

straightforward, this volume is both easy and pleasant to use.

The book is divided into four main sections, which include a listing of books and periodicals dealing with the Bible as a whole, the OT, early Judaism (very briefly), and the NT. Within each section, there are further divisions dealing with history, geography, background literature, archaeology, methodology, theology, ethics, languages, a variety of reference tools, and of course each book of the biblical canon. Within each of these further divisions, Bauer presents materials either under the heading *Highly Recommended*, in which he provides an analysis and evaluation of their contents (slanted toward the needs of evangelical ministers but still very useful for others), or under the heading *Also Significant*, which contains only the basic bibliographic information for each book or periodical.

Bauer's categories are well titled and generally well chosen. Important lacunae, such as the serious lack of materials dealing with Greco-Roman culture and literature, might be partially explained by his focus on providing materials mainly for the use of ministers in the classroom and in the parish who may be less interested in such information. The number of books listed is, generally, neither so large as to be overwhelming nor so small as to be inadequate. With such a breadth of coverage, it is inevitable that some of one's favorite books, such as E. P. Sanders's and Margaret Davies's *Studying the Synoptic Gospels*, will be left out or slighted, but Bauer has done a remarkable job of surveying and providing a selection of materials that will be most useful to ministers and others.

One unfortunate, though understandable, lacuna is the lack of any reference to the many software and CD reference materials now available in the area of biblical studies. While it is true that including CDs and software opens up a whole other rapidly growing array of materials to be surveyed, software and CDs do represent such a saving of time and space and such a wealth of information that their value and importance at times eclipses the value of the traditional hardcopy text. Knowing what is available in print form is no longer enough for the Bible student and scholar seeking to get the most out of the text.

The volume, in general, provides a useful overview of currently available print-version materials in the area of biblical studies, and is sure to be used frequently as ministers and scholars seek to expand their understanding into new areas for research and ministry.

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Catherwood, Fred. *The Creation of Wealth: Recovering a Christian Understanding of Money, Work, and Ethics*. Wheaton, IL: Crossway, 2002. 208 pp. Paper, \$14.99.

The Creation of Wealth, written by Fred Catherwood, a man of faith with extensive experience in the private and public sectors, seeks to recapture the essence of the Christian message for the contemporary world by tracing the impact that it has had on the economic development and the democratic principles of the West. He identifies two events that transformed the culture of Europe before the pilgrims'

voyage to the New World: the invention of the printing press and the translation of the Bible into European languages. The ability of common people to have access to the teachings of the Scriptures led to new views about the created world, money, government, and human relations.

The prosperity that ensued is believed to be the result of a new conception of work as a God-given duty and privilege. The parable of the talents (Matt 25:14-28) describes the rewards and consequences of humanity's use of the abilities given to it by its Maker. In addition to the importance of hard work, the new outlook included scientific experimentation in order to understand how best to have dominion over God's handiwork. One of the by-products of this belief system is "professionalism," which protects the public by its standards of conduct, and through which old knowledge is preserved and new knowledge is created. Another by-product involves "personal discipline," which enables economic agents to develop trusting relationships and receive fulfillment for their achievements.

The author warns of a new phenomenon in the West that he calls "the new paganism," which forsakes the foundation of the virtues that account for the progress made over the past few centuries: "Today, we take the work ethic, democracy, and the scientific method for granted, forgetting their origin. But because we have turned our backs on the beliefs that undergird them, all three are very much at risk" (24). He questions Westerners' hurried lives, which lack the balance needed for a quality life. He also deplores the seemingly growing rates of unemployment that marginalize the less fortunate in society. He proposes that "Christians, at least, ought to insist that government's first priority in the management of the economy should be full employment" (35).

On the topic of wealth, the author cites a number of biblical texts on how to earn and spend money and the inherent dangers of seeking money as an end in itself. He suggests that Christians have a responsibility to support and advocate an economic system that seeks to protect workers. He contrasts the "Anglo-Saxon model," adopted by England and the United States, with the "Rhine model" of Continental Europe, which grants greater protection to workers. He advises that "Christians should not object to regulations that make management consult the workers beforehand and compensate them for their loss afterwards" (43). Another Christian duty is to insure that personal wealth is used to alleviate the needs of the less fortunate among us. He quotes Matt 25:40, 45 to emphasize the importance that God attaches to the responsibility given to Christians, and how Christians are rewarded accordingly to their fulfillment of this responsibility.

On the relationship between Christians and the state, the author points out a number of policies that Christians should support: nuclear disarmament, protection of the environment, narrowing the gap between the rich and poor, religious liberty, promotion of morality, and racial equality. The author notes that "America's greatness sprang from its Bible-reading founders" (70). The current challenge, as he sees it, is how "belief can help provide a healthy moral

order to underpin the nation's social order" (71). He does not believe that secular humanism can help society to distinguish right from wrong; it will, in the end, lead to the decay of the West.

