of nineteenth-century American society, missions, evangelistic work, church/state relations, organizational development, and even New York local history will find much of value in *Spreading the Word.*

TERRY M. HEISEY

Wright, N.T.: **The Climax of the Covenant: Christ and the Law in Pauline Theology.** Minneapolis, MN: Fortress Press 1992 (T. & T. Clark 1991). xiii + 316 pp. ISBN 0-8006-2632-X. No price stated.

N.T. Wright wishes to sketch out a new and synthetic view of Pauline theology, and to do so by carefully exegeting two groups of texts that reveal Paul's understanding of Christ and Torah. The first group includes the Christ-Adam passages in 1 Cor 15.20-57 and Rom 5.12-21, together with the Christ hymns in Col 1.15-20 and Phil 2.5-11. To the second group belong Gal 3.10-20, 2 Cor 3, and Rom 8.1-11.

Summarizing his view on Christ and the Law in Pauline theology, Wright says:

> I have argued in this book that Paul's Christology can be understood in terms partly of an incorporative idea of Messiahship and partly in terms of a redefinition of monotheism itself. That is, Paul's view of Jesus of Nazareth is directly, and apparently causally, linked to his major redefinition of the twin Jewish doctrines, election and monotheism. I have argued, further, that his view of the Jewish law was nuanced and carefully balanced, correlating closely with this redefinition of monotheism and election. It forms part of his complex critique of Israel, which is itself carefully balanced and nuanced. Underneath all this is the argument, which I have advanced at various stages, that Paul's whole view of Christ and the law can be understood in terms of the story of God and the people of God... (258)

With regard to Pauline studies in general, this synthetic view of Pauline theology contrasts with other recent studies in Pauline theology that prefer to work out Paul's inconsistencies as a theologian, for instance, H. Raisanen, *Paul and the Law.* Philadelphia: Fortress 1986, and E.P. Sanders, *Paul.* Past Masters. Oxford: Oxford University Press 1991. On the other hand, Wright opens a lively dialog with Richard Hays (*Echoes of Scripture in the Letters of Paul.* New Haven and London: Yale University Press 1989) in an effort to determine more exactly how Paul integrates Torah into his theology.

Two aspects of Wright's book commend themselves especially to translators working on texts or notes for Paul's letters.

Translators who are looking to apply relevance theory to their work will find Wright's synthesis of Paul a useful tool in working out in actual translation or supporting notes what relevance theory calls the informative intention and contextual knowledge needed to understand ancient authors and translate them meaningfully for modern readers of Paul. According to E.-A Gutt (*Relevance Theory: A Guide to Successful Communication in Translation.* Dallas and New York: Summer Institute of Linguistics and United Bible Societies 1992, 35), "whether or not an informative intention can be communicated to an audience depends on the contextual knowledge available to them."

If Wright's synthetic view of Paul is correct, then part of the contextual knowledge that is necessary for understanding Paul's informative intention will have to do with contemporary debates over election and monotheism within first century Judaism and Christianity.

Translators will also want to consult Wright's work on those passages mentioned above, for example, on such phrases as *peri hamartias* in Rom 8.3. With recent translations divided between those that see the phrase as a reference to the concept of sin (e.g., "to deal with sin" NRSV) and those that see it as a reference to the ritual of a sin offering ("to be a sacrifice for our sin" CEV), Wright's analysis of the Septuagintal background to the phrase *peri hamartias* will provide welcome new data for the translator, and strengthening the hand of those who see the phrase as a bit of shorthand for "sin offering."

BOB HODGSON

King, Philip J.: **Jeremiah: An Archaeological Companion.** Louisville, KY: Westminster/John Knox Press 1993. xxv + 204 pp. $27.00. ISBN 0-664-21920-9.

Books written for students of the Bible often are either too technical, and therefore, too difficult for some translators to use, or they are too superficial and therefore of no value to most translators. This book by King avoids both extremes, as does King's *Amos, Hosea, Micah—An Archaeological Commentary* (1988), a book of similar style and organization devoted to those three eighth-century prophets.

Though not an exegetical commentary, this relatively slim volume on Jeremiah contains an amazing amount of information for understanding the text of Jeremiah. Scripture quotations are from NRSV, but even here King shows his sensitivity to the non-specialist as he often provides explanatory information within brackets in the NRSV text. His own commentary consistently explains the meanings of technical terms, and a three-page glossary explains other frequently occurring technical terms such as "apocalyptic," "bulla," "ossuary," and "stratigraphy." He has provided maps, charts, photos, and illustrations on almost every other page, and his easy-reading style should make this book accessible to translators who speak English as a second language.

The clear focus of this book is on the latest archaeological information that is relevant for better understanding Jeremiah. But this wealth of information on a variety of topics has a wider application to the Old Testament than just the book of Jeremiah, and more than simply archaeological data is included.

The chapters are the following: (1) "Jeremiah: The Prophet and the Book," which looks at Jeremiah's life and ministry and the message and nature of the book; (2) "Historical Background," which is an excellent historical/political survey of the period covered by the book of Jeremiah; (3) "Geographical Setting," which takes the nations of chapters 46-51 one by one and identifies locations and gives pertinent information, often useful for translators; (4) "Edom and Judah," which surveys the Edomite cities located in both Jordan and Israel, discusses difficulties in identifying the correct location of some cities and provides archaeological information; (5) "Cities of Judah," which centers on Jerusalem, Lachish, and Azekah; (6) "Inscriptions and Literacy," which explains the kinds of writing materials used and discusses some of the recent discoveries; (7) "Worship and Architecture;" (8) "Funerary Customs and Mourning;" (9) "Agriculture," with especially useful