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BOOK REVIEWS

Tell It Often—Tell It Well: Making the Most of Witnessing Opportunities. By Mark McCloskey. San Bernardino: Here's Life, 1985, 284 pp., n.p. paper.

The "It" to which the title refers is the gospel. Because all too frequently the gospel is told seldom and badly, McCloskey has penned this volume.

The author seeks to address the motivational and structural barriers that hinder involvement in evangelism on both an individual and congregational level. The first level receives far more attention than the second. This is not unexpected and does not detract from the value of the book, given the perspective and experience of the author. He presents the Biblical and philosophical rationale for the approach to evangelism developed by Campus Crusade. As founder and president Bill Bright affirms in the foreword: "This book articulates our mission, our message, and our methods in attempting to proclaim the good news of our Savior and Lord to all men throughout the world" (p. 9).

The first six chapters cover basic ground: the definition of the gospel, the nature of evangelism, the qualifications of the personal evangelist. McCloskey writes crisply and effectively. His illustrations are vivid, quotations apt, definitions clear, and diagrams helpful.

The next four chapters constitute a unique contribution. McCloskey devotes two chapters to secularism, followed by a single chapter each on the misdirected religious person and on the nominal Christian. His succinct analysis merits wide reading.

Following two fine chapters concerning motivational factors in evangelism, McCloskey turns his guns on what he considers to be two philosophies of evangelism. Although only one chapter bears that specific title, much of the rest of the book emphasizes the theme that relational evangelism is detrimental to the practice of sharing the gospel often and well because it is too restrictive. He argues for a more comprehensive approach that allows room for method, strategy and initiative. McCloskey makes his point convincingly—not one, but too many times. The overkill slows the flow of the book and detracts rather than adds to the strength of his argument.

Three excellent chapters on the communication process precede the final chapter, in which McCloskey proposes a strategy to mobilize for evangelism every member involved in the corporate life of the Church.

This is a good book. Inconsistencies are few, the level of scholarship is high, the theme is pertinent. It would be better if the chapters were rearranged more coherently into five separate sections: basic concepts; communication model; philosophy of evangelism; barriers to belief (secularism, misdirected religious persons, nominalism); strategy.

The book should be required reading for all serious students of evangelism. Anyone desiring to be a more effective witness for Christ will benefit from exposure to its contents.

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Parish Renewal at the Grassroots. By David Prior. Grand Rapids: Francis Asbury, 1983/1986, 192 pp., n.p.

Skillfully embedded in this treatment of church renewal is a mosaic of rich and practical truths from third-world churches. Prior capitalizes on his invaluable experience and research in Latin America, South Africa and Korea to add a unique and refreshing dimension to the study of church renewal. The core of this work centers on the multitudes of lay-led small groups ("grassroots communities") that are rooted in the mainline churches in the third-world countries. Prior's study objectively looks at the grassroots communities found mainly within the Roman Catholic, Anglican, Wesleyan and pentecostal traditions. He adequately captures the reader's attention and curiosity and calls for serious evaluation of the Church in North America and Britain. His purpose is to kindle a vision of what God desires and can accomplish by looking at what he is already doing. He calls on the western Church to face up to what God is doing in the third-world countries of Africa, Latin America and Asia and then to make corresponding changes.

A refreshing aspect of this book is found in the way that the author frames each chapter. Each chapter draws the reader into the exciting ministry of the third-world grassroots communities by starting with a quotation from a document of the Archdiocese of Victoria, Brazil, entitled "The Church the People Want." The quotations are rich and vibrant with down-to-earth practical wisdom that arrests the reader's attention. For example: "It is better to be bothered about quality rather than quantity: a tiny diamond is far more valuable than a lorryload of stones" (p. 21). "There are still people in the church who feel themselves to be shoppers in the great supermarket of the faith" (p. 28). "A rootless church is like an uprooted plant: it will soon wither away" (p. 42). "The church may be all very fine and well-organized, but if it lacks the water which is the faith of the people, and the sun which is the Spirit of God, it grows weak" (p. 50). "A good salad isn't just made of lettuce. It has in it potatoes, green beans, carrots, peppers, and mayonnaise. And that is what should happen in the church" (p. 61). "There are thousands of yellow Volkswagens in Brazil, but every owner knows perfectly well which is his because, although the cars all look alike, each has its own peculiar characteristics. Our church, likewise, ought to have its own special features, its own qualities, its particular way of operating" (p. 71). "The church is like a bus. No one gets on a bus to walk up and down it, but to be carried from one place to another. . . . The mission of the church doesn't lie within itself, but outside it" (p. 89).

A major contribution of the book is its fresh approach to the pastoral staff's overall philosophy of Christian fellowship. One lesson from the Latin American grassroots communities is that of honesty and willingness to open up and be vulnerable. Prior interestingly compares this ethos with that of the western middle-class man who is characterized by "a veneer of competence, even of coldness" (p. 143). This "superimposed crust of reserve and distancing" hinders mutual interdependence and loving fellowship (p. 143). With a piercing ring of truth, Prior calls this ethos "a conspiracy of assured competence" (p. 145).

Not all readers may agree with Prior's assessment of the western Church, but the evidence he shows concerning the brightness of the third-world Church communities is compelling. This is a church-renewal book that needs to be read.

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Christian Ethics: A Primer. By William Tillman and Timothy Gilbert. Nashville: Broadman, 1986, 132 pp., $5.95 paper.

Evangelical Christianity has been characterized as a movement of theological fragmentation that has done little to foster serious theological reflection from the Church

laity. While N. Woltersdorf may be receiving accolades from seminaries and colleges throughout the country for his esthetic and ethical lectures, the average Christian is awash with indifference to the moral and ethical issues that permeate our everyday experience. Amid the cacophony of slogans, dogmatizing and protests that promote one issue or another, the evangelical community of faith has remained sadly disorganized (at best) or silent (at worst). The problem, according to Tillman and Gilbert, is that the average Christian does not know the language or the categories of ethical concepts upon which to base the moral dimensions of his/her life.

Their book is an uncomplicated introduction into the ethical field. By the authors' own admission it is not a technical work and has as an intended audience those who have little or no background in formal philosophical/theological education. The text itself is divided into three sections. The first, entitled "The Moral Dimensions of Life," deals with the definitions encountered in any ethical discussion. The second, entitled "Resources for Christian Ethics," attempts to provide the reader with an overview of resource material. Obviously the Bible is to be the main source, but the authors also encourage readers to look to the historical Church's material (*Didachē*, Pseudepigrapha, Apocrypha). The two introductory sections prepare the reader for the selected case studies found in the third and final section, "Areas for Application." Comprehensive suggested readings are included with each chapter.

The difficulty with this work is that it is too much of a primer. The elementary definitions and the shallowness with which the resources are dealt do not prepare the reader for the case studies provided. Difficult topics are omitted in favor of safe, less controversial ones. This practice does little to foster the needed reflection on the more pressing issues of our day, nor does it provide proper pedagogy for further study. At best this is a high-school introductory text. I would insist, however, that the text be supplemented with other readings. The questions provided at the close of each chapter are helpful and can be used to stimulate discussion. Tillman and Gilbert recognize the ethics problem within the evangelical community. This work will not add to the present theological fragmentation within the community of faith, nor will it cause serious reflection. In a community that is more concerned with personal conviction and conversion, this book may be the introduction needed to begin broadening the awareness of the ethical dilemmas facing all mankind.

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Biblical/Medical Ethics. By Franklin E. Payne, Jr. Milford: Mott Media, 1985, 267 pp., n.p.

Payne has succeeded admirably at integrating the disciplines of theology, ethics, philosophy, psychology and medicine. The stated purpose of his book is "to describe the invasion of worldly (even satanic) principles into the practice of medicine, into the believer's life and his church, and to develop values and guidelines for patients and physicians which will enhance patients' health, establish the authority of the family and the church, design a more consistently biblical practice and further God's kingdom on earth" (Introduction).

Payne begins with a review and evaluation of current medical ethics (chap. 1). He documents the gradual departure of the American Medical Association from the medical ethics reflected in the Hippocratic oath. He then proceeds with a philosophical consideration of truth as the fundamental basis for morality (chap. 2). Emphasizing the importance of special revelation he writes: "The Christian without an objective standard is as limited in his determination of principles and practice as the Naturalist" (p. 18).

