

(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

fundamentalist and sectarian groups, a literal 1000-year period here on earth. Drawing from the biblical concept of *kairos*, which he defines as "an epochal moment when the divine Spirit breaks into human history with power, promise, and a call to moral decision" (212), Bulman proposes a view of the coming millennium that focuses on "global harmony."

The first chapter of the book focuses on past millennial movements, such as the Peace Movement, which emerged around the year 1000 and advocated efforts for justice, peace, and harmony at the beginning of the Feudal Age. Arguing the need for a new moral commitment similar to the Peace Movement, Bulman quickly moves to the present by discussing several factors fragmenting human society on the eve of the third millennium: scarcity of food, the revolutionizing of society by technology and the information age, environmental problems, violence, AIDS, racism, and other social ills. All of these he uses to set up the case for his push for "global harmony" at the end of the book.

At the heart of the book are several chapters that discuss differing religious interpretations of the biblical teaching; religious groups that have emerged in response to apocalyptic beliefs, such as the Rappites of New Harmony, Indiana; the Mormons; Seventh-day Adventists; Jehovah's Witnesses; Jim Jones; David Koresh and the Branch Davidians; and White Supremacy groups. Bulman climaxes his work with a discussion of *kairos* as a theological framework for grasping the significance of the millennium, drawing from the work of historical sociologist Immanuel Wallerstein and his world-system; Strauss and Howe's cyclical pattern of time; and economist Peter Drucker's view of a postcapitalist society, none of which offer positive scenarios of the future, but rather expect economic and social collapse. This, of course, sets the stage for Bulman's concluding chapter where he suggests that in learning from the past, such as the Peace Movement and the possible scenarios of disaster facing the world, we should move toward a new goal for the millennium—the pursuit of global harmony.

The strengths of this book are three. One is its positive approach to and regard for the millennium. The author is not a doomsday prophet, but an optimistic prognosticator. A second strength is the summary of the various past and present biblical interpretations of the millennium. Bulman himself takes a preterist view. A third strength is the use of *kairos* as a theological concept for understanding the meaning of the millennium.

However, there are also some weaknesses. (1) Much of what the book presents is far from original. It is material that most informed people already know or have ready access to in the media, such as the social problems people will be confronting in the upcoming millennium. (2) Many of the sources used and referenced are of a secondary nature, a number being from common print media. Very few primary sources are used. (3) His analysis of A.D. 1000 missed some very important sources, such as the classic study by Norman Cohen first published in 1970, *Pursuit of the Millennium*, and the recent work by Richard Erdoes, *A.D. 1000: A World on the Brink of Apocalypse* (1998). (4) His attempts to make sense of Wallerstein's complex world-system theory, Strauss and Howe's generational "archetypes," and Drucker's assessment of the twenty-first century postcapitalist society, were somewhat convoluted and his arguments hard to

follow. It may have been better had he stuck to the biblical material, instead of trying to write a book that pulled from a broad array of disciplines. (5) Finally, when one finishes reading the book, one is not sure for whom the book is meant. Is it a book for general readership? Is it for a scholarly audience? Is it to serve as a textbook? One gets the sense he is trying to reach all groups and thus the potpourri approach to the subject, touching everything from theology and biblical studies to ecology, racism, world-systems theory, sociology, economics, and sectarian analysis.

His analysis of the rise of the Seventh-day Adventist Church, for example, is an example of secondary source usage. Instead of going to primary sources, of which there are many, he draws his understanding of Adventism almost exclusively from the 1945 *Encyclopedia of American Religious Experience*. Surely Bulman could have found more recent sources. Again, his statistics for the membership of the Seventh-day Adventist Church for a book published in 1999, are 1988 figures that give the church membership as 538,5236 for North America, which in 1999 has over 1 million members, and 5 million for the world field, which is now over 10 million. That is sloppy research. He also misspells the name using a capital "D" rather than a miniscule "d."

As a general work for understanding issues surrounding the upcoming millennial transition, I would recommend this book. But as a primary textbook, I would not recommend it. Maybe as a supplementary text, for better sources are valuable for specific purposes. *The Lure of the Millennium* fails in that it tries to include everything for everyone. Though it may not miss the millennium, it misses its market.

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Chisholm, Robert B. Jr. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker, 1998. 304 pp. Paperback, \$19.99.

Chisholm's work consists of ten chapters grouped in three parts. The first chapter is devoted to convincing the reader of the necessity of using the Hebrew Bible. Chapter 2 introduces students to the language tools, including computer aids.

Chapters 3-6 are more technical and may be rather difficult for the Hebrew beginner to follow. These chapters provide introductions to topics such as textual criticism, word studies, Hebrew syntax, and the study of structure. In contrast to these chapters, chap. 7 deals with the two standard literary types found in the Bible, narrative and poetry. In chap. 8, Chisholm outlines his own steps of the exegetical method, with some appropriate examples that illustrate how one should exegete the text of the OT. Both the steps and the examples are clear and instructive.

In the third part, chap. 9 talks of crossing the bridge from exegesis to exposition and provides expected examples. Chisholm is not only a competent teacher of Hebrew, but a good storyteller who skillfully links the text of the Bible with contemporary life situations. Chapter 10 offers some exercises on how to exegete various biblical texts and how to preach from them.

In general, the book is well written, supplied with fitting illustrations, and the overall plan of the book is simple to follow. There are, nevertheless, some aspects