

## BOOK REVIEWS

*The Fatherhood of God.* By J. S. Lidgett. Minneapolis: Bethany, 1987, 192 pp., \$5.95 paper.

This study by Anglican theologian Lidgett is an edited and condensed edition of a book published in 1902. The author's thesis is that the doctrine of the fatherhood of God is more fundamental in Scripture and theology than is the Augustinian-Reformed doctrine of divine sovereignty. Lidgett argues that this doctrine was lost sight of throughout most of Church history from the time of the early Church fathers onward. It was not until the nineteenth century that the doctrine finally received its due. After tracing the doctrine of the fatherhood of God through the OT and NT and the history of doctrine, the author concludes by discussing the theological and practical significance of this teaching.

As far as the main line of argument is concerned, in my opinion Lidgett fails on several accounts to present a cogent and Biblically persuasive interpretation of the doctrine of the fatherhood of God. His grasp of historical theology is questionable. Without substantive analysis and criticism he takes exception to Reformed theology on numerous issues, including the doctrines of the decrees of God, the covenants, and human depravity. In a decidedly unorthodox manner he speaks of Christ's divine sonship as "the realization of the implicit possibilities of mankind" (p. 42; cf. the extended discussion on pp. 159-174). He perceives his own interpretation of the doctrine of the fatherhood of God to strike the proper balance between contrasting theologies battling one another in the long centuries of debate and controversy. "When this relationship [namely, that of God the Father to Christ—and to his creation] is fully understood, it harmonizes the two great opposing principles of Calvinism and Arminianism, which in opposition became one-sided and even false. The Calvinist principle made the glory of God supreme, but believed glory consisted in God predestinating His creatures and sacrificing them to secure its ends. On the other hand, the Arminian principle—God's end is, above all, the well-being of His creatures—if it magnified the benevolence of God it did so in a way that went far to treat God as a means to His creature's end" (p. 163).

Surely there are many older works in the rich corpus of evangelical literature worthy of republication. In this instance we can only express our appreciation to the publisher for sparing us from reading Lidgett's original treatise in its entirety.

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*The Atonement.* By Gordon H. Clark. Jefferson: Trinity, 1987, 181 pp., \$8.95 paper.

Clark's primer on the atonement is certainly not a comprehensive treatment in any sense. By its method and by its content it is designed more to indoctrinate than to educate.

The author begins with overstatements such as "Most churches in the United States that call themselves Christian reject the Gospel" (p. v) and "What neither liberals nor conservatives, Protestants nor Roman Catholics, charismatics nor fundamentalists will teach is the Biblical doctrine of the Atonement" (p. vi). Other statements catch the reader's eye but create a negative rather than a positive impression. For example, Clark writes that "many of those whom God has predestined to Hell have been very religious people" (p. vii).

Clark writes from a covenantal, Reformed position. This school of theological thought is advanced throughout without much regard for or mention of any other position. Clark comes down hard on dispensationalists (pp. 21-24): "Though this is the fatal error that removes Dispensationalism from the sphere of evangelical Christianity, there are also some minor infelicities, which, though overshadowed, need not be overlooked." Clark has misunderstood and misstated the dispensational position on salvation. He writes: "The Scripture, quite the reverse of Dispensationalism, asserts that there is just one way of salvation." This reviewer knows of no reasonable dispensationalist today who would disagree with the statement that there is only one way to salvation.

Clark's treatment of the incarnation, virgin birth, vicarious sacrifice, expiation, propitiation, sovereignty, and the extent of the atonement is rather brief but standard. His book adds nothing that could not be found in most standard theological works. This elementary text on the atonement would be most helpful for someone who wants to see what Clark believed and why he believed it.

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*The Challenge of Evangelical Theology.* Edited by Nigel M. de S. Cameron. Edinburgh: Rutherford, 1987, 150 pp., \$15.00 (£9.90).

It is certainly good to see Rutherford House taking the initiative to make a contribution in Britain toward a conservative understanding of "theology proper." The editor states in the preface that this is one of the tasks of Rutherford House and certainly of this book. The present work is a collection of seven essays, six of which were originally presented at the first Edinburgh Conference in Christian Dogmatics in 1985. Because of this original format, each article is very brief. Four of the essays, by Cameron, H. Blocher, J. McConville and R. Wallace, can be useful nonetheless. Cameron's essay, on the logic of Biblical authority, is one of the best. The basic thesis is that it is illogical to ascribe to Scripture only a partial or conditional authority. He makes good use of comments by K. Lake and H. L. Mansel who, though not evangelicals, both pointed out that orthodox Christian doctrine and complete Biblical authority go hand in hand and that it is illogical to discredit the one and try to maintain the other. In conclusion he states that the "formal victim of the denial of a comprehensive Biblical authority is canonicity," and "its material concomitant is the incomprehensibility of God." This inevitably leads to the "re-establishment of natural religion." This essay is clear, concise and worth reading for what it is: a brief statement on the logic of Biblical authority. Blocher's essay is concerned with how to define and apply the "analogy of faith" in the study of Scripture. He sets forth four possible understandings of the principle as seen through Church history, pointing out that they are "neither equivalent nor mutually exclusive." He opts for what he terms the "formal-

universal analogy of faith and Scripture" and explains this as "the comparison of all relevant passages on any topic, under the methodical duty to avoid substantial contradictions. It implies a systematic character in biblical interpretation, the totality of a coherent Scripture being the norm."

McConville's essay deals with the question of unity and diversity in OT theology. He shows that properly perceived diversity can creatively enhance a perspective on unity, both of which exist in the OT. Diversity stems from "a class of polarity" inherent within the purpose and subjects of the OT and also from "the flow" within it. Unity stems from a common subject concern and from theological perspective toward that concern. Wallace's work, on Calvin's approach to theology, is very refreshing in that he allows Calvin to do most of the speaking for himself. Wallace weaves quotations from Calvin together in a very effective manner.

R. Raymond has written an interesting essay on the justification of theology, in which he offers four reasons why Christians do, and should, engage themselves in theology proper. The reasons are "Christ's own theological method, Christ's mandate to teach in the great commission, the apostolic model, and the apostolically-approved example and activity of the New Testament church." The weaknesses associated with such brevity as characterizes these essays are more glaring in this one than the others.

The remaining two essays do not maintain the standard set by the initial four. Bray, writing on unity and diversity in Christian theology, appears to have more axes to grind than insights to develop. For example, after labeling charismatics liberals he states: "In practice, charismatics show a theological indifference which makes the World Council of Churches look almost sectarian." Simplistic statements of this sort certainly dim any usefulness that his work might possess elsewhere. Veenhof's essay, "The Holy Spirit and Hermeneutics," adopts too much of the new hermeneutic for the present reviewer to be satisfied with it. A typical emphasis: "It must be taken into account that God's revealing of his saving truth and our discovery of it are not two separated phenomena. . . . The secret of this comprehensive event is the work of the Holy Spirit."

The essays are far too brief to be serious contributions in themselves, but some are respectable introductions to a conservative viewpoint on important matters of current theological debate.

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*Evangelical Perspectives: Toward a Biblical Balance.* By Ronald B. Mayers. Lanham: University Press of America, 1987, 193 pp., n.p. paper.

The contention of this work is "that established doctrine, or orthodoxy, has usually been, and *should always be*, determined by the balance that the Bible indicates in the various doctrinal issues that the church must explain and elucidate to her members" (p. 1). Intending to help the Church in that task, Mayers addresses most of the major doctrines within traditional systematic theology on which the Biblical data provide a certain tension.

After an introductory chapter dealing with the general need for balance not only in doctrine but also in worship (liturgy and freedom), apologetics and philosophy, the author deals with some twelve doctrines beginning with God and creation and continuing through the general systematic outline ending with last

things. An indication of the balanced truths presented in each case may be illustrated by some sample chapter topics: reality: both God and creation; God: both one and many; Christ: both divine and human; man: both dignified and depraved; special revelation: both event and word; Holy Spirit; both holiness and eternal security; etc. The work is clearly written with usually sufficient explanation to meet the stated target groups of college students, parish clergy and laymen.

Overall the work succeeds in arriving at what are in my opinion good, balanced positions. This is accomplished not only through the presentation of Biblical data and exegetical discussion but also with good reasoning. The discussion concerning revelation illustrates the latter. Mayers concludes: "There are, then, no cold orthodoxy nor neo-orthodoxy alternatives. . . . Special revelation, biblically balanced and understood, is both objectively cognitive and subjectively meaningful" (p. 77). The entire discussions of chaps. 7-8 dealing with special revelation and inspiration are particularly useful. Verbal plenary inspiration, in which God can use finite human words to give "true if not exhaustive knowledge of Himself," is set alongside the fact that the words of the Bible function "in an area of meaning" allowing for different words to express the same truth such as in translations of the Scriptures (p. 88).

Mayers' both/and with respect to the mission of the Church as proclamation and charity is also well stated. In his opinion "proclamation was primary, charity was indispensable" in the early Church because people are whole beings, body and spirit. Charity includes "attempting to influence one's society . . . with the Christian ethic," but not with the Church functioning as a political machine (pp. 157-159).

Aside from a few questionable interpretations (e.g. Ps 2:7 indicating the virgin birth), the primary weakness in the book stems from attempting too much in the space allotted. Balanced Biblical solutions to issues over which the Church has wrestled throughout history are not easily presented in brief chapters. Most readers are apt to find the discussion of the doctrine of election, the issue of continuity and discontinuity between the Testaments, and the problem of the security of the believer either incomplete or lacking final clarity.

In the case of election the precise meaning of a rational understanding of the gospel prior to regeneration (which is affirmed) is unclear. It seems to imply the recognition of the gospel's truthfulness (p. 126), but accepting it as true is said to require electing regeneration (p. 127). Further clarification would have been helpful at this point. A discussion of the believer's ability or inability to renounce his faith would also have been useful in the chapter concerning the believer's security.

The discussion of the relationship of the Testaments left many questions unanswered. For example, what was the difference between life under the old and new covenants? What is the relationship of the new birth to the new covenant and the work of the Spirit? The statement that "new birth is new birth whether the believers of the era prior to Christ were blessed universally with the Spirit's presence or not" (p. 109) makes one wonder exactly how the Spirit is related to the new birth. In addition there are occasions when the discussion does not seem to take cognizance of current thought—e.g., the concepts of relationship and representation in the meaning of humanity in the image of God.

Any weaknesses of the work are overshadowed by the wealth of good theology packed into it. Whether the author accomplishes his goal "to provide a resting place for many of the doctrinal differences within evangelical Protestantism" (p. 179) will no doubt be judged differently depending on one's theological perspective. In my opinion, however, Mayers has most definitely pointed out the proper

stance—namely, balance—and for the most part provided the reader with the Biblical content of that position.

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*Evangelical Renewal in the Mainline Churches.* Edited by Ronald H. Nash. Westchester: Crossway, 1987, 174 pp., \$7.95 paper.

The popular bumper sticker, "Please be patient, God is not finished with me yet," might well be the theme of this book. Nash has assembled chapters by eight contributors, each with the message that God is not finished with mainline denominations. The chapters deal with the United Methodist Church, the Episcopal Church, the Lutheran Churches, American Baptist Churches, the Presbyterian Church, the Disciples of Christ, the United Church of Christ, and the Roman Catholic Church in the United States. The chapters range in length from 6 pages of text (American Baptist) to 26 (United Methodist). A typical chapter contains an historical overview of the denomination under discussion, with an emphasis on how liberal or neo-orthodox theology gained dominance in the church. Then persons and/or organizations involved in renewal efforts within that denomination are described. Most chapters end with a directory of renewal groups and publications.

As both a pastor in a mainline denomination and a member of a renewal group, I was encouraged by the general tenor of the volume, which might best be characterized as "realistic hope." It was a pleasant surprise to find Crossway Books supporting such a volume, especially because they have previously published the works of "separatist" Presbyterian Francis Schaeffer. (At L'Abri in 1973 Schaeffer advised this reviewer to avoid the Presbyterian Church, convinced that an evangelical voice would not be heard.)

As positive as my general reaction was to the book, however, I must register two reservations. The first has to do with the selection of church groups. I would have found the book more helpful had it contained a chapter on the Reformed Church in America and omitted that on the Roman Catholic Church. The Catholic Church is usually not described as "mainline" (a designation historically applied only to Protestants). Furthermore the Catholic Church is so large and multifaceted that any attempt to summarize its life in a single chapter is doomed to inadequacy. The Reformed Church in America, while relatively small at approximately 350,000 members, was regarded as "mainline" in D. M. Kelly's 1964 classic *Why Conservative Churches Are Growing*.

A second reservation regards the selection of contributors. Most of the writers are active both in the denomination about which they write and in a renewal group, and therefore they write with authenticity about the struggles (both personal and political) in which they are involved. There were two exceptions, however. First, I wondered why W. J. Werning authored the chapter on the Lutheran Churches. As a member of the Lutheran Church—Missouri Synod, he is a member of the Lutheran body least in need of renewal. Second, Nash himself wrote the chapter on the Presbyterian Church (USA), even though his connection with that denomination is nowhere noted.

Understandably I read the chapter on the Presbyterian Church with particular care and interest. The descriptions of the four major renewal groups were well done indeed, and they convey the differing agendas, style and flavor of each. On the negative side Nash could have strengthened his contribution by broadening his documentary base. For example, although he quotes R. G. Hutcheson he does not (apparently) utilize Hutcheson's insightful 1981 book, *Mainline Churches and the Evangelicals: A Challenging Crisis?* Nor does he note the role that interdenominational organizations have played in evangelical renewal in the Presbyterian Church (e.g. Forest Home Conference Center, Young Life, InterVarsity, Gordon-Conwell Divinity School, Fuller Seminary, etc.).

