

author does not transcend his observation with a reflection of his own. He could have suggested, for instance, that a true worship experience may carry both perceptions of God together without excluding each other. For the sake of clarity, the author may not have realized that several of these forms of worship could live together in the same person or group in harmony, if not in tension.

It remains that the study is worth reading. It is comprehensive and covers the history of worship not only with the description of its rituals but also with a fine analysis of their respective meanings. The author has successfully portrayed a very complex picture in a clear and interesting presentation. Well illustrated and written in a limpid language with an abundant bibliography, this is a useful tool for students of church history, but also for any person intrigued by the mysterious games played behind the experiences of Christian worship.

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Marshall, I. Howard, and David Peterson, eds. *Witness to the Gospel: The Theology of Acts*. Grand Rapids: Eerdmans, 1998. 640 pp. Paperback, \$45.00.

The contributors to this volume of twenty-five essays could be broadly categorized as moderate evangelicals. They are Stephen Barton, Hans Bayer, Craig Blomberg, Brad Blue, Darrell Bock, Peter Bolt, Doug Buckwalter, Brian Capper, Andrew Clark, Joel Green, G. Walter Hansen, I. Howard Marshall, Heinz-Werner Neudorfer, John Nolland, David Peterson, Brian Rapske, Brian Rosner, David Seccombe, John Squires, Christoph Stenschke, Philip Towner, Max Turner, Robert Wall, and Ben Witherington III.

The volume is not a unified and complete account of the theology of Acts. Rather, it contains essays on aspects of the study of the theology of that NT book. The book's strength is in accomplishing what it purports to do. I. Howard Marshall in the Introduction sets the scene for the rest of the volume: "The theological center of Acts lies in God's gift of salvation through Jesus Christ, the task of proclaiming it, and the nature of the new people of God empowered by the Holy Spirit" (3).

The essays are organized in three main sections which form the core of the book: The first, "Salvation of God," discusses the divine provision of salvation. The second, "The Call of God," tells the story of how the message of salvation was made known to both Jew and Gentile. The third, "The Renewing Work of God," studies the character and experience of God's saved people. These are followed by a concluding chapter that integrates the theological themes and affirms the place of salvation in Luke's theology.

Most of the contributors seem to recognize that theology is Luke's driving force, without denying its historicity. This I appreciate. Furthermore, they have been willing to discuss theological categories that are not part of traditional systematic categories, but are part and parcel of Luke's theological framework. These include issues of liturgy, missiology, and persecution.

The authors utilize, with varying degrees of recognition, recent and seminal critical scholarship. However, as can be expected, for the most part serious issue is taken with such scholarship. But honest efforts are made to interact with the wide world of Lukan studies.

Possibly my major critique is that the editors and authors seem to make a dichotomy between Luke's social concerns and his theological concerns. It has been traditional to do this, but is it valid? Up front I must point out a notable exception found in Joel Green's contribution on "Salvation in Luke-Acts" (see also David Peterson's article on "Worship," esp. 389-393). Green's essay highlights the socioeconomic and communal dimensions of the salvific concept. Even though he focuses more on the personal aspect of salvation, the social is not ignored.

Ben Witherington III's piece on "Salvation and Health," on the other hand, is a classic example of the sharp dichotomy between "true salvation" (a personal eschatological salvation), and the "mundane salvation" (such as healing and other social deliverances). With these dichotomized presuppositions the wholistic theology of salvation that Luke presents is missed. Luke, both in the Gospel and in Acts, sees the salvific event/process as involving deliverance from physical, social, and personal/spiritual sins and evils. We misread Luke when we attempt to downplay any aspect of what is involved in the initiation into the Reign of God.

Even if the editors and authors philosophically could not integrate Luke's social and personal theology, or view it as inseparable, I reckon that a section or chapter on his social theology would be appropriate. While saying this, I must compliment the editors on devoting a chapter on looking at Acts from a social-scientific perspective—even though some argue that this Lukan material is not amenable to such an interpretation. It is doubly surprising, therefore, that sociohistorical and descriptive studies (to which the Lukan material is much more amenable) are limited to Brian Capper's contribution on "Reciprocity and the Ethic of Acts." And, even though this is a fine article that addresses the Greco-Roman literary resonances in Acts, it fails to highlight the sociohistorical Palestinian economic background to Luke's report.

The weaknesses of this study should not in the least subtract significantly from the benefit it has in the library and study of any scholar, particularly the evangelical pastor and student. Kudos for another worthwhile volume in the burgeoning contemporary Luke/Acts studies.

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Moxnes, Halvor, ed. *Constructing Early Christian Families: Family as Social Reality and Metaphor*. London: Routledge, 1997. 304 pp. Hardcover, \$75.00; Paperback, \$24.95.

This collection of articles by a truly international team of scholars promises a significant advance of the discussion of the impact of the cultural context of kinship on the ethos and structures of the early church and the texts of the NT. This conversation is truly interdisciplinary, being fed by cultural anthropological investigations of Mediterranean families (work connected, for example, with the names of Julian Pitt-Rivers and J. G. Peristiany), classical studies of Greek and Roman families (notably found in the work of Keith Bradley, R. P. Saller, and S. C. Humphreys), and earlier investigations of household codes, family relationships, and fictive kinship in the NT (an area dominated by the names of David Balch, John H. Elliott, K. C. Hanson, and others). The essays in this volume are highly conversant with each of these areas of