

plucking the leaves off the tree while the ugly roots remain. That is why history will never bring about the kingdom of God. The yearning of the human heart—consciously or unconsciously—is for liberation, a liberation that is not limited to the temporal, but one that projects itself beyond history to when the God of history will make all things new.

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ATILIO DUPERTUIS

Fung, Ronald Y. K. *The Epistle to the Galatians*. The New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988. xxxiii + 342 pp. \$22.95.

The author, who wrote his dissertation on the relation between righteousness and faith in Paul's thought under the direction of F. F. Bruce at the University of Manchester, is Resident Scholar and Adjunct Lecturer at the China Graduate School of Theology in Hong Kong. Though the printed biblical text is that of the New English Bible, the basis for the commentary is Nestle-Aland. This commentary replaces that of Herman N. Ridderbos (1953) in this series. It is rather significant that this is the first major commentary written by a third-world scholar. Its quality demonstrates that that part of the world can make significant contributions to the English-reading community.

While the introduction deals with the usual subjects treated under that heading, the major part of the discussion focuses on the question of the destination of the epistle—i.e., whether the letter was written to the churches in North Galatia or to those in South Galatia. Fung supports the latter view, thus dating the letter early, before the Jerusalem Council (ca. A.D. 48). He arrives at this more specific date because he equates Paul's visit of Galatians 2 with Acts 11:30-12:25—that is, to the relief visit, not to the Jerusalem Council, as many hold.

The commentary itself is characterized by conciseness, clarity, and clear logic. Fung sets forth the basic issues clearly, presenting the various options and giving his position with the reasons supporting it. The author is well read, knows the issues, and refers to previous writers without cluttering his style. The exegesis proper is free from lengthy discussion and thus makes for ease in following the train of thought. Fung reserves his more detailed discussions for "Additional Comments." One helpful feature, especially for those interested in linguistics, is his frequent treatment of syntactical matters where appropriate.

Having written his dissertation on the relationship between righteousness and faith, it is not surprising that the author deals with this subject in much detail wherever it appears in the text, including in the "Additional Comments" sections. For instance, he provides an additional comment on

1:16a (p. 66) and concludes the commentary with a "Summary of Theological Conclusions: The Status of 'Justification by Faith' in Paul's Thought" (pp. 315-320).

It is not possible in a short review to deal with matters of exegesis in detail, but we will select a few points for discussion. Fung opts for the position that Paul went to Arabia after his conversion, not for "solitary communion with God and reflection" (p. 68) but to preach to King Aretas's subjects in Arabia, which brought the hostility of the king against him and thus later necessitated his flight from Damascus. The commentary follows Bruce in rejecting Gamaliel's connection with the School of Hillel. Thus Paul belonged to a radical wing of the Pharisees, perhaps the school of Shammai (p. 72). The author believes that this fits well with Paul's attitude toward the Gentiles.

Fung's exegesis of Galatians 3 is excellent. Nevertheless, his comments on that chapter and his statement that "freedom from the law means for the Christian first and foremost freedom from the law as a means of justification (and secondarily as a principle of life)" (p. 217) need further clarification. This he furnishes later, but without explicitly connecting it to his earlier remark. His explanation of Paul's apparent paradox of proclaiming freedom from the law and yet exhorting fulfillment of the law through love is more logical and balanced. "In other words," Fung writes, "the believer who is free from the law is at the same time one who fulfills the law; only the way he fulfills the law is not by punctiliously observing the rules and regulations of an external code, but by the new way of love, which is generated within the believer by the power of the Holy Spirit . . ." (p. 247).

While it will not be considered the single best commentary on Galatians, the present work is a good addition to treatments of this epistle.

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SAKAE KUBO

Hardman, Keith J. *Charles Grandison Finney, 1792-1875: Revivalist and Reformer*. Syracuse, NY: Syracuse University Press, 1987. xvii + 521 pp. \$45.00.

Rosell, Garth M., and Dupuis, Richard A. G., eds. *The Memoirs of Charles G. Finney: The Complete Restored Text*. Grand Rapids, MI: Zondervan Publishing House, 1989. xlvii + 736 pp. \$23.95.

With the appearance of these two volumes, Finney studies are experiencing a long-awaited renaissance. Although the foremost American evangelist of the antebellum nineteenth century and a major stimulator of