

Both students and experts will benefit immensely from the concise synthesis presented in this significant contribution to Syro-Palestinian archaeology. With over 350 illustrations and plans as well as some 50 photographs *The Architecture of Ancient Israel* will be an indispensable resource and reference tool for anyone seriously interested in the archaeology of ancient Israel.

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Klein, George L., ed. *Reclaiming the Prophetic Mantle: Preaching the Old Testament Faithfully*. Nashville: Broadman Press, 1992. 315 pp. \$14.99.

Christians, since the time of Marcion, have struggled with questions regarding the use of the Old Testament in the Christian church. Some have diminished the Old Testament, while others have rejected it entirely. This volume, by Southern Baptist theologians from a variety of North American institutions, represents a laudable reaffirmation of the significant role of the Old Testament in modern Christianity.

Reclaiming the Prophetic Mantle is divided into three sections which move the reader from issues of Old Testament theological interpretation, through the relationship between the Old and New Testaments, to the relevance of the Old Testament to the changing culture and church of the present day.

Part 1 is entitled "Preaching from Different Old Testament Genres" (17-126). It discusses a number of genres of the Old Testament such as historical narrative (Kenneth A. Matthews), law (Robert D. Bergen), poetry (George L. Klein), prophets (Dan G. Kent), and wisdom (Duane A. Garrett). Matthews sets out to define "historiography," "history," and "narrative." While he states that "narratives of the Hebrew Bible are history writing and are trustworthy accounts, when they are not prejudged on the basis of modern historiography" (24), he also insists that "the biblical writers had a ideological agenda; they attributed to God whatever occurred in Israel's history (and all cosmic history)" (25). The question whether narrative is history or theology is an issue of unresolved tension.

Bergen steers a path between the extremes of a "fully valid" and a "valueless" use of the law. Proper uses of OT law are to be viewed in behavioral, analogical, christological, contextual, and illustrative ways. Bergen, however, does not attempt to explain how each of these aspects is to be implemented or integrated. Some statements indicate a reluctance to accept the authority of certain laws such as dietary restrictions and the keeping of the sabbath. He holds that these and other Pentateuchal laws "are no longer in force for one who follows Christ" (61).

In part 2, "Moving from Old Testament to New Testament Truth" (129-221), four chapters treat the unity of both Testaments: "The New Testament Use of the Old Testament" (Robert B. Sloan); "Typological Exegesis: Moving Beyond Abuse and Neglect" (David S. Dockery); "The Kingdom of God in the Old and New Testaments" (G. R. Beasley-Murray); and "The Renewal of the

Promise of Rest: A Canonical Reading of Hebrews 3:7-4:13" (David E. Garland). Dockery affirms a sound typological interpretation. Citing texts from John 5:39-40 and John 5:46, he demonstrates how Jesus understood the OT as referring to himself and saw himself as the antitype of individuals like David, Solomon, Elijah, and others (162-163).

While parts 1 and 2 are primarily concerned with methodological issues, part 3 (225-315) concentrates on practical ways of applying the OT to modern culture and the church. In "Preaching the Present Tense: Coming Alive to the Old Testament," Al Fasol focuses on the important homiletical issues involved in preaching the OT. He recommends that the theme text of the sermon be summarized with a brief, interpretive, past-tense statement. This sentence should reflect the Eternal Truth of the Text (E.T.T.). This is to be followed by a present-tense sentence of application which communicates the Truth for Today (T.T.). While Klein offers this suggestion with the intent of making the text applicable, it seems to be a reflection of Stendahl's much-debated dichotomy between "what it meant" and "what it means"—a dichotomy that has been challenged in some recent discussions.

The chapters on "Changing the Church with the Words of God" (C. Richard Wells); "Changing Culture with Words from God" (James Emery White); and "Where Do We Go from Here?: Integrating the Old Testament into Your Ministry" (Kenneth S. Hempell) represent a clear attempt to relate the OT to church and society.

The essays in this volume provide a helpful overview of current thinking about the relevance of the OT in preaching. The articles are clearly written and appropriately documented. Although the various writers deal more with theoretical issues than with actual sermon-making, other recent books by Elizabeth Achtemeier and John MacArthur, Jr., provide a more homiletical approach. This book is recommended as an introduction to major issues in the use of the OT in contemporary preaching.

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Knight, George R. *Millennial Fever and the End of the World*. Boise, Idaho: Pacific Press Publishing Association, 1993. 384 pp. \$14.95.

Professor of Church History at the Seventh-day Adventist Theological Seminary at Andrews University since 1985, George Knight is a prolific writer on Adventist education, history, and theology. His works on education include *Philosophy of Education* (1980), *Issues and Alternatives in Educational Philosophy* (1982), and *Early Adventist Educators* (1983). Historical books include *Myths in Adventism* (1985), *From 1888 to Apostasy: Case of A. T. Jones* (1987), *Die Adventisten und Hamburg* (1992), and *Anticipating the Advent* (1993). In theology, he has written *Angry Saints* (1989), *My Gripe with God* (1990), *A Pharisee's Guide to Perfect Holiness* (1992), and *Matthew: The Gospel of the Kingdom* (1994).