who was hardly a contemporary, is only slightly useful. To keep from detracting from his thesis that Upham (and by association, Wesleyan perfectionism) was a product of mid-nineteenth-century intellectual movements, Salter should have placed this Warfield material in some other place than his concluding chapter.

This first definitive monograph on Upham is part of the Studies in Evangelicalism series edited by Kenneth E. Rowe and Donald W. Dayton, a series which represents new confidence among Holiness Movement scholars. The book is the child of a 1983 Drew University dissertation on "Thomas Upham and Nineteenth Century Holiness Theology." If the book has stylistic weaknesses, they are the note-to-note dissertation mode and the assumption that its audience recognizes the name of Upham's Wesleyan mentor, Phoebe Palmer, without benefit of a biographical note. Its endnotes are a gift to Upham students and the diction is improved by an occasional sprightly phrase, such as: "Newtonian physics had taken some of the transcendence out of God, or at least, put the upstairs office within commuting distance." This is an important contribution to an understanding of the mid-nineteenth-century evangelical mind.

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Kittel, Gerhard and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament*. Abridged ed. Bromiley, Geoffrey, tr. from German. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1985. xxxvi, 1356 pp. Paper, ISBN 0-8028-2402-9; Hardback, ISBN 0-8028-2402-9.

Geoffrey W. Bromiley has produced a long-awaited, one-volume edition of "Kittel." This abridgement is handier and more affordable and manageable than the original multi-volume set. The strength of Bromiley's desk-top copy, however, is that the serious scholar can use it as a handy reference work, or as an index to the voluminous unabridged set. For example, whereas the three-paragraph treatment of *eudia* (fragrance) may lead scholars to the multi-volume set, the eighteen-page treatment of *lego* (to speak) would probably suffice.

For many academicians, denominational leaders and clergy this abridgement will supplant the popular unabridged "Vine's." Comparatively speaking, Bromiley's textual arrangement presents a less-congestive reference work which orchestrates spacious subheading, full-sentence explanations and tangential derivations. He wisely buttresses his theological etymologies with descriptions of classical prototypes and contemporary secular parallels. Nonetheless, the publisher's assertion that Bromiley presents "a convenient and portable reference tool" is perhaps a mild overstatement: convenient and resourceful, yes, put a portable "Liddell and Scott" it is not.

The publication of Bromiley's abridgement could not have been more timely. A myriad of scholars from various types of institutions have shown a renewed interest in American southern religion, thereby magnifying the role of good reference works. The public exchange between Eugene D. Genovese and Southernists illustrates this point well (Miami University's Symposium on Southern History, 1988). The Marxist Southernist vividly and convincingly relayed the importance of proslavery antebellum sermons as primary resources (see *The Mind of the Master Class*, forthcoming, Norton). However, Genovese's use of *doulos* (slave), as used by nineteenth-century clergy, was hermeneutically in question. The *doulos* of the American South had a much bleaker existence than his Greco-Roman counterpart. Bromiley's succinct four-page representation of *doulos* clarifies the issue. Incidentally, "Vine's" does not even represent *doulos*, listing only *soma* under the rubric "slave"! The latter represents an unfortunate reliance on English translations, an error poignantly noted by Edwin Yamauchi ("Slaves of God," *Bulletin of the Evangelical Theological Society*, 9.1 [1966]:43).

Whereas theological dictionaries are found primarily in the offices of theologians and clergy, the renewed interest in century-old sermons will necessitate their usage by a plethora of Southernists as well. A perusal of the footnotes in Anne C. Loveland's *Southern Evangelicals and the Social Order, 1800-1860* (LSU Press, 1980) will verify this assertion.

Members of the religious orders and history departments alike will

benefit from Bromiley's well-organized abridgement. Recently, one of Bromiley's longtime colleagues told me that Bromiley was "omni-competent." Although this is a flattering overstatement, the new abridgement does represent a strong commitment to excellent scholarship.

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Pelikan, Jaroslav. *Jesus Through the Centuries: His Place in the History of Culture*. New Haven: Yale University Press, 1985, xi + 270 pp. \$22.50 cloth, \$8.95 paper. ISBN 0-06-097080-4

Jaroslav Pelikan, Sterling Professor of History at Yale University, studies the images of Jesus preserved by successive ages, starting from the rabbi of the first century to the liberator of the twentieth century. Based on the William Clyde De Vane lectures, *Jesus Through the Centuries* discerns in each age an image of Jesus that has been celebrated and received, and reveals how these images have both shaped and been shaped by culture. Rather than examining the development of theological doctrine, which he has done in his *The Christian Tradition*, Pelikan presents in rough chronological order, eighteen cultural "portraits" of Jesus from the history of humankind, both Christian and non-Christian. The author studies the poetry and prose, the painting and sculpture, the mosaic images and rhetorical pictures of Jesus by which people have expressed his meaning for them in their own time.