Payne challenges traditional faith in the scientific method and suggests that it is more accurate to speak of "scientific methods" (chap. 3). In chap. 4, "Empirical

Uncertainties of Modern Medicine," Payne provides a frank discussion of the limitations of medical knowledge and professional expertise.

Chapter 6, "Pneumosomatic Health and Medicine," contains the essence of the author's message. Here Payne argues for a holistic or pneumosomatic approach to spiritual and physical health, involving three areas: (1) salvation through belief in Jesus Christ and obedience to his Word, (2) lifestyle based upon those preventive behaviors that medicine currently demonstrates to be effective, and (3) the practice of medicine.

Payne's presentation of a "Theology of Medicine" (chap. 7) is quite insightful and based on careful research. In his final chapters Payne considers the "Role of the Church in Health Care," "Abortion," "Psychotherapy," "Dying, Death, and Grief" and "Euthanasia."

This book is not a traditional approach to Biblical ethics, providing answers to every conceivable moral issue. Rather, it challenges the reader to think and evaluate the philosophical foundations of ethical positions. It is well researched and documented and provides references at the end of each chapter for further study.

Unfortunately the text of p. 55 is disrupted. The rest of the "third principle" is found on p. 56. I regret that Payne was apparently unaware of D. R. Hayden, "Calling the Elders to Pray," *BSac* (July-September 1981) 258-266. A critical evaluation would have been helpful in Payne's treatment of Jas 5:13-17.

Payne's work makes a significant contribution in the study of ethics. I highly recommend it.

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The Christian and Alcoholic Beverages: A Biblical Perspective. By Kenneth L. Gentry. Grand Rapids: Baker, 1986, 117 pp., $4.95 paper.

Most Christians have probably adopted a stance on the use of alcoholic beverages without thoroughly thinking through the issues involved. In this study Gentry supports a "moderationist" (as opposed to "prohibitionist" and "abstentionist") view. He believes that because the Bible nowhere prohibits the consumption of alcoholic beverages it therefore is permissible for Christians to indulge with moderation. The first part of the book deals with the consumption of wine in Scripture, the second with the question of Christian liberty. A series of short appendices touches on some related issues.

The Biblical argument set forth by Gentry is incomplete. He seems to confuse exegesis and lexicography. He certainly proves that the alcoholic nature of wine is included within the semantic fields of almost all the Greek and Hebrew words translated as "wine" or "strong drink." But the alcoholic nature of wine is not always the major focus of these words when they occur. An obvious and often misused example is the miracle at the wedding at Cana. It does not seem to be John's intention to say anything about the alcoholic content of the wine. The point seems to be the abundance and quality of the wine as symbolic of the superior nature of the coming kingdom. To say that John 2 teaches that it is permissible for Christians to partake of alcoholic beverages seems to be to be illegitimate.

What is needed to construct a Biblical view on alcohol consumption is a thorough historical exegesis of the passages of Scripture that speak directly (not merely by inference) to the topic. Thus while many of Gentry's conclusions with regard to the use of alcohol in the Bible may be valid he needs to explore his topic more thoroughly.

From my own reading and pastoral experience in dealing with alcoholics, I have reason to question Gentry's claims that alcoholism is not a disease. Disease can be psychological as well as physiological. An intoxicated alcoholic seems to have no choice when given the opportunity to drink.

Finally it seems to me that Gentry has virtually ignored the strongest argument of those who advocate abstention—that is, the cultural argument. Although alcohol in itself is amoral, in twentieth-century American culture the consumption of alcohol has taken on moral connotations. Because its use has become so destructive, it seems wise for Christians to abstain (cf. N. Geisler, "A Christian Perspective on Wine-Drinking," *BSac* 139 [1982] 46-56, an article not cited by Gentry). Everything may be lawful, but not everything is beneficial. In my own ministry I have found abstention to be the best course.

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Women, Authority and the Bible. Edited by Alvera Mickelsen. Downers Grove: Inter-Varsity, 1986, 304 pp., $9.95.

For those interested in this frustrating subject, the book under review should be required reading. Though the issue is indeed divided, the publisher's concern that "evangelicals have reached a critical impasse" is premature. An impasse implies deadlock, which in turn implies a sequestered jury, currently a nonextant condition.

The book's contents are the product of a "recent Evangelical Colloquium on Women and the Bible." The issue under consideration is the function of women in the Church, presumably following on the answer to "What does the Bible teach?" Basically, two camps are represented: those who perceive the issue's crux as Biblical authority (i.e. traditional), and those who perceive it as Biblical interpretation and application (i.e. feminist).

Though the work is truly perceptive, this reader has two objections: (1) The contributors are principally fellows of the feminist camp; (2) Pat Gundry's attempt to disgrace the legitimacy of the traditionalist's "Yes, but . . ." response is pedestrian and emotional, at best. The editor's decision to place Gundry's overture in an inaugural position made all subsequent material unnecessarily pass before jaundiced eyes. The so-called responses in the book are another troubling aspect. In several cases the responder missed much of the writer's point (e.g. Stanley re Snodgrass, p. 181; Gundry re Pinnock, p. 60). In other cases responders are not responding at all. Instead, entirely new commentary intrudes (e.g. Payne, pp. 118-132).

Much is said concerning Gal 3:28 as the *terminus a quo* for all discussion of this subject, but the book fails in this arena. W. W. Gasque's statement (pp. 188-189) that Snodgrass, in his "Galatians 3:28: Conundrum or Solution?" (pp. 161-181), proved the "social" rather than "soteriological" interpretation and application of the verse is no more convincing than is Snodgrass. It would do us all well to recall that, for evangelicals, social interpretation and application locate their roots in Acts 5:29.

A regrettable example of the drift toward "pig in a poke" adoption of secular philosophies is J. D. Flikkema's "Strategies for Change: Being a Christian Change Agent" (pp. 256-274). Its role in the colloquium is a mystery, and its inclusion in this anthology exposes an underlying presupposition of the organizers—namely, "feminists are right, and therefore we must prepare for concomitant change." That impression was further confirmed for me by the mutual-admiration responses of Hiebert and Weber.

Because the feminist positions are well argued and tend to draw one into the polemic, a casual reader of this deserving collection might come away saying, "Well, that's all there is!" Not so, however. For example, in a review in *Moody Monthly* (February 1987, p. 8) G. Archer correctly noted the lack of commentary on 1 Tim 3:2 (Paul warns Timothy that elders "must be the husband of one wife"). Likewise, a seldom-traveled path is the question of a thematic androcentricity in the greater Scriptural context. The Bible seems

to teach an androcentric administration as much as it does a trinitarian Godhead. Still another untied knot is what to do in a post-feminist era. If God be the "liberator" feminists claim him to be, should not Christian children, by logical extension, be equal with Christian parents? Much head and heart work remains concerning this doctrinal contest.

With the exception of the initial section ("Why Are We Here?", pp. 9-27) each of the five remaining sections is worth reading. For the most part the twenty-seven participating "evangelical leaders" (the publisher incorrectly indicates "twenty-six" participants) presented strong footings for their individual and partisan theses. Several articles are substantial in their own right and worth the price of the book (e.g. the Mickelsens' article, pp. 97-110; D. M. Scholer's piece, pp. 193-219).

Two errors are worth noting: (1) An entry in the contents table (p. 8) for W. L. Liefeld's "Response" to Scholer's article is missing, and (2) the textual superscript for n. 51 (p. 174) is also absent.

It is impractical to discuss the merits of each writer here. Suffice it to say that if the issue surrounding the function of women in the Church concerns you, you must read this book. Read it for no other reason than to be informed of the basis for debate among the contenders. All in all, the book is commendable for its quality and scholarship. It is, on the whole, fair in its treatment of the issue, though I will in the end continue to regard it as a feminist work. For me the jury is still hearing evidence.

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What's Right with Feminism. By Elaine Storkey. Grand Rapids: Eerdmans, 1985, 186 pp., $8.95 paper. *All We're Meant to Be: Biblical Feminism for Today* (rev. ed.). By Letha Dawson Scanzoni and Nancy A. Hardesty. Nashville: Abingdon, 1986, 274 pp., $12.95.

These two books represent two very different treatments of Biblical feminism and exhibit the diversity to be found among evangelical feminists regarding both method and conclusions. Both are informative and stretching. Both articulate a strong dissatisfaction with current evangelical attitudes toward women. Both will evoke strong feelings, regardless of the reader's position on Christian feminism.

