

COLLECTED ESSAYS

Delimitation Criticism: A New Tool in Biblical Scholarship. Edited by Marjo C. A. Korpel and Josef M. Oesch. Assen: Van Gorcum, 2000, 365 pp., 176.00 (NLG).

Eight of the ten essays in this volume, by nine authors, originally were read at a workshop on “Unit Delimitation in Classical Hebrew,” held as part of the first meeting of the European Association for Biblical Studies at Utrecht, The Netherlands, on August 6–9, 2000. Two essays (by Renkema and Tov) were added later.

The essays are as follows: “Introduction to the Series Pericope,” by M. C. A. Korpel (pp. 1–50); “Structuring Division Markers in Haggai,” by M. van Amerongen (pp. 51–79); “Lamentations: The Qinah-Metre Questioned,” by R. de Hoop (pp. 80–104); “The Unit Delimitation in the Syriac Text of Daniel and its Consequences for the Interpretation,” by K. D. Jenner (pp. 105–29); “Unit Division in the Book of Ruth—With Examples from Ruth 3,” by M. C. A. Korpel (pp. 130–48); “Micah 7:1–13: The Lament of a Disillusioned Prophet,” by J. C. de Moor (pp. 149–96); “Skizze einer synchronen und diachronen Gliederungskritik im Rahmen der alttestamentlichen Textkritik,” by J. Oesch (pp. 197–229); “The Literary Structure of Obadiah,” by J. Renkema (pp. 230–76); “Ancient Colon Delimitations: 2 Samuel 22 and Psalms 18,” by P. Sanders (pp. 277–311); “The Background of the Sense Divisions in the Biblical Texts,” by E. Tov (pp. 321–50).

The volume concludes with indexes of authors and texts.

An Introduction to Classical Evangelical Hermeneutics: A Guide to the History and Practice of Biblical Interpretation. Edited by Mal Couch. Grand Rapids: Kregel, 2000, 371 pp., n.p. paper.

This work consists of 23 chapters by seven scholars. Most (but not all) of the chapters are adapted from previously published works; some of the chapters are unattributed to any author or source. The volume is produced “in honor of The Conservative Theological Society” (p. 3), and its essays are devoted to presenting and defending an explicitly premillennial hermeneutic, formulated in contrast to the amillennial hermeneutic of Hodge and Berkhof.

After an introductory chapter by the editor (“God Has Spoken,” [pp. 11–14]), the essays are as follows: “The Evangelical Doctrine of Inspiration and Inerrancy – Restated,” by Bobby Hayes (pp. 15–31); “Systematic Theology and Hermeneutics,” by Ron Johnson (pp. 32–47); “Theological and Prophetic Systems Throughout History,” (pp. 48–51); “Principles of Hermeneutics,” (pp. 52–70); “Symbols and Types in Prophecy,” by Paul Lee Tan (pp. 71–84); “The Early Church Fathers and the Foundations of Dispensationalism,” by Larry V. Crutchfield (pp. 87–94); “The Allegorists Who Undermined the Normal Interpretation of Scripture,” (pp. 95–103); “Calvinism, Dispensationalism, and Later History,” (pp. 104–27); “The Dispensations of Charles Hodge,” (pp. 128–138); “Hermeneutics and the Covenants of Scripture,” (pp. 139–53); “Covenant Theology and the Doctrine of the Church,” by Mal Couch (pp. 157–63); “Dispensational Hermeneutics and the Doctrine of the Church,” by Mal Couch (pp. 164–81); “Dispensation of the Law

Replaced by the Dispensation of the Church,” (pp. 182–91); “Salvation in the Dispensation of the Church,” by Mal Couch (pp. 192–98); “The First Reference to the Church: Matthew 16:13–20,” by Mal Couch (pp. 199–209); “Matthew 13: The Church or Kingdom?” (pp. 210–20); “The Postponement Theory,” (pp. 221–26); “Is the Church Grafted into Israel, as Some Allegorists Believe?” (pp. 227–35); “Why the Church is *Not* Referenced in the Olivet Discourse,” by Russell L. Penney (pp. 236–52); “Introductory Thoughts in Allegorical Interpretation and the Book of Revelation,” by Mal Couch (pp. 255–90); “The Kingdom of God,” (pp. 291–99); “Is Ezekiel’s Temple Literal?” by Ron Johnson and Paul Tan Lee (pp. 300–316).