These reservations notwithstanding, I would recommend this book for any pastor, seminarian or church member involved in (or considering involvement in) mainline churches.

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*The Message of Genesis 12-50: From Abraham to Joseph.* By Joyce G. Baldwin. Downers Grove: InterVarsity, 1986, 224 pp., \$7.95.

The Bible Speaks Today is a popular commentary series that aims to provide readable expositions of Bible texts and to relate these texts to contemporary life. The book under review is the sixth in the series to be released on the OT. Baldwin has also published commentaries on Esther, Daniel, Haggai, Zechariah and Malachi in the Tyndale Old Testament Commentaries series. The Bible Speaks Today series includes the Bible text (RSV).

The commentary is divided into four parts: Abraham, Isaac, Jacob, and Joseph. No clear explanation is given for excluding chaps. 1-11. The strength of the commentary is the emphasis on faith. Throughout the volume Baldwin shows the importance of faith in different persons' lives and the similarity, not the disparity, between the old and new covenants. "The ways of God do not change" (p. 68). The last line of the commentary is an apt summary of the book: "The patriarchal narratives are, in short, an epitome of the gospel" (p. 224). If indeed Paul wrote "Abraham believed God," then "salvation has always been a gift of God's grace received by faith" (p. 223). Her comments on Abraham as a faithful prophet are insightful. The excellence of this volume lies in its focus on the importance of faith and its many correlations to the NT. Baldwin includes many pertinent contemporary applications. She also gives continued references to archeological finds and sets the Genesis events in their historical context.

Generally, her comments are sensible and moderate but not always profound. Difficult questions are not always clarified. For example, why was ten the number at which Abraham stopped in his bargaining over Sodom and Gomorrah (Gen 18:16-33)? Why was Abraham's laugh well received but Sarah's was not? God "appeared" to Jacob as a "wrestling opponent." What type of theophany was this? In addition, little attention is given to the dating and writing of Genesis itself.

Although Baldwin has great insight into Abraham's personality, she has little sympathy for Jacob. He was an "opportunist," "cowardly," "self-righteous," and a "trickster." Although many Christians would agree with Baldwin, I think Jacob is more faithful than commentators often say, if faith is conceived as confident action based on God's promises.

Nevertheless, overall *The Message of Genesis 12-50* is a fine commentary by someone who is well aware of the broad scholarly contributions to the understanding of Genesis but who writes in a readable style with appropriate applications. It is an excellent interrelating of the importance of faith in both Old and New Testaments.

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*Acts*. By Gerhard A. Krodel. Minneapolis: Augsburg, 1986, 527 pp., n.p. paper.

Krodel has already written a commentary on Acts for the Proclamation Commentaries, but this one is much more substantial. Since the Augsburg Commentary on the New Testament series is written for "laypeople, students, and pastors," Krodel gives little attention here to technical matters, other scholarship, or alternative interpretations. He alternates between exposition of Luke's message, into which he weaves the (boldfaced) words of the passage (following the RSV), and historical-critical analysis of the text, occasionally adding homiletical comments. The result is, as commentaries go, refreshingly readable.

In his introduction Krodel adopts a strongly critical stance. The author of Acts ("Luke") may have been a companion of Paul (a possibility never taken seriously, however: "We" in 16:10, etc., may be a modest "device of pseudonymity," p. 304), but writing decades later (in the 80s) he misrepresented Paul and made other errors (p. 14). Luke, he argues, took considerable liberties with his available information (pp. 15-21). Indeed the speeches (and letters, p. 432) in Acts are fabrications; although incorporating traditional material, they are really Luke's speeches to the reader, "placed . . . into the mouth of his main characters" (pp. 34-39). Nonetheless Luke provides a "mass of accurate historical detail" (p. 41), which warns us to avoid "radical skepticism"—but his discrepancies warn us against "militant fundamentalism" (p. 43). In opposition to the latter tendency, Krodel continually points out disagreements between Luke and other Biblical writers (and inconsistencies within Acts itself—but cf. the harmonization on pp. 172-173), Luke's errors of fact, and the impossibilities in his narrative.

Krodel explains that "primarily we shall listen to Luke's own voice as he tells his story, entering the narrative world of his story," but "we shall now and then raise historical questions" (p. 44). Accordingly Krodel enters Luke's "narrative world" (not to be confused with the real world of history) and endeavors to clarify Luke's story. The frequent raising of "historical questions" generally entails the debunking of Luke's narrative from an historical point of view. For example, after summarizing the miracle at Pentecost related in Acts 2, Krodel tells us that "Luke did not narrate a historically realistic account." He goes on to explain how Luke concocted the event (or, rather, the scene) out of unrelated traditional material (pp. 72-74). In other words, there was no Pentecost. What there was Krodel does not say.

Krodel in effect interprets Luke's narrative as a literary form for the expression of theology. For example, he discerns that Luke chose the festival of Pentecost as the occasion for the Spirit's coming in order to give expression to his Christology (p. 73). Most evangelicals will, quite properly, find such interpretations demeaning to the Word of God. They are, however, also dubious from a critical standpoint. In the preface to his gospel Luke declared that he would write "what is certain" (v. 4;

cf. Creed on the concrete sense of *tēn asphaleian*) about "the things" in the life of Jesus (v. 1). That he meant "historically certain" is clear from his reference to eyewitnesses as the source of his tradition (v. 2) and from his expressed interest in accuracy (v. 3). Are we to believe that Luke's concern for historical fact (reiterated in Acts 1:1) disappeared when he wrote Acts, the sequel to his gospel? One could argue that Luke tried to be accurate but did not always succeed. Let us at least admit, however, that he considered his narrative to be factual. Luke's "theology" is simply the content and implications of apostolic history. He knew, as we should also recognize, that theology based on fabricated history is fantasy at best and deception at worst.

While Krodel's interpretation of Acts is basically unsound and destructive, he does have his share of useful insights. For example, he recognizes (unlike so many) that "the end of the earth" in 1:8 is not Rome but far beyond Rome. Thus Luke's account of the spread of the gospel is left open-ended when it concludes with Paul at Rome (pp. 25, 60, 61, 248, 396, 400, 484, 485, 487). This insight is important because it provides good evidence for an early date for Acts (c. 62); otherwise why would Luke have left out a quarter of a century during which "the church was rapidly spreading across the empire" (p. 319)? Krodel's explanations for the abrupt ending of Acts are quite implausible; e.g. Luke would not have wanted to admit that Jewish Christians in Rome had a hand in Paul's martyrdom (pp. 486, 487, 497). An early date for Acts, and thus its authorship by a contemporary of the apostles, undercuts Krodel's critical skepticism.

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*Exodus*. Word Biblical Commentary. By John I. Durham. Waco: Word, 1987, xxxiv + 516 pp., \$25.95.

Back in the 1940s when I started teaching OT, the kind of higher-critical theory espoused by Durham was identified with the left-wing modernist camp and judged to entail deviation from the historic orthodox doctrine of Biblical revelation. Nowadays this viewpoint is welcomed in a commentary series under the editorship of professors at Fuller Seminary, a notable evangelical institution.

A major impulse in this leftward drift in the definition of evangelical Biblical studies has been the fallacious characterization of the new modernism of Barthianism as neo-orthodoxy. The classification of Barthianism as a form of orthodoxy opened the door for a broadening of the evangelical segment of orthodoxy so as to make room for the old liberal approach to Biblical literature and history. Barth felt free to adopt that approach even while challenging liberalism with respect to Christ, his theological exposition not being bound to the results of his grammatico-historical exegesis. (And Barth's Christ-event, being thus divorced from the historical dimensions that are the concern of grammatico-historical exegesis, was no real challenge to the Christ of the old liberalism.)

Also conducive to the broadening definition of "evangelical" was the attraction of the considerable capital accumulated by the older orthodox-evangelical tradition. If those who felt estranged from the traditional doctrine were nevertheless to retain access to that capital, it was necessary to redefine (overtly or surreptitiously) the label "evangelical" to include a view of the Bible that the original trustees of that



capital would have regarded as antithetical to the cause for which they gave and worked. Besides the ethical duplicity of this business there is, in the case of Pentateuchal studies, a scholarly irony. These new evangelicals, anxious about acceptance in the scholarly guild, are clambering aboard the Titanic of the documentary-development tradition of higher criticism just when it has collided with the iceberg of overwhelming contrary literary-historical evidence.

As applied to the book of Exodus by Durham the higher-critical acid eats away the historical facticity of the record, drastically altering the picture of the great redemptive complex of exodus-Sinai as traditionally understood. Any given narrative or legal section is regarded as having evolved over centuries so that one can only speculate what, if anything, in the present canonical compilation reflects an original layer that represents the actual facts of Israel's experience in the days of Moses. Even the vestigial "history" that is thus reconstructed is enmeshed in the uncertainty inevitable in a hermeneutic spawned by a rationalistic higher criticism and a radically compromised concept of divine revelation.

The extreme extent of Durham's rejection of the historical reliability of the Exodus materials is partially obscured by a limitation he imposes on his commentary. He makes the translation of the Hebrew text his primary task. Determining the proper translation of the text is of course a vital step in doing exegesis, but it is only a first step in producing a commentary. Commentaries are not just tools for committees producing new versions of the Bible. A commentary unpacks the message embodied in the translation. Durham's translation of Exodus, however, was not prepared as a basis for the comments. Rather, his comments were designed to support the translation—so much so that he has deleted from his comments "everything that does not bear directly on the translation itself" (p. xxix). Whether he has actually gone quite that far might be questioned, but certainly this self-imposed limitation has become an excuse for minimal discussion of historical issues in the concrete detail of their geographical, chronological, cultural, socio-political dimensions.

Thus the full extent of his historical skepticism remains somewhat more hidden. Thereby he also avoids having to deal in a serious way with evidence that contradicts his low view of the historicity of the Biblical record. Not a little of that evidence has appeared in conservative studies, and it is significant that Durham has for the most part simply ignored the contribution of conservative scholarship while dutifully devoting himself to the work of detractors from the orthodox faith. With the latter he is thoroughly conversant, and it is as a summary of that literature—particularly in the area of special lexical studies—that the chief value of this commentary consists.

Another tactic by which Durham manages to skirt responsible discussion of historical issues is to insinuate, Barthian style, a dichotomy between theological message and historical fact and to insist that the concern of the book of Exodus is with the former. Repeatedly he dismisses questions of historicity as beside the point on the alleged grounds that the primary purpose of the text is to make a theological point. For example, the question of whether the story of the tabernacle in the wilderness is factual or not is, we are told, insoluble but irrelevant since the tabernacle motif serves in any case to give expression to the theology of divine Presence that Israel came to confess, and that is the overriding interest of the book of Exodus (pp. 368-372). Incidentally, though Durham does not tire of affirming the paramount importance of this theme of the divine Presence, he fails to delineate that Presence in the historical course of its revelation with the various theophanic

modes it assumed and the covenant functions it performed within the eschatological unfolding of the redemptive drama. In Durham's treatment the representation of the divine Presence in Exodus is not unambiguously anything more than a literary form pointing to a Barthian noumenal something.

Again, when dealing with accounts of miracles, Durham rejects attempts to explain the narratives in naturalistic terms—not, however, because he is taking a stand for supernaturalism but because it is, in his estimation, wrongheaded to be interested in such questions, given the theological, not historical, motivation of the narratives (cf. e.g. pp. 97, 118, 224). In all this Durham betrays a radical misunderstanding of the purpose of Biblical historiography and the nature of the religion articulated in orthodox theological confession.

About halfway through my reading of this work the impression registered on me that references to the NT were strangely missing. The Scriptural index disclosed that, sure enough, in the over 500 pages there were a mere eleven references to NT passages, confined to some four narrow contexts and largely concerned with textual matters—this in a commentary by a Christian evangelical dealing directly with the exodus-redemption, the great OT type of the mission of Jesus Christ so frequently alluded to in the NT. Perhaps the author did not wish to draw attention to the discrepancy between the hermeneutic he adopts in this commentary and that of Jesus and the inspired authors of the NT.

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*Word Biblical Themes: Psalms.* By Leslie C. Allen. Waco: Word, 1987, 139 pp., \$8.95/\$6.95. *Psalms: The Divine Journey.* By Mark S. Smith. New York: Paulist, 1987, iii + 85 pp., \$4.95.

Allen has written on Psalms 101-150 for the Word Biblical Commentary. This contribution to Word's series on Biblical themes is a distillation of his other studies. His introductory chapter deals with such expected matters as the growth of the Psalter and types of psalms, still the most popular point of discussion among scholars on the psalms because there are differences of opinion on how many of the psalms should be categorized. If it were obvious, there would not be nearly the amount of discussion. On the matter of function he leans, as most do, on the work of Mowinckel. But perhaps the most noteworthy place where he sheds new light for the nonscholar is in his adaptation of Ricoeur's and Brueggemann's arrangement of the psalms into three categories: orientation, disorientation, and reorientation (p. 15). Praise psalms or hymns represent orientation, lament or complaint psalms reflect disorientation, and thanksgiving psalms are a response to orientation.

Most of the last hundred pages of the book address the themes of the psalms: praise, faith, blessing, salvation, hope, Scripture. Looking at the psalms through these lenses provides some fresh insights, and here is the greatest value of this little work. What is amazing is that in discussing these themes Allen mentions 131 of the psalms (surprisingly skipping Psalms 90 and 139), with most of them receiving multiple mention.

Allen writes clearly and obviously from a rich background of study in the psalms. One feels as though he has distilled the contents of this monograph from

tomes of material. The book might serve as a text in a course on the Biblical theology of the book of Psalms.

