

fact that the same word may have different meanings in different contexts, and that the semantic range of the English word “soul” does not match exactly the semantic range of its Hebrew counterpart. Propp apparently realizes this in his one exception, Exod 15:9, which he translates, “My gullet will be full of them,” rather than, “My *soul* will be full of them.” Nevertheless, the word נֶפֶשׁ “*nefesh*” has a wider semantic range than just “soul” and “gullet.” Take for example, Exod 1:5, which he translated, “Now, all of the *soul* coming from Jacob’s *thigh* was seventy *souls*.” Why not “all the persons . . . were seventy persons”? Furthermore, both occurrences of the word are morphologically in the singular, a fact not clearly reflected in the author’s translation, and it is necessary to know Hebrew to realize that the singular נֶפֶשׁ “*nefesh*” is used in a collective sense, something that is not possible for the English word “soul.” Of what use is a translation if one must know Hebrew to understand the translation? This problem calls into question the usefulness (or even the possibility) of a hyperliteral translation.

On the other hand, Propp’s treatment of the word דָּבָר “*davar*” is anything but literal. It is generally translated “word” (4:10, 15, 28, 30; 5:9; 8:6, 9, 27; 9:20, 21; 12:35; 14:12; 16:16, 32; 18:16). But he also translates it otherwise according to context, including “thing” (1:18; 9:4, 5, 6; 18:14, 17, 18, 23), “affair” (2:14,15; 18:11), “matter” (5:19; 8:8; 12:24; 16:4; 18:19, 22 [2x], 26 [2x]), and even “whit” (5:11). This sensitivity to context is certainly proper because these various meanings of דָּבָר “*davar*” are not interchangeable. For example, one could not make sense of translations such as, “not a *word* is deducted from your work” (5:11), or “I am not an *affairs* man” (4:10), or “a day’s *word* in its day” (5:19), or “no *word* will die” (9:4) [These are Propp’s translations, except that I transposed his various translations of דָּבָר “*davar*”].

Why should the translation of נֶפֶשׁ “*nefesh*” be rigid in contrast to the contextual rendering of דָּבָר “*davar*”? Though no translation can be completely consistent, what Propp calls a “hyperliteral” translation results in magnifying the inconsistencies.

On the whole, Propp’s book contains a wealth of information and is a useful resource. Though other scholars will certainly disagree with some of his conclusions, his work is an important contribution. Another important contribution, the commentary by George W. Coats on *Exodus 1-18* (The Forms of Old Testament Literature, vol. 2A [Grand Rapids: Eerdmans, 1999]), appeared too late to be included in Propp’s bibliography.

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TARSEE LI

Quinn, Jerome D., and William C. Wacker. *The First and Second Letters to Timothy*. Eerdmans Critical Commentary, ed. David Noel Freeman. Grand Rapids: Eerdmans, 2000. lxxxvii + 918 pp. Hardcover, \$65.00.

This tome is one of the first volumes of the Eerdmans Critical Commentary Series (ECC). The ECC series is slated to cover both the OT and NT. With a plethora of commentaries already available, one may be tempted to wonder why there is a need for yet another commentary series. According to the editorial

preface, the presentation of the ECC is justified in that it seeks to provide the latest contributions of "textual, philological, literary, historical, and archaeological inquiry, benefitting as well from newer methodological approaches." Each volume is to include a fresh translation of the text, followed by critical notes and commentary. The series is designated "critical" in view of its detailed analysis and explanation of the biblical text.

This volume is the culmination of Jerome Quinn's lifework on the pastoral epistles. Quinn, who was professor of Old and New Testaments at St. Paul Seminary in St. Paul, Minnesota, before his death in 1988, had intended that this commentary would serve as a companion volume to his Anchor Bible commentary on Titus. Unfortunately, Quinn was able to complete only the first draft of the present work before his untimely death. The task of finishing the commentary was turned over to one of his students, William C. Wacker. With the exception of the Notes sections from 1 Tim 4:6 through the end of 2 Timothy, which were composed by Wacker, the essence of the commentary is the work of Quinn.

The book contains a fifty-six page bibliography, although it should be noted that this reflects studies only as of 1988 and includes mostly bibliography items already found in Quinn's commentary on Titus. With the exception of a few minor changes, the entire introduction and the translation of 1 and 2 Timothy are as previously published in the Titus commentary. The present work contains an author index and an extensive index of extrabiblical material, as well as a thirty-nine page scriptural index.

