

thought in terms of a chain of being, an intellectual fixture of that time. We already knew all this. Are we supposed to think that Paul was different from Josephus, who believed in the efficacy of oaths, curses, and adjurations, even if Paul and Josephus are quite different in that the first refers often to Satan and the second never does? Neyrey's claim that Paul's witchcraft accusations are "impervious to us" because "contemporary biblical criticism simply is not capable of understanding these verses" is, it seems to me, a bit pompous. Neyrey seems to be overly self-conscious about what he is doing. This attitude reveals itself in unnecessary apologetics (pp. 215-217) and some immodesty, as when he announces that his book is "a major contribution" to the quest for the *Sitz im Leben* of the Pauline letters (p. 19). Anyone wishing to see how symbolic anthropology is being used by NT students may find this book useful. As a contribution to Pauline studies, it makes a rather minor impact.

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HEROLD WEISS

Owens, John Joseph. *Analytical Key to the Old Testament*. Vol. 1: Genesis-Joshua (xi + 1020 pp.); vol. 4: Isaiah-Malachi (xi + 941 pp.). Grand Rapids, MI: Baker Book House, 1989. \$34.95 each.

Among the many tools for the study of the Hebrew Bible, this new instrument will be noticed by both students and teachers, but not necessarily for the same reasons.

Students will be delighted and relieved, because for the first time they will have access to a tool that will guide their steps into the Hebrew Bible. "Each word of the entire canon" and "each form" is analyzed and identified by reference to a standard Hebrew-English dictionary (BDB) or grammar (Gesenius-Kautzsch-Cowley) and translated (RSV or literal rendering when judged necessary). Owens' achievement is enormous and deserves admiration. Henceforth, the student using this work will be exempted from the painful process of analyzing and parsing and will be free from the risk of error. Students will heartily recommend this book to each other.

The Hebrew teacher, however, will hesitate even to mention the work, for this "too helpful" tool may encourage the lazy student to avoid learning *why* a word has been so analyzed. In Hebrew grammar, just as in mathematics, the student who knows the answer but does not understand "why" is suspect and should not be rewarded.

The information given in the *Analytical Key* should not be considered as the final word, either on grammatical form or meaning. A mechanical approach to the text does not do justice to the complex nature of language. Certainly Owens is aware of the problem of mechanical analysis, since he

has been a Hebrew teacher for more than thirty-five years, and since he prefaces his work with a cautious note that places the analytical enterprise in the dynamic context of "culture," where "syntax" and "style" play a decisive role.

With all these reservations in mind, Owens' work has its place as a control and reminder, but never can it be a primary or final guide to supersede the necessary task of "intelligent" analysis.

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JACQUES B. DOUKHAN

Rack, Henry D. *Reasonable Enthusiast: John Wesley and the Rise of Methodism*. Philadelphia: Trinity Press International, 1989. xvi + 656 pp. \$39.95.

Oden, Thomas C., and Longden, Leicester R. *The Wesleyan Theological Heritage: Essays of Albert C. Outler*. Grand Rapids, MI: Zondervan Publishing House, 1991. 267 pp. Paperback, \$14.95.

Amid the large amount of recent Wesley publishing, *Reasonable Enthusiast*, by Henry Rack, a Methodist minister, Wesley scholar, and lecturer in ecclesiastical history at the University of Manchester, is, by any reckoning, one of the most important studies of Wesley and the eighteenth-century Methodist movement.

In spite of the vast bibliography upon which Rack draws, reflected in some 82 pages of endnotes, the work appears to be based more on secondary sources than on the eight volumes of the Bicentennial Edition of Wesley's works published by early 1988, and builds more on reinterpretation than upon analysis of primary Wesley sources. Rack indicates at the outset that the challenge to the writer on John Wesley is not "lack of evidence or even of research"; it is the need "to penetrate the legend created by his followers and biographers. . . ." (p. xii). What the task calls for is "fresh interpretation rather than new facts" (p. xiv). And taking a realistic approach in this fresh interpretation, Rack has produced a book with which, the dust cover warns, "Methodists may feel unhappy."

The scope and structure of the book are indicated by the subtitle, *John Wesley and the Rise of Methodism*. Setting out to remedy what he considers to have been a defect in earlier Wesley studies, which focus too narrowly upon the story of the man, to the neglect of the social forces of the times and of the Wesleyan movement, Rack has given us a historical biography which locates Wesley within the patterns of thought of the eighteenth century and in the light of his relations with the Anglican Church and of his audience and following. As the title *Reasonable Enthusiast* suggests, this dual focus also serves as a foil against which to develop the paradoxes and tensions in the life and thought of Wesley himself. Wesley is presented as a man of two