

of Jewish exiles in Egypt (29:21). Brownlee considers Ezekiel's behavior to be "unusual" but not "abnormal."

Brownlee's interpretation of the dispatch formula is suggestive and worthy of further careful study. The question remains whether one should or can use it the way he does. Ezekiel's two visits to Egypt cannot be supported by the dispatch formula, because it is absent from chap. 32. It is quite possible that the formula itself may not require the physical presence of the prophet in the place where he is sent.

Brownlee's book is teeming with valuable insights. Anyone interested in a challenging approach to Ezekiel should read this commentary. It is unfortunate that he could not finish his task, but what he left behind is penetrating.

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Burgess, Stanley M., McGee, Gary B., and Alexander, Patrick H., eds., *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Zondervan Publishing House, 1988. xiv + 914 pp. \$29.95.

In many ways the Pentecostal movement has been one of the most frustrating branches of Christianity to study. The difficulty arises not only from the youthfulness of the movement, but also from its diversity, complexity, and populist orientation. The problems involved in understanding Pentecostalism were greatly compounded in the 1960s with the rise of charismatic movements in the Roman Catholic, Orthodox, and a large number of Protestant churches.

Adding to the difficulties faced by students of Pentecostalism and the charismatic movement has been the lack of broad reference works in the field with adequate bibliographies. Zondervan Publishing House is to be congratulated for its *Dictionary of Pentecostal and Charismatic Movements*, a volume that should accomplish much in alleviating the problems involved in studying twentieth-century "spirit-filled" movements by providing a starting place to research a wide spectrum of topics. For the first time both neophytes and experts have an encyclopedic resource that provides concise sketches and up-to-date bibliographies on a variety of topics and personalities in the field of Pentecostal-charismatic studies.

The *Dictionary*, claim its editors, "is intended not only to increase the self-understanding of those inside the Pentecostal and charismatic movements, but also to introduce to the broader religious community the inner life and thought of a twentieth-century religious phenomenon that has had a significant impact on Christianity worldwide" (p. vii). As a result, Burgess, McGee, and Alexander have sought to avoid defensiveness and

polemics. Their aim is a balanced overview of these complex movements and the diverse traditions behind them. The editors are to be commended for that open approach, even though their authors undoubtedly have met the ideal with varying degrees of success.

Contributors were selected from a broad base of classical Pentecostals, charismatics from a variety of denominations, and those who stand outside the Pentecostal-charismatic realm. While the list of contributors is impressive, one looks at it in vain for the names of such premier scholars in the field of Pentecostalism as Donald W. Dayton and Walter J. Hollenweger and such authorities on the holiness movement as Melvin E. Dieter.

The *Dictionary* emphasizes Pentecostalism and the charismatic movement in North America and Europe, since those areas are their homelands. While most Pentecostals and charismatics are presently found in Latin America, Asia, and Africa, the editors decided that the best way to come to grips with the movements' macrocosmic issues was to focus on their development in the cultures of their origin. Even though there is some validity in that perspective, the approach in general has a distorting effect on the treatment of movements that provide some of the most dynamic agencies for the spread of Christianity in much of the third world. This pragmatic deficiency could have been corrected somewhat by major summary articles on these related movements in their various geographical regions, but a reader does not find such coverage.

The selection and treatment of topics, as rightly expected, is heavily slanted toward Pentecostal and charismatic concerns. Thus articles on the books of the Bible, for example, focus on areas of special interest to spirit-filled movements. Many of the contributions are surprisingly long. There are 16 double-columned pages on the "Catholic Charismatic Renewal," 22 pages on "Healing Movements," and 35 pages in three related articles on the doctrine of the Holy Spirit. These longer articles provide a depth and breadth that a reader often longs for in other dictionaries.

Biographical sketches form a major portion of the work. Readers have ready access to information on such leaders as Aimee Semple McPherson, Paul Yonggi Cho, Jimmy Swaggert, and a host of lesser-known individuals. The sketches are up to date, as is illustrated by such items as coverage of the recent difficulties of Swaggert and Jim Bakker. In spite of the helpfulness of the biographies, too much space may have been given to them and not enough to issues of substance. That is particularly true of figures of lesser importance. On the other hand, the very splintered state of the movements means that there are a large number of leaders of relatively insignificant groups. The editors undoubtedly faced genuine difficulties at this point, even though they chose to treat only those groups or denominations with at least 2,000 members. Perhaps a good cross-reference index of personalities and movements might have simplified the problem and allowed for fewer entries on relatively insignificant topics.

Despite what could have been done with infinite space, finances, wisdom, and foresight; Burgess, McGee, and Alexander are to be thanked and congratulated for what they have accomplished in a finite volume that covers a complex, diverse, and illusive field of study. Their *Dictionary* is a pioneering reference work that is a welcome contribution in a neglected area. It joins the ranks of essential reference tools for students of modern Christianity.

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Cassidy, Richard J. *Society and Politics in Acts of the Apostles*. Maryknoll, NY: Orbis Books, 1987. 255 pp. Paperback, \$9.95.

Society and Politics in Acts of the Apostles is a concise yet thought-provoking treatise in straightforward style and simple language. As is true of his first tome, *Jesus, Society and Politics*, this work is highlighted by Richard Cassidy's innovative "Allegiance Theory" and backed by logical and forceful arguments. The book purports to do away with the traditionally held theories that the Book of Acts was written out of apologetical (political or ecclesial) concerns—i.e., to present either the innocuousness of Christianity before Roman authorities, or the benevolence of the Roman government before the Christian world.

Recognizing the weakness in the apologetical approaches, Cassidy suggests his "Allegiance Theory" as an alternate and more plausible approach to the understanding of the purpose for the writing of Acts. According to this theory, Acts was originally addressed to the Christian community at large (Theophilus here is either a prospective or converted Christian) to strengthen their faith and confirm them in their witnessing of, and allegiance to, Jesus. Acts, according to Cassidy, was "to provide the Christians of his [Luke's] days with perspective and guidance regarding the trial witness of Christians before various political officials" (p. 159).

Cassidy divides his book into two logical parts. The first ten chapters build evidence which he hopes will disprove the apologetical approaches (against Conzelmann and Walaskay), and the last chapter presents his "Allegiance Theory."

In the first three chapters Cassidy associates Jesus' sociopolitical stance with that of the Jerusalem community. His purpose is to show that for the disciples (as in the case of Jesus) to place the sovereign will of God over any political power was indeed a matter of concern and threat to the Roman authorities. The objective of chaps. 4-8 is very similar. Cassidy highlights Paul's constant clashes with non-Roman opponents ("Jewish-law" Christians and "unbelieving" Jews) in order to make clear the need for Rome's intervention. Thus Cassidy wishes to show the threat that the disciples' "disruptive" behavior posed for the Romans. In chap. 8 the