

to deal with them as an outsider, from a more objective, impartial, and unbiased perspective.

Greenleaf's book is helpful in understanding not only Seventh-day Adventism in Latin America and the Caribbean, but also the development of Protestant missions and indigenous leadership. The study is, in reality, a masterpiece which will continue to provide, for many years, the basic structural foundation for the historiography of the Seventh-day Adventist Church in Latin America and the Caribbean.

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Hasel, Gerhard F. *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia*. Berrien Springs, MI: Adventist Theological Society Publications, 1991. 176 pp. \$11.95.

Professor Hasel's volume is the result of serious reflection and research on the topic of glossolalia and the biblical understanding of "speaking in tongues." His main concern is to show that the New Testament phenomenon of "speaking in tongues" is unrelated to the modern manifestation of glossolalia. According to Hasel, recent research has shown that modern glossolalia represents a learned but unintelligible form of speaking identical with that used by witch doctors, shamans, and priests of non-Christian religions. If this is indeed the case, the author's question as to how God could employ such means of communication popular in seances and sorcerous meetings by spiritualists is legitimate.

To prove his point that the crucial chapter 1 Cor 14 cannot be considered equivalent to the modern occurrence of glossolalia, Hasel examines all key references in the New Testament (Mark 16:17; Acts 2, 10, and 19; as well as 1 Cor 14). His hermeneutical presuppositions are determined by his concept of the authority of Scripture. Thus, he engages in a careful historical-grammatical rather than a historical-critical analysis of the text.

In the light of his linguistic and contextual study of pertinent New Testament passages, Hasel states "it is most reasonable to conclude that tongues-speaking throughout the New Testament is the same gift of miraculously speaking unlearned foreign languages"(150).

In this conclusion Hasel is at odds with most exegetes of 1 Cor 14, who consider that the speaking of tongues was not the speaking of a foreign language but some form of ecstatic, unintelligible sound.

We respect Hasel's plea for a holistic approach to the problem in 1 Cor 14 and concur that from a methodological perspective it is necessary to analyze carefully all references to the phenomenon of "speaking in tongues" found in the New Testament. At the same time, the idea that cultic

influences could have made an impact on the attitudes and practices of the Corinthian Christians should not be dismissed.

The phenomenon of "speaking in tongues" in 1 Cor 14, may in fact be a modification of the occurrence in Mark and Acts. That "no one understands" (v.2) does not necessarily prove that the problem is with the hearer and not the speaker, as Hasel suggests (126-129). If, as Hasel contends, this gift was bestowed upon believers in order to enable them to proclaim miraculously the Good News in unlearned foreign languages, then why does Paul minimize this gift as compared to the gift of prophecy?

Hasel's observation of the same terms in both Acts and 1 Cor 14 does not warrant the conclusion that the manifestation of the gift of tongues in 1 Cor 14 and Acts 2 is identical, because the phenomenon in 1 Cor appears to be uniquely different from that in the rest of the New Testament.

The serious student of the modern phenomenon of glossolalia will find in this book a wealth of pertinent source material for further research. He will also gain meaningful insights as to the universality of modern glossolalia, for it is the author's contention that both Christians and non-Christians use the same language. Unfortunately, the reader will encounter some distractions caused by numerous typos, misspellings and literary inaccuracies.

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Kroeger, Richard Clark, and Catherine Clark Kroeger. *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence*. Grand Rapids: Baker Book House, 1992. 253 pp. \$12.95.

During the last few decades 1 Timothy 2:11-15 has become a battleground on which traditionalists and feminists have struggled. Several extreme positions have been taken, with variations in between. First is the literalist view that woman, on account of the order of creation and her part in the Fall, is forever forbidden to teach or exercise authority and is limited to domestic duties such as child-rearing (e.g., *Pulpit Commentary*). At the opposite pole are the radical feminists who believe the Bible was produced by a patristic, sexist church to keep women in a subordinate position (e.g., Elizabeth Fiorenza, Rosemary Reuther).

Between these extremes are several moderating views held by what might be called "biblical feminists." Both groups recognize two strands of thought in Scripture, some empowering women and some restricting them. Both try to harmonize the two positions, with a concern for truth. One restricts authoritative teaching, headship of the churches, and ordination to men (e.g., Patrick Hurley, Wayne Grudem, and Samuele Bacchiocchi). The other