

*Issues in Luke-Acts* allows several scholars to interact with Cassidy and to pursue their understanding of issues raised by him. This interaction provides interesting and informative reading by bringing together some of the most recent research in the area of Luke-Acts and its socio-political concerns.

The content of this volume can be reviewed by perusing the titles of the various essays. These titles and their contributors are as follows: Robert F. O'Toolle, "Luke's Position on Politics and Society in Luke-Acts"; Willard M. Swartley, "Politics and Peace (Eirēnē) in Luke's Gospel"; J. Duncan M. Derrett, "Luke's Perspective on Tribute to Caesar"; Frederick W. Danker, "Reciprocity in the Ancient World and in Acts 15:23-29"; Quentin Quesnell, "The Women at Luke's Supper"; J. Mas-syngbaerde Ford, "Reconciliation and Forgiveness in Luke's Gospel"; Charles H. Talbert, "Martyrdom in Luke-Acts and the Lukan Social Ethic"; Daryl Schmidt, "Luke's 'Innocent' Jesus: A Scriptural Apologetic"; E. Jane Via, "According to Luke, Who Put Jesus to Death?"; and Richard J. Cassidy, "Luke's Audience, the Chief Priests, and the Motive for Jesus' Death."

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Davidson, Richard M. *Typology in Scripture*. Andrews University Seminary Doctoral Dissertation Series, 2. Berrien Springs, Michigan: Andrews University Press, 1981. xiv + 496 pp. Paperback, \$8.95.

The thesis of this dissertation is that typology is a biblically based hermeneutical approach to OT Scripture; that it pertains to specific, detailed, divinely designated historical prefigurations in the OT; that it has a horizontal and a vertical dimension; that its NT fulfillment is determined by eschatological, christological-sociological, and ecclesiological dimensions; and that it is subject to a *devoir-être* ("must-needs-be") interpretation, i.e., the types are prophetic predictions of what must come to pass.

In developing this thesis, Davidson reviews the history of typological interpretation to the nineteenth century, and during the twentieth century. This brings into view the historical-critical opposition to traditional typological interpretation, as well as the so-called "post-critical neo-typology" of the twentieth century. Davidson distances himself from the former, due to its neglect of *bona fide* biblical typological structures, and from the latter, due to its denial of the predictive element in biblical

history. Instead, Davidson opts for a biblically based and controlled approach to typology.

This approach requires a semasiological investigation of *typos* and biblical cognates (chap. 2). Davidson concludes that the word comes from a verbal root meaning "to strike" and that it developed a broad range of meanings: "impression," "stamp," "mold," "die," "cast," "relief," "graven image," "form/shape/features," "archtype/pattern/model," "outline/sketch," "rough draft/text" (p. 184). Moreover, these meanings all belong to a three-part pattern of (1) matrix (*Vorbild*), (2) impression (*Nachbild*), and (3) *Nachbild-Vorbild* (in which case the *Nachbild* becomes *Vorbild*, and the original *Vorbild* becomes *Urbild*). With this understanding of the terminology, Davidson examines six hermeneutical *typos* passages, that is, passages in which typology is employed by NT writers as a hermeneutical tool (1 Cor 10:6, 11; Rom 5:14; 1 Pet 3:21; Heb 8:5; 9:24). In each case, Davidson concludes that the typological structure implies a historical reality in the OT and an escalation (*Steigerung*) in the NT counterpart, a NT eschatological fulfillment, a christological-soteriological and ecclesiological context, and is based upon a prophetic advance-presentation, a divine design, according to which "the OT realities were superintended by God so as to be advance-presentations of NT realities" (p. 402). The typological structures generally have a horizontal (historical) dimension; but in the book of Hebrews a vertical (cosmic) dimension also emerges, according to a pattern of *typos* structures in Exod 25:8 (developed in an excursus [pp. 367-388]). Finally, Davidson concludes that the NT salvation-historical perspective of "inaugurated" eschatology, "appropriated" eschatology, and "consummated" eschatology provides the framework for the *typos* structures.

This dissertation contributes to biblical studies by reviewing the history of typological interpretation and by delineating the key issues at stake. Its insistence that a hermeneutic of typology must be controlled by scriptural usage can only be applauded. It remains to be seen how well such a principle of interpretation, narrowly defined, will serve as a general hermeneutical key to unlock the mysteries of the Scriptures.

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