

priesthood, Temple, Torah, and Pharisees all contributed to the control of the territory to the north through increased taxation and by the dissemination of the teachings found in the Torah.

This section of Horsley's book concludes with a discussion of the changes that Herodian and Roman rule brought to Galilean cities. The rebuilding of Sepphoris and the construction of the new city of Tiberias ushered in a time of expedient urbanization for the small villages of Galilee. Like the earlier subjugation under Solomon, this urbanization was met by Galilean hostility, illustrated by the looting of the palace in Tiberias in 66 A.D. Out of this chaotic environment, however, the important societal role of the patriarchs and rabbis developed among upper-class Galileans to mediate between Galilee and Rome.

Part 3, Galilean Village Communities, touches upon village life in Galilee and how the family, the most basic social unit, changed and adjusted to royal rule. Because of increased demands of taxation, the primarily agrarian villages of Galilee spiraled downward into debt and experienced the breakdown of their basic social units.

Richard Horsley's book is a very thorough and thoughtful exploration of the state of Galilee during Roman and Hasmonean rule. It is an important addition to the research and study of the political, economic, and social history of this much neglected territory north of Israel.

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House, Paul R. *1, 2 Kings*. New American Commentary, vol. 8. Nashville: Broadman & Holman Publishers, 1995. 432 pp. \$27.99.

Paul House is associate professor of OT and chair of biblical studies, Christian education, and philosophy at Taylor University, Upland, Indiana. His writings include *Zephaniah: A Prophetic Drama*, *The Unity of the Twelve*, *Old Testament Survey*, numerous articles, and *Beyond Form Criticism*, which he contributed to and edited.

The New American Commentary series affirms the divine inspiration, inerrancy, complete truthfulness, and full authority of the Bible," and uses the New International Version as its standard translation. The series focuses on two concerns: "the theological unity of each book and of Scripture as a whole," and "the conviction that the Bible primarily belongs to the church"—that is, without ignoring the contribution of scholarship to the understanding of the Bible, this series "concentrates on theological exegesis . . . providing practical, applicable exposition" to "build up the whole body of Christ."

From the onset House recognizes that 1 and 2 Kings are books that have been neglected by both preachers and laymen. Preachers find it difficult to prepare sermons on the books of the OT, particularly the historical books, because they seem to offer very little material of a devotional character, and laymen tend to question the relevance of events that transpired three millennia ago. To overcome these barriers House suggests the need of "developing the ability to read the books' stories as mirrors of today's world. Historical situations such as war, poverty, political corruption, and oppression are permanent symptoms of the human

condition. Likewise faithfulness, loyalty, and obedience remain marks of God's people. Also, crucial Bible doctrines like God's sovereignty, redemption, wrath, and love permeate 1, 2 Kings" (Author's Preface). House proposes a thorough "theological exegesis," its main elements being "historical, literary, canonical, theological, and applicational concerns."

After explaining his hermeneutical methodology, House proceeds to an introductory outline divided, in harmony with the concerns already detailed, into five parts: Introduction to Historical Issues (authorship, date, chronology, political situation, the text and the miracles of 1 and 2 Kings), Introduction to Literary Issues (genre, structure, plot, and characterization of 1 and 2 Kings), Introduction to Canonical Issues (canonical placement and function of 1 and 2 Kings, and the usage of these two books in Scripture), Introduction to Theological Issues (monotheism vs idolatry, central worship vs high places, covenant loyalty vs. spiritual rebellion, true prophecy vs. lying spiritis, God's covenant with David vs dynastic disintegration, and God's sovereignty vs human pride), and Introduction to Applicational issues (how "to bridge this gap between the ancient text and the modern world" (82), "between the ancient story and the modern audience" (83).

The rest of the book is organized in seven sections: The Rise of Solomon (I 1: 1-2:46), Solomon's Reign (I 3:1-11:43), The Divided Kingdom (I 12:1-16:34), Elijah's Opposition to Idolatry and Oppression (I 17:1-11 1:18), Elisha's Work as Prophet, Miracle Worker, and Kingmaker (II 2:1-13:25), Israel Disintegrates (II 14:1-17:4 1), and Judah Disintegrates (II 18: 1-25:30). Each of these seven main sections is divided into several subsections in discussing the main events portrayed in these two OT books, but the principles of House's "theological exegesis" are consistently applied throughout his commentary.

House's commentary exhibits an excellent organization and is written in a clear and appealing style. One of the results of the focus on the "reading pastor" is the omission of a full bibliography at the end of the book. It is true that at the beginning the author provides a list of over 160 "commonly used sources," and the footnotes provide complete bibliographical information of perhaps more than 200 books, but still a bibliography would have been more scholarly. Nevertheless, V. Philips Long, from Covenant Theological Seminary, is not too far from the truth in suggesting that Houses's "substantial commentary" of I and I Kings "may be the best thing out to date to assist biblical expositors in mining the riches of these intriguing books."

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Hughes, Richard T. *Reviving the Ancient Faith: The Story of Churches of Christ in America*. Grand Rapids: Eerdmans, 1996. xiii + 448 pp. \$30.00.

Emerging out of the religious turmoil of the Second Great Awakening, the Churches of Christ now have over 1,700,000 members. Because they have been primarily concerned with restoring primitive Christianity, these churches have had limited interest in their own history, although Earl Irvin West's four-volume