The author claims that democracy has a Christian origin, suggesting that the death of the Son of God gave a new dignity to all men; thus "if they were so important to God that his Son died for them, then they are important as citizens of their country too" (77). The birth of the English Parliament and the American Revolution are used as examples of how democratic principles were influenced by the biblical concept of human equality. The role of Christians in a democracy is to "explain our views in public, . . . change [the] views of their neighbors, . . . [and win] hearts and minds" (85-86). Democracy promotes the rule of law that protects suppliers and customers and prevents abuses of the powerful over the weak. Without such laws, the economic system, which has brought such unprecedented wealth, will collapse. As the author points out, "truth breeds trust in the capital markets, and trust breeds business, allowing millions of transactions, worth billions of dollars, every hour. As confidence plunges, so does business" (90).

One of the essential ingredients of wealth creation is "fair trading," which benefits both parties. Without honesty and trust, little trade would take place and, as the author states, "Mutual mistrust is probably the greatest single cause of poverty throughout the world" (103). Corruption is often rampant in poor countries; but, as recent events have shown, Western societies are not immune from corrupt businessmen or even corrupt government officials. The author blames the rejection of the "Judeo-Christian moral order" for the current conditions that have led to an increase in litigation.

In "Playing the Markets," the author turns his attention to the current obsession with the stock market. He deplores greed and reckless speculation that surrounds the stock market, claiming that "nowhere in Christian Scriptures, Old Testament or New, is there any support for an open-ended capitalist system in which the rich get richer and the poor get poorer" (114). Greed is, thus, the major contributor to the boom and bust of the stock market.

In the chapter "The Global Economy," the author mentions some of the benefits and costs of globalization, as well as the role of the World Trade Organization. Some countries, such as China, have experienced high growth rates, while the United States has had a persistent trade deficit. More free trade is needed by poor countries. A prosperity gospel based on greed is condemned, while the author sees some hope in the rise of Christianity in poorer countries due to the professional ethic that it promotes. Globalization is also viewed as a source of instability in the financial markets of various countries, which can only be mitigated by the intervention of the International Monetary Fund. Multinational corporations, which are the major players in globalization, can be a force for good, but they are also able to abuse their powers and destabilize communities. They often shun the poorer countries that are most in need of investment.

"The Electronic Economy" focuses on the advances that the electronic

revolution has made and how it has facilitated production. In some industries, such as health care, electronization has increased costs, while in others it has led to downsizing and unemployment. Another side effect of readily available communication is the increased promotion of pornography and pedophilia. On a positive note, Christians have also found another global means of sharing their messages.

Finally, the author analyzes the essential role of "the good leader." These are individuals who "had a vision of what they had to do and why" (175). He points out essential skills and attributes that leaders need to possess: ability to delegate, patience and perseverance, and courage. A good leader is fair and provides a good environment for his or her workers. Jesus is held up as "the greatest leader," who chose twelve unlikely people, taught them for a period of three years, and sent them to teach others about his kingdom. Now his teachings have developed into "the leading religion in the world today" (195). Christian leaders are faced with unique challenges in the secular societies of today and are under great pressure to compromise their beliefs. It is the love of neighbors that disarmed opposition in the past and the same principle holds true for the future.

Catherwood persuasively argues that the Christian faith has contributed to economic development in the West, and that access to the Bible by common individuals led to another worldview that promoted personal responsibility toward God and others. One question that remains unanswered in the book is how Japan and other newly industrialized nations of the Far East were able to make such progress toward industrialization without adopting Christianity on a large scale. Are the virtues that made economic development possible in the West also found in the religions or social mores of the East? This question is worth investigating.

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Collins, John J., and Peter W. Flint, eds. *The Book of Daniel: Composition and Reception*, assist. Cameron VanEpps. Supplements to *Vetus Testamentum*, 83. Formation and Interpretation of Old Testament Literature, 2. Leiden: Brill, 2001. Vol. 1: xx, 1-290 pp.; vol. 2: xxii + 291-769 pp. Hardcover, \$85.00 + \$133.00.

Recent years have seen a new impetus in Daniel studies. Among the subjects discussed more intensely are the apocalyptic genre of the book, its historical and social setting, and its relationship to Qumran literature and other intertestamental writings. The essays in the two volumes of *The Book of Daniel*, written by an international array of 32 scholars, delve into the center of these discussions and examine the composition and reception of Daniel. They are organized in eight parts: "General Topics," "Daniel in Its Near Eastern Milieu," "Issues in Interpretation of Specific Passages," "Social Setting," "Literary Context, including Qumran," "Reception in Judaism and Christianity," "Textual History," and "The Theology of Daniel." Each essay has its own up-to-date bibliography, and there is a twenty-five-page cumulative bibliography