

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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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

and to others, hopefully without violence to the original intent of the author" (7).

Sadly, it is the reviewer's impression that Guimond far too often does violence to the original meaning of Revelation in the service of his task of spiritual meditation on the issues of Christian existence. For example, he infers from The New American Bible's reading of Rev 1:19, "what you see now and will see in time to come," that Revelation is the product of a long process of revelation that has gone on in the writer's life (7). While the latter assertion may have merit in its own right, it cannot be inferred from any Greek text of Rev 1:19 referenced in Nestlé/Aland 26.

Guimond makes the startling observation that the fire which the second beast brings down from heaven in Rev 13:13 can readily be identified with "the marvel of electricity" (65). Having failed to observe such likely referents as Elijah's Mount Carmel experience in the Old Testament, Guimond may not have ascertained the author's intent for this passage.

Some of the spiritual nuggets in the book, it must be said, *are* based on a plausible reading of the text. Guimond sees, for example, John's response to the dead and risen Christ (Rev 1:17, 18) to be the appropriate response of all Christians to the death and resurrection of Christ. From this insight he helpfully draws out thoughts on self-denial and the Christian relation to the reality of death. He rightly identifies Rev 12-14 as the central core of the message of Revelation. I also find it easy to agree that "Revelation is a tool for personal discernment rather than a call to social action" (120).

The best part of Guimond's book, not surprisingly, is the portion dealing with the letters to the seven churches (Rev 2, 3), the most "normal" and least figurative part of the Apocalypse. The thoughts on chapters 4 and 5 are also fairly straightforward. On the other hand, the lack of careful exegesis produces increasing detachment from the realities of the text in the more difficult apocalyptic portions (Rev 6, 8, 9). Of interest to students of the millennium is Guimond's novel view that the thousand years of Rev 20 is prophetic of the period from the end of Roman persecution under Constantine to the shattering of Christian unity at the time of the Reformation.

Although I am not impressed with the author's exegetical skills, I must confess to having been charmed from time to time with his keen perception of human nature and its spiritual struggles. Guimond has clearly spent much time in reflection, resulting in a thoughtful and common-sense approach to spirituality. On page 45 he observes, "War never causes humanity to repent; it only makes people worse." In reaction to the account of Rev 11, he wittily observes, "Sin represents all the ways in which we mess up our life, and persecution, of course, is the way others try to mess up our life for us" (50). On page 121 he comments, "The

deepest hurts of our life are like the demon in Mark 9:17—they are mute, they cannot reveal themselves to us, we have to search them out with prayer and fasting (Matt 17:21)."

This reviewer was somewhat disappointed with Guimond's book. Nevertheless, sufficient spiritual benefit was gained to make it worth the investment of time.

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Keener, Craig S. . . . *And Marries Another: Divorce and Remarriage in the Teaching of the New Testament* . . . Peabody, MA: Hendrickson Publishers, 1991. 256 pages. \$9.95.

The much-debated issue of divorce and remarriage has long been a source of intellectual challenge for theologians, as well as a subject of pastoral concern for ministers, since it taps directly into the suffering and despair of thousands of church members. In dealing with this issue from the New Testament perspective, Keener's contribution is thus significant.

The complexity of the subject derives from the different interpretations of passages such as Matt 5:32; 19:1-12; 1 Cor 7, etc. H. Wayne House, editor of *Divorce and Remarriage* (InterVarsity Press, 1990), clearly presents the four major views on this matter: 1) no divorce and no remarriage, 2) divorce but no remarriage, 3) divorce and remarriage for adultery or desertion, and 4) divorce and remarriage under a variety of circumstances. After discussing the major issues presented by the different views, Keener sides with those who believe that the Bible teaches divorce and remarriage for adultery, desertion, and some other limited specific circumstances.

In his handling of the topic, Keener places a heavy emphasis on the aspect of cultural background. As a result, . . . *And Marries Another* is saturated with secondary sources. Over half of the book is dedicated to endnotes, appendixes, abbreviations, as well as a very rich bibliography, all contributing to making it an excellent source of historical information on the topic.

The basic discussion of this book focuses on two sayings of Jesus: Matt 5:32, Matt 19, and two passages of Paul: 1 Cor 7 and 1 Tim 3:2. Matthew is chosen over Mark and Luke because of its much-discussed exception clause, "except in the case of immorality." After discussing the different interpretations Keener concludes that too specific an interpretation is placed on the word "immorality":

This term implies any sort of sexual sin, except when the context designates a particular kind; and the context here fails to narrow the meaning of "immorality" down in any way. Immorality here is not just