

their precise role in the specified project. For example, "Jim Swauger" is said to agree with Moshe about cancelling the proposed 1967 excavation season at Tel Ashdod (160). But who is "Jim Swauger"? The reader is required to remember that 35 pages previously (125-126), Swauger was obliquely introduced as one of the joint sponsors (along with David Noel Freedman). Their names rarely appear after their introduction, but never as joint leaders of the project. In one reference to Swauger it is even implied that he was only an area supervisor (143).

Additionally, one wonders whether others who have worked on Philistine sites (e.g., Stager at Ashkelon, Dever at Gezer) or those who have excavated other Sea Peoples sites like Trude's student Amihai Mazar, discussed in chapter 20 (e.g., Stern at Tel Dor) could have been incorporated into the text, instead of being "lost" in the "Suggestions for Further Reading" section. A possible explanation for this omission may be that *People of the Sea* is written as a personal account by the Dothans and is therefore limited to their personal experience. For clarity, one simple solution would be to change the subtitle in future editions to: "Our Search for the Philistines." Even then, I do not think a few additional pages of text summarizing the work of others would take away from the justly-deserved credit of the authors.

Despite this, *People of the Sea: The Search for the Philistines* is a well-written book with good summaries of the Dothans' archaeological work which lead the reader to an informed understanding of the Philistines. Those interested in ancient peoples, archaeology, and particularly the Dothans' contribution to the rediscovery of the Philistines, should not be without it.

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DAVID MERLING

Dyck, Cornelius, William Keeney, and Alvin Beacy, trans. and ed. *The Writings of Dirk Philips, 1504-1568*. Scottdale, PA: Herald Press, 1992. 701 pages. \$44.95

Scholars particularly interested in Anabaptist and Mennonite studies will welcome this compendium of the works of Dirk Philips, Menno Simons' right-hand man in the Low Countries, Denmark, and Prussia. Like the previous five volumes of the Classics of the Radical Reformation series, this collection of sermons, tracts, hymns, and letters, all translated from Dutch, is a significant attempt to increase the availability of Anabaptist sources in the English language.

The editors, all Mennonites fluent in both Dutch and English, are well qualified for their task: Dyck (Ph.D., University of Chicago) taught church history at the Associated Mennonite Biblical Seminary in Elkhart, IN, and

directed the Institute of Mennonite Studies for 21 years; Keeney (Ph.D., Hartford Theological Seminary), who wrote his thesis on Dirk Philips and his dissertation on Dutch Anabaptist thought, served on the editorial boards of the *Mennonite Quarterly Review* and *Mennonite Life*; and Beacy (Th.D., Harvard Divinity School) taught at several Mennonite colleges and published many articles, as well as two books on Anabaptist issues, before his death in 1986.

The Writings of Dirk Philips is a translation rather than a paraphrase. However, the editors have modified Philips' long sentences and divided his lengthy paragraphs for smoother reading. Philips' frequent use of Latin, Greek, Hebrew, and German phrases, and his penchant for quoting Scripture in every paragraph (apart from Ruth, Jonah, Nahum, Haggai, Titus, and Philemon, every other biblical book is cited) supports the editors' claim that he was probably more erudite, though perhaps less polemical, than Simons.

Born in Leeuwarden, the Netherlands, Dirk and his brother Obbe, like Erasmus and Agricola, were the sons of a priest and his concubine. In spite of his solid Franciscan education, Dirk was converted to Anabaptism in 1533 and became a bishop in Appingdam; Obbe defected to Lutheranism. Dirk's travels took him to Cleve, Danzig, Utrecht, and Prussia, where he died in 1568 while attempting to arbitrate a quarrel between Frisian and Flemish Anabaptists. During his 35-year ministry, he baptized believers, ordained elders, healed quarrels, and banned heretics; he also wrote numerous letters, tracts, sermons, and a handbook entitled *Enchiridion*.

The present collection, which includes 26 pieces, shows that Philips was a more systematic theologian than Simons (though less warm or outgoing), and less vitriolic than Luther or Calvin. Though sometimes brittle and inflexible in controversy, Philips addresses issues rather than personalities, in a pastoral tone not unlike that of the Pauline epistles.

His Christocentric theology is best expressed in the *Enchiridion* (1564), a handbook on faith and practice. Philips believed in the Trinity, in a divine-human Christ (with "celestial flesh"), in salvation by faith in Jesus (by which humans partake of the divine nature), in footwashing and communion in both kinds as a memorial of the Lord's death, and in Christ's mediation in heaven as the fulfillment of the Old Testament Melchizedek priesthood. Like other Anabaptists, he opposed infant baptism, the sacraments, church hierarchy, religious coercion, and mixed marriages.

Perhaps Philips was most atypical in his advocacy of shunning, which he termed "evangelical separation." In order to protect his congregations from "scabby sheep," to shame the guilty into repentance, and to save the reputation of the movement (increasingly identified with the Munsterite radicals), he indeed banned many schismatics. Ironically, Philips himself died under a ban imposed in 1568 by Frisian believers who opposed his mediation efforts with Flemish dissidents.

Reading Philips' works raises several questions: In the face of external persecution, why did Anabaptists experience a tendency toward internal fission rather than fusion around their doctrinal core? Did their ethnic (Frisian/Flemish/Dutch) differences and their penchant for banning outweigh their commitment to truth? And why did persecution not make them less judgmental and more tolerant of others, as in the case of Roger Williams and the Quakers, for instance?

In closing, one notes that *The Writings of Dirk Philips* has been superbly edited; only two misspelled words and a hyphen escaped the copyreader's scrutiny. The book includes two indexes, three maps, explanatory endnotes, and an outstanding bibliography of 110 sources on Anabaptism. Perhaps wrapping its drab gray cover and black Gothic letters in a colorful dust jacket would have made this to me more appealing. But maybe this exterior plainness, like the drab Frisian dress and the simplicity of Dirk Philips' prose, best reflects the Mennonite image of a people apart from the world.

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BRIAN E. STRAYER

Edwards, James P. *Romans*. New International Biblical Commentary. Peabody, MA: Hendrickson Publishers, 1992. Paperback 320 pp. \$9.95.

The New International Biblical Commentary Series, edited by Ward Gasque, represents "the best of contemporary scholarship presented in a form that does not require formal theological education to understand" (ix). James Edwards, Professor of Religion at Jamestown College in North Dakota, has done a superb job to bring this goal into reality. He has a knack for summarizing succinctly and clearly different views on an issue and also for clearly setting forth where he stands. While he is obviously indebted to previous commentaries and shows a thorough grasp of current scholarship on the book of Romans, Edwards clearly has his own understanding of the meaning of the book. His readers, though laypersons, will have as good an understanding of the book of Romans as seminary graduates, except that they will not have the background in the original language to check for themselves the original wording and meaning.

Throughout the commentary Edwards writes with clarity, providing apt illustrations and striking epigrams. Note the following examples in the first chapter: Rom 1:2, "Previously he had been a Pharisee separated *from* Gentiles; now he is separated *for* them!" (28). "For Paul the gospel was not something a person possesses, but rather something which possesses him." "Jesus Christ was the goal in a long history of salvation, the anchor runner, so to speak, in the divine relay from Abraham to the day of salvation" (29). On 1:18, "God's wrath is different. It is not an arbitrary nightmare of raw power" (49).