

judged by the gospel (Charles Van Engen, 76), of allowing the culture to capture the message (Kraft, 131) and of considering the work of contextualization as finished, when in reality it is an ongoing process for each generation and for different cultural groups (Hubert, 118).

Perhaps the most troubling aspect of the book is that, whereas Glasser talks of the "non-negotiables" (33), Hubert of the "absolutes of God" (109), Wagner of the "supracultural principles of Christianity" (231), and Gilliland of the "core" of Christianity, very little is said as to how one determines what is included in these supracultural principles. Wagner does list the following: "truth, justice, love, sin, the existence of God, faith, forgiveness, prayer, honesty, marriage, the historicity of Jesus" (231). However, little help is offered in ascertaining the guiding principles to follow in determining what constitutes a supracultural, nonnegotiable, biblical principle.

Anyone interested in the ongoing dialogue in the area of contextualization will want to read this book. The authors do not claim that this is the final word, but rather the beginning of the long and difficult process of making Christ known in the cultural contexts of all peoples.

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Gritz, Sharon Hodgkin. *Paul, Women Teachers, and the Mother Goddess at Ephesus: A Study of 1 Timothy 2:9-15 in Light of The Religious and Cultural Milieu of The First Century*. London and New York: University Press of America, 1991. xii + 186 pp. Paperback, \$18.75; Library bound, \$37.50.

Gritz's dissertation published in paperback edition is an excellent contribution to the ongoing discussion on the significance, both then and now, of the apostle Paul's statements about women. Her six chapters form concentric circles, which gradually narrow down to a study of the text.

The two chapters of Part One, "The Historical Study of 1 Timothy 2:9-15," deal with "The Cultural Context of Ephesus" and "The Religious Context of Ephesus." The first chapter covers the city itself and the status and role of both Gentile and Jewish women in it. In the second chapter, Gritz analyzes the mystery religions and the Artemis cult in Ephesus.

Part Two consists of an "Interpretative Study of 1 Timothy 2:9-15" in its OT and NT contexts, dealing in the former with "Woman in Genesis 1-3," and in the latter with women in relation to domestic and societal contexts, Israel's cultic law, and Israel's worship. In chapter 4, entitled "The New Testament Context," the author discusses women in relation to Jesus' ministry and teaching, to Paul in his various mentions and, briefly, to "Women in the General Epistles." Chapter 5 examines the context of the

pastoral epistles, and finally, chapter 6 culminates the sequence with an exegesis of the focal text itself, in its immediate context.

Each chapter, and sometimes subsections, close with useful summary or conclusion paragraphs. Copious notes, amounting in most chapters to around 100 and in one case to over 200, follow each chapter. A Foreword, Preface, and Introduction precede the chapters; and a one-page list of abbreviations, a selected, categorized bibliography, an index of biblical references and an index of names conclude the small volume. There seem to be very few errors in this readable book.

The brief conclusion chapter restates the thesis—which the chapters amply demonstrate—that "the prohibition of women in regards to teaching and exercising authority over men as expressed in 1 Tim. 2:9-15 resulted from the particular situation in the primitive Ephesian church, a situation complicated by pagan influences from the beliefs and practices of the cult of the Mother Goddess Artemis in Ephesus which had infiltrated the church through false teachers. . . ." (157)

Gritz's work is a well-reasoned, exegetically sound exposition of the historical, cultural, and religious backgrounds, with excellent discussions of all the pertinent texts in both testaments and especially all the important Greek words involved in the NT texts. I believe it is not over the heads of informed lay readers, while it is also deserving of the scholarly attention of theologians and scholars, both men and women.

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LEONA GLIDDEN RUNNING

Guimond, John. *The Silencing of Babylon: A Spiritual Commentary on the Revelation of John*. Mahwah, NJ: Paulist Press, 1991. iv + 123 pp. Paperback, \$8.95.

One of the great frustrations associated with teaching the Book of Revelation to a classroom full of pastors is the great difficulty one has in demonstrating the relevance of the book to everyday life. As a result, when I learned about *The Silencing of Babylon: A Spiritual Commentary on the Revelation of John*, I immediately asked to review the book, since it promised to address my felt need for a book on the Apocalypse that would draw out whatever implications for personal and practical Christian living could be found in John's Apocalypse.

Unfortunately, Guimond's book is not what my students and I were looking for. It is a collection of creative meditations that touch base with the Book of Revelation but are not, as a rule, drawn from a careful analysis of the text itself. Guimond asserts that his reflections on Revelation are not meant to be "an exegetical explanation" of the book. Rather, he sought to draw from the Apocalypse "a spiritual message that is applicable to myself