

aspects of the Mosaic law, I can see why Hofius and Westerholm have no problem "throwing out the baby with the bathwater." They tend to operate under the assumption that Christianity started with a moral *tabula rasa*, and the behavioral rules evolved situationally along with the growth of the community. The desire to rid Christianity of the Mosaic law is meticulously demonstrated in Hofius's tunnel-visioned reading of Rom 5, where he totally rejects the overarching context. Yes, "law" does reveal sin, but Paul himself declares that "sin must not reign in the body" (6:11), and only "law" can identify sin (7:7).

The inability to define "law" also helps me to understand why Wright, Kertledge, and Tomson are hesitant when it comes to revealing the content of the "law" that Christians are obligated to keep. As I reflect on their confusion, I can't help but wish that Hengel had placed more stock in his observation that "the first commandment, the law of love, and the ten commandments all had a central role in Paul's preaching" (29). It would also have been beneficial if Tomson had specified the "basic commandments" that comprise "God's commandments" in 1 Corinthians 7:19 (267-68). And how does Kertledge match his comment: "This law finds its new expression as the 'law of Christ' which is binding on Christians" (128), with his earlier statement that views the decalogue as representative of the Mosaic law? (122).

I am somewhat surprised that a project of such scope, prestige, and magnitude contains so many typographical, stylistic, and translation errors. Almost every chapter has items that need correction. Perhaps the lack of editorial finesse can serve as an object lesson for the fact that some things need to be carefully examined more than once. I would suggest starting with the references to νόμος in Paul.

Oakwood College
Huntsville, Alabama

KEITH AUGUSTUS BURTON

Fahlbusch, Erwin, et al., eds. *The Encyclopedia of Christianity*, vol. 2, E-I. Grand Rapids: Eerdmans, 2001. xxx + 787 pp. Hardcover, \$100.00.

The second volume of the English-language version of the *Evangelisches Kirchenlexikon: Internationale theologische Enzyklopädie* is just as encyclopedic and helpful as the first. More than a mere translation, the English version has tailored many of its articles to meet the needs of English readers. In addition, several articles have been added specifically with that readership in mind. Beyond those modifications are updated and expanded reference sections especially aimed at enriching the English bibliographic information. Under the experienced editorship of Geoffrey W. Bromiley, the expanded translation is well adapted for its new market (for a full review of the series, see *AUSS* 38 (2000): 150-152).

The 384 articles of the second volume run from treatments of theologians and theological topics, to discussions of regional churches (e.g., Ethiopia), to introductions of biblical books, to such esoteric subjects as EST and the electronic church. Topics are treated with a multidisciplinary richness that makes *The Encyclopedia of Christianity* a rich resource on most of the topics treated.

Perhaps the subject given the most space in volume 2 is ecumenism and related subtopics. That is not particularly surprising, given the nature of the *Encyclopedia*. Included in this large cluster of topics are "Ecumenical Association

of Third World Theologians," "Ecumenical Dialogue," "Ecumenical Learning," "Ecumenical Mission," "Ecumenical Patriarchate," "Ecumenical Symbols," "Ecumenical Theology," and "Ecumenism, Ecumenical Movement." The last article alone covers almost sixteen double-column pages.

At the other end of the weighting spectrum, the discussion of the electronic church gets less than one page. That page, however, presents a very helpful and insightful analysis of the characteristics and theology of the media church as well as an excellent bibliography.

The treatments of such subjects as ecumenism and the electronic church are helpful and balanced. The same may be said for most of the topics. Thus, if a person is interested in such areas as economic ethics, general ethics, or immortality, the *Encyclopedia* offers a good place to begin study. The same might be said for an overview of topics within a national subgroup such as Christianity in Italy. On the other hand, the weakest articles are those introducing the biblical books. Generally, much more satisfactory treatments may be found in Bible dictionaries or encyclopedias, introductions to the NT and OT, and the preliminary sections of commentaries, works that will nearly always be found in libraries housing the *Encyclopedia*. Perhaps the short shrift given to such introductions is part of the price that has to be paid by a reference work that seeks to be too inclusive. Unfortunately, it is a fact of life that no reference work can be best at everything.

That disclaimer aside, however, *The Encyclopedia of Christianity* is an excellent reference work for most of the multitude of topics that it covers. As such, it is a most valuable addition to the rapidly expanding realm of theological reference works.

Andrews University

GEORGE R. KNIGHT

Fox, Michael. *Proverbs 1-9: A New Translation With Introduction and Commentary*, AB, vol. 18A. New York: Doubleday, 2000. xix + 474 pp. Hardcover, \$42.50.

Michael Fox's "Acknowledgments" beguile. As in *Qobeleit and His Contradictions* (Almond, 1989), he apologizes for familiarity in the present text. In this case, the familiarity consists of nine articles by Fox, reworked as part of his ongoing research on the first nine chapters of the book of Proverbs. Although Fox is modest, his scholarship is a major contribution to the study of Proverbs.

Apart from preliminary material such as transliteration and pronunciation, principal sections of the commentary are as follows. The introduction surveys Egyptian and Mesopotamian Wisdom Literature before Proverbs, and Egyptian and Hellenistic Judean Wisdom Literature after Proverbs. It also includes expositions on words for "wisdom" and "folly." The second section, which contains the main body of text, presents the translation of and commentary on the first nine chapters of Proverbs. A third subheading appears as "Essays and Textual Notes on Proverbs 1-9," which considers the formation of Prov 1-9 and the origins and voices of personified Wisdom. This is followed by a fourth section entitled "Textual Notes on Proverbs 1-9," which deals with items of special consideration in section 3. The final section features a bibliography of Egyptian, Mesopotamian, and traditional Jewish exegetical and modern sources.