

analysis, but he has also read widely and very well a large body of secondary literature. His footnotes (pp. 152-263) are a gold field of reliable information. The book is also enhanced by its bibliography and its indexes of authors and biblical references. It will, undoubtedly, occupy a significant place in the future discussion of Paul's letter to the Romans.

Saint Mary's College
Notre Dame, Indiana 46556

HEROLD WEISS

Carson, D. A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*. Grand Rapids, MI: Baker Book House, 1987. 256 pp. Paperback, \$12.95.

D. A. Carson has made a helpful contribution to the debate over spiritual gifts in general and glossolalia in particular. Although a wealth of material has been produced on both topics, exegetical studies have been few, and readable exegetical studies fewer still. Carson, however, has done exegesis for the common man in such a manner that few of the iterative or inceptive "bones" show through. He does include numerous transliterated Greek words in the text, but the more technical discussions are included in the footnotes. While exegesis does not often lend itself to interesting lectures, the book is actually comprised of a series of talks the author delivered at Moore College in Sydney, Australia, in 1985. It is a pleasing combination of scholarship and understandable communication.

Carson introduces his work by setting the familiar stage—a kind of face-off between how charismatics and non-charismatics view each other. Charismatics view non-charismatics as "stodgy traditionalists" who are enamored of propositional truth, dull in worship, and afraid of what the words "spiritual *experience*" might imply. The non-charismatics, of course, see the charismatics as controlled by "experience" at the expense of truth, naively proof-texting their way to an unbiblical, unsophisticated theology. In the midst of such an environment, fruitful dialogue is difficult indeed. But precisely at this point, Carson's book provides a helpful bridge.

His work is divided into five chapters. The first two chapters deal with 1 Cor 12 & 13 respectively, while chaps. 3 and 4 expound 1 Cor 14. Chap. 5 is devoted to theological reflections on topics such as "Second-Blessing Theology," "Revelation," "The Evidence of History," and "The Charismatic Movement." All his "reflections" are on topics closely related to spiritual gifts.

Carson systematically works his way through the three chapters of 1 Corinthians by giving the grammatical/syntactical meaning of the key words and small phrases and then commenting on their theological ramifications. For example, in his first chapter he comments at length on the key

words *pneumatikos* and *charismata* (1 Cor 12:1, 4), underscoring Paul's apparent preference for the latter. He suggests that since the Corinthians had become preoccupied with personal spiritual experience (*pneumatikos*), Paul wanted to stress the element of grace in the gifts (*charismata*), hence his preference. Also, Carson gives in parallel columns all the NT lists of gifts, which show at a glance their considerable variety, thereby supporting his argument that no one list of gifts was exhaustive or normative. This is important for his later assertion that no one gift (such as tongues) should be held up as a criterion of the Spirit's baptism (p. 158).

Regarding 1 Cor 13, Carson comments briefly on such things as authorship and location of the chapter, but does not elaborate on any critical exegetical issues. Instead, he enhances the popular appeal of his book by occasional contemporary applications, such as: "If Paul were addressing the modern church, perhaps he would extrapolate further . . ." (p. 61).

As mentioned above, Carson devoted the greatest space to 1 Cor 14. In the process he dialogues with the most common positions regarding tongues: Was the experience one of ecstasy or one of speaking in a previously unlearned foreign language? He lines up on the side of ecstasy, drawing support from an impressive bibliography.

Given the variety of readers for whom Carson writes, his book has few significant flaws. He does dramatize a bit when he says that Paul's "all mysteries" in 1 Cor 13 was "wildly hyperbolic." Also, he is less than clear when he defines the tongues phenomenon as "cognitive speech" (p. 83), but later describes it as a private prayer experience "without mental . . . or thought benefit" (p. 104). In that same vein, he seems so chary of the word "mystery" that he tries too hard to show that there is "no necessary connection" between the term "mysteries" in 14:2 and noncognitive speech. But although his definition is occasionally slippery, he uses the term "ecstasy" frequently and suggests that the Corinthian phenomenon was not the "known languages" experience of Acts 2.

While his exegesis is clear and readable, Carson does not deal evenly with all the crucial verses. For example, Paul's summary statement of caution in 14:26, 27 calls for careful evaluation, yet Carson devotes only one page to it. On the other hand, he devotes 10 pages to the verses on women keeping silent in church (14:34-36), which is only a marginal issue to his spiritual gifts theme. At the same time, since this passage on the role of women has become so fraught with conflict in some circles, Carson's treatment seemed brief and superficial. He might better have left it for a later study when he could do it more justice. Also, his bibliography is truly impressive. Yet in his list of unpublished dissertations the omission most noticeable to me was my own work, especially since our content, method, and bibliographies had so many points in common.

Finally, Carson's reflections on the charismatic movement are balanced and helpful. He points out numerous lessons that the charismatics and the non-charismatics can learn from each other. For example, he asserts that all *charismata* should be carefully tested, and some, at times, circumscribed; but that there is no exegetical or theological reason to preclude the tongues gift.

I found Carson's book to be true to the text, and yet not so technical that laymen would lose interest. Furthermore, I repeatedly found myself in agreement with his conclusions. Anyone who attempts a serious study of spiritual gifts, particularly tongues, will be obliged to include this book in his/her study.

Andrews University

WILLIAM E. RICHARDSON

Davis, Leo Donald. *The First Seven Ecumenical Councils (325-787): Their History and Theology*. Wilmington, DE: Michael Glazier, 1987. 304 pp. Paperback, \$12.95.

Protestants, Eastern Orthodox, and Roman Catholics agree that the seven councils covered by Davis are ecumenical and can be called upon as authoritative. After a brief introduction to the Roman world, Davis sets about the task of describing both the history and the theology of the ecumenical councils of Nicaea (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (680), and Nicaea II (787). He also includes a helpful, yet brief, glossary of the major theological terms used in the book.

Davis attempts and succeeds in bringing both history and theology together in an area in which a person cannot understand one without comprehending the other. He provides concise summary chronologies at the end of each chapter which help the reader to put the various councils in historical perspective. Davis also includes a selected bibliography at the end of each chapter. While these are generally helpful in determining the classics in the field, they are often rather dated. Only a few references to works written in the 1980s are found.

One of the strengths of Davis' work is his comparisons of the opposing points of different views being promulgated about the time of each council. In just a few short paragraphs Davis is able to summarize the points of contention without burdening the reader with technical terminology and intricate argumentation. At the same time he avoids the dangers of oversimplification.

While Davis states that he has kept footnotes to a minimum (p. 10), his work would have been greatly enhanced by the inclusion of more of them. Short highlight summaries of the chapters would also have been