The authors, specialists in spiritual formation, clinical psychology, and Jungian therapy (in that order), combine their perspectives and gifts in an attempt to bring dreams back into the repertoire of Judeo-Christian resources for spiritual growth. Dreams begins where our twentieth century fears are: with the bad press dreams have had in the modern age. The book establishes, then achieves four goals. The authors intend to establish dreamwork psychologically as a holistic process which contributes to continuing transformation of personality along lines of holiness and maturity. They intend dreamwork to contribute spiritually, opening an additional resource and access to the supernatural, connecting inner and outer life. Furthermore the authors nicely connect historically, allowing us to see dreams in historical and cultural perspective. Finally, they insist that the dream may serve us theologically, especially as a contribution to the community of faith.

In establishing dreamwork as a useful tool for moderns in their search for wholeness and holiness, the authors link up with the pioneering work of John Sanford and Morton Kelsey, both Anglican priests and counselors. Kelsey's Dreams: The Dark Speech of the Spirit, and Sanford's Dreams: God's Forgotten Language, are laid over Karl Jung's Psychology and Religion: West and East, as foundational works to the dreamwork technique in this book.

The authors not only ground their dream theory in history, but also present it in the light of current dream research. They affirm that everyone dreams and typically is involved in intensive dreaming four or five times in a single night. (Research indicates “at 90 minute intervals,” typically). Building on Kelsey's breakthrough when a friend suggested that he pay more attention to his dreams when he was facing a particularly difficult time in his life, the present authors suggest, but never demand, that any of us may find life enriched and helped if we learn to use the content of our dreams.

Some of the key guidelines for dreamwork include paying more attention to the most vivid, memorable dreams which linger in memory over several days, weeks or years, and looking for the “meaning” of the dream which is usually quite beyond the “literal” events which may have made up the dream. To assist in this more global use of the dream, the authors offer a four-stage grid through which to lay hold of the significance of a dream. They call the sequence TTAQ. (1) TITLE the dream, often asking “What title would the dream want me to give it?” (2) THEME analysis states the issues or urgent themes that might be seen in the dream. (3) AFFECT asks what the dominant feeling or emotional energy was which occurred during the dream or lingers with the dream memory. (4) QUESTION focuses on the lingering probe the dream poses, having asked a question of the dreamer.
Nearly one third of the book is devoted to thirty-six dreamwork strategies which unfold in direct relation to most of the chapters. The pastor, therapist, spiritual director, or confidant will encounter dreams as they listen to people's stories. Now, with this book, they are likely to raise the issue of dreams and possible dreamwork as a question when any major life decision or trauma is the occasion for consultation.

The book will be useful to all faith traditions which regard the human being in global, holistic terms. It will offend those religious traditions which follow the Gnostic distinction between the mind which can be trusted, and the body with its suprarational feelings, intuitions, and biology, which cannot.

The book would have been even more useful had the authors devoted a chapter to dealing with the linkage between “Rapid Eye Movement” dream studies, and sexual arousal which tends infallibly to accompany REM dreaming. While the authors wisely suggest that erotic dreams or sexually explicit dreams should be looked at for their larger than sexual meaning, they leave many people baffled at the nocturnal dream-accompanied arousal patterns which are more than common. They omit, too, the research-based discovery that dreaming is essential to sanity and that sleep deprivation leads inevitably to disorientation and perhaps to the mood-swing episode.

DONALD M. JOY, Ph.D.
Professor of Human Development and Christian Education
Asbury Theological Seminary


This review marks the appearance of the second volume of Fitzmyer's majesterial commentary on the Gospel of Luke. This volume deserves careful attention by pastors and teachers who work seriously with the New Testament.

Fitzmyer brings to his task a rich background in linguistic and historical aspects of Semitic studies from his work at the Catholic University of America. This commentary contains relevant background information. Fitzmyer has the rare ability to use the results of a rigorous, thoroughgoing historical study to illumine the theological meaning of the final text.