Israel Constructs its History: Deuteronomistic Historiography in Recent Research. Edited by Albert de Pury, Thomas Römer, and Jean-Daniel Macchi. JSOT Sup 306. Sheffield: Sheffield Academic Press, 2000, 504 pp., \$90.00.

This volume arises out of a doctoral seminar held by the Universities of Fribourg, Neuchâtel, Lausanne, and Geneva from January to June 1995. Part I, “Introduction,” includes two essays: “Deuteronomistic Historiography (DH): History of Research and Debated Issues,” by Thomas Römer and Albert De Pury (pp. 24–142). Part II, “Ancient Historiography,” includes three essays: “Postexilic Historiography: How and Why?” by Sara Japhet (pp. 144–73); “A Debate on Comparative Historicities,” by Marcel Detienne (pp. 174–88); “Historical Times in Mesopotamia,” by Jean-Jacques Glassner (pp. 189–213). Part III, “Textual Criticism and Literary Criticism,” includes two essays: “Jero-boam and the Division of the Kingdom in the Ancient Septuagint: LXX 3 Kingdoms 12.24 a-z, MT 1 Kings 11–12; 14 and the Deuteronomistic History,” by Adrian Schenker (pp. 214–57); “2 Samuel 5–8 and the Deuteronomist: Textual Criticism or Literary Criticism?” by Stephen Pisano (pp. 258–85). Part IV, “Diachronic and Synchronic Methods,” includes three essays: “The Trouble with Kingship,” by Steven L. McKenzie (pp. 286–314); “History and Law: Deuteronomistic Historiography and Deuteronomistic Law Exemplified in the Passage from the Period of the Judges to the Monarchical Period,” by Walter Dietrich (pp. 315–42); “When Josiah has Done his Work or the King is Properly Buried: A Synchronic Reading of 2 Kings 22.1–23.28,” by Francoise Smyth (pp. 343–59). Part V, “The Sources of Deuteronomistic Historiography,” includes one essay: “The Sources of the Deuteronomistic History: Research on Joshua 1–12,” by Jacques Briend (pp. 360–87). Part VI, “The Milieus of the Deuteronomists,” includes two essays: “Does ‘Deuteronomistic Historiography’ (DH) Exist?” by Ernst Axel Knauf (pp. 388–98); “Is There a Deuteronomistic Redaction in the Book of Jeremiah?” by Thomas Römer (pp. 399–423). Part VII, “Deuteronomistic Ideology and Theology of the Old Testament,” includes two essays: “Deuteronomistic Ideology and Theology of the Old Testament,” by Martin Rose (pp. 424–55); “Deuteronomistic Ideology and the Theology of the Old Testament,” by Andrew D. H. Mayes (pp. 456–80). The volume concludes with Scripture and authors indexes.

Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History. Edited by Gary N. Knoppers and J. Gordon McConville. SBTS 8. Winona Lake: Eisenbrauns, 2000, xxii + 650 pp., \$39.95.

The volume begins with an “Introduction,” by Gary N. Knoppers (pp. 1–19). Following this, Part 1, “The Theory of a Deuteronomistic History and its Refinements,” includes

the following: "The Central Theological Ideas," by Martin Noth (pp. 20–30); "Speech and Prayer in the Deuteronomistic and the Chronicler's Histories," by Otto Plöger (pp. 31–46); "Histories' and 'History': Promise and Fulfillment in the Deuteronomistic Historical Work," by Helga Weippert (pp. 47–61); "The Kerygma of the Deuteronomistic Historical Work," by Hans Walter Wolff (pp. 62–78); "The Themes of the Book of Kings and the Structure of the Deuteronomistic History," by Frank Moore Cross (pp. 79–94); "The Law and the Nations: A Contribution to Deuteronomistic Tradition History," by Rudolf Smend (pp. 95–111).

Part 2, "Deuteronomy, Joshua, Judges," includes the following: "Deuteronomy in Search of Origins," by Thomas Römer (pp. 112–38); "The Succession of Joshua," by J. Roy Porter (pp. 139–62); "Gilgal: A Contribution to the History of Worship in Israel," by Hans-Joachim Kraus (pp. 163–78); "The Role of the Priesthood in the Deuteronomistic History," by Richard D. Nelson (pp. 179–93); "The Deuteronomistic Theology of the Book of Joshua," by Gordon J. Wenham (pp. 194–203); "The Deuteronomist from Joshua to Samuel," by John Van Seters (pp. 204–39); "Joshua 24 Re-examined," by S. David Sperling (pp. 240–59).