Smith correctly maps out his book in the introduction: "Chapter 1 is devoted to learning some key facts about Hebrew poetry and how it helps to understand the meaning of psalms" (p. 5). Much of this is basic introduction. "Chapter 2 addresses the comparable point of 'translation,' not of words but of religious outlook" (p. 5). He titles this chapter "The Journey of the Psalmists' World" and includes here as throughout the book lengthy quotations of psalms from the *NAB*. (Allen used his own translation or the *RSV*.) In chap. 3 Smith says "we join them on their journey to God" (p. 6). While focusing on Jerusalem and the temple Smith gets sidetracked on chiasmic structure, which might better have been discussed in chap. 1. "Chapter 4 describes the journey of God's own coming to the worshiper in the temple" (p. 6). He directs the reader to Psalm 29 (God and the story), Psalm 84 (God and the sun, which I found a little strained), and Psalm 63 (the divine presence). The final chapter is "a reconsideration of the modern journey" with special emphasis on Psalm 23.

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*Theological Diversity and the Authority of the Old Testament.* By John Goldingay. Grand Rapids: Eerdmans, 1987, ix + 308 pp., n.p. paper.

The past decade has witnessed the emergence of very different perspectives on OT theology. Compare, for instance, the divergent perspectives of B. Childs and P. Hanson among critical scholars, and M. G. Kline and W. Kaiser among evangelical theologians. In the book under review its author takes a critical stance toward a specific issue: the diversity of the OT. Goldingay both explores (chaps. 2, 4, 6) and applies (chaps. 3, 5, 7) three different approaches to this subject: contextual, evaluative, and unifying.

Chapter 1 sets the agenda for the rest of the book by summarizing the various kinds of diversity—thematic, conceptual, topical, contextual, institutional—that Goldingay discerns in the Hebrew Scriptures. Many evangelicals will agree with Goldingay that one should not sidestep or ignore the question of the diversity of the OT but find ways to allow this diversity to function theologically (p. vii). Goldingay's further assertion, however, that there are "fundamental" and "substantial" contradictions in the OT—contradictions not resolved by formal or contextual considerations—will convince few evangelicals. Surprisingly, Goldingay devotes little attention to supporting these claims (pp. 21-24). He maintains, for instance, that there is a substantial contradiction between the negative attitude toward intermarriage of Chronicles-Ezra-Nehemiah and the positive attitude of Ruth, Jonah and Isa 19:18-25 (p. 23) but ignores the Chronicler's many mentions of intermarriage without denunciation (e.g. 1 Chr 2:3, 34; 4:17-20; 7:14; 8:8; 2 Chr 2:13; 8:11; 12:13; 24:26).

The contextual or historical approach to the diversity of the OT presented in chap. 2 suggests that "the OT material is related to different historical contexts and needs to be viewed in the light of this variety of contexts" (p. 33). Goldingay helpfully stresses that the contextual approach takes seriously the breadth and depth of the OT canon and challenges a parochial fixation upon one aspect of

Scripture (pp. 35 ff.). Employing the model of trajectories formulated by such scholars as H. Koester and H. Robinson to address movements of thought within the Bible, Goldingay argues that "the fullest understanding of reality is in theory available at the end of the trajectory, when it is surveyed as a whole" (p. 43). By stating that "the most *penetrating* grasp of some reality may emerge at a much earlier point" (p. 43), however, the author moves beyond the question of contextuality to evaluation (properly the concern of chaps. 4 and 5).

Chapter 3, his application of the contextualizing approach to "the people of God" in the OT, suggests that the period of "the afflicted remnant" (the exile) "allows the deepest insights on the question to emerge, those associated with the idea of theocracy as it is then juxtaposed with the image of the servant" (p. 59). A natural query regarding this approach: By whom, when, and by what criteria is the highest point of a given trajectory determined?

The evaluative or critical approach discussed in chap. 4 posits that different viewpoints in the OT reflect different levels of insight. Rather than falsely simplifying the OT through selective treatment, Goldingay acknowledges the multifarious nature of the OT but judges some insights to be more profound or central than others (p. 128), applying this critical perspective to the teaching of Deuteronomy (chap. 5) reveals the value of Deuteronomy's concern for justice, the needy, brotherhood, womanhood, family order and happiness (pp. 134-140). Although he sees some drawbacks to Deuteronomy's focus on Israel's privileged calling (p. 152), Goldingay concedes that this emphasis may be precisely what the situation demanded. Indeed it is Deuteronomy's incorporation of a tension between "what is and what is to be" that constitutes a "model for our own theological and ethical thinking" (p. 166).

The unifying or constructive approach to the diversity of the OT (chap. 6) sees in its variegated nature an expression of one underlying theology. This approach takes seriously the historical particularity of OT statements but sets these in a broader context shaped by the OT's total range of particular concrete statements (p. 184). Instancing this unifying approach is a discussion of how "creation" and "salvation" may interrelate theologically (chap. 7). Goldingay explores four facets of the relation between creation and redemption: The world God redeems is the world God created (pp. 217-221); the world God created is a world that needed to be redeemed (pp. 221-229); human beings are redeemed to live again their created life before God (229-233); and the redeemed humanity still looks for a final act of redemption/re-creation (pp. 233-239). In my estimation part 3 is the strongest and most innovative section in Goldingay's book.

Goldingay's thorough acquaintance with secondary literature lends depth to his treatment of all three methodologies. His merely setting out of three divergent approaches, however, raises questions. How do the three very different approaches relate to one another? Are they to be used separately or together? How do these three different perspectives engage "the authority of the Old Testament" (the second half of the book's title)? Writing about the authority of the OT, furthermore, would seem to necessitate a discussion of the relationship of the OT to the NT. For his sincere and honest attempt to grapple with the heterogeneity of the OT, Goldingay is to be commended. Whether and to what degree each of these approaches is able to do justice to the OT's rich diversity without sacrificing its integrity is a question that readers of this book will want to consider very carefully.

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*The Text of the New Testament.* By Kurt Aland and Barbara Aland. Grand Rapids: Eerdmans, 1987, xviii + 333 pp. + 65 plates + 8 charts, \$29.95.

Kurt and Barbara Aland have written a volume that is an essential addition to the library of every student, pastor and scholar who uses the Greek NT. It provides a wealth of material and clear, helpful instructions on how to use the *UBSGNT*<sup>3</sup> and *Nestle-Aland*<sup>26</sup>. Most English-speaking students of the Greek NT are familiar with B. M. Metzger, *The Text of the New Testament* (2d ed., 1968). While the Alands' volume does not replace Metzger it provides far more detailed and recent information, correcting Metzger at a number of points. This volume is a very readable translation of the 1982 revised German edition. Kurt Aland reviewed the translation and provided additional information and corrections through early 1985, but most manuscript information is complete only as of August 1980.

The stated purpose of the volume is to provide the "basic information necessary for using the Greek New Testament and for forming an independent judgment on the many kinds of variant readings characteristic of the New Testament textual tradition." The book excels in its former aim but is not as successful in the latter.

The volume is divided into seven chapters, the first of which covers the editions of the NT from Erasmus to the "standard text" that is the common text of *UBSGNT*<sup>3</sup> and *Nestle-Aland*<sup>26</sup>. Helpful charts and tables are provided to show the textual relationships of critical editions in the past century. Specific comments on the various editions are insightful but too complicated for the novice. This first section is marred only by the failure to define clearly what a variant is. The second chapter deals with the transmission of the Greek NT. It is good to see early Church history used in the work of textual criticism, since this is often overlooked by other scholars. For instance Aland shows that the idea of an early "western" text is a myth since no one in the west was capable of establishing such a text in the first few centuries. The Alands see the early text as a living text, a text free from the uniformity of a scriptorium and from ecclesiastical bias. Because early texts were living texts it was difficult for Church authorities to completely suppress the earlier readings when after the fourth century attempts were made to standardize the text. This trait is called "tenacity," the "stubborn resistance of readings and text types to change." Examples of such free and living texts that have survived include *p*<sup>45</sup>, *p*<sup>46</sup> and *p*<sup>66</sup>.

In examining specific texts, Aland is convinced that *p*<sup>75</sup> may well be the exemplar of Codex Vaticanus (B). This kind of close manuscript relationship demonstrates that the theory of a thoroughgoing recension of the NT prior to the persecution under Diocletian is wrong. The authors also oppose radical eclecticism, which contends that an obscure manuscript might possess the correct reading in a passage that was lost in all other manuscript traditions.

In the manuscripts that have survived it is clear that there are several text-types. Jerome's comments about the existence of a Hesychian and Lucianic text-type are confirmed by the existence of what scholars call the Alexandrian and *koinē* text-type. The authors also believe there is a D-text tradition (those mss agreeing with Codex Bezae Cantabrigiensis). The development of the *koinē* text owes much to the persecution under Diocletian, which resulted in the wholesale destruction of many manuscripts and the need to replace them. Revisions after this period that resulted in the *koinē* text-type were motivated by theological and ecclesiastical concerns, not by the desire to establish the most reliable text. Thus recent attempts to revive the superiority of the *koinē* text as the standard text ignore the later date of the *koinē* tradition and the historical facts that influenced its development.

The third chapter of the book, and the one that provides significant new information, deals with the description and classification of the MSS of the Greek NT. There is a listing of the papyri, uncials and 150 important minuscules. These listings are thorough and accurate, noting the contents of each manuscript or fragment, location of the manuscript, and an assigned descriptive category. The five categories are (1) MSS of very special quality that should always be consulted in establishing the original text, (2) MSS of special quality but distinguished from the previous category by the presence of some alien influences, particularly the Byzantine text, (3) MSS of a distinctive character with an independent text, especially useful for the history of the text ( $f^1$ ,  $f^{13}$ ), (4) MSS of the D text, and (5) MSS with a purely or predominantly Byzantine text.

In addition the results of a systematic test collation are given, indicating a manuscript's agreements with the Byzantine text, agreements with the Byzantine text where it has the same reading as the original text, agreements with the original text alone, and independent or distinctive readings. Unfortunately the test collation passages are not given. Although there are sometimes unclear comments (e.g. for  $p^{77}$  "at least normal text, by a careless scribe; category 1"), this information alone is worth the price of the book. In addition there are charts of all the manuscripts by age, by writing material and by content. This chapter also contains much-needed guidance for using the witness of lectionaries and patristic citations. For instance, when dealing with patristic citations one must ask: Is the quotation from a manuscript in front of the father or from memory? If the latter, the citation is of little value. A descriptive list of the Greek Church fathers is included with brief references for further study.

The fourth chapter deals with the versions. Again the wealth of knowledge the Alands have with respect to Church history puts the development of the versions in perspective. They carefully limit the value of versions to those translated immediately from a Greek text or those thoroughly revised from a Greek base. The greatest contribution of the versions according to the authors is in helping to establish the identity of regional texts. Also in this chapter is a descriptive list of Latin and eastern Church fathers.

The fifth chapter is an introduction to the use of the modern editions. This chapter is the essential one for students just beginning with these editions or for those needing a refresher course. The different focus and purpose of each edition is illuminated. A careful study of this section will save hours of checking through lists of symbols and abbreviations. The sixth chapter discusses the resources necessary for doing the work of text criticism including lexicons, concordances and grammars.

The final chapter is an introduction to the praxis of NT textual criticism based on selected passages. It begins with twelve basic rules that are illustrated by many short textual examples. There is a more extended examination of the parable of the two sons. This chapter, although it demonstrates the scope of questions raised in the work of textual criticism, is too brief for its aim to help students formulate their own independent judgments on the text.

This volume is an excellent one. There are, however, some criticisms. The photographic plates were not reproduced on a high gloss paper, and many of the plates (e.g. 10, 18) came from scratched negatives. There are few bibliographic references to important American NT textual critics such as G. Fee and E. Epp; this will hinder bibliographic research by English-speaking students. There is a wrong reference to Westcott-Hort (p. 37); it should be plate 12, not 13.

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*The Majority Text: Essays and Reviews in the Continuing Debate.* Edited by Theodore P. Letis. Grand Rapids: Institute for Biblical Textual Studies, 1987, 210 pp., \$8.95.

Letis has edited an apologetic for the Majority Text. He uses "Majority Text" in a broad sense, including the Hodges/Farstad text, the Erasmusian *textus receptus* (TR), and the Burgonian traditional text. His effort seems to have at least a twofold purpose: to show that there is an able and legitimate defense of the Majority Text position, and to show that there are several varying degrees among the defenders of the Majority Text position.

He utilizes the scholarship of a wide range of conservative authors to defend their individual Majority Text positions. Dividing his apologetic into three parts, Letis sets forth the *apologia* for the Majority Text, for the KJV and for the TR. The editor, who wrote the introduction, also has four essays in the book (one in the second part and three in the third part). He obviously makes the largest contribution, enunciating E. F. Hills' apologetic for the KJV.

Some deficiencies become obvious to the careful reader. A treatise of this import, reflecting the Majority text position, needs a selected and probably an annotated bibliography. Moreover indices (both general and Scripture) would greatly enhance the value of this book. Philosophical deficiencies warrant greater consideration. Although Letis clearly sees the inconsistency of the Majority Text advocates such as Hodges/Farstad in employing critical-text methodology and applying it to the Majority Text, the other authors do not seem to share his discernment. In a word, the inclusion of the Majority Text position of Hodges and Farstad in the *apologia* undercuts the position Letis really wants to defend and to promote: the TR/KJV. A further philosophical difficulty of this reviewer is that, as a Baptist, he is not as interested in defending a "Protestant Bible" as he is in defending the Word of God as it is preserved in the English language. The TR/KJV transcends denominational lines. These deficiencies notwithstanding, the reviewer commends Letis for his courage and the volume for its clarity of argumentation and its challenge to the text-critical *status quo*.