This commentary is primarily concerned with the theological meaning of the text. All who regularly use biblical commentaries know the frustration of endless discussions regarding sources, historical reconstructions, and the history of the tradition. Of course, such issues should and must be addressed; but the value of a commentary for use within the church is ultimately judged by its sensitivity to the
theological and pastoral issues that face persons who work within the community of faith. Fitzmyer's aim is to explain the meaning of the Gospel of Luke "for twentieth-century readers." To this end he uses various methods at his disposal, including form criticism and redaction criticism. But he is primarily concerned to interpret individual passages in Luke's Gospel in terms of their contextual function within Luke-Acts as a whole.

The value of Fitzmyer's work on Luke involves much more than simply his commentary on the text. His discussions of the difficult critical issues surrounding the Gospel of Luke are among the most thoughtful and thorough to be found anywhere. Fitzmyer's analysis of these issues is both original and balanced, and even the discussion of these critical issues is related to the meaning of the Gospel of Luke for the church. Moreover, the bibliographies, both in the Introduction and throughout the commentary, are thorough and represent various theological perspectives (including the evangelical).

This work has its weaknesses. For instance, the literary dimensions of the text which have recently been highlighted by the discipline of literary or narrative criticism receive very little attention. Further, the reader senses that at certain points much more could be done to relate individual passages to their function within the whole of Luke-Acts. Yet these problems are relatively insignificant in light of the tremendous values this commentary affords to those who use it.

DAVID R. BAUER, Ph.D.
Assistant Professor of English Bible
Asbury Theological Seminary


Robert E. Webber is associate professor of theology at Wheaton College and the author of several books, including Common Roots, The Secular Saint, and Secular Humanism. In The Church in the World, Webber provides a historical analysis of relations between the church and the world from New Testament times to the modern day. He then discusses theological strengths and weaknesses of the various church-world models concerning the role Christians play in political and social issues. As Christians progressively become aware of the church's social responsibilities in the world, Webber provides a timely study of church and society issues.

Like H. Richard Niebuhr's classic work entitled Christ and Culture, Webber presents models or types representative of how Christians deal with the relationship between the church and the world. Although Webber draws upon Niebuhr's
work, Webber undertakes a more comprehensive look at the church-world issue than did Niebuhr. Webber places greater emphasis upon the biblical basis for debate, and he includes contemporary attempts to remodel classic Roman Catholic and Protestant traditions, for example, those which see the relationship between the church and the world as one of “opposition,” “tension,” or “transformation.”

Webber takes an ecumenical approach in the assessment of contemporary viewpoints concerning the role of the church in the world. For example, he indicates elements from an evangelical background in the social gospel movement as found in such men as John Wesley in England and Jonathan Blanchard in America. Without diminishing significant differences between Christian groups, Webber recognizes the contributions from and areas of agreement between the Roman Catholic Church, the World Council of Churches, and the World Evangelical Fellowship.

Webber warns that concrete “structures of existence,” which are created by God, may be the context through which adverse spiritual powers work to produce evil in the world. Structural realities through which life is experienced include political, economic, educational, intellectual, religious and moral structures. Christians should concern themselves as much with these structures of existence of “principalities” as the diabolical influence of evil “powers.” Webber draws upon Jacques Ellul’s book entitled The New Demons to describe four “new gods”: secularism, scientism, nationalism and political ideology, and economic utopianism. Webber suggests that these four provide an adequate (although not exhaustive) background for the study of the church-world issue today.

Webber concludes by noting that in the twentieth century, with its “global village,” a new unanimity between the various Christian traditions is being formed. This “convergence of thought” theoretically pertains to the primary role the church must play in addressing social issues. However, Webber provides little practical consensus as to how the church is to address those powers that exercise their influence through the various structures of existence. Nevertheless, Webber’s study of the church-world issue challenges Christians to reevaluate their relationship to the world and, correspondingly, to act responsibly in the world.

DONALD A. D. THORSEN, Ph.D.
Instructor in Theology
Asbury Theological Seminary

Douglas A. Knight is professor of Old Testament at the Divinity School, Vanderbilt University, Nashville, Tennessee. Gene Tucker is professor of Old Testament at Candler School of Theology, Emory University, Atlanta, Georgia. These two scholars serve as contributing editors of this volume.

Four series of books are planned to mark the 1980 centennial of the Society of Biblical Literature. The preface to this volume indicates the ambitious nature of these series (forty volumes are projected for the four series). “The Centennial Publication Program aims to scrutinize the history of biblical scholarship as well as the very diverse roles that the Bible has played in North American culture” (p. xi).

