

## Book Reviews

*A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature.* Compiled by Marcus Jastrow. Peabody, MA: Hendrickson Publishers, 2005, xviii + 1736 pp., \$49.95.

Hendrickson Publishers deserves cheers and kudos for reissuing a classic monumental dictionary that remains unique and indispensable in the field of biblical and rabbinic studies. More than 100 years ago, Marcus Jastrow, a Philadelphia rabbi and scholar published the first, and so far only major, English language dictionary of rabbinic literature. Originally published in two volumes over the course of the last seventeen years of his life, the completed dictionary was not completed until 1903, shortly before his death.

In 2003, the University of Pennsylvania posted a website celebrating Jastrow's life and work and the 100th anniversary of the dictionary's publication. The exhibit is still available on the internet at <http://www.library.upenn.edu/exhibits/cajs/jastrow/>. The website remains an excellent source for students interested in rabbinic learning and lexicography. Included in the exhibit is a summary of Jastrow's life in Germany and Poland and an excellent history of the development of rabbinic lexicography. Of particular interest to Christian students is the discussion of the work of Christian Hebraists in rabbinic lexicography such as the *De abbreviaturis Hebraicis* of Johann Buxtorf published in Basel in 1613.

Hendrickson's edition of Jastrow's dictionary is smaller than the original but larger than the copy issued by Judaica Press in 1971 and subsequent years until 2004. The type in all these editions was not reset but merely reproduced with grainy and uneven print, making the Hebrew font difficult to read at times. Still, Hendrickson's version is easier on the eyesight than the smaller edition by Judaica Press. Hendrickson's price is somewhat steep. But then again, there is no other comparable work of this sort. This work is a necessity for anyone interested in the Jewish background of the New Testament.

The dictionary covers more than an estimated 30,000 Hebrew and Aramaic words employed in the Targums, the Talmud, and Midrash. The entries are fully vocalized to help the reader. Jastrow arranged the dictionary alphabetically by actual form. However, word roots are often noted and cross-referenced wherever possible. Most importantly, Jastrow notes certain etymological features such as when the entry can be found in Biblical Hebrew, whether the word is the same in the Hebrew as the Aramaic, and whether the word is a Greek loanword.

While Jastrow provides less grammatical explanations and morphological examples than desired, he does offer many references to the location of the form in the original texts. Good clear English definitions are given, and an attempt to document the full semantic range of meanings and usages found in the sources is also included. Jastrow also supplies an index to the various Talmudic and Midrashic interpretations of scripture (Hebrew Bible) quoted in the dictionary.

This index offers a useful, though limited, tool for finding interesting rabbinical interpretations of selected texts in the Old Testament.

All in all, Jastrow's dictionary is an invaluable resource for the student of the Targumim, Talmudim, and Midrashim. Hendrickson is to be applauded for making the work available again for a reasonable price in a readable format.

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*A Catalog of Biblical Passages in the Dead Sea Scrolls.* By David L. Washburn. Text Critical Studies, 2. Atlanta: Society of Biblical Literature, 2002, ix + 161 pp., \$29.95 paper.

David Washburn's catalog began in 1983 as a master's thesis at Denver Seminary under the direction of the late Dr. Robert Alden. This revised version contains a comprehensive listing of the biblical passages found in the Dead Sea Scrolls (DSS) up to the publication of volume 35 of *Discoveries in the Judaean Desert* (Oxford: Clarendon Press, 1999). Even though the date of publication is given as 2002, the work was not widely available until 2004. Since 1999, however, nine more *DJD* volumes have been published and several additional ones are in press or preparation. Obviously, Washburn's catalog needs to be updated. But even so, Washburn's work as it stands provides a very useful and handy tool for those interested in the impact of the DSS on the text critical study of the Old Testament.

Before the catalog proper, Washburn offers a brief introduction, a list of terms employed in the catalog, and a list of abbreviations. A short selected bibliography completes the entire work. According to the introduction, Washburn's goal is to list where biblical passages are given or cited in all of the DSS (1). Included in his definition of DSS are those scrolls found at Wadi Murabba'at, Nahal Hever, and a few other sites along the west side of the Dead Sea.

He wants this list or catalog to be used as a reference work for scholars and students "who wish to investigate Dead Sea Scroll representation of any given biblical passage or book" (4). The order of occurrence of the biblical passages in the catalog follows the order of the Protestant canon. Apocryphal and deuterocanonical books are not included.

For each passage listed, Washburn provides three important items. First, the scroll containing the passage is cited. Second, publication information on the scroll containing the passage is given, including the plate number when possible. Finally, a brief description and a textual analysis of the scroll passage are offered.

In this last item, Washburn weighs the value of the scroll text for the biblical passage cited. He generally indicates the condition of the text with a comment on a written scale, i.e., fragmentary, somewhat fragmentary, very fragmentary, etc. Washburn tends to say nothing if the text is complete (cf. the comment on Isa 1-66). He also judges the extent to which the scroll reading follows the Masoretic Text, the Septuagint or the Samaritan Pentateuch.

If the text is very fragmentary, Washburn will often give the reader the complete reading, or at least what he can make of it (cf. at Exod 18:21-22). At other times, he will comment on the value of the scroll's reading for textual criticism. For example, Washburn notes where a scroll supports another version like the LXX (Gen 49:4a) or the Samaritan Pentateuch (Gen 41:3) or even the *qere* (Gen 36:5) or the *kethib* (Gen 39:20). Some variants arise from differences in spelling (Gen 3:11?), tense (Gen 41:30) or omission (Gen 48:7). Sometimes, the scribes recorded an omitted word between the lines (cf. Gen 41:16 which adds the negative like the LXX and the Samaritan Pentateuch). I have only noted here examples from one OT book of my own interest. The same types of variants are found in the scrolls citing other biblical passages as well.

A few times, Washburn mentions that the scroll in question contains a unique reading for the cited biblical passage. Unfortunately, he normally does not provide the unique reading. The consolation, of course, is that the reader is given where the scroll text is published and should be able to find the unique reading there. The value of his work is not that he gives every variant, but that he points the reader in the right direction.

Based on his own studies, Washburn offers in the introduction several opinions about the scrolls and textual critical studies. Some of these are worth repeating. For example, Washburn recognizes that some scholars argue that the DSS prove the reliability of the Masoretic Text, while others maintain the opposite that the OT text was in a state of flux. Washburn says the catalog shows that these two views are "oversimplified generalizations" (2). The truth is that this issue is much more complex.

Washburn's catalog also reveals that the DSS do in fact support the MT far more times than the LXX. The representation of the LXX in the scrolls is very slim. This may suggest that the authority of the LXX in Palestine "was not as strong as it was in the diaspora" (2). He also notes that the only biblical Targums found to date are fragments of Leviticus and Job from cave 4, and Job from cave 11. What this lack of Aramaic texts says about the history of language usage during this period is still a matter of debate. All in all, Washburn has produced a very helpful tool for text critical studies based on the citations of biblical passages in the DSS. We look forward to an updated version.

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*The Dead Sea Scrolls: What Have We Learned?* By Eileen M. Schuller.  
Louisville: Westminster John Knox Press, 2006, xviii + 126 pp., \$17.95 paper.

Four of the five chapters of this small book contain expanded and updated versions of the John Albert Hall Lectures delivered by Schuller in October of 2002 at the University of Victoria, British Columbia, Canada. The last chapter is an addition written specifically to conclude the book. Schuller is currently Professor of Religious Studies at McMaster University in Hamilton, Ontario.

She has been involved in the study of the Dead Sea Scrolls (DSS) over the last twenty-five years, including serving as an associate editor of *The Encyclopedia of the Dead Sea Scrolls* (Oxford University Press, 2000).

