

terminates on a historic person, Christ, . . . Philo begins with a mere symbol which dissolves into the abstract realm of Platonic ideas."

Leschert's work is appreciated for its effort to vindicate the hermeneutics of Hebrews on a sound scholarly basis. However, in his appeal to subject final judgment "to truth as it may be found anywhere in the universe," he appears to hide his personal conviction behind an academic cloud.

HERMANN V. A. KUMA

Livingstone, E. A., ed. *The Oxford Dictionary of the Christian Church*, 3<sup>d</sup> ed. Oxford Univ. Press, 1997. xxxvii + 1786 pp. \$125.00.

Since its appearance in its first edition in 1957, *The Oxford Dictionary of the Christian Church* has been a standard reference work, indeed the most comprehensive one-volume publication of its kind in its field. The first edition was edited by Frank Leslie Cross. A revised edition, for which E. A. Livingstone joined Cross in the editorship, appeared in 1974. This 2<sup>d</sup> edition was reprinted with corrections in 1977 and 1978, and then again in 1983 with some revisions. The 1983 printing, also known as the "fourth impression" of the 2<sup>d</sup> edition, is the publication with which the 3<sup>d</sup> edition is compared and contrasted below.

In the present edition, some articles have been dropped, but a larger number of new articles have been added. For instance, in the early pages the articles in the 2<sup>d</sup> edition on "Abbott, Edwin Abbott" (3) and "Acceptilation" (9) no longer appear (and so also "Africa" [22], given only as an entry with cross-references to more specific regions in Africa), but new articles in the 3<sup>d</sup> edition include "active life" (12), "Admission to Candidacy for Ordination of Deacons and Priests" (18), "Admission to Holy Communion Measure 1972" (*ibid.*), and "African Missions, Society of" (25-26). The same proportion does not necessarily apply to the entire volume, but it is safe to say that there are more additional articles than deleted ones. A fair share of the articles have been carried over verbatim (or nearly so) from the earlier edition, but for quite a number of these there has been revision and updating of the bibliographical references which follow the main text of the articles.

One measure of the added input is the fact that some 500 distinguished scholars have contributed to the 3<sup>d</sup> edition, almost precisely double the number who prepared the articles appearing in the previous edition. The size of the new volume may also seem to suggest that there has been considerable expansion of the main text—1784 pages rather than 1514 (an increase of 270), with the two-column printed page, exclusive of running heads, measuring about a half inch longer and seven-eighths inch wider than in its immediate predecessor (now about 8.25" x 6.0" as versus 7.75" x 5.125"), and with the trim size also increased by one-half inch in height and one-and-three-eighths inches in width (now about 9.625" x 7.5" as versus 9.125" x 6.125"). The added pages and increased space devoted to the text on each page do not, however, reflect accurately the expansion of material, for a larger (and also less-compact) typeface is used in the new edition. According to my calculations, the extra material if it had been formatted in the style and typeface of the 2<sup>d</sup> edition would have increased the total number of main-text pages by only

some 115 to 130, rather than 270. However, the new typeface is a boon to the reader, as is also the added white space in the outer and gutter margins; both of these features make the printed page more attractive and readable.

The book's real value lies, of course, in its content. There has been sufficient revision in the text, and especially in the bibliographical references, to justify this 3<sup>d</sup> edition. This includes not only incorporation of new articles on significant recent developments, but also a considerable amount of updated material pertaining to articles which had appeared in the previous edition. Two examples of the latter kind must suffice here. Whereas in the earlier edition two definitions of the term "agape" as used in the NT and in Christian history were given fairly briefly (23), the present edition provides substantial further information pertaining to those two definitions plus adding discussion of a third definition, with appropriate bibliographical revision (26-27). In the article on "*Theologia Germanica*" (2<sup>d</sup> ed., 1363; 3<sup>d</sup> ed., 1603-1604), the new writeup contains considerable added information. Among other things, this updated article indicates more correctly Luther's role in publishing this mystical work; rather than referring merely to the Reformer as supervising its first printed edition in 1518 (with no reference to his earlier publication of a portion of it). The statement is now made that "Luther published an incomplete text in 1516 and the full text in 1518" (1604). Important also is the bibliographical addition referring to the critical edition by W. von Hinten (*ibid.*).

