

tion, drunkenness and the anxieties of life" (Luke 21:34)—the "danger of self-indulgence, prosperity, materialism, idleness, lukewarmness, carelessness and indifference" (p. 255).

Kimball's volume is an important book on Matt 24 that cannot be ignored. It comes to us with penetrating questions, and—for most of us, undoubtedly—with a new perspective.

Andrews University

HANS K. LARONDELLE

Knight, George A. F. *Servant Theology: A Commentary on the Book of Isaiah 40-55*. International Theological Commentary. [2d] rev. ed. Grand Rapids, Mich.: Eerdmans/Edinburgh: Handsel Press, 1984. ix + 204 pp. Paperback, \$5.95.

This revised edition of Knight's commentary, first published in 1965, will enable a new generation of students and pastors to benefit from its many theological insights into Isa 40-55. In accordance with the International Theological Commentary series, the volume seeks to move beyond the historical and literary analysis of the text in order to develop its theological themes and to indicate their relevance for the Christian church world-wide. Moreover, this particular volume shares its approach with Knight's earlier volume, *A Christian Theology to the Old Testament* (1959, 1964<sup>2</sup>), by emphasizing the special relationship between the OT and NT, along with a specifically Christian reading of the OT.

According to Knight, Deutero-Isaiah (DI), to whom chaps. 40-55 are attributed, was a "theological giant" raised up by God in the latter half of the sixth century B.C., during the Babylonian captivity. Indeed, he is considered by Knight to be "the greatest theologian that has ever arisen" (p. 199), whose key contribution to biblical faith was the "insistence that the living Word of the living God began to be united—though still in a proleptic sense—with the very flesh of God's son Israel at that specific time in which DI himself was participating" (p. 5). That central theme is introduced in Isa 40, which presents the durability of God's Word (God himself), followed by a delineation of the missionary task assigned to Israel and for which she was prepared through suffering. The theme is developed further, not by means of theological propositions, but through a consideration of God's acts in history, which reach a climax in the appointment of Cyrus to accomplish Israel's redemption from servitude.

Central to Knight's argument are the identity and function of the servant. Here Knight follows H. Wheeler Robinson, C. North, and J. Muilenburg. The sinful, imperfect servant (Israel) merges with the perfect

servant (God himself). "This portrait of the Servant comprises two elements, that of a very human Israel, and that of a 'God *in* Israel.' At this point one is not able to separate the two" (p. 171).

Consequently, the vicarious suffering of the servant (Isa 53) is understood as "participative," rather than as "penal" or "substitutionary"; that is to say, it becomes truly a "remedial and redemptive force" (p. 173). The participation of God in Israel enables Knight to draw lines between the themes developed in Isa 40-55 and the NT theology of incarnation. For instance the servant who "pours out his soul to death" leads to Paul's *kenosis* passage (Phil 2:7-8), and elsewhere the "resurrection" of God's people follows their "crucifixion"—a pattern of God's redemption for all time. However, for Knight, the relationship between Isa 40-55 and the NT is neither prophetic nor typological in nature, but rather the relationship rests on an OT anticipation and a NT realization of key themes pertaining to soteriology and missiology.

The main contribution of this commentary (and of its kind in general) lies in its ability to speak clearly and broadly about important theological themes central to the Christian gospel. Having abandoned historical and literary analysis as a useful approach, Knight resorts to fresh translations and expositions of relevant Hebrew words to develop these theological themes. Some of these are illuminating; e.g., the discussion of Isa 45:7 (p. 90). Others appear strained; e.g., the association of *qumi* in Isa 52:2 and Mark 5:41 (p. 161). A few seem infelicitous; e.g., the discussion of the "louse Israel" (p. 37). However, the key to the commentary remains Israel's existential experience of being the hesitant recipient of divine grace and an unwilling servant of world mission during the tumultuous sixth century B.C. The degree to which that key opens all the doors to NT and Christian theology may well require further examination.

Loma Linda University  
Riverside, California 92515

NIELS-ERIK ANDREASEN

Marsden, George, ed. *Evangelicalism and Modern America*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1984. xix + 220 pp. Paperback, \$8.95.

Largely due to its recent renaissance, evangelicalism has been the topic of a large number of books during the past twenty years. One of the latest contributions to the ongoing dialogue is George Marsden's *Evangelicalism and Modern America*. In some ways this book is an unrefined sequel to Marsden's *Fundamentalism and American Culture: The Shaping*