

as a description of Lucifer's expulsion from heaven after his rebellion against God at the beginning of the history of sin (109-110). However, the context (12:10-12), along with other NT texts (cf. John 12:31-32; 14:30; 16:11), indicates that the expulsion of Satan described in Rev 12 took place after the cross and Christ's subsequent ascension to heaven and exaltation to the heavenly throne at the right hand of the Father.

Once again, it is important to remember that a reading of the Apocalypse should not be controlled by a particular method of interpretation. The interaction with the text should be controlled by the principle of letting the text itself govern the method of interpretation. If the text under study refers to events occurring throughout the course of history, a sound interpretation undoubtedly calls for a historicist approach to the text. However, historicism must not be assumed irregardless of the indicators within the text any more than one should make a *carte blanche* assumption of preterism or futurism. Strong evidence is needed in order to demonstrate that the scenes and symbols in the text are associated with events that occur throughout history rather than to events primarily in John's time or the time of the end.

Despite the afore-expressed criticisms, many discussions and insightful points, as well as the practical and clear writing style, commend Doukhan's *Secrets of Revelation* to the serious reading audience. I believe this book will find its place on the shelves of many pastors and serious lay Bible students who are seeking to understand the Hebrew background to the images and visions of the book of Revelation.

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Loader, William. *The Septuagint, Sexuality and the New Testament: Case Studies on the Impact of the LXX in Philo and the New Testament*. Grand Rapids: Eerdmans, 2004. x + 163 pp. Paper, \$19.95.

The LXX is not merely a translation of the MT. Rather, the LXX is a translation of a Hebrew text that differs in places from the MT, as well as an interpretive translation of that variant text. William Loader's study examines the differences in text (whether interpretive or due to the *vorlage*) and the ways in which the LXX text influenced (or did not influence) the NT writers and Philo of Alexandria.

Beginning with the Decalogue, where the adultery commandment precedes murder in the LXX (cf. Exod 20:13, 15; Deut 5: 17, 18, LXX), Loader examines NT texts that may have been influenced by this order. Then he examines the creation stories, where details can have important reflexes in later works. These details include the term *duo* (two) in Gen 2:24, as well as the varied translation choices for the Hebrew term *adam*. The third section of the book focuses on divorce. Loader focuses particularly on Deut 24 and passages on divorce in the NT and Philo. Finally, the Pauline letters and the Gospel of Thomas are examined for their use of LXX texts. Following his concluding chapter, he provides appendices, a bibliography, and an index of sources.

Throughout the book, Loader provides the reader with Greek and Hebrew biblical texts, along with translations. Thus the reader can instantly compare the texts under discussion. Texts from Philo, however, are not provided. Most of the

LXX and MT texts appear again in the appendices in parallel columns, although the only NT appendix passage is Mark 10:1-9. While Loader explicitly avoids the question of the Hebrew *vorlage* of the LXX, he does not always do so successfully. By juxtaposing the MT and the LXX, the book makes this issue unavoidable to the reader.

The chief scholarly contribution of this volume is the translation of the Hebrew words *adam* and *ish* as *anthropos*, *andros*, or the proper name "Adam." In the Hebrew text, it is not always clear whether *adam* is generic or a proper name, or whether *ish* should be understood as "man" (as in "adult male"), "husband," or something more generic. A helpful table of translations appears on p. 33, but the discussion continues intermittently through p. 59. In addition to Loader's commentary, this book provides an excellent opportunity for the reader to contemplate these texts with their variants, interpretive translations, and NT usage. Undoubtedly, most readers will notice points of interest that are not discussed by Loader.

Loader's study sometimes presupposes a rather narrow audience. Among Jews, Protestants, Orthodox, and Catholics, there are at least three major numbering systems for the two versions of the Decalogue, but Loader assumes only one. For instance, he refers to the commandment(s) on coveting collectively as "the tenth" and calls the adultery commandment simply "the seventh commandment," without any additional comment on his choice of numbering (5). As this introduces a discussion on the different order of the commandments in the LXX, such a simplistic use of numbering seems somewhat unwise.

