

modern Christianity. The *Dictionary* will provide insight for the layperson and a starting place for the scholar. Unlike InterVarsity's recently published *New Dictionary of Theology* (1988), which fell somewhat below the level of its genre, the present volume moves beyond similar works in the field in making a unique contribution. It is to be hoped that InterVarsity will make additional contributions of this scholarly level in the future.

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Thiele, Edwin, and Thiele, Margaret. *Job and the Devil*. Boise, ID: Pacific Press Publishing Association, 1988. 137 pp. \$16.95.

For quite a while the reader may wonder why the title of this book includes "the Devil." Little mention is made of him throughout both the book of Job and this commentary by the Thieles.

In all three chapters preceding the commentary (Part I)—"Search for the Author," "Historical Background," and "Profile of the Author"—a case is made for the Mosaic authorship of the book. The conservative Bible student will find much material in this section to bolster his belief in the traditional view.

In the main body of the book (Part II), the Thieles have summarized the speeches of the various characters of the drama. Each summary is reduced further to a statement or question, which, with the character's name, forms a chapter title.

In the last section (Part III), the authors bring in a discussion on the devil. Citing references from ancient Near Eastern texts and apocryphal writings, the authors present Leviathan and Behemoth as draconic symbols of the devil. The second-to-the-last chapter has a concise biblical discussion on the devil. The authors add that the Lord gave Job a view of Leviathan that he might see and understand the source of his troubles.

The book's closing chapter asserts that the purpose of the book of Job was to provide a knowledge of Satan and his activities as a warning to succeeding generations. The final conclusion presents the clear possibility of victory.

The authors cite a few of the standard authorities on Job—the older ones like Dhorme and Habel, and also some of the newer commentaries. However, they had evidently been adding insights of numerous articles by other authors to a file.

The total absence of an opposing viewpoint might be considered a weakness of the book. For example, if arguments pro and con the post-exilic date of the composition of the book had been mentioned, the case for Mosaic authorship would have been made even stronger.

The book's value for the more serious student is mostly restricted to the first and last parts. The main commentary largely summarizes the

poetry in prose, with no help on difficult passages. The Thieles' comments are largely restricted to narrative inserts. Though some of these are insightful (one gets a more contemporary view of the personalities involved), they are meditative, not scholarly.

Yet the book draws attention to Job, with adequate background material for most Bible lovers. And the authors are to be commended for going beyond a mere commentary to a theme—the presentation of the devil and his role in the affairs of mankind.

Readers of the book of Job get so caught up in the drama that they hardly observe Satan's "dropping out of the story." However, what is so obvious in the prologue must be tied to the conclusion and interwoven with the whole story. This the Thieles have succeeded in doing, and doing well.

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