Among mechanical features that improve the new edition over the old is the *varied* use of bold type for the "run-in" captions to the entries. The earlier edition used roman bold *all-caps* for the key words in captions (and very rarely were there words other than key ones!), but the 3<sup>d</sup> edition varies its bold type to fit each specific entry. Now caps-and-lower-case style is used for proper nouns, all-lower-case for common nouns and a variety of other words, and italics for book and pamphlet titles. The following captions illustrate the procedure: "Advent" (20), "Canon of the Mass" (278), "Canon of Scripture" (279), "Theology of religions" (1604), and "*Whole Duty of Man, The*" (1739). Of further help is the substitution of all-caps for bibliographical cross references in place of italic caps-and-lower-case style (which blends in too easily with book titles in the bibliographies).

One can always wish for entries that do not exist in a volume like this. For instance, there is no entry for Martin Luther's German Bible translation, not even the famed "September Testament." One finds only an oblique reference to this exceedingly important topic in a portion of one sentence in the article on "Luther, Martin" (1008). In fact, the article on modern Bible versions (200-204) deals solely with English versions; but there is an article devoted as well, of course, to the famed Mazarin Bible, known also as the Gutenberg or 42-line Bible (1064). And there are entries treating some of the ancient versions, such as the LXX (1483-84) and Vulgate (1710-11), plus brief information in the article on the "Bible" (198-200).

As to omissions, and also some lack of in-depth coverage of the topics that are treated, we must remember that a one-volume reference tool of this sort necessarily has limitations and that it will be necessary at times to supplement its use with such more-comprehensive resources as the thirteen-volume *Schaff-Herzog*

*Encyclopedia of Religious Knowledge* plus its two-volume update entitled *Twentieth Century Encyclopedia of Religious Knowledge*. The amazing fact is that this *Oxford Dictionary of the Christian Church* is as comprehensive as it is.

The 3<sup>d</sup> edition has been carefully prepared and edited, but it seems inevitable that a random error would creep in here or there. For instance, in the article on "Luther, Martin" (1007-1010), we read in the main text that Luther died on "18 Feb. 1543" (1009), whereas the date should be 1546, as given correctly at the beginning of the article (1007). Another slight negative, in my opinion, is the elimination of *some* of the bibliographical entries of the 2<sup>d</sup> edition (perhaps to make room for the desirable and needful updates in the bibliographies?). For instance, in the bibliography to the article "Millenary Petition," why was the useful reference to Gee and Hardy, a standard source collection, dropped (cf. 2<sup>d</sup> ed., 916, and 3<sup>d</sup> ed., 1087)? Furthermore, in this reviewer's opinion, it would be desirable to have the articles signed by the respective contributors, a practice not used in this edition, nor in its predecessors.

In conclusion, the *Oxford Dictionary of the Christian Church*, 3<sup>d</sup> ed., is a most valuable resource. It is expensive, but is worth every bit of its cost.

Andrews University

KENNETH A. STRAND

Mathews, Kenneth A. *Genesis 1-11:26*. New American Commentary. Broadman & Holman, 1996. 528 pp. \$36.99.

Mathews has constructed his commentary on Genesis according to a standard format. After a general introduction to the book (21-112), the commentary follows, dividing the first eleven chapters of Genesis into six sections. Within each section the texts are examined for their meaning in the original context of ancient Israel as well as for their appropriation in the NT and their meaning for Christians. Five excurses are inserted into these sections, dealing with the translation of 1:1-2, the "image of God", the human soul, ancient Near Eastern origin myths, and the revelation of the Divine Name. There are three indices.

This commentary is written from a conservative perspective, explicitly holding to a Mosaic authorship and accepting the veracity of all information contained in the book of Genesis. Mathews also confidently uses other texts of the canon in interpreting the text of Genesis. Because of this stance on the part of the author some have classified this commentary as "devotional," dismissing it as non-scholarly, as if no conservative commentary could be scholarly. However, this commentary requires over 500 pages to cover only eleven chapters in Genesis, it grapples with a variety of scholarly commentaries and articles on Genesis, and requires some knowledge of Hebrew and Greek on the part of the reader. Among other issues tackled in the Introduction is a detailed analysis of textual criticism, hardly to be expected in a devotional commentary. Mathews's book is a scholarly commentary and should be judged as such by the scholarly community.

Mathews is not shy about taking a strong stand on many issues of Genesis. He is firm in assuming that Moses wrote the book of Genesis though nothing in the text itself specifies that its author is Moses. He devotes five pages to the creation/evolution controversy, not enough to cover the topic but enough to