Part 3, "Samuel, Kings," includes the following: "The Apology of David," by P. Kyle McCarter, Jr. (pp. 260–75); "The David-Saul Narrative," by Walter Dietrich and Thomas Naumann (pp. 276–318); "David's Rise and Saul's Demise," by Robert P. Gordon (pp. 319–39); "Solomon: Bathsheba's Firstborn," by T. Veijola (pp. 340–57); "1 Kings 8:46–53 and the Deuteronomistic Hope," by J. G. McConville (pp. 358–70); "Prayer and Propaganda: Solomon's Dedication of the Temple and Deuteronomist's Program," by Gary N. Knoppers (pp. 370–96); "Dog Food and Bird Food: The Oracles against the Dynasties in the Book of Kings," by Steven L. McKenzie (pp. 397–420); "Which Oracle Granted Perdurability to the Davidides? A Textual Problem in 2 Kings 8:19 and the Function of the Dynastic Oracles in the Deuteronomistic Historical Work," by Norbert Lohfink (pp. 421–45).

Part 4, "New Directions," includes the following: "Toward a Redactional History of the Book of Kings," by André Lemaire (pp. 446–61); "Ephraimite versus Deuteronomistic History," by Alexander Rofé (pp. 462–74); "Redaction, Recension, and Midrash in the Books of Kings," by Julio Trebollé Barrera (pp. 475–92); "The Royal Novella in Egypt and Israel," by Siegfried Herrmann (pp. 493–515); "The Counsel of the 'Elders' to Rehoboam and Its Implications," by Moshe Wienfeld (pp. 516–39); "The State of Israelite History," by Baruch Halpern (pp. 540–65); "New Directions in the Study of Biblical Hebrew Narrative," by David M. Gunn (pp. 566–77); "The Centre Cannot Hold," by J. Cheryl Exum (pp. 578–600); "What, If Anything, Is 1 Samuel?" by David Jobling (pp. 601–14).

Mesopotamia and the Bible: Comparative Explorations. Edited by Mark W. Chavalas and K. Lawson Younger, Jr. Grand Rapids: Baker, 2002, 395 pp., \$29.99 paper.

This volume of 14 essays by 13 contributors had its origin in papers presented at two panel discussions of the Near East Archaeological Society's meeting on November 17, 1995, entitled "Syro-Mesopotamia and the Bible." Several papers not presented at that panel were commissioned later for inclusion in the book, as well.

The essays are as follows: "Assyriology and Biblical Studies: A Century of Tension," by Mark W. Chavalas (pp. 21–67); "The Quest for Sargon, Pul, and Tiglath-Pileser in the Nineteenth Century," by Steven W. Holloway (pp. 68–87); "Sumer, the Bible, and Comparative Method: Historiography and Temple Building," by Richard E. Averbeck (pp. 88–125); "Syria and Northern Mesopotamia to the End of the Third Millennium

BCE," by Mark W. Chavalas (pp. 126–48); "Syro-Mesopotamia: The Old Babylonian Period" by Ronald A. Veenker (pp. 149–67); "Syria to the Early Second Millennium," by Victor H. Matthews (pp. 168–90); "Apprehending Kidnappers by Correspondence at Provincial Arrapha," by David C. Deuel (pp. 191–208); "The Bible and Alalakh," by Richard S. Hess (pp. 208–21); "Emar: On the Road from Harran to Hebron," by Daniel E. Fleming (pp. 222–50); "Voices from the Dust: The Tablets from Ugarit and the Bible," by Wayne T. Pitard (pp. 251–75); "The Rise of the Aramean States," by William Schniedewind (pp. 276–87); "Recent Studies on Sargon II, King of Assyria: Implications for Biblical Studies," by K. Lawson Younger, Jr. (pp. 288–329); "What has Nebuchadnezzar to do with David? On the Neo-Babylonian Period and Early Israel," by Bill T. Arnold (pp. 330–55); "The Eastern Jewish Diaspora under the Babylonians," by Edwin Yamauchi (pp. 356–77).

The volume concludes with indexes of references and authors.