Shuller's self-professed purpose is neither to present brand-new discoveries nor to attempt a comprehensive and complete survey of all the scrolls (xiii). Rather, her goal is more constrained. After providing the reader with a decade by decade survey of the past fifty plus years of scroll discovery and scholarship in chapter one, Shuller highlights in each of the next three succeeding chapters one specific area "where the scrolls have made a distinctive contribution to how we think about key questions in the development of early Judaism and early Christianity" (xiii). She believes that distinctive contributions have been made in what the scrolls teach us about scripture, prayer and worship, and women. The last chapter identifies areas of scroll research that in the opinion of the author must be addressed in the future.

The first chapter offers brief vignettes of six decades of scroll scholarship. Shuller does not include every detail of the events surrounding the initial discovery and subsequent controversies related to the scrolls, but what she does highlight is significant and often enlightening. For example, she notes that the publication of the *Temple Scroll* in 1977 created a significant paradigm shift in two specific areas of scroll research. The first is the recognition that legal (*halakhic*) material deserved equal study alongside the theological and eschatological passages that had previously been the focus of so much scroll studies. The second and very important shift came in the discussion of the origin of the *Temple Scroll*. Yadin had thought the *Temple Scroll* was an Essene work; other scholars did not. Consequently, a more sophisticated understanding of the complex origin of the scrolls was necessary: "not all works found in the caves necessarily came from the same provenance" (21). The Qumran library now appears to be just that—a library of diverse holdings.

Shuller's second chapter on the Scriptures raises more than just the usual questions on the value of the DSS for our understanding of the transmission of the text and for text-critical studies. Part of her focus is on the complex issue of canon, the development of a fixed body of scripture. It is difficult to tell what the "Bible" of Qumran would have looked like: "We cannot transpose our present understanding of a canon—a fixed list of books in a certain order—back to the first century when such a canon did not exist" (49). A period of fluidity did appear to exist at Qumran, and the community may have regarded certain books to be authoritative that were not accepted by other Jewish streams of tradition. However, it is not so certain to argue analogously from this as Shuller implies that the same may be said for "the bible of Jesus" (50).

Shuller's ongoing interest in liturgy is emphasized in the third chapter on the topic of prayer and worship in the scrolls. In addition to the popular eschatological and sectarian texts, the scrolls contain a large body of prayer texts. The community at Qumran definitely did worship. In fact, Shuller notes that a distinctive feature of the community was that they put their prayers into written form (59). They did so because they believed that prayer was like the sacrifices of the temple. This meant prayer could function as a means of making atonement (60). The prayers and liturgical texts are just now beginning to be studied. Shuller maintains that study of the prayers at Qumran will have impact

in three important areas. First, with proper caution and care in interpretation, the prayers and psalms can point to the religion of the Dead Sea Scrolls. Second, the prayers and psalms scrolls are of great value in studying the historical development of Jewish liturgy. Finally, the prayers and psalms scrolls have an impact on Christian Liturgy.

The last topic raised by Shuller is that of the role of women in the scroll community. The standard “monastic” interpretation of the first scroll scholars pointed to an order of celibate males who isolated themselves in the wilderness to seek God and keep the commandments. Consequently, the scrolls were not expected to give any information about women, marriage, and family life. Shuller has shown this not to be the case.

There is no text that discusses what the leaders of the community thought about women. But many passages indirectly apply to the nature of the relationships women held within community life. One such area is that of divorce. It would appear that one passage from the *Damascus Document* forbade divorce or remarriage after divorce (89-90). Since this is in contrast to the Pharisees and later rabbinic practice, it can be concluded that the issues of marriage and divorce was disputed in the first century BC. Shuller notes (90) that this was most likely why the Pharisees came to ask Jesus specifically about this in Matthew 19:3 (cf. Mark 10:2): “Is it lawful for a man to divorce his wife for any cause?” Before the discovery of the DSS, New Testament scholars often regarded this question as artificial. But the scrolls show that this was a legitimate question for Jesus to address (91). The answer of Jesus was more in keeping with the Essenes than the Pharisees.

Just because almost all the scrolls are published and available in English translation does not mean that nothing new needs to be done. On the contrary, Shuller concludes in the last chapter that, although the first stage of scroll publication is almost over, there remain many topics and specific genres that require ongoing investigation. Some of the scrolls that were the first to be published need to be restudied. In addition, modern forensic study of the scrolls and of the archaeological excavations has just begun to be employed. All in all, in the last fifty years we have learned a great deal from the Dead Sea Scrolls; and as Shuller notes, there is much more yet to be learned (109).

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*Perspectives Old and New on Paul: The “Lutheran” Paul and His Critics.* By Stephen Westerholm. Grand Rapids: Eerdmans, 2004, 488 pp., \$35.00.

After sixteen years, Stephen Westerholm has revised and updated his earlier work *Israel’s Law and the Church’s Faith* (Eerdmans, 1988), in order to offer NT students a new and improved version, *Perspectives Old and New on Paul: The “Lutheran” Paul and His Critics*. Here Westerholm provides the reader a witty and insightful reference book critiquing the “New Perspective on Paul”

(NPP). Some of this material is also found in “The New Perspective at Twenty-Five,” in Vol. 2 of *Justification and Variegated Nomism* (Baker, 2004).

In *Perspectives Old and New on Paul*, Westerholm presents: (1) a study of “Lutheran” Pauline interpreters from Augustine to Wesley; (2) consideration of contemporary NPP responses from, among others, especially E. P. Sanders; and (3) an assembly of relevant definitions and exegesis of Pauline Epistles, followed by an extensive bibliography of both “Lutheran” and NPP contributors. Here then we have a judicious treatment of the NPP in light of the more traditional “Lutheran” interpretation, accompanied by Westerholm’s fresh analysis and synthesis of Pauline material.

In Part 1 Westerholm reconstructs the “Lutheran” Paul. The author argues against the NPP assertion that (primarily) Luther’s misreading of Paul has influenced many interpreters toward a skewed perspective of the apostle’s emphases. By providing “A Portrait of the ‘Lutheran’ Paul” (chapter 5), from such diverse pens of Augustine, Luther, Calvin and Wesley, Westerholm argues inductively that the traditional “Lutheran” Pauline understanding is the result of *distinct perspectives and generations*—as opposed to the influence of Martin Luther alone. Thus, Westerholm casts doubt on NPP’s foundational thesis that, due to a fascination with Martin Luther’s exegesis, traditionalists have misread Paul. Rather, Westerholm argues, a plurality of “undisputed giants in the history of the Christian West” (xvii) have interpreted Paul’s epistles and arrived rather congruently at the same conclusions.

In Part Two the author surveys the landscape of twentieth-century Pauline scholarship in order to view how the “Lutheran” Paul has fared in recent days. Here Westerholm has expanded Part One of *Israel’s Law and the Church’s Faith*, to include revised summaries of, among others, E. P. Sanders and Krister Stendahl, along with new analyses of N.T. Wright, James D. G. Dunn, and several other recent contributors to the NPP. Within this extensive survey of contemporary Paulinists, Westerholm provides the most attention to Sanders, Wright, Dunn, and Terrance Donaldson—the later three under the heading, “Saint Paul against the Lutherans” (chapter 11).

Noteworthy in Part Two is Westerholm’s presentation of contemporary scholars who have *not* been persuaded by the NPP, including C. E. B. Cranfield, Thomas Schreiner, Andrew Das, Frank Thielman, and Mark Seifrid. These speak in harmony with the “Lutheran” Pauline reading, “that his doctrine of justification by faith, not by the works of the law, excludes human endeavor as a factor in gaining God’s approval” (201). Westerholm thus proposes that the division between “Lutheran” interpreters and contemporary proponents of the NPP rests on “whether ‘justification by faith, not by works of the law’ means ‘sinners find God’s approval by grace, through faith, not by anything they do,’ or whether its thrust is that ‘Gentiles are included in the people of God by faith without the bother of becoming Jews’” (257).

