

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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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

are drawn from contemporaneous texts (Juvenal, Philo, etc.), and ancient texts (Homer, Judges, Pentateuch, etc.) without expressed concern for cultural differences and the many centuries that separate some of the texts from the context of the Fourth Gospel.

From his sources on footwashing, Thomas identifies four aspects: (1) cultic/ritual, (2) domestic: hygiene, (3) domestic: hospitality, and (4) servitude. He specifies three functions as relevant to a better understanding of John 13, namely, preparation, hospitality, and servitude (42). In his summaries, Thomas combines the aspects of (1) and (2) under the rubric of "preparation" which will prove useful to him as he builds his later argument for John 13:1-20 functioning as the opening of a genuine Johannine farewell address. His summaries indicate little interest in the cultic or ritual characteristics of the footwashing references he has collected. This is surprising, given his interest in the next chapter on the importance of cleansing as a motif for the Fourth Gospel's farewell discourse.

The strong emphasis upon the role of servitude in the third chapter does not seem to be equally borne out by all of the examples. The discussion (and not just the summary [56]) should be more nuanced. The daughter (in Aristophanes) as well as the quotation from Epictetus (*Discourses* 1.19) seem to suggest that factors other than servitude were also associated with washing the feet of another.

The fourth chapter undertakes a verse-by-verse analysis of John 13:1-20, which, in addition to explicating the richness of these verses, also constitutes an apologetic for the literal practice of footwashing among the followers of Christ. The chapter opens with a statement of the importance of recognizing the footwashing narrative as the opening pericope of the Book of Glory and the integral ties of the pericope to the farewell discourses, indicating a strong tie between the footwashing and the passion. Thomas notes that there is no known parallel to Jesus' action where a superior undertakes to wash the feet of an inferior. At John 13:9 Thomas reflects on Peter's exclamation that Jesus wash not only his feet, but also his hands and head, the other parts of the body vulnerable to defilement within Judaism because they are continuously exposed. Unfortunately, Thomas does not discuss whether this reflects a rejection of ritual washings analogous to Mk 7:1-23. The chapter ends with an excursus on the literary unity of John 13:1-20.

The final chapter undertakes to demonstrate that John 13:14-17 evidences an ecclesial practice of footwashing within the Johannine community, and not simply acceptance of these verses as a moralistic directive to humility. This command, to wash one another's feet, a practice which Thomas has already shown to be clear evidence of servitude, is thought by Thomas to carry more than the simple ethical command to consider others better than oneself, but actual sacramental or ritual prescription to practice footwashing in the community of believers. The chapter collects many of the widespread references to the practice of footwashing found in the church fathers, and argues that it is probable that the Johannine community, closest to the Fourth Gospel, practiced footwashing. The final section of the fourth chapter treats the topic of footwashing as a way to handle postbaptismal sin (1 John 1:7-10; 2:1-2; 5:16-18) and the treatment in the church fathers relative to this issue, and then to the more generic issue that footwashing has to do even more generally with the forgiveness of sin. The chapter concludes with an argument that

footwashing functioned as much like a sacrament for the Johannine community as did baptism and Eucharist.

Thomas' assumption that the footwashing of John 13:1-20 occurs at the Last Supper (83, 128, 176, 180, 18) needs substantiation. Thomas' suggestion of this "likelihood" would, if substantiated, enhance his argument that John 13 represents the institution of a sacrament in the eyes of the Johannine community. However, it appears to this reviewer that the Fourth Gospel has gone to some effort to locate the Jewish Passover on Sabbath of passion week, not Friday as in the synoptics, in order that Jesus' death would correspond to the time of the sacrifice of the paschal lamb (prior to sunset Friday).

An important motivating factor for Thomas seems to be the application of the text to the life of the church. This results in curious statements and questions in various places. Page 60, question 7, asks whether John 13 is to be "understood literally" because 1 Timothy indicates that footwashing was practiced by widows in early Christian churches. The question is curious at several levels. What does he mean by "understood literally"—that some Christians understood Jesus' words as a literal cultic command? That without 1 Timothy, the text would not be intended to be "understood literally"? etc. When footwashing was so ubiquitous, how could the text be understood other than literally? And what does "literally" mean in the 1 Timothy context of Thomas' question that, even though Jesus addressed his command in John 13 to men, women are to wash the feet of the saints?

The book would have benefited from illustrations of material remains, such as the excavated "footbaths" found in central Samaria (41), or the footwashings depicted on vases, marble, etc. (45-46, 50, 89).

Editorially, I noted the following typographical errors: "withe" for with (61), a doubled "is" (109), smooth breath mark over alpha instead of upsilon (111), "well" for will (113), an extraneous "the" (153), and the apparent omission in a quotation, "I wish [to] put off . . ." (162).

On one hand, Thomas' work employs few technical terms, which makes it accessible to those with little acquaintance of the technical terminology of biblical studies. But on the other hand, the work throughout assumes the reader has some facility with Koiné Greek.

The difficult residual question is whether and how, even if one can establish beyond all doubt the historical validity of a practice for a segment of the early church, one can build bridges from there to how the church ought to live and worship today.

In addition to scholars, ministers, particularly those belonging to denominations that practice footwashing in connection with the Lord's supper, will find this work a valuable resource for sermons on footwashing narratives, Luke 7:36-50; John 12:1-8; 13:1-20; 1 Timothy 5:9, 10.

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