This book, edited by Knight and Tucker, is one volume of a trilogy in the series The Bible and Its Modern Interpreters. The three contributions planned for the Bible and Its Modern Interpreters examine the results of research on the Hebrew Bible (present volume), early Judaism, and the New Testament since 1945. The fifteen chapters of this first volume analyze the current state of biblical studies in all of the standard areas and in the important subdisciplines and cognate studies. The authors suggest future trends for research on the Hebrew Bible.

The explosion of cross-disciplinary approaches to and perspectives on the study of the Old Testament and, likewise, the multiplication of methodologies and hermeneutical viewpoints, make a volume like this one indispensable. The purpose of the present collection of essays is to present a general, but comprehensive, discussion of all of the major trends in Old Testament studies since 1945. These contributors successfully complete their task by surveying the state of studies on the Hebrew Bible from all of the relevant perspectives. The book does not intend to break new ground, but does report on the new ground that has been broken. Although the book does not examine current issues in great detail (Dever’s chapter on Syro-Palestinian and Biblical Archaeology comes close), the contours of present approaches and methodologies toward the Old Testament are discernible.

The contributors present the following chapters: (1) Israelite History (Miller), (2) Syro-Palestinian and Biblical Archaeology (Dever), (3) The Ancient Near Eastern Environment (Roberts), (4) Criticism of Literary Features, Form, Tradition, and Redaction (Knierim), (5) Exploring New Directions (Cully), (6) Israelite Religion (Miller), (7) Theology of the Hebrew Bible (Coats), (8) The Pentateuch (Knight), (9) The Historical Literature (Ackroyd), (10) Prophecy and the Prophetic Literature (Tucker), (11) The Wisdom Literature (Crenshaw), (12) The Lyrical Literature (Gerstenberger), (13) Legends of Wise Heroes and Heroines (Niditch), (14) Apocalyptic Literature (Hanson), (15) The Hebrew Bible and Modern Culture (Harrelson). Several maps and an index of modern authors complete this study. A major contribution of this timely collection of essays is the extensive bibliography located at the end of each chapter. The chapters help the reader understand how the major bibliographical items have contributed to the topics under discussion.
All of the chapters are helpful and relatively well done. The strength of the volume, however, lies in its treatment of recent methodologies and approaches to interpreting the Old Testament that would not have appeared in a work such as this fifteen to twenty years ago. Those topics worthy of special attention and special mention deal with the “new directions” in the study of the Hebrew Bible. Robert C. Culley (pp. 107-189) discusses many aspects of poetics, such as discourse analysis, narrative analysis, structural analysis, symbol, forms of discourse, and text; folklore, anthropology and sociology. Gerstenberger treats lyrical literature and brings many interdisciplinary and integrative insights to bear on this genre of literature. Susan Niditch deals with the genre of legends, heroes and heroines. Harrelson discusses the influence of the Hebrew Bible on culture, and notes briefly the modern self-consciousness of biblical studies of the cultural interplay between the Old Testament and culture.

Rolf Knierim's attempt to bring all of the “new directions” of perspective and method under the umbrella of “historical criticism” helps to relate the new concepts of literary criticism, sociology and anthropology to the standard historical-critical approach. But, at the same time, he fails to recognize the different presuppositions held by some of the recent hermeneutical approaches. It appears that he is trying to pour too much new wine into old wineskins. How can, for example, new literary criticism be reconciled with redaction criticism? How can the new stress on the unity of the text in narrative criticism be absorbed by a source theory approach that threatens to atomize the text?

The book accomplishes its purpose; it does provide the reader with an informed guide to the status questionis in the research of the Old Testament in 1985. At the time of writing this review, the book is still on the cutting edge for reference works of this kind. One could have hoped for a discussion of the impact of the use of computer technology for the study of the Old Testament text. This new development needs to be addressed.

The book is written for Old Testament scholars, but scholars from several cross disciplines, such as sociology, literary criticism, anthropology, philosophy, psychology and linguistics will find an entree into the Old Testament in these pages relevant to their research. The many integrative cross references to other disciplines and cognate studies indicate a positive move toward an integrative reading of the biblical text. This work is an invaluable reference tool for anyone who wants to know the development of Old Testament studies during the past forty years.

