

Schneck set forth on a worthy goal of showing the linkages between Mark and Isaiah. He succeeded in demonstrating a variety of linkages. However, a more nuanced usage of his criteria for establishing allusions would have strengthened the work.

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Shepherd, Tom. *Markan Sandwich Stories: Narration, Definition, and Function*. Andrews University Seminary Doctoral Dissertation Series, Vol. 18. Berrien Springs, MI: Andrews University Press, 1993. 428 pp. \$19.95.

In his dissertation, Shepherd seeks to come to grips with the literary patterns in Mark, known as intercalations. He defines an intercalation as a reader-elevating storytelling method. Its function is to place the reader "with the narrator above the ironic situations of the story characters" (386). The dissertation is organized in five chapters. Chapter 1 is a review of the importance of the term "intercalation" in the literature and the justification of his own investigation. Shepherd pays attention to the following problem areas: (1) the definition; (2) the function and (3) the continuing debate on Markan themes and the relation to intercalated passages. Chapter 2 is devoted to the research method. He suggests that the rather recent method of narrative analysis is better suited to elucidate these literary structures than that of form-and-redaction criticism. Furthermore, the author is optimistic that this method of literary analysis "may be an important adjunct in the continuing search for a solution to the Synoptic Problem" (385).

He starts with the basic assumption that the use of the literary device of "intercalation in the Gospel of Mark follows a set narrative pattern." In his opinion this pattern is characterized by the narrative definition of intercalation. He points out that the literary storytelling technique of intercalation found in Mark has not escaped the notice of scholars, who have not only been concerned with the question of the interpreter, but also with that of the precise location in the Gospel. Shepherd, following the consensus of scholars who were concerned with the latter, has singled out the following six passages in Mark for his investigation: (1) Mark 3:20-35; (2) Mark 5:21-43; (3) Mark 6:7-32; (4) Mark 11:12-25; (5) 14:1-11; (6) Mark 14:53-72.

Having provided a definition of narrative analysis, Shepherd then engages in a detailed examination of the great masses of these intercalations' data. In his analysis of the materials he proceeds along the line of (1) the outer story; (2) the inner story; (3) the intercalation itself. He

devotes no less than 350 pages to his analysis of the intercalations. Shepherd is to be commended for his endurance and for the painstaking work in analyzing these passages as well as for shedding much light on the Markan literary techniques. But the findings do not seem to be in direct proportion to the amount of work spent in analyzing the masses of data. From a purely pragmatic perspective one must ask the question about the results of the minute and painstaking work that has gone into this dissertation. Shepherd himself seems to be content with his findings, for he concludes that the intercalations as a storytelling technique bring the reader to the realization that "he must answer for himself who Jesus is and what his own discipleship requires." It seems a bit ironic that, after his dismissal of both form-and-redaction critical approaches, he should come to an almost identical conclusion as Albert Schweitzer in his book, *The Quest for the Historical Jesus*, who points out that "they will learn in their own experience Who He is," and who also points out the requirements of discipleship (403).

While one cannot minimize the importance of narrative analysis in Gospel research, it is only one part of the exegetical task. Equally important is the concern for the historical context of a given story. Without that, the interpretation of the text becomes a subjective enterprise.

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Smith, Gary V. *The Prophets as Preachers: Transforming the Mind of Humanity*. Nashville: Broadman & Holman, 1994. 480 pp. \$24.99.

Gary V. Smith, Old Testament professor at Bethel Theological Seminary, offers an introduction to the OT prophetic literature from a sociological and communicative point of view. Smith's basic thesis is that "the hermeneutical task of interpreting the prophets involves not only the analysis of their theology but also their social interaction with their audience through communication" (23-24).

In the first two chapters, Smith lays the theoretical basis of his understanding of communicative theory and the sociology of knowledge. In chapter 1, Smith presents several principles of communication including reasons why communication may fail. As the goal of prophetic communication is to persuade and to transform the audience, Smith explains how prophetic communication creates the possibility of persuasion.

In chapter 2, Smith focuses on the social dimension of transformation and describes the sociological methodology which he applies to the study of the prophets: the "sociology of knowledge" developed by P. L. Berger and T. Luckmann with its concepts of objectification, internaliza-