Interpreting the Old Testament: A Guide for Exegesis. Edited by Craig C. Broyles. Grand Rapids: Baker, 2001, 272 pp., \$19.99 paper.

The nine essays by eight authors are as follows: "Interpreting the Old Testament: Principles and Steps," by Craig C. Broyles (pp. 13–62); "Language and Text of the Old Testament," by David W. Baker (pp. 63–83); "Reading the Old Testament as Literature," by V. Philips Long (pp. 85–123); "Old Testament History and Sociology," by John Bimson (pp. 125–55); "Traditions, Intertextuality, and Canon," by Craig C. Broyles (pp. 157–75); "The History of Religion, Biblical Theology, and Exegesis," by Elmer A. Martens (pp. 177–99); "Ancient Near Eastern Studies," by Richard S. Hess (pp. 201–20); "Compositional History: Source, Form, and Redaction Criticism," by Paul Edward Hughes (pp. 221–44); "Theology and the Old Testament," by Jonathon R. Wilson (pp. 245–64).

Sacred Time, Sacred Place: Archaeology and the Religion of Israel. Edited by Barry M. Gittlen. Winona Lake: Eisenbrauns, 2002, 228 pp., \$29.50.

The essays in this volume (12 essays by ten authors) were originally given as papers and responses at the ASOR program unit, "Archaeology and the Religion of Israel," during the 1993–1996 meetings.

Part I ("Charting the Course: The Relationship between Text and Artifact") consists of three essays from the 1993 meeting: "Religion Up and Down, Out and In," by Jonathan Z. Smith (pp. 3–10); "Theology, Philology, and Archaeology: In the Pursuit of Ancient Israelite Religion," by William G. Dever (pp. 11–33); "Philology and Archaeology: Imagining New Questions, Begetting New Ideas," by Ziony Zevit (pp. 35–42).

Part II ("Prayers in Clay: A Multidisciplinary Approach to Figurines") contains two essays from the 1994 meeting: "Israelite Figurines: A View from the Texts," by Karel van der Toorn (pp. 45–62); "On the Use of Image in Israel and the Ancient Near East: A Response to Karel van der Toorn," by Jack M. Sasson (pp. 63–70).

Part III ("The Mythology of Sacred Space") consists of four essays from 1995: "Preamble to a Temple Tour," by Ziony Zevit (pp. 73–81); "Solomon's Temple: The Politics of Ritual Space," by Elizabeth Bloch-Smith (pp. 83–94); "The Four-Horned Altar and Sacred Space: An Archaeological Perspective," by Seymour Gitin (pp. 95–123); "Ritual as Symbol: Modes of Sacrifice in Israelite Religion," by Baruch A. Levine (pp. 125–35).

Part IV ("Death in the Life of Israel") contains three essays from 1996: "Death in the Life of Israel," by Elizabeth Bloch-Smith (pp. 139–43); "Tombs and Offerings: Archaeological Data and Comparative Methodology in the Study of Death in Israel," by Wayne T. Pitard (pp. 145–67); "How Far Can Texts Take Us? Evaluating Textual Sources for Reconstructing Ancient Israelite Beliefs about the Dead," by Theodore J. Lewis (pp. 169–217).

The volume concludes with indexes of authors and Scripture.

The Bible at Qumran: Text, Shape, and Interpretation. Edited by Peter W. Flint. Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids: Eerdmans, 2001, 266 pp., \$22.00 paper.

The 11 essays in this volume by ten authors are oriented around two principal themes: "the text and shape of the 'Bible' at Qumran, and the interpretation of these Scriptures by the Qumran community or other ancient Jews" (p. vii).

Part 1 ("The Scriptures, the Canon, and the Scrolls") consists of five essays: "Canon as Dialogue," by James A. Sanders (pp. 7–26); "How We Got the Hebrew Bible: The Text and Canon of the Old Testament," by Bruce K. Waltke (pp. 27–50); "The Bible in the Making: The Scriptures Found at Qumran," by Eugene Ulrich (pp. 51–66); "The Dead Sea Scrolls and the Canon of Scripture in the Time of Jesus," by Craig A. Evans (pp. 67–79); "Noncanonical Writings in the Dead Sea Scrolls: Apocrypha, Other Previously Known Writings, Pseudepigrapha," by Peter W. Flint (pp. 80–129).