EUGENE E. CARPENTER, Ph.D.
Professor of Theology
Asbury Theological Seminary
One of the most neglected areas of Old Testament research during the past century has been inclusive studies in Old Testament ethics. Only six such monographs have appeared within the past one hundred years. Of these six, only three have been in English. The three English titles were published between 1883 and 1912 and have become quite dated in the advance of Old Testament scholarship. Since then the literature in the field has been largely piecemeal and is scattered in numerous individual essays. An updated synthesis has been long overdue.

This is the challenge to which the author committed himself in this book. It is the third in a trilogy of books which includes the designation "toward" in the title written by Walter Kaiser, academic dean and professor of Old Testament and Semitic languages at Trinity Evangelical Divinity School. The author is aware of the enormity of the task in undertaking a general treatment of the ethical content of the Old Testament and he only claims for this work that it is a pioneering effort to update the discussion and to point out the more important issues and the fundamental structures of the theme.

The book is organized under five major sections. The opening section raises the methodological problematic for an Old Testament ethic and proposes solutions related to the revelatory character of the old covenant. The second section discusses the major moral texts contained within the Pentateuch. The general content of Old Testament ethics is then surveyed in part three. Common objections to the alleged inferior level of Old Testament morality are answered in the fourth section. The book closes with a final chapter on the significance of Old Testament law and ethics for Christians under the new covenant.

Against those authors who insist that the Old Testament is marginal as a source for Christian ethics because of its wide diversity of ethical values which are rooted in the cultural situation of the ancient world, and contrary to other authors who wish to make only indirect use of the ethical imagery and broad ethical witness of the Old Testament for informing Christian conscience, Kaiser contends that the ethical content of the Old Testament provides propositional norms for behavior which are prescriptive for the church and transferable to the modern situation. He is critical of a residual Marcionism which still affects Christians today, evidenced by an all-too-ready willingness to minimize the significance of the Old Testament for Christian faith. A thesis which permeates the book and which comes to fullest expression in the final chapter is that the moral law of the Old Testament is the foundation for New Testament ethics and that Christians have a continuing obligation to that norm.

Readers who are less interested in questions of methodology and more concerned to acquire a basic understanding of Old Testament ethics will find Part III (pp. 139-247) of the book most helpful. Wesleyan readers in particular will resonate with the author's premise that holiness is the controlling motif which
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provides the cohesive center for the variety of Old Testament ethical norms. This central theme is shown to permeate the various dimensions of personal, marital and social life.

Kaiser writes as an evangelical Protestant and generally comes down on the side of conservative viewpoints on such contemporary issues as capital punishment, just war and the expression of human sexuality. He is not unaware of problems with these stances, however, and addresses biblical critiques to inappropriate and sinful exercises of these functions.

This book is a welcome addition to evangelical scholarship in the area of Old Testament studies in general and in Old Testament ethics in particular. It assists the reader to grasp the more significant moral teachings and to view them within a holistic context. Indexes of Hebrew words and scripture references, along with extensive footnoting which documents classical and recent literature in the field, are helpful for further study. Intended to be comprehensive rather than thorough, it provides a doorway of entry into Old Testament ethical themes which can then be pursued in more depth by reading the numerous individual essays which have appeared over the years.

FRED D. LAYMAN, Ph.D.
Butler-Valade Professor of Biblical Theology
Asbury Theological Seminary


Schoedel's commentary on the letters of Ignatius of Antioch in Hermeneia continues the tradition of Handbuch zum Neuen Testaments (HNT) by including commentaries on selected portions of the non-canonical literature of early Christianity in a commentary series on the Bible. With the publication of this volume, Hermeneia has provided the scholar of Christian origins with the first full-scale commentary on the Ignatian writings since that of Walter Bauer (Die Briefe des Ignatius von Antiochia und der Polykarpbrief [Die Apostolischen Väter, 2; HNT; Tubingen: J. C. B. Mohr-Siebeck, 1920]), recently revised by H. Paulsen as HNT, 18 (Tübingen: J. C. B. Mohr-Siebeck, 1985). In both scope and detail, Schoedel's work surpasses not only that of Bauer/Paulsen but also the only other English language commentary of this century, that of Robert M. Grant, Ingatius of Antioch (The Apostolic Fathers, 4; Camden: Nelson, 1966).

