

them. While other schemes of organization could be suggested, his is probably as good as or better than the others that are available. The basic outline of psalms of orientation, disorientation, and reorientation appears to fit well the body of literature and its contents, and enables the reader to understand the psalms better.

Some points on which one could take issue with Brueggemann might be noted in passing. In general he is quite sensitive to NT parallels and applications, but it seems to me that his remarks on the Messianic significance of Ps 22 are a bit weak. I would suggest also that he has missed a considerable part of the point of Ps 29 in that the divinely directed storm described there represents a judgment specifically upon Canaanite territory. He has grappled with a number of the more-difficult imprecatory psalms, and for this we can express our appreciation inasmuch as these are usually passed over lightly by other writers on the psalms. It seems to me, however, that he could have taken a more positive view of Ps 109 by noting the covenant context from which the curses present in this psalm derive.

I have now used this volume in a seminary class on the psalms, and in general the students were pleased with it and found it helpful. One of the assignments in this class was to write up a sermon for delivery to a congregation, and I was interested to see that, without any urging from me, a number of the students spontaneously included an explanation of the system of psalms of orientation-disorientation-reorientation as a part of the introduction to the psalm from which they chose to preach. Thus, the members of the class seem to have voted in favor of the usefulness of this format and system of thought for the Psalter, as presented in Brueggemann's commentary.

I, personally, have found this volume to achieve its purpose well and to provide a positive and useful contribution to the literature on the psalms. Its demonstrated value in my seminary class on the psalms has led me to plan for its use again in this context. However, for such use it should be supplemented with a more exegetically oriented commentary—such as Craigie's volume on the first fifty psalms that I reviewed previously in *AUSS* 23 (1985): 299-302.

Andrews University

WILLIAM H. SHEA

De Vries, Simon J. *1 Kings*. Word Biblical Commentary, vol. 12. Waco, Texas: Word Books, 1985. lxiv + 286 pp. \$19.95.

De Vries's commentary on 1 Kings brings to twelve the number of available works in the new set of 52 proposed volumes of the Word Biblical

Commentary. The project promises to provide a Bible-study resource from a somewhat progressive-evangelical point of view, balancing gains from critical research with concerns for the life of faith. It intends, by means of translations based on the original languages and a format consisting of sections on everything from detailed textual notes to reflective theological explanations, to provide a useful tool for fledgling students and working ministers, as well as for professional scholars and teachers.

With the goals of this commentary series in mind, De Vries sets out to "hear" the ancient writings theologically. He begins with a good introduction that provides adequate attention to geographical, political, and religious background concerns, and also grapples with issues that have always made OT historiographical material a *crux interpretum*. His treatment addresses the problem of sacred history as theological testimony, by distinguishing between "historicity" and "historicality." The latter has to do, according to De Vries, with self-awareness in historical existence and does not depend for authenticity upon factuality. The books of 1 Kings, he asserts, is infused with historicality which should remind the student to avoid the two extremes of (1) overliteralizing and (2) denying all that does not fit the modern mind. The introduction also contains brief treatments of the history of interpretation of the book and summaries of text-, source-, and redactional-critical problems.

Sections in the commentary portion of the volume include useful, up-to-date bibliographies; new translations; fairly comprehensive textual notes; detailed remarks concerning form/structure/setting; extensive, but concise, comments on the passage; and a normally brief evaluative explanation. This distribution allows access by individuals with varying goals and different levels of expertise and ability. Useful as well are the author, subject, and Scripture indices.

De Vries's treatment of 1 Kings is, on the whole, thoroughly accomplished, and it represents a solid commitment to current, quality scholarship and to biblical faith. His work reflects a genuine sensitivity to literary characteristics and stylistic features of the text and a willingness to follow through on the implications of such. The "truth" of an account grows as much from *how* it was told as from *what* was said. Skillful and imaginative recounting stands behind many of the narrative portions of 1 Kings, reminding us of the creative, aesthetically-tempered theological goals of our source material which are observable in the finished product that we now have. De Vries also takes into account the value of historical and archaeological resources and employs them in a fair and appropriate manner.

Weaknesses are few, but deserve mention. Some would critique the author's use of terms like "historiography," "historicality," etc., which does not always appear to be entirely consistent throughout (e.g., compare

p. xxx with p. xxxviii). In addition, a few of the "explanation" sections tend to make moralizing evaluations of these ancient materials too much on the basis of modern criteria (e.g., p. 42) and, at times, christocentric agendas (e.g., p. 44). Typically, De Vries expresses in a clear fashion his Christian assessments of activities and ideologies which today appear unacceptable or reprehensible, and he distinguishes carefully between ancient societal mores and modern culture. Occasionally, however, the proper place, value (even possibly, redemptive value in antiquity), and function of certain practices are eclipsed by the imposition of later moral criteria. Finally, not all of De Vries's critical methodologies or conclusions will earn him a favorable hearing among some conservatives, no matter how well he has attempted a balanced approach to very difficult and complex material. In the opinion of this reviewer, however, a receptive hearing will be deeply enriching for the study of 1 Kings.

Southwestern Adventist College
Keene, Texas 76059

DOUGLAS R. CLARK

Harris, Murray J. *Raised Immortal: Resurrection and Immortality in the New Testament*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1985. 304 pp. Paperback, \$10.95.

This book, first published as part of the Marshalls Theological Library series in 1983, was republished (by arrangement) by Eerdmans in mid-1985. As pointed out on the back cover, "While many books have been written about the Gospel teaching regarding the resurrection of Jesus, few go on to consider resurrection . . . in the Epistles, and fewer still attempt to relate all this to the theme of immortality."

Harris has indeed chosen to deal with an interesting selection of topics. The material in this volume ranges from the kind traditionally found in books dealing with Christian apologetics to that found in books engaging in biblical exegesis or biblical theology. It is, in fact, one of the strengths of the book in that it attempts to deal adequately with all aspects of the NT's portrayal of the topic of life after death. It deals, in turn, with exegesis of the major texts treating the resurrection of Jesus, with the historicity of that event, with the question of what sort of body the raised Jesus had, with the theological implications of his resurrection, with exegesis of the NT passages regarding the resurrection of believers, and with the difficult questions pertaining to the intermediate state, the general resurrection, and the manner in which all of the preceding relates to the NT's presentation of immortality. Harris brings all of these different facets