

difficulties are ignored or receive but scant attention. For example, Evans comments that "our author puts the altar of incense in this Holy of Holies 'the Holiest of All,' vs. 3), as does the *Mishnah*" (p. 154), but makes no further elucidation. Surely, an evangelical who is writing a commentary for a popular audience should have more to say about this apparent anomaly as compared with the OT text. Also, a reader of this commentary would be unaware that there is considerable discussion as to the grammatical constructions and resultant meaning of Heb 9:11-12 (for an outline of the problems and easy access to the relevant literature, see Norman H. Young, "The Gospel According to Hebrews 9," *NTS* 27 [1981]: 202-205). Indeed, it is very rare to find any indication in this commentary that a particular text in Hebrews poses any exegetical problems. As a result, there are even fewer solutions or helpful suggestions for dealing with such problems. Perhaps it can be argued that in a commentary designed to be non-technical such matters should not have a place. On the other hand, if the commentary is designed for "communicators," then it would be helpful at least to make those public "communicators" aware of exegetical concerns in places where varying options have been chosen by different interpreters. Indeed, it would also be helpful to "communicators" to have reasons for choosing one option above another, so as to enable them to strengthen their presentations.

Another element that could well have been added to this commentary is guidance in the selection of further reading on the book of Hebrews. The occasional footnotes reveal that Evans is familiar with the literature on Hebrews, but the bibliography is only of the most general nature. Of course, this may be a lack in the commentary series, rather than simply of this particular volume.

The deficiencies just mentioned should not be allowed to detract from the basic accomplishments of this commentary. The volume achieves rather well the goals which it sets out to accomplish: namely, to comment on the book of Hebrews in a way that combines both exegesis and application. And, as stated earlier, it is well written and interesting to read.

Avondale College
Cooranbong, N.S.W. 2265
Australia

ROBERT K. McIVER

Lippy, Charles H., and Williams, Peter W., eds. *Encyclopedia of the American Religious Experience: Studies of Traditions and Movements*. 3 vols. New York: Charles Scribner's Sons, 1988. xvi + 1872 pp. \$225.00.

The *Encyclopedia of the American Religious Experience* is a publishing accomplishment of the first magnitude, providing students of

American religion and culture with a unique tool that has value for both the beginner and the mature scholar. The *Encyclopedia* is the fifth reference set in the Scribner American Civilization Series.

Unlike most dictionaries or encyclopedias, this work is organized by topical and thematic essays that provide more thorough discussion and analysis than do traditional formats. Thus, rather than setting forth a large number of brief dictionary-like entries, the *Encyclopedia* provides essays that "have been composed with an eye not simply to thorough coverage of a particular topic but also to the significance of that subject in the development of American society and culture and the religious traditions and organizations within it" (p. viii).

The essay on "Millennialism and Adventism" (pp. 831-844), for example, goes way beyond discussions of definitions, traditional post-millennialism, Millerism, Seventh-day Adventism, the Jehovah's Witnesses, and Dispensationalism. These items are included, but they are treated in the context of the deeply-rooted millennial impulse in human nature that is found in both the non-Christian religions and secular culture as well as in the Christian tradition. The essay therefore covers such issues as Jewish messianism, the Puritan New England mind, Manifest Destiny, slavery, black millennialism, the Ghost Dance of the North American Indians, apocalyptic imagery in hymns and television commercials, movies such as *Star Wars* and *The Empire Strikes Back*, and such best-selling books as *The Greening of America, 1984*, and *Fail Safe*.

In addition to this broad coverage the article probes into such basic issues as why millennialism has had a continuing major impact on American culture. Discounting the Niebuhr hypothesis regarding the deprivation of the disinherited as a stimulus to millennialism, the essay concludes that the millennial hope is rooted in human consciousness. "It is part of the way human beings in many cultures at many times make sense of the world they inhabit" (p. 842). Beyond that, the author points out that current scholarly investigation has shown that millennialism was far more central to early Christianity than has often been understood, especially since the medieval identification of Christendom with the kingdom of God on earth.

The essay concludes with the thesis that "millennial ideas flourish during times of social transition, periods when an old order is passing, but a new one has not yet emerged in any cohesive fashion" (p. 843). It then illustrates that thesis from history, including our present epoch which has a special fascination with apocalyptic millennialism.

This synopsis of the essay on "Millennialism and Adventism" should make it plain that the reader will receive insights into the nature of the topic that he or she could not expect to find in other encyclopedia treatments or even in most book-length presentations. Even the scholar will receive new insights in many cases. The treatment of each topic has been truly integrated into the larger aspects of human culture.

