

tioned. Sawatsky and Penner argue that missionary dialogue inside the CIS and among all churches involved in missions (Sawatsky) as well as with the foreign missionary forces (Penner) is imperative, if at all the missionary transformation of the region is expected to succeed. I could not agree more! Both authors present their appeal for missionary dialogue to the Evangelical reader, which limits the use of the articles in conversation with other denominations in the region. It would have been very helpful to add such voices to the volume, which might not have been the main aim of the conference in Prague. Nevertheless, the articles invite to engage in such a dialogue, a passion Sawatsky has been promoting for years. This book might help his vision to become reality one day. The road he suggests in his concluding article indicates this kind of missionary theology for the future of missions in the CIS – a dialogical, contextually sensitive and transformational mission, embodied in the concept of *missio Dei*.

On the other side the overview of missionary practice given is rather limited to just a few examples, such as education (Penner) and camping (Artemov). The book is called "Mission in the Former Soviet Union" indicating an exhausting introduction to the topic. This is obviously not the case. It would have been excellent, to add to the volume a general overview of what different churches did and are doing in missions today. Such an overview would probably help an uninformed reader to understand better the need of the good analysis offered by the authors. Similarly problematic might appear the reduction of the numerous difficulties Western missionaries face entering the CIS to the visa issue (Elliott), as important as such an issue may be.

The mentioned shortcomings do not diminish, however, the general value of the volume for understanding God's mission in the Former Soviet Union. All in all the volume represent a good analytical tool, which will obviously help to understand the genesis and the course of what has been called Post-Perestrojka missions in the CIS. Everybody interested in this part of God's story with His people should read the book.

Johannes Reimer, Bergneustadt, Germany

The Story of Israel: A Biblical Theology

C. Marvin Pate, J. Scott Duvall, J. Daniel Hays, E. Randolph Richards, W. Dennis Tucker Jr. and Preben Vang

Downers Grove, Ill.: Intervarsity Press, 2004, 320 pp., £14.99, pb, ISBN 1-84474-055-2

SUMMARY

This book is an attempt to demonstrate that the story of Israel is a prominent theme in the Old and New Testaments. Various portions of the Protestant cannon (e.g. the Pentateuch, the Historical Books, the Synoptics, etc.) are

examined in order to show that this concept of the story of Israel is a pervasive theme. The contention of these six authors is that the story of Israel is a consistent motif that encompasses all other proposals for the biblical theological theme of the Bible. Written from an Evangelical perspective, this book is highly readable and suitable for students, pastors and biblically informed laymen.

RÉSUMÉ

Ce livre vise à montrer que l'histoire d'Israël est un thème prééminent dans l'Ancien Testament et le Nouveau Testament. Examinant diverses parties du canon protestant (le Pentateuque, les Livres historiques, les Synoptiques, etc.), les six auteurs font apparaître que ce thème est partout présent. Ils considèrent que l'histoire d'Israël est un motif cohérent qui permet de rendre compte de tout ce qu'on a pu proposer comme le thème biblico-théologique de la Bible. Cet ouvrage très accessible, qui s'inscrit dans une perspective évangélique, mérite d'être recommandé aux étudiants, pasteurs et membres d'églises ayant de la connaissance biblique.

ZUSAMMENFASSUNG

Dieses Buch ist der Versuch zu zeigen, dass die Story Israels ein wichtiges Thema im Alten und im Neuen Testament ist. Verschiedene Teile des protestantischen Kanons (z. B. der Pentateuch, die historischen Bücher, die Synoptiker etc.) werden untersucht, um zu zeigen, dass das Konzept der Story Israels überall vorhanden ist. Die Behauptung der sechs Autoren lautet, dass die Story Israels ein konsistentes Motiv ist, das alle anderen Vorschläge, das biblisch-theologische Thema der Bibel zu sein, umgreift. Dieses aus einer evangelikalen Perspektive geschriebene Buch ist gut lesbar und für Studenten, Pastoren und biblisch informierte Laien geeignet.

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These six authors 'have joined together to work out a coherent approach: viewing the "theology" of the Bible as involving the story of Israel' (p. 12). In order to demonstrate this, each author (five of which teach at Ouachita Baptist University) contributes two to three essays on various portions of the Bible in order to show that the 'story of Israel' is a pervasive theme. The introduction to the book gives a clear survey of the biblical theological movement in the last two hundred years and locates this present work in that discussion. The next four chapters are devoted to the Hebrew Scriptures (the Pentateuch, the Historical Books, the Psalms and the Wisdom Literature, and the Prophets). The next chapter examines Second Temple Judaism, and the remaining six look at the New Testament (the Synoptics, John, Acts, Paul, the General Epistles and Hebrews, and Revelation). A brief conclusion is added which summarizes the contents of the book.

The book is written in a clear style and is intended to be a textbook for a Seminary or college class. At the end of each chapter, the authors included various bibliographical references to relevant articles in the *New Dic-*

tionary of Biblical Theology (T. Desmond Alexander, Brian J. Rosner, D.A. Carson, Graeme Goldsworthy [Leicester, U.K.: Inter-Varsity Press/Downers Grove, Ill.: Inter-Varsity Press, 2000]), along with a few questions that deal with the chapter. The book is written from an Evangelical perspective yet interacts with a wide range of scholarship.

