

in the study where she repeatedly asserts that the two-source theory resulted from no thorough investigation of the biblical data (see, e.g., 25, 39, 65). Also, chapter 8, in which Linnemann discusses the definition of literary dependence, should have come sooner in the study, before she drew conclusions in chapters 3-7 about whether or not literary dependence can be shown from the data.

One could question the basis for Linnemann's quantification of the Synoptic data, which for her was "the word as the smallest component of meaning" (71). Often a phrase, rather than a word, may constitute the smallest unit of meaning, especially with articular nouns and participles and with certain prepositional and infinitival phrases. I wonder, too, how the statistics would vary if she were to test words for similarity in content rather than for identity.

There were a few proofreading errors: "posses" (37), "a thorough an investigation" (67), and "into to writing" (186). The "heavy" and "light" diagonal lines described on p. 112 appear to be reversed on the chart on p. 113. Probably more serious is the apparent error in the figures given in the summary (128). As far as I can discern, the second sentence ought to read, "The above tables cover 3911 words, or 55.51 percent of the 7045 total."

Considering the fact that about seventy pages of the book deal with statistics, it is remarkably concise and easy to read. It was not the dull reading I had imagined it might be. I found it stimulating and challenging. It is always good to have a provocative challenge to established thinking. Whether or not Linnemann's work will change many minds from their established views regarding the Synoptic problem, her diligence should evoke admiration and invite a response from serious scholars. It is recommended reading for all students and teachers of New Testament studies. Those especially who take the Bible's own claims seriously will not want to miss this thought-provoking study.

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McConville, J. Gordon. *Grace in the End: A Study in Deuteronomistic Theology*. Studies in Old Testament Biblical Theology. Grand Rapids: Zondervan, 1993. 176 pp. Paper, \$16.99.

McConville's collection of essays inaugurates a new series for Zondervan's academic publishing section, a series which with this work promises to offer a helpful dialogue with other (especially non-evangelical) perspectives in biblical theology. As the subtitle suggests, McConville offers a survey of the central theological ideas drawn from Deuteronomy (primarily) and the sacred history recorded in Joshua through Kings.

The five essays found here draw heavily from previously published work by the author; but that material is incorporated in a fashion that is conversant with more recent research. McConville's first essay, a history of research, sets

the stage for understanding the message of the Deuteronomic literature in its historical (ancient Israelite) setting. Other essays deal respectively with the date of Deuteronomy itself, the "Deuteronomic Idea in Joshua-Kings," a description of Deuteronomic theology, and the relation of this total theology to that of the New Testament.

McConville's central thesis is that Deuteronomy and its associated literature are best understood by reading them as a historical and literary unity. Modern critical studies of this literature have often divided the themes of Deuteronomy into fragments that belong (supposedly) to different periods in Israelite history. Many scholars view Deuteronomy itself as a kind of schizophrenic book: it is composed (among other things) of early layers which present a word of promise and election by God to his Israelite tribes during premonarchic (or antimonarchic) times. Then, writers of a later (exilic or postexilic) day superimpose a separate theology of judgment and punishment on the basis of the Deuteronomic law code and covenant curses in order to explain and justify the catastrophe of exile and the dispersion for God's people. Thus, grace and judgment become the two great and separate poles of Deuteronomic theology, and these poles account for the diverse tradition history found both in the book and in Joshua-Kings.

McConville counters this viewpoint by arguing that Deuteronomy makes best sense when read as a unity literarily and theologically. He argues that the themes of grace/promise on the one hand and warning/judgment on the other would make sense *together* for a number of periods within Israelite-Judaean history, including the settlement period and that of the united kingdom. His basis for this comes in his use of separate issues and themes (such as Deuteronomy's law code, outlook on cult, Canaanite relationships, style, and formal considerations) to overturn the long-standing seventh-century B.C.E. date of the first edition of Deuteronomy (during the reign of Josiah).

Some of McConville's arguments are convincing. For instance, it is true that in Deuteronomy grace and blessing, not judgment, are the final word. It is the elective will and the grace of Israel's God Yahweh which enable his human subjects under the covenant to obey his commandments (chap. 30). This is the dominant theological theme which does not oppose the hardships and necessity of obedience but rather makes good sense in light of those points.

What is missing in support of this thesis is important evidence from within and without Deuteronomy itself. The book, for instance, looks back on the settlement of the tribes in both cis- and trans-Jordan (1:12 and various references to "beyond the Jordan"), knows of kingship in Israel (33:5, misunderstood by McConville, p. 31), makes a direct anti-Solomonic reference in 17:16 (cf. 1 Kgs 10:26-29), speaks of "going after other gods" as repetitiously as does the book of Jeremiah, and even knows (in a prospective prophetic style) of the events of exile and return (Deut 29:21-27). Moreover, McConville does not draw upon the helpful inscriptional evidence from Palestine of the 7th-6th centuries B.C.E. which strongly supports a date in that milieu for an early stage of "D." Other important external evidence could be mentioned against the author's views. Hence, the complexity of Deuteronomy's setting (and that of

its related literature) historically and theologically cannot easily be dismissed or otherwise consolidated. Nevertheless, McConville has accomplished his task of producing a brief, contemporary survey of Deuteronomy's theology from an evangelical viewpoint. The inquiring seminary student will find *Grace in the End* useful as a supplement to other standard works.

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Millar, Fergus. *The Roman Near East 31 B.C.-A.D. 337*. Cambridge: Harvard University Press, 1993. 618 pp. Cloth, \$45.00.

The Roman Near East, an interpretive work on the Roman Empire and its governing policies, is destined to be a reference classic for serious students of Near Eastern history. Fergus Millar of Harvard, who has written many articles evaluating Rome's role in limited areas, is well qualified to assess the Imperial rule and expansion in the entire Near East. The book explains the roles and interactions of the various people groups as they were affected by the expansion of the Rome's Eastern Empire from the time of Herod about 31 B.C. to the death of Constantine.

The book is divided into two parts: "The Empire," and "Regions and Communities." The first part introduces the reader to the geographical concerns as well as the governing policies of Rome as she expanded her control in the Near East. This sets the stage for viewing the empire's interactions with her neighbors in the second part. The author clearly illustrates the changing governmental policies and how the rulers might have viewed this area during these changing times. By using troop movements and governmental control in tracing the development of the Empire in the Near East, the author demonstrates that Rome's expansion didn't stop at the early empire as some historians have maintained. The remainder of the book surveys social and political changes in regions within the scope of the changing Empire.

Each chapter starts with a broad overview, which is followed by sections organized geographically and presented chronologically. By citing inscriptions and ancient historians, Millar traces the spread of Greek language and customs and their adoption by the Romans.

In the first chapter the author defines the "Orient" and establishes its geographical boundaries. He points out two problems of modern Orientalists: first, as Westerners they have preconceived notions of what the 'Orient' comprises; and second, they tend to read inscriptions—no matter how explicit and informative—from the perspective of their own preconceived notions.

The chapter on Arabia is typical of the many regions examined. Millar begins by defining geographically the regions and cultures that will be discussed. Through the use of archaeological and other primary sources, the author presents a lucid view of the people groups of this region. The chapter's theme is introduced with a question: "Should we see these cities too as representing the