Based on the premise that Jesus is the most influential figure in Western culture, Pelikan presents the images of Jesus as they have appeared historically. The author believes that the best conceptual framework for the range of images is the classical triad of the Good, the True and the Beautiful, although there is no consistent application of this framework through the book. Pelikan contends that in discussing the perception of Jesus in the history of culture, "each successive epoch found its own thoughts in Jesus" (Schweitzer).

The earliest Christian communities sought to understand Jesus in relation to his background in Judaism. From a treatment of Jesus as "Rabbi," the author turns to the significance of Christ for human history. As "The Turning Point of History," the Christ-event provided a new interpretation of history, as the early church adapted the *Heilsgeschichte* of the OT to the redemption of humanity accomplished through the death and resurrection of Jesus. Jesus Christ, as the "Light of the Gentiles," is presented as the common hope for

the world by second and third century apologists, who perceived him as anticipated in pagan thought.

Jesus as Lord, in opposition to the lordship of Caesar in the second and third centuries, is the theme of the chapter entitled "King of Kings." Fourth-century metaphysics identified the "Cosmic Christ" as the historical Jesus. Pelikan astutely notes that theological anthropology was a response to soteriological and Christological developments. Jesus, portrayed as the "Son of Man," is not only the image of divinity, but also the image of humanity as it was originally intended to be.

Against the docetic tendencies of the iconoclasts, Byzantine art and architecture sought to take seriously the incarnation of Christ--the "True Image." The author views Medieval art and literature as centered on the theme of "Christ Crucified." The culture of the Middle Ages was impacted by the symbol of the Cross as both the "power" and "wisdom" of God. Pelikan interprets the Medieval monastic movement as maintaining the ideal of the conquest of the world by Christ through the denial of the world for Christ ("The Monk Who Rules the World"). Jesus as the "Bridegroom of the Soul," becomes the object of mystical experience. Francis of Assisi is presented by the author as the figure who was the apex of the development of Christ-mysticism and was at the same time the fountainhead for a new appreciation of the historical Jesus ("The Divine and Human Model").

Pelikan insists that the new concept of humanity that arose in the Renaissance was not in opposition to the Christian religion, but it was an understanding of Christian rebirth (*renascentia*) as the restoration of human nature to the original goodness of its creation, and of Jesus as the "Universal Man." The Reformation is interpreted as an appeal to the authority of the historical Jesus, and a reaction to the authority of the institutional church. Jesus as the "Mirror of the Eternal," was the revelation of the True, the Beautiful and the Good. "Prince of Peace" is a chapter devoted to reflection on the three-fold typology of theories about Jesus and war in the sixteenth century: just war, crusade and pacifism. Justification for each of these positions was sought in the person of Jesus.

Jesus was viewed by Rationalists/Deists during the Enlightenment of the seventeenth and eighteenth centuries as the "Teacher of Common Sense." The essence of the gospel was equated with reason and natural religion. Effort was made to penetrate beneath the Christ of faith to the Jesus of history and the ethic of his teaching. Pelikan interprets nineteenth-century Romanticism as an attempt to go beyond the quest for the historical Jesus to a Jesus who could be called the "Poet of the Spirit."

Alongside the conventional portraits of Jesus as the pillar of the status quo in state and church, the author presents the tradition of those who perceived him as the "Liberator." Radical conformity to the life and death of Jesus, as well as revolutionary obedience to his imperatives, were trademarks of a tradition that interpreted the teaching of Jesus as a "Christology of

revolutionary praxis." The expansion of Christian missions in the last two centuries involved the communication of the person of Christ cross-culturally, as "The Man Who Belongs to the World." The stress on the universality of his person and message is seen by some as supplanting the particularity of Jesus and the absoluteness of his message.

Jesus Through the Centuries attempts to acquaint the nonspecialist with the importance of Jesus in the general history of culture, by taking the reader on a "quest for the symbolic Jesus" as perceived by generations of the previous two millennia. Although Pelikan views culture in broadly anthropological terms, the images he selects are governed by his theological priorities. The generalizations and omissions that are discernible in Pelikan's selective presentation are to be expected in the writing of such a work. Ample footnotes provide the reader with a wealth of bibliographic information for delving deeper into each subject. Pelikan's lucid and unpretentious style makes *Jesus Through the Centuries* an invaluable resource for understanding the place of Jesus in the history of culture. A number of color plates add to the richness of this volume. Beyond the literary quality and esthetics of this work, however, the reader is challenged to come to grips with the religious images of Christ at work in culture.

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Peck, M. Scott, M.D. *The Different Drum*. New York: Simon and Schuster, 1987. 334 pp. ISBN 0-671-60192-X.

