

account were based on the traditions also reflected in the prayer); during his expulsion, Nabonidus is featured as a devout idolater ('prayed for seven years to all the gods of silver and gold', a theme that would have gone well with Dan. 3 and 5:4, 23), while N is portrayed as fully insane (cf. the discussion of Nabonidus' sojourn in Arabia and of such differences in E.M. Yamauchi, *ISBE* III, pp. 468-79). Thus it is problematic when Henze supports his case by stating that 'the key evidence in support of the Nabonidus Hypothesis comes from Qumran in form of the *Prayer of Nabonidus*' (p. 204).

When the events of the life of Nabonidus are taken to have provided the backdrop of N's madness, one needs also to account for the fact that the self-laudation of N in 4:27 (N as the master builder of Babylon), which cannot be isolated from the madness-restoration account in 4:1-37, fits well with what is reported about him and in statements of himself in ancient sources (Maier, *Der Prophet Daniel*, pp. 47-48). Again one might ask whether a second-century author, even if living in the Eastern diaspora, would have known of the major achievements of N's kingship, i.e. an architect rather than a military commander, especially as N appears in non-Danielic biblical accounts almost exclusively as a military campaigner.

The interesting Babylonian conceptual background suggested and sketched by Henze (pp. 73-90) is also apparent in N's dream in Dan. 2. What Henze interprets as a pointer to the source of the account could also be understood as God's condescension to meet N, so to speak, on his own turf (through dreams, visions and with experiences understandable in the framework of the ancient Babylonian mythology known to N) in addition to the direct revelation through the prophetic ministry of Daniel. Such condescension appears elsewhere in the OT and is attested by many testimonies from the history of mission.

From a methodological viewpoint, it is unfortunate that Henze focuses on merely a section of Dan. 4. In the description of God's dealings with N (Daniel is hardly the protagonist!), chapters 1-4 form a unity and should be seen together, as Dan. 4 describes the climax of a longer development, sketched in masterful strokes from Dan. 1 onward, and as Dan. 4 presupposes throughout the narrative building of the character of N in the preceding chapters (cf. J.A. Darr, *On Building Character: The Reader and the Rhetoric of Characterization in Luke-Acts* [Louisville: Westminster John Knox, 1992]). The focus of Dan. 1-4 is not the triumphant humiliation of N, but his conversion in finally recognising and acknowledging the living God as the source of his power and glory (cf. the summary and application in 5:18-23). In addition, a comparison with the characterisation of Belsazzar in Dan. 5 would have been instructive, as both chapters are closely linked through the reference in 5:18-23.

It is unfortunate that Henze does not provide detailed exposition of the actual chapter itself, with all

the interesting historical and theological (e.g. the sapiential themes) issues it raises.

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J.C. Ryle, First Bishop of Liverpool: A Study in Mission amongst the Masses

Ian D. Farley

Carlisle: Paternoster Press, 2000, xiv + 258 pp. £19.99, pb., ISBN 1-84227-017-6

SUMMARY

Farley's well-written study presents Bishop Ryle as a man of many contrasts. His staunchly Evangelical beliefs are treated as well as his interest in worship (production of several hymn books) and his impact during his episcopate. The book is of interest not least because of its relevance to the present day.

ZUSAMMENFASSUNG

Farleys gut geschriebene Studie präsentiert Bischof Ryle als Mann vieler Gegensätze. Sowohl seine unerschütterlich evangelikalen Ansichten als auch sein Interesse an gottesdienstlicher Musik (Herausgabe mehrerer Gesangbücher) sowie die Auswirkungen seiner Bischofszeit werden behandelt. Das Buch ist nicht zuletzt wegen seiner gegenwärtigen Relevanz von Interesse.

RÉSUMÉ

Cette étude bien rédigée présente l'évêque Ryle comme un homme de nombreux contrastes. L'auteur souligne ses fermes convictions évangéliques, son intérêt pour le culte (il a produit plusieurs recueils de cantiques) et son influence durant son ministère. L'ouvrage a un apport intéressant pour la situation présente.

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Ian Farley's study of J.C. Ryle is rooted in an extensive range of primary sources, which are listed in detail at the back of the book. Ryle emerges from Farley's study as a man of many contrasts. From his early days at Helmingham in Suffolk to the end of his days as first Bishop of Liverpool, he remained a staunchly Protestant and Evangelical churchman of the 'Recordite' school.

