

The sixth part of the book explores the needs for contextualized urban leadership. Urban mission and ministry differ from rural and suburban mission and ministry because of a number of cultural factors that often bother and even frighten nonurban peoples: cultural diversity, the media, commercialization, the tempo, and the systemic complexity are just a few of these cultural factors. Due to these factors, it is often necessary to train nonurban peoples in the same way people are trained for a cross-cultural mission appointment. This section explores criteria for leadership, the curriculum for training urban and mentoring leaders, and for mobilizing and equipping urban laity.

The book is broad and fast-paced. The authors have attempted to cover and interrelate many serious and important factors of urban mission in one book. While the book is broad in its coverage, it has not lost a serious concern for the particulars. The thirty-seven-page bibliography is exhaustive and worth the price of the book itself.

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Crapanzano, Vincent. *Serving the Word: Literalism in America from the Pulpit to the Bench*. New York: New Press, 2000. xxvi + 406 pp. Hardcover, \$27.95.

Serving the Word studies the literalist reading of two basic foundation texts of American society, the Bible and the U.S. Constitution. Literalism is characterized by understanding texts according to their "literal," "plain," and "self-evident" meaning. Of course, anyone who spends much time among diverse communities doing "literal" readings of these texts will find what Crapanzano found, that the plain sense of the texts is not universal and uniform. A large part of Crapanzano's study details the various ways in which plain sense varies among those seeking a literalist reading. This study generally takes a negative stance on the use of literalism in either the church or the courts.

The book is divided into two halves: three chapters devoted to Bible literalism among evangelicals, followed by four chapters on "conservative" American jurisprudence. While these are characterized by similar forms of literalism, an introduction and conclusion attempting to relate the two types meets with limited success because too much of a divide is left between them. The book has an incomplete feel, as if Crapanzano lost himself in detail and didn't comprehend the shape of the larger picture. However, the detail is readily accessible through the index.

Crapanzano finds one important theme running through both literalist endeavors: confidence. Evangelicals seek confidence in their understanding of God and salvation. They seek to have a stable foundation for understanding their place in the universe. Likewise, the whole legal community, which in its broadest sense includes the entire population of the country, seeks confidence in the interpretation of law. This confidence produces stability, which means that we can go about our business knowing what conduct the government regulates and how much freedom we have in our public and private affairs. But this theme is not fully realized in the conclusion of *Serving the Word*.

The author never fully recognizes the populist nature of the phenomena that he is studying. The literalist method is a populist protest against the power of

oligarchies seeking to control our lives, and against the traditions that warp the plain meaning of foundation documents. The literalist ideal is direct access to the text. The Bible is not to be interpreted only by church prelates and theologians, but by every layman. Remember the ploughboy who, Tyndale claimed, would know the Bible better than the bishop. Such Bible populism runs deep and broad throughout American evangelical churches.

The same kind of populism insists that the U.S. Constitution can be interpreted by anyone who bothers to read it and can find plain sense in its text. Here the enemy oligarchy includes judges, law professors, and especially the nine Supreme Court justices, who are seen as perverters of the plain sense, legislating from the bench and forcing the text to say things it does not intend. The appeal of literalism to the American electorate is populist, and the methods of literalism are taught in evangelical congregations. Populism is political, for in America the electorate is where much of the power lies. Conservatives have repeatedly mobilized significant sectors of this electorate on issues regarding the way in which the Constitution is applied in the courts. Once again, Crapanzano has provided the details, but does not comprehend the larger picture.

Other points indicate Crapanzano's failure to integrate the two halves of his book. In discussing Constitutional literalism, he states that fundamentalist interpretation of Scripture is removed from "corrupting influences of any particular context of application," a luxury which lawyers and judges do not have (243). But the first half of his book is filled with examples where fundamentalists and other evangelicals struggle precisely with application of the Bible to specific contexts. Their struggles have many interesting similarities to Constitutional law.

Crapanzano's book is an excellent compendium of examples of literalism in the churches and the courts. As such it serves as a helpful resource. But ultimately his book fails to integrate the subject matter. If we wish to understand today's conservative movement in the U.S. courts and the evangelical churches, *Serving the Word* provides an important introduction. However, the reader is left to write most of the conclusion.

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Dunn, James D. G., ed. *Paul and the Mosaic Law*. Grand Rapids: Eerdmans, 2001. xi + 361 pp. Paper, \$35.00.

This collection is an all-English-language edition of papers presented at the third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism in September 1994 and was originally published untranslated by Mohr-Siebeck in 1996. In the Introduction, Dunn states that the purpose of the symposium was to further discuss Paul's attitude to the Jewish law in light of the continuity-discontinuity discussion initiated by Sanders (*Paul and Palestinian Judaism*), Limbeck (*Die Ordnung des Heils*), and his own "new perspective." The logic of the volume's organization is not immediately apparent. One would expect that since only Galatians, Romans, and 1 & 2 Corinthians are being discussed, papers relevant to these books would be grouped together. Even a thematic organization would have been helpful. Nonetheless, the unnumbered chapters are replete with rich material that quickly acquaints the reader with the status of the current debate.