Storkey's book is a much more comprehensive approach to Christian feminism as a part of the larger feminist cause. In fact it is a good introduction to the history, ideology and diversity of secular feminism. The book treats four topics: "The Feminist Case" (i.e. the nature of the problem), "The Feminist Diagnosis" (i.e. three distinct types of secular feminism), "Some Christian Responses" (i.e. the two poles of Christianity against feminism and salvation through feminism), and "A Third Way" (i.e. Storkey's Biblical Christian feminism).

Part 1 states the feminist case regarding women and work, motherhood, professions, education, the law, and the Church. The author demonstrates wide acquaintance with feminist literature and presents a broad indictment of the *status quo*. Those who are not staunch feminists will find themselves irritated by what will appear to be a panorama of overstatements accompanied by a harsh edge (as the author anticipates, p. 21). They will also feel frustrated at the frequent "we were oppressed before we had X but now that we have it we're more oppressed" attitude that comes through. Those who are feminists will applaud the section.

Part 2 details the great diversity in current feminism by examining the history and thought of three types of feminism that agree on the facts of oppression but differ as to its cause. Liberal feminism (owing much to John Stuart Mill) is primarily concerned

with political rights and works through the system to correct the wrongs it sees. Marxist feminism understands the root problem to be the economic and class sytem and so addresses itself to change in these areas. Radical feminism interprets the problem as centered in patriarchy and seeks a woman-centered ideology as the necessary answer to the oppression of women. Storkey's treatment is a very helpful analysis that brings order out of the thicket of feminist writings and explains the forces that molded each movement. She makes it clear that some Christians have written off the entire feminist cause because they differed with views found in only one wing of contemporary feminism, and she pleads for more objective and fair treatment of feminist concerns—certainly a well-taken point.

After probing some typical responses to feminism that she judges inadequate (part 3), Storkey offers her alternative in 51 pages, 20 of which document the history of Biblical Christian feminism in such debates as the slavery and temperance issues. She treats the Biblical justification for her position in 9 pages and finishes the section with a 20-page explanation of the agenda items she sees as essential to Biblical feminism.

The final section of the book and its proportions reveal something of its usefulness for the ongoing debate. Very little time is spent on the Biblical text. The treatment is largely historical and descriptive. As such the book renders a great service and will be useful to many. As an exegetical treatment it offers very little.

Scanzoni and Hardesty's volume is a horse of a different color. It is largely an updated version of the original edition (1974) featuring inclusive language and interaction with more recent material, though there are some significant changes. Like the first edition the book spends a great deal of time dealing with the Biblical text and is concerned much more than is Storkey with spelling out the details of a Christian feminism.

Overall Scanzoni and Hardesty present a more compelling case for feminism than does Storkey. Even those who are merely sympathetic with specific concerns of feminism will find themselves agreeing with a great deal of the material that Scanzoni and Hardesty present, and the book does an excellent job of uncovering attitudes and practices that need correction among evangelicals. In fact the book had the potential of becoming an outstanding resource for evangelicals to use in thinking about the feminist issue. Unfortunately, despite the fact that it is really an excellent book overall it is marred by some very serious problems.

First, the authors clearly reject inerrancy in the second edition, and while this does not limit its use for scholars it eliminates it as a resource that can be freely recommended to laymen. Perhaps more serious, though more subtle, is a problem of method. Though the authors deal extensively with the Biblical text they often do not do exegesis but simply enumerate possible views and then choose the one that best fits their position. Scholars will of course spot this and continue to ask for evidence, but laymen who read the book will tend to be intimidated by the confusion of options and accept the authors' position without asking the necessary questions.

While both of these are problems, even a discriminating lay person could overlook them in view of the excellence of the rest of the book. The same could be said of the fact that both editions of the book are pro-choice on the abortion issue, a position accepted by few evangelicals. But evangelicals will be seriously disturbed that in a book written by evangelicals there is unashamed endorsement of sexual fantasy and sexual intercourse outside of marriage for singles (pp. 186-188), as well as approval of practicing homosexuality. We are even told: "Many gay relationships would last longer if they had the support and nurture from church and society that marriage affords heterosexual couples" (p. 176). All three of these positions represent a change of stance from the first edition.

To sum up: Storkey's book will be of real help in understanding feminism's history and diversity of thought. Scanzoni and Hardesty's revised edition, though very good

overall, has serious problems. How unfortunate that such an excellent book should be marred by the intrusion of such objectionable errors!

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The Reformation in Historical Thought. By A. G. Dickens and John M. Tonkin with Kenneth Powell. Cambridge: Harvard University, 1985, 443 pp., $33.50.

As a critical bibliography of historical accounts of the Reformation, this work serves as an important companion to S. Ozment's *The Reformation: A Guide to Research.* It represents the culmination of Dickens' career as one of the foremost historians of the Reformation.

The authors arrange their discussion chronologically, beginning with accounts of the events and personalities of the Reformation written by contemporaries. It is heavily weighted in favor of the German movement, especially Luther. One of the most interesting aspects of the book is the attention that the authors devote to the Marxist interpretation of the Reformation. In this section they discuss the works of such Marxist scholars as F. Engels, K. Kautsky, H. J. Laski, R. Pascal, E. Bloch, M. M. Smirin and M. Steinmetz. They also provide separate chapters on the sociology of religion. In these they discuss the works of M. Weber, R. H. Tawney and E. Troeltsch. They critically analyze the increasingly important emphasis Reformation scholars have placed upon the study of the social aspects of the Reformation. They center their analysis upon the studies of the urban receptivity to Lutheranism by such historians as B. Moeller, M. Chrisman and Ozment.

The authors excel in providing the reader with concise descriptions and evaluations of the historical accounts of the period. The book's principal drawback is that it does not tell the entire story. The authors recognize this in the final chapter, appropriately entitled "Sins of Omission." They list such topics as the Hussite revolt, the Reformation in Hungary and Poland, Protestant theology and science, English Puritanism, and biographies of individual reformers as areas that demand further historiographical study. In addition to these important subjects the authors fail to discuss sufficiently the historiographies of the English Reformation and the French Wars of Religion. Furthermore, they do not provide sufficient treatment of the historiography of Calvinism.

Written as a counterpart to W. K. Ferguson's *The Renaissance in Historical Thought,* this work is valuable primarily for the historian and for the student of history. It assumes a thorough knowledge of the period. While readers will benefit from this book, they must remember that its main value lies in its treatment of the historiography of the Lutheran movement.

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Institutes of the Christian Religion: 1536 Edition. By John Calvin. Translated and annotated by Ford Lewis Battles. Grand Rapids: Eerdmans, 1986, lix + 396 pp., $25.00.

1986 marked the anniversary of several strategic events in the history of the Church: Augustine's conversion (386), Barth's birth (1886), and the deaths of Tyndale and Erasmus (1536). March 1536 also witnessed the publication of Calvin's first edition of his *Institutes* at Basel. The first edition was short (the present text contains but 226 pages) and organized around the catechetical format of the day: an exposition of the Ten

Commandments, the Apostle's Creed, the Lord's prayer, and the sacraments. Thus Calvin's 6 chapters expound the law, faith, prayer, the sacraments, the five false sacraments, and (in the final chapter) "Christian Freedom, Ecclesiastical Power, and Political Administration." The definitive 1559 edition, by comparison, swelled to 80 chapters in 4 books, taking some 1500 pages.

Calvin's original purpose was twofold: instruction ("to transmit certain rudiments by which those who are touched with any zeal for religion might be shaped to true godliness") and apology ("to bear witness to the innocence and civic uprightness of some of us upon whom the punishment of death was inflicted"). As Battles notes in his introduction, the latter project called forth Calvin's rejection of both Catholic and "Catabaptist" extremes. "Hence, Calvin's future theological course was determined: to hold a middle direction between the right and left.... The later development of his theological system is an extending and perfecting of this initial polarity" (p. xlv).

The present volume hails the first of many in *Bibliotheca Calviniana*, a project jointly undertaken by Eerdmans and the H. Henry Meeter Center for Calvin Studies to put into English many of the untranslated texts by and about Calvin. While its text of the introduction and translation remain the same, the present work is revised in several ways. Most helpful is its massive critical apparatus,, which takes up over half the volume's 450 pages. In addition to the introduction by Battles, a short subject index and a list of common abbreviations, the reader is also treated to copious endnotes (over 100 pages), four appendices ("The Placards of 1534," "Martin Bucer on the Lord's Supper," Cop/Calvin's "Academic Discourse" of 1533, and Calvin's "Latin Preface to Olivetan's French Bible" of 1535), and five indices (Biblical references, comparative table of 1536 and 1559 *Institutes*, references to classical authors in the endnotes, references to other works of Calvin in the endnotes, and author, source, and person index to the references in the endnotes).