Commendation is forthcoming for several reasons. (1) The authors demonstrate their erudition on text-critical matters by their cogent analysis and defense of minute issues and by their extensive knowledge reflected in numerous and lengthy footnotes. (2) A message that must be considered seriously by all camps is that the weak bibliography of liberal higher criticism often manifests itself in the praxis of lower criticism. One's approach to textual criticism must not eviscerate the doctrine of inerrancy. (3) Letis' introduction identifies the "bottom line" issue in the text-critical discipline. One's predisposition determines the approach and methodology taken in this discipline. Belief in providential preservation lends itself to the acceptance and defense of the Majority Text position, and especially the TR/KJV position, whereas the rejection of providential preservation is conducive to treating the text of Scripture like any other ancient text. Hills believed the best defense of the Bible was the Bible itself, and he approached textual criticism from a supernatural perspective. Westcott, Hort and others approached textual criticism from a naturalistic perspective and had to resort to circular reasoning to defend that perspective. (4) In addressing D. A. Carson's popular work, *The King James Version Debate*, Letis exposes a crucial problem among conservative scholars in all Biblical disciplines: the fallacious idea of "sacred neutrality" (p. 197). We do not live in a neutral world; it is tainted with sin. Likewise in text-critical matters the sacred text is not to be approached in a neutral way by the application of naturalistic methods. The text is the Lord's text given to man to prepare him for judgment, based upon the propositional message of the text (John 12:47 ff.). This

bias must enter into the discipline of textual criticism. (5) All of the contributors to this book accurately expose various weaknesses in the critical-text approach, and likewise they all contribute to the defense of the Majority Text position.

This worthy endeavor by Letis is a valuable introduction to the debate for seminary students and a must for seasoned scholars who were trained in the critical-text school. This volume calls for all to reexamine their approach and methodology to the sacred text. The Lord has given believers the task of receiving and maintaining his inspired originals and preserved copies. Unlike the eclectic text of the *UBSGNT*, the Majority Text merely needs refinement to fulfill the Lord's task. This book will help accomplish that task.

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*When Jesus Confronts the World: An Exposition of Matthew 8-10.* By D. A. Carson. Grand Rapids: Baker, 1987, 154 pp., \$7.95 paper.

One of the greatest difficulties of pastoral ministry is moving from detailed exegesis to relevant exposition of the Biblical text. Carson provides a splendid model in this little series of reworked sermons. This model has not come about accidentally. As Carson began a research sabbatical at Cambridge, he accepted an invitation to fill the pulpit in an English church. Even though his purpose for the sabbatical was primarily academic he recognized the need for ministry on the more popular level: "I am deeply persuaded that those of us whose privilege and responsibility it is to study the Scriptures owe the church whatever help we can give at the popular level, quite apart from the responsibility of producing work that attempts to influence teachers and scholars" (preface, p. 9). Carson has established himself as a scholar of the first order, and his writings have contributed much to the evangelical scholarly world. This little exposition does much to show an example of how to minister to the popular level of the Church.

Several features of this work impressed me: (1) Carson is fair to the overall intention of the author of the text. Although he stresses one theme throughout the series of sermons, his attempt is to draw the theme from the text, not impose it upon the text. This is especially difficult in gospel narrative, but he does so admirably. (2) He is clear in his exposition, primarily because his outline is consistent throughout: introduction, principal points, conclusion. This type of outline can be stifling, but he employs it to his advantage. (3) His outline functions as it should. The introduction touches upon issues relevant to the present hearer/reader and moves to related issues in the setting of Jesus (see e.g. pp. 108 ff.). The principal points help the audience focus upon the primary issues of the text raised in the introduction. The conclusion moves the audience from the first century to the present and provides practical ways of applying the text (pp. 86-87). (4) Carson consistently transitions from details of the text to larger implications. For example, his discussion of the variety of faith exhibited in those around Jesus leads into a treatment of the overall meaning of faith, and his discussion of the display of the power of the kingdom by the disciples in Matthew 10 leads to a treatment of present-day manifestations of signs and wonders (pp. 119 ff.). While it should not be overdone, this type of larger discussion is important to help people understand the implications of narrative gospel for modern living. (5) He addresses, yet avoids, problem passages. A great danger in exposition is either passing over problem passages because of lack of time, or giving such inordinate time to them that the



larger text is left unattended. Carson is a model of how to raise the issue, show its relevance to the text as a whole, provide a succinct interpretation, and then move on to the rest of the text; see e.g. his treatment of the structural and literary difficulties of Matthew 10 (p. 118) and the interpretation of 10:23 (p. 150). (6) His illustrations are timely and relevant. They appropriately illumine the Biblical text and bring it to modern application. He has a fine blend of personal and storied illustrations. (7) He treats controversial issues firmly yet fairly, openly yet sensitively. His tone is one of respect for those with whom he disagrees (e.g. the treatment of J. Wimber, pp. 120 ff.) without being wishy-washy. (8) His use of language is masterful. He has a classic British style, employing vocabulary, syntax, and turns of phrases in a disciplined yet unstilted manner.

Only minor items were distracting. For example, he uses extended poems and hymns throughout the book. They may be a blessing to some audiences but perhaps not to most contemporary churches. Such merely indicate personal preference and style. Indeed they indicate that Carson's personality comes through in real expository ministry to a real congregation he loves.

If one is looking for a new commentary on the text of Matthew, one should look elsewhere. There is nothing really new in this book, except for what is always new: a fresh examination of the Biblical text in the light of the modern Church. Carson's purpose was not to provide new exegetical insight. That was undertaken primarily in his commentary on Matthew. His purpose was to provide relevant exposition based upon careful exegesis. This he accomplished masterfully.

I laud Carson's dual emphasis upon careful exegesis and relevant exposition. Rare are those who attempt to combine them. Perhaps the rarity is due to interest; perhaps it is due to ability. Whatever the case, Carson's attempt is significant. He is a leading figure in the evangelical scholarly community, and his emphasis upon communication to the broader world of the Church should encourage many more to address "one of the great needs of the church: the need to read the Bible in a way that simultaneously understands what the text is saying, and applies it fairly and closely to our own lives and to the world around us. If we lose the first of these two poles, we never hear the Word of God; if we lose the second, the Word never sings or stings" (p. 10). I will encourage my exegesis students to read this book as an example of balance in the ministry of the Word.

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*Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14.* By D. A. Carson. Grand Rapids: Baker, 1987, 220 pp., \$12.95 paper.

This recent work had its origin as the Moore College (Sydney, Australia) Lectures of 1985. It stands alongside Carson's earlier volume on 2 Corinthians 10-13, *From Triumphalism to Maturity* (Baker, 1984), as a significant contribution to the available literature on two notably difficult sections of Paul's Corinthian correspondence.

The book's stated intent is to address the thorny set of issues centering on 1 Corinthians 12-14 in connection with the charismatic movement, which is having a major (sometimes divisive) impact in many parts of the world and in various wings of Christendom (p. 11). The methodology employed is legitimately expository while also theological in two different senses. It moves through 1 Corinthians 12-14 in four chapters (pp. 15-136), explaining the text and focusing

discussion on key ideas and issues. But Carson also provides more than enough logical and theological interaction with other doctrines and numerous other writers (both scholars and practitioners) to make it clear that "a theological exposition" is an appropriate subtitle for this work. Further, the final chapter of "reflections" (pp. 137-188) of a theologically integrative and pastoral nature is a most helpful, thought-provoking capstone to the presentation.

There is much to commend Carson's treatment to all wings of evangelicalism. Insightful exegetical discussion and tracing of wider ramifications of viewpoints, as well as (frequently comprehensive) awareness of and interaction with the relevant literature, characterize the book. Also, in an arena where there is frequently more (emotional) heat than (exegetical) light, most of the critiquing of views and conclusions presented have a notably even-handed, irenic tone. Further, the "Select Bibliography" (pp. 189-216) is complete enough to serve as a very helpful guide to the mountain of publications on 1 Corinthians 12-14. Combine all of this with Carson's probing but readable literary style, and the end result is a most effective package.

Unfortunately such obvious strengths do not guarantee that the book will be well received in many parts of the evangelical sector. If anything, not a few charismatics and noncharismatics alike will find it alternately laudable and troubling. Each will heartily agree at certain points and disagree (perhaps with great force) at others. Having staked out an exegetical and practical "middle ground" position on the controversial charismatic issues, Carson will likely get shot at by both charismatics and noncharismatics.

For example, it is doubtful that consensus (other than agreeing to disagree) will develop around either of the following statements. At the end of his exposition of 1 Corinthians 12 Carson writes: "If the charismatic movement would firmly renounce, on biblical grounds, not the gift of tongues but the idea that tongues constitute a special sign of a second blessing, a very substantial part of the wall between charismatics and noncharismatics would come crashing down" (p. 50). Certainly Carson is correct, but charismatics will view this suggestion as giving away too much and noncharismatics as not enough. Again, after speaking of the tendency of the Church to either intellectualize or emotionalize the faith, Carson concludes: "Noncharismatic evangelicals *tend* toward the former stereotype; charismatics *tend* toward the latter. Both have their dangers" (p. 106). Unfortunately, many from both camps will respond with "what you say has merit, but . . ." instead of allowing such perspective to help us all with a "wholistic [*sic*] integration of the two" (p. 106).

The book exhibits no glaring weaknesses. Two characteristics, however, could almost as easily be construed in a negative light as a positive one. The first has to do with Carson's extensive running interaction with the views of W. Grudem and M. M. B. Turner. While the views of both are incisive and obviously have impacted Carson, the dialogue may be disproportionate in an arena in which so much has been published. Second, while the pastoral reflections from Carson's own personal ministry (pp. 185-188) are helpful, the account of the incident could be taken as saying: "I've got it all together. What about you?"

In conclusion, it should be noted that the present reviewer approaches Carson's book from a noncharismatic perspective, one that differs from charismatics not on the need for the power of the Holy Spirit but rather on potential manifestations. From such a frame of reference this volume is highly recommended as either a primary text for specialized study in 1 Corinthians 12-14, as valuable collateral or reference material, or simply as "must" reading for evangelicals of all persuasions. It will prove thought-provoking on all those fronts. It should foster fresh discussion

among those of differing opinions on the charismatic issues. It must point the way toward the kind of humble forbearance by all that serves to promote "the unity of the Spirit in the bond of peace" (Eph 4:2-3).

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*The First Epistle to the Corinthians*. NICNT. By Gordon D. Fee. Grand Rapids: Eerdmans, 1987, xxiv + 880 pp., \$27.95.

Fee has given us a paradigm of what a commentary should be. Even where one might disagree, no one—layperson, pastor, scholar or student—will find Fee's volume a disappointment.

Several significant features stand out. Fee's book consistently shows how the historical context in the Corinthian church (as he understands it) informs as well as grows out of the interpretation of individual passages. This in itself is a major value of the commentary. He regularly explains Greek grammar without building more on it than is warranted. Fee has few sacred cows and is not averse to opposing the majority of interpreters when he believes their case is not proven (e.g. he doubts that Paul's statement "you were washed" [6:11] is a baptismal allusion). For the nonscholar, Fee consistently explains in parentheses the technical terms he employs (e.g. he explains "anacolouthon" as "it doesn't follow grammatically" [p. 576]). He makes pointed and practical application of Paul's theology to the contemporary Church. Here Fee's heart as a churchman shines through, for he demonstrates that theology must be lived out today. Though he frequently decries how the historical Church has misapplied Paul's intentions, he forbids the Church today simply to sidestep or dismiss them.

Fee challenges the common view that in 1 Corinthians Paul is only informing and correcting the Corinthians in their deficiencies and that the major problem is their division into parties. Indeed he refutes the existence of parties at all. Rather, the letter is a frontal attack against the position of the Corinthians. Thus Fee sees the basic historical situation as "one of conflict between the church and its founder" (p. 6). Specifically, according to Fee, some in the community were leading the church in opposition to Paul's view of things. The letter's goals are to reassert Paul's authority and to convince them of the correctness of his theology and their need to conform their behavior to it. What was the theological division between Paul and the Corinthians? Fee's answer: what it means to be *pneumatikos*. The Corinthians are convinced that they are and that Paul is not. Glossolalia was the basic criterion for understanding spirituality. They had it, and they doubted Paul did. Against this backdrop Fee sets out to explain each passage. His case is thorough, persuasive and probably correct.

Fee's rigor and exegetical honesty demolish some pet interpretations and popular theology. A small sample must suffice. He rightly explains the building metaphor in 3:10-15 in terms of church leaders' work at building the corporate body, not individual, personal piety. In 5:5 he objects to the popular interpretation that the punishment of the incestuous man is physical suffering and even death. Instead Fee contends that the man's excommunication would result in the destruction of what was carnal in him so that he could experience eschatological salvation. The Corinthian slogan of 7:1 ("It is good not to touch a woman") indicates their position that sexual relations were out of place for spiritual people. Thus Paul's defense of marriage is not condescension to those who cannot control themselves

but an argument that sexual abstinence for married couples is improper. He understands the *agamois* of 7:8 not as "unmarried" in general but specifically "widowers." As to the head covering of 10:2-16 Fee adopts a modified traditional view that it is a loose shawl, "though loosed hair is a viable option" (p. 497). In this same passage he argues that *kephalē* means "source of life," against those who defend the traditional view of "authority over." As to the enigmatic phrase "have *exousia* over her head" (11:10), Fee understands *exousia* to mean "freedom or right to choose." Thus the phrase means that the woman ought to have the freedom over her head to do as she wishes. In other words, though Paul grants that in Christ women indeed have such freedom, nevertheless they ought to exercise their authority responsibly—by maintaining their head "covering."