After catching the reader up to speed on the formation of the “Lutheran” Paul (Part One), and providing an overview of contemporary scholarship (Part Two)—much of which has affirmed the NPP—the author in Part Three presents his contribution to the discussion. Westerholm’s dispute with the NPP is twofold: (1) their redefining of Pauline terms and (2) devaluing texts and themes dominant in Paul’s Epistles—while emphasizing ideas that are often in the

background of Paul's thought. Thus the author devotes ninety pages to the analysis of definitions of righteousness, law, and grace. Then Westerholm turns to examine 1 Thessalonians, and 1 and 2 Corinthians (where the primary function of the law is to magnify humanity's inability to keep it, and where one finds little to demonstrate that the law functioned chiefly to separate Jews and Gentiles), and Galatians and Romans (where both the law's separation of Jews and Gentiles and human inability figure more prominently). Here the author concludes that the NPP has too quickly set aside that which is most pervasive throughout the Pauline epistles, while elevating its division of Jews and Gentiles. Westerholm writes: "Paul's primary objection to the notion that those who would be declared righteous must submit to the Sinaitic regime lies in his insistence that human beings are sinners who do not, and cannot, do the good that the law demands of its subjects" (444).

For those who have not yet fully engaged the NPP, Westerholm's book is an excellent starting point; in one volume the reader is aptly introduced to NPP issues and personalities, and the evidence for a "Lutheran" reading of Paul. Yet Westerholm's *dispositio* and analysis of Pauline epistles also prove valuable for those who have had NPP on their radar for years. This reviewer finds little substantive disagreement with Westerholm's arrangement of material or conclusion(s).

On the whole, Westerholm argues that Sanders and company have brought some important points to the fore, but their errors include: (1) redefining terms like "grace," and "justification," so as to reach their pre-determined ends; (2) almost wholly ignoring some Pauline texts and emphases (viz., "grace" in Eph 2.8-10 and Tit 3.4-7), and the concept of universal sin, while elevating other—arguably less pervasive—themes (viz., how Gentiles become "the people of God") to a place of dominance; and (3) overstating the strength of their claim. The author's final admonition is noteworthy: "As I see things, the critics have rightly defined the occasion that elicited the formulation of Paul's doctrine and have reminded us of its first-century social and strategic significance; the 'Lutherans,' for their part, rightly captured Paul's rationale and basic point. For those (like Augustine, Luther, Calvin, and Wesley) bent on applying Paul's words to contemporary situations, it is the point rather than the historical occasion of the formulation that is crucial. Students of early Christianity must attempt to do justice to both" (445).

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*Ishmael My Brother: A Christian Introduction to Islam.* Edited by Anne Cooper and Elsie A. Maxwell. Grand Rapids: Monarch Books, 2003. 352 pp.

*Ishmael My Brother* is the third edition of a work which was first published in 1985 and revised in 1993. Its purpose is to provide the Christian with information, understanding, and resources about the Muslim faith so that they

may be more effective in their personal testimony and witness. In addition, the book provides a foundation of understanding in order to foster relations between Christians and Muslims and to enable greater communication between the two distinctly different faiths. The informed dialogue helps dispel barriers and preconceptions that impede the personal relationships between Christians and Muslims. There is no attempt to minimize the huge doctrinal differences that separate the two faiths. In reading this book, one will have a better understanding of the Christian's and Muslim's faith which will enable one to articulate the good news of salvation.

The editors use an adult distance learning method as the approach to better study and understand the material. This enables the reader to approach learning in a self-paced process or in a group setting that allows for discussion and comparison of ideas. The book is divided into four parts and each chapter within the parts has specific study guides and activities that enhance the stated learning goals found at the beginning of each chapter. At the end of each chapter are sections that contain notes, bibliography of books referred to in the chapter and a suggested reading list for further study. These features coupled with an extensive bibliography, educational resources, missionary societies, websites, glossary of Arabic words, and an easy to use index makes *Ishmael My Brother* an excellent desk side reference.

Part I addresses the Christian attitude toward the beliefs and faiths of others. This part centers on the need for friendship with Muslims and the difference between the worldviews of the two faith groups. Part II covers Islamic beliefs and practices, the Qur'an, their prophet Muhammad, Islamic law, and collection of Muhammad's saying called *Hadith*. Part III discusses the culture, historical and political development of the Muslim faith. To fully understand the Muslim religion one must also understand the connection between their faith, culture, history, and politics that function as interlaced threads in a tightly woven Middle Eastern carpet. You cannot separate one from the other. Separating one from the other would radically impact their world view. Part IV addresses the issue of Islam in the twenty-first century. Today, there are about one billion Muslims world-wide. Their goal is for the world to become Muslim.

I whole heartedly recommend this book. This book is needed more now than anytime in recent history. As a minimum, I would recommend every church library have a copy and for pastors to have one in easy reach. As an active duty chaplain currently deployed to Iraq I have found this book to be very enlightening and extremely beneficial. This book is a good place to begin for those who want to become familiar with the Muslim faith and practice. It is also well suited for those who are making an effort to reach out to the Muslims in the United States. The editors have compiled information on the foundations of Islam faith and practices.

The only improvements I would suggest in the writing of the next edition would be to articulate the differences between some of the sects within the Muslim faith. The differences between the sects within Islam are substantive. Here are a few suggested groups that you may want to study further: Wahhabi, Salafi, Takfiri, Qutubi, Sunni, Shi'a, Yazidi, and Sufi. In this day and time it is extremely important to have knowledge of the groups you will be living near. If you are going to be living in a predominately Muslim country then it is



extremely important to find out which sects are in your area. Failing to know the unique distinction of the Muslim sect where you live could negatively impact your outreach.

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*A Texas Baptist Power Struggle: The Hayden Controversy.* By Joseph E. Early, Jr., Denton, TX: University of North Texas Press, 2006, 172 pp, \$39.95

The events revisited in *A Texas Baptist Power Struggle* took place over a century ago. They were real and very important historical events. However, this much must be said at the beginning, Early uses the historical backdrop of the Hayden controversy as a vehicle to encourage readers—especially those with ties to Texas Baptist life—to consider the currently state of Texas Baptist Life.

*A Texas Baptist Power Struggle* involves several “larger than life” figures of Baptist History, including B.H. Carroll, best known as the founding president of Southwestern Baptist Theological Seminary; his brother, J.M. Carroll, whose *The Trail of Blood* has impacted generations of Baptists; and Samuel Augustus Hayden, whose attempt to reach a peaceful resolution of a local church conflict resulted in a denominational split of what was and is arguably the most significant regional body of Baptists in America.

Early’s work begins by laying the contextual foundations for the first fifty years of Texas Baptist life. Early recounts these formative years in a documentary format that is both engaging and informative. Early also provides a brief historical summaries of the two Baptist conventions that vied for influence among Baptists, the strong rivalry that existed between the two Baptist colleges, Waco University and Baylor University, Independence, and the two independent Baptist papers, the *Texas Baptist* and the *Texas Baptist Herald*, that fanned the flames of denominational controversy.

It is this environment that S.A. Hayden steps into when he is asked to become pastor of one of two “First Baptist Churches” vying for recognition as the “genuine First Baptist Church” of Dallas. The controversy began when J.D. Link attempted to become a member of FBC during a Wednesday night service. Link was the powerful editor of the *Texas Baptist Herald*. At the same time, R.C. Buckner, the editor of the revival *Texas Baptist*, appealed Link’s bid for membership on the grounds that the church’s Rules of Orders had been violated. The ensuing debate resulted in a “newspaper war” as the rival sides on the membership issue used the two independent Baptist papers to air their grievances, opinions, and attacks.

