upon the preceding) or capricious (looking forward to what follows), set Isaiah 2:4 off from its larger context as presenting internal coherence. Finally, the text has syntactic characteristics identifying it as "audience-oriented," "argumentative-persuasive," and "historical.

(5) Turning to the semantic dimension of the text, Wiklander identifies the covenant, understood as a treaty between sovereign and vassal, as the dominant conceptual field. It gives coherence to the whole passage (Isa 2:4), and by virtue of the related field of lawsuit (mã), the passage again shows itself as "audience-oriented," and "argumentative-persuasive," and depends for its meaning upon the intended act of text reception.

(6) Reconstructing the argumentative situation (between author and receiver) by pointing to the political, national-ethnic, socio-economic, moral, religious-cultural aspects, Wiklander has identified the author's stance vis-à-vis his social support group (Jerusalemites temple circles), opposition disinterest advisors and local supporters), and the most likely historical setting for the text (Hezekiah's time). Finally, the text genre suitable to achieve the author's communication intentions is identified as written composition intended for oral performance, a "revelation text" in which the covenant law-suit proceedings and the prophetic vision report" are interfused (p. 215).

This genre is entitled: "incarnation of the covenant by means of prophetic revelation" (p. 219), and it is structured on the model of discourse designed to make the audience "think, feel, remember, believe, decide and do" (p. 227). By such a text production-reception, the audience is invited to "become the true and faithful vassal or covenant partner of Yahweh" (p. 229).

Reading prophecy as literature in this way enables the interpreter to ask new questions about the text and to carry away new, fresh answers. That would seem to be the chief contribution of the present work. However, not all questions about the book of Isaiah are answered equally well, so it seems some new ones arise. Thus, while some questions about the literary composition of Isaiah are addressed in a helpful way (e.g., the coherent unity of Isa 2-4), others are not (such as, the question of the composition of the whole book, its relationship to other prophetic books [e.g., Micah], and its place in Israel's history). Finally, from a theological perspective, some readers might wonder if the present study focuses on the literary characteristics of the passage will not raise the same theological questions, viz.-a-viz inspiration, divine revelation and authority, that have been raised by other approaches to the prophets, such as form, tradition, and relational analysis. But these cautions do not diminish the insights offered in this interesting study.

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NIELS-ERIK ANDERSEN

BOOK NOTICES

WINRICH VOGEL

Inclusion in this section does not preclude subsequent review of a book. Where two prices are given, separated by a slash, the second is for the paperback edition.


This second volume in the series on "Studies in the Reformed Rites of the Catholic Church" presents a historical survey of the rite of confirmation, a discussion of modern reforms in the rites, and an analysis of present practices. Suggestions for pastoral reforms are included. The book contains a bibliography, an index, and notes at the end of each chapter.


The seven chapters of this book consider the published form of a series of Centennial Lectures on "Seventh-day Adventists in New Zealand" delivered in 1981. Adventist and non-Adventist academics examine the social dimension of this minority religious group in New Zealand society, focusing on historical development. The book includes two photographs, various tables, and an index.


This practical study that provides pastors and teachers with wry to work through the entire Gospel of Matthew. Through the forty-three series sermons, the author weaves the doctrine of the kingship of Jesus. The profound simplicity and practical application really that these discourses have in fact been preached.


This latest addition to the well-known Anchor Bible series presents a new translation of the apocryphal book of Judah, plus an extensive introduction that comprises almost half of the volume (117 pages), included are notes pages of good and helpful bibliographies. Moore's focus is on the literary of the story and the writer's true intent, and he attempts to answer the question as to whether the writer's concern was more historical or more theological. The similarity between Judah and the story of Esther is also noted and explained. The volume is well documented and is enriched by detailed and insightful notes and photographs of the depictions of the story of Judah by 60 masters.

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This sizable work, the first comprehensive textbook on biblical doctrines from a Seventh-day Adventist standpoint, has been prepared by a theology professor at Loma Linda University. Written with the intention of providing “an exercise in theology,” the volume is meant to be a careful reflection of Adventist beliefs within the larger framework of Christian thought. This publication further “seeks to encourage students to begin a careful consideration of their own religious beliefs . . .” (p. xiv). Intended for use in the classroom, the book includes helpful study aids at the conclusion of each chapter, and the author has endeavored to avoid technical terminology. Several indexes are included.


This book sets forth a challenge to the common Protestant understanding of the nature and significance of Thomas Aquinas’ work in comparison and contrast to Calvinistic thought. Vos describes some of the prevailing Protestant suppositions about what Aquinas has said, and he tries to show from the range of Aquinas’ texts that such suppositions are in fact groundless. The book includes a bibliography and an index.


Wachler provides a thorough discussion of the views of Hermann Sasse on the Bible as the true Word of God and on critical scholarship, following the publication of Sasse’s collected writings in 1981. The author evaluates Sasse, and departs from him towards a stricter inerrancy model. Notes are included in the text.


First published in 1974 under the title *The Goodness of God*, this apologetic volume seeks to provide an honest, careful look at the moral issues raised by the Bible and man’s questioning mind. The focal point under scrutiny is: How can we maintain that God is good? The end result of Wenham’s analysis is a positive exposition of the character of God. Author and subject indexes are included in the volume.