Part 2 ("Biblical Interpretation and the Dead Sea Scrolls") consists of six essays: "The Interpretation of Genesis in *1 Enoch*," by James C. VanderKam (pp. 129–48); "Abraham in the Dead Sea Scrolls: A Man of Faith and Failure," by Craig A. Evans (pp. 149–58); "Moses and the Dead Sea Scrolls: Living in the Shadow of God's Anointed," by James E. Bowley (pp. 159–81); "Korah and Qumran," by James M. Scott (pp. 182–202); "4QMMT, Paul, and 'Works of the Law,'" by Martin G. Abegg, Jr. (pp. 203–16);

"The Intertextuality of Scripture: The Example of Rahab (James 2:25)," by Robert W. Wall (pp. 217–36).

The work concludes with a select bibliography and indexes of modern authors and ancient literature.

Religion in the Dead Sea Scrolls. Edited by John J. Collins and Robert A. Kugler. Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids: Eerdmans, 2000, x + 167 pp., \$18.00 paper.

Seven of the eight essays here, by eight authors, originated in a conference at Trinity Western University in Langley, B.C., on April 24, 1999. The articles are as follows: "Introduction," by John J. Collins (pp. 1–8); "Powers in Heaven: God, Gods, and Angels in the Dead Sea Scrolls," by John J. Collins (pp. 9–28); "Petitionary Prayer and the Religion of Qumran," by Eileen Schuller (pp. 29–45); "Qumran and Hellenism," by Martin Hengel (pp. 46–56); "The Qumran Scrolls, Multilingualism, and Biblical Interpretation," by Timothy H. Lim (pp. 57–73); "The Halakah and Religion of Qumran," by Hannah K. Harrington (pp. 74–89); "Rewriting Rubrics: Sacrifice and the Religion of Qumran," (pp. 90–112); "Apocalyptic Tradition in the Dead Sea Scrolls and the Religion of Qumran," by James C. VanderKam (pp. 113–34); "Qumran's Messiah: How Important is He?" by Craig A. Evans (pp. 135–49). The volume concludes with a select bib-

liography of recent writing on the scrolls, and indexes of ancient literature and modern authors.

Into God's Presence: Prayer in the New Testament. Edited by Richard N. Longenecker. Grand Rapids: Eerdmans, 2001, 292 pp., \$28.00 paper.

This is the fifth volume in the McMaster New Testament Studies series. The essays were first presented at the H. H. Bingham Colloquium in New Testament at McMaster Divinity College on June 21–22, 1999. There are 12 essays by as many authors.

Part I (“The Setting”) includes four essays: “Prayer in the Old Testament or Hebrew Bible,” by Christopher R. Seitz (pp. 3–22); “Prayer in the Greco-Roman World,” by David E. Aune (pp. 23–42); “Prayer in Jewish Life of the First Century as Background to Early Christianity,” by Asher Finkel (pp. 43–65); “Prayer in the Dead Sea Scrolls,” by Eileen M. Schuller (pp. 66–88).

Part II (“Jesus and the Gospels”) also includes four essays: “The Canticles of Luke’s Infancy Narrative: The Appropriation of a Biblical Tradition,” by Stephen Farris (pp. 91–112); “Jesus – Example and Teacher of Prayer in the Synoptic Gospels,” by I. Howard Marshall (pp. 113–31); “The Lord’s Prayer as a Paradigm of Christian Prayer,” by N. T. Wright (pp. 132–54); “God’s Name, Jesus’ Name, and Prayer in the Fourth Gospel,” by Andrew T. Lincoln (pp. 155–80).

Part III (“Acts Through the Apocalypse”) contains four essays: “Persevering Together in Prayer: The Significance of Prayer in the Acts of the Apostles,” by Joel B. Green (pp. 183–202); “Prayer in the Pauline Letters,” by Richard N. Longenecker (pp. 203–27); “Finding Yourself an Intercessor: New Testament Prayer from Hebrews to Jude,” by J. Ramsey Michaels (pp. 228–51); “Prayer in the Book of Revelation,” by Richard Bauckham (pp. 252–70).

The volume concludes with indexes of modern subjects, authors, and Scripture, and other ancient literature.

Evangelical Futures: A Conversation on Theological Method. Edited by John G. Stackhouse, Jr. Grand Rapids: Baker, 2000, 215 pp., n.p. paper.