It was during this three-year long controversy that Hayden accepted the call as pastor of the Live Oak Baptist Church, the splinter congregation started by Buckner and others expelled from FBC. Although Hayden stays only a few months as pastor, he is credited with reconciling the two congregations. After

the two churches re-unite, Hayden purchases the *Texas Baptist* and becomes active in Texas Baptist leadership and politics.

The main body of Early's work is devoted to the actual events leading up to the two-decade long Hayden controversy. However, the author does the reader a disservice by jumping back and forth chronologically. For example, on page 8 the reader is brought into 1883 and the calling of Hayden as pastor of Live Oak Baptist Church. But on page 18, the events of 1880 that led to the split and the calling of Hayden are found. Throughout the book, I found myself thumbing back and forth, wondering if I had missed something.

Early hopes the reader will find parallels to contemporary issues in Baptist life. In the months since this book was published, additional similarities have arisen, as the Southern Baptist Convention declined to take action on a State Convention issue relating to the seating of a messenger by a cooperating State Convention. If nothing more, readers will find the parallels intriguing, if not prophetic. The price of admission is steep for a book of this size; however, Baptists who desire to learn from our past will join me in applauding Joe Early for writing this book.

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*Finding God Beyond Harvard: The Quest for Veritas* by Kelley Monroe Kullberg. Downers Grove: IVP Books, 2006, 248 pp., \$20.00.

In *Finding God Beyond Harvard*, Kelley Monroe Kullberg offers a sequel to her first work, *Finding God at Harvard* (Grand Rapids: Zondervan, 1997). The book reads like a deeply personal journal, with the twin foci being the author's personal faith journey and the development of the Veritas Forum at Harvard and other schools across the nation and world. The book is not organized chronologically; it is presented more as an anthology of the author's and the Forum's growth.

The first five chapters delineate the author's personal journey of discovery and the birth of the Veritas Forum at Harvard. After coming to Harvard Divinity School, Monroe Kullberg discovered an ethos of cynical relativism that was joyless and oppressive. Everything was tolerated except for Harvard's founding principle—Jesus Christ's glory. Monroe Kullberg perceptively saw that this environment had a direct correlation to the rise in depression, sexually transmitted diseases, and even suicide among the student body. She felt that the loss of biblical faith at Harvard would lead to the eventual loss of everything valuable. In fact, she began to feel her own faith and vision eroding away. Through a Christian fellowship group Monroe Kullberg was asked to become an intern chaplain for the graduate students on campus.

It was during her time as a chaplain that the Veritas Forum was envisioned and, with the help of others in the fellowship group, made a reality. In the words of the author, "All streams of thought came together as one compelling idea: Why not gather as a vibrant community in one location for a few days and invite the whole university to explore its questions, ideas and hopes in relation to

Harvard's radical vision, its first light—*veritas*, knowable in and through the life and mind of Jesus Christ?" (51) Thus, the Veritas Forum was created to be a place where hard questions could be asked with real and honest answers being given. This was to be the beginning of a movement that would have a worldwide impact.

Chapters six and seven expound on the beginning expansion of Veritas beyond Harvard and the personal faith journey of the author. Chapter six in particular relates the story of God's guidance to Monroe Kullberg in dealing with a militant anti-Christian speaking environment at SUNY Albany. Chapter seven explains the way the Veritas Forum expanded and adapted to the unique environments of each university in which it was cultivated. Monroe Kullberg also speaks of the hard work involved in bringing each forum to fruition and the amazing transformations that resulted.

Chapters eight and nine continue the narrative with further expansion on the growth of the Forum and the author. Monroe Kullberg discovered that the general cynicism and depression she had encountered at Harvard were not limited to that university. In trips to Dartmouth and Yale, she found a consistent shunning of the Christ-centered heritage of the schools. The general malaise and fear of speaking the "J-word" was consistent throughout higher academia. On the positive side, however, Monroe Kullberg also discovered a hunger among Christians on each campus to bring intellectual honesty to their school. Ultimately, she even found herself on the west coast, helping to begin Veritas Forums at schools such as Cal Berkeley and Stanford.

The remaining five chapters of the work make the reader feel a little like he or she has started reading a different book. They focus more on the personal story of Monroe Kullberg, with the Veritas Forum being relegated to the background. Chapter ten relates a period of personal pain for the author. The combination of the loss of a romantic relationship of six years and a diagnosis of Lyme disease plunged Monroe Kullberg into a time of questioning and withdrawal. She questioned whether she had been on the right path and where God was in her time of pain. Eventually, she found restoration in the beauty of nature and in the realization of the nature of forgiveness. With the miraculous healing of the Lyme disease, Monroe Kullberg continued to help with the development and running of Veritas Forums around the country and even overseas.

In these last chapters we are given Monroe Kullberg's devotional thoughts on living the life of faith. As she reflects on her life and the Veritas Forum, she finds divine affirmation in numerous stories of lives changed and people coming to know or re-experience Jesus as a result of the forums. Perceptively, she comes to the conclusion that Veritas is a Person. All of life is defined by and understood within the relationship to Jesus Christ.

*Finding God Beyond Harvard* is an honest and revealing exploration of Kelley Monroe Kullberg's personal journey and the providential development of the Veritas Forum. The book is well-written in a conversational style that reminds one of *Wild at Heart* by John Eldredge (Nashville: Nelson Books, 2001). Organizationally, the book lacks coherence; this derives from the journal-

like style of the book, however, and the reader is fairly warned of this in the preface. The book's main weakness is that it tries to cover too much. The author states in the preface that the book will cover the story of the development of Veritas movement, the content of the forums, and be a personal memoir of sorts. This leaves the reader with only a tantalizing taste in each of these areas. Yet, the effort to integrate these three threads is also the book's strength and reflects the integration of the Veritas Forum itself. The book is an enjoyable read and is warmly recommended for devotional reading, for the encouragement of Christians in secular academia or as an evangelistic conversation starter with students in a university.

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*A Biblical History of Israel.* By Iain Provan, V. Philips Long, and Tremper Longman, III. Louisville: Westminster John Knox Press, 2003, 426pp. \$49.95.

The book, *A Biblical History of Israel*, describes the effort of the reconstruction of the history of ancient Israel based on the Hebrew Scriptures. For a long time, skepticism with regard to the possibility of historiography swept over the field of Old Testament studies. This skepticism became almost nihilistic which brought the death of biblical history. Pointing out the problems of various critical approaches, which have devastated the authority of the Old Testament, this book provides the readers with significant literary approaches for historiography.

The authors suggest a coherent methodology for historiography is the reconstruction of Israel's history based on the "testimony" in the form of biblical narratives. According to this book, testimony is the pivotal key for understanding the past biblical events and for rebuilding the history of ancient Israel. In addition, this testimony was written in a narrative form in the Old Testament. If one wants to reconstruct a satisfactory picture of Israel's history, he or she should focus on the faith (testimony) and the literature (narrative) in the Hebrew Scriptures; this methodology can be referred to as the "literary approach." To this end, therefore, Long, Provan, and Longman, all recognized Old Testament scholars in the evangelical circle, wrote this book together.

This book's proper emphasis on the role of testimony in historiography is perhaps one of its most significant contributions. Both the scientific and critical methods in historiography tend to exclude testimony because for these methods, testimony is not only subjective but also fictitious. According to Provan, there is not, however, an objective knowledge independent from human experience and explanation. All knowledge is intricately woven together with human life and perspective. Provan calls this the "human perspective" and the explanation of the past events as the "testimony."

In this book, the three authors try to provide a biblical history of Israel just as the title states, *A Biblical History of Israel*. First of all, the authors' goal is to offer the "biblical" history of Israel. For this reason, they heavily depend on Hebrew biblical passages to reconstruct ancient Israel's history. Actually the

authors explicitly reflect on biblical passages as primary sources for historiography. Second, the authors want to reconstruct the biblical history of "Israel." Therefore, the main focus of this book is not on the ancient Near East or the eastern Mediterranean, but is focused on Israel as revealed in the Hebrew Scriptures.