Barth once wrote to Thurneysen that he "could gladly and profitably set myself down and spend all the rest of my life just with Calvin" (June 8, 1922). Reading the initial version of the Genevan Reformer's masterpiece helps one to see why.

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Huldrych Zwingli: His Life and Work. By Ulrich Gäbler. Philadelphia: Fortress, 1986, 196 pp.

Translator Ruth Gritsch is to be thanked for giving English readers access to Gäbler's concise but exceptionally useful introduction to the study of Zwingli and the Zurich reformation, originally published as *Huldrych Zwingli: Leben und Werk* (Munich: Beck, 1983). Gäbler's credentials as a Zwingli scholar were established with his 1975 bibliography of Zwingli research, *Huldrych Zwingli im 20. Jahrhundert.* This background helps to account for what is probably the outstanding feature of the present book: Gäbler's insightful and balanced discussion, in light of current Zwingli scholarship, of the events and historiographical issues at stake in Zwingli's life and work.

Gäbler's purpose is to provide a sketch of Zwinglian reform as well as a survey of current research in order to aid further Zwingli scholarship. His sketch considers the Swiss political and ecclesiastical context, surveys Zwingli's development as a student, pastor and reformer, and examines the progress of Church reorganization within Zurich. The narrative is constantly enriched by Gäbler's able discussions of the state of present Zwingli research: "Researchers have neglected Zurich church life in the late Middle Ages." "Zwingli research as a whole does not have a very pronounced awareness of methodology." "Zwingli research is as yet unable to establish the influence of scholastic

theology more accurately." "There is no unity in Zwingli research about what really constitutes the essence of Zwingli's theology" (pp. 11, 21, 38, 155). Such observations make this more than just another history of Zwingli.

On various issues of significance to Zwingli interpreters, Gäbler offers an educated opinion—often agreeing with G. Locher, the premier interpreter of Zwingli's theology. He agrees with Locher, for example, that by 1520 the Erasmian humanist phase of Zwingli's thinking was replaced by "a new conception which is neither Erasmian nor Lutheran, but . . . Zwingli's own theological model" (pp. 45, 74). With Locher he suggests that the enduring influence of Erasmus was more on "the formal aspect of Zwingli's theology . . . a humanistic-pedagogical tendency" (p. 163). Gäbler agrees with A. Rich that Luther had no decisive influence on Zwingli's development. That development took several years, influenced mainly by his pastoral experience in Zurich as well as his study of the Bible, the Church fathers and contemporary writings. He appears further to agree with Locher that after 1522 Christology was the focal point of Zwingli's theology. Finally, Gäbler is cautious with regard to Zwingli's impact, noting that it is "a rather neglected area of research." More particularly, Zwingli's impact on Calvin is problematic because of Calvin's ambivalent comments about aspects of Zwingli's thought (pp. 156-159). Gäbler concludes, however, that "Calvinism is inconceivable without the Zurich Reformation" and that Zwingli deserves to be reckoned among the founders of Reformed Protestantism.

Several features commend this book. Gäbler's reasoned discussions of the manifold social, religious and political aspects of Zwinglian reform seek to do justice to the concerns of both social and intellectual history. In a day of tension between these historiographical schools, this is especially commendable. Also, Gäbler's constant interaction with the historiography offers a model of historical method. He fulfills B. Lohse's stipulation that we have the right to expect scholars to be self-conscious about their methodology and to compare their own conclusions with those of previous scholars. Gäbler's treatment of previous research, and the detailed bibliographies at the conclusion of each chapter, make this work a valuable aid and logical starting point for graduate students embarking on dissertations on Zwingli. Finally, the book is a model of stylistic clarity. The chapters, and even sections within chapters, abound with helpful summaries. Often a discussion if broken down into numbered points, such as the five principles on which Zwingli differed with Erasmus, or the four elements in Zwingli's understanding of the eucharist (pp. 73, 133 ff.).

Possibly one of the most relevant features of Zwinglian reform is found in Gäbler's presentation of the institution of "The Prophecy." Intended to reeducate and retrain the clergy of Zurich, the Prophecy met each morning (except for Friday and Sunday) during Zwingli's lifetime and included the following elements: prayer, analysis of the text in the original Hebrew language, Zwingli's interpretation, and a concluding address by one of the preachers before the public. This goal of making scholar exegesis understandable to the people is surely a legacy of the Reformation that must be reappropriated in our own day.

Gäbler's biases intrude on a few occasions. The condescending reference to Erasmus as "that vain humanist" is unnecessary, and the suggestion that there is no clear scholarly consensus as to "what Erasmian Christianity is precisely" neglects recent successful efforts to clarify it (pp. 39, 47). To accuse the anabaptists of "oversimplification" is inappropriate in an historical work (p. 131).

This is a clearly welcome addition to the growing corpus of Zwingli secondary literature and modern primary source editions. The book deserves to be the starting point for scholars wishing to keep abreast of current Zwingli research as well as for graduate students in Church history.

Douglas H. Shantz

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God's Willing Knowledge: The Influence of Scotus' Analysis of Omniscience. By Douglas C. Langston. University Park: Pennsylvania State University, 1986, 145 pp., n.p.

Langston's book on Scotus' theodicy bears the ever-intriguing proposition of attempting to reconcile God's freedom of action with that of the human person. Unfortunately the book does little to enlighten the reader whose aim is to better his or her own perception of the principle of divine versus human free will in the context of everyday life.

Langston approaches the issue from the philosophical stance of natural reasoning. As such it makes an excellent textbook for advanced students of philosophy but does little for those who must translate principle into sound practice for coping with life's problems—which is the business of those in pastoral ministry.

God is reduced to a premise in a logical syllogism in Langston's book and hardly reflects the Christian notion of a living God who actively participates in human events. Another problem with this treatise on theodicy is that it fails to take into account the psychology of human motivation, a problem present in all traditional philosophy and the reason why psychology separated itself from philosophy in the last century.

From an evangelical point of view the book is barren of examples from Scripture about God's relationship with humanity and the world he created. Langston's and Scotus' God resembles a mathematical principle rather than one who deals with his children in real-life situations.

But it is not Langston's fault that his book should take this course. By Scotus' time, philosophy had begun to lose touch with its roots in theology and attempted to analyze the affairs of existence in a scientific manner. Such an approach is proper for the study of physical and natural phenomena but unsatisfying for discussing human existence over and beyond its purely physical aspects.

While Langston alludes to other Christian writers on the subject—Catholic and Protestant—it is far too brief and cursory. Instead Langston prefers to distil the discussion and analysis to logical equations that are both nonsectarian and devoid of pastoral application.

Langston's book will no doubt appeal to the professional philosopher and to connoisseurs of medieval culture and intellectual thought. But for those in the service of addressing God's word to real and specific human problems in the world, this book will create a sense of impatience on the part of the reader.

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Speaking in Tongues: A Guide to Research on Glossolalia. Edited by Watson E. Mills. Grand Rapids: Eerdmans, 1986, ix + 537 pp., $24.95 paper.

The purpose of this book is to set out five categories of selected studies for exploring a phenomenon practiced by a sizable and increasing minority of world Christianity. With the development of the charismatic renewal movement (c. 1960) and its decidedly evangelical impetus within mainline denominations in world Christendom, glossolalia has now occurred (along with other charisms) in contexts characterized generally by the following factors with respect to classic pentecostalism: less emphasis on emotionalism (Mills, p. 11); less doctrinal dogmatizing, more sociability and social presence, more intellectual efficiency and interpersonal skills (Gilmore, p. 468).

The editor is convinced that the significance of glossolalia *per se* can bear the weight of diverse critical examination and has accordingly assembled a collection of recent previously published research on the phenomenon from exegetical, historical, theological, psychological and sociocultural perspectives.