Copublished with Inter-Varsity Press of England and Regent College Publishing of Canada, this volume arises out of the first annual Theology Conference at Regent College, Vancouver, in October 1999. Part 1, “Setting the Stage,” includes the following: “Evangelical Theological Method: The State of the Art,” by Alister E. McGrath (pp. 15–38); “Evangelical Theology Should Be Evangelical,” by John G. Stackhouse, Jr. (pp. 39–60). Part 2, “Programmatic Proposals,” includes the following: “The Voice and the Actor: A Dramatic Proposal about the Ministry and Minstrelsy of Theology,” by Kevin J. Vanhoozer (pp. 61–106); “Articulating the Christian Belief-Mosaic: Theological Method after the Demise of Foundationalism,” by Stanley J. Grenz (pp. 107–38). Part 3, “Engaging Tradition and Traditions,” includes the following: “Engaging the Great Tradition: Evangelical Theology and the Role of Tradition,” by Alister E. McGrath (pp. 139–58); “The Theological Task and Theological Method: Penitence, Parasitism, and Prophecy,” by Stephen Williams (pp. 159–80). Part 4, “Responses,” includes the following: “Maintaining Evangelical Theology,” by J. I. Packer (pp. 181–90); “Imagining Evangelical Theology,” by Trevor Hart (pp. 191–200); “Reforming Evangelical Theology,” by Roger E. Olson (pp. 201–8). The volume concludes with subject and Scripture indexes.

Religious Freedom in the World: A Global Report on Freedom and Persecution. Edited by Paul Marshall. Nashville: Broadman & Holman, 2000, x + 335 pp., \$14.99 paper.

The volume is a project of the Center for Religious Freedom's Freedom House in Washington, DC. It includes eight introductory essays by five authors: "Religious Freedom and American Foreign Policy," by Nina Shea (pp. 1–8); "The Importance of Religious Freedom," by Paul Marshall (pp. 9–13); "The Nature of Religious Freedom and Religious Persecution," by Paul Marshall (pp. 14–17); "The Current State of Religious Freedom," by Paul Marshall (pp. 18–27); "Western Europe: Trends in Religious Liberty," by Willy Fautre (pp. 28–34); "The Former Soviet Union: Trends in Religious Liberty," by Michael Bourdeaux (pp. 35–42); "Religious Freedom in Latin America," by Paul Sigmund (pp. 43–53). The bulk of the book is the "Country Profiles" (pp. 54–330). It concludes with two appendices: "Numbers and Statistics" and "Criteria for Profiles of Religious Freedom."

Born To Preach: Essays in Honor of the Ministry of Henry and Ella Mitchell. Edited by Samuel K. Roberts. Valley Forge: Judson, 2000, n.p. paper.

This volume honors Henry and Ellen Mitchell, faculty members of the Samuel DeWitt Proctor School of Theology at Virginia Union University. The essays are all by fellow faculty members, African Americans all. They include: "Biblical Criticism and the Art of Preaching: What in the World is Preaching the Gospel?" by Boykin Sanders (pp. 1–21); "The Cultural Affinity Between the Ancient Yahwists and the African Americans: A Hermeneutic for Homiletics," by Jerome Clayton Ross (pp. 22–39); "Preaching in the Context of Poverty, Economic Marginalization, and the Ideal of Social Justice," by Robert Wafawanaka (pp. 40–54); "The Sermon as a Submitted Statement," by Miles Jerome Jones (pp. 55–62); "The Solitary Place," by Nathan Dell (pp. 63–70); "The Moral Task of African American Preaching," by Samuel Kelton Roberts (pp. 71–81); "Of Self, Sound, and Sacredness," by Victoria L. Pratt (pp. 82–99); "Women and Preaching: Telling the Story in Our Own Voice," by Patricia A. Gould-Champ (pp. 100–12); "Re-texturization of a Tradition: A Womanist Hermeneutical Complex for Understanding the Religio-Historical Value of the African American Sermonic Genre," by Alison P. Gise Johnson (pp. 113–33); "A Worthy Legacy: Preaching to Teach," by Gloria C. Taylor (pp. 134–46).

A Mighty Long Journey: Reflections on Racial Reconciliation. Edited by Timothy George and Robert Smith, Jr. Nashville: Broadman & Holman, 2000, ix + 228 pp., \$17.99 paper.