The *Encyclopedia of the American Religious Experience* is composed of 105 original articles. They are divided into 9 sections. Part I, "Approaches to Religion in America," illustrates the cross-disciplinary nature of the study of American religion. It features such topics as the historiography and the sociological study of American religion, theological interpretations and critiques of American society and culture, and the psychology of religious experience. Holding that no single method of investigation or interpretation can unlock the richness of American religion, the editors designed a reference work that has consciously sought to develop a variety of interpretive stances. Part II, based on the assumption that religion never develops in a cultural or historical vacuum, covers the religious contexts and backgrounds of North America. The longest section is part III, which discusses North American Jewish and Christian traditions. Part IV, emphasizing the pluralism of the religious enterprise, treats American manifestations of religions outside the Jewish and Christian traditions. "Movements in American Religion" is the topic of part V. It treats such subjects as revivalism, perfectionism, millennialism, harmonialism, pentecostalism, and ecumenism. Part VI covers American religious thought and literature, while part VII deals with liturgy, worship, and the arts. "Religion and the Political and Social Orders" is the subject matter of the essays in part VIII. Such issues as church and state, war and peace, social reform, and religious prejudice are covered. The last section deals with the dissemination of American religion, treating such topics as the professional ministry, education, and religious use of the media. In summary, while it is possible to conceive of topics that have not been covered, the *Encyclopedia* encompasses an extremely broad range of material.

Beyond the information contained in the essays, researchers will want to utilize the bibliographies at the end of each article. They are up-to-date and generally list the most important works. On the other hand, given the scope of the essays, the bibliographies cannot be comprehensive. As a result, the mature scholar will differ at times on which titles should have been included. All in all, however, the essays and their bibliographies will provide students with an informed starting place from which to initiate research.

Another plus of the *Encyclopedia* is its finding aids. Of particular importance is its well-integrated, 113-page, subject-title-name index. Beyond that, the various essays are cross-referenced.

The authors are generally leading scholars in their fields. Coming from Mexico, Canada, and all parts of the United States, they find their homes in a broad spectrum of academic disciplines. While the editors attempted to ensure that each essay met their general requirements, they also gave the authors room to contribute original scholarship in their own unique voices. Thus many of the articles are provocative as well as informative.

The editors, authors, and publisher are to be commended for their innovative contribution to the field of American studies. Users, however, must understand the purpose underlying this encyclopedia's design. Those students who seek to use it as they would other dictionaries and encyclopedias of religion will be sadly disappointed, but those who seek understanding of the place of their topics in a variety of contexts will be greatly aided in their explorations. Perhaps the best use of the *Encyclopedia of the American Religious Experience* will be in conjunction with more traditional reference works, rather than in place of them. The *Encyclopedia* provides the insight that makes the traditional approach to the "nuts and bolts" meaningful. As such, it will soon become an indispensable reference work for a variety of studies in both the field of American religion and the broader arena of American culture.

Andrews University

GEORGE R. KNIGHT

Maynard-Reid, Pedrito U. *Poverty and Wealth in James*. Maryknoll, NY: Orbis Books, 1987. 136 pp. Paperback, \$8.95.

Pedrito Maynard-Reid offers a stimulating and important contribution to the growing number of studies that combine traditional exegetical method with insights from the social sciences in the study of moral issues in the NT. Through a detailed study of four passages (Jas 1:9-11; 2:1-13; 4:13-17; 5:1-6) the author explores James' teaching and seeks to discover what James means when he speaks of rich and poor.

The methodology employed is different from some works that utilize sociological exegesis. Maynard-Reid does not begin with general sociological models which are then used to analyze the text. Rather, he starts with the text itself and attempts a socio-historical description that includes the historical and linguistic methodology of traditional exegesis. This is a strength of the work. Too often exegetes who utilize sociological methods of interpretation are tempted to bend the text to fit models and theories that are formed from data that may or may not be truly applicable. This work not only avoids that temptation, but it also offers valuable social analysis of the actual data supplied by the text.

There are, however, elements in Maynard-Reid's methodology which are not clear. For example, he criticizes those who use sociological models for not leaving room in their methodology for the divine and non-rational element in the NT writings, but nowhere does he make it clear how this element makes a distinctly methodological difference in his own work. And with regard to exegetical method, this work appears to be much stronger on analysis than synthesis. The reader looks in vain, for instance, for clear summaries of the four major passages that back away from the