Specialists in these fields will be familiar with work in their areas of concern, but it is helpful to have relevant interfacing materials collected in one place. Concerning the exegetical approach we have "Speaking in Tongues: A Lexicographical Study" (Harrisville, pp. 35-51); "A Survey of Glossolalia and Related Phenomena in Non-Christian Religions" (May, pp. 53-82); "Speaking in Tongues: Early Evidence Outside the New Testament Bearing on *Glōssais Lalein*" (Currie, pp. 83-106); "Speaking with Tongues: A Critical Survey of the New Testament Evidence" (Beare, pp. 107-126); "Glossolalia in the New Testament" (MacDonald, pp. 127-140); "A Sign for Unbelievers: Paul's Attitude to Glossolalia" (Sweet, pp. 141-164); "Glossolalia in Historical Perspective" (Burns, pp. 165-178).

Specifically Christian historical materials included are "The Significance of Glossolalia in the History of Christianity" (Hinson, pp. 181-203); "The Holiness Movement in Southern Appalachia" (Gerrard, pp. 205-219); "The Place of Glossolalia in Neo-Pentecostalism" (MacDonald, pp. 221-234); "The Birth of Catholic Pentecostalism" (Laurentin, pp. 235-242); "The Black Pentecostals" (Jones, pp. 243-259).

The theological model is illustrated by "Toward a Theology of 'Speaking in Tongues'" (Ford, pp. 263-294); "The Interpretation of Tongues" (Best, pp. 295-312); "Quaker Silence, Catholic Liturgy, and Pentecostal Glossolalia: Some Functional Similarities" (Baer, pp. 313-327); "Reconstruction and Reappraisal" (Mills, pp. 329-343).

On the psychological perspective we find "Psychological Observations" (Kildahl, pp. 347-368); "Psychological Interpretations of Glossolalia: A Reexamination of Research" (Richardson, pp. 369-379); "The Personal Ritual of Glossolalia" (Hutch, pp. 381-395); "Glossolalia and Internal-External Locus of Control" (Coulson and Johnson, pp. 397-403); "The Behavior of Tongues" (Mayers, pp. 405-422).

Sociocultural studies are represented by "Glossolalia as a Sociopsychological Experience" (Mills, pp. 425-437); "Pentecostal Glossolalia: Toward a Functional Interpretation" (Hine, pp. 439-461); "Personality Differences Between High and Low Dogmatism Groups of Pentecostal Believers" (Gilmore, pp. 463-468); "Linguistic and Sociological Analyses of Modern Tongues-Speaking: Their Contributions and Limitations" (Poythress, pp. 469-489).

The volume is complemented by the editor's introductory piece, "A Survey of Recent Literature" (pp. 13-31), and by his extensively compiled bibliography (pp. 493-528). Indices of names and of Biblical texts add to the value of a well-researched and tastefully presented compendium of pertinent scholarship on a controversial subject.

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Adventism in America. Edited by Gary Land. Grand Rapids: Eerdmans, 1986, 301 pp., $14.95 paper.

Seventh-day Adventism has remained an enigma to evangelicals for most of the twentieth century. Much of the reason for this can be found in the lack of nonapologetic historical and theological literature about the Seventh-day Adventist movement. Fortunately, in the last ten years the situation has begun to change. The volume under review is one of several new works that provide an introduction to the historical and theological shape of Adventism.

This work is a compendium written by six historians, all of whom teach at Seventh-day Adventist institutions. They seek to write a history that is "accurate in scholarship, comprehensive in scope, and objective in tone." They focus their work "on the institutional [Seventh-day Adventist] church in America" and their writing "makes no attempt to establish an overarching interpretation of the Adventist past."

This book uses a chronological approach, with each of the seven chapters focusing on a fifteen- to thirty-year period within Seventh-day Adventist history. Chapters 1 and 2 look at the calling of W. Miller, the development of Adventist prophetic interpretation, the aftermath of the great disappointment (Christ's failure to return in 1843-44), the division of Adventism into several distinct denominations, and the formal establishment of the Seventh-day Adventist Church as distinct from the rest of Protestantism.

The next four chapters explore the development of the Seventh-day Adventist Church from 1865 to 1960. That exploration focuses on the following key themes: (1) the shift from a congregational to a hierarchical form of church government and the creation of a denominational structure; (2) the crucial role played by Ellen G. White and members of her family in helping a diversity of individuals and congregations focus on common theological and missionary purposes; (3) the interaction of Seventh-day Adventism with the larger culture and how that interaction shaped its doctrine, its belief and its unique missionary emphasis.

Evangelical historians and theologians especially will welcome the nonapologetic approach to Biblical and theological disputes within Seventh-day Adventism. Four issues discussed will be of special interest: the development of trinitarianism (Adventists of all stripes in the 1860s were mostly nontrinitarian), the relationship of justification and sanctification, the debate over the "inspiration" of White's teaching (another variation of the age-old question of Scripture versus tradition), and the Adventist view that Roman Catholicism and most of Protestantism comprise the corrupt "Babylon" of Biblical prophecy.

While the question of Christ's deity was settled at the turn of the century in favor of trinitarianism (White was a strong trinitarian who encouraged Adventist leaders to move in that direction), the other three issues remain unsettled up to this day. Chapter 7, written by the editor, briefly sketches the Seventh-day Adventist response to societal changes of the last twenty years and focuses on these continuing theological debates. Attention is paid to Adventist evangelical D. Ford's challenge to traditional Adventist theological thinking.

Seventh-day Adventism, according to Land, "entered the 1980's . . . faced with the dilemma of maintaining and reinforcing its sectarian tradition or moving toward accommodation with other denominations and society at large. The former could mean increasing isolation from American society, while the latter could possibly mean a loss of identity" (p. 208). This work concludes that "much of the change from sect to church has already occurred" and that "recent developments in theology and Biblical studies were indicating that Seventh-day Adventism was moving closer to conservative Protestant theology" (p. 229).

The book points out that much of Adventist thinking early in this century was in reaction to modernism and higher criticism. Like fundamentalists, Adventists wanted to emphasize an infallible Scripture, a young earth with special creation (Seventh-day Adventists have great influence in the current "creation-science" movement), and the need for separation from unbelief. But the Adventist reaction to modernism also included stronger commitment to traditional Adventist themes not found in fundamentalism. The reader will find the account of dialogue between Adventists and evangelicals D. Barnhouse and W. Martin helpful in understanding existing theological similarities and differences.

Evangelical scholars will find this volume well worth reading. The authors have made an important contribution to American Church history and have given us a valuable resource for better understanding the theological and historical development of a denomination little known to outsiders.

Robert Mayer

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Mormonism: The Story of a New Religious Tradition. By Jan Shipps. Urbana: University of Illinois, 1985, 212 pp., $9.95 paper.

Since 1960 the author has made the development of Mormonism and its interaction with surrounding culture her special field of study. Her skills as a trained historian are clearly displayed in this volume. It has been hailed as "brilliant" and "illuminating" by both Mormon and non-Mormon theologians and historians. Certainly this is one of the most knowledgeable and fair socioreligious treatments ever given by a non-Mormon of the early years, development and meaning of the Mormon religion.

The thesis of this book, as the title suggests, is that Mormonism is a "new religious tradition" and not ultimately comparable in its doctrines, structures and goals with Protestantism. Although Mormonism has much in common with other American restorationist movements of the early 1800s (like the Campbell-Stone movement), it developed in a radically different direction. Mormonism is an attempt at restoring the OT kingdom (along with its priesthood, rites, etc.), and that as such is not reconcilable with similar contemporaneous Christian movements. With the reestablishment of the prophetic office by Joseph Smith (maintained in the presidency of the church) and the open canon inviting new doctrines, the case is persuasively made that Mormonism indeed is a new religious tradition—too Christian to be considered Jewish and too Jewish to be considered Christian.

A few criticisms, however, must be made. First is the improper comparison made between the birth and early development of Mormonism to Christianity. Some of the analogies are interesting (persecution, rejection, new revelation, etc.) but are accidental rather than necessary and ignore the deeper issues (e.g. why Christian revelation does not contradict Jewish revelation but Mormon revelation contradicts both). Perhaps a reason why these unwarranted comparisons are made is related to a second problem: the author's uncritical acceptance of invalid assumptions of the history-of-religions school (see pp. x, xi, 133). For example, on p. 68 it is admitted that Mormonism drew for inspiration from the OT and NT as well as from the experiences of the Smith family, Masonry, folk religion and certain forms of magic. This admission is followed by the disclaimer that "Mormonism is derivative and synthetic only insofar and in the same fashion that other religious traditions are derivative and synthetic." This implies that Christianity and Judaism likewise drew from similar sources for its inspiration—and more. This unproven assumption, if true, would undermine Biblical credibility. At another point the author assumes a strong redactional view of the gospels so as to parallel it with the preaching of Smith (p. 140).