In this heavily anecdotal record of Dr. Peck's own pilgrimage, we are helplessly drawn into examining our own relationships. Peck divides the book into three canons: The Foundation, The Bridge and The Solution.

Definitions of community are illustrated generously throughout the first section. Many are compelling and convicting, since few of us have taken our past "communities" as seriously as Peck does, at least in reflection. High conviction catches all of us as we examine the probabilities that we often settle for "pseudocommunity" instead of integrity in relationships.

Excellent development work appears in The Bridge segment of the book, and helpful reflective patterns are offered and modeled for examining experiences of emptiness, vulnerability, integration and integrity.

Peck's "Solution" is focused almost entirely on the necessity of nuclear disarmament. He offers a pattern for examining the American church and the U.S. government. The book is clearly "counter culture" in tone, and yet it is

compassionate and not strident.

This is the second Peck book I have used as a catalyst for an annual marathon meeting of a continuing support group. We worked through *People of the Lie* two years earlier. Both books served us well by providing mirrors into which to gaze to examine our own integrity in the face of enormous pressures to conform to compromising values and behaviors.

Those of us who know that our survival with sanity and wholeness is directly contingent on maintaining a support community of significant peers will likely profit most from *The Different Drum*. Most clergy live in splendid isolation, as do most theological academics. These are likely to find the book mildly discomforting and might be better served to read something else unless their loneliness is getting them down.

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Wangerin, Walter, Jr. *As for Me and My House*. Nashville: Thomas Nelson, 1987. 252pp. ISBN 0-8407-5475-2.

Walter Wangerin, story-teller laureate of contemporary Christendom, has given us the "Thanne and Walter Love Story." Everyone, I suspect, regardless of marital state, will see their own story here, revisit their own failures and be edified.

"Early Marriage Work," heavily laced with Thanne and Walter anecdotal material, traces love, dating, motivation, marriage and the adaptation of two very different people to each other.

"Forgiveness," part two, works through a theology of marriage and of the sin of manipulation for selfish purposes which plagues a marriage. But Wangerin's eloquence in enveloping us in patterns and strategies of forgiveness, and covenant making and keeping is easily the peak of the whole book.

A final segment, "Marriage Work--The Continuing Tasks," plays a set of strings on the keyboard of continuing the lifelong marital work. The section is open enough to range from how to nurture effective communication to spotting early signals of potential adultery, as well as how to deal with abuse in a marriage.

I have assigned the book now twice in classes dealing with "discipleship development in the family." This means that I have also read critiques and responses to *As For Me and My House*, perhaps a hundred times. In my eighteen years of teaching, students have not been more positive in their ratings of a book, especially in terms of its transforming impact on their

willingness to be vulnerable and to make changes in their own relationships and marriages.

Appearing as the book did, virtually at the same moment as our *Lovers: What Ever Happened to Eden?* (Dallas: Word Books, 1987), which is in many ways parallel in scope and equally anecdotal, Robbie and I had the feeling that we were “twins” to Walter and Thanne Wangerin. Our story, tracing our “three marriages, all to each other” examines biblical foundations for husband-wife and male-female relationships in a different but highly congruent way.

Theological and pastoral libraries will, of course, likely regard *As For Me and My House* as a necessary resource. I predict that it will extend Wangerin’s fame into a new circle. The book easily vies with *The Orphean Passages* for the spot at the top among those of us who rank-order Wangerin’s proliferating and helpful works.

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Marrow, Stanley B. *Paul, His Letters and His Theology: An Introduction to Paul's Epistles*. New York: Paulist Press, 1986. iii-viii, 1-278 pp. \$9.95, paper. ISBN 0-8091-2744-X.

Stanley B. Marrow, S.J., is professor of New Testament at Weston School of Theology, Cambridge, Massachusetts, where he has taught since 1971. He obtained his licentiate in Scripture from the Pontifical Biblical Institute in Rome in 1964 and his doctorate in theology from The Gregorian University in 1966. Before coming to Weston he taught at the Biblical Institute in Rome. He serves as associate editor of *New Testament Abstracts* and the *Catholic Biblical Quarterly*. His previous books include: *Basic Tools of Biblical Exegesis* (1976), *The Words of Jesus in Our Gospels* (1979) and *Speaking the Word Fearlessly* (1982).

Marrow is aware that a vast amount of literature on Paul already exists, but, in his perception, the literature tends to be one of two types. On the one hand, numerous treatments of Paul’s writings are rather simplistic devotional studies, concerned to further personal piety and edification. On the other hand, the fascination with the apostle has also given rise to no small amount of forbidding works of scholarship which are much too technical for the average reader. A further factor which complicates access to the apostle is that his thought has often been distorted by self-appointed reformers and outright heretics. The result has been that the Pauline corpus in the New Testament has continued to be a closed book to many Christians down to the present.