The book as a whole is an enjoyable read, and yet I have a few points of criticism. First of all, the book attempts to show that the 'theology of the Bible involves the story of Israel', but does this really say anything? The book does not explicitly say that the 'story of Israel' is the dominant theme in Scripture, but that it 'represents a prominent theological theme' (p. 278). This does not strike me as anything worth proving. Who would doubt that the Bible 'involves' the story of Israel?

Secondly, the book does not consistently focus on the 'story of Israel' as such. In various chapters the authors show how different genres of Scripture reflect a deuteronomistic pattern of thought, and thus bears witness to the theme of 'the story of Israel'. So for instance, Marvin Pate concludes his chapter on Paul by saying: 'This chapter has highlighted Paul's retelling of the story of Israel' (p. 229), and yet Pate only shows that Paul exhibits certain deuteronomistic patterns of thought (i.e. obedience brings blessing, sin brings curses). I am not convinced that Paul's deuteronomistic way of thinking (again, something that no one would deny) indicates that the 'story of Israel' was a dominant motif in his letters.

Thirdly, one author in particular was not careful in listing references to various books. In Marvin Pate's chapter on Second Temple Judaism I found numerous citations that upon examination were simply erroneous. For instance, he says in passing: 'It was thought that Israel's suffering, like a woman's birth pangs, would give birth to the Messiah (see Dan 12:1-3; 1 En. 80:4-5; 91:7; Jub 23:14-23; 4 Ezra 7:3)' (p. 108). I fail to see how any of these references support his statement. For instance, 4 Ezra 7:3 says: 'I [Ezra] said, "Speak, my lord." And he said to me, "There is a sea set in a wide expanse so that it is broad and vast"'. This has absolutely nothing to do with the Messiah or with the eschatological birth pangs. None of the other references here refer to a Messiah while only a few refer to 'eschatological birth pangs' as such. Again, in a chart on page 111, Pate attempts to show that 4 Ezra and 2 Baruch exhibit a 'sin-exile-restoration' theme by listing a plethora of references without any citation. Many of these upon examination are erroneous. For instance, he lists 2 Bar. 32.17 as a text that speaks of 'Exile' or 'this age of covenantal curses', but alas, there is no 2 Bar. 32.17 – the chapter ends at 32.9! Again, he lists 2 Bar. 29:1-30:5 under this same category ('Exile') but this passage unambiguously refers to eschatological restoration, not any sort of 'Exile'. Space does not permit us to list other erroneous references. Fortunately, the other authors of this book avoided such mass referencing and thus should not be included in this critique. To my mind, Pate's chapter on Second Temple Judaism loses much

credibility and perhaps should have been subject to more editorial scrutiny.

Despite these critiques, the book as a whole was an enjoyable work and I would recommend it to anyone interested in Biblical Theology as long as they read it with a critical eye.

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The Triumph of Grace in Deuteronomy

Paul A. Barker

Carlisle: Paternoster Press, 2004, xxi + 269 pp.,

£19.99, pb, ISBN 1-84227-226-8

SUMMARY

In this lightly revised doctoral thesis Paul Barker examines the relationship between optimism and pessimism, grace and law, in the book of Deuteronomy. Through a detailed exegesis of Deut 1-3, 8-10 and 29-30 Barker demonstrates that far from regarding the law as easy Deuteronomy anticipates Israel's subsequent failure to obey. Nevertheless, hope is to be found in YHWH's proven fidelity to the Abrahamic covenant. This is a careful and judicious work which makes an important contribution to the appreciation of an aspect of Deuteronomistic theology sometimes misunderstood.

ZUSAMMENFASSUNG

In dieser leicht überarbeiteten Fassung seiner Doktorarbeit untersucht Paul Barker die Beziehung zwischen Optimismus und Pessimismus, Gnade und Gesetz im Buch Deuteronomium. Mittels einer detaillierten Exegese von Deut 1-3, 8-10 und 29-30 zeigt Barker, dass das Deuteronomium weit davon entfernt ist, das Gesetz als etwas einfaches anzusehen, sondern dass es Israels kommendes Versagen, Gehorsam zu sein, antizipiert. Nichtsdestotrotz ist Hoffnung in Jahwes erwiesener Treue zum Abraham-Bund zu finden. Dies ist eine sorgfältige und urteilsfähige Arbeit, die einen wichtigen Beitrag zur Wertschätzung eines Aspektes deuteronomistischer Theologie leistet, der manchmal missverstanden wird.

RÉSUMÉ

Cette thèse de doctorat légèrement révisée traite du rapport qu'il y a entre optimisme et pessimisme, ainsi qu'entre la grâce et la loi, dans le livre du Deutéronome. Par une exégèse détaillée de Deutéronome 1-3 ; 8-10 ; 29-30, Barker démontre que, loin de considérer la loi comme facile, le Deutéronome prévoit l'échec d'Israël à y obéir. Néanmoins, on y rencontre une espérance fondée sur les preuves données par Yahvé de sa fidélité à l'alliance abrahamique. Cette étude soignée et judicieuse apporte une contribution importante sur un aspect de la théologie deuteronomique qui a parfois été mal compris.

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The twin poles of law and grace have been one of the most important structures for theological reflection within the Christian tradition. The tension between the