Fee frankly admits his assumptions at the outset of the commentary. One is his commitment to pentecostalism. It is not surprising, therefore, that the commentary reflects a sympathy to the charismatic position. Yet in an irenic manner Fee regrets excesses and inadequacies on both sides. Of course one who does not share Fee's position might not agree with his conclusions. For example, in discussing 12:29-30 he concludes that though all do not employ all the gifts, such gifts are potentially available to all. He appears to believe that all Christians may exercise any specific gift. It is doubtful that the evidence supports this. Paul has said earlier that the Holy Spirit gives gifts to each "as he determines" (12:11). So all may not exercise a given gift; it is available only to those to whom it is given by the Spirit. Similarly commenting on 14:23 he sees an implication that all of the believers could potentially speak in tongues (p. 684). But Paul's analogy of the body makes this questionable. The metaphor suggests that only a minority will have any one gift.

Many readers will smart at Fee's conclusion concerning the ever-problematic 14:34-35. He believes they constitute a non-Pauline interpolation. He employs his considerable text-critical skills to show, on the basis of transcriptional and intrinsic probabilities, that these verses are doubtful. Though his case is cogent, one's impression is that he is too uncharitable with those who try to show how the prohibition in these verses might indeed fit the context. At various points in the commentary Fee (rightly) allows that certainty in interpreting details is often not attainable. Yet here he dismisses several viable options for explaining these verses since, in his opinion, they do not explain sufficiently all the details. No doubt this is very subjective, but one is uncomfortable that he prefers this severe solution of excising two complete verses when they are not absent from any known manuscript.

Fee has given us an excellent commentary. It will take its place among the best currently available.

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*The Anointed Community: The Holy Spirit in the Johannine Tradition.* By Gary M. Burge. Grand Rapids: Eerdmans, 1987, xviii + 269 pp., \$19.95 paper.

This volume is based upon Burge's doctoral dissertation at Aberdeen under I. H. Marshall, who wrote the foreword. In his preface the author indicates that studies of the Spirit in the NT generally stress Luke-Acts. He is convinced, however, that the Spirit is a central theme in the Johannine writings. Burge notes that there are two general approaches to the Spirit, which might be termed enthusiastic pneumatology and ethical pneumatology respectively. He believes that both are necessary

for the life of the Church and is convinced that both emphases are present in a balanced fashion in the Johannine corpus.

Throughout the book Burge demonstrates extensive research and interaction with Johannine scholarship, frequently citing literature by such scholars as C. K. Barrett, O. Betz, R. E. Brown, R. Bultmann, A. Culpepper, C. H. Dodd, J. D. G. Dunn, G. Johnston, G. W. H. Lampe, I. de la Potterie, B. Lindars, F. Porsch, R. Schnackenburg, S. Smalley and D. M. Smith. Every reader will be grateful that the copious documentation is presented in footnotes instead of endnotes. Burge includes several figures that helpfully diagram important concepts and relationships (pp. 19, 76-77, 128-129, 139, 141, 207). There is a 30-page bibliography and an index of authors and Scripture. There is no index, however, for subjects or for extra-Biblical literature.

Part 1, the Paraclete and pneumatology, presents a 40-page prospectus on Johannine pneumatology. Burge surveys the various approaches to the background of the Paraclete and concludes that "the personal metaphors surrounding the Johannine Spirit Paraclete stem from Christ, not from a model of an intercessory angel" (p. 30). This remark is made in the context of Qumran dualism and emphasis upon Michael. A second major conclusion concerns the evangelist's adaptation of the Paraclete traditions into his own context, resulting in the dual foci of Christology and eschatology. These foci become one in the person and work of Christ: "The single most important feature of the Johannine Paraclete is its Christological concentration. Christ is the template within the Fourth Evangelist's thinking that has given shape and meaning to the Spirit in the Farewell Discourses" (p. 91). Thus Burge argues that the pneumatic Christology of the fourth gospel develops into a Christocentric pneumatology in the Johannine community.

Part 2, the Holy Spirit in John, contains the bulk of Burge's material. Four chapters handle the major themes of Spirit and Christology; Spirit and eschatology; the Spirit and the sacraments; and Spirit, mission, and anamnesis. The discussion of the Spirit and Christology, centering on such texts as John 1:51; 3:34; 6:27, 63; 7:37-39; 1 John 4:7-15; 5:6-8, stresses the revelatory role of the Spirit in Christ's ministry, along with the interdependence and unity of Christ and Spirit. John 20:22 is the focus of the discussion of Spirit and eschatology. After wrestling extensively with the other views of the passage, Burge cautiously concludes that 20:22 is a sort of Johannine Easter Pentecost, "the fulfillment of [the evangelist's] expectation so carefully developed in the Farewell Discourses" (p. 149). In reference to Luke's chronology and emphasis upon Pentecost, Burge presumably believes that John "has disregarded chronology altogether for the sake of theological emphasis" (p. 123).

The next chapter takes up the Spirit and the sacraments, focusing upon John 3 and 6 with some input from 3:22-30; 4:1-3, 20:24; 15:1-17; 1 John 3:24; 4:13; Rev 3:19-22. Here Burge takes the centrist position that John 3 and 6 contain secondary references to the sacraments designed to point the community away from a materialistic overemphasis and toward a deeper experience of Christ through the Spirit (p. 177). The last chapter is concerned with the Spirit, mission and anamnesis, dealing primarily with John 14:25-26; 16:8-15; 20:21. Emphasis here is upon Christocentric pneumatology, which involves a dialectic between recall of Christ's past words (tradition) and the Spirit's continuing interpretive revelation (inspiration) as the community is confronted with new trials while carrying out its mission (pp. 216-217).

There is no doubt that this is an important work deserving high marks. Burge's control of the primary and secondary sources is admirable. The book manifests deep insight, fair judgment, and genuine desire for Scripture to reform and renew

the Church's generally stolid approach to pneumatology. Readers may not always agree with Burge's conclusions, but they will not think that he has neglected the evidence.

A few quibbles can be mentioned briefly. Chapter 4 (Spirit and sacraments) lacks a conclusion similar to the helpful conclusions in the other four chapters. Also one could question Burge's thematic method of presentation, which results in jumping back and forth throughout the Johannine corpus. Perhaps the themes should have been developed in the order in which they naturally occurred in the various books. This might have better enabled the reader to grasp how pneumatology fits into the argument of each book and the overall theology of the Johannine material. Though the relationship of the book of Revelation to the other Johannine writings is a complex and controversial matter, it might have been helpful to include it in this study. The symbolic setting of the "seven spirits" (Rev 1:4; 3:1; 4:5; 5:6) appears to fit nicely into Burge's Christocentric pneumatology thesis. Conservative readers may not be satisfied with the way Burge leaves the chronological problem of Easter and Pentecost in John 20:22. Finally, while Burge's functional emphasis is appropriate and fruitful, one wishes that he had related this to ontic Trinitarianism as well. This question arises particularly in the excursus on the Spirit and Jesus' origins (pp. 111-113) and in the unqualified assertion that Jesus' anointing by the Spirit is paradigmatic for the Church.

These things aside, readers will certainly profit from following Burge through the Johannine material and the secondary literature. He has shown that the Spirit was not merely a peripheral concern for the Johannine community. His provocative approach to the relationship between the gospel of John and the problems of the anointed community in the Johannine epistles (1 John 2:20, 27) deserves further scrutiny.

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*Backgrounds of Early Christianity.* By Everett Ferguson. Grand Rapids: Eerdmans, 1987, 515 pp., \$24.95 paper.

This volume's stated design is to provide a textbook on background information for the beginning NT student. It fulfills this goal admirably. In fact it goes well beyond its original purpose and could be immensely helpful as a one-volume reference tool for the pastor, teacher, or researcher.

Ferguson provides "an analytical and systematic introduction to the Roman, Greek, and Jewish political, social, literary, and religious backgrounds" of the NT. Within this scope he covers every imaginable topic concisely but fully, making colorful use of literary quotations and historical events to bring the period to life. He concludes with a short section on Christianity in the ancient world. Here he provides early literary and archeological evidence for its existence and influence, its rivals, its legal status, and factors favoring and hindering its growth.

The outstanding feature of the book is the ease of access provided for the reader. Textbooks on Bible background can easily discourage the Bible student from a brief consultation, because the author presumes that one is reading it through as a whole. Ferguson, however, has provided a more than adequate table of contents, indices and outlines. The text is broken down into easily located and digestible sections and subsections. For example, the Greek philosophers are considered

diachronically, with separate treatment of Platonism, middle Platonism and neo-Platonism. His full discussion of Jewish literature contains divisions on QL, Philo, apocalyptic writings, archeological sources, pagan references to Jews, etc. Ferguson goes to great lengths not to leave anyone behind, although he is not condescending. The volume is sprinkled with photographs and contains a number of helpful lists (e.g. the Nag Hammadi tractates, the Talmudic tractates). Each subsection concludes with a short bibliography. Unobtrusive footnotes direct the inquirer to further resources.

The few faults do not seriously detract from the quality of the material or its presentation. The most noticeable weakness is that the introduction was not as pointed as it could have been. Ferguson was mainly concerned to provide what seems to be an apologetic disclaimer for the parallels that he often draws between Christianity and its milieu. His own understanding of the material leads him to emphasize the distinctiveness of Christianity against its background. On the other hand, he takes a middle-of-the-road position on such questions as whether pre-Christian gnosticism affected the first-century Church.

College and seminary teachers would do well to make use of this volume, either as a textbook or as a reserve book in the library. Its price may seem rather high for a paperback, but for a reference work of this size, which will be an oft-used tool for many years, the price is reasonable.

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*Christian Faith and the Challenge of Judaism: The Judaic Encounter with Scripture.* By Jacob Neusner. Grand Rapids: Eerdmans, 1987, xviii + 205 pp., \$12.95 paper.

It is truly refreshing to see one of today's foremost scholars of Judaism extend a conciliatory hand to Christians in hope of enhancing their comprehension and appreciation of OT literature. Neusner places his considerable learning at the service of the Christian reader by introducing a number of topics broached in the Talmud. He then presents excerpts from the actual Talmudic discussion, translated into clear English and organized so that one can follow the logic, which is not always transparent to the casual reader (and sometimes not to the specialist). Neusner thus makes a slice of Judaica available to readers who otherwise might have little if any access to it.

In a substantial preface Neusner goes beyond merely introducing the book: He lists in chronological order with annotations some twenty of his other publications, each of which relates to or undergirds the present study. These pages (xiv-xvii) are worth consulting as a means of staying abreast of the staggering literary output Neusner has managed in recent years.

The book as a whole attempts to show how third- and fourth-century rabbinic exegesis can inspire Biblical interpretation today, especially in Christian circles. Based on his study of rabbinic commentary (midrash) on portions of the Pentateuch (*Genesis Rabbah*, *Leviticus Rabbah*, *Sipre* to Numbers), Neusner isolates some two dozen topics that he finds the rabbis addressing. Examples of these topics include creation and creationism, implications of the creation of man and woman, the nature of Abra(ha)m's faith, how God shows love, the power of sin, how God

rewards righteousness, and how to deal with Biblical passages that ostensibly conflict.

This is, then, a significant contribution to the history of Biblical exegesis. Students of hermeneutics, as well as their teachers, will find much that sheds light on Talmudic modes of handling the OT. It is far better to sample it firsthand here than to be content with generalizations from secondary or tertiary sources. It is especially helpful that Neusner has striven so valiantly and lucidly to spell out the relevance of the rabbinic commentary for faith and thought today. The reader is not left guessing what he should make of various passages, for Neusner is careful to specify what the rabbis are doing and how they go about it, either in the introduction to chapters or in bracketed annotations within the commentary itself. He does a commendable job of defending the coherence and soundness of their theological outlook.

Yet one wonders how many Christian readers will find Talmudic exegesis as scintillating as Neusner seems to. One notes, for example, that there is only one (passing) mention of Jesus and absolutely no mention of any NT passage in the entire book. Now there is no reason why there should be if the goal is simply to delineate rabbinic exegesis. But if, as the title suggests, Christians are supposed to benefit from the presentation it is important that they see how the substance of their faith relates to the insights of ancient Judaism. What Neusner furnishes is perhaps analogous to a compendium of Reformation theologians' insights into perennial religious questions that also exercise Jewish minds today, a compendium meant to enhance Jewish interaction with Scripture but bereft of any reference to Abraham and the Torah. Few Jews for whom Abraham and Torah matter would be reassured by the counsel that they ought not to be bound by literal history and teaching but ought rather to let the ancient words of Scripture, cut loose from their original historico-literary contexts and radically reinterpreted by Reformation theologians, fertilize contemporary Jewish imagination so as to bear the fruit of novel insights into current problems. This brings up an even more fundamental point.

Neusner's key contention, one that the book seeks with evangelistic fervor to drive home, is that the rabbinic approach to Scripture ought to be paradigmatic for Christians today. What is the essence of this approach? It is to allow the questions and concerns of the present to determine what Scripture says to the present. That is, our highest goal in reading Scripture is to "discover truth entirely consonant with the concerns of" our own age (p. xiv). "What matters in Scripture is not the history of Scripture or even the historicity of the events portrayed in Scripture" (p. xii). We are to be concerned rather with "the authority of Scripture, and that rests upon the community of the faithful today, not the events that . . . took place long ago" (*ibid.*).

Neusner urges Christians, then, to follow their imaginations (cf. p. xiv) in reading the Bible. They should reread the Bible "in terms of a different set of realities from those to which the [Biblical] book, on the surface, relates" (p. 115). The Bible becomes (at best) a book about today and tomorrow, not a book about real events and dicta through which God once revealed and now perpetuates his eternal will. And this, concur Talmud and Neusner, is as it should be.

Talmudic midrash is of historic importance and not without relevance to any informed assessment of the OT, contemporary Christian included. I am not sure, however, that the meaning Neusner attaches to the deliberations of these ancient sages will be felt by many Christians to be highly significant or even particularly interesting. In some ways this is lamentable. But it is perhaps not all bad:



Christianity as historically defined would probably not long endure if on a broad scale the faithful opted for a hermeneutic of the sort modeled for them by these ancient Jewish interpreters.