One unique approach in this book is that the authors focus on the narratives in the OT to reconstruct the history of Israel. The authors consider narratives as the primary sources for historiography. In some parts of this book, the authors offer extra-biblical sources (various sources from the Ancient Near East). The authors do not take, however, these extra-biblical sources more seriously than the biblical texts. Another unique approach is that the authors regard faith as the pivotal fact of the history of Israel. According to the authors, all historians have particular worldviews for understanding history for reconstructing history. The authors, then, argue that Israel's faith is of the utmost importance for reconstructing its history.

This book consists of two parts. In the first part (from chapter one to five), the authors present various critical and scientific methods for historiography. Appropriately pointing out the problems of critical and scientific approaches, the authors conclude that these methods have almost led to the death of biblical history. As already mentioned, the authors insist that a historian should focus on narratives and understand the testimony to keep the biblical history of Israel alive. In the second part of the book (from chapter six to eleven), the authors try to reconstruct the past history of Israel, using the narrative approach. Various literary analyses and interpretations for the historical context based on testimony are presented in the second part.

In chapter six, Longman sketches the history of the patriarchs based on the literary approach. In chapter seven, Long tries to reconstruct the time of the settlement in Canaan. One of the most important parts of this chapter is the significant explanation of solving the contradictions of the books of Joshua and Judges. Long also offers important theological and historical issues related to cities like Jericho and Ai.

In the last part of this book (from chapter eight to eleven), the authors reconstruct the history of Israel in following time frames: the early monarchy, the late monarchy, the later monarchy, the exile, and the post exile. Although the authors succeed in reconstructing the biblical history of Israel, these chapters explicitly show a weakness in that archeological data and extrabiblical sources are rarely used. For example, in chapter eight (the early monarchy), Long remarks on the famous Tel Dan inscription, which makes mention of the "King of the house of David." After brief evaluations, Long asserts that he will focus on the Hebrew narrative itself, because he thinks that all extrabiblical references fall far short of the full picture of David. In addition, the authors scarcely use the archeological and the extrabiblical sources as found in chapter eleven (Exile and post exile). In this chapter, Longman uses extrabiblical sources only once to reconstruct the history of Israel in the context of the post-exilic period. Although he remarks that extrabiblical sources, which are relevant for this period, are numerous, he only mentions their names (like Cyrus cylinder, the Behistun

inscription, the inscription of Udjahorresnet, and Aramaic Elephantine papyrus) without any detailed descriptions of their contents and importance. Relying too much on the literary approach and not using archeological and extra-biblical sources for historiography, this book could be classified as an introductory text to the Old Testament rather than a historical text.

This book possesses the following strengths: (1) The authors rightly point out that historiography is not an objective process. Historians try to find what actually happened in the past and try to reconstruct history as it was in the past. However, as the authors already have demonstrated, all historians use their own perspectives to interpret historical material and their own perspectives to reconstruct history. (2) The authors also properly refer to the limitations of using extra-biblical and archeological sources. The extra-biblical sources and archeological findings which are relevant for reconstructing Israel's history are scarce. Moreover, most ancient Near East sources focused on the situations in their own country, and were edited from the editors' personal perspectives. How can the sources from other countries be used for reconstructing Israel's history? (3) The authors appropriately explain the importance of faith (or testimony) in the understanding and construction of the history of Israel. For the Israelites, faith was the core of their lives. History also seems to be inseparable from Israel's communal faith. (4) Using the literary approach, the authors challenge their readers to rethink the value of narrative for historiography. The Old Testament consists of various narrative histories. A narrative history in the Hebrew text was composed as single coherent story based on historical facts and events. This narrative had descriptive, instructive, and theological characters. This narrative should not be judged by modern empirical criteria. Receiving and using narratives in the Hebrew Bible, historians can have a picture of Israel's past history.

Despite its scholarly strength, this book also has some weaknesses. First of all, the authors scarcely use archeological and extrabiblical sources. Although these sources are rare and fall short of satisfactorily reconstructing the history of Israel, historians should not ignore them. After doing careful research and interpreting, historians can use these sources to reconstruct a plausible past history. In a sense, a history book without supporting archeological and extrabiblical sources cannot be considered a history textbook. In addition, if evangelical scholars fail to elucidate which parts of archeological and extrabiblical sources are helpful to support the historicity and validity of Hebrew passages, liberal scholars will use these sources to destroy the authority of the Old Testament, just as they are doing now and have done in past time.

Depending on one method (the literary approach) too heavily for historiography is another weakness of this book. There is not one absolutely satisfactory method of reconstructing Israel's history. Rather, in order to reconstruct the history of Israel, historians need to adopt a "multi-approach method." For instance, as a start, a historian can reconstruct historical events based on the Hebrew Bible. As the second step, a historian can use cross-cultural comparative approaches, which can enhance the understanding of meanings and backgrounds of biblical passages. With careful researching and interpreting, some authentic extra-biblical sources of archeological findings should be used for this task. Of course, a historian can use the literary approach

to understand contexts and the historicity of documents. During this process, historians can keep a balance for appropriate historiography and can dialogue with various scholars.

*A Biblical History of Israel* is helpful for readers who want to know the history of Israel based on the Hebrew text. When reading the Old Testament and this book together, readers will have satisfactory details about the “biblical” history of Israel, because the authors seek to refute modern critical and scientific methods of historiography. In addition, one who wants to rebuild the history of Israel while using the literary approach can use this text as one of the best textbooks, because while analyzing various literary forms and their contexts in ancient society, the authors provide important interpretations and insights of biblical narratives to reconstruct Israel’s history.

As the authors mentioned, the scientific and critical methods for obtaining knowledge about the history of ancient Israel not only failed to reconstruct history, but also almost resulted in the death of the study of biblical history. In the midst of ardent arguments about historiography by skeptic and vehement scholars, this book, *A Biblical History of Israel*, offers the possibility for the reconstruction of the history of ancient Israel based on the Hebrew Scriptures. The authors correctly point out the importance of testimony based on faith to understand past history. Moreover, they appropriately use Hebrew narratives to reconstruct the history of Israel. The authors take a literary approach based on the Hebrew text as their methodology for historiography because it is the “biblical” history of Israel that the authors want to reconstruct. This book is the result of their hope and ardent academic efforts.

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*A Reader’s Greek New Testament*. Edited by Richard J. Goodrich and Albert L. Lukaszewski. Grand Rapids: Zondervan, 2003, 8 + 585 pp., \$29.99.

It is amazing that someone did not think of publishing such a helpful text like this sooner. With readers who possess a limited Greek vocabulary, Goodrich and Lukaszewski have provided an excellent tool for students of the Greek New Testament to read the text without the cumbersome need to look every other word up in a standard lexicon. As any Greek professor knows, there is no substitute for sitting down and reading through large passages of the text and this edition of the Greek New Testament removes the most common excuses for not doing so.

What makes *A Reader’s Greek New Testament* unique is that Goodrich and Lukaszewski have replaced the textual apparatus that usually appears at the bottom of the page in the critical editions with footnoted definitions of all words that occur thirty times or less in the Greek New Testament. Basically this is the Greek New Testament and Sakae Kubo’s *A Reader’s Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, 1975) in one volume. The great

benefit of such a text is that it allows the beginning student to open to a single text and begin to read the Greek fluently—needing only to glance at the footnotes for vocabulary help. This is a tremendous way to learn vocabulary because the student immediately sees how the term is used in context (this not only helps the reader to understand the semantic range of the term but also provides a built-in memory association).

