

the beginning of that process started as early as the time of Nero. Few will feel compelled by his argumentation to take up the theory in the form that he has presented it. On the other hand, however, reading the arguments upon which his source theory is based highlighted many details of Revelation that readers will find fruitful for their own approaches to the Apocalypse.

In conclusion, I believe that this monumental work offers a major contribution to our available resources with respect to the general environment in which Revelation was written, its text, grammar, and syntax. From now on no one who has not consulted Aune should be taken seriously. Aune has given us the most in the areas where Revelation scholarship has been the weakest. Other commentators, including G. K. Beale in the NIGTC series, have majored in the areas of OT use, unity, and synthesis, where this work is weak. This commentary will play a strong contributing role in the ongoing attempt to make sense of a fascinating and frustrating ancient work. Although we live in a time of information overload, Aune's contribution to that overload is well worth the steep investment in time and money.

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Baker, David W., and Elaine A. Heath, with Morven Baker. *More Light on the Path: Daily Scripture Readings in Hebrew and Greek*. Grand Rapids: Baker Books, 1998. 384 pp. Paperback, \$21.99.

More Light on the Path is a daily devotional with readings from the OT in Hebrew and from the NT in Greek. Each text is accompanied by a brief set of vocabulary and grammatical helps. This devotional seeks to provide daily exercise in the two languages for those who have studied Hebrew and Greek but do not normally use them in daily life. The book begins with an explanatory Foreword and Preface, a table of Abbreviations, and a Calendar of Weekly Readings for the years 1998-2007. There is an index of biblical texts in the back.

More Light on the Path is the successor to Heinrich Bitzer's *Light on the Path*, also published by Baker Books, now out of print. For those familiar with the earlier devotional, *MLOP* differs in many respects. *LOP* provided Greek and Hebrew texts only, but *MLOP* provides additional devotional introductions for each day in English. The English daily devotions may be distracting to some, as they are not themselves scriptural passages. However, these English homilies are usually short and easily ignored by those so inclined.

LOP was arranged by calendar dates (e.g., February 26), but *MLOP* is arranged by week and day with a theme for each week (e.g., Week 9 Self Control. Day 1). *MLOP* has fifty-two complete weeks plus "Week 53," which has two days of readings for leap year or any other adjustment needed to keep the devotional in step with the calendar year. In *LOP* the Hebrew texts are given in 16-pt. type, but in *MLOP* they are in 12-pt. type. Both devotionals have the Greek texts in 12-pt. type. The Hebrew typeface size is significant for two reasons. The Hebrew vowel points are far more difficult to read in any typeface than the accents and breath marks of the Greek, and in *MLOP* the Hebrew typeface has thin upright strokes, making even the consonants difficult to read. Overall, *LOP* was justified in giving its Hebrew text a substantially

larger typeface than its Greek, and *MLOP* suffers in comparison.

Both devotionals offer vocabulary on the Hebrew texts, but *MLOP* has vocabulary for the Greek as well. The Greek vocabulary is very helpful in the daily readings, though many readers will want more information than usually given. In general, the Greek readings in *MLOP* are longer and more difficult than those in *LOP*. Though *LOP* gave Hebrew vocabulary in German, Latin, and English, *MLOP* is an English-only text, making it less international in scope.

MLOP provides far less Hebrew vocabulary than *LOP*. Jer 17:7-8 is the daily reading for February 11 in *LOP* and 14.5 in *MLOP*. *LOP* provides fifteen vocabulary entries with definitions provided for each along with parsing and prefix/suffix notes. However, *MLOP* provides twelve vocabulary entries; only ten are defined, and the other two are parsed with prefix/suffix information but no definition. The vocabulary system for *MLOP* also seems less than consistent. On 13.1 the entry *בספרתך* is glossed "account" with no note of prefix or suffix, but *ספרתה* is glossed as "v.2.m.s.pf.Q.plene [ספר]" with no vocabulary given. The reader who is less than confident in either Greek or Hebrew will find the vocabulary helps in *MLOP* to be less than satisfying.

Finally *LOP* avoided readings in Aramaic (e.g., Dan chaps. 2-7), but *MLOP* has four readings from Daniel in Aramaic with disturbingly little vocabulary. Day 15.3 has Dan 3:21-22 for its reading, a text of five lines. However, only two terms are parsed and no definitions are given. On 51.3 the reading is Dan 7:13-14, 4 lines with one term parsed and no definitions. This is grossly insufficient information for a seminary graduate trained in Hebrew and Greek with little or no coursework in Aramaic. Many who use this devotional may wish to skip those daily readings or cheat with a translation.

Overall, there is substantial white space on almost every page of *More Light on the Path*, and some of this white space easily could have been given to a slightly larger typeface on the Hebrew texts and more vocabulary help. A devotional of this type is very helpful for those who wish to keep up their Greek and Hebrew. *Light on the Path* filled this need well. *More Light on the Path* also fills this need, but not as well as it could.

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Brown, Warren S., Nancey Murphy and H. Newton Malony, eds. *Whatever Happened to the Soul? Scientific and Theological Portraits of Human Nature*. Minneapolis: Fortress Press, 1998. 272 pp. Paperback, \$19.00.

No matter how complicated the universe becomes, nothing presents us with greater challenges than trying to understand ourselves. This book makes a noteworthy contribution to the ongoing conversation between science and religion by focusing attention on the nature of human beings. In ten chapters written and edited by three faculty members at Fuller Theological Seminary, it seeks to unite the Christian understanding of human beings with various images of the human that emerge from scientific study in the areas of evolutionary biology, human genetics, and brain research.

The authors develop their argument in two directions. As they see it, scientific