

work will fill a needful place on reference shelves next to its two widely-used predecessors.

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Eskenazi, Tamara C., Daniel J. Harrington, and William H. Shea, eds. *The Sabbath in Jewish and Christian Traditions*. New York: Crossroad Publishing Company, 1991. xvi + 272 pp. \$24.50.

This volume contains the papers first presented at a symposium entitled "The Sabbath in Jewish and Christian Traditions," held at the University of Denver in 1989. The papers were organized into the following sections: Biblical Perspectives, Rabbinic and New Testament Perspectives, Historical Perspectives, Theological Perspectives, Liturgical Perspectives, and Legal and Ecumenical Perspectives. Each section, except the first and last, includes one or more responses to the main papers.

The symposium delegates included representatives from different segments of American Judaism, along with Protestant and Catholic theologians representing both Sunday and Sabbath-keeping communions. As a result the volume introduces a plethora of views regarding the Sabbath. As happens with most such symposium volumes, the book does not attempt to develop a thesis or succeed in reaching any consensus.

For example, in the biblical section Samuel A. Meier proposes that the Sabbath originally had to do with seven-day purification rites which served to resanctify Israel. Heather A. McKay, on the other hand, posits that the earliest biblical evidence regarding religious festivals allows a more important role for the new-moon day than for the Sabbath day, suggesting that the latter was merely a day of rest from physical labor. These alternatives set the stage for much of the rest of the volume.

Robert Goldberg examines the Sabbath in Rabbinic Judaism and concludes that the original and present emphasis is on the joy generated by this day. He adds that the Sabbath has done more to preserve Judaism than Judaism to preserve the Sabbath over the centuries (43). Even so, tensions emerged in early Jewish Christianity between a sense of obligation toward the Sabbath and the invitation by Jesus to emphasize good deeds on this day. According to Daniel J. Harrington, such tensions have always surrounded Sabbath observance.

The paper by Samuele Bacchiocchi, "Remembering the Sabbath: The Creation-Sabbath in Jewish and Christian History," offers the most comprehensive and programmatic contribution to the book. It traces the origin of the Sabbath to the creation of the world; follows the history of its interpretation through Scripture, Judaism, and the Christian church; and concludes that due to its promised benefits of physical, spiritual, and

mental restoration, Sabbath observance should be reinstated with reference to both its theology and its praxis. The first part of this conclusion is generally accepted in the remaining papers by both Christians and Jews, e.g., W. S. Wurzbarger, J. Doukhan, M. J. Dawn. However, the proposed seventh-day Sabbath observance meets with no general support, as expressed in the response by Kenneth Hein and particularly in the papers dealing with liturgical matters (J. F. Baldwin and Lawrence A. Hoffman).

The collection includes a discussion of legal problems facing seventh-day Sabbath observers (M. A. Tyner and S. F. Rosenthal) and concludes with a question regarding the impact of Sabbath observance on Jewish-Christian relations (M. E. Lodahl). The question is this, how do Christians, who accept both a covenant and creation theology of the Sabbath, and who observe it on the seventh day or on the first day, view the non-Christian (Jewish) Sabbath observers vis-a-vis their membership in the covenant? There are indications elsewhere in the book that the question could also be turned around to ask with what attitude Jews share the extraordinary legacy of the Sabbath with Christians, both those who observe it on the seventh day and those who are convinced that they are free to do so on the first.

It can only be hoped that the original purpose of the symposium, namely to foster better understanding between Jews and Christians, will be achieved in some measure as a result of this effort, and that the Sabbath and its benefits, concerning which there is general agreement, may be shared by many more people in our contemporary society.

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Gunton, Colin E. *The Promise of Trinitarian Theology*. Edinburgh: T & T Clark, 1991. xii + 188 pp. \$31.95.

"*The Promise of Trinitarian Theology* is neither a set of essays thinly disguised as a unified book nor a fully unified book, but a set of essays" (vii), most of which have been previously presented either as papers, articles, or lectures (viii-ix). However, Gunton claims "a unity of theme, direction and development" (vii) which centers the set of essays around a "programme of ontological exploration" (viii) on the way in which the Christian doctrine of the Trinity affects the ontology of God and, through it, the ontologies of the church, man, and the world. The emphasis of the book is on the latter rather than the former. In other words, Gunton does not attempt a full study on the doctrine of the Trinity but rather an exploration of some of its systematic consequences.