

in an immortal soul, an ever-burning hell, purgatory, and worship on Sunday are presented, each in its own chapter, as Satan's attempts to turn people away from the clear teaching of God's Word. On the other hand, this also makes the book one which anyone interested in understanding Adventist eschatology should have on the shelf. Gulley's biases are clear, and though he often presents both sides of an issue, he also exhorts readers to make what he considers to be the appropriate decision. His aim is to convince and convict, not sow doubt.

Gulley divides the book into two parts: "Preparation for the Journey" and "The Journey." The first includes thirty-seven chapters, primarily on contemporary cultural and theological phenomena, which Gulley believes are being used to prepare the world for the last-day events to come. Thus, one will find chapters on postmodernism and process theology, on New Age ideas, spiritualism and the charismatic movement, ecumenism and Catholicism, theosophy, evolution, and dominion theology. Only the final eight chapters deal primarily with Revelation and speculation about the nature and order of last-day events.

*Christ Is Coming!* is likely to become the standard eschatology textbook in Adventist colleges, though if Gulley's hope, expressed in the title, is correct, it may not be used for long.

Kutztown University  
Kutztown, PA 19530

ED CHRISTIAN

Harvey, John D. *Listening to the Text: Oral Patterning in Paul's Letters*. Evangelical Theological Society Study Series. Grand Rapids: Baker, 1999. 357 pp. Paperback, \$24.99.

John D. Harvey's *Listening to the Text* marks an auspicious beginning for the new Evangelical Theological Society Studies series edited by David W. Baker. The author undertakes an ambitious and groundbreaking project. Not only does he attempt to sharpen and develop our understanding of the NT's rhetorical environment, but goes beyond theory to practice by bringing his results to bear on a comprehensive treatment of Paul's undisputed letters (i.e. Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon).

The questions that guide his study relate to the potential effects of the semiliterate character of the first century environment on the writings of Paul. What oral elements, stylistic features, and patterns intended to enable the listener to hear aright, were current in Paul's day? Which elements did he use? What interpretive significance do they have?

Thus, Part 1 begins with a survey of recent scholarship in the related areas of oral theory, rhetorical criticism, and epistolary analysis in order to demonstrate the paucity of studies on Paul's letters with regard to oral theory. This is followed by an assessment of the aurally oriented character of the first-century audience. The first-century audience stood between illiteracy and a literacy that could be characterized as fundamentally oral; writing was often dictated, reading was done aloud, and oral intelligibility was the governing force in speeches. In other words, rhetorical features within written texts and written texts themselves were, respectively, codifications of oral techniques and a means to preserve orally shaped communication.

It is at this point that a minor criticism of the text is appropriate. Although Harvey separates rhetorical criticism from oral theory initially, he later seems to argue that "conceptual rhetoric," the object of rhetorical criticism, is essentially oral techniques codified and organized to be taught. As a result, the line between rhetorical criticism and oral theory is somewhat blurred. It seems that he is saying that oral theory predates and carries over into rhetoric, although not completely. As a result, I take him to be arguing that rhetorical criticism has missed some elements germane to oral theory and that scribal-oriented rhetorical criticism needs to be refined by a greater appreciation for the oral environment of the first century.

Part II turns to a survey of Greco-Roman and Jewish literature, primarily the LXX, in search of oral patterning to provide a background against which to analyze Paul's letters. Harvey works well with original sources and ably illustrates the ways in which ancient authors made use of oral patterns. This section culminates with a careful discussion of the definition and identifying marks of each type of oral device discovered in the Greco-Roman and Jewish sources. Eight oral patterns are discussed: chiasmus, inversion, alternation, inclusion, ring-composition, word-chain, refrain, and concentric symmetry.

Part III moves from the world of theory to practice. Scrutinizing the undisputed letters of Paul in dialogue with current scholarship, Harvey provides examples of all eight oral patterns. The longer letters (Romans, 1 and 2 Corinthians) make use of each of the eight types to various degrees while the examples in the shorter letters, possibly due to their length, are more limited. Comparisons between the letters are then summarized and exegetical insights are offered.

