

In the process he explicates important texts and traces the intellectual biographies of several individuals. These biographical sketches give the reader a sense of the seriousness with which these men took their theological task.

The resulting analysis of modernism as an intellectual movement is both exhaustive and careful, qualities that will make it the standard work on the subject. The volume, however, lacks conceptual rigor, for Hutchison does not clearly distinguish modernism from liberalism in general, and in fact often uses the terms interchangeably. Kenneth Caughen refers to evangelical and modernist liberals in his *Impact of American Religious Liberalism* (1962), but it appears that he and Hutchison are not always agreed on who is a modernist. William Adams Brown, for instance, appears as a modernist in the present work and as an evangelical liberal in the earlier one. Greater conceptual clarity would enable the reader better to understand and thereby evaluate Hutchison's study.

Potential readers should also know that Hutchison views modernism more sympathetically than do its neo-orthodox and fundamentalist critics. Particularly apparent in the epilogue, this attitude enables the author to close on an optimistic note that not all will share.

Nevertheless, this volume is a major work that will interest both historians and theologians. Indeed, as a guide to the primary literature of the modernists, Hutchison's book is indispensable to anyone seriously concerned with the relationship of Christianity to contemporary culture.

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Jaroš, Karl, and Deckert, Brigitte, *Studien zur Sichem-Area*. Orbis Biblicus et Orientalis, Vol. 11a. Freiburg (Schweiz): Universitätsverlag, 1977. 81 pp; 23 figs. 1 map.

This book is to serve as a companion volume to the first-named author's *Sichem*, reviewed in *AUSS* 16 (1978): 350-352. It is a useful study on the ecology and occupational density of the whole Shechem area during the various periods of history—from Chalcolithic times to the Crusaders. This study was spawned by Jaroš's participation in the surface exploration of Khirbet Janun, 9 km. southeast of Shechem—the possible site of Janoam mentioned in Merneptah's Israel Stele—carried out in 1976 by members of the "Deutsches Evangelisches Institut für die Altertumswissenschaft des Heiligen Landes."

Jaroš and Deckert bring together the archaeological history of 48 sites, all lying within a radius of 12 km. from Shechem. For some of these sites, such as Shechem itself, the information has been obtained through the results of excavations; for other sites, it came from literary sources or the collection of surface pottery and the study of other visible archaeological remains carried out by a number of investigators, among whom the team directed by E. F. Campbell, Jr., deserves special mention (*BASOR* 190 [1968]: 19-41).

Studies of this type, which deal with a geographically limited area, can be extremely instructive and can supplement the results of archaeological excavations conducted at selected sites. This fact has been demonstrated, e.g., by the surface investigations in which the Andrews University Heshbon Expedition has been engaged around Heshbon (see *AUSS* 13 [1975]: 217-223; 14 [1976]: 119-126; 16 [1978]: 201-222).

The book under review ends with three excursuses: The first is a brief historical sketch of the Samaritans under Jews, Romans, Christians, and Moslems; the second is

on the traditional well of Jacob and the tomb of Joseph at Shechem; and the third is on some Moslem shrines in the Shechem area.

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Johnsson, William G. *Religion in Overalls*. Nashville: Southern Publishing Association, 1977. 122 pp. Paperback, \$7.95.

Religion in Overalls is essentially a topical study of the Gospel of Matthew, primarily intended for the minister and thinking layman, in which the author tries to bridge the gulf between ivory tower and pew. Specifically, some of the results of NT scholarship from the last two decades are given a form and application to interest the nonspecialist wishing to gain a better grasp of the first gospel and its message. Matthew is chosen because of the author's conviction that this gospel has a message of "unusual significance" for the church today. While a special debt is owed and acknowledged to the redactional studies of Bornkamm, Barth, and Held, there is ample original material to interest those already familiar with these other studies.

Assuming the reader's limited knowledge of some of the conclusions most scholars take for granted, the author uses his first chapter to explain such matters as the synoptic problem, the priority of Mark, the nature of inspiration, canon, and the rudiments of redaction criticism, among other matters. Considering the material covered and the limited space available, the author "covers the waterfront" fairly well and says what needs to be said, although it is unlikely that the specialist will be very satisfied.

Perhaps the most important element in this early material is the author's appeal to listen to Matthew's unique message. Matthew is described as an author with something to say rather than as a mere chronicler. He portrays a Jesus distinct from the One found in Mark, Luke, or John, who speaks to the specific situation that Matthew knows. The recognition that each gospel writer is a creative author in his own right is said to be "one of the great insights to emerge in recent Biblical studies" (p. 23).

Having laid the necessary groundwork, the author proceeds to discuss a variety of topics in the next six chapters, including "Jesus: Royal Lawgiver"; "Discipleship: In the Footsteps of Jesus"; "Conduct: Better Righteousness"; "The Church: In the Storm-tossed Sea"; "The Kingdom: Already But Not Yet!"; and "The Cross: His and Mine."

Under each heading, Matthew's treatment of the tradition is analyzed to see how he has selected and modified material to convey the message that he wishes from the life of Jesus to meet the needs of the people to whom he is writing. It is observed, e.g., that while Mark and Luke record the story of the stilling of the storm in a simple and direct way so that the accent falls on the miraculous aspect, Matthew intends much more. Here the message is set in the context of discipleship, and it has a special meaning for the early believers beyond that of a mere nature miracle. "It is a picture of early Christianity. It elaborates what it means to follow Jesus. There is the little church, fearfully buffeted by the upheavals of the Roman world, apparently about to be swallowed up by the hostile society. . . . But [Jesus] . . . is near to speak the delivering word" (p. 77). Each study concludes with a brief homily in which the lesson drawn is applied to the present, as is seen in such subheadings as "Matthew's Jesus and Our Day," "The Disciple Today," and "Matthew's Concept of Righteousness Today," among others.

A concluding chapter surveys Matthew in retrospect and notes certain patterns which give insight to the situation he is facing and the intent of his message. It is