In the commentary proper, each section commences with the translation of the text under discussion, followed by a detailed textual analysis, in two parts: a Notes section, and a Comments section. The primary strength of the commentary is contained in these two sections.

The Notes section provides an eminently detailed philological analysis of most words that appear in the letters to Timothy. A typical example of this section's attention to detail is the extensive analysis of what might appear as two inconspicuous words in 1 Tim 1:17: "honor" and "glory." Quinn not only examines their usage in the NT, but also references the way in which they are used in the MT, LXX, the Apocrypha, Apostolic Fathers, Philo, and Josephus. When relevant, philological examination also deals with the Pseudepigrapha, Dead Sea Scrolls, and various Greco-Roman authors.

The Comments section builds on the philological analysis in the Notes section and focuses more particularly on the explanation of the text. Attention is given to the syntax of the Greek text and to various aspects of the Greco-Roman milieu that shed light on the meaning of the text. Examples of the latter are the discussions of ancient magical traditions in relation to "handing over to Satan" in 1 Tim 1:20 (155-159) and of gender relations in the ancient world relating to the gender issues in 1 Tim 2:11-15 (221-243).

While the commentary is very technical, transliterations of Greek and Hebrew are used in an attempt to make the commentary accessible to a wider audience. The work contains no footnotes, leaving all reference information within the body of the text. The combination of the latter, along with the momentous size of this commentary, makes it difficult to read from cover to

cover. It will better serve as a reference volume for individual texts.

Unfortunately, the physical layout of the book does not facilitate its use as a reference volume. Outside the reference, in the translation of the text at the beginning of each section, there are no references to either chapter or verse in the top margins of a page. In addition, when the verse under discussion is referenced at the left margin, it is not set apart by either bold or larger print, making it difficult at times to locate the discussion of a particular verse. Another limitation is that the commentary is not complete in itself. There are numerous and significant references to comments and discussions on 1 and 2 Timothy that are found only in Quinn's commentary on Titus. Thus, in order to get the full benefit of this commentary, one would also need to invest in Quinn's commentary on Titus.

The commentary's primary weakness lies in the introduction, which is extremely cursory for a commentary of this type. The discussion of authorship issues falls far short of being comprehensive. In what little space is devoted to the possibility of Pauline authorship, the author does a less than satisfactory job of outlining the case for or against Paul, nor is there any discussion of the possibility that Paul used an amanuensis. Based on what he sees as ecclesial developments that were not evident in Paul's lifetime, Quinn assumes a non-Pauline authorship sometime around A.D. 80-85 but does not consider the ethical issues that non-Pauline authorship raises. While the introductory material is taken from Quinn's commentary on Titus, one could wish that Wacker had strengthened it.

Despite some weaknesses, Wacker's completion of Quinn's work on 1 and 2 Timothy is a notable achievement and one that will surely enrich our understanding of the language and literary content of Paul's letters to Timothy. The rich insights found in the word studies provide a gold mine of easily accessible material for the pastor, student, or teacher who may not have the time or resources to conduct such an exhaustive study. However, one would need to supplement this commentary with Quinn's Anchor Bible commentary on Titus and another commentary with a fuller introduction to 1 and 2 Timothy.

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Sundkler, Bengt, and Christopher Steed. *A History of the Church in Africa*. Cambridge, UK: Cambridge University Press, 2000. xix + 1232 pp. Hardcover, \$140.00.

"A bitter pill which the majority of writers on Christianity and missionary activities in Africa should swallow is that they have not been writing African Church History . . . [they write] as if the Christian Church were in Africa, but not of Africa" (1). Bengt Sundkler (1909-1995), former missionary (South Africa, Tanzania) and later professor in Church History at the University of Uppsala, uses this incisive critique by two Nigerian scholars to preface his lengthy effort to set the record straight. Due to the author's death, this massive and magisterial account of the subject had to be completed and prepared for publication by Christopher Steed, his former research assistant and now instructor at Uppsala. Sundkler develops some prominent themes of earlier works (most notably, *Bantu Prophets in South Africa*, 2d ed. [London: Oxford University Press, 1961]) in stressing the