This reviewer, then, is disappointed with Shipps' treatment of Scripture and early Church history and not so much with her treatment of the Mormon documents or history. One important clarification, however, must be made. This volume is not a critique of Mormon doctrine, nor is it an exposé of the seedy aspects of Mormon history. Rather, it is a fair analysis of the development of the Mormon religion. Its conclusion is that Mormonism relates to Christianity as *sui generis* and not as an unusual "Christian" sect. Because this thesis appears to be true, no comfort should be given to the recent attempts by the Mormon Church leadership to advertise herself as Christian.

This book makes valuable contributions. Along with its excellent footnotes and bibliographic material an 18-page "Chronology of Nineteenth-Century Mormonism" is included that is useful in piecing together an understanding of its development. Shipps' objective and learned assessments of the relative value/truthfulness of various documents, histories and personalities native to Mormonism are to be highly regarded. Those defending the Biblical faith will often accuse the author of being too fair to Mormonism and not critical enough. Regardless, this book should be read by those concerned.

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World Scriptures: An Introduction to Comparative Religions. By Kenneth Kramer. New York: Paulist, 1986, 298 pp., $12.95 paper.

By focusing on religious scriptures, this undergraduate text in world religions attempts to establish its uniqueness among the many that are published annually. The underlying assumption is that the best way to come to know any religious tradition is by concentrating on its texts. To that end the format of the book is to provide a description of each religion followed by a number of selected texts that the student is enjoined to read carefully and thoughtfully.

A second distinctive feature is an ongoing attempt to have the student involved in the subject matter on a deeper than intellectual plane. Kramer's device is to have students keep journals in which they record their reactions, thoughts and feelings as they respond to the ideas presented in each section. He provides study questions that are more than the normal recapitulation feedback questions. The student needs to engage the religious traditions with creativity and openness.

Openness is an important theme of this book. Kramer lays out his methodological presuppositions in the first chapter, where he pleads for "attitudes which are necessary if our study is not to be dogmatic or narrow-minded" (p. 9). First among those attitudes is objectivity, which includes the commitment to the idea that "no particular faith is viewed as superior to or inferior to any other" (p. 16). In short, Kramer wants to "allow each scripture to speak with its own voice" (p. 14).

Much can be said for an objective approach to the study of other religions. We will never be able to understand what people outside our own circle believe if we cram their beliefs into our prejudiced categories rather than listening to them tell their story in their own words. Unfortunately it turns out that Kramer is no more objective than the many previous interpreters who have fit the beliefs of the world's religions into their own alien categories. The only difference is that in this case the scheme is larger than any one religious tradition. Kramer's syncretism itself is also a definite point of view, and it is one that he lets breathe through the entire book. Openness means here also accumulating concepts from other religions and building a system that includes them all. Thus it is not surprising that the last chapter has divisions applauding the "aum," "tao," and "zen" of Jesus respectively. There is nothing new to this kind of thinking, but the student who is being indoctrinated into syncretism in the name of objectivity is certainly being deceived.

The book has another serious pedagogical difficulty. Important terms often are not explicitly defined but are supplied in parentheses after they are used in the text. Occasionally these references are misleading: "The word Upanishad means sitting devotedly near the teacher. It is written in Hindu sacred texts that one needs a teacher (guru) in order to understand its sublime and secret treasures. The Upanishads occur at the end of each of the Vedas *(Vedanta)*, and are written in a prose style, some in the form of dialogues and metaphysical speculations. They dissolve the gods of the early Vedic hymns into a monistic affirmation that *Brahman* is the breath of true selfhood. This shift from external to interior sacrifice coincided with a Upanishadic stress on the urgent need for realization of one's true inner nature *(Moksha)*" (p. 25). Someone not familiar with Hinduism probably would think that *guru* means "teacher," which is true, but would not be able to ascertain the meaning of *Brahman* unambiguously. He or she probably would think also that *Vedanta* is another word for the Vedas and that *Moksha* refers to one's true inner nature, both of which are false. Paulist Press editors should have caught these glitches.

This book is commendable for taking a fresh and creative approach where heavy didactic texts dominate. But evangelical teachers will find it inadequate for its ideological bias and its pedagogical flaws.

Winfried Corduan

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Eastern Spirituality in America. Edited by Robert S. Ellwood. New York: Paulist, 1987, 245 pp., $16.95.

This volume is one in the Sources of American Spirituality series under the general editorship of J. Farina with an ecumenical board of editors including D. W. Dayton, R. F. Lovelace and M. Noll representing several evangelical schools.

Farina succinctly introduces this volume: "The tendency to limit discussion of American religion to its European and Near Eastern derivatives is common, despite over a century of participation in the religions of the East that has had a palpable effect on the culture of our nation." He goes on to describe how over a century ago eastern thought was promulgated by Emerson's poem "Brahma," Thoreau's journal *Walden Pond* and Whitman's essay "Passage to India." "It was front page news in 1893 when the World's Fair in Chicago included a global Parliament of Religions that featured speeches by the Hindu monk Swami Vivekananda and the Zen master Soyen Shaku. That event was the impetus for the creation of many programs for the comparative study of religion at colleges and universities."

R. S. Ellwood documents this eastern influence in a perceptive 42-page introduction followed by primary source selections from Hinduism, Buddhism, Taoism and theosophy. His stated purpose is to present representative texts exploring the sources, nature and impact of eastern religious thought on American culture and the American soul. The selections were based on the following principles: (1) Paulist Press required that writers represented be deceased; (2) only far eastern religions would be included; (3) the writers must be well known—from both eastern and western backgrounds, both lay and clerical—and must have impacted a broad cross-section of American culture. One could argue with Ellwood's selections. With the foregoing strictures, however, the choices are mostly justified. One might question the inclusion of theosophy until it becomes clear that this movement was a cultural ice-breaker in America. Ellwood calls it a portmanteau conveying east to west and west to east.

The real merit of this volume is not so much the representative readings from various eastern religions but the unusually perceptive religio-historical introduction contributed by Ellwood. The historical seam documents the inception and growth of various eastern religions in America. The introduction should be required reading for courses in American religious thought.

A few personal comments are in order. Ellwood includes such ephemeral movements as the Divine Light Mission and the Rajneesh movement. No mention is made of the burgeoning new-age religions movement. Further, Ellwood's illustrations are primarily from literature, even though popular music, such as that of the Beatles, has been equally influential in American culture promulgating eastern religion.

The modest bibliographies should have been expanded. Several Buddhist classics come to mind: N. W. Ross, *The World of Zen*; T. N. Callaway's definitive *Zen Way—Jesus Way*; and W. Johnston's several volumes, including *Christian Zen.* It would seem that the influence of A. Watt's idiosyncratic perspective is exaggerated.

Finally, there is no mention of contemporary Christian theologians invoking religious pluralism, especially eastern thought, as a basis for reformulating orthodox Christianity. One thinks of J. B. Cobb's *Beyond Dialogue* and J. H. Hick's recent Gifford lectures. W. C. Smith speaks of the emergence in our day of a converging unitary religious history between east and west. Perhaps Ellwood would disclaim this recent emphasis as beyond the purview of the volume. Nonetheless, this impetus from within historic Christian orthodoxy brings eastern influence on American religion full circle.

One final word of appreciation: Ellwood's written expression of the English language makes reading this book a rare delight.

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Journal of Biblical Literature Index: Volumes 61-100 (1942-1981). Compiled by John C. Hurd. Atlanta: Scholars, 1987, v + 455 pp., n.p. paper.

Anyone who has ever been involved in compiling an index of even a single volume, much less of multiple volumes spanning forty years, will immediately appreciate the magnitude of the achievement of Hurd and his small cadre of helpers. That it appears to be relatively free of errors (obvious ones, at least) is equally remarkable.

The work is divided into two parts: a lengthy index of names (360 pp.) and a brief index of titles (95 pp.). The former is an impressive record of Biblical scholarly activity as reflected in the pages of *JBL* for the period under review: names of scholars in their roles as authors of articles, critical notes, books, or book reviews; as editors, translators, or contributors to the works of others; as recipients of *Festschriften*; as subjects of the deliberations of others. Several scholars (e.g. J. Fitzmyer, B. Metzger) have been prolific in a number of areas. Hurd's name appears nine times (seven times as a reviewer, twice as a reviewee).

