

Stevens, Gerald L. *New Testament Greek Workbook*, 2d ed. Lanham, MD: University Press of America, 1997. 290 pp. Paper, \$21.00.

Stevens has revised his Greek workbook and provided a number of new features. There are new exercises, using new sentences, which have been revised and simplified. He has included a section on English derivatives as an aid to learning Greek vocabulary. Translation aids have been revised and put into a new section; and new charts, including word statistics, have been added. An answer key has been provided for odd-numbered exercises after lesson 3. Finally, there is a 26-page appendix summarizing key aspects of English grammar for those who are weak in grammar skills. Students should find this workbook very useful and helpful in learning Greek.

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Thiselton, Anthony C. *Interpreting God and the Postmodern Self: On Meaning, Manipulation and Promise*. Grand Rapids: Eerdmans, 1995. 191 pp. Paper, \$24.95.

Interpreting God and the Postmodern Self examines the postmodern condition of self via a Christian theology of promise in which personhood is grounded in the nature of God-as-Trinity and in his self-imparting love (ix, 71, 122). As postmodernity fragments the self and society into multiple role performances, and dissolves truth into mere conventions of power interests of competing communities, "promise" holds out the possibility of reintegration. In particular, the principle of the personhood of God-as-Trinity displays how self draws its full personhood from a dialectic of self-identity and relation to the "other." Ultimately, self-identity is to be located within the larger story of God's dealing with the world (x).

In developing his thesis, Thiselton perceptively compares and assesses modern and postmodern interpretations of the self and society on their own terms and in relation to Christian theology. In the process he critically engages key thinkers in philosophy, hermeneutics, and theology, including Nietzsche, Foucault, Ricoeur, Dilthey, Cupitt, Moltmann, and Pannenberg. His argumentation assumes a progression that is nicely outlined in four parts, each with six chapters. While the level of discussion can be rather "difficult" in places, there are sufficient conceptual bridges between chapters and sections to keep the nonprofessional reader engaged.

Part I focuses on issues of meaning, manipulation, and truth. Here Thiselton engages Nietzsche's notion that all that exists consists of manipulative interpretations of texts—i.e., truth-claims are mere interpretations and readily lend themselves as tools of self-interest, deception, and manipulation. While he affirms that a Christian account of human nature accepts the capacity of the self for self-deception and its readiness to use strategies of manipulation (13), he asserts that authentic Christian faith follows the paradigm of nonmanipulative love as expressed in the cross of Jesus Christ (16, 20-25). Furthermore, truth proves itself in relationships and thus has personal character (38). As truth found stable expression in the person, words, and deeds of Jesus Christ as the divine *Logos* (Jn