

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

flowering of regional culture under Roman protection? Or as conscious bastions of Hellenism in an 'Arab' world?" (391). A concept that is repeated throughout the book is the idea that even though Rome granted colony status to cities and regions, it was Greek culture, not Roman, that characterized the life of the common people. Inscriptions are quoted to give the reader a view of life under Roman rule. However, when handling questions where sufficient evidence has not been found, footnotes point the reader to other authoritative sources. The author's use of archaeological data mainly pertains to inscriptions, although he presents other evidence, such as town plans and fort structures, that support his arguments.

The book would have been more complete if, instead of starting after the Battle of Actium in 31 B.C., it had gone clear back to 63 B.C. with Rome's first invasion of the Middle East. This, however, would have made the book prohibitively large. The maps are very useful for orientation of cities, but might have been easier to use if they were placed in each chapter, rather than grouped at the back of the book. Also included are several appendices.

This book is not an introductory textbook. It is not for a student who is unfamiliar with Roman history. While the author does explain in detail many aspects of the Imperial expansion, the many references to and citations of untranslated Greek inscriptions make it challenging to read. On the other hand, Millar offers the nonspecialist a plethora of resources for further study.

The book is destined to become a classic, because it bridges the gap between classical historians and Orientalists. The book is recommended for any serious student of Roman history.

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Olson, Jeannine E. *One Ministry, Many Roles: Deacons and Deaconesses through the Centuries*. St. Louis: Concordia Publishing House, 1992. 461 pp. \$21.95.

Jeannine Olson (Ph.D. in history, Stanford University) is an assistant professor at Rhode Island College with a background of teaching at institutions with a religious orientation (San Francisco Theological Seminary, Graduate Theological Union). She has drawn from many earlier sources in an attempt to construct a comprehensive picture of the deacon and deaconess movements through the centuries.

The work follows a chronological pattern with chapters devoted to the New Testament practice, the early church up to Constantine, the fourth to the fifteenth centuries, the Protestant Reformation, the post-Reformation period, the nineteenth century in Europe, the nineteenth century in Britain and America, the early twentieth century, and contemporary trends. About 65 percent of the material is post-Reformation.

As the title indicates, the roles of deacons and deaconesses have been perceived in a variety of ways depending on the historical period and the