

immortality, judgment, and eschatological hope, serves to indicate that in spite of a general parallelism with evangelical thought there are many distinctive differences. Gulley must have wrestled with all of this, but *Prolegomena* is significantly silent about anything distinctively Adventist and gives no hint regarding the manner in which he intends this study to serve his own church.

One such case of silence in *Prolegomena* stands out because of the central focus it gives to revelation and Scripture. In the seven chapters dealing with Scripture and hermeneutics, no reference is made to Ellen White or W. W. Prescott and the Adventist understanding of Scripture and the gift of prophecy. There is no mention of the discussions regarding inspiration and inerrancy during the decade commencing in the late 1880s, which were occasioned by W. W. Prescott's propagation of the dictation and verbal inerrancy theory of Scripture. This view was derived from François L. Gaussen, the Swiss interpreter of Daniel and preacher of the Second Advent, who gave shape to the Adventist doctrine of Scripture and revelation (cf. Ellen G. White, "Introduction" to the *Great Controversy*; and letters in *Selected Messages* 1:14-23, and 111, Appendix C. Ellen White was actually opposed to this view). It would not seem to be possible to present an adequate concept of the Adventist understanding of the nature and functions of revelation without consideration of the discussions and decisions of this period.

As is inevitable in any large work, there are some errata:

173	Turrentin (1623–87) "sixteenth-century reformer" should be "seventeenth-century reformer."
183, n. 136	Ibid. should relate to n. 134, not to von Rad, n. 135.
193, line 1	<i>anknuepfungspunkt</i> should be <i>anknuepfungspunkt</i> .
333, line 4	"Princeton was founded in 1812" should be "Princeton Theological Seminary was founded in 1812."
370, line 10	Should be expressed "by" Isaiah.
502, nn. 213 and 216	Should include vol. 1.
524, center of page	"fourth-century A.D." should be "fourth-century B.C."
540, line 4	"One must be realized" should be "One should realize."
746, line 5 from bottom	Rom. 9:26 should be Rom. 11:26.

It is with considerable interest that I await the next volume to see whether, and in what way, Gulley addresses the distinctive Adventist self-understanding and doctrines. Notwithstanding these issues, *Prolegomena* is a mine of competently integrated and focused theology that is academically fulfilling and spiritually inspirational. I believe teachers and students using this text as a text will find the experience highly rewarding.

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RUSSELL STAPLES

Hoppe, Leslie J. *There Shall Be No Poor Among You*. Nashville: Abingdon, 2004. 197 pp. Paper, \$22.00.

Leslie Hoppe, Professor of Old Testament Studies at Catholic Theological Union in Chicago, states in his Introduction that the purpose of this work is "to determine how the Bible can help individual believers and communities of faith shape their response to the poor and poverty today" (7). His further intent is for the reader to become "engaged

in direct communication" with the texts under study (16). His approach is to examine issues of the poor and poverty in the canonical, apocryphal, and pseudepigraphal texts, as well as Rabbinic tradition and Catholic and Protestant documents. Hoppe then proceeds to reference every text in the sacred writings in which a word having "the poor" in its semantic field occurs. However, he goes beyond the classic word-study approach. He is appreciative of the larger social issues that cause poverty and thus is able to recognize the biblical writers' concerns regarding the problem, even if they did not use the words "poor" or "poverty."

This study examines the issues and texts in their historical, political, and economic settings. It takes cognizance of socioeconomic realities and does not simply treat "the poor" and "poverty" as literary spiritual symbols, detached from the physical and literal social circumstances of the times. Thus, in contrast to Albert Gelin's classic *The Poor of Yahweh*, Hoppe argues that "the poor" and "poverty" in the Bible are not religious metaphors for "poverty in spirit." The biblical tradition sees poverty as a social and economic problem that the community of faith can ignore to their own destruction.

There Shall Be No Poor Among You is an excellent introductory survey on poverty and the poor in biblical times. It adequately and concisely summarizes the social situation and carefully addresses all the issues surrounding both the problematic and straightforward texts regarding the poor. The book is ideal as an introductory text or supplementary reading material for a university or seminary class. It is not burdened with footnotes, yet the minimal well-chosen endnotes give credence to the work. However, the more serious researcher of the sociological/political/economic backgrounds will find the book less helpful. But this is not the main purpose of the work. It is the biblical text that drives its ultimate purpose. Hoppe wishes the reader to hear the text and the text alone.

This work is not only valuable as an academic text, but it can also serve as an excellent study guide for the local church or for small-group discussions. Of special benefit in this regard is the list of questions for reflection that concludes each chapter. In addition, Hoppe occasionally relates the biblical material to contemporary events. For example, the pre-Exodus servitude of the Hebrews is equated with Jim Crow laws of the South, antiunion practices of the industrial North, and the oppression of the indigenous population of Chiapas, Mexico, by the government.

Although my commendation of this book is overwhelming, I find its treatment of the NT material quite inadequate. I can only hope that a second edition will give more space to this area.

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Kannengiesser, Charles, with special contributions by various scholars. *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*, 2 vols. Leiden: Brill, 2004. Vol. 1: xxxv + 670 pp., Vol. 2: xii + 828 pp. Hardcover, \$339.00.

The *Handbook of Patristic Exegesis* is a unique and indispensable reference work on biblical interpretation in early Christianity. This is a monumental, 1,500-page guide both to patristic scriptural exegesis, and to the burgeoning international literature in this field. C. Kannengiesser is the primary author of these two volumes, though more than a dozen collaborators lend their expertise on a variety of topics.

The *Handbook* divides into two parts. The first ("General Considerations") contains four long essays. Kannengiesser opens with a helpful orientation to the literature and