This book is directed toward the perceived literary void which exists

between the uncritical devotional and the arcane scholarly treatments of Paul. The intended audience is those “educated laity who, in today’s vortex of ideas, find their knowledge of Paul inadequate, and that inadequacy no longer tolerable” (p. 3).

The sheer bulk of material relevant to Paul in the New Testament has also given rise to books which are either historical-biographical or exegetical-theological. Marrow feels that this bifurcation has the potential of further distorting Paul’s thought by producing histories which do not do justice to the theological basis of Paul’s mission and travels, or theologies which treat Paul’s thought in abstraction and in isolation from the historical circumstances out of which it arose. His concern is to “take up Paul’s life in conjunction with his theology, attempting to illumine and interpret one by the other” (p. 2).

This in turn determines the organization and content of the book. The first three chapters are largely historical and biographical in character, introducing the reader to the basic facts of Paul’s background, his life both before and after his Christian conversion, the historical sequence of his epistles and the chronology of his missionary career (pp. 5-58). A chronology of Paul’s life and letters (p. 18), as well as maps of the Roman world (p. 6) and the missionary journeys (pp. 46, 60, 113, 208), aid the reader in placing Paul in time and space.

The greater part of the book is then given to a discussion of the major theological themes found in Paul’s epistles (pp. 59-256). The author regards only six of the thirteen books which claim Paul as their author in the body of the text as being authentically written by Paul (pp. 51 ff.). These include, in historical order, 1 Thessalonians, Galatians, 1 Corinthians, 2 Corinthians, Philippians and Romans. This historical ordering provides the sequence for chapters four through nine.

The primary sources for the first three chapters are scattered historical and biographical references in the Pauline epistles, supplemented by the Book of Acts. Marrow attempts a *via media* between a complete rejection of the historical reliability of Acts and an uncritical acceptance of its historical content at face value. Throughout this section he relies heavily on Ernst Haenchen’s study of the Book of Acts and reflects much of the same skepticism about the historical reliability of the book that Haenchen does, as well as a like skepticism which is found in the mid-twentieth century Bultmannian school of New Testament Theology.

Haenchen’s treatment of the Book of Acts spawned a generation of New Testament scholars who, among other things, have spent no little amount of time, space and energy ferreting out alleged discrepancies and contradictions between the theological premises and historical record found in the (late first century) author of the Book of Acts and that found in the Pauline writings. Marrow has followed Haenchen’s precedents at numerous points here, most notably in connection with his lengthy (pp. 20-44) discussion of the meaning of Paul’s conversion, which he regards as a primary datum for understanding Paul’s thought (p. 2).

The usual method for organizing the discussion of Paul's theology proceeds on a thematic basis. A rather standard set of themes is selected and then the separate epistles are drawn upon to develop that theme. This procedure always runs the risk of obscuring the historical development of Paul's thought and blurring nuances which arose out of different historical settings. It also most often gives special prominence to Romans and 1 Corinthians, leaving the content of the remaining epistles standing in their shadows. Marrow's historical organization--treating the epistles in their historical sequence--has the advantage of bringing some of the shorter epistles to the foreground and preserving the various slants of emphasis which the apostle gave these themes.

The author gives one chapter to each of the six epistles which he regards as being authentically Pauline. He then isolates the major theme or themes resident in each book and carries out a contextual interpretation. Since, however, several of these are not exclusive to one epistle, but often recur in subsequent epistles, the discussion of a given theme in one book is then supplemented by insights on the same theme from other books. This preserves a unity for the author while it permits him to avoid repetitiveness as he moves from book to book.

The major themes isolated for discussion include Paul's sense of mission and the uniqueness of his gospel (1 Thessalonians), eschatology (1 Thessalonians, 1 Corinthians), law and freedom (Galatians, 1 Corinthians), sexual and marital ethics, the eucharist, spiritual gifts (1 Corinthians), apostolic authority (2 Corinthians), christology, pneumatology (Philippians, Romans), soteriology, anthropology and ecclesiology (Romans).

The book closes with a helpful bibliography of scholarly works for further reading, an index of terms and names found in the book, and an index of Scripture references.

Marrow is obviously well read and informed in contemporary New Testament history and criticism, as well as in Pauline theology. He does quite well with what he sets out to do. The book was not intended to be exhaustive in its treatment of Paul's thought, but to serve as an introduction to the apostle and his writings (pp. 1 ff.). Neither the graduate student in theological studies nor readers who are more informed in the Pauline literature will find anything new or innovative here. The book represents a distillation of mid-twentieth century Pauline scholarship for the interested lay person. Readers shaped by a more conservative scholarship will find his assignment of all of the New Testament books except six epistles of Paul to pseudonymous authorship discomfiting, and his insistence that this makes no difference so far as the divine inspiration and canonical authority of those scriptures is concerned (pp. 53 ff.) unconvincing.

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