

repetition and what appears to be contradiction. Thus on p. 175 Grant seems to accept the study by J. van Pottelberge of Clement of Alexandria's *Exhortation* and to deduce from it that "Clement must be viewed not as an apologist but as an independent literary figure," but on p. 179 he states: "Clement himself was undoubtedly the most significant Alexandrian apologist, . . . for he wrote the important *Exhortation*." The whole effect is what one might expect if the chapters had been written as separate articles over an extended period of time, with minimal reference among them, and then strung together without much editing.

The book has not escaped its quota of typographical errors, incomplete sentences, and minor errors of fact. Thus, contrary to what is said on p. 195, the apology of Aristides as it is incorporated into *Barlaam and Ioasaph* is not found on the lips of a Christian missionary in India but in the mouth of Nachor, a pagan hermit who is persuaded to utter it under threat.

In spite of these problems, the author knows his subject thoroughly, and his readers will learn much.

Andrews University

ROBERT M. JOHNSTON

Hedrick, Charles W., and Robert Hodgson, Jr., eds. *Nag Hammadi, Gnosticism, and Early Christianity*. Peabody, MA: Hendrickson Publishers, 1986. xlv + 332 pp. Paperback, \$14.95.

The present volume is a landmark of scholarship devoted to a discipline which until the middle of the twentieth century was dependent on the writings of the opponents of gnosticism in the early church. With the discovery of the Nag Hammadi codices and the subsequent editions of the texts, scholars have arrived at a much fairer understanding of this very distinct movement within early Christianity. The present volume takes the student and the scholar alike to the frontier of scholarship on Nag Hammadi, gnosticism, and their place in the theological discord of the early church.

Twelve of the thirteen papers included in this book were presented at the 1983 Springfield, Missouri, Working Seminar on Gnosticism and Early Christianity, organized by the two editors.

After a generous preface by Hodgson and an illuminating introduction by Hedrick, the volume is divided into three parts: (1) non-Christian gnosticism; (2) gnosticism, the NT, and early Christian literature; and (3) gnosticism and the early church. The topical coverage and distribution of the papers are well balanced. Three papers are devoted to the question of non-Christian gnosticism—all dwelling on the Sethian tradition (B. Pearson, B. Layton, and J. Turner). Three of the five papers on gnosticism, the

NT, and other early Christian writings deal with the Gospel of John (G. MacRae, H. Koester, and H.-M. Schenke), while the others treat Q and the Gospel of Thomas (J. Robinson) and the literary evidence for inner diversity and conflict within early Christianity (F. Wisse). The latter paves the way for the remaining five papers on the struggle between gnosticism and orthodoxy, their conflicting cosmologies, the Valentinian affiliation of the *Gospel of Truth*, interpretations of the creation accounts, and the Syro-Mesopotamian branch of the controversy between orthodoxy and heresy (D. Parrot, P. Perkins, H. Attridge, E. Pagels, and S. Gero).

While all papers are of great interest, the three touching the Gospel of John merit particular notice. In the first of these, "Gnosticism and the Church of John's Gospel," MacRae raises the old question of possible gnostic influences on the Fourth Gospel and Johannine Christianity and answers it with yet another question of possible mutual indebtedness to a common wisdom tradition. Koester, in the second of these papers, "Gnostic Sayings and Controversy Traditions in John 8:12-59," underscores the traditional nature of the sayings in the fragmentary discourse of John 8:12-59 by cataloging similar sayings found elsewhere in John—and the Synoptics occasionally—and in the gnostic scriptures. In the third, "The Function and Background of the Beloved Disciple in the Gospel of John" (the only paper not read at the Springfield seminar but given on a lecture tour across the United States in 1982), Schenke treats the Beloved Disciple passages (13:21-30; 19:25-27; 20:1-10; 21:1-14, 15-24) as redactional and compares them with certain gnostic passages remotely suggestive of the Beloved Disciple idea. Focusing on equally vague hints in the Thomas legend, the East German scholar wonders "whether Judas Thomas, the most mysterious of all the brothers of Jesus, might not have been the historical model (in terms of history of traditions) for the Beloved Disciple figure" (p. 123). He then concludes: "If this suggestion is correct . . . the same Syrian Judas Thomas tradition . . . would have affected the Fourth Gospel at two stages in its development." ("For Thomas appears . . . in the part of the Gospel written by the Evangelist, and then reappears in the part of the Gospel added by the editor as the anonymous Beloved Disciple" [pp. 124-25]). The respective authors of these three papers seem to restore some relevance to Bultmann's *Gospel of John*.

Much of the credit for this unique compilation truly belongs to the editors, who brought together these renowned scholars, assigned presentations in the areas of their expertise, and solicited coverage of the latest developments on every front. The careful planning for a seminar of this magnitude, coupled with the meticulous editorial attention which a task of this nature demands (seen especially in the detailed bibliographical information provided at the beginning of the volume and in the classified index of ancient texts given at the end), clearly distinguishes this book from most collections of seminar papers.

Together with the ongoing publication of the Nag Hammadi texts and translations, and the 1980-81 publication of the Proceedings of the 1978 International Conference on Gnosticism at Yale (Bentley Layton, ed., *The Rediscovery of Gnosticism*, 2 vols. [Leiden, 1980-81]), the papers of the Springfield Seminar are to be greeted as a major event in the study of gnosticism. They define the state of scholarship in the areas they cover and testify to the vitality of such studies in America.

Andrews University

ABRAHAM TERIAN

Hunter, James Davison. *Evangelicalism: The Coming Generation*. Chicago: The University of Chicago Press, 1987. xi + 302 pp. \$19.95.

With the appearance of *Evangelicalism*, Hunter has established himself as a major interpreter of contemporary evangelicalism whose work must be taken with absolute seriousness. This is his second book on evangelicalism, and it continues his exploration of the dialectical tension between conservative religion and modernity that formed the core of his earlier study. As the subtitle indicates, it concentrates upon young evangelical elites, who in all probability will be the bearers and shapers of the evangelical tradition in the years to come. The empirical base of the study is a cohort of college and seminary students in the years 1982/83 in nine of the leading evangelical colleges in the Christian College Consortium and in seven major evangelical theological seminaries. It is broader than his earlier study in that it locates American evangelicalism within the context of the global evangelical phenomenon and takes a comprehensive view of evangelicalism as a cultural system with an interlocking network of beliefs, values, ideals, and practices. The depth of Hunter's quest for understanding the meaning of modernity and the fate of conservative religion in the contemporary world is never far below the surface in this study.

Hunter's basic conclusion is that the symbolic boundaries which maintain the inner cohesion of the evangelical subculture are being blurred. More specifically, he argues that this is taking place in the very institutions—colleges and seminaries—which have been established to transmit and maintain the traditions. Boundaries are being redefined and eroded as these academic communities are confronted by the push and pull of modernity. This takes place just as much in the redefinition and simplification of boundaries in efforts by the right to defend the tradition against modernity as it does under the impulse to accommodate modernity by reconstruction of the traditions. He studies trends in four general dimensions of the evangelical cultural system: its theology; its understanding of work, of morality, and of the self; its concepts of the ideal family; and its attitudes toward involvement in politics. He does so by analyzing the attitudes of