

The commentary itself divides Hebrews into six principal literary units (1:1-2:18; 3:1-4:13; 4:14-7:28; 8:1-10:31; 10:32-12:17; 12:18-13:25). The analysis of each section and subsection begins with a succinct overview of the section and an explanation of the various linking literary elements. Issues of interpretation are singled out and lucidly explained, and references are given to other sources where more detailed explanations can be found. The book concludes with a limited bibliography, as well as a terse but informative annotated bibliography of significant commentaries on Hebrews.

One of the strengths of Pfitzner's commentary is his ability to help the beginning reader recognize and "appreciate the writer's literary skill" (13). Throughout his commentary, Pfitzner consistently identifies significant literary elements, such as chiasms, word plays, parallelisms, inclusions in the form of parallel words or phrases, and *a fortiori* arguments which are often overlooked by older commentaries and unrecognized by a reader unskilled in Greek. The fact that the commentary is organized according to literary units of the text rather than verse by verse also serves to help the reader recognize and appreciate the literary skill inherent in Hebrews.

While Pfitzner's commentary has several strengths, his exposition of the central section of Hebrews (8:1-10:31) is notably the weakest part of the work. In this part of Hebrews, Pfitzner tends to be overly simplistic rather than lucidly concise. An example of this weakness can be seen in the discussion of the author's relationship between the earthly and heavenly tabernacles in 9:6-8. Pfitzner asserts that the "first tent" (*skēnē*) in v. 8 is equivalent to the *skēnē* in vv. 2 and 6, i.e., "not the tabernacle as a whole, but its front compartment" (125). Pfitzner's exposition completely fails to acknowledge either the difficulty of this verse or the differing viewpoint that *skēnē* in v. 8 refers to the whole of the earthly sanctuary (e.g., Ellingworth, 1993; Bruce, 1990). Other examples of the weakness of this section include no mention of the differing views of *ta hagia* and the terseness of the discussion of the various meanings of *diathēkē* in 9:15-22.

Despite such weaknesses, Pfitzner's commentary makes a valuable contribution in helping the reader better understand the spiritual riches of the book of Hebrews. While the reader who is trained in biblical studies will probably find its presentation somewhat limited, it serves as an excellent introduction to the literary and basic theological issues of Hebrews. Both its limited size and annotated bibliography make this book a good starting point to further studies in Hebrews.

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CARL P. COSAERT

Pöhler, Rolf J. *Continuity and Change in Christian Doctrine: A Study of the Problem of Doctrinal Development*. Frankfurt am Main: Peter Lang, 1999. 156 pages. \$31.95.

Continuity and Change in Christian Doctrine is an adaptation of the first part of Pöhler's 1995 doctoral dissertation, "Change in Seventh-day Adventist Theology: A Study of the Problem of Doctrinal Development." The purpose of the published volume is first to explore the problem of doctrinal continuity and change in both Roman Catholic and Protestant theological literature in order to

gain a comprehensive overview of the issues involved and the possible solutions available. A second is to provide "an adequate and solid foundation on which a hermeneutical concept of doctrinal development may be built" (15).

The book consists of three chapters, two appendices, and an extensive and helpful bibliography. The first chapter deals with the problem of doctrinal development, a problem which was largely a nonproblem until the eighteenth century and the rise of historical consciousness. The heart of this chapter is the establishment of the foundation for the study (1) through the development of definitions that set forth the parameters of the discussion and (2) through treating the role of the rise of historical consciousness in defining the issues involved in theological continuity and change.

The second chapter is a concise but valuable historical overview of conceptual models of doctrinal development. While there is some overlap, Pöhler's exposition makes it plain that Roman Catholic scholars have tended to develop somewhat different models to account for doctrinal development than Protestants because of varying concepts of doctrinal authority. The chapter provides an overview of models of doctrinal change for both branches of the Western church. Given the limitations of space, the overview is remarkably comprehensive.