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*History and Faith: A Personal Exploration.* By Colin Brown. Grand Rapids: Zondervan, 1987, 129 pp., \$8.95 paper.

In this slightly revised version of his 1976 essay "History and the Believer" (in *History, Criticism and Faith*) Brown tackles the question of the relationship between personal faith and history. In short, he contends that the Christian must not opt for any double standard in which one changes the rules of the game in favor of Christianity. Still, there is room for more nuance in what those rules of history should or should not be. Brown's four chapters constitute but 75 pages complemented by 40 pages of endnotes and bibliography, and yet they serve as a good catalyst to thinking on the subject at hand.

Chapter 1 asks how we can speak about God in history when most of the modern world has excluded him from historical explanation. Brown tackles three issues. (1) Miracles provide an excellent test case in that they form the basis of faith for some but the grounds of unbelief for others. Brown explores the definition of a miracle, focusing on violations of the laws of nature, then tackles Hume's two-pronged attack as found in his *Enquiries*. (2) Brown takes what he admits some will see as a "dangerous detour into irrationalism" (p. 26) by appealing to Kierkegaard. Brown suggests (rightly, I think) that evangelicals have misread Kierkegaard and wrongly concluded that he severed faith from history. Kierkegaard did not deny the importance of Christianity's historicity; he simply contended that chronological proximity (which history tries to recapture, as it were) to Christ was not necessarily an advantage, for true contemporaneity to Christ involves more (but not less) than mental cognition about historical events. (3) Brown dismisses charges of fideism, opting nevertheless for a sort of presuppositionalism with regard to history.

Chapter 2 demonstrates how history necessarily involves subjective factors like sensitivity and intuition. In this sense it has affinities not only to science but to art. "The historian cannot move directly from the data to the conclusions" (p. 38; cf. p. 41). Brown also addresses here E. Troeltsch's seminal idea that history proceeds by analogy—we understand the present only by the past. He appeals to Pannenberg to show that some events rightly burst analogies and that, in the end, analogies work reciprocally and not unilaterally: "We understand the past in light of the present, but we also understand the present in light of the past" (p. 50).

What, then, does the historian achieve? In chap. 3 Brown dismisses the idea that the historian achieves neutrality. All attempts to write history require both value judgments (for history does not "speak for itself") and matters of selectivity of data and personal perspective. The historian, then, is not a "neutral mirror" (p. 54) who can achieve reconstruction. Instead he works with a variety of models to give the best explanation possible to the data.

Chapter 4 explores the relationship between revelation and history. After sampling seven examples of how theologians have construed this relationship, Brown suggests we need a more comprehensive view, one that sees revelation

encompassing "history (both biblical and universal), revelation through the Word of God, and revelation in on-going human experience" (p. 62; cf. p. 71). This construction avoids the mistakes of severing revelation from nature (Barth) or collapsing it into history and undermining the revelatory status of speech (Pannenberg).

Brown has cast his net widely here, and the primary frustration is that virtually none of the issues he raises can be fully addressed in such short notice. But he never intends the book to do this. In the end he provides a fine analysis of some of the key issues and shows how the Christian can address them with intellectual integrity.

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*Socrates Meets Jesus*. By Peter Kreeft. Downers Grove: InterVarsity, 1987, 182 pp., \$6.95 paper.

What if Socrates became a student at a major divinity school in 1987? How would he react to the gospel of Jesus Christ and those who claim to follow it? Kreeft attempts to answer these questions in his latest work. Writing in the form of a Platonic dialogue, Kreeft has a resurrected Socrates discuss certain theological and philosophical questions with such fellow students as Bertha Broadmind, Thomas Keptic, Molley Mooney, Ahmen Ali Louiea, and Solomon Etude. This all takes place on the campus of Have It University (and Divinity School) in Camp Rich, Massachusetts.

Finding himself in the basement of Broadener Library at Have It, Socrates begins his investigation of contemporary theology when he runs into Broadmind on a street corner in Have It Square. After engaging in a dialogue on the meaning of "progress," Socrates and Bertha discuss the question "Was Jesus a fundamentalist?" Bertha argues that Jesus did not really teach that he was the only way, that one must be born again, or that those who disbelieve will actually be damned. Hence Jesus was no fundamentalist. Socrates counters by showing Bertha that these doctrines are not the equivalent of fundamentalism and that therefore Jesus did indeed teach these doctrines but that this does not necessarily make him a fundamentalist. He says, "So I accept my first premise from you, that Jesus is no fundamentalist, and my second premise from your Scriptures, that Jesus taught the 'born again' doctrine, so I conclude that the 'born again' doctrine is *not* the same as fundamentalism" (p. 42). In this way Kreeft is making a subtle distinction between orthodoxy and fundamentalism: Although fundamentalists are orthodox, all those who are orthodox are not necessarily fundamentalists. The remaining dialogues concern such topics as sin and forgiveness, the possibility of miracles, Christianity and other religions, the uniqueness of Christ, the incarnation and the OT God, and the resurrection of Jesus.

This is essentially an apologetics book. Kreeft's use of Platonic dialogue to convey some very good arguments for Christian theism makes the work an excellent supplementary textbook for a seminary or college course in apologetics. For this reason it is a unique contribution to the field. In the tradition of C. S. Lewis, Kreeft displays an ability to articulate rational argumentation in the trappings of a literary genre.

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*Celsus: On the True Doctrine.* Translated by R. Joseph Hoffman. Oxford: Oxford University, 1987, 146 pp., \$18.95.

Hoffman presents the portion of Celsus' polemical work against the Christians that can be gleaned from Origen's *Against Celsus*. Celsus, a second-century pagan philosopher, was the author of the oldest-known literary attack on the Christian faith. His work, *On the True Doctrine*, was written around A.D. 180. Hoffman consults the attempted reconstruction of Celsus' work by Bader (1940), Glöckner (1924) and Keim (1873) but does not attempt to restore its original order. Most of our knowledge of Celsus' attack on Christianity comes from Origen's rebuttal, probably written in the second quarter of the third century. The oldest complete manuscript of Origen's work is from the thirteenth century and is in the Vatican Library. The critical text was made by Koetschau in 1899 and formed the basis of H. Chadwick's English translation (1953). Hoffman's translation is based on Koetschau's work, and he acknowledges reference to Chadwick's translation of Origen. He agrees with the estimate of Quasten and others that around seventy percent of Celsus' work is accessible through Origen.

Celsus' attack is important as it gives an excellent glimpse into the philosophical-religious climate of the second century, in which Christian apologists such as Justin Martyr, Theophilus of Antioch, Tatian, Athenagoras, and Apollinarius of Hierapolis all flourished. Celsus praised the *Logos* doctrine of the Christians as well as the ethical and moral standards of the Church. He objects to their lower-class followers ("the scum that constitutes their assemblies"), the messianism they share with the Jews, various obscurities and absurdities taught by their Scriptures, and their refusal to conform to the standards of the state in political loyalty. He upbraids their elitism and intolerance and pleads that they give up their closed religious system and refusal to submit to the religious aspects of the empire. He concludes that the God of the Christians would not preserve the empire and that he has not done much for the Christians and Jews before them who have worshiped him. His followers are without a homeland and must observe his faith in secrecy. The Christians should recognize their civil duties and "help the emperor in his mission to provide for the common good" (p. 125).

Hoffman's translation is quite readable and deserved the support it received from the Oxford Patristics Colloquium. His introduction is a helpful review of the intellectual climate of the period. With the caution that the order of any reconstruction of Celsus' work must remain in doubt because it is only known through Origen's rebuttal, this work will be helpful to all students of the patristic era. It is also a valuable primary source in the history of apologetics and provides useful insight into the intellectual climate of the second century.

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*The Way of Paradox.* By Cyprian Smith. New York: Paulist, 1987, 133 pp., \$7.95 paper. *Bernard of Clairvaux: Selected Works.* Translated by G. R. Evans. New York: Paulist, 1987, 296 pp., \$12.95 paper.

At the time these two books were sent to me for review I was taking a graduate course on spirituality held at San Francisco Theological Seminary, a Presbyterian institution. The course was well attended by ministers representing a broad spectrum of different Protestant denominations and traditions, demonstrating a strong

interest among Protestant clergy in a field that for a long time was identified with Roman Catholic theology. A question that ran throughout the course was whether a spiritual theology written for and by Catholics could have a practical application for Christians of other theological traditions. I believe these two books recently published by Paulist Press demonstrate that it can.

Meister Eckhart was a Dominican theologian of the twelfth and thirteenth centuries who wrote what were in his day celebrated treatises on spirituality. Unfortunately his statements were such that they could easily be misconstrued to suggest other ideas that might not be entirely orthodox, and he found himself under scrutiny by the ecclesiastical authorities.

Smith does a good job in examining Eckhart's style, noting striking similarities between Eckhart's theology with the spiritual traditions of non-Christian religions, suggesting that spirituality has a common vocabulary that transcends the boundaries of denomination and tradition.

Eckhart wrote that theology, like philosophy and science, relies on rational analysis to arrive at truths distilled from Scripture. Spiritual insight, according to Eckhart, like many other Christian and non-Christian writers on spirituality, cannot be attained by reason alone but by a direct intuitive knowledge of God himself, an insight that comes from a personal relationship between the individual and God rather than from an analytical study of religious texts.

As the believer grows in spiritual insight he comes to a point at which paradox is seen not as a contradiction of facts and a sign of error but as a signpost of truth. Whereas conventional western logic sees things as either this or that, spiritual theology has its own rules of logic. Opposites are merely the different facets of the same truth. Light and darkness both are seen as parts of the same created order instituted by God. This principle is the "coincidence of opposites" and is similar to the kind of thinking found in Zen. Smith uses the example of Jesus' being both God and man—contradictory facts on the face of it, but essential to the Christian concept of the nature of God and salvation.

To achieve this knowledge of the truth, according to Eckhart, it is necessary to free oneself of one's own worldly imagery of self and of God as well as of one's simplistic presumptions. An interesting analogy offered is that we must be still like a pool of water in order to reflect God himself. But a pool of water with ripples on the surface, representing one's self-centeredness and worldly preoccupations, cannot reflect anything and distorts the image of the divine Creator that would otherwise be reflected on its surface.

The book on Bernard of Clairvaux is part of an ambitious series of books entitled "The Classics of Western Spirituality," which examines and offers samples of great works in the field of western spiritual thought.

Bernard was a Cistercian monk of the twelfth century and the cousin of Hugh of Payns, founder of the Knights Templar. Though his writings were not as daring as Eckhart's they were no less useful in understanding spiritual theology. Bernard's method was to write on various Christian virtues like humility and conversion and to elaborate on their meaning, citing a wealth of Scriptural points as their foundation. He wrote, for example, that conversion was first willed by God and that one who was not first called by God could not be converted. Furthermore the voice of God speaks to those to whom God wills to speak, even to those who do not want to hear (as in the case of Paul and Augustine).

Bernard had a special interest in the Song of Songs and wrote a number of sermons on the book, which serve as a fine commentary on that OT text. All of the Bernardine works selected by the editors of this book are very versatile in terms of

their pastoral application. Besides offering homiletical material for pastors, this book can be readily used for retreats, adult religious education and seminars.

This is not to suggest, however, that all Roman Catholic spiritual theology is necessarily compatible with and adaptable to any and all other Christian traditions. As Smith states and as the course I took pointed out, Catholic writers presume a church structure and sacramental system that might be different from other traditions. But the essential truths of freeing oneself of vice and worldly thought are universal to all Christian traditions. There is much here that Christians from other denominations will find revealing and useful. These two books present an excellent window into how some Catholics have approached the matter of developing one's own individual relationship with God. Equally important, the writings of these two medieval theologians give us an example of how one can see the truth through God's own light rather than through that of the world.

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*The Chronicle of the Hutterian Brethren.* Translated and edited by the Hutterian Brethren. Rifton: Plough, 1987, 887 pp., \$36.00.

The appearance of this primary source for the study of anabaptism is a major publishing event. The Hutterian Brethren deserve the thanks of all students of the Reformation for making available for the first time in English this chronicle of their forefathers, for now readers without facility in medieval German will have ready access to the fundamental source of information about the sixteenth- and seventeenth-century disciples of Jacob Hutter. The *Chronicle* also sheds much light on anabaptist movements such as the Swiss Brethren and the Dutch Mennonites.

Reading the early history of the Hutterians will not be an enjoyable experience because it is largely an account of a badly misunderstood people who suffered terribly in order to preserve their faith. Sensitive readers will shudder as they encounter vivid descriptions of believers beheaded, drowned, burned and tortured by enemies whose ingenuity in inflicting pain was amazing. Men, women and children went to their deaths in large numbers because their opponents mistakenly regarded them as subversives intent upon the overthrow of established churches and civil order. The descriptions of suffering are, at points, enough to turn the stomach of any humane reader. Many of the events narrated here have been verified from collateral sources, so there is no reason to doubt the general accuracy of this record.

A careful reading of the *Chronicle* shows clearly that Roman Catholic authorities were responsible for about ninety percent of the persecution the anabaptists had to endure, but there is evidence that some Protestant Reformers and their political protectors must likewise share the blame.

This, the first of a two-volume work, covers the period from 1517 to 1665. A brief introduction will acquaint readers with the general character of Hutterian beliefs, and throughout the book copious footnotes provide additional primary sources, explanatory comments and helpful references to pertinent secondary studies of topics as they appear in the text.

Although the *Hutterian Chronicle* is chiefly a martyrology it contains material important for a clear understanding of the doctrinal basis of the Hutterites in particular and the anabaptists in general. It shows, for example, that many

anabaptists claimed extra-Biblical revelation, some even through visions, while a few engaged in astrology. There were would-be prophets in the movement too as preachers predicted future events, especially acts of divine judgment, to fall upon their persecutors. Because some scholars of Reformation history portray the anabaptists as the only actual adherents to *sola Scriptura* in that period, it is important to note the mystical tendencies that appear at points in the *Chronicle*.

