

One is also left to wonder about his choice of portraits for the "Holiness" community (chap. 10, "Camp Meeting"). My fellowship with "Holiness" people gives me a much broader picture than the geriatric campmeeting in sunny Florida where we are left with the impression that "Holiness" victory promises results in nothing more than the failures of a closet homosexual. Certainly campmeetings continue to play an important role in Holiness piety, but I am not convinced this one is typical.

It appears that what we have in Balmer's treatment of the Holiness-Pentecostal branches of evangelicalism is a vivid demonstration of the grounds for Donald Dayton's strong call for a "moratorium" on the use of the word "evangelical" because of its background in the "power politics of the neo-evangelicals after World War II." One is left to wonder if Balmer has fallen prey to such Princetonian-evangelical "power politics"; he would have been wise to seek wider counsel on his Holiness-Pentecostal choices. It is interesting to note that all of his expert evangelical partners in dialogue are of the Calvinistic-Princetonian variety (Mark Noll, Grant Wacker, and Harry Stout). Was there not a Donald Dayton or a Melvin E. Dieter to consult?

To sum up the negative: while the book is readable, often interpretatively insightful and informative, I fear that Balmer's somewhat idiosyncratic approach to conservative Wesleyans and Pentecostals will only continue to propagate caricature rather than helpful and accurate insights.

With the above disclaimers, the book could be used in courses on contemporary, popular American religious movements or comparative religions. The most helpful and sensitive part of the book was Balmer's portrayal of the struggles of teenagers who grow up in conservative traditions and find themselves isolated by their conscientious convictions from the larger popular culture. Further, his reactions to Schroon Lake ought to be required reading for every conservative Bible college and seminary youth ministry course.

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WOODROW WHIDDEN

Clapp, Philip S., Barbara Friberg, and Timothy Friberg, eds. *Analytical Concordance of the Greek New Testament*. 2 vols. Baker's Greek New Testament Library. Grand Rapids, MI: Baker Book House, 1991. 4,879 pp. \$190.00.

The *Analytical Concordance of the Greek New Testament* is a massive two-volume work, most helpful for the in-depth study of New Testament Greek, second only to a computerized grammatical concordance. These two volumes constitute volumes 2 and 3 of Baker's Greek New Testament Library. They are a lexical and a grammatical concordance, respectively,

of the text of *The Greek New Testament*, 3d ed. (United Bible Societies, 1975), together with the grammatical analysis of Barbara and Timothy Friberg in the *Analytical Greek New Testament*, which was vol. 1 of Baker's Greek New Testament Library (1981).

The first volume, *Lexical Focus*, is like a regular Greek NT concordance in that its organization is alphabetical by lemmas at the highest level, but beyond that the similarity diminishes. Not only is a grammatical tag assigned to the entry word, but every word in the selection of context reproduced with it has a grammatical tag as well, thus permitting study of the grammatical role of the entry word in its literary context as compared with other uses of the same word in the Greek NT. Furthermore, every morphological variant of each lemma appears in alphabetical order beneath the entry lemma, and every grammatical variant is also noted alphabetically within morphologically identical word groups. Where there is ambiguity in the text, two or more alternative analyses are provided. Five common postpositive conjunctions (*de*, *men*, *gar*, *oun*, and *te*) are subgrouped alphabetically according to the grammatical analysis of the preceding word. Canonical order is followed where alphabetical order of words and grammatical tags still produce groups of like entries. Finally, the total number of entries for each lemma is given, as well as the total number of each morphological variant. Because of the unique grammatical status of questions, a special concordance of questions found in the NT is located at the end of the volume, indexed according to canonical order. An appendix provides a list of variants found in the critical apparatus of the *Greek New Testament*, given in alphabetical and canonical order. A staggering amount of information is thus available to the student of the Greek NT.

Volume 2, *Grammatical Focus*, takes a different approach to making a concordance of the Greek NT. It orders the words at the highest level by grammatical tag, beginning with the seven major analytical divisions in the following sequence: adjectives and adverbs, conjunctions, determiners (or definite articles), nouns and pronouns, prepositions, particles, and verbs. The lower levels are respectively ordered alphabetically by individual grammatical tags, alphabetically by the entry word for each grammatical tag, and by canonical order. Where there are complex grammatical tags, they may be found listed under each of the simplest tags of which they are comprised. The number of instances of each successive grammatical tag is given following the last entry of each group.

These two volumes provide the student of the NT with a virtually inexhaustible mass of data. Every serious student of the NT should have a copy of this set available for research unless a computerized grammatical concordance is readily available.

This is not a concordance for general use but for doing grammatical studies in the text of the NT. It cannot do selective textual comparisons and searches of more than one grammatical tag at a time, using Boolean

searches, as does a computerized concordance, but it is the next best thing. It does permit comparisons of either the different grammatical forms a word may take, the different words that may have similar grammatical forms, or the different grammatical contexts in which certain words or grammatical forms may appear. While syntactical considerations have, for the most part, been avoided, the grammatical concordance does assist with some syntactical studies.

Naturally, any grammatical concordance, whether in book form or computerized, is no better than the grammatical analysis on which it is based. One needs to keep this in mind as research is done, with an openness to alternative possibilities not reflected in the concordance. The grammatical analysis is to a large degree based on purely morphological considerations. Where context must guide the final decision, there may be room for alternatives; but often the context itself provides a fairly safe guide. The editors seem to have been fair in providing for alternative possibilities. Considering the options in grammatical concordances available on the market, one should be very glad to discover a resource such as this.

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EDWIN E. REYNOLDS

Davies, William D., and Dale C. Allison, Jr. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. ICC. Edinburgh: T & T Clark. Vol. 1, 1988: 780 pp. \$49.95. Vol. 2, 1991: 800 pp. \$49.95.

When one is holding two volumes of a projected three-volume commentary on the Gospel of Matthew, and these two volumes alone total over 1,580 pages, the preface statement that, "We could have wished for more expansive treatments of many aspects of the text but have had to prefer leanness to fullness both in the introductory sections and in the body of the commentary" (1:x), might at first sight seem an extraordinary irony. But in fact, the preface does, indeed, state the truth of the matter. This commentary, written to supersede the 1907 ICC commentary on Matthew by Willoughby C. Allan, is a concise survey of scholarship on Matthew, supplemented by clear statements of the position taken by the commentators. After the general introduction, the commentary on each pericope is arranged in five sections: questions of structure, source criticism, exegesis, summary and comment, and bibliography. These are supplemented by not infrequent excursions on such topics as miracles, the