

updated, a list of recently discovered lectionaries is added on p. 170, and a synopsis of the sigla used in various Greek NT editions for the correctors of manuscripts is added on p. 108. These and other additions make the revised edition well worth the price.

Andrews University

JON PAULIEN

Andersen, Francis I., and Freedman, David Noel. *Amos: A New Translation with Introduction and Commentary*. The Anchor Bible, vol. 24A. New York: Doubleday, 1989. xlii + 979 pp. \$30.00.

This contribution by Francis Andersen and David Noel Freedman to the Anchor Bible is an important one for students of Hebrew prophetic literature in general and of Amos in particular. The authors, by devoting over 1,000 pages to the nine short chapters of Amos, have followed the series' current practice of providing expansive treatments of biblical books.

In keeping with the format of the Anchor Bible, the Amos volume begins with an original translation that is fresh and creative, while at the same time is characterized by an odd capitalization here and there (e.g., She, Girl, Fire, and Pestilence) and a few constructions that, although following the Hebrew word order, are clumsy in English (e.g., 5:7b, 12b).

The introduction section is fairly complete, covering the basic questions surrounding issues of background, authorship, textual considerations, Amos' geopolitical terminology (a forty-two page treatment), and—most importantly for the authors, it seems—the initial expression of their proposed four phases for the prophet's ministry (see below). Unfortunately, literary features, so rich in Amos, receive little mention here. On the other hand, the select bibliography is certainly adequate.

In structuring their notes and comments, our authors divide the book of Amos into four parts: 1) The Book of Doom (1:1-4:13), 2) The Book of Woes (5:1-6:14), 3) The Book of Visions (7:1-9:6), and 4) the Epilogue (9:7-15). According to Andersen and Freedman, nearly the entire book comes from the eighth century. The commentary's final fifty-three pages consist of subject, author, lexical, and scripture indices.

The most prominent feature of this commentary, and one that governs interpretation throughout, is a proposed four-phase ministry for the prophet which, over time, shifts in attitude from tempered optimism through unmitigated pessimism to glorious anticipation for the future. By interfacing segments from chaps. 7-9 in loose chiasmic fashion with portions of chaps. 1-6, Andersen and Freedman reconstruct Amos' ministry in the following way: Phase 1 is expressed in the first two visions of chap. 7 (vv. 1-6), with their openness to God's turning based on Israel's repentance, in conjunction with chaps. 4 and 5, which likewise focus on repentance and include other thematic ties as well. Opportunity still exists to "seek Yahweh and live."

The third and fourth visions, separated from each other by the encounter with Amaziah, constitute Phase 2 (7:7-8:3). By this time the decision for judgment is irrevocable; amnesty is no longer an option. Chaps. 3 and 4, with their devastating announcements of doom, represent the prophet's preaching after the third vision, preaching which prompted Amaziah's bitter retort to and dismissal of Amos. Chaps. 1 and 2 relate to the fourth vision.

Phase 3, not to be distinguished too sharply from Phase 2, comes to focus in 8:4-9:10. Here the national leaders, recipients of divine wrath, confront warnings of cosmic convulsions and military setbacks in a punishment which is irreversible; there is no escape.

The final phase (4), renewal and restoration, found in the text in 9:11-15, stresses the point that in the end Yahweh will not leave Israel dead. God intends a better outlook for the survivors from among his people. Anticipations of restoration and renewal promise improved times and an ideal future.

Although very creative, innovative, and helpful in addressing some of the vexing problems attending the study of Amos, the reconstruction suggested by this commentary also poses new perplexities. In spite of a commitment to approach the book as we now have it, a perspective shared by numerous commentators today, the authors repackage it entirely. To understand its message, they assert, we must discover the prophet's original, sequential phases of oral ministry and development of thought. That may be an appropriate process in its own right, but it is one which here seems to overlook and contravene the organizational principles of whoever left the book to us in its present shape. If, as Andersen and Freedman suggest, Amos superintended the editing of the book at least to some degree, why the reorganization?

Also important to this discussion are the assumptions undergirding the reconstruction of Amos' prophetic work as recommended in this commentary. What rationale motivates *this* development of thought? How do our modern logical and theological categories relate with ancient Hebrew ones? Outside the five vision reports in 7:1-9:6—reports which rhetorically lead from the slightest sense of hope (based not on Israel's repentance but on Amos' intervention) to a thorough unraveling of hope—where else in the book could we see the proposed phases with any clear definition? With any reconstruction there will always be fuzzy edges, an untidiness that precludes easy and completely satisfying placement of loose ends. But one must probe further into the basis for some of the details of this reconstruction, such as an imprisonment and/or martyrdom of the prophet, and the polemic directed against the leaders in Phase 3.

Overall, the volume deserves our attention and careful analysis. Its proposals, coming from a more conservative side of the spectrum, will intrigue and challenge readers of all persuasions. It represents an informed

reading of Amos governed by the wish to mediate the message of this extraordinary human being "whose words still speak, whose thoughts still have currency" (p. viii).

Walla Walla College
College Place, WA 99324

DOUGLAS R. CLARK

Barbour, Ian G. *Religion in an Age of Science*. San Francisco: Harper & Row, 1990. xv + 297 pp. Paperback, \$16.95.

Religion in an Age of Science is Ian G. Barbour's first series in the prestigious Gifford Lectures delivered during the fall of 1989 in Aberdeen, Scotland. (His complementary second series, scheduled for publication in 1990-91, is entitled *Ethics in an Age of Technology*.) Having authored several influential books dealing with the relation of science and religion, such as *Science and Secularity* (New York, 1970), *Issues in Science and Religion* (Englewood Cliffs, NJ, 1966), and *Myths, Models, and Paradigms* (New York, 1974), Barbour is equal to his ambitious goal of exploring the place of religion in an age of science and presenting an interpretation of Christianity that is responsive to both the historical tradition and contemporary science.

The underlying value of this work may rest in the evaluation that this single book may well represent the distillation of a lifelong career dedicated to a study of the methods and theories of physics, astronomy, and evolutionary biology in relation to philosophical and theological theory.

As Schleiermacher did with his *Glaubenslehre*, Barbour opens *Religion in an Age of Science* with an in-depth study of method, which in Barbour's case forms part one of a three-part work. In this section the author trenchantly discusses (1) the methods of science as they impact on the connection between science and religion, and (2) the roles of models and paradigms. Part two deals with religion and the theories of science in the areas of physics, astronomy, and evolutionary biology, and their philosophical and theological implications. Part three turns to philosophical and theological reflections concerning human nature, process thought, and models of God's relationship to nature.

Unfortunately, the limitation of space imposed on Barbour constitutes an injustice to the enormous amount of rich analytical detail covering essentially every aspect of the current discussion of the relation of science and religion which he offers in this work. He briefly and astutely evaluates the contributions of nearly all the important figures in the current discussion. In this sense his work is analogous to such works as Gerhard Hasel's *Old Testament Theology: Basic Issues in the Current Debate* (Grand Rapids, MI, 1982). Thus the reader receives not only helpful analyses of Manfred