

faith. The issue was the nature of justification. Butler and Smith held that justification applies only to sins of the past and that the believer moves out of justification into sanctification, a process wherein perfection is attained by obedience. Waggoner, on the other hand, proclaimed justification as a continuing experience, one which provides assurance throughout a life of sanctification. He believed he was simply restoring Reformation faith to a church which had never given such a faith much attention.

The crisis of personality exacerbated the crisis of theology. Ellen G. White herself supported the views of Jones and Waggoner against Butler and Smith, but she refused to settle the theological details, pleading rather for mutual love and for a new trust in Christ. Knight reminds us that older leaders normally never enjoy being corrected by younger persons and that the young are not always sufficiently humble or wise in offering their corrections.

The third crisis—that of the spirit or attitudes manifested—involved opposition to Ellen White. White supported the message of Jones and Waggoner, and years passed before the traditionalists became reconciled to her and to her support of Jones and Waggoner.

The crisis of authority found the older leaders in the church supporting their positions by quoting statements made by Ellen White some forty years earlier. She herself, however, pleaded with these leaders to go to the Bible for their evidence.

In the century since 1888, two major tracks in Adventism have appeared, according to Knight. Some members of this church view the 1888 conflict as a dismal failure, while others see it as a glorious success. The former group emphasizes the denomination's "Adventism," while the latter stresses its "Evangelicalism." The backdrop to this in the 1888 context is that Butler and Smith were supporters of traditional Adventism, while Jones and Waggoner were proponents of Adventist Evangelicalism. The first group emphasizes sanctification and the second stresses justification as the means of preparing for the return of Christ.

While Knight indicates his hope that the stream of books on the Seventh-day Adventist General Conference session of 1888 will soon cease, he suggests that the issues raised will have to be discussed anew in every generation of Seventh-day Adventists. His volume will provide helpful resources for future Adventist historiography.

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Longenecker, Richard N. *Galatians*. Word Biblical Commentary, vol. 41. Dallas: Word Books, 1990. \$24.99.

Lincoln, Andrew. *Ephesians*. Word Biblical Commentary, vol. 42. Dallas: Word Books, 1990. \$24.99.

The author is Ramsey Armitage Professor of New Testament at Wycliffe College, University of Toronto. Longenecker studied at Wheaton College and the University of Edinburgh. He has written books on the life, ministry, and

message of Paul; early Jewish Christianity; biblical exegesis in apostolic times; and New Testament social ethic. He also authored a commentary on Acts of the Apostles for *The Expositor's Bible Commentary*. Professor Longenecker considers Paul's epistle to Galatians one of his personal favorites. This volume is convincing evidence of this appreciation.

The book has three main parts: (1) a very useful and extended bibliography of commentaries and general articles and books on Galatians, which is one of the important contributions of the entire Word Biblical Commentary; (2) a scholarly introduction; and (3) the commentary proper. In each of its divisions the volume contains a very specific bibliography, the text—in a fresh translation from the original Greek, a critical note, a section about form/structure/setting, the comment, and the explanation.

Professor Longenecker proves that there are "new approaches to and new data for the study of Galatians" that justify the writing of this new book on the subject. But, he says, "Where I believe my work on Galatians is most distinctive is in (1) its stress on Hellenistic epistolary conventions, (2) its eclectic treatment of Greco-Roman rhetorical features, (3) its highlighting of Jewish themes and exegetical procedures, and (4) its Antiochian style of interpretation" (p. x).

The Alexandrian Fathers—especially Pantaenus, Clement (d. ca. 214), and Origen (d. ca. 254), successive heads of the Catechetical School—differed widely with the Antiochian Fathers (John Chrysostom, 345-407 and Theodore of Mopsuestia, d. 429) in their theological understanding and exegesis of the Epistle to the Galatians. Particularly at odds were their understandings of the law. Alexandrian exegesis of Galatians (Origen) was allegorical; the literal content was not considered as important as the spiritual. The law was divided into two parts; some passages refer to the ceremonial law and others to the moral law. In opposition, the Antiochian style rejected allegorical exegesis and denied the concept of ceremonial and moral laws in Galatians. The Antiochian fathers "had a livelier sense of historical development and redemptive fulfillment than did their Alexandrian counterparts" (p. li).

Quoting H. D. Betz (*Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, [Philadelphia, 1979]), on whom he relies very heavily, Professor Longenecker says that "freedom" is the "basic concept underlying Paul's argument throughout the letter" (p. 223). This concept takes him away from the fruitless discussion of which law is referred to by Paul in Galatians, but does not prevent him from the confusion of attributing to the Gentiles the freedom described for the Jewish believer, thus still keeping an antinomianist flavor, though much less than in other traditional evangelical commentaries.

The volume on Ephesians follows the established pattern of the whole commentary. Its parts are the same as those enumerated for the previous volume.

Lincoln introduces the letter to the Ephesians as an attempt to reinforce its readers as active members in the church with a particular way of life, role, and conduct in the world. With this in mind, he says that the main elements of the letter's thoughts are eschatology, christology, salvation, relation to

Judaism, and the church in the world. "The letter's vision of the Church is bold and impressive" (p. xcvi).

Today the church lives the "scandal" of "ecclesiastical divisions" shown in "the variety of theological convictions, preferences for forms of worship, or cultural distinctives that they express." But God wants something entirely different: unity in worship, in witness, and in social action. True Christians should spare no effort to find every instrument and experience that could bring the Church together to the unity of the Spirit, in Christ.

These two volumes, as the previous ones published in the *Word Biblical Commentary*, deserve a place in the library of Bible students.

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Massa, Mark S. *Charles Augustus Briggs and the Crisis of Historical Criticism*. Harvard Dissertations in Religion, 25. Minneapolis: Fortress Press, 1990. 220pp. \$16.95.

Charles Augustus Briggs, prominent biblical scholar and ecumenist of the late nineteenth and early twentieth-centuries, has served as the subject of several previous dissertations and books. In this study, Mark S. Massa seeks to link Briggs to the larger American Christian culture more closely than have previous scholars.

Massa argues that Briggs's story parallels the process of American Protestantism's encounter with intellectual modernism as embodied in historical criticism. At first, in the 1870s, Briggs believed that historical criticism provided the best means of presenting the gospel to the modern world. By the time of his Union Theological Seminary inaugural lecture in 1891, he clearly demonstrated that his understanding of the Bible differed sharply from that of Princeton scholars Charles Hodge and Benjamin Warfield, who believed that theology was independent of culture. He therefore called for a new theological world view based upon the facts of the historical process.

Briggs's heresy trial brought the inerrancy views of Hodge and Warfield to the ascendancy, because the Northern Presbyterian Book of Discipline did not address issues of world view. After losing his case, Briggs became active in the ecumenical movement, using his historical approach to promote that cause.

In 1898 Briggs left the Northern Presbyterian Church for the Episcopal Church. About the same time, he began taking a strong stand against the younger generation of biblical scholars who were beginning to question such doctrines as the virgin birth and the physical resurrection of Jesus. During the last decade of his life he—ironically—nearly began a heresy trial against his former student and Union colleague, Arthur McGiffert. His attempt to steer a course between fundamentalism and radical modernism proved ultimately ambiguous.

Massa has written a valuable study, drawing upon the manuscript collections of such major figures as Briggs, Hodge, and Newmyn Smith, as well as published writings of the period. His secondary sources include those