

founders of the Seventh-day Adventist denomination,' and as a 'pioneer of the pioneers' among the shapers of Sabbatarian Adventism" (ix). In the book from which these words are taken, Dick elaborated further on Bates's key role. His critical contributions were "maturity, good health, natural leadership, and prestige. He had successfully commanded all manner of men for two decades. He had been one of the recognized outstanding leaders of the 1844 movement." Actually, "he was, in effect, the first general conference executive in that he was chairman of the general conferences regularly" (*Founders of the Message* [Washington, DC: Review and Herald, 1938], 150).

Ellen White does not address the issue of Bates's leadership role in founding the Seventh-day Adventist Church. The researcher will search in vain through her voluminous writings for evaluative statements concerning Bates that would lend any significant support to Knight's analysis. Knight's pointed reaction to this clear lack of support for his thesis is provocative: "On a more personal level are the evaluations of the Whites, the two individuals who with Bates founded the Seventh-day Adventist Church," Knight has written in the concluding section of his work. "Ellen White was quite parsimonious in her remembrances . . . [while] James was a little more effusive" (209).

If I may suggest an agenda item for the next edition of this valuable work, it would involve Joseph Bates as a case study in the positive utilization of power, based on sound character developed during his years of command at sea when, as captain, he possessed perhaps the ultimate of almost unlimited power over the men under him. If, as the old aphorism attributed to Lord Acton phrases it, "power corrupts, and absolute power corrupts absolutely," how did Captain Joseph Bates escape corruption? Why did that tough school of the sea turn Bates into a man of strong character and estimable leadership qualities, rather than into a Captain Queeg, or a Captain Ahab? And, parallel to this, what sort of self-education did Joseph Bates follow that developed him into a remarkably good writer, a sound and logical thinker, and a "natural" leader of men?

One of Bates's consistent, lifelong character traits, according to Knight, "was a persistent and bold reaction to injustice" (18). This book has fully disclosed a serious injustice done to the old captain. Would he have reacted to this during his lifetime? Probably not, because his strong, reflexive reactions were against injustice to others, not against himself. Consequently, must the historical record of such injustice committed against a strongly moral, dedicated, self-effacing man such as Joseph Bates stand uncorrected? Not if historians do their job by conscientiously seeking and publicizing the truth as George Knight has so ably done here.

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Knoppers, Gary N. *I Chronicles 1-9: A New Translation with Introduction and Commentary*. Anchor Bible, 12. New York: Doubleday, 2004. xxii + 514 pp. Hardcover, \$49.95.

Knoppers, Gary N. *I Chronicles 10-29: A New Translation with Introduction and Commentary*. Anchor Bible, 12A. New York: Doubleday, 2004. xxii + 531 pp. Hardcover, \$49.95.

These two volumes by Gary Knoppers represent the most comprehensive and up-to-date treatment of 1 Chronicles, done by one of the world's leading authorities on the subject. After being neglected for much of the last century, the last few decades have seen a revival of interest in the books of Chronicles and Ezra-Nehemiah. Therefore, the sheer size of this commentary on Chronicles is not only a reflection of the author's

competent scholarship, but also of the burgeoning, renewed interest in the field.

The organization of these two volumes is similar to others in the Anchor Bible series. There is an original translation, followed by introduction, bibliography, and commentary. The latter treats the book of 1 Chronicles by sections, and generally includes under each section a translation, textual notes, interpretative notes, a discussion of sources and composition, and more extensive comments. The first volume contains the introduction, bibliography, and commentary on chapters 1 to 9, and closes with eight maps. The second volume contains the commentary on chapters 10 to 29, as well as all the indices for both volumes. The pagination of the two volumes is consecutive.

My review concentrates on the introductory chapters, which serve as an introduction to both volumes. In the introduction, Knoppers deals with all the relevant issues concerning the provenance of Chronicles. First, he surveys the various titles of the book and how they reflect the manner in which the work was understood. In the second chapter, he comments on the extant textual witnesses to the text of Chronicles and their relevance. In his view, "textual witnesses provide significant evidence for the development of the biblical text," and the distinction between textual criticism and higher criticism has become "blurred, if not obsolete" (54). Therefore, textual criticism is indispensable to a commentary on a biblical book. Indeed, it is given prominence all through this commentary. Although the MT and the LXX are considered the most important witnesses, Knoppers ignores no witness in reconstructing the history of the text. Textual criticism is also relevant to the third chapter, "The Chronicler's Use of Earlier Biblical Books," since it is "of great consequence for understanding both the Chronicler's method and his purpose," given the fact that "Chronicles not only quotes but also rephrases, alludes to, and reinterprets older texts" (69). In fact, Knoppers suggests, we are dealing not only with various versions of Chronicles, but also various versions of the books quoted in Chronicles.

