

J. L. SICRE, J. M. CASTILLO, AND J. A. ESTRADA, *La Iglesia y los profetas*, En torno al Nuevo Testamento 5 (Córdoba. Ediciones El Almendro, 1989, paper) 143 pp. ISBN: 84-86077-77-X.

In the first three chapters Sicre discusses the complex image of the prophet, the God of the prophets, and idolatry and the prophets. Then Castillo presents chapters on Jesus the prophet of Israel and on Christian worship and prophetic denunciation. Finally Estrada deals with the Spirit and the prophets in the church and with ecclesial communion and prophetic altercation. The papers were prepared for a conference at the University of Málaga.

G. S. SLOYAN, *Jesus, Redeemer and Divine Word*, Theology and Life 28 (Wilmington, DE: Glazier, 1989, \$14.95) 160 pp. Bibliography. Indexed. LCN. 88-82456. ISBN: 0-89453-758-X.

Sloyan, professor of religion (NT) at Temple University in Philadelphia, seeks to tell what believers in Jesus Christ mean (or ought to mean) when they say that he is their Savior. After reviewing biblical and patristic efforts at saying who Jesus is, he investigates where Jesus' followers got the idea that they needed to be redeemed. Then he traces the doctrine of redemption through the patristic era, the Middle Ages, and the Reformation, and concludes by proposing a theology of redemption for our age.

E. SPIEGEL, *Gewaltverzicht. Grundlagen einer biblischen Friedenstheologie* (2nd ed.; Kassel: Weber, Zucht & Co., 1989, paper) 279 pp. Bibliography. Indexed. ISBN: 3-88713-013-8.

The revision of part of a doctoral dissertation directed by R. Pesch and F. Beutler and accepted by the theological faculty at the University of Freiburg, this volume attempts to base a biblical theology of peace on Jesus' renunciation of violence. It first discusses the spectrum of Jesus' nonviolent action and its consistency with his teaching in the Sermon on the Mount and other texts. Then it considers the roots of Jesus' renunciation of violence in God's own renunciation of violence and in Jesus' trust in God. Finally it treats the goal of Jesus' renunciation of violence in relation to love of enemies and the kingdom of God. Spiegel concludes that every recourse to violence stands in contradiction to Jesus' theology and message. The first edition was published in 1987.

U. STRUPPE (ED.), *Studien zum Messiasbild im Alten Testament*, Stuttgarter Biblische Aufsatzbände 6 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 39) 336 pp. Bibliographies. Indexed. ISBN: 3-460-06061-1.

After a fifteen-page introduction by the editor, the volume presents articles by E. Zenger on Jesus of Nazareth and the messianic hopes of OT Israel (1980), W. H. Schmidt on the powerlessness of the Messiah in the OT (1969), K. Seybold on the image of the ruler in Num 24:15-19 (1973), E. Kutach on the dynasty of God's grace according to 2 Samuel 7 (1961), N. Lohfink on 2 Kgs 8:19 and the function of the dynastic oracle in the Deuteronomistic history, H. Irsigler on sign and signified in Isa 7:1-17 (1985), H. Barth on Isa 8:23b-9:6 (1977), K. Baltzer on the end of the state of Judah and the Messiah-question (1961), Seybold on royal expectation in Haggai and Zechariah (1972), W. Werner on Isa 9:1-6 and 11:1-9 in the horizon of OT messianic expectation (1982), M. Schwantes on the Messiah and the poor (1977), J. Becker on the collective interpretation of the royal psalms (1977), and A. Deissler on the problem of messianism in Psalm 2 (1981).

J. E. WILL, *A Christology of Peace* (Louisville, KY: Westminster/Knox, 1989, paper \$11.95) 154 pp. LCN: 89-31790. ISBN: 0-8042-0540-X.

Will, professor of systematic theology at Garrett-Evangelical Theological Seminary in Evanston, IL, contends that only a full-orbed Christology can provide an adequate basis for understanding our personal experience of peace or our social witness and activity for peace. After stating the issue of the universality of peace in dialectical tension with the particularity of all our human understandings of peace, he develops the rudiments of a Christology of