The method of the commentary is to begin with an extensive status quaestionis which establishes the parameters within which the commentary is to be focused.
William Schoedel, professor of religious studies at the University of Illinois, Urbana-Champaign, demonstrates his scholarly acumen as he reexamines the major critical questions of Ignatian scholarship. Beginning with the problem posed by the three recensions, he reviews the consensus structured by Lightfoot and Zahn in favor of the middle recension as well as the modern challenges to that consensus by Weijenborg, Ruiz-Camps and Joly. Schoedel finds the work of the more recent authors less than convincing and builds his commentary on the text of the middle recension as edited by Karl Bihlmeyer, *Die Apostolischen Väter: Neubearbeitung der Funkschen Ausgabe*, 2d ed. Wilhelm Schneemelcher (SAQ 2.1.1; Tubingen: J. C. B. Mohr-Siebeck, 1956). Reservations about specific readings in the Bihlmeyer text are discussed in detail in the notes.

In the review of recent studies, Schoedel takes a number of positions, supported by his analysis in the commentary, which mark a departure from many earlier studies of the letters. Three in particular are noteworthy. (1) Schoedel argues convincingly that Ignatius is to be viewed not as a proto-martyr but as a bishop (however defined) who had lost a power struggle within the church at Antioch and had been delivered to the Romans by his own community. (2) The trip to Rome was a major effort in public relations. Ignatius was accompanied, and/or preceded by messengers who alerted communities to his arrival and argued, apparently successfully, for Ignatius' perspective on the situation at Antioch. (3) Schoedel demonstrates that Ignatius is thoroughly party to the Hellenistic intellectual and social synthesis and that his gnosticism is to be understood in that context. This is made obvious by the number of allusions to and parallels with Classical and Hellenistic-Jewish writers indicated in the commentary.

A cautious, judicious analysis of Ignatius' theological perspective (pp. 17-31) concludes the introduction. Here Schoedel takes specific themes and traces them through the letters (concept of God, eucharist, unity of the community, the nature of ministry, flesh and spirit, flesh and blood, faith and love, hope, passion and resurrection, eschatology, attaining God and imitation of Christ). These motifs are developed as functions of controversies in which their author found himself embroiled or interested.

At this point further elaboration of the socio-cultural significance of Ignatius' method and developing perspective would have been helpful. The autobiographical tendency and corresponding minimal appeal to Scripture (either Old or New Testament) for authentication of his assertions would suggest the fluid status of Christian theology and theological method, as well as evolving group structures, at the time of the composition of this corpus. Here a dialogue with the work of Pierre de Labriolle, *La Réaction pâtène*, 2nd ed. (Paris: Artisan du livre, 1948) and Robert Wilken, *The Christians as the Romans Saw Them* (New Haven: Yale University Press, 1984) could prove illuminating. Any analysis of Christian structures and ideology which relies exclusively on Christian documents tends to read later conditions back into the text. Schoedel can rarely be accused of anachronistic reading of his documents. He is definitely aware of this material but does not make explicit the implications of his analysis of Ignatius for the social and intellectual configuration of Antiochene and western Anatolian Christianity.
There is much here to correct the anachronistic and triumphalistic reading of Ignatius promulgated by most handbooks of early Christian studies.

The commentary which follows is solidly philological and historical. Within the structure of the *Hermeneia* series, every significant issue presented by the text is discussed. Schoedel is always in dialogue with writers who have investigated facets of Ignatius' writings and thus expands upon the status *quaestionis* of the introduction. However, the commentary makes contributions beyond the mass of grammatical and historical data presented to elucidate the text. Especially helpful are the analysis of doctrinal and political issues in tension, the identification of parallels with other authors and the significance of those parallels, the careful attention to rhetorical devices, the examination of epistolographical techniques and suggestion of their importance for understanding the text, and the continuous awareness of the context in which Ignatius is writing.

Thus the scholar is provided with an essential reference point for all future research on the letters of Ignatius, the enigmatic Bishop of Antioch, as well as a model commentary on a patristic text.

**DAVID BUNDY, Ph.D.**
Ass't Professor of Christian Origins/
Collection Development Librarian
Asbury Theological Seminary