Aside from a few quibbles about the abundant early use of classical Greek without translation and the inevitable disagreements over fine points of exegesis, Harvey offers much of value. He is certainly to be commended for emphasizing the importance of the semiliterate milieu out of which Paul's letters arose. Although he grants the unlikely possibility that we with our modern-day textual orientation could fully appreciate just how an orally oriented audience would have "heard" Paul's letters, he makes a good start at taking the wax out of our ears. Moreover, beyond merely bringing the oral milieu to our attention, he provides us with some precision tools to aid our listening. As his own research has shown, discussion of rhetoric, of writing as oration, has burgeoned and with the burgeoning has come a proliferation of rhetorical devices and approaches. His careful illustration, definition, and discussion of the defining marks of oral patterns, matched by a comprehensive demonstration of how this impacts exegesis, provides a model for future discussion and brings precision to a field marked by slippery categories (e.g., note the various ways chiasmus has been labeled on p. 97).

With regard to the interpretive significance of orality, Harvey rightly emphasizes that these eight aids to listening must be used alongside other tools and thus offer no comprehensive system of interpretation. Their major contributions lie along the lines of addressing matters of integrity, of determining the thought units within a given letter, and of locating the emphasis of a given section.

Harvey's work is a welcome addition to the study of such a creative and

careful writer as the Apostle Paul and needs to be expanded to Paul's "disputed" letters. For those literate in Paul's literary language of choice, Harvey's book is well worth a "listen."

Cedarville College  
Cedarville, OH 45314

GREG A. COUSER

Hoerth, Alfred J. *Archaeology and the Old Testament*. Grand Rapids: Baker Book House, 1998. 480 pp. Hardcover, \$44.99.

Over the last three decades in particular, the relationship between archaeology and biblical studies has been intensely contested. The issues are complex but seem to converge on two crucial and integrated questions. Can the archaeology of the lands of the Bible connect with the biblical text? If the answer is yes, what is the extent of their convergence? If not, which of the two sources (text or *tell*) takes precedence? The diverging answers to these questions invariably lead to numerous conclusions, often contradictory. Various labels have been used in the past to describe these positions; the most recent generalized terms in vogue are "maximalist" and "minimalist." The "maximalist" sees much in the biblical text that converges with the archaeology of Syria-Palestine; the "minimalist" hardly benefits from archaeology at all and views with skepticism any relationship except to indicate the absence of evidence for certain periods of biblical history (on the usage of these terms and a critique, see W. G. Dever, "Will the Real Israel Please Stand Up? Part 1," *BASOR* 297 [1995]: 61-80).

At a time when the multitude of voices may cause one to despair of making any connections between archaeology and biblical studies, the refreshing and comprehensive work of Alfred J. Hoerth, former director of archaeology at Wheaton College, is a sight for sore eyes. The companion volume to *Archaeology and the New Testament* (written by his colleague John McRay), *Archaeology and the Old Testament* covers the entire OT period from Creation into NT times.

Hoerth begins his book by answering the basic questions of the task of the archaeologist and how his work impacts the Bible. He states that the "archaeologist is a historian who . . . digs out remains of ancient people" (16). The archaeologist, he contends, is able to provide a fuller history, through the illumination of cultural and historical settings, than is possible from written sources alone. In this sense, Hoerth recognizes the assets of archaeology in providing additional information on peoples, places, things, and events. While it is evident at the outset that the author is writing as an evangelical Christian, he is careful to distance himself from those who "mistakenly use archaeology to confirm, authenticate, or prove the Bible" (18). He points out that such a use of archaeology "was an important corrective tool in earlier decades" but that "confidence and hope should not be built up on any external proof—not even archaeology" (21). With this statement it becomes clear that Hoerth believes that the Bible stands alone as inspired Scripture and that its accuracy does not rest on external verification. Hoerth could be described as a responsible "maximilist" who weighs all the evidence at his disposal before reaching conclusions, and at times suspends judgment altogether.

The book's organization unabashedly takes its lead from the biblical accounts. Instead of speaking in archaeological terms, his chapter on Mesopotamian prehistory is entitled "Mesopotamia before Abraham" (chap. 3). Subsequent chapters (4-5) deal exclusively with the archaeological background to the