Furthermore, the book itself is slender and soft bound (a synthetic leather that looks and feels very smooth) making it extremely portable. This handy single volume could be used in church, in class, or any number of other places. A text that is easy to carry and easy to use most likely will be read—and that is the goal of the editors. To the point, Goodrich and Lukaszewski lament that seldom can one “simply sit in an armchair and read the Greek New Testament” and further, that the “simple joy of sitting and reading the Greek New Testament” is hindered by lack of vocabulary. This edition of the Greek New Testament gives the student a more natural means to acquire vocabulary while at the same time encouraging the reader actually to read the text.

Having outlined some of the primary strengths of this text it is important that one clearly sees what this book is and what it is not. *A Reader's Greek New Testament* is primarily a tool for learning. It is not a critical edition of the Greek text. For various reasons the editors have reproduced the Greek text which stands behind the popular New International Version of the New Testament. Basically what this means is that the Greek text here follows neither the UBS 4 nor the NA 27, but rather the NIV. Thus, this is a “reverse engineered” version of the Greek New Testament. The text deviates from the standard text of the Greek New Testament only at the points where the NIV translators favored a different variant.

If used within the text's intent this should be no cause for concern. The editors have provided a limited textual apparatus which clearly indicates where *A Reader's Greek New Testament* differs from the UBS 4—here in a footnote the alternate reading from the UBS 4 is provided for comparison. Again, though this is not a critical edition of the Greek New Testament, the text is virtually identical to the standard editions and the points where they differ are clearly marked by the apparatus. So if readers understand that this text should not be used as a critical edition of the Greek New Testament it can be an extremely helpful tool in acquiring vocabulary and encouraging reading proficiency. Though any serious student of the New Testament should own one of the standard critical editions with a full textual apparatus, this text may indeed be even more helpful to first-year Greek students than the traditional UBS 4 edition that includes the Greek-English dictionary.

Ironically, the only substantial draw back of this text is the italicized Greek font used throughout. Though the font size is sufficient, the italicized characters are harder to read than the standard editions. Even with this *A Reader's Greek New Testament* is sure to be a helpful resource for students, pastors, and anyone who values reading the New Testament in its original language.

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*Jesus and the Eyewitnesses*. By Richard Bauckham. Grand Rapids: Eerdmans, 2006, vii + 538 pp., \$32.00.

Though, in various ways, the conclusions of form-criticism have been challenged, and at several points overturned, its assumptions live on in modern scholarship regarding the transmission of the Jesus tradition. Here Richard Bauckham challenges the notion born from form-critical conclusions of the last century that the Gospels, as folk literature, were oral traditions shaped and passed on anonymously by communities of early Christians. Because of their anonymous and community nature, it has long been assumed that these Jesus traditions preserve not only information about the historical (“real”) Jesus, but much of the early church’s theological reflections upon the Christ of faith. In what is sure to be a very significant book, Bauckham argues that the Gospels, in their present form, bear large continuity with the testimony of particular eyewitnesses who, rather than through a lengthily process of community transmission, passed along accounts of Jesus’ words and deeds almost at once—at least with in their own lifetime.

Bauckham states his thesis quite clearly in the following:

It is the contention of this book that, in the period up to the writing of the Gospels, gospel traditions were connected with named and known eyewitnesses, people who had heard the teaching of Jesus from his lips and committed it to memory, people who had witnessed the events of his ministry, death, and resurrection and themselves had formulated the stories about these events that they told. These eyewitnesses did not merely set going a process of oral transmission that soon went its own way without reference to them. They remained throughout their lifetimes the sources and, in some sense that may have varied for figures of central or more marginal significance, the authoritative guarantors of the stories they continued to tell (93).

Building upon this assertion of the ongoing influence of named eyewitnesses, Bauckham further argues that: “If the Gospels embody eyewitness testimony, then some at least of the eyewitnesses must have been able to testify not just to particular episodes or particular sayings of Jesus but to the whole course of Jesus’ story” (114). In other words an important criterion for one to function as a named eyewitness of Jesus’ story is that he must have been with Jesus “from the beginning.” This particular requirement could only be filled by the twelve.

Remarkably, Bauckham argues that such named eyewitnesses of Jesus’ entire ministry are well-noted within the very literary shape of the Gospels themselves. He asserts that the “Gospels employ a literary device, hardly noticed by modern scholars, to indicate precisely this qualification [the twelve as eyewitnesses of Jesus’ ministry from the beginning] on the part of their eyewitness sources” (124). One of Bauckham’s examples for this assertion is the fact that, in Mark’s Gospel, Peter is singled out as the primary eyewitness observing Jesus’ ministry from the beginning. The repetition of Peter’s name

(“Simon,” Mark 1:16-18 and “Peter” in Mark 16:7) in strategic places in the Gospel of Mark indicate that it is Peter’s eyewitness testimony which is being recorded. Bauckham notes: “The two references form an *inclusio* around the whole story, suggesting that Peter is the witness whose testimony includes the whole” (125; Bauckham has already made this point in chapter 5 of *The Gospels for All Christians* [Grand Rapids: Eerdmans, 1998], but here specifically connects this literary observation to his overall argument regarding the central importance of eyewitness testimony in transmitting the Jesus traditions).

The strategy of using an *inclusio* structure to highlight the testimony of a named eyewitness is repeated in both Luke and John. With respect to the Fourth Gospel, Bauckham argues: “John’s Gospel thus uses the *inclusio* of eyewitness testimony in order to privilege the witness of the Beloved Disciple, which this Gospel embodies. It does so, however, not simply by ignoring the Petrine *inclusio* of Mark’s Gospel, but by enclosing the Petrine *inclusio* within its *inclusio* of the Beloved Disciple” (129). And in the ancient world such use of *inclusio* was a recognized convention as indicated by Lucian’s *Alexander* and Porphyry’s *Life of Plotinus*, roughly contemporary examples. That the literary structure of the Gospels intentionally marks the primary witness conveying information regarding Jesus’ life is extremely compelling and constitutes one of the major accomplishments of the present work.

Furthermore, beyond the twelve, the Gospels themselves indicate the priority of testimony given by named eyewitnesses. Not only does Bauckham argue that most of the named, minor characters do belong in the original Gospel traditions, but further that many of them joined the early Christian movement and were well known in these circles. Bartimaeus, Simon of Cyrene and his sons, and Joseph of Arimathea, among others, were both part of the early Christian movement and named in the Gospels because they continued to tell their stories as “authoritative guarantors of their traditions” (39). Rather than plastic recollections open to community reshaping, these eyewitness testimonies were recounted again and again by the individual eyewitnesses themselves—ensuring the accuracy of the account.

Whereas both the twelve, as authoritative witness “from the beginning,” and many others serve as named eyewitnesses, Bauckham provides a fascinating discussion regarding events in the Gospels conveyed via unnamed characters. Individuals such as the woman who anointed Jesus (Mark 14:3-9) and others did in fact act as eyewitnesses to Jesus’ actions and words, but had to remain unnamed. At first glance this may detract from the broader argument of *Jesus and the Eyewitnesses*, yet Bauckham convincingly argues that such characters, though their testimony would normally be passed along with their name, actually remain anonymous because of the potential danger such individuals faced. Due to the fact that such witnesses may be in danger of reprisals and because the Gospels themselves were written near to the time of the actual events, these testimonies were included into the Gospels without naming the eyewitness—a situation Bauckham (following Theissen) refers to as “protective anonymity” (chapter 8).

In chapter 10, Bauckham furthers his thesis by reconsidering the nature of oral transmission of tradition. Following the insights of Birger Gerhardsson and Kenneth Bailey, Bauckham argues that the kind of tradition recorded in the

Gospels was “formal controlled tradition in which the eyewitnesses played an important part” (264). To these observations Bauckham, in subsequent chapters, furthers the basic observation that the Gospels contain eyewitness testimony by tapping into recent developments in the study of memory, especially with respect to cognitive psychology, and ends with a sustained defense of the reliability of testimony as a category of knowing.