Ryle's beliefs were staunchly Evangelical. He held firmly to the plenary inspiration of Scripture, the centrality of the cross and the substitutionary atonement. 'There is more to be learned at the foot of the cross', he wrote, 'than anywhere else in the world'. Ryle was a strong supporter of Evangelical societies, most notably the Church Missionary Society, for which he preached annually, and the Society for the Promotion of Christianity Among the Jews. Ryle had a particular liking for what he felt was good worship and produced several hymn books. Ryle was much in demand as a preacher

at missions and church congresses and, as far as he was concerned, good preaching was crucially important. Ryle had a strong theology of the Holy Spirit but he was a Cessationist and believed that the gifts of the Holy Spirit were withdrawn at the end of the apostolic age. Along with many other Recordites, Ryle was a strict sabbatarian who condemned Sunday mail deliveries and Sunday dinner parties.

Farley gives an interesting and detailed account of Ryle's episcopate and shows him to have been advanced in his thinking in several ways. For example, he believed that the parish system was outdated and a hindrance to mission. He was also in advance of many of his contemporaries in advocating roles for women in the church as missionaries and visitors. He promoted medical work and orphanages and was a great campaigner for Sunday Schools. Against that, can be set Farley's contention that the diocese was ineffectual in the slums during Ryle's episcopate. His dealings with the ritualists were often unwise as was particularly visible in his dealings with Bell Cox. Additionally, Ryle did not like to travel outside his diocese, he did not get on well with other bishops and nor did he attend to his duties in Convocation sub-committees.

This is an interesting and well-written study which is easy to read having a particular relevance to the present day. It is a book for both the academic as well as for clergy and for others with an interest in church history.

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The Blackwell Dictionary of Eastern Christianity

**Ken Parry, David J Melling, Dmitri Brady,
Sidney H Griffith & John Healey (eds.)**

Oxford: Blackwell, 1999, pb 2001, £17.99
0-631-23203-6

SUMMARY

Like any good dictionary we get a mix of detail and summary. There is plenty here to learn and inspire, even if the lead articles, especially on theology are sometimes disappointing, and the survey of recent, not just early twentieth-century politics and culture, rather vague. There is sometimes a polemical tone which is not always helpful in a work of this sort, but a lively and rich resource at a good price.

ZUSAMMENFASSUNG

Wie in jedem Werk dieser Art handelt es sich um eine Mischung aus detaillierten und summarischen Beiträgen. Das Buch bringt eine Menge an Lernstoff und Inspiration, auch wenn die Leitartikel, besonders die theologischen, zum Teil enttäuschend sind. Die Ueberblicke ueber neue Entwicklungen in Politik und Kultur sind nicht sehr fokussiert. Die teilweise vorhandene Polemik ist fuer ein Werk dieser Art

wenig hilfreich. Dennoch ist es ein lebendiges und reichhaltiges Werk zu einem guten Preis.

RÉSUMÉ

Comme dans tout bon dictionnaire, cet ouvrage contient un mélange de détails et de résumés. On y apprend beaucoup, même si les articles principaux, notamment ceux qui sont consacrés à la théologie, restent parfois décevants. On y trouve aussi un survol traitant de politique et de culture, pour ce qui concerne non seulement le début du XX^e siècle mais aussi l'époque toute récente, malheureusement de manière trop vague. Le ton se fait parfois polémique, ce qui n'est pas toujours très utile dans un ouvrage de cette sorte. Il constitue cependant un bon outil pour un prix abordable.

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In this work there is a strong editorial lead and it is boldly stated in Bishop Kallistos Ware's foreword/introduction that the Hellenization of Christianity should be seen as providential: for example the LXX even gave the Christian church the strong concept of providence – pronoia! Also, when the apostate Emperor Julian forbade Christians to teach the classics Basil replied that 'they are ours': this tract was treasured when it was printed in 1470. The downside of such pride in the Greek Christian achievement is that fairly regularly there seems no problem with calling the West to blame for any difficulties. The sin of 'Orientalism' is manifest in the long Western habit of describing even Eastern Europe as primitive, but the insult can all too easily be returned. We learn that the presence of *dhimmi* Christian communities within Muslim lands led to self-identification of themselves as nations through (orthodox) religion, not geography; this is also an issue when E. Orthodox and Catholic churches co-exist uneasily in the same (American) cities (p161), or perhaps, one might add, in South-Eastern Europe.

There is still widespread ignorance, 'yet the Eastern Orthodox are second in number only to the Roman catholic church and the Oriental Orthodox are a communion comparable in size to the Anglican or Lutheran' (xix). Their services are very much alive, '... and Orthodoxy, Eastern Christianity in general is as much a matter of liturgical experience as of doctrine' (xx). There is a bullish confidence loose in the bishop's conclusion which highlights that it is spirituality and culture rather than shared confessions which shapes the Eastern Christian identity:

The sense of shared history, of the Council of Nicea as a crucial moment of unity and self-definition, of the shared heritage of the earliest Greek fathers, has come into the foreground' while what unites all Eastern churches – Catholic too – are the services, ministers, the way Scripture is read, book of Psalms, role of preaching of the mysteries, spiritual relatives,