Many scholars have tended to specialize in a certain subject area (e.g. J. Allegro, QL; J. Geerlings, NT text families; J. Schreckenberg, Josephus text and concordance), while others have made a career of editing (G. Buttrick, E. Epstein, T. Klauser), translating (D. Barton, J. Bowden), or reviewing (M. Buss, J. Reumann). One (G. Bromiley) has made a career of translating what another (G. Kittel) has made a career of editing. Although one reviewer decided to use only his initials (H. B.), another (E. Epp) dutifully signed 159 reviews—making his by far the most frequently mentioned name in the index. The only misspelled name I noticed was "Dilelius" (p. 76), which should be corrected and the entry of which should then be included with the other "Dibelius" entries.

Although the names of numerous evangelicals appear three times or less, a few (e.g. F. F. Bruce, P. Craigie, G. Fee, W. S. LaSor) have contributed in various ways on several occasions. The more visible evangelical presence in SBL sessions on both the national and regional levels during the 1980s has doubtless increased our participation in the pages of *JBL* since the compilation of the book under review.

The index of names is a formidable and unqualified success, but unfortunately the same cannot be said for the index of titles. While it does what it sets out to do as specified in the introduction, it fails (whether for lack of time, money, energy, manpower, or whatever) to come close to the usefulness it could have attained, even apart from what the original specifications called for ("subject, word, and scripture reference indexes"). The first thing I looked for when I opened my copy was the expected Scripture-reference index, but it was nowhere to be found. (This lack is only partially supplied as Scripture references happen to occur in titles of articles and therefore appear in the index of titles.) In addition, the principles used by the computer when alphabetizing the index of titles are not immediately apparent. For example, why should the listings under "Q" (for "Qumran") begin with "11Q Melchizedek" and end with "11QtgJob" with all sorts of other-numbered or nonnumbered "Q"s—including "Q" as the abbreviation for *Quelle*—interspersed? At this point, at least, the computer printout could have used a little human help.

And speaking of human, the second thing I looked for when I opened my copy was to make sure that Hurd had included my one and only modest contribution to the vast world of *JBL* scholarship. Sure enough, there it was—once in the name index and twice in the title index. (A useful feature of the title index is that it alphabetically enters the title not only under its first significant word but also under each of its words that the compiler deemed important; e.g., the article "Roman Law in the Writings of Paul: Adoption" is entered not only under "Roman" but also under "Adoption," "Law" and "Paul.") Unfortunately, the title of my article contains an example of what is perhaps the most glaring error in the entire volume: Every *ʾālep* is transliterated ʿ (as though it were *ʿayin*), and every *ʿayin* is transliterated ʾ (as though it were *ʾālep*)—a marvelous

illustration of (1) computer consistency and (2) "garbage in, garbage out." Fortunately, the mistake (which probably appears hundreds of times throughout) can easily be corrected in future printings and/or editions.

Indices of this sort invariably invite comparison, not necessarily odious, with others. I shall restrict myself to one example: *JETS* 28/5 (1985), which constitutes an index of *BETS/JETS* 1-25 (1958-1982). Compiled by John Wiseman, it includes a 24-page introduction entitled "The Evangelical Theological Society: Yesterday and Today," author and title indices of the 1953-1956 printed papers of ETS annual meetings, an author index of articles, a title index of articles, a subject index of articles (similar in format to the title index of the volume under review), a discipline index of articles (subdivided into OT, NT, theology and Church history), a listing of book reviews indexed by author, a listing of book reviews indexed by title, a listing of book reviews indexed by reviewer, a Scripture index (three columns to a page to conserve space), ETS membership statistics, ETS past presidents, and ETS annual meeting locations and themes. Future *JETS* indices might well profit from the helpful way in which the present *JBL* index combines authors, reviewers, reviewees, etc., into one list, while future *JBL* indices might well stick to the original determination of the present installment to include a comprehensive Scripture index along the line of the *JETS* example.

Despite the minor failings of Hurd's *Index*, however, I for one want to give him my heartfelt thanks. Twenty-two indispensable reference volumes currently sit on my desk within arm's reach, and Hurd's has just become the twenty-third.

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Commentary on First Corinthians. By John Colet. Edited, translated and annotated by Bernard O'Kelly and Catherine A. L. Jarrott. Binghamton: Medieval and Renaissance Texts and Studies, 1985, 348 pp., $20.00.

The Medieval and Renaissance Texts and Studies program is a nonprofit endeavor designed to publish high-quality scholarly books at an affordable price. They not only make available the best texts, translations and research tools but also print them on acid-free, long-life, smythe-sewn pages. Furthermore they guarantee to keep their titles in print. All this is welcome news for the Renaissance and Reformation scholar because it means, among other things, that Colet's *Commentary on First Corinthians*, available again now for the first time in over a hundred years, will remain readily accessible.

The chief value of this volume is not, as one might expect from the title, its expression of Paul's theology but of Colet's. It serves as a useful guide to his assumptions concerning philosophy, theology, hermeneutics and history. This commentary is "the closest thing we have to a systema or a summa from Colet's pen" (p. 19). From it one sees quickly and clearly why Colet was considered the English Pico or the English Ficino.

Throughout his exposition Colet strikes a stance that is pious and didactic but not condescending. He speaks as a student of Scripture and a devotee of Paul to other students and devotees. His exegesis (given his time in history) is often quite useful, though it surely is not free from what we now would label lapses if they came from modern writers. That is, Colet's mastery of Greek is, by modern scholarly standards, only adequate. He is competent with the original, not outstanding. That mere competence, however, when seen to exist in one who lived on the first wave of the northern Renaissance is Colet's academic glory, not his shame. His weakness with Greek as such does not seem to be what leads him afoul of Paul. Where he wanders he usually does so because of his ardent neo-Platonism and its accompanying asceticism, not his weak Greek.

The Colet of this commentary is fully in sympathy with Paul, not only as a Christian and an apostle but as a man. As Colet himself once wrote to the Abbot of Winchcombe: "I love you, brother, if you love St. Paul" (p. 38). For those of us who love Paul ourselves we find in Colet a kindred spirit. For those of us who fancy ourselves the children of the Renaissance we find him doubly so, for his exegetical method is predicated upon a belief in an underlying and pervasive unity—a unity not simply between the Testaments, a unity not merely between the writers within a Testament, but a unity between all that is true within Scripture and all that is true outside it.

As translator and annotator, O'Kelly and Jarrott must be highly commended. Their introduction and notes constitute a remarkable performance. Had the publisher done the unthinkable and omitted Colet's text altogether, what remains would still have been a very good book, one well worth the price. Their work sheds light not on Colet only but also on Erasmus, More, Valla, Pico and Ficino as well. Both the introduction and explanatory notes (each reaching 50 pages) set Colet's thought and his exegetical method in their historical context and explicate them in close detail. They enable us to do what Colet himself advised: "See deeply and clearly" (p. 275).

One more observation: Apart from its historical significance as the work of a great man, it is perhaps its piety that constitutes this book's greatest value, certainly its greatest charm. Colet's commentary is that rare specimen of scholarship turned to pious uses. For that alone, even if it had no other virtues (which it surely does), this book is worth the reading.

Michael Bauman

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Did Jesus Rise from the Dead? The Resurrection Debate. Gary R. Habermas and Anthony G. N. Flew. Edited by Terry L. Miethe. San Francisco: Harper, 1987, 190 pp., $14.95.

This volume is based on a debate between Habermas and Flew held at Liberty University concerning the question raised in the title. The first section gives the formal debate consisting of an opening negative statement by Flew, an affirmative statement by Habermas, rebuttal, additional "head-to-head" argument, and a question-and-answer period. The second section is a further discussion of the topic by Flew, Habermas, Miethe and W. D. Beck. Section 3 consists of responses to the debate by W. Pannenberg, C. Hartshorne and J. I. Packer. Section 4 is Habermas' response to Pannenberg's, Hartshorne's and Packer's comments.

In order to keep the discussion manageable Habermas and Flew agreed to "limit the debate to a single issue, that of the historicity of the Resurrection of Jesus. The debate was not to be concerned with issues such as God's existence, revelation (such as the Bible), or miracles in general." The two basic questions debated are (1) the possibility of Christ's resurrection from the dead and (2) the status of the Biblical accounts of his resurrection.