Loader's translations often leave something to be desired. At times, this seems due to poor proofreading. For example, he translates "in the image" as "in his image" (51), and later in that paragraph an extraneous *resh* appears in a Hebrew phrase. Other times, there seems to be some theological impulse. For example, Loader exaggerates the contrast between the LXX and the MT for Gen 3:6, where the Greek could be translated as "attractive to understand" rather than "beautiful to look at" (45). For some reason, Loader wishes to distance the Hebrew term פֶּסֶח from its standard Greek equivalents βίβλος and its diminutive βιβλίον. For instance, he translates פֶּסֶח as "list" and βίβλος as "book" (Gen 5:1), though there is no warrant for choosing the term "list" (49). However, for Deut 24:1, he chooses "certificate" for פֶּסֶח and "document" for βιβλίον (72, 75). In context, פֶּסֶח can be translated either "list" or "certificate," while βίβλος can be rendered "book" or "document," making his distinction unnecessary.

There is one glaring omission in this book. Loader missed an opportunity to discuss Paul's use of terms in 1 Cor 6. Though Paul faithfully quotes the LXX of Gen 2:24 ("The two shall be one flesh [σάρξ]"), throughout the rest of the passage he consistently uses the term σῶμα ("body"). In Paul's writings, σάρξ is used for the sinful human nature, which is opposed by the πνεῦμα ("spirit"); but he uses σῶμα as a neutral term for the body. Clearly, Paul would have preferred that the LXX translators had chosen σῶμα instead of σάρξ to translate אָדָם, but he did not feel free to alter the common translation. In his eight-page analysis of 1 Cor 6:12-20, Loader never notices Paul's nuanced usage of the LXX. Similarly, Eph 5:28-31 shows a less consistent pattern, though also favoring σῶμα. And

again, Loader fails to notice Paul's use of the LXX.

Another point neglected by Loader is the omission of the commandment against coveting in Matt 19, Mark 10, and Luke 18. Loader does not consider why this commandment was left out of these lists. Instead, the reader is left to ponder or to resolve this and other similar questions by consulting other commentators.

Loader's study on the influence of the LXX in the NT and other writings is indeed interesting, as much for the raw material of the selected texts, as for his analysis. It is a commendable—if incomplete—effort. Fortunately, the book is not particularly expensive and is a useful stimulus for the careful reader where Loader's analysis falls short.

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Noll, Mark A. *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*. Downers Grove: InterVarsity, 2004. 330 pp. Hardcover, \$23.00.

Mark Noll has written a book on the Great Awakening and its aftermath that is encyclopedic in its scope, evenhanded in its presentation, lively in its pacing, but also possessed of soul and spirit. Both Wesley and Whitefield would surely approve of the manner in which the intellect is informed and the soul moved by this inspired, if slightly overambitious, recounting of the beginnings of modern evangelicalism.

Noll begins by tracing the political, ecclesiastical, and spiritual landscape prior to the Great Awakening, noting in particular the spread of British influence overseas and the footholds made by Dissenters in the Anglican establishment. It is here that one of the book's few weaknesses emerges. Noll tries, but arguably fails, to fully come to grips with the definition of "evangelicalism," an admittedly amorphous concept. Noll suggests, in turn, that "evangelicalism" may be defined as a core of beliefs involving conversion, the cross, and holy living; a heart experience of religious renewal; and an attitude that disregards traditional denominational boundaries and structures, i.e., a sort of eighteenth-century "ecumenism."

Noll discusses the issue of beliefs in the Introduction. However, his primary focus is on the question of heart experience and the issue of "ecumenism." One is left with the impression that the path to widespread revival involves a willingness to discard denominational barriers and seek for the experience of religious renewal on the basis of a few shared beliefs about the new birth and the atonement. This is a conclusion that Edwards, Whitefield, and Wesley—the primary theologians of the Awakening—would not have endorsed. Noll probably does not endorse it either. But his choice to not deal with the theological framework of the movement more extensively pushes the message of the book in that direction.

Noll deals with the heart of his topic, the unfolding of the Great Awakening, in an essentially chronological, narrative fashion. He expertly weaves personalities, events, and theologies together as they appear on the time horizon. Deftly moving from the young Wesleys at Oxford to the Moravians in Saxony, Jonathan Edwards in New England and back to Whitefield in Oxford, Noll sketches mini-biographies of important figures, yet keeps the flow of historical events moving rapidly forward. The unfolding of the Awakening never bogs down—a fate to be