One of the most refreshing characteristics of anabaptist authors remote and recent is their rigorous honesty in describing themselves and their heritage, "warts and all." This becomes obvious as one reads the *Chronicle*, which is at points a lamentable story of bitter controversies and subsequent schisms among the Brethren. The chronicler was often overly judgmental in narrating such matters, a feature that actually enhances the value of the book by making the biases obvious. Congratulations to Plough Publishing House for producing a piece of first-rate scholarship that greatly enhances the study of the Radical Reformation.

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*The Young Calvin*. By Alexandre Ganoczy. Philadelphia: Westminster, 1987, 408 pp., \$23.95.

D. Foxgover's and W. Provo's recent translation of Ganoczy's widely acclaimed *Le jeune Calvin: Genèse et évolution de sa vocation réformatrice* is a welcome addition to the field of Calvin studies available in the English language. As the title suggests, Ganoczy's work focuses on the early period of Calvin's life and ministry from his education in Paris and at Orleans to the period of his exile from Geneva in Strasbourg. The major question that Ganoczy seeks to answer is how Calvin became a Reformer.

It is in the period of Calvin's education at Paris that Ganoczy sees Calvin's initial move toward reform. Paris still adhered to the scholastic method but was also torn by the growing following of the humanists Erasmus and L. d'Étaples. Ganoczy recognizes the importance of Calvin's attraction to humanism, but he does not attribute Calvin's conversion and calling to humanism. He argues that humanism provided Calvin with a predisposition in favor of the reform movement. Once Calvin had made this first step he was then ready to accept his most important guide in this journey toward reform: Luther himself.

Ganoczy carefully documents the influence of Luther on Calvin by noting many similarities and dependences in the *Institutes* on various works of Luther. Ganoczy does not attempt to prove that Calvin composed his work with Luther's writings in front of him. He argues that the presence of so many direct parallels points to a strong dependence despite the fact that Calvin did not know German and could read Luther only in Latin. In addition, in areas where he disagreed with Luther—especially on topics such as the Lord's supper—Calvin was influenced primarily by his own reading of Scripture as well as by other key theologians (like Zwingli and Bucer) who also differed with Luther on the subject.

One of the major areas of Luther's influence was his disdain of scholastic theology. Ganoczy argues here that Calvin did not study scholastic theology but only nominalist philosophy at the College of Montaigu at Paris. The first edition of the *Institutes*, he explains, reveals only a superficial knowledge of scholastic theology; only in later editions does Calvin display a more thorough understanding of it.

Having attributed much of Calvin's movement toward reform to Luther, Ganoczy proceeds to analyze the timing of Calvin's conversion and calling. The major source for such an analysis is Calvin's own recollection in his *Commentary on the Psalms* (1557). Here Calvin describes his change as a *subito conversio*, a phrase that has led many historians to conclude that Calvin had a sudden or immediate conversion experience as early as 1528. Ganoczy prefers to see this conversion not as a point-in-time event but as a process that could well have lasted for several years and that did not conclude until perhaps as late as 1535. He justifies this approach through a theological analysis of Calvin's comment in his work on the Psalms in which the adjective *subito* refers to the unexpected nature and divine origin of Calvin's conversion rather than to its timing. Here Calvin was not merely converted but was also called to his vocation as a Reformer.

Ganoczy ends his work with a call to ecumenicity. Remarkably he asserts that Calvin did not initially desire to break with the Roman Catholic Church but to reform it. The problem was that the Church was not ready to accept Calvin's theological positions.

For Ganoczy the Catholic Church of the post-Vatican-II era is finally ready to accept Calvin in much the same way that it has recently accepted Luther. Ganoczy sees many positive emphases in Calvin's theology for the Catholic, such as "the transcendence of God, the absolute sovereignty of the Word, the unique priesthood of Christ and his place as the one Mediator, the nature of the ministry as service, its Christ-centered collegiality, and the role of the laity which is at the heart of the idea of the priesthood of the people of God." He concludes: "In principle, nothing prevents the Roman Catholic Church today from recognizing and assimilating this ferment in order to profit from it in its own perpetual, contemporary inner reform" (p. 311).

Ganoczy repeats this call for an ecumenical view of Calvin in his preface to the English edition. Certainly such an interpretation of Calvin is a positive development in the dialogue between evangelical Protestants and the Catholic Church. Ganoczy is guilty, however, of reading much of his own ecumenicity into Calvin. Nevertheless his careful analysis of Calvin's conversion and his divine call to his vocation as a Reformer casts important light on the early phase of Calvin's career.

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*Anti-Calvinists: The Rise of English Arminianism c. 1590-1640.* By Nicholas Tyacke. Oxford: Oxford University, 1987, 305 pp., \$57.00. *A Study of Religious Thought at Oxford and Cambridge 1590-1640.* By Stewart A. Dippel. Lanham: University Press of America, 1987, 122 pp., \$19.25/\$9.75.

Theology sometimes imitates meteorology. Like the weather the theological climate changes, often unpredictably. Tyacke's excellent text recounts the dramatic change in the English theological climate in the early seventeenth century, a change that, when it began, saw the prohibition of Arminian publications, and, when it ended, witnessed the prohibition of those by such notable Calvinists as W. Perkins and Z. Ursinus.

According to Tyacke, English Arminianism arose first in the universities and then spread slowly into the Church hierarchy and finally into the Church's official documents. He traces the rise and ultimate victory of Arminianism in the face of an entrenched and institutionally supported Calvinism. In doing so he brings to

light the important connection between the new Anglican Arminians and their Dutch predecessors and counterparts. Especially intriguing is Tyacke's version of the theological rearrangement of the 1620s, a pivotal decade that began with the Calvinist clergy confident the king would suppress Arminianism everywhere in the realm and ended with the harassment of clerics who dared speak Calvinism in earshot of the king (p. 110). Equally intriguing is the politically astute manner in which the few early Arminian bishops successfully plotted the reversal of Anglican doctrine that they would attempt to secure upon the accession of the "almost-Catholic" Charles to the royal throne, even while the Calvinist James yet occupied it. This important episode is a telling reminder that theological victory often requires more of us than subtle exegesis.

Tyacke's book merits praise on three additional counts. (1) It presents an excellent retelling of the Synod of Dort's proceedings (especially as they concerned the English Calvinist delegation) and the way that synod became the rallying point of anti-Calvinist dissent. (2) Tyacke not only explains the Arminianizing of the Church of England but also gives a brief and useful account of how King Charles and Archbishop Laud attempted to export their views to Scotland and Ireland. (3) Appendix 1 is a carefully detailed narrative of the course of the Paul's Cross sermons over a period of nearly seven decades, a narrative that goes far toward settling the academic quarrel now brewing over the nature and extent of English Calvinism in the late sixteenth century.

Dippel's text, which covers the same half-century of English religion as Tyacke's, is more narrow in scope and more brief, concerning itself almost exclusively with the theological milieu of the two major English universities, which Dippel reconstructs largely on the basis of the sermon and lecture notes of several little-known or anonymous university figures. Of this book's five chapters, clearly the most insightful are the third and fourth, which deal with the classis movement in Oxford and Cambridge and with the relationship between university theology and politics respectively.

As are a growing number of specialized academic texts, Dippel's book is printed directly from the author's typescript, which helps to explain the presence of numerous typographical errors (of which I counted more than two dozen). Some of these errors are quite startling, as when something explained in the "course" of Lushington's sermon is explained, rather, in its "curse" (p. 3). Occasionally it becomes difficult to tell whether an error is a typist's misdirected key strike or an error of fact, as when Dippel identifies Magdalene College as part of Oxford (pp. 30, 56) rather than, as it is, part of Cambridge. Did he mean the actual Magdalen College of Oxford, or Magdalene College, Cambridge? Coupled with the already inconsistent spelling of the puritan era, such errors make this an occasionally vexing text to read. Minor lapses aside, however, this is a useful book, one that is valuable especially for the many previously unmined original documents it brings to light.

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*Christian Humanism and the Puritan Social Order.* By Margo Todd. Cambridge: Cambridge University, 1987, 293 pp., n.p.

Todd has written a book of revisionist intellectual history and made a welcome addition to our understanding of puritanism in sixteenth- and seventeenth-century



England. Actually it may be imprecise to describe her work as an addition, since most of the book does not present new information but instead challenges our conceptualization of what we already know—or think we know. It reconstructs the intellectual history and context of reformist puritan social thought with apt definition, judicious discrimination, clear-headed analysis, and a frame of reference both broad and detailed. What fresh information she does offer derives mainly from her careful reading of late sixteenth- and early seventeenth-century Oxbridge student notebooks in order to determine exactly what was getting read by the educated of that time.

Her main thesis is simple, and she risks the reader's exasperation as she drives it home in chapter after chapter with all the subtlety and engaging variety of a pile driver. On the other hand her thesis runs so contrary to accepted opinion that the use of a blunt instrument seems justified, and I more often felt grateful than annoyed in the face of what could be considered excessive repetition and predictability. The perspective that Todd counters boasts as its champion perhaps the most highly regarded historian of the seventeenth century, Christopher Hill, as well as other noteworthy predecessors and followers. As Todd writes: "The historiography of puritan social thought from Weber and Tawney to Hill and Walzer has attributed to protestant religious zealots a degree of originality of thought rarely assigned to and almost never deserved by any intellectual movement" (p. 4). "From the Elizabethan poor laws to the Scientific Revolution to the Civil War," remarks Todd, "change in 16th- and 17th-century England is traced to the 'hotter sort' of protestants" (p. 5). Todd fights this widespread presumption: "The notion that they were truly innovative in their social thought is as fallacious as the assumption that they represented an early form of capitalist class consciousness, or that they comprised a bitterly alienated oppositionist group in Elizabethan England." Instead puritans were "a vitally important group of popularizers and practitioners of earlier ideas—more properly associated with Renaissance than with Reformation" (p. 16). And within the Renaissance, Todd identifies Christian humanism as the "conditioning influence" of puritan reformism and suggests that one of the "defining characteristics" of puritanism in seventeenth-century English society was its "maintenance of Erasmian ideals and methods in the face of growing conservatism and authoritarianism" (p. 17).

In advancing her thesis Todd first distinguishes between the southern humanism of Italy, with its emphasis on classical style, and the humanism of northern Europe, typified by Erasmus, with its emphasis on moral content. The distinctive characteristic of the northern humanists was thus its reform-mindedness. Although the implicit optimism of these humanists as to the improvability of society did not mesh well with their deep sense of human corruption and guilt—an inconsistency that applies even more violently to the puritans—they nevertheless promoted the ideal of a Christian citizen "educated in the classics with the aim of ordering the commonwealth, exercising his virtue in practical social perception and action" (p. 40). The classical authors Erasmians most admired were those noted for their ethical instruction: Plutarch, Quintilian, Cicero, Xenophon, Terence, Isocrates, Livy, Virgil, and, as Todd most often stresses, Seneca and the stoics generally. The Bible was their first authority, but they drew on classical authors deeply insofar as they agreed with the Bible and could be used to elaborate general Scriptural morality with specific wisdom applicable to everyday life. In England such humanists filled the court of Henry VIII and refashioned the curricula of the universities, guaranteeing that future generations would encounter their influence.

One of Todd's most significant accomplishments is her reassessment of the supposedly scholastic curriculum of seventeenth-century Oxbridge. Although the

framework of university study was no doubt scholastic, humanist texts had been injected into the course of study and continued to be read, as Todd demonstrates by virtue of painstaking research into student notebooks and tutors' reading lists. For 150 years after Erasmus' death, puritans and Anglicans alike grew up with the same humanist authors. More importantly the attitudes governing their reading of scholastic authors were critical, humanist, and consequently oriented toward active, ethical pragmatism rather than metaphysical contemplation. Their Aristotle was one subject to contextual analysis in the original Greek and one most carefully attended to for opinions concerning logic, physics, rhetoric and ethics—in short, the Christian humanist Aristotle, not the scholastic one.

Having argued for the pervasive presence of humanist attitudes, texts and reformist emphases in the moral and intellectual horizon of educated seventeenth-century Englishmen, a methodical Todd goes on to trace to their humanist sources reformist innovations associated with the puritans. On domestic issues such as the role of the family in educating children, the role of women in the family, and the status accorded marriage, Todd explains that the views linked with puritans were shared by most English Protestants and were derived from Roman Catholic Christian humanists. The same holds true in the economic realm as is explained in a long and illuminating chapter entitled "Work, Wealth and Welfare." Here Todd fights on two fronts as she contradicts the common opinion that the puritans were bourgeois revolutionaries inspired by greed and the assumption that they originated or were alone in advocating their economic programs. Their reforms were characterized by faith in the power of education, pragmatism, discriminating and rationalized secular administration of welfare, and enforcement of discipline and industry. These characteristics also describe the Erasmian economic vision and in the sixteenth century were on occasion closer to realization in papist dominions than Protestant. Indeed the sixteenth century saw a wave of reform in Protestant and Catholic states, and there was something of a humanist consensus concerning social policy. What happened to break down this consensus so that by the mid-seventeenth century only the puritans were left to carry out the humanist legacy?

What happened, Todd argues, is that the humanist position was perceived, quite correctly, as an ideological threat to the existing order. The points of cleavage between Protestants and Christian humanists, Todd admits, are at root theological and, in the case of the puritans, most obviously concern the problem of free will. And yet, although throughout her book Todd recognizes theological and other differences between puritans and humanists, she readily brackets off social reform from theology—as if these headings were practically as well as categorically distinct. But when it comes to the theological justification for opposed modes of government and theories of class structure, Todd allows the boundaries to come down. She might justify this inconsistency by saying that insofar as theology provides a rationale for government, it impinges directly on social policy. One might reply, however, that a reformer's concept of human volition also impinges directly—if not so consistently—on social policy.

