

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.

Newbold College
Bracknell, Berkshire, England

CALEB ROSADO

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

of the book which could be strengthened in a revised edition.

In chap. 1 where the author deals with the necessity of using Biblical Hebrew, he takes a purely cognitive approach. He might be more persuasive if he also spoke of Biblical Hebrew as being attractive, interesting, refreshing, and rewarding. Moreover, he could also offer clues on how to master the elements of Hebrew in a way that is not too difficult or complicated. In chap. 3, which deals with textual criticism, all of the examples used are unfavorable to the Masoretic text. A beginner may get a false impression that the entire work of textual criticism results in discrediting the authority of the Masoretic text.

There are also some minor points that could be corrected. On p. 36 the author correctly states that the meaning of the original Hebrew phrase for making a covenant is to "cut a covenant." It is, however, difficult (in view of Gen 15) to agree with Chisholm when he says that "The origin of the idiom remains uncertain and is irrelevant to interpretation." On p. 116 the translation of the end of the verse of Isa 26:17 should read "before you" rather than "because of you." And on p. 122, where the Hebrew text of Judg 3:7 is given, the two lines of the text are inverted.

This book will be useful to all who cross the bridge from the Hebrew text to its exposition in the classroom or from the pulpit.

Berrien Springs, MI 49103

ZDRAVKO STEFANOVIC

Clouse, Robert G., Robert N. Hosack, and Richard V. Pierard. *The New Millennium Manual: A Once and Future Guide*. Grand Rapids: Baker, 1999. 222 pp. Paperback, \$12.99.

Encyclopedic but not exhaustively so is perhaps the best description of *The New Millennium Manual*. Rather than being a scholarly book, it is a handbook that provides a broad survey of Millennialism in its historic and contemporary senses. Contrary to the probable expectations of some, the survey provided transcends Christian Millennialism to sample secular, non-Christian, and other expressions of millennial hope.

The authors are not new to the field. That is especially true of Clouse, who edited a helpful volume in 1977 entitled *The Meaning of the Millennium*. That volume discussed Christian concepts of the millennium from four perspectives. Clouse and Pierard are history professors at Indiana State University, while Hosack is acquisitions editor at Baker.

The occasion for the *Manual* is the approaching year 2000 with its multifaceted approaches to millennial excitement. The authors take a mildly agnostic, wait-and-see approach to the events surrounding the millennium, even though they are firm believers in the Second Advent and some sort of future millennial event. The book's purpose, claim its authors, is not to "present a wholesale history of endtime beliefs," but rather to combine "church history, theology, and cultural analysis to introduce readers to the meaning (or lack thereof) of the coming millennial change" (12). The volume is enhanced by over seventy-five photographs, images, and cartoons.

The first chapter introduces the topic, examines the relativity of calendars, treats parallels as the year 1000 approached, and examines such modern-day