

Hayes, purgatorial cleansing is necessary because of the distance between humankind and God due to human finiteness and guilt (95) as well as the fact that life's projects are left incomplete this side of death (96).

Evangelical Protestants will immediately ask what scriptural warrant Hayes has for such a stance. In response, it has to be said that he does not make a strong attempt to find purgatory in Scripture although he does refer briefly to 2 Macc 12:41-46; Matt 12:31-32; and 1 Cor 3:11-15. Instead, he clearly indicates that he views Scripture as functioning alongside of Christian tradition, and so new doctrines and new formulas "may legitimately emerge later in Christian history" (103).

However, the Roman Catholic/Protestant argument over purgatory is oversimplified if it is dissolved into a discussion in regard to *sola scriptura* and/or tradition. After all, most Protestants also place enormous importance on tradition. Hayes is correct in pointing out that the real issue revolves around what God's grace is (113-114). His picture of God's mercy and human freedom is an attractive one, but it does not adequately account for the present completeness of the believer in Jesus Christ.

Interestingly, Clark Pinnock is somewhat attracted to Hayes' purgatorial view (129-131). One can only wonder if, in his journey from a Calvinian paradigm of divine sovereignty to a more Arminian dialectic of divine control and human freedom, he has not over-balanced on the side of human response. Perhaps too, Pinnock's basic amillennialism has created an eschatological void which can only be filled by some kind of purgatory.

For the conditionalist, the highlight of the book is Pinnock's spirited defense of hell as "final destruction" (137). Although he does tackle the major proof texts for the traditional view, one is somewhat disappointed by Pinnock's failure to engage in word studies of *she 'ol*, *gehenna*, *'olam*, and *aiōnios*; especially since Walvoord does so. However, Pinnock provides a strong biblical, theological, and philosophical case for his alternative position. He points out that the traditional view is founded in the Hellenistic doctrine of the immortality of the soul rather than in Scripture. In addition, he asks legitimately whether an eternally-burning hell measures up to human or biblical standards of morality and justice and whether such a view is not more consistent with cosmic dualism than with Christian eschatology (147-155).

Finally, *Four Views on Hell* well illustrates the fact that most theological disagreements find their basis in what one thinks Scripture is. That almost predetermines what we will conclude from its words.

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Daniels, Peter T., and William Bright, eds. *The World Writing Systems*. New York and Oxford: Oxford University Press, 1996. xlv + 919 pp. \$125.00.

The editors have chosen a list of brilliant, very competent contributors to join them in writing the many chapters in the 74 sections of this comprehensive book. As stated in the preface (xxxv), while "each contributor was asked to provide a

historical sketch and the table of signforms in their standard order and their variations," "the bulk of their work was to be a description of *how the script actually works*—how the sounds of a language are represented in writing, along with a brief text in the language(s) the script is used for." The standard transliteration shown is that "used by scholars, and by governments and libraries," the International Phonetic Alphabet.

The 13 parts are: I, Grammatology; II, Ancient Near Eastern Writing Systems; III, Decipherment; IV, East Asian Writing Systems; V, European Writing Systems; VI, VII, and, VIII, Middle Eastern Writing Systems; IX, X, and XI, Sociolinguistics and Scripts; XII, Secondary Notation Systems; and XIII, Imprinting and Printing. Each part contains an introduction and one or more sections, and each section is comprised of from one to eleven chapters with subsections. Even included in Part XII are shorthand systems and numerical, music, and dance notations. In the sections which I felt competent to judge I could find no fault, but only admire the excellent organization and clear presentation, with charts and other helpful illustrations. Bibliographies follow each section, and an index concludes the volume.

What Editor Daniels remarked in his subsection "History of the Study of Writing" (6) concerning an 1821 book in German by Ulrich Friedrich Kopp could well be said concerning this huge volume: "His work would well repay careful study, though no single modern scholar would be competent to evaluate it in its entirety." It is difficult to imagine that anything more comprehensive will ever supersede this work.

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Davies, Eryl W. *Numbers*. The New Century Bible Commentary. Grand Rapids: Eerdmans, 1995. 452 pp. Paper, \$23.00.

The New Century Bible Commentary differs in several ways from other well-known series. Comments are organized by pericopae or textual units, as usual, but not segmented for bibliography, translation, textual notes, form analysis, explanation, etc. Instead, most of those concerns of the commentator are interwoven into a continuous interpretation. While segmentation is handy for quick reference when looking for a specific kind of information, the non segmented approach of the *NCBC* makes for a high readability and is especially useful as an integrated overview of the results of scholarship on a given passage.

A comparison between this and some differently-organized commentaries shows that, in spite of the integrated approach, E. Davies has managed to present just as much information relevant to all those exegetical tasks as the other commentaries. Indeed, in certain cases he presents more, because the space saved by not giving a translation of the text (the series is intended to be used in conjunction with the Revised Standard Version) is put to good use by giving a fuller summary of the contents of the scholarly works belonging to the specific bibliography. And he has certainly done his homework in that kind of bibliography.

Davies is especially helpful when describing the various lines of interpretation