

those in the old version, and a Greek verb chart is glued into the back of the book.

In the Greek-English vocabulary, the frequency for each word is provided, together with the lesson where the word first appears. The English-Greek vocabulary has disappeared. Rather than appearing in the vocabulary, principal parts of verbs constitute a section by themselves. A subject index and Scripture index close the book.

The *Student's Guide* is a workbook designed to provide opportunity for students to practice the concepts of each lesson. Each workbook lesson includes grammar questions—keyed to the lessons in the textbook—as well as exercises in translation and parsing. NT passages appear in the sixth lesson. Where used, supplemental vocabulary is introduced at the beginning of the lesson.

Appendix B contains the translations of the Greek-English exercises in the textbook. Sawyer and Cox have thus made this set into a useful self-study guide for would-be Greek scholars.

Each Greek teacher has his or her own method. If you like sweet and simple, this may be a good alternative. Certainly I could recommend it for do-it-yourselfers—at least for those willing to put in the time needed to master the Greek!

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NANCY J. VYHMEISTER

Terry, John Mark. *Evangelism: A Concise History*. Nashville, Broadman. 1994. 210 pp. \$16.99.

John Terry, associate professor of missions and evangelism at the Southern Baptist Theological Seminary, has provided a much-needed resource with the publication of this book on the history of evangelism. To someone desiring an exhaustive history of evangelism, this book will not be satisfying, but for the beginning student who wishes to catch the big picture of how the church has grown, Terry's book fills the gap and provides a survey introduction to the history of evangelism.

Evangelism: A Concise History surveys the 2000-year history of the church, examining its evangelistic ministry. Beginning with the evangelism of Jesus and the NT Church as the foundation for the evangelistic ministry established by the church in future generations, Terry examines the ancient church, the medieval church, and the Reformation. More than half of the book studies evangelism since the Reformation period, covering pietistic evangelism, British evangelism, and the great awakenings in America, including frontier evangelism and nineteenth century revivalism. The last four chapters deal with evangelism in the 20th century with a special emphasis on youth, personal, and media evangelism.

The strength of the book is seen in its comprehensiveness. Terry has tackled an almost impossible task: to summarize the entire history of evangelism through 2000 years in 200 pages. Yet Terry has done an admirable job. The book should be very helpful to students who wish to catch this big picture. It is well written and readable, with fairly large print. The study questions at the end of each chapter will enable students to carefully reflect on what they have read.

The comprehensiveness of the book is also its weakness. Each reviewer will have wished that Terry had covered some areas more in depth. Because of this reviewer's Adventist background, he wishes that Terry had at least mentioned the

Millerite revival in the nineteenth century. Terry may not have agreed with its theology, but it played a major revivalistic role in the mid-nineteenth century. Another area that is noticeably missing is the Church Growth Movement. The Church Growth Movement has probably played a more influential role in evangelism than any other movement in the latter part of this century, yet is not even mentioned, although Terry gives substantial detail on such evangelistic programs such as Evangelism Explosion, Campus Crusade for Christ, and Youth for Christ.

Terry also seems to give an overly optimistic view of the evangelistic work of the church during the Middle Ages. For example, he views monasticism as a positive development that aided the evangelization of new areas. There is some truth in this. However, he fails to mention the devastation of the Crusades, which were also supposed to have risen from evangelistic motives.

These weaknesses, however, do not outweigh the strengths of the book in providing a short, comprehensive history of Christian evangelism. It is a welcome addition to the literature and one that can be well recommended to the beginning student.

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RUSSELL BURRILL

Thomas, John Christopher. *Footwashing in John 13 and the Johannine Community*, Journal for the Study of the New Testament Supplement Series, no. 61. Sheffield: JSOT Press, 1991, 1993. 214 pp. \$43.75.

Thomas has provided an important monograph treating the footwashing pericope of John 13:1-20. Chapters are devoted to a survey of prominent scholarly interpretations of footwashing, textual questions, the practice of footwashing in the Jewish and Graeco-Roman environment, literary and exegetical observations, and a historical reconstruction of the practice as a sacrament for the Johannine community.

The first chapter identifies seven understandings of footwashing as the most prominent: as example of humility, as symbol of the Eucharist, as symbol of baptism, as symbol of forgiveness of sin and/or of cleansing, as a sacrament separate from baptism and Eucharist, as a soteriological sign, and as polemic against baptism or ritual purification. The final paragraph of the first chapter sets out the twofold purpose of the book: to examine the function of the footwashing pericope in the Fourth Gospel, and the meaning and function of footwashing within the Johannine community.

The second chapter argues for the inclusion of the phrase "except for the feet" as the original reading of John 13:10, which has been excluded by some primarily on the basis of internal arguments against the reading. This chapter assumes some basic acquaintance with the New Testament's textual history.

The third chapter examines the Jewish and Graeco-Roman practices of footwashing with special attention paid to circumstances in which footwashing is practiced, performer, and recipient of footwashing. The chapter sets out a multitude of primary-text descriptions (in English translation) of footwashing "with sufficient context provided for interpretation" (26). Curiously, the citations