Horizons of Proverbs.” The commentary is quite straightforward, based primarily on a literary-critical reading with historical information included when it will throw light on the meaning. This approach is employed to discover the theological meaning. The essays in the second part of the book discuss topics such as the act-consequence structure in the proverbs, the characterizations of God, the personification of Wisdom, wealth and poverty, creation themes, and wisdom in the New Testament. These essays are particularly informative. The book will be beneficial for its intended readership—pastors, teachers, and upper-level students.


“Apocryphal God” refers to the characterizations of God found in Jewish literature in the three centuries before the Christian era. These would be the characterizations that shaped the concept of God during the time of Jesus. They emerge from the history of Israel at that time. This historical reality explains the titles of the chapters of the book: God of the Defeated and Scattered; God of Revolt; God of Dreams and Visions; God of the Future. While Protestants identify the sources examined as apocryphal, several of them, such as Wisdom, Sirach, and Maccabees, are included in the Catholic canon. Those who might be disturbed that there is not one consistent image of God but various and sometimes conflicting images will see that the changing, even clashing experiences of Israel play into this diversity. One is brought to ask: Are the images the result of direct divine self-revelation or are they human responses to belief that is struggling through human experiences? The book is a good read.


Commentaries on the books of Chronicles are in short supply. Merrill steps into this void, offering a work based on exegetical analysis but providing theological and homiletical insights as well. The NIV translation of each section is followed by historical and theological commentary. Merrill is particularly interested in three theological issues: David and his ongoing reign; renewal of the everlasting covenant; the new temple as a symbol of the reconstituted temple. Excurses throughout the book provide very helpful theological explanation of the religious thinking prevalent during this period of Israel’s history. While this book is not for the beginning student, serious students and pastors will benefit greatly from its treatment of these two biblical books.


The title of the series to which this book belongs—Theology for the People—identifies the intended audience. Using contemporary pop culture jargon and imagery, Myers compares fashioning a relationship with God with making love. While this may sound unfamiliar to many, the idea is certainly grounded in biblical theology.