

Christ himself speaks in it. His presence is tied to the message, and not to the messenger. Was such a view radical? Only to unbelief. It was certainly biblical, for Jesus said to his disciples: "He who hears you hears me" (Luke 10:16), and Paul believed that the word he preached was the Word of God (1 Thess 2:13). By such preaching, Christ battles the devil until the end; thus, preaching was always understood eschatologically by Luther. The sermon is the battleground on which Christ and Satan contend for the souls of men and women.

Because preaching is this, it is dangerous for both preacher and hearer. The preacher must be certain that he preaches the Word, what the Bible says; and hearers must listen with reverence and attention. Because preaching is this, and is set in the context of corporate worship, it was Luther's highest offering of praise to God. Thus, true Christian preaching was not for the lazy, slothful pastor, who sleeps and snores his way through ministry without reading, studying, and praying over the Scriptures. As Meuser says: "Not only was his [Luther's] conscience captive to the written Word of God, so was his preaching" (p. 41).

And what was the purpose, the goal, of preaching for Luther? Certainly not to impress the congregation with his homiletical ability. Certainly not to achieve popularity, which to him was "the preacher's deathtrap." But rather, it was to "help hearers understand the *text*, not just a religious truth. Its goal is that God may speak a gracious word through a text so that the people may be given faith or be strengthened in faith by the Holy Spirit. Its method is to take a given segment of Scripture, find the key thought within it, and make that unmistakably clear. The text is to control the sermon" (p. 47).

The author has done the whole of Christianity a service by calling attention to Luther as a preacher. Perhaps if the pulpits of today's churches were filled with more Luthers, the people of today's churches would be filled with more of Luther's faith.

Andrews University

C. RAYMOND HOLMES

Schein, Bruce E. *Following the Way: The Setting of John's Gospel*. Minneapolis, Minnesota: Augsburg Publishing House, 1980. 223 pp. \$12.50.

The author's Preface reveals that the purpose of this volume is "to describe the setting [of John's Gospel] as if one is present in first-century Palestine" (p. 8). Having lived in Jerusalem for fifteen years—"walking" the areas mentioned in the Gospel many times—affords Schein the unique opportunity of writing as one who is sharing his own experiences. This

allows him to treat the setting of John's Gospel by following a documentary approach that manages to stay intensely captivating.

There are twelve main chapters, plus a like number of appendices. The volume is profusely illustrated with photographs, plus sketches; and each of the first nine chapters (and a number of the appendices) are provided with maps indicating where Jesus and his disciples found themselves as John progresses with his story. The author refers to the maps as "actually satellite pictures" (p. 10).

Places, their names, the meaning of each name, and the significance of the events involving Jesus in relation to place and time are described with such attention to detail that the reader is virtually drawn into the role of a participant. In the ongoing narrative, one experiences "sunrise and sundown," the "heat of the day and the cool of the night," while being guided by a master tour guide up and down the length of Palestine, following Jesus as he heals the sick and preaches and teaches. The reader gets the feeling, for instance, of participating in the feasts, the author drawing from the *Mishnah* and other Jewish writings in explaining the meaning of the convocations. And as for geographical details pertaining to the narrative, Josephus provides him with many details that are helpful to him in reconstructing the setting of John.

Most of the twelve appendices are intended to explain Schein's preference for certain sites as the scenes of events previously credited to other places. He remains open, however, to the inevitable modifications of the geography, as more archeological discoveries are made. Short bibliographies are provided in connection with all but three of the appendices, and these appendices do have some in-text references.

The book is not without controversial positions. For example, does the author's apparent endorsement of progressive creationism (see chap. 1) do justice to the Prologue of John's Gospel? And is there justification for Schein's evident reluctance to use the word "miracle"? (We may notice, for instance, his suggestion that on the occasion of the great catch of fish after the Resurrection, it was Jesus' higher position—on land—that permitted him to see the fish which the disciples had missed [p. 185]!)

An interesting point that the author makes in Appendix IV is that the word *Ioudaioi* should not be rendered "Jews," but "Judeans," and that the term should be understood *geographically*. His arguments are not empty ones and should be considered, but they seem to lack a proper balance on this issue. (Perhaps the best position would be to translate selectively, following a strict *contextual* control.)

Schein appears to favor an early date for the Gospel. John's concern with so much detail and his synchronizing of Jesus' ministry with the feasts at Jerusalem would indicate that the account was intended for people who were familiar with the setting.

All in all, this book is worth reading, and it will provide hours of enjoyment to anyone interested in the Gospel of John.

Berrien Springs, Michigan

SYLVESTER CASE

Talbert, Charles H., ed. *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar*. New York: Crossroad Publishing Company, 1984. xi + 244 pp. \$12.95.

A program segment dealing with Luke-Acts in the Society of Biblical Literature has existed since 1972. From this segment came *Perspectives on Luke-Acts* (Danville, Virginia: Association of Baptist Professors of Religion, 1978). In 1979 a Luke-Acts Seminar was established with a five-year life span. This present volume, *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar*, has grown out of some of the work of those directly or indirectly related to that Seminar.

The present book is divided into three parts, with four essays each. "Part I/Introductory Issues" includes (1) "Western Non-Interpolations: A Defense of the Apostolate" by George Rice. This essay examines five of the seven non-interpolations within the context of accompanying variants in the Western text of Luke 24. These famous omissions, together with other variants, provide a defense for the apostles, who refuse to believe the report of Jesus' resurrection in the light of mounting evidence. (2) "Greco-Roman Imitation of Texts as a Partial Guide to Luke's Use of Sources" by Thomas Louis Brodie suggests that archaic language—for example, the appearance of Semitisms—especially in the first two chapters of Luke, cannot be taken as an indicator of an old or Semitic source, "since archaizing was a well-known feature of Hellenistic historiography" (p. 38). (3) "The Date of Luke-Acts" by John T. Townsend proposes a middle-second-century date for the composition of this two-volume work. Luke-Acts may be seen as a response to situations faced by the church of that period, two of which were Marcion's canon and the problems of Jewish Christians. (4) "The Conventions of Classical Biography and the Genre of Luke-Acts: A Preliminary Study" by David L. Barr and Judith L. Wentling suggests that Luke mixed a biographical technique and historical concern in the production of Luke-Acts. This approach was inspired by Luke's "regard for the Hebrew scriptures and his social location at the intersection of two cultures" (p. 76).

"Part II/Thematic Studies" includes (1) "Promise and Fulfillment in Lucan Theology" by Charles H. Talbert. Talbert concludes that the theme of prophecy-fulfillment, although being a major theme in Luke-Acts, is by