This collection of sermons contains an equal number by Anglo and African-American ministers. After an introduction by the editors, the main part of the book consists of "Sermons on Racial Reconciliation": "Not an Easy Road," by George D. McKinney, Jr. (pp. 9–20); "Moving Toward the Kingdom of Racial Reconciliation," by Richard D. Land (pp. 21–36); "Don't Let Skin Stop You!" by N. Spencer Glover (pp. 37–49); "The Answer to Racial Discrimination," by Stephen F. Olford (pp. 50–65); "Love: Fundamental Ingredient of the Christian Life," by Michael F. Thurman (pp. 66–73); "Destination: Inclusion," by Jay Wolf (pp. 74–87); "Who is My Neighbor?" by Gerald Austin, Sr. (pp. 88–96); "When You Show Partiality," by Frank M. Barker Jr. (pp. 97–110);

"Obsessed with the Obvious," by Alvin O. Jackson (pp. 111–20); "Reconciliation: Our Calling," by Maxie D. Dunnam (pp. 121–31); "Shattering Wall and Veil," by Robert Smith, Jr. (pp. 132–40); "The Sin of Inhospitability," by Timothy George (pp. 141–49); "We're All in This Together," by Fred Luter, Jr. (pp. 150–59); "The Way to Peace and Harmony," by Luder G. Whitlock, Jr. (pp. 160–70); "Multicultural Attitudes," by Leroy Gainey (pp. 171–84); "God Shows No Favoritism (And Neither Should We!)," by Charles T. Carter (pp. 185–99). The volume ends with a section entitled "Reconciliation: Two Biblical Studies," by James Earl Massey (pp. 199–222), and an appendix: "The Southern Baptist Convention's Resolution on Racial Reconciliation," (pp. 223–25).

Exploring Christian Spirituality: An Ecumenical Reader. Edited by Kenneth J. Collins. Grand Rapids: Baker, 2000, 400 pp., n.p. paper.

The volume is an anthology of 23 previously published pieces on Christian spirituality. After an introduction by the editor, Part 1, "Historical Considerations," includes two essays: "What is Spirituality?" by Philip Sheldrake (pp. 21–42); "Toward Defining Spirituality," by Walter Principe (pp. 43–60). Part 2, "Contemporary Modulations," includes three essays: "Spirit and Spirituality," by John Macquarrie (pp. 63–73); "A Model for Describing Spirituality," by Lawrence L. LaPierre (pp. 74–82); "A Spirituality for the New Axial Period," by Ewert Cousins (pp. 83–92). Part 3, "Christian Traditions," includes seven essays: "Carmelite Spirituality," by Keith J. Egan (pp. 97–107); "The Essentials of Orthodox Spirituality," by A Monk of the Eastern Church (pp. 108–21); "Lutheran Spirituality," by Bengt Hoffman (pp. 122–37); "Reformed Spirituality," by Howard G. Hageman (pp. 138–57); "American Spirituality: An Ethos and Some Issues," by Harvey H. Guthrie (pp. 158–71); "Methodist Spirituality," by David Lowes Watson (pp. 172–213); "Evangelical Spirituality: A Church Historian's Perspective," by Richard F. Lovelace (pp. 214–26). Part 4, "Spirituality and Theology," includes three essays: "The Nature of Spiritual Theology," by Charles Andre Bernard, S.J. (pp. 229–41); "Spirituality as Spiritual Theology," by Bradley C. Hanson (pp. 242–49); "Spirituality in the Academy," by Sandra M. Schneiders (pp. 249–70). Part 5, "Spirituality and the Trinity," includes three essays: "The Practical Trinity," by Catherine Mowry LaCugna (pp. 273–82); "Three Trinitarian Spiritualities," by John L. Gresham, Jr. (pp. 283–95); "Contemplating the Trinitarian Mystery of Christ," by James B. Torrance (pp. 296–308). Part 6, "Spirituality and Scripture," includes three essays: "Old Testament Spirituality," by J. Steven Harper (pp. 311–26); "Saint Mark: The Basic Text for Christian Spirituality," by Eugene H. Peterson (pp. 327–28); "An Outline of Paul's View of the Spiritual Life: Foundation for an Evangelical Spirituality," by David S. Dockery (pp. 339–52). The volume concludes with Part 7, "Spirituality and Feminism," consisting of two essays: "Toward Spiritual Maturity," by Joann Wolski Conn (pp. 355–78); "On Feminism Spirituality," by Anne Carr (pp. 379–86). The volume concludes with the editor asking "Where Do We Go From Here?" and an index.

