

uses literary and narrative criticism to examine each of the major pericopes relating to the landscape under consideration, drawing out implications for spirituality that are then, in the chapter summary, drawn together into a model for spiritual life and growth.

Two chapters on *physical landscapes*, "Topography: The Landscape of Spiritual Growth" and "Journeys: The Itinerary of Spiritual Formation," display Resseguie's ability to bring out the meaning embedded in the literary nuances of individual texts; yet a certain oversimplification also becomes evident as he assigns singular symbolic meanings to the Jordan, desert, lake, mountain, and journey, out of which he brings neatly packaged applications to modern spiritual life. The three chapters on *social landscapes*—"Families and Households: Models of Spiritual Development," "Meals: Spirituality of Hospitality," and "Clothing: A Map of the Spiritual Life"—are more straightforward, and draw on a variety of current research to strengthen his presentation. Finally, a challenging chapter on "Consumption: The Spiritual Life and Possessions" aptly expresses Luke's concerns regarding the handling of wealth.

Resseguie's writing on the individual pericopes is fluent and vivid and often full of insight. The book leaves one with a desire to dig further into the various areas of emphasis he has uncovered, as well as to spend time contemplating how they can be applied practically to the spiritual life. The book's biggest challenge is in translating its exegetical insights into the language of spiritual formation without attributing meanings incompatible with the message of the first-century text. While such theological implications need to be further developed and nuanced, the analysis of the text will be valuable both for scholars seeking to understand the theology of Luke and for pastors preparing sermons on Lukan passages or themes.

Andrews University

TERESA L. REEVE

Riddell, Peter G., and Peter Cotterell. *Islam in Context: Past, Present and Future*. Grand Rapids: Baker, 2003. 240 pp. Paper, \$17.99.

Peter Riddell, Director of the Centre for Islamic Studies and Muslim-Christian Relations at London Bible College, and Peter Cotterell, who teaches at the same institution, have teamed up to produce an excellent book dealing with the background and historical elements that have produced modern-day Islam. The book offers readers helpful insights in understanding Islam, describes how Islam has interacted with the rest of the world, shows historical background and root causes for present-day tensions, and suggests how Christians and Muslims can interact in the present in view of their past histories.

The authors suggest that it is the Muslim world that stands at a crossroad. Muslims must decide if they are going to go the way of violence or the way of moderation, with great tension building between the various groups over this choice. It is the Muslim world that must deal with these tensions, not the West or Christianity. The present state of affairs in the Muslim world, the authors contend, is not the fault of Western materialism or nineteenth-century colonialism; rather it is Islam's own historical past that has created the present tensions it must now face in modern Islam.

The book is divided into three parts. Part 1 focuses on the distant past, the foundational period of Islam. Many of today's tensions can trace their origins to that period. The authors follow the historical development of Islam from its earliest days on the Arabian peninsula, showing how the concept of *jihad* developed, and how it became connected with the promise of paradise and the forgiveness of sins for those who die while on *jihad*—concepts that impact present-day tensions. Tensions between Muslims

and Jews also go back to the beginning of Islam, when Mohammad accused the Jews living in Medina of informing his enemies of his military strategies, resulting in the brutal slaughter of a whole clan of Jews. The authors also trace the development of *Sunni*, *Shiite*, and *Sufi* sects of Islam, as well as their basic teachings and traditions.

Part 2 deals with the clash of empires, suggesting reasons that have contributed to present-day relationships between Islam and the non-Muslim West. The Crusades, the spread of Muslim empires, European colonialism, the Christian missionary movement, and the recent conflicts in the Middle East are described in broad strokes. Part 3 looks at the recent past and the present, offering tentative suggestions for appropriate responses by governments and Christians.

The strengths of *Islam in Context* lie in the authors' abilities to go beyond common stereotypes to present a balanced view of the Islamic world and its many faces. The book is well documented and relies heavily on primary sources, yet it is readable at both the academic and casual levels. The book addresses many of the hard questions asked about Islam and the points of tension it has with the West.

If Islam is to move in a more moderate direction, it must deal with several crucial issues. Muslims must develop a hermeneutic for interpreting the Qur'an. Will the principles of the Qur'an be used to shape a moderate Islam? Or will literal interpretations continue to hold Muslims to the practices and methods of the past? Will the common people be allowed to read and interpret the Qur'an for themselves? Or will interpretation and understanding of the text remain the exclusive domain of the Muslim clergy?

This book has a wide range of uses because of its readability and its use of primary sources. The excellent historical background given to current issues is a helpful resource for readers who want to understand the background for present-day tensions. The book would also be useful as a college or graduate text for an introductory course to Islam.

Andrews University

BRUCE L. BAUER

Schenck, K. *Understanding the Book of Hebrews: The Story Behind the Sermon*. Louisville: Westminster John Knox, 2003. 144 pp. Paper, \$19.95.

Kenneth Schenck is currently Associate Professor of Religion at Indiana Wesleyan University. *Understanding the Book of Hebrews: The Story Behind the Sermon* follows several earlier publications by the author, in which he also deals with the book of Hebrews: "Keeping His Appointment: Creation and Enthronement in the Epistle to the Hebrews," *JNT* 66 (1997): 91-117; "A Celebration of the Enthroned Son: The Catena of Hebrews 2," *JBL* 120 (2001): 469-485; and "Philo and the Epistle to the Hebrews: Ronald Williamson's Study after Thirty Years," *SPhilo* 14 (2002): 112-135.

Schenck deals thematically in six chapters with the complex argument of the epistle. His basic premise is that Hebrews is the "story-as-discoursed" in rhetoric (3). Chapter 1 presents an overview of Hebrews in terms of events, characters, and settings. Chapter 2 investigates the problem of humanity—namely, sin—and the solution offered in Christ's blameless sacrifice that atoned for the "sons of Abraham" (39). Chapter 3 focuses on the rhetoric of Heb 1. Here the author emphasizes the relevance of the catena and states that the early Christians saw the enthronement "as the point at which Jesus received the titles of 'Lord,' 'Christ,' and 'Son of God,' all of which are royal in nature" (55). Chapter 4 discusses the various characters of the plot, some of whom are worthy of emulation. Above all, the audience is to look to Jesus as the example *par excellence* and imitate his faithfulness. In chapter 5, Schenck sets forth the superiority of