

articles and monographs of the last seven years. Therefore, though the date of publication is 1987, the book in many ways has the value of a work published in 1980. While this is a strong update in comparison to Brown, it does not offer a significant advance over Haenchen or Schnackenburg. It is to be regretted that such a fine interpretation of the gospel does not list more of the hundreds of recent publications relevant to the study of John.

Although the bibliographic weakness is regrettable, it does not present a major barrier to the acceptance of Beasley-Murray's book as a major contribution to the history of the interpretation of the Gospel of John. Although it does not replace Brown or Schnackenburg, it offers an intriguing alternative to those who would prefer something less expensive and technical. Its scholarly richness and spiritual depth will certainly commend it to a broad constituency. It should receive a top rating among students, pastors, and evangelicals in general, while offering a thoughtful supplement to the massive volume of scholarly thought that has been expended on John's marvelous portrayal of the life of Christ.

Andrews University

JON PAULIEN

Brownlee, William H. *Ezekiel 1-19*. Word Biblical Commentary, vol. 28. Waco, TX: Word Books, 1986. xlii + 384 pp. \$22.95.

We here review an unfinished commentary. W. H. Brownlee died while he was still working on Ezekiel 19. The editors are to be congratulated for publishing it and particularly for making the book a memorial. It is a well-deserved recognition of an excellent scholar.

The commentary follows the structural pattern of other volumes in the Word Biblical Commentary series. Every section includes a bibliography; a translation of the biblical text; textual notes; a discussion on form, structure, and setting; and comments. Brownlee's translation sacrifices beauty, but reflects his text-critical decisions. Although he makes an effort to follow the MT, he often introduces changes based on the LXX or other texts.

It is difficult to imagine that after W. Zimmerli's masterful work (*Ezekiel*, Hermenia [Philadelphia, 1979-1983]) and that of M. Greenberg (*Ezekiel 1-20*, AB [New York, 1983]), another commentary on Ezekiel could break new ground. Brownlee has done just that. On most of the basic issues he has something challenging to say.

According to Brownlee, the locale of the prophet is not Babylon or Jerusalem but Gilgal, Ezekiel's home town. He argues that the term *gôlâ* ("exiles") is an editorial modification of the original *hagilgâlâ* ("to/at Gilgal"), near Jericho. The change was introduced possibly during the time of Zerubbabel, when the book underwent a major revision. The

revision had the purpose of legitimizing the new temple by arguing that God did not reject Jerusalem as the site of the true temple. The editors locate the prophet in Babylon with the exiles, thus indicating that the Lord was purging the city only, with the intention of returning to it.

This suggestion is innovative. Had Brownlee been able to provide good textual evidence for the editorial change that he is suggesting, his case would have been more solid. On the other hand, his arguments on the major revision of the book after the exile are not too persuasive.

Brownlee's discussion on the background of the text is brief and clear. He believes that the major content of Ezekiel is from the prophet himself. He suggests that Ezekiel was an itinerant prophet who edited his own oracles, adapting them to new situations. One of his disciples edited 35:1-36:15 and possibly 4:4-6, 8, conflating differing oracles delivered by the prophet. Chaps. 40-48 are not from Ezekiel, except chaps. 40-43 and 46:19-47:12. The rest of those chapters contain divergent and even contradictory points of view on priestly and Levitical matters. Other sections were added to the book possibly during the time of Alexander (e.g., 38:1-39:16).

This long process of formulation, reformulation, and synthesis is carefully developed by Brownlee, using the tools of redaction criticism. His conclusions are quite different from Zimmerli's, who used the same method. Scholars have recognized that the extremely uniform style of Ezekiel makes it difficult to distinguish traditional material from secondary revisions (e.g., W. H. Schmidt. *Old Testament Introduction* [New York: Crossroad, 1984], p. 247). One wonders whether Greenberg's "holistic approach" to the book of Ezekiel is not more adequate than a dissecting approach that attempts to reconstruct the background of a well-unified document. Greenberg's close reading of the text has uncovered its aesthetic beauty as well as its literary unity.

Brownlee has discovered in Ezekiel a large amount of biographical information. He was able to do that by interpreting the command, "set your face toward . . . and prophesy," as a language of dispatch, used very often in Canaanite literature. The formula consists of a command to go somewhere to deliver a message from the Lord. The implication is that Ezekiel must have been an itinerant prophet. He traveled throughout Palestine delivering messages to different nations. Brownlee uses the dates found in the book to identify Ezekiel's travel itinerary. He went to Egypt on January 7, 587 B.C. (29:1). During the summer of that year he returned to Gilgal, where his wife had died. There he also received the news of the fall of Jerusalem. Under those pressures he had a stroke that paralyzed him for some time (4:5-7). Late in September or October 587 B.C., he went with other refugees to Transjordan (chap. 25), and to Phoenicia (chaps. 26-28). On February 13, 586 B.C., he visited Tyre (chap. 26). Sometime during 586 B.C. he was ordered to go back to Egypt (32:2). Thirteen years later (573 B.C.) he left Egypt and returned to Palestine, accompanied by a group

of Jewish exiles in Egypt (29:21). Brownlee considers Ezekiel's behavior to be "unusual" but not "abnormal."

Brownlee's interpretation of the dispatch formula is suggestive and worthy of further careful study. The question remains whether one should or can use it the way he does. Ezekiel's two visits to Egypt cannot be supported by the dispatch formula, because it is absent from chap. 32. It is quite possible that the formula itself may not require the physical presence of the prophet in the place where he is sent.

Brownlee's book is teeming with valuable insights. Anyone interested in a challenging approach to Ezekiel should read this commentary. It is unfortunate that he could not finish his task, but what he left behind is penetrating.

Southwestern Adventist College
Keene, Texas 76059

ANGEL MANUEL RODRIGUEZ

Burgess, Stanley M., McGee, Gary B., and Alexander, Patrick H., eds., *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Zondervan Publishing House, 1988. xiv + 914 pp. \$29.95.

In many ways the Pentecostal movement has been one of the most frustrating branches of Christianity to study. The difficulty arises not only from the youthfulness of the movement, but also from its diversity, complexity, and populist orientation. The problems involved in understanding Pentecostalism were greatly compounded in the 1960s with the rise of charismatic movements in the Roman Catholic, Orthodox, and a large number of Protestant churches.

Adding to the difficulties faced by students of Pentecostalism and the charismatic movement has been the lack of broad reference works in the field with adequate bibliographies. Zondervan Publishing House is to be congratulated for its *Dictionary of Pentecostal and Charismatic Movements*, a volume that should accomplish much in alleviating the problems involved in studying twentieth-century "spirit-filled" movements by providing a starting place to research a wide spectrum of topics. For the first time both neophytes and experts have an encyclopedic resource that provides concise sketches and up-to-date bibliographies on a variety of topics and personalities in the field of Pentecostal-charismatic studies.

The *Dictionary*, claim its editors, "is intended not only to increase the self-understanding of those inside the Pentecostal and charismatic movements, but also to introduce to the broader religious community the inner life and thought of a twentieth-century religious phenomenon that has had a significant impact on Christianity worldwide" (p. vii). As a result, Burgess, McGee, and Alexander have sought to avoid defensiveness and