

Because serious researchers in this area will usually have access to the original essays, this volume will be most useful to others who want to gain an overview of the discussion of early Christianity and Judaism during the last one hundred years.

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Hawthorne, Gerald F., and Ralph P. Martin, eds. *Dictionary of Paul and His Letters*. Downers Grove, IL, and Leicester, England: InterVarsity Press, 1993. xxx + 1038. \$37.99.

This is a companion volume to the previously published *Dictionary of Jesus and the Gospels*. Both of these works are Evangelical and conservative in orientation. This means that the editors of this volume have selected writers who share this viewpoint and base their articles on conservative presuppositions. This does not mean, however, that the topics are not treated comprehensively or objectively or that liberal points of view are immediately set aside.

The rationale given by the editors for the publication at this time is that it provides for those interested in Paul and his letters a reference source through which they can interact with the "new look" on Paul. The "new look" arises from the reappraisal of Paul and his theology necessitated by the publication of E. P. Sanders's *Paul and Palestinian Judaism* (1977). The traditional view that Paul was attacking a Judaism characterized by legalism and that the term "works of the law" is thus pejorative is challenged by Sanders. After more than fifteen years of debate, critique, evaluation, and reflection over this issue, the scholars who contributed to this volume present an evangelical reaction, "whether positive or cautious," (ix) to Sander's proposals.

Reading selected articles I found that the authors generally had a good grasp of their topics, dealt with the major issues involved, and treated different points of view objectively but critically. I mention particularly the articles on "Paul and His Interpreters," by S. J. Hafeman; "Works of the Law," by T. R. Schreiner; "Christology," by B. Witherington, III; "Theology of the Cross" and "Justification," by A. E. McGrath; "Hermeneutics/Interpreting Paul," by G. R. Osborne; and "Law," by F. Thielman. Not all the articles are of the same quality, but this is not surprising with so many contributors. Unexpected, but in some sense unavoidable, is the duplication of material; e.g., "Center of Paul's Theology" is a main topic that is also treated as a subtopic in the articles "Hermeneutics/Interpreting Paul," and "Paul and His Interpreters."

In reading the article on "Center of Paul's Theology," I expected a careful treatment of the various proposals set forth with their pros and cons, but found instead a somewhat cursory discussion of the different views. S. J. Hafemann in his article on "Paul and His Interpreters" gives a much more satisfactory treatment of this topic though this is only a subtopic under the larger heading. I also was disappointed that Ralph Martin, who wrote the article, injudiciously

set forth his own view of the "center" without giving equal space to others. An article which sets forth differing views should not be written by a person who represents one of these views. Or if the author is a protagonist for one of the views under discussion, he or she should at least avoid setting forth his/her own view as unquestionably the best.

In light of the editors' remarks in the preface, it is difficult to understand how P. W. Barnett could write his article on the "Opponents of Paul" without any reference to Sanders's view. Sanders is neither mentioned in the article nor listed in the bibliography. Whether Sanders is correct or not is not the issue. There is nothing wrong with Barnett's view that most of Paul's opponents were Judaizers, but at least he should state why he takes this position in light of Sanders's challenge to this view.

The cross-referencing of all the articles is a welcome feature that considerably heightens the volume's usefulness. The work also includes a Pauline letter index, a subject index, and an article index. On format, it would have been much easier to locate the end of each article if the word BIBLIOGRAPHY had been placed in bold print with space between it and the cross references. A few typographical errors were noted. The word "human" is repeated (877, col. 2, para. 1), and "Moreover" (673) and "condemns" (942) are misspelled.

Especially because of the timeliness of the volume it will serve as a handy reference to check where evangelicals stand with regard to recent Pauline studies. It also saves time to be able to go to just one source on Paul to find the most up-to-date information.

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Honderich, Ted. *How Free Are You? The Determinism Problem*. Oxford: Oxford University Press, 1993. 160 pp. Cloth, \$24.00; Paper, \$8.95.

This book is, in the words of Ted Honderich, Grote Professor of Mind and Logic at University College, London, "a kind of precis" of his 644-page *A Theory of Determinism: The Mind, Neuroscience, and Life-Hopes*. The first six chapters examine two of the rival theories that explain human behavior as either a result of cause and effect or originated by free will. The final four chapters explore the implications of the position he himself holds, that of determinism. An extensive glossary defines the terms.

Honderich's concept of determinism is that human behavior is the product of biochemical and neurological activity within the human brain. Although he does not say it explicitly, he seems to view free will as a free-floating consciousness at least partially independent of neurological activity. That is, the human mind can make decisions and initiate actions undetermined and not limited by the structure, stored data, and neurological activity of the nervous system.

Honderich approaches the determinism/free will controversy strictly from a philosophical perspective. Although he may in his larger work touch upon the