

Genuine citizenship, responsible citizenship, biblical citizenship is not selfpreservation or isolation, but active participation (yeast, salt and light again), believing in our faith and believing that if it is good for me, it is equally good for the rest of the world. The sharing of conceptual truth must be done in the context of this concern for the larger community. This makes it a living faith rather than a less-than-living, letter-of-the-law faith. Faith is only faith when it is applied and shared.

Other chapters of the book deal with racism, sexism, and ecology. The last section of the book looks at "signs of transformation: the marks of an emerging prophetic vision," and deals with issues of conversion, compassion, community, reverence, diversity, peacemaking, justice, imagination, joy, and hope.

Wallis can be faulted for occasionally meandering into minutia and dwelling overly long on what some might call trivial pursuits. He espouses an idealism that is painted in broad strokes, leaving the details of strategy to others with finer brushes.

This book will be particularly useful for classes in urban mission and ministry, economics, business, and sociology.

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Winter, Bruce W., ed. *The Book of Acts in Its First-Century Setting*. Vol. 2, *The Book of Acts in Its Graeco-Roman Setting*, ed. David W. J. Gill and Conrad Gempf. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1994. 627 pp. \$37.50.

The Book of Acts in Its Graeco-Roman Setting is the second of a six-volume series that presents the results of interdisciplinary research between New Testament, Jewish, and classical scholarship. Placing the Book of Acts within its first-century milieu, the series includes as contributors historians and biblical scholars from Australia, Canada, the United Kingdom, Russia, and the United States.

Edited by David W. J. Gill and Conrad Gempf, and written by some 14 scholars, volume two begins with the description of the regional, social, and cultural settings of the Roman Empire during the first century. Part I covers such topics as travel and shipwreck, the Roman roads of Asia Minor, food shortages, Roman religion, urban elites, and the house church. Chapter 1 sheds considerable light on some texts once thought controversial in the travel accounts of the Book of Acts. The evidence suggests that Paul should be seen as a 'professional traveler' rather than a temporary or 'fair weather' one. The author, Luke, shows firsthand knowledge of first-century travel conditions, which is an evidence in favor of his participation in the events about which he writes. The archaeological and epigraphical evidence presented in chapter 2 contributes

to the reconstruction of Paul's travel itinerary throughout Asia Minor. An understanding of the condition of the roads helps us understand better the frequent changes in Paul's travel plans.

In chapters 3-6, five authors examine the crucial elements in the economic, social-cultural and religious reality of the first-century world. The relationship between these elements—especially the socialpolitical and religious context—shows that Paul encountered in the Graeco-Roman world a widespread development of the imperial cult. The believers are portrayed in Acts as having conflicts with the local Jews in the synagogue and also with the Roman authorities. According to Gill in chapter 5, Roman society was very hierarchical. In addition to this social distinction, there was a division between citizens and noncitizens. There are evidences that some of the members of the church were part of the local urban elite. Acts mentions some women that probably belonged to these higher social groups. It seems possible then that Christianity spread and appealed to the higher social groups of the Roman Empire. The last chapter of part one is about "Acts and the House Church." Archaeological evidence clearly suggests that in the first hundred years the early church normally gathered for worship in private houses. The Book of Acts mentions the names of persons that opened their homes for meetings of their local Christian communities.

Part two describes in detail the various provinces and regions of the Roman Empire, within which the Christian church struggled to establish itself. The regions mentioned are Syria, Cyprus, Asia, Galatia, Macedonia, Achaia, Rome, and Italy. In chapter 10, Walter Hansen describes Paul's work in Galatia (which was limited to the southern area of the province). The last chapter of this section discusses Luke as a two-horizoned person who was at home in both the Jewish and the Hellenistic worlds. An excursus about the alleged "we" passages in the Book of Acts in terms of their Graeco-Roman background concludes this comprehensive book.

This well-written source offers an up-to-date collection of significant new information to assist in scenario formation for a considered reading of Acts. It breaks new ground in interpreting the Book of Acts, offers excellent critiques of other interpretations, and includes helpful ancient writers' parallels, making it a very provocative and helpful resource for serious study of Acts. If the importance of scholarship is judged by the significance of the issues studied, the energy and intelligence brought to them, and the ability to move the discussion to another level, then this second volume promises that the six-volume project will be of lasting significance. The volume contains indices for Scripture references, ancient sources, modern authors, names, and subjects. *The Book of Acts in Its First-Century Setting* is a book that will be consulted often by scholars of Acts, yet will be read with profit by nonspecialists as well.