

of the book which could be strengthened in a revised edition.

In chap. 1 where the author deals with the necessity of using Biblical Hebrew, he takes a purely cognitive approach. He might be more persuasive if he also spoke of Biblical Hebrew as being attractive, interesting, refreshing, and rewarding. Moreover, he could also offer clues on how to master the elements of Hebrew in a way that is not too difficult or complicated. In chap. 3, which deals with textual criticism, all of the examples used are unfavorable to the Masoretic text. A beginner may get a false impression that the entire work of textual criticism results in discrediting the authority of the Masoretic text.

There are also some minor points that could be corrected. On p. 36 the author correctly states that the meaning of the original Hebrew phrase for making a covenant is to "cut a covenant." It is, however, difficult (in view of Gen 15) to agree with Chisholm when he says that "The origin of the idiom remains uncertain and is irrelevant to interpretation." On p. 116 the translation of the end of the verse of Isa 26:17 should read "before you" rather than "because of you." And on p. 122, where the Hebrew text of Judg 3:7 is given, the two lines of the text are inverted.

This book will be useful to all who cross the bridge from the Hebrew text to its exposition in the classroom or from the pulpit.

Berrien Springs, MI 49103

ZDRAVKO STEFANOVIC

Clouse, Robert G., Robert N. Hosack, and Richard V. Pierard. *The New Millennium Manual: A Once and Future Guide*. Grand Rapids: Baker, 1999. 222 pp. Paperback, \$12.99.

Encyclopedic but not exhaustively so is perhaps the best description of *The New Millennium Manual*. Rather than being a scholarly book, it is a handbook that provides a broad survey of Millennialism in its historic and contemporary senses. Contrary to the probable expectations of some, the survey provided transcends Christian Millennialism to sample secular, non-Christian, and other expressions of millennial hope.

The authors are not new to the field. That is especially true of Clouse, who edited a helpful volume in 1977 entitled *The Meaning of the Millennium*. That volume discussed Christian concepts of the millennium from four perspectives. Clouse and Pierard are history professors at Indiana State University, while Hosack is acquisitions editor at Baker.

The occasion for the *Manual* is the approaching year 2000 with its multifaceted approaches to millennial excitement. The authors take a mildly agnostic, wait-and-see approach to the events surrounding the millennium, even though they are firm believers in the Second Advent and some sort of future millennial event. The book's purpose, claim its authors, is not to "present a wholesale history of endtime beliefs," but rather to combine "church history, theology, and cultural analysis to introduce readers to the meaning (or lack thereof) of the coming millennial change" (12). The volume is enhanced by over seventy-five photographs, images, and cartoons.

The first chapter introduces the topic, examines the relativity of calendars, treats parallels as the year 1000 approached, and examines such modern-day

apocalypticism as that found in the Branch Davidians, the Christian Identity Movement, and the New Age and Third Wave movements. Chapter 2 examines the theological implications of Premillennialism, Postmillennialism, and Amillennialism in Christian thought, with an extended treatment of themes at the heart of traditional Dispensational Premillennialism.

Chapter 3 provides a helpful historical survey of the development of millennial themes from the early church up through modern times, with, as in the previous chapter, a disproportionate amount of space being devoted to Dispensationalism. The fourth chapter deals with the Christian date-setting tradition in such movements as Millerite Adventism and the Jehovah's Witnesses. As might be expected by this time in the book, especially lengthy treatments are provided for the views of such modern new evangelical date setters as Hal Lindsay and Pat Robertson.

The fifth chapter samples a wide variety of millennial traditions, such as that found in American civil religion, Nazism, Marxism, Rastafarianism, Islam, the cargo cults, pyramid numerology, Nostradamus, the Bible Codes, and the widespread millenarian speculation in the Roman Catholic Church related to the Virgin Mary. In many ways this is the most helpful chapter to those who may be bringing to their study a fairly good understanding of Protestant Millenarianism but lack a broader perspective.

The final chapter examines the meaning of the millennium with a special emphasis on avoiding emotionalism on the topic. In addition, it advocates an occupy-in-social-justice stance until the end finally arrives. The authors go out of their way to caution readers to avoid theories that attribute most-favored-nation status to either the United States or Israel and least-favored-nation status to their enemies, such as the Arab Nations and the late Soviet Union.

The New Millennium Manual should not be thought of as a contribution to knowledge but rather as a handbook on the topic that provides a rather cautious framework for theological interpretation and application. As a survey it seems to perform an adequate descriptive reporting for the movements treated. Likewise, given the cautionary stance of the authors, the survey is generally evenhanded in the treatment of its topics. The one exception, of course, is the disproportionate amount of space given to Dispensationalism, but that is quite understandable given the interests of the authors and the orientation of the publisher.

While *The New Millennium Manual* is not groundbreaking in terms of scholarship, it does provide a very helpful and up-to-date survey of its topic. Of special value to many readers is its helpful bibliography.

Andrews University

GEORGE R. KNIGHT

Cobb, John B. Jr. *Reclaiming the Church*. Louisville, KY: Westminster/John Knox, 1997. 110 pp. Paperback, \$12.00.

It is ironic that America's mainline churches have lost momentum at a time when interest in religion generally is increasing across the country and conservative religious communities and movements are growing by leaps and bounds. What has happened to the religious bodies that shaped the American psyche from the very beginning, set much of the nation's moral and social agenda,