Bauckham’s work has much to commend it. Full of careful argument, impeccable research, and fresh insight, *Jesus and the Eyewitnesses* is sure to be a touchstone for further debate and research. Bauckham writes with clarity carefully guiding the reader through the shortcomings of prior assumptions all the while highlighting important evidence previously missed. Scholars and students troubled by the classic division between the “historical Jesus” and the “Christ of faith” will delight that *Jesus and the Eyewitnesses* pushes past this false dichotomy arguing rather for the “Jesus of testimony” as faithfully presented by the Gospels themselves.

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*The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions*. Edited by James K. Hoffmeier and Alan Millard. Grand Rapids: Eerdmans, 2004, 403 pp., \$26.00 paper.

Since the early 1970s, William Dever has waged an attack on the discipline of biblical archaeology, particularly on the name itself. Supporters of Dever and his “Syro-Palestinian” archaeology would have readers to believe that “biblical archaeology” is dead and has been for quite some time. So the appearance of *The Future of Biblical Archaeology* is a welcome sight. Hoffmeier and Millard have offered a great boost of excitement and hope to those who believe “biblical archaeology” is a valid name and discipline.

*The Future of Biblical Archaeology* is a collection of nineteen essays from nineteen different authors. The book is an outgrowth of a North Sinai Archaeological Project colloquium hosted by Trinity International University, Deerfield, Illinois. Although the contributors are from different fields and differing faiths, Hoffmeier and Millard say they all “believe that biblical archaeology still has much to offer” (xii). The number and academic skill of the contributors, coupled with the work’s overall strength is an indication that biblical archaeology is still alive and well. As in any collection of works, some articles are better and more relevant than others. The same is true in *The Future of Biblical Archaeology*. Some of the articles are better than others. Yet, their combined force is inescapable.

Hoffmeier and Millard have divided the works into four categories: 1) Biblical Archaeology: The Recent Debate and Future Prospects; 2) Archaeology: Approaches and Application; 3) Using Texts in Biblical Archaeology; and 4) Hermeneutics and Theology.

Many of the contributors are well known to evangelical readers. These include: Edwin Yamauchi, Steven M. Ortiz, Richard S. Hess, John M. Monson, and K. Lawson Younger, among others. Jewish scholars include such individuals as William W. Hallo, David B. Weisberg, and Zion Zevit.

Space does not allow a review of each and every article contained within *The Future of Biblical Archaeology*, but some comments and critique of the whole are in order. The first two sections are probably the sections of most interest for archaeologists. The articles here by Zevit, Davis, Younker, and Hoffmeier are particularly fitting for the title. Zevit's article places the book in the context of the debate over the discipline's name. Davis and Younker describe the presuppositions and goals of their respective archaeological models. Hoffmeier outlines the North Sinai Archaeological Project, also stating the project's goals and presuppositions. Thus, these four articles are superb examples of how biblical archaeology can and does work today. Biblical archaeology is not the "prove-the-Bible" approach caricatured by its critics. Biblical archaeology is a well-reasoned, inter-disciplinary approach to the archaeological study of the biblical texts and lands.

The concluding two sections are particularly aimed to "serve as a response to the threat minimalism poses to biblical history" (xi). At first glance, these sections seemed out of step with the title of the book, especially the last section. One might well ask what hermeneutics and theology have to do with archaeology. In the preface, however, the editors state that they not only sought to demonstrate the future of biblical archaeology (hence the title), but also intended to defend the historicity of the Bible against minimalist attacks (xi). Defending biblical archaeology and biblical history in the same volume is indeed sensible. For, if the biblical texts are not historical, there can be no need for biblical archaeology.

I am impressed with *The Future of Biblical Archaeology*. While it may not go far enough in discussing the future of biblical archaeology, per se, it does bolster my hope for the future of biblical archaeology. The title could have been changed to indicate the dual nature of the book which addresses biblical historicity in over half of the articles. Furthermore, the dual nature might create some uncertainty over where the book would fit in a school curriculum. Still, I would confidently recommend the book to anyone interested in either biblical archaeology or biblical history.

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*How People Change*. By Timothy S. Lane and Paul David Tripp. Winston-Salem, NC: Punch Press, 2006, 253 pp., paperback, \$17.50.

Both Timothy S. Lane and Paul David Tripp are lecturers in practical theology at Westminster Theological Seminary in Philadelphia. In addition, both serve as counselors and faculty members at the Christian Counseling and Education Foundation in Glenside, Pennsylvania. Lane is the director of Changing Lives Ministries at the foundation while Tripp directs Changing Lives International.

Lane is the author of *Forgiving Others: Joining Wisdom and Love* (Winston-Salem, NC: Punch Press, 2005). Tripp is the author of *Instruments in the Redeemer's Hands* (Phillipsburg, NJ: P & R Publishing, 2002), *Age of Opportunity: A Guide to Parenting Teens*, 2d ed. (Phillipsburg, NJ: P & R Publishing, 2001), as well as *War of Words: Getting to the Heart of our Communication Struggles* (Phillipsburg, NJ: P & R Publishing, 2000).

In *How People Change*, Lane and Tripp explain how disciples of Jesus Christ accomplish lasting change from besetting sin. Shunning pat answers and trite Biblicist formulae, Lane and Tripp present their case in a simple, straightforward manner without being simplistic. The end result is a biblical counseling text that surpasses previous writing on the subject in terms of biblical insight and theological sophistication.

Lane and Tripp contend that lasting change from sinful behavior is possible for believers through the proclamation and the articulation of the gospel of Jesus Christ. From the gospel, believers encounter union with Jesus Christ through the agency of the Holy Spirit. Union with Christ is more than a private interiority, however; indeed, the church as the Bride and Body is joined to Christ through the Spirit, forming a community of faith that helps foster the necessary change in believers' lives.

After noting that the dynamic for change is found in union with Christ, the authors present a counseling/biblical change model based on three specific texts (Jeremiah 17:5-10, 1 Corinthians 10:1-13, and 2 Corinthians 1:3-11). The model serves as an illustration of the inner spiritual dynamic of Christians to which counselors may refer.

Drawing from Jeremiah 17:5-10, the model (96) depicts four key elements in the life of the believer: (1) heat ("the person's situation in daily life, with difficulties, blessings, and temptations"); (2) thorns ("[A] person's ungodly response to the situation. It includes behavior, the heart driving the behavior, and the consequences that result"); (3) cross ("the presence of God in His redemptive glory and love"); and (4) fruit ("the person's new godly response to the situation resulting from God's power at work in the heart").

The authors describe how disciples of Jesus Christ react to the daily vicissitudes of life drawing from 1 Cor. 10:1-13 and 2 Cor. 1:3-11. All people experience heat that includes not only hardships but even blessings that may tempt one with self-sufficiency. Disciples of Jesus Christ may respond in one of two ways: either producing thorns which are the unbiblical and unsanctified reactions to life events or producing fruit which is the sanctified response to the matters at hand. All fruit is the product of the Cross, which is God's saving presence in believers manifested by God's mercy through Christ's sacrifice, the prayers of fellow believers, and God's deliverance. The efficient cause of the Cross is union with Christ accomplished by the instrumentality of the Holy Spirit.

In counseling, Lane and Tripp argue, lasting change can only take place by bringing counselees to the Cross through the application of the gospel message to their specific problems. Counseling that proclaims the gospel helps produce fruit in believers' lives by invoking the transformative power of union with

Christ. Through the gospel, believers respond to the heat experienced in their lives not by producing thorns but rather fruit borne by the Spirit.

*How People Change* is divided into sixteen chapters. The first five elucidate the necessity of the gospel within the context of the local church as the power of God working for salvation. Counterfeit hope opposing the true hope found in the gospel is also described.

