

alludes to the question of dating and chronology and cites a work published by an evangelical publisher, but he does not belabor the point. For the most part he employs the traditional dating framework of modern archaeology. He examines the discoveries, insights, interpretations, and theories of modern archaeology, but behind his writing one senses a strong, traditional acceptance of the biblical narrative.

*The Archaeology of the Jerusalem Area* provides an excellent introduction to Jerusalem archaeology and excavation. Its extensive bibliography and footnotes will lead the interested reader to more specialized and technical material. Besides the biblical period, the book is invaluable to those interested in the development of Christianity and Islam in the Holy Land. Tourists will also find it helpful in their explorations of archaeological Jerusalem.

One disappointing aspect of the book is the quality of its many illustrations. Photographs reproduced from color transparencies are not usually expected to have the same sharpness and contrast as those derived from negatives, but the diagrams and maps in the book appear as if they were several copies removed from the original. Still, the overall quality of the illustrations has improved over that of the same publisher's earlier work, *Biblical Archaeology in Focus* by Keith N. Schoville.

*The Archaeology of the Jerusalem Area* deserves an honored place in the library of anyone interested in biblical archaeology.

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Meyers, Carol L. and Eric M. *Haggai, Zechariah 1-8*. The Anchor Bible, vol. 25B. Garden City, NY: Doubleday and Company, 1987. xcv + 478 pp. + 8 pp. of illustrations. \$20.00.

Eric and Carol Meyers, a husband-and-wife team with expertise in archaeology and biblical studies, have co-authored the 23rd volume in the Anchor Bible OT commentary series. This series, now targeted for 36 volumes, is a growing one—both in the number of volumes and in the size of the books. If all the pages in this commentary are counted, there are on the average 58 pages of material per biblical chapter. The “notes” (not including “comments”) section on Hag 1:1 alone totals 14 pages. In contrast, the 1964 E. A. Speiser volume on Genesis in the same series averaged about 9 pages per chapter and cost only \$6.00. If such a trend continues, one wonders what the size of the last volumes in the series might look like—and cost!

The volume comes with a wide array of features. Preliminary materials include a preface, table of contents, list of illustrations (maps, charts, and

photographs), a glossary of difficult terms, and an explanation of translation principles. Those interested in pictures should note that (in the volume supplied to me) the location of the two sections of illustrations is wrongly given in the index. The commentary proper has an extensive introductory background section which includes a 23-page bibliography. An original translation of the text is given for each segment. The translation is followed by "notes" and "comments." "Notes" are detailed, in-depth, verse-by-verse analyses of the text from a linguistic and historical standpoint. "Comments" are discussions of the text by paragraph or section. They attempt to synthesize larger overall meanings. The volume concludes with separate indices for authors, subjects, Hebrew words, words from other languages, and scriptural references.

The authors believe that Haggai and Zech 1-8 form a single composite literary work which reached its present form in anticipation of the dedication of the second temple in 515 B.C. They hold that the time period between the original giving of the prophetic oracles and the final book form was very brief. The person putting the material together may in fact have been Zechariah himself. The Meyers find nothing in these two prophets which has proved definitive in arguing against the assumption that "Haggai and Zechariah were the authors of virtually all that is attributed to them" (p. XLVII). The writers also believe the book has deep moral and spiritual value and displays rhetorical ingenuity and skill coupled with a sophisticated, elevated prose style (p. XLII). Second-temple Judaism largely survived because of the success of Haggai and Zechariah in proclaiming their message.

Two examples of the Meyers's exegesis of specific passages show us a sample of their style. The oracular insertion in Zech 4:6b-10a is not viewed as misplaced and intrusive as many commentators would argue. The authors suggest that the interweaving of visionary and oracular styles is most characteristic of Zechariah's writing style. In the difficult passage of Zech 6:9-15 that deals with crowning, the writers favor retaining the MT plural "crowns" in vs. 11 rather than emending it to "crown" as even the conservative NIV Bible does. I find their interpretation of the passage, which includes both Joshua and Zerubbabel, to be convincing.

In general, the book is thorough, judicious, and insightful. Viewed from the overall sweep of OT scholarship, it takes a conservative to a middle-of-the-road position. Some lengthy discussions could be pared down without loss of essential content, but the commentary generally is well written. Scholars of these two OT books owe a debt to the authors, and their volume will be an important one for the foreseeable future.

My main criticism relates to the stated aim of the Anchor Bible series. If it really is "to make the Bible accessible to the modern reader" and "is aimed at the general reader with no special formal training in Biblical Studies," then 581-page commentaries complete with Semitic words and

technical vocabulary do not seem to fit. Only the most stalwart general reader would even think of trying to digest this work. Either Doubleday should change its description, or such a commentary should be published in a way that it can be labeled for what it is—a major scholarly work mainly for specialists.

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Morris, Leon. *New Testament Theology*. Grand Rapids, MI: Zondervan Publishing House, 1986. 448 pp. \$20.95.

This volume plays a major role in Zondervan's attempt to broaden its scholarly market. Leon Morris is well chosen to represent this image. He offers scholarship of the first rank, while approaching the biblical text as the Word of God. Thus he considers the gospels to be reliable accounts of Jesus' words and deeds. Being relatively uninterested in the historical approach, he deems it to be his task to describe the teachings of the NT documents and the theology that lies behind those teachings, rather than to speculate on how those documents got into their present form.

A central point of Morris's book is that the writers of the NT were unique individuals in their expression of Christian theology. They were not following any "party line" (p. 325). While Morris grants the diversity of the NT, however, he is not willing to assume that variations of expression necessarily point to irreconcilable differences. In his brief summary of the book (pp. 325-333), Morris draws these two aspects together by summarizing both the key contrasts between the various writers and their central agreements. The book closes with the thought that the unity and diversity of the NT teach two things: (1) that narrow dogmatism is "ugly," and (2) that the great central teachings of Christianity are not optional.

The book is divided into four main parts: the Pauline writings, the Synoptic Gospels and Acts, the Johannine writings, and the General Epistles. Although Morris examines the Pauline writings as a whole, he treats Matthew, Mark, and Luke-Acts separately, seeking to distinguish the unique theology of each evangelist while maintaining, nevertheless, that they compositely offer a reliable picture of the theology of Jesus.

Morris does address some major issues in NT studies. Although he believes that the Gospel of Mark was the first Gospel written, he does not think that one's position on the Synoptic Problem makes a great deal of difference theologically. He regards the thirteen letters which carry Paul's name to be "Pauline" in at least a broad sense. Morris opposes the trend to see the writings of Paul in terms of "apocalyptic categories," agreeing with Bultmann that justification and the Christ-event are central to Paul. He