Biblical Translation in Context. Edited by Frederick W. Knoblauch. Studies and Texts in Jewish History and Culture 10. Bethesda: University of Maryland Press, 2002, 223 pp., \$35.00.

Most of the papers in this volume were first presented at a conference held on April 26, 1998 at the University of Maryland. There are 13 essays by as many authors.

Part I (“Precedents: The Bible in the Ancient World”) contains two essays: “The Jewish Scriptures in Greek: The Septuagint in the Context of Ancient Translation Activity,” by Benjamin G. Wright III (pp. 3–18); “‘What the Hebrews Say’: Translation, Authority, and the Story of Susanna and the Elders,” by William Adler (pp. 19–39).

Part II (“Scripture and Community”) consists of eight essays: “How Jews Translate the Bible,” by Frederick E. Greenspahn (pp. 43–61); “Their Faces Shine with the Brightness of the Firmament’: Study Houses and Synagogues in the Targumim to the Pentateuch,” by Stenen Fine (pp. 63–92); “Between Religion and Culture: Mendelssohn, Buber, Rosenzweig and the Enterprise of Biblical Translation,” by Abigail E. Gillman (pp. 93–114); “Top Dollar, Bottom Line? Marketing English-Language Bibles within the Jewish Community,” by Leonard Greenspoon (pp. 115–33); “Text, Translation, Commentary,” by Adele Berlin (pp. 135–144); “‘Lost in the Translation’: The London Missionary Society’s Mongolian Pentateuch,” by Magdalena Teter (pp. 145–54); “The New American Bible: Generational Differences,” by Deirdre Dempsey (pp. 155–64); “Accuracy and Readability: Warring Impulses in Evangelical Translation Tradition,” by Tremper Longman III (pp. 165–75).

Part III (“The Bible in the Classroom: Mimetic Translation and the Literary Approach”) contains three essays: “The Literary Approach to the Bible and Finding a Good Translation,” by Gary A. Rendsburg (pp. 179–94); “The Problem of Facile Translations,” by Paul R. Raabe (pp. 195–205); “Translation and Mimesis,” by Michael V. Fox (pp. 207–20).

The volume concludes with a Scripture index.

No Other Gods Before Me? Evangelicals and the Challenge of World Religions. Edited by John G. Stackhouse, Jr. Grand Rapids: Baker, 2001, 208 pp., \$19.99 paper.

This volume of nine essays by as many scholars had its origins in six papers presented at the Regent College Theology Conference in October 2000. The editor invited three responses to these papers (by Gnanakan, Griffiths, and Mouw), which are included here. The editor also included a concluding essay of his own: “Afterword: An Agenda for an Evangelical Theology of Religions” (pp. 189–201).

Part 1 (“Programmatic Proposals”) includes two essays: “What if Paul Had Been from China? Reflections on the Possibility of Revelation in Non-Christian Religions,” by Gerald R. McDermott (pp. 17–35); “Discerning the Spirit(s) in the World of Religions: Toward a Pneumatological Theology of Religions,” by Amos Yong (pp. 37–61).

Part 2 (“Point of Comparison: Discipleship and Community”) contains two essays: “Rajah Sulayman Was No Water Buffalo: Gospel, Anthropology, and Islam,” by Miriam Adeny (pp. 65–83); “The Universality of the ‘Jesus-Story’ and the ‘Incredulity toward Metanarratives,’” by Stanley J. Grenz (pp. 85–111).

Part 3 (“Critical Concerns”) includes two essays: “No God’s-Eye View: Tradition, Christian Hermeneutics, and Other Faiths,” by Gerald J. Pillay (pp. 115–35); “Evangelical Illusions: Postmodern Christianity and the Growth of Muslim Communities in Europe and North America,” by Irving Hexham (pp. 137–60).

Part 4 (“Responses”) includes three essays: “An Evangelical Theology of Religions?” by Paul J. Griffiths (pp. 163–69); “The Challenge of Interreligious Truth Telling,” by Richard J. Mouw (pp. 171–77); “Are There Disciples of Christ outside the Church?” by Ken R. Gnanakan (pp. 179–88).

The volume concludes with the above-mentioned “Afterword” by the editor and subject and Scripture indexes.