The various conceptual models discussed in chapter 2 are divided into three main categories presented in the order of their historical development: (1) "Unvarying Doctrine—The Immobilist-Stationary Approach of Traditional Theology," (2) "Developing Doctrine—The Progressivist-Evolutionary Approach of Modern Theology," and (3) "Transmutating Doctrine—The Revisionist-Revolutionary Approach of Contemporary Theology." The first approach is rooted in the fixed categories of Greek philosophic thought, the second in the evolutionary approach of the nineteenth and early twentieth centuries, and the third in the line of thought that has brought the Western world to postmodern revisionism. The author summarizes several different approaches to each of his three basic conceptual models.

The heart of the book is found in chapter 3, which presents a helpful typology of theories on doctrinal development. Pöhler's so-called "static type" represents "conservative" or "right-wing" thinking on the challenge of doctrinal change. The author views this approach as being very helpful in maintaining continuity with the past but failing in adequately accounting for the complexity of doctrinal change. His second ideal type—"the evolutionary/revolutionary"—forms the basis of liberalism's approach to the problem of doctrinal change. This type has just the opposite strengths and weaknesses of the static type. That is, it is strong in explaining doctrinal change but is extremely weak in maintaining doctrinal continuity with the past. Thus in Pöhler's eyes both of these ideal types fail the test of adequacy.

The chapter's third ideal type—"the dynamic"—seeks to capture the strengths of the other two types while avoiding their weaknesses. Thus the dynamic type aims at adequately accounting for both doctrinal continuity and doctrinal change as the church moves through history. The chapter discusses several ways that this type has been explicated.

Unfortunately, even though Pöhler tells us that he is sympathetic to the dynamic type, he also alerts his readers to the fact that he does not fully agree with the way this approach has taken shape in the literature. Thus, he notes, "the following critique does not . . . adequately express my own personal conviction on

this matter" (113). He goes on to suggest that his personal exposition of the dynamic ideal "must await another study which . . . cannot be provided in the context of this book" (ibid.).

While that may have been true for the original dissertation, with its different purposes, requirements, and restrictions, it cannot really be said for the kind of book that Pöhler has produced. The reader, it seems to me, has every right to expect a final chapter that at the very least sets forth the author's conclusions on the parameters for what he considers to be the shape of the dynamic ideal type. The absence of such a chapter is the greatest weakness of the book. Another way of making my point is to note that the book fully accomplishes its first stated purpose but inadequately accomplishes its second.

Another problematic aspect of the book is that the reader's attention is divided between the text and the equally lengthy content footnotes, and thus the reader is obliged to read two parallel documents at the same time. While it is arguably justifiable to utilize content footnotes for nonessential information or extended discussions, much of the information in Pöhler's notes would have been better utilized if it had been integrated into the text.

In spite of those two weaknesses, *Continuity and Change in Christian Doctrine* is an important contribution to its field. It is both an informative and a helpful treatment of a complex field. The publication of Pöhler's book is an important contribution to the discussion on its topic. Hopefully in the not-too-distant future the author will revise and publish the essence of the second half of his dissertation.

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GEORGE R. KNIGHT

Quinn, John R. *The Reform of the Papacy: The Costly Call to Christian Unity*. New York: Crossroad, 1999. 189 pp. Hardcover, \$19.95.

John Quinn's book, *The Reform of the Papacy*, is a response to Pope John Paul II's call for a dialogue on the role of the papacy as suggested in the 1995 encyclical *Ut unum sint*. Quinn, who is former archbishop of San Francisco and past president of the National Conference of Catholic Bishops, wrote a courageous and honest personal reflection on this subject, one that will provoke both positive and negative reactions. However, he does not make a tirade against the papacy. To the contrary, his tone and approach are honest, truthful, and loving, although at times the criticisms are sharp and pointed.

Quinn writes, "One of the great ecumenical concerns today and an obstacle to Christian unity, is the fear that the Pope can arbitrarily intervene in the affairs of local or regional churches and that he does in fact do so" (88). Always present in this book is the overarching concern that the churches engaged in ecumenical dialogues face a major stumbling block in their relationship with Rome: the role of the primacy of the successor of Peter.

The first chapter reflects on the encyclical *Ut unum sint* and the pope's request for dialogue on the subject of the papacy. Quinn believes the encyclical "is clearly precedent breaking and, in many respects, revolutionary. It calls for a discussion of the papacy by all Christians with the goal of finding a new way of making it more a service of love than of domination" (34).