The middle section explains the model for change described above. After describing the overall model, the succeeding chapters detail each of the elements: heat, thorns, fruit, cross. The result is a more comprehensive treatment of the template for sanctification.

The last two chapters are illustrative of the transforming work of the gospel at a micro and macro level. Chapter fifteen details the power of the gospel in a couple's marriage. Chapter sixteen chronicles the gospel working in the life of a local church.

Lane and Tripp are to be commended for the effort expended in this work. The authors have presented a biblically based, theologically sound model for effecting change in people's lives that is accessible to pastors as well as to laity. Lane and Tripp follow the basic assumption of biblical counseling that the real issue in many problems that people face is indwelling sin resulting in idolatry and false worship. Furthermore, *How People Change* is a testament to the growth in the sophistication of the biblical counseling movement over the last thirty-five years.

The model offered by Lane and Tripp for progressive sanctification in the life of a Christian is a significant improvement from Jay Adams' *How to Help People Change* (Grand Rapids: Zondervan, 1986). Whereas Adams' model is so emphatic of externals in a manner strangely reminiscent of cognitive-behavioral therapy, Lane and Tripp invoke a more dynamic model illustrating the interior process of change in the heart of an individual. Furthermore, Lane and Tripp present a change model that is more theologically sophisticated than the "Put On/Put Off" method based on Ephesians 4 frequently taught at seminars from the National Association of Nouthetic Counselors. Union with Christ is an accepted doctrine of the Reformed tradition that recognizes the interior dimension of believers' lives in far greater detail than merely putting off the old man, renewing the mind, and putting on the new man as detailed by the "Old Man/New Man" model.

While Lane and Tripp offer biblical advice that invoke Reformed doctrines such as progressive sanctification and mystical union with Christ, their use of Scripture should bear closer scrutiny. The Scripture citations for the model of change appear to be divorced from the immediate context. Other texts dealing specifically with personal sanctification could have been cited (Galatians 5:16-24; Ephesians 4:22-24; Colossians 3:1-11). One of the chief criticisms of biblical counseling is the charge of proof-texting.

Lane and Tripp have unfortunately contributed to this perception with a less than careful treatment of Scripture.

Despite the shortcomings, *How People Change* is recommended as a ready reference in biblical counseling. Its readability lends itself for laity as well as for pastors, counselors, and trained ministry staff. Lane and Tripp understand what

Christian counselors have not understood since the last century: the power for real change is found only in the gospel of Jesus Christ.

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*A. Philip Randolph: The Religious Journey of an African American Labor Leader.* By Cynthia Taylor. New York: New York University Press, 2006, 291 pp., \$39.95.

From coast to coast in our nation, the Rev. Martin Luther King is recognized and honored as the visible example of Black America's struggle for civil equality. And yet, King was but one amongst many prominent men and women who laid the foundation for the civil rights movements of the 1950's and 1960's that were so successful. Asa Philip Randolph, born in 1889 to an African Methodist Episcopal (AME) pastor, was the towering activist who prefigured King. Cynthia Taylor's book delves deeply into the religious underpinnings of a man who embodied a people's struggle for equality and respect.

For decades, historians and scholars have maintained the perception that A. Philip Randolph was ultimately atheistic in his beliefs, even though his family heritage was imbued with Christian religion. Ms. Taylor contends in the introduction that the man was more complex than commonly accepted. The goal of her book is to look at the evidence anew and reevaluate what she considers to be flawed conclusions about his personal spirituality by other researchers and historians.

Chapter One is titled "One of the Sons of African Methodism," and explores Randolph's religious roots. He was an eyewitness to the wrongs of racial hatred and segregation, and at a very young age was challenged to spend his life's energy fighting for the rights of the downtrodden. It was the values handed down by his father that empowered him to take hold of his African heritage, and the radicalism of the turn-of-the-century AME church that shaped his worldview.

Chapter Two, entitled "The Messenger," follows Randolph as he leaves his native Florida for the streets of Harlem. It is there he lays the groundwork for his socialist leanings and begins to form the network of associates with whom he will work the rest of his life. "The Messenger" is the title of the magazine he and another man created, which was designed to be an open forum for discussion. It became one of the most powerful voices amongst the more liberal in America, and it was through his writings in this magazine that many felt his more atheistic beliefs are revealed. And yet, there is never any real evidence that Randolph renounced his religious upbringing and beliefs. Rather, he was not afraid to question—and even attack—any person and philosophy that did not meet his criteria for liberality and social activism.

The third chapter focuses on his long struggle to achieve recognition of *The Brotherhood of Sleeping Car Porters*, or BSCP, which would eventually become

the first black union in America. The essence of this chapter is to show how Randolph was intimately involved with the Christian church, using it to reach out and gain approval of his dream of a trade union for porters. As he struggled through the years to have the Pullman company recognize the union, he worked intimately through and with the various churches and their clergy leadership.

The next chapter details his expanding 'theology' and the growth of his non-violent tactics. By the 1940s, Randolph was the most prominent name in the civil rights movement in America. He began experimenting with a series of actions that would bring to light the racial evils in the country, most notably the concept of non-violent disobedience. He was significantly influenced by Mahatma Gandhi and his principles for non-violent protest, and known by many as the "American Gandhi," though there is no evidence he rejected his own religious foundations. Rather, he became convinced that such proactive social activity on the part of black Americans would so effect society that it would be forced to come to terms with its racial inequalities.

The last chapter is a culmination of the decades of his work. For many, Rosa Parks' refusal to give up her seat on that bus is the beginning of the civil rights efforts in the South, but that is simply not the case. Long before her courageous act of disobedience, Randolph and others had laid a solid foundation built upon decades of writing and teaching and transforming the black churches in American, and especially his beloved AME church.

It was Randolph who was the prime mover in teaching Americans that they could achieve action through non-violent acts of disobedience, and which were finally realized in their fullest in Montgomery, Alabama, when thousands joined hands in the bus boycott. That simple act on a bus was but one small stone of a larger work of decades, but which became a catalyst for all the pieces to come together. And through it all the black Christian church was in the middle of it, a voice crying out to the nation. From this came Martin Luther King, standing upon the strong foundation laid by men like A. Philip Randolph.

Taylor's book is not an exhaustive biography, nor is it intended to be such. For those desiring to know more of Randolph's life, they would need to access the works of other authors cited in the bibliography. Her work is derived from her doctoral dissertation and is not for the casual reader. The information culled from her sources is aimed toward understanding Randolph's religious beliefs—not the chronological flow of his life—and therefore can seem somewhat disjointed. She draws upon facts and events at length, though never departing from the primary focus of effort. Though tedious at times, the details become critical building blocks to support the goal of the book.

While Taylor achieves her goal of defending the religious underpinnings of Randolph that accompanied him throughout his career (and thereby effectively dispelling the belief that he was atheistic in his beliefs), there is no real insight into his true spiritual condition. Without doubt the AME church held a cherished place in his heart, but the real question remains: what did Randolph believe? Was he a professing believer in Christ, or was he simply a man who had extensive knowledge of the Bible and church influence, using both to further his civil rights goals? The book offers no real answer to this question, though it would seem from the evidence presented that Randolph's association with the Christian church was much more than a relationship of design. His religious and



spiritual roots run deep, even though his frustration with the Christian churches across the range of denominations is seen through his writings. He believed the church—especially the AME church—was to be primarily a voice for social reform, not evangelism.

Most of white America—and probably much of black America, also—have never heard of A. Philip Randolph. He died in 1979, and is from an era long past. The struggles all Americans endured during more than sixty years of the twentieth century are likely faded memories. I highly recommend Cynthia Taylor's book to anyone who would seek not only a deeper glimpse of the life of a powerful figure in American history, but a better understanding of the decades-long struggle of the black community for civil rights.

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