

rejection of both dualism and reductionism also raises profound questions about human destiny, and while there are a few references to the resurrection of the body, this concept is relatively unexplored.

Although there is much more to be said on the topics they raise, these essays join to form a helpful line of thought that all parties in the discussion can learn from.

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Buchanan, George Wesley. *The Gospel of Matthew*. Mellen Biblical Commentary. New Testament Series, vol. 1. Lewiston: Mellon Biblical Press, 1996. 536 pp. Hardcover, \$119.95.

Buchanan sums up the results of the research reflected throughout his commentary with the words: "The author of the Gospel according to Matthew probably designed the Gospel as a literary form. Based on the Hexateuch type, the author took all the sources that were available to him and organized them as closely as possible to the first six books of the Bible" (1034). In other words, Matthew was the first Gospel written, and he patterned his book on Genesis through Joshua. The parallels to the Hexateuch are important to Buchanan's approach to the Gospel, as is indicated by the fact that the commentary on eighteen of the first twenty-one chapters are introduced with an explicit section, "Matthean parallels to the Hexateuch" (the exceptions are chaps. 6, 9, and 10). The point of the parallels to the Hexateuch is revealed in the cyclical nature of ancient thought: like Israel of old, Christians were about to be delivered from the Romans (the equivalent of the Egyptians and Babylonians) and were poised on the brink of the kingdom of God.

The method of commentary explicitly adopted by Buchanan is that of intertextuality. On several occasions he rejects the need to make reference to hypothetical documents such as Q or ur-Markus. Instead, he makes extensive reference to known sources: the first Testament, which comprises both the MT and the Pseudepigrapha. The commentary frequently provides parallel columns of various passages for comparison. The Gospel of Matthew frequently shows the characteristics of either homiletical or narrative midrashim. The parallel texts show the way that the Gospel of Matthew is built on the earlier narratives.

In many ways this is a highly individualistic commentary; indeed, in some respects it might be fair to describe it as idiosyncratic. For example, the commentary is based on Sinaiticus rather than any modern eclectic text such as that of Nestle or the United Bible Societies (44); it uses the abbreviations IA and BIA (international age, before international age) rather than C.E. or B.C.E. (47-49); it transliterates the tetragrammaton as Yahowah rather than Yahweh (50), and so on. Furthermore, it uses underlining rather than italics, which are otherwise universally adopted in printed materials. At times, too, the style is more related to that of a notebook than a coherent commentary. Sometimes material appears under a heading with little help given to the reader to work out how it fits into the larger scheme of things. One notable example is the listing of geographical sites in Matthew given on p. 47. They are just listed, without any comment on their significance, or any apparent connection with the paragraph that goes before (dealing with the principle of discontinuity as a mark of the authenticity of a saying attributed to Jesus), or the one after

(which defends his use of IA instead of either A.D. or C.E.).

Yet, it is its very individuality that at times makes the commentary useful. While the reader will be unlikely to agree with all of the parallels, there are quite a number of useful texts gathered together for comparison. Thus, while there is much that will irk many readers in the commentary, it is still one that will probably be referred to from time to time by those working in the field of Matthean studies.

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Bulman, Raymond F. *The Lure of the Millennium: The Year 2000 and Beyond*. Maryknoll, NY: Orbis Books, 1999. xvi + 238 pp. Paperback, \$18.00.

In the last two years there has been a proliferation of books on the millennium, from survival guides such as *2000 Reasons to Hate the Millennium: A 21st Century Survival Guide*, by Josh Freed and Terry Mosher, eds. (1999); to a sociological study of apocalyptic movements by Thomas Robbins, ed., *Millennium, Messiahs, and Mayhem: Contemporary Apocalyptic Movements* (1997); to a manual to guide people through the maze of endtime speculation, *The New Millennium Manual: A Once and Future Guide*, by Robert G. Clouse, et al. (1999). This is the same Robert Clouse who two decades earlier gave us *The Meaning of the Millennium: Four Views* (1977).

A new book slightly different from these, but along the same millennial theme, is the present one by Raymond F. Bulman, *The Lure of the Millennium: The Year 2000 and Beyond*. Bulman is Professor of Theology at St. John's University, in New York City, which regards itself as "one of the largest Catholic universities in the United States" (St. John's website). Bulman is also the Chair of the Columbia University Seminar on Studies in Religion.

Apparently written with a general readership in mind, the book has several purposes: (1) To help readers understand "Millennialism"—the Bible-based belief in the one-thousand-year period of peace and harmony on earth; (2) to better understand the future that awaits humans on the eve of the third millennium; and (3) to help readers meet the future moral and social "ethical challenges" facing humankind by drawing on lessons from the past, especially from events and movements around the last turn of a millennium, 1000 A.D. This third point is the one Bulman dwells on the most. Taking a multidisciplinary approach—primarily history, theology, and sociology—Bulman tries to guide people through the maze of religious and secular views on the millennium, while avoiding the doomsday zealotry of past millennial movements.

There are twelve chapters to the book, not including the separate concluding chapter where the author brings out his optimistic view of the millennium ahead. Bulman desires the reader to consider the upcoming millennium as a "path to global harmony." His view is one which seeks to steer away from the two extremes which have dominated millennial positions throughout history. First is the view that dismisses millennial belief as a "delusional religious fantasy" (211) by either secularizing or spiritualizing it. In either case it is a fancy of the imagination. The other view that Bulman rejects is that of biblical literalism posited by