Flew concedes that while miracles are "naturally" impossible (if it is a natural occurrence it is by definition not a miracle) they are possible by supernatural intervention. He also is willing to admit that the disciples, the apostle Paul and others had visions of what they believed to be Jesus Christ and that these visions were not hallucinations. Flew confusedly insists, however, that these visions were not of a mind-independent reality, that the disciples "did not see something that was actually out there in front of them." He reasons that "the claim to have had experience of X does not entail the claim that there was some mind-independent X there."

The question here, then, is how we evaluate the NT record of the claims of numbers of people to have seen the risen Christ. Is the Christian justified in arguing from the NT witness that Christ rose from the dead to the fact of the resurrection? Is, for example, the creed in 1 Cor 15:3-5 (and additionally vv 6-7 and Paul's own reference to his Damascus road experience) a credible eyewitness account that constitutes evidence that demands an affirmative verdict that Christ did indeed rise from the dead?

At this point the debate reaches an impasse. Flew argues that neither the 1 Corinthians creed nor the gospels are proper eyewitness reports because they were written some time after the events described and are second-person accounts. As far as Flew is concerned, nothing that Habermas or the other participants in the discussion of the debate topic offer in defense of the propriety of the NT witness can possibly establish that witness as acceptable evidence. Nonetheless, Habermas clearly gets the better of Flew in this area of the debate in terms of scholarship and logic. Indeed it is surprising how little substantive argument Flew advances in defense of his various claims.

The purpose of a debate is to make the issues clear. The debate topic, however, is at times unclear in this volume. As Packer says in his response: "Uncertainty as to whether the state of the question under debate is whether Jesus actually rose, or whether, supposing that he did, the New Testament justifies confidence that he did, persists to the end, and the discussion oscillates accordingly." I also found the lack of resolution of key points unsatisfying and repeated discussion of the same points tedious, but then this is a debate and not a philosophical treatise. In my view the interests of Christ's kingdom are well served by Habermas' defense of the factual resurrection of Christ as a definitive aspect of the faith that was once and for all delivered to the saints.

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The Challenge of Evangelical Theology. Edited by Nigel M. de S. Cameron. Edinburgh: Rutherford House, 1987, 153 pp., $15.00.

This volume is a collection of seven essays by evangelical scholars, most of which were written for the first Edinburgh Conference in Christian Dogmatics convened by the publisher in 1985. In part the essays emanate from the British counterpart to the ETS and *JETS*. Rutherford House plans to continue the Edinburgh Conference biennially. This volume is the first in a series of special studies published under the auspices of the Scottish Evangelical Theological Society and the *Scottish Bulletin of Evangelical Theology*.

The seven essays treat a wide range of issues related to systematic theology. "The 'Analogy of Faith' in the Study of Scripture" by H. Blocher is most informative. Blocher delineates several uses of the "analogy of faith" as a principle usually passed over as rudimentary in today's philosophically oriented hermeneutics. He incorporates recent insights from W. Kaiser and D. A. Carson, who have devoted special attention to the *analogia fidei*. This article reminds us that we constantly need to restudy the basics in hermeneutics.

R. S. Wallace's "A Christian Theologian: Calvin's Approach to Theology" is replete with insights. Wallace writes that it is wrong to think of Calvin as a theologian with an a priori mind-set imposing a system upon Scripture: "He always strove, rather, to bring his mind under the shaping power of the objective reality before him, and to find the logic inherent in the revelation itself." "Calvin's method was simply that of following in his theological thinking the rationality that is inherent in revelation." True or not, the goal is salient. Do we indeed hold in check our propensity to force a system upon Scripture? How can we know? Wallace stresses that the danger lies in the penchant to

create something new or novel. He subtitles this section "Away from Ourselves!" He echoes Calvin: "We all have within us a 'lust to devise new and strange religions.' . . . There nevertheless still lurks within each of us a natural spirit, resistent to truth and self-centered—an autonomous human mind."

G. Bray, "Unity and Diversity In Christian Theology," deals primarily with what separates theological positions. He speaks of the synchronic method concerned with relevance and the diachronic that seeks to preserve historic orthodoxy. While favoring a balanced approach to the task of theology Bray favors the diachronic, tracing theological deviations from Scripture when primacy is placed on modernity. He is correct in asserting that the unifying factors of historic orthodoxy are belief in the Trinity, the deity of Christ and the centrality of Scripture.

Bray is incorrect in his assessment of charismatics and the necessity for relevance in doing theology. With respect to the former he makes erroneous statements about charismatics such as the following: "The charismatic movements . . . [are] almost entirely non-reflective, and therefore easily disregarded." In America, scholarly young neo-pentecostals are being taken much more seriously (see R. Stronstad, *The Charismatic Theology of St. Luke*). With regard to the latter—the necessity of relevance in doing theology—one must appreciate that it is possible to be relevant without contravening Scripture. I fear that Bray in a sincere concern to preserve the integrity of Scripture may end up with a cultural obscurantism and the irrelevance of the gospel for contemporary persons. B. Ramm said it well: "To be Biblical means to be relevant! But it means to be relevant the Biblical way. We err if we put relevancy before Scripture; we also err if we hold onto Scripture in such a way that we are irrelevant to our culture."

Cameron's essay, "The Logic of Biblical Authority," stresses acceptance of the unitary nature of the canon. His conclusion is correct, but his argument would profit with interaction from a specific theologian such as Pannenberg who treats Biblical authority eclectically: rejecting the virgin birth, accepting the resurrection.

In all, this volume should be welcomed by evangelicals in North America. We look for more from our colleagues in Great Britain.

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Introducing Liberation Theology. By Leonardo and Clodovis Boff. Maryknoll: Orbis, 1987, xii + 99 pp., $7.95 paper.

The Boff brothers are Brazilian priests and committed liberation theologians. Leonardo was silenced recently by the Vatican so that he might reconsider his understanding of the nature and organization of the Church. Once again free to publish, he has joined with his brother to offer a brief summary of and apologetic for liberation theology.

Many works about liberation theology have appeared recently. This book is helpful because it claims only to be an introduction. It is a good one, covering briefly the basic themes, concerns and sources of liberation theology. It will not make one an expert on liberation theology, but it will prepare a reader who is unfamiliar with the movement for further study. This is not the most comprehensive introduction to the subject available in English, but it is adequate and was written by insiders. Whereas most introductions to liberation theology stress doctrine, this one emphasizes practice.

The Boffs point out that liberation theology is a broad-based movement in Latin America that has received general approval in Rome and has a solid Biblical foundation. Instead of stating that it will become the dominant Roman Catholic theology, they see it as being incorporated as an essential element in overall Catholic theology.

In sharp contrast to traditional Catholic theology, liberation theology develops from the bottom up, particularly in the experience of people facing concrete problems. The fundamental problem, say the authors, is how to be Christians in a world of destitution. This leads inevitably to economics and the consideration of Marxist thought. The Boffs play down the role of Marxism in recent liberation theology. They emphasize that liberation theology's concern is far broader than economics but note that a proper holistic Christianity must contain an economic element.

The book discusses in rapid order the existence of suffering in the world and the need to combat it (the *raison d'être* of liberation theology), the levels at which liberation theology is done in the Church, how it is done, key themes, a brief history of the movement, and the current status of the movement worldwide. The Boffs address weaknesses of liberation theology, but only superficially. This may result more from the brevity that characterizes the entire book than from a failure to recognize those weaknesses.

Liberation theology appears to be more than another theological fad. It addresses problems in the world that too many Americans are familiar with only in terms of their television viewing. While we are unlikely to agree with many of the answers coming from liberation theologians, we need to become more sensitive to the conditions that have engendered their theology. This is one reason apologetic volumes such as this ought to be a part of our reading as evangelicals. It is also important to hear someone make his own case before we presume to critique it.

The book is a helpful introduction to liberation theology for those new to the subject, but it is not adequate as a textbook. D. W. Ferm's two-volume *Third World Liberation Theologies* (Orbis, 1986), with an introductory survey and a reader, would be a better choice as a college or seminary text. The Boff book is easy to read, well organized and brief. It contains a bibliography, but most of the works listed are in Spanish or Portuguese. A detailed table of contents substitutes for an index.

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