In the fourth chapter, Knoppers discusses the arguments for and against the unity of Chronicles and Ezra-Nehemiah, and concludes that the evidence is "inconclusive" (89) but leans toward separate authors, and leaves open the possibility of multiple editions. His discussion of multiple editions in the next chapter categorizes proposed views as either *Schichtenmodelle*, involving two or more levels of redactional activity within Chronicles, or *Blockmodelle*, involving differently dated sections of material in Chronicles-Ezra-Nehemiah. On the date of composition, i.e., chapter 6, the author suggests a range from the late fifth century to the mid-third century B.C., leaning towards the late fourth or early third century B.C. Chapter 7 summarizes the major views on use of extrabiblical sources by the Chronicler and the related issue of whether the Chronicler may legitimately be called a historian. The two groups that deny the historical value of Chronicles either deny the existence of extrabiblical sources or ascribe the nonsynoptic portions of Chronicles to a later expanded version of Samuel-Kings, whereas the third group claims that Chronicles sheds light on preexilic history, because the Chronicler must have had access to both written and oral sources. Knoppers sides with the existence of extrabiblical sources, but downplays the value of source criticism for reconstructing history.

In chapter 8, Knoppers discusses whether Chronicles should be classed as a rewritten Bible, and after surveying the definitions of what a rewritten Bible is, concludes that Chronicles is more than just a paraphrase or reworking of Genesis-Kings, but should rather be considered an independent composition. Finally, the last chapter of the introduction consists of an insightful discussion of the placement of the book in the canon.

The Commentary proper begins with an enlightening excursus on types of genealogies and their functions, in which Knoppers follows the currently accepted categories of "segmented," which follows different branches of a family tree, and "linear," which follows a line of descent from an ancestor to a descendant. Genealogies are inevitably affected by the writer's point in time, since they employ literary conventions in reconciling or selecting from available traditions, often comporting with contemporary realities. It is for this reason, Knoppers argues, that the genealogical introduction of Chronicles accords special attention to Judah, Benjamin, and Levi. By the use of chiasm as a literary device, Chronicles makes Levi central to Israel and David central to Judah (260-263). Furthermore, the structure of the genealogies makes prominent both the privileged place of Israel among its neighbors, and the continuity between the postexilic society and Israel's past, "setting the stage for the reestablishment of an Israel centered around Jerusalem" (264).

A small editorial slip reveals that the author probably started out with the assumption that 1 Chronicles would be covered in a single volume. On p. 101, he states that the "major themes and theology of Chronicles will be explored in the introduction to the second volume of this commentary"; however, a perusal through the second volume yields no such introduction. Apparently, the author must be referring not to the second volume, but to a forthcoming commentary on 2 Chronicles. Judging by the quality of his commentary on 1 Chronicles, the present reviewer can hardly wait for the publication of his commentary on 2 Chronicles.

Knoppers is both thorough in his discussion and fair to the evidence and to his fellow scholars. In spite of this thoroughness, he is both succinct and lucid. This two-volume commentary on 1 Chronicles is unsurpassed for its depth and comprehensiveness. It will remain a standard reference for many years to come.

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TARSEE LI

Little, J. I. *Borderland Religion: The Emergence of an English-Canadian Identity, 1792-1852*. Toronto: University of Toronto Press, 2004. xvi + 386 pp. Paper, \$32.95.

The Eastern Townships form a region in the southern part of the province of Quebec that was first settled largely by American immigrants in the late eighteenth and early nineteenth centuries. J. I. Little, Professor of History at Simon Fraser University in British Columbia, argues that during the first sixty years of settlement in the Eastern Townships of Quebec, "a competitive struggle between the American and British denominations, as well as between radical revivalism and religious conservatism" (111), led to the emergence of a Protestant English-Canadian identity by the middle of the nineteenth century. In this borderland region to the north of the state of Vermont—divided by the 45th parallel, not the 49th parallel as presumed by Little (xii, 32, 145, 277)—American immigrants, later joined by British immigrants, established a number of Protestant denominations. Although to some extent the Eastern Townships remained an extension of the northern New England states for most of the nineteenth century, political fluctuations between the two countries and different social and political structures in Canada provided the impulse to create "a distinctively English-Canadian identity—an identity that represented a still somewhat lumpy synthesis of American and British values" (285).

Of particular interest to the readers of this journal is Little's analysis of the Millerite movement and its impact upon Protestant denominations in the Eastern Townships. As