

Since Baird is certain to replace Kümmel as the standard text, it would be worthwhile to briefly compare the two. Kümmel gives much more information on the pre-Enlightenment period (two chapters covering 27 pages rather than the 5-page section in the introduction allowed by Baird). Kümmel treats a considerably larger number of individual scholars but more briefly. Baird gives detailed discussions of only 64 individuals. Some of these figures Baird mentions in passing (e.g., G. C. Storr, G. T. Zachariä, and Albrecht Ritschl) and others he will treat in the second volume (e.g., H. J. Holtzmann and B. F. Westcott), but it is clear that his selection is rather limited. But this is not necessarily a weakness; discussing representative figures helps one see the forest, and an attempt to be more comprehensive and encyclopedic could lead one to lose sight of the forest for the trees. Kümmel is also helpful in that he very frequently cites extensive materials from the author's works themselves. Baird, on the other hand provides more historical context and treats each author in one place (the single exception is J. S. Semler) rather than in several places as Kümmel sometimes does. Baird includes some conservative figures often overlooked (e.g., Neander and Hengstenberg), but his emphasis is clearly on figures important in the rise and development of the historical-critical method.

This represents, in my estimate, something of a weakness on Baird's part. Maybe it is inherent in the genre, but there is a decided historicist and positivist bias. This is reflected in the treatment of the Renaissance and Reformation as the background of NT research, the reference to "conservative" approaches as "alternatives," and the title of part 1. While it is commendable that Baird does include a treatment of Roman Catholic scholars, their inclusion along with other conservative approaches, serves to raise "important questions about methodology" (338). Baird says of Hug that "conservative premises have predetermined his results" (338). But such a statement reflects the positivist myth that objective, presuppositionless research is possible. Similar statements could (and should) be made of the other figures discussed. Conservatives will want to be wary in reading Baird.

Despite such criticism, Baird's book is must reading for NT scholars and will be valuable for students of theology in general. Baird is certainly to be commended for including historical and political background information. It was interesting to learn that Napoleon's invasion of Prussia in 1806 led to the closing of the University of Halle, Schleiermacher's move to Berlin, and the founding of the University of Berlin. Such details help to make what would be dull reading enjoyable.

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Blumhofer, Edith L. *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture*. Urbana, IL: University of Illinois Press, 1993. x + 320 pp. Cloth, \$42.50; paper, \$19.95.

*Restoring the Faith* examines the impact of restorationism on Pentecostalism through the study of the history of the largest Pentecostal

denomination—The Assemblies of God. Following on the train of scholars working in the broader field of Protestant restorationism, such as Richard T. Hughes and C. Leonard Allen in their *Illusions of Innocence: Protestant Primitivism in America, 1630-1875* (University of Chicago Press, 1988), Edith Blumhofer views early Pentecostalism as “most basically the expression of a yearning to recapture in the last moments of time the pristine purity of a long-gone era” (3). Accordingly, Pentecostalism’s agenda was the restoration of the faith of the apostles in the end time. As a result, the reinstitution of the Pentecostal gifts in latter-rain power was central to the early believers, as was simplicity in daily life, and an otherworldly way of living and thinking. The renewal of the gift of tongues was a sign that they were in the last days. Jesus was soon to come and the history of the present world would be concluded.

But Jesus didn’t come. As a result, the once clear-cut faith and identity of the Pentecostals became obscured as the need for doctrinal formulation and some sort of church organization became necessary during the interim. That organizational impulse, as Blumhofer points out, was one of several factors that began to obscure the original restorationist insight. And that obscurification brought its own tensions into the ranks of the Assemblies of God.

Blumhofer points out that restorationism in the Assemblies of God denomination has expressed itself differently as the movement has improved its economic and social position. As a result, the denomination’s history, she indicates, elucidates what happens when the restorationist dynamic clashes with cultural norms. The book documents how that clash has refocused the restorationist dream for the central core of the denomination as it has accommodated to culture across time. But that very accommodation, Blumhofer also demonstrates, has repeatedly provided opportunity for more radical Pentecostals at the fringes of the Assemblies of God or even outside of it to restate the original restorationist insights in a manner that creates tension between the independents and the denomination.

*Restoring the Faith* puts forth four stages through which the Assemblies of God denomination has moved as it has related its belief system to the larger culture. First, a primitive restorationism marked its early years. Second, a perception of likeness with the fundamentalists in the 1920s led the Assemblies of God to view themselves as “fundamentalists with a difference.” Third, the post-World War II charismatic renewal led them to see themselves as a “third force” in Christianity with potential for renewal of the church at large. And fourth, the denomination has shown since the 1970s a predilection for popular culture.

All four of those historic expressions, argues Blumhofer, find their place in the contemporary Assemblies of God. Thus “today one can find restorationist, fundamentalist, middle class ‘third force’ impulses, and pop expressions of Pentecostalism coexisting in the denomination at large, in local congregations, and among individual leaders” (4).

The volume presents the current Assemblies of God as a blending of legacies from its four historical stages. Thus *Restoring the Faith* is at the same time a history of the Assemblies of God, an overview of the denominational

constituency's beliefs, and an examination of how the Pentecostals have related to American culture.

Blumhofer's volume (the published version of a Harvard dissertation) undertakes with fair success a rather complex analysis of a major movement in twentieth-century American religious history. In the process, it is the dynamic of the ever-changing approach to restorationism and the conflict between the primitivists and the accommodationists that takes center stage rather than the history of the Assemblies of God. But that is as it should be, since the author's focus is on restorationism as illustrated in Assemblies of God history rather than on a denominational history itself.

Blumhofer has given us an insightful volume that will stand alongside Donald Dayton's *Theological Roots of Pentecostalism* (Zondervan, 1987), Vinson Synan's *Holiness-Pentecostal Movement in the United States* (Eerdmans, 1971) and Robert M. Anderson's *Vision of the Disinherited* (Oxford, 1979) as a necessary interpretive contribution to the history of one of America's most dynamic religious movements.

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Brueggemann, Walter. *Biblical Perspectives on Evangelism: Living in a Three-Storied Universe*. Nashville: Abingdon, 1993. 160 pp. Paper, \$12.95.

In this work, Brueggemann, professor of OT at Columbia Theological Seminary in Decatur, Georgia, attempts to develop a theological framework for evangelism today. He attempts to accomplish this through the biblical text itself rather than from a sociological perspective. His thesis revolves around evangelism in a "three-storied universe," referring to the "promise made to the ancestors, the deliverance from slavery, and the gift of the land" (9).

Brueggemann argues that each of these three stories must be told and retold through successive generations, and that the retelling of these stories and their acceptance by successive generations constitutes the heart of the evangelistic mandate. He then devotes three chapters to defining three groups that should be the object of evangelism: "outsiders who become insiders" (chap. 2), "forgetters who are made rememberers" (chap. 3), and "beloved children who become belief-ful adults" (chap. 4). In Brueggemann's view these three groups (non-members, inactives, and children) become the prime targets of the evangelistic message according to the biblical text.

While Brueggemann attempts to construct his theology of evangelism from the biblical text, he seems selective in the texts which he has chosen to develop his evangelistic theology. At times he seems to strain a text to make it conform to his thesis. Nowhere in the book does he declare that he is attempting to construct from the OT a theology of evangelism for the church today, yet that is precisely what he has done. That is understandable since his major field is the OT. However, it would have been helpful to the reader to understand that from the beginning.