In any case Todd sees the humanists and puritans again in agreement over how best to maintain social order, and this agreement rested on a shared departure from the orthodox theology of a set existence ordered along the Great Chain of Being. Todd describes this departure as the elevation of the individual conscience and virtuous behavior over hierarchical authority and inherent nobility and claims that it underlies "the consensus of Catholics and protestants for most of the 16th century on the nature and aims of family life, education, economic conduct and poor relief" (p. 179). In other words, this is the heart of her argument. She assigns to Christian humanism what is usually ascribed to Protestantism—the focus on

the individual human being as an independent and responsible moral agent, an innovation that has been taken by some to be substantially the modern western invention of the self. This version of the self challenged and eventually brought down the medieval order. Naturally its manifestations in education and religion (read "humanism" and "Protestantism") were suppressed as soon as their implications were recognized. In a beautifully symmetrical final chapter Todd thus equates the post-Tridentine reversal of humanist educational and social reforms with the policies of the Laudian regime in the 1630s. Laud and his followers in effect set the stage for the historiographical phenomenon of the puritans as Promethean revolutionaries. They were the only ones in seventeenth-century England with enough intensity of commitment to remain true to what Todd describes as essentially a Christian humanist tradition and pan-European sixteenth-century reformist consensus. Hence they appear in grand isolation on the historical stage, a dramatic, concentrated, re-presentation of their more moderate forebears, raised by cruel opposition and millenarian zeal to a positively revolutionary pitch.

I think it clear that Todd's argument has its problems, and her book will no doubt cause some outrage. Most of the arguments will ultimately arise from the inescapable epistemological problem of intellectual history—definition: When has one thing, especially a complex intellectual tradition such as Christian humanism, changed enough to become something else again? (And what was Christian humanism before Erasmus—why does Todd remain so silent concerning his indebtedness?) Can we really say there was ever this one thing there to begin with? These questions threaten endless mazes unless we keep our attention on the purpose of the debate and the usefulness of the contribution. In this context I must say that I admire and have learned a great deal from Todd's attempt to step into the same river once. I recommend her work highly.

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*The Fountain of Living Waters: The Typology of the Waters of Life in Herbert, Vaughan, and Traherne.* By Donald R. Dickson. Columbia: University of Missouri, 1987, ix + 218 pp., \$26.00.

The seventeenth century was a pivotal age in the history of Protestantism, one in which many of the streams that go to make up the heritage we still feed on today met and mingled. It saw the solidification of classic orthodoxy, the first signs of uneasiness about the relations between theology and the modern worldview, and the greatest flowering of serious devotional and reflective poetry the movement has yet known. Nor can any of these developments be fully understood except in light of the others. The book under review manages to shed significant light on all these matters and more.

Dickson's primary purpose is to enrich our appreciation of a common and pervasive theme in three great metaphysical poets: the imagery of the waters of life. He lays the foundation for his explication of the poems in a study of both Biblical typology and seventeenth-century scientific views of the water cycle, showing how the books of Scripture and nature were read as a harmonious whole. His treatment of the water imagery developed in Scripture—from the watery abyss of Genesis, to the waters of Jordan, of Meribah, of baptism, and finally of the crystal sea of Revelation—elucidates not only an aspect of seventeenth-century typological interpretation but also a level of unity in the Bible itself as later writers

consciously built on the water imagery of their predecessors. This section of the book could be as fascinating for exegetes and for historians of interpretation as for historians of Christian thought.

But of course the bulk of this study concerns the application of this background material to the reading of the poems. Here, minor quibbling on details aside, Dickson is clearly successful. It becomes impossible to go back to the poets again after reading his treatment without seeing the themes he emphasizes on every page. Just as the rain descends to earth from heaven bringing life and is returned there in the exhalations of the mist, so the grace of God descends to the dry, barren and flinty hearts of men, imparting spiritual life, and returns to him in praise. That is the pattern, enriched by allusions to the whole Biblical system of water imagery connected with creation and redemption, that is evoked by the poets in their consistent use of the metaphor of the waters of life.

This book is a model of what interdisciplinary studies can achieve. It is highly to be recommended.

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*Jonathan Edwards: A New Biography.* By Iain H. Murray. Edinburgh: Banner of Truth Trust, 1987, xxxi + 503 pp., \$22.95.

Combining the piety and openness to the supernatural of Hopkins, Dwight and Gerstner with the engaging, anecdotal and analytic style of Winslow and Miller, I. Murray, worthy successor to them all, deserves our hearty appreciation for the first full-length biography of Jonathan Edwards to appear in a generation. It is, in Murray's terms, a popular account, but there is no slighting of up-to-date scholarship in his preparation. Murray's careful work leads us from Edwards' ancestry to his heritage with a wide-angle lens open to the larger world of puritan New England, on the one side bounded by the culture of Great Britain and on the other by the culture of the frontier. Here we encounter Edwards as neither the isolated genius of Winslow's biography nor the Lockean philosopher of Miller's but the devout pastor of a Northampton congregation whose primary orientation is Godward and whose overriding concern is for personal holiness.

There is an agenda indeed to Murray's portrayal of Edwards, and that is to reassert the centrality of theology, ministry and evangelism in Edwards' scheme of priorities, a view largely eclipsed in the more modern preoccupation with Edwards' scholarship and philosophy. "The real life of Jonathan Edwards was the life of his mind," Miller began. "First of all, he was a Christian and a teacher of the Christian Faith," Murray counters.

Murray is not at all reluctant to display a very partisan view of Edwards nor to express his rather frank criticisms of the antisupernatural inclinations of most of Edwards' twentieth-century biographers and editors. Evangelicals, particularly of a Calvinist persuasion, will welcome his reappropriation of Edwards as a champion of the sovereignty of God, the utter depravity of humanity, and a deep-seated delight in the life of the spirit. Those who cannot appreciate this in Murray will benefit at least from his fresh combing of eighteenth- and nineteenth-century sources.

With such a fine book one hesitates to take issue at all, but two questions might be raised in the interests of encouraging both a closer and a broader reading of Edwards by the audience Murray inspires.

One of the great enigmas in the course of Edwards' life and ministry that cries for explanation, first of all, is the widespread and momentous shift in the affections toward Edwards that occurred in the Northampton congregation. To date, no biography has yet succeeded in offering a fully satisfying explanation of the venom with which Edwards' congregation, once so full of love and respect for their pastor, later turned on him in the final years of his ministry among them. It must be allowed, as Murray notes, that the historical data remain too thin to enable the formulation of any definitive conclusions. But there are tantalizing clues in the evidence that invite more constructive attention than has yet been devoted to them.

A number of personal motives of individual leaders has been singled out in the past. Yet such personal factors as Murray does identify can only account for the willingness of certain influential leaders, many of whom were outsiders, to serve as "confidential adviser of the disaffected party." To account for the wider disaffection of local, popular sentiment one is obliged to explore what was at stake for the average parishioner in holding or losing the status of a full communicant in the church.

Murray is more willing than many of his predecessors to credit Edwards' own explanation for the controversy: that God intended through it to expose the evils of human pride. But Murray also recognizes, like Edwards, that God is pleased at the same time to employ "second causes," and he devotes over a chapter to enumerating five such factors. Those he cites are clearly aggravating conditions, but in the end none offers more than a symptom of the real problem, which goes unaddressed. Each suggestion begs the question: Just what personal interests were threatened by exclusion from the communion table in the Northampton church? Certainly not any such spiritual benefit as eternal salvation, since it was precisely those spiritual assurances that Edwards' opponents were determined to hold apart from consideration in deciding communicant status. As Murray himself notes, few controversies in the Church are purely theologically motivated.

Edwards' own comments furnish some hints in their mention of "open reproaches regarding my own temporal interest" and of the "places of public trust," distinction, privilege and attainment enjoyed by increasingly "wealthy" and "famous" parishioners. Miller's suggestion that Edwards' opposition to Arminianism "arraigned their practice of free enterprise" puts a more sophisticated explanation on their opposition than the people themselves can be expected to recognize, but it seems to strike in the proper direction. To account for the height of zealous resentment that Edwards aroused in his people requires a more specific statement of the social importance of church membership in puritan New England than has yet been put convincingly forward.

A second concern surrounds the hermeneutical thesis that Murray presents in his introduction and presses throughout the book. Murray's preference for seeking an understanding of Edwards in place of earlier efforts at explaining him by genetic influences holds greater promise of seeing Edwards from an insider's perspective. But Murray overstates the case when he insists that a conviction of the truth of Christianity is essential to genuine understanding of Edwards' life.

This *credo ut intelligam* possesses a certain validity, of course. Nevertheless sympathy for a particular conviction has also the potential to distort the objectivity of understanding nearly as easily as hostility can. This is an issue with which Edwards himself wrestled in his efforts to preach compellingly to those who lacked sympathy for things religious. Edwards' own judgments, as I read them, would concur with a contention that it is not necessarily the case that we "fail to understand Edwards aright" until something of the puritan fire kindles within us but rather that we fail to have a proper affection for him, or in other words to appreciate him aright, without a taste for his convictions.

Murray's stated purpose in writing is to encourage the reading of Edwards himself. Despite his own hermeneutics it is safe to anticipate that the book is destined to succeed well in that endeavor not only among those who already sympathize with Edwards' thought but also among those who open Murray's biography with little sense at all of Edwards' delight in the divine. For all of the criticisms it has lately received, Miller's earlier biography undeniably encouraged a new generation of readers to explore the seven volumes of Edwards' philosophical writings that have followed its publication. Murray's biography is now poised to perform the same service for the much larger corpus of sermons that, he is no doubt happy to learn, are now forthcoming from Yale.

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*Jonathan Edwards: A Mini-Theology.* By John Gerstner. Wheaton: Tyndale, 1987, 135 pp., \$5.95 paper.

As Gerstner points out in his introduction, "[Jonathan Edwards] never produced—or had produced for him—a theology" (p. 9). Gerstner's purpose, as he states it, is to present a theology, albeit brief, "based on the total corpus of Edwards' writings . . . [and give] insights into twelve crucial theological affirmations of Edwards" (p. 10). Because the author supplies no definition of what he considers a theology to be—thus making an evaluation of his *a priori* difficult—we were compelled in reviewing this book to state our own position on the definition of theology. We take it from noted Church historian J. Pelikan: "What the church . . . believes, teaches, and confesses on the basis of the word of God: this is Christian doctrine. . . . A theologian . . . [is] a spokesman for the Christian community. . . . His personal opinions must be set into the context of the development of what the church has believed, taught, and confessed on the basis of the word of God" (*The Christian Tradition: A History of the Development of Doctrine* [Chicago, 1971]), 1. 1, 3. Theology, then, is personal opinion in the context of doctrine. In the area of context we find this book wanting.

In chap. 2, "Reason and Revelation," Gerstner attempts to establish Edwards' place in the Enlightenment. Here Gerstner misquotes Emerson: "Consistency is the hobgoblin of little minds" (p. 24), whereas the passage actually reads: "A foolish consistency [etc.]" ("Self-Reliance," par. 14). This error seems to typify Gerstner's approach to Edwards in two ways: (1) As with the passage from Emerson he presents Edwards' opinions with insufficient explanation of the historical context in which they were written; (2) instead of checking his sources he trusts his memory and the accepted yet dated scholarship of others. For example, in the same chapter Gerstner tries to establish Edwards as indebted to Locke. This is so popular an outlook that Gerstner does not cite his sources. He seems to argue on the strength of Edwards' biographers, S. Hopkins and P. Miller, both of whom contend that Edwards was familiar with Locke's *Essays* as early as 1717 (at the age of thirteen). The recent work of W. Anderson has shown that Locke would have been unavailable to Edwards until the early or mid-1720s (*The Works of Jonathan Edwards* [Yale, 1980], 6. 17–18, 24). Gerstner acknowledges the help of Church historian T. Schafer, whose research (though still unpublished) should reveal the earliest date at which Locke's *Essays* would have been available to Edwards.

There is reason to believe that Edwards is indebted to the Cambridge Platonist H. More (More being available to Edwards since the founding of Harvard and

Yale). In Edwards' theme "Of Atoms" we find that he has used the word "indiscernible," which was coined by More: "All bodies whatsoever, except Atoms themselves, must of absolute necessity be composed of Atoms, or of bodies that are indiscernible [*sic*], that cannot be made less, or whose parts cannot by any finite power whatsoever, be separated one from another" (Anderson, *Works*, 6. 208 n. 2). Gerstner, who bases his book on the entire corpus of Edwards' work, does not mention this connection of Edwards' thought to More's work.

The result of insisting that Edwards is Lockean is a confused muddle of a chapter. On pp. 22-24 Gerstner first mentions eight functions of reason. When he then elaborates on them he only touches on four, and those he deals with out of sequence and even renumbers. What at first was point eight now "is our third point." When he further argues that "although Edwards nowhere uses Locke's expression 'credentials of a messenger' he clearly shares that viewpoint" (p. 25) the reader suspects he is being presented with Gerstner's own opinions supported by Edwards' quotes.

Much of Gerstner's material, nevertheless, is straightforward, very readable and well argued. Gerstner is to be commended for his use of Edwards' sermons, both published and unpublished, rather than merely relying on the published theological tracts. The organization of the mini-theology's twelve chapters is logical, well within the scope of the purpose, and concludes nicely on the subject of heaven. There is, however, an oddly disjointed effect between some chapters, which gives the impression of a collection of nonserial lecture transcripts bound into a *Festschrift*. Terms such as theology (aforementioned), saint and elect are left undefined. Some ideas are touched on without mentioning that they will be dealt with more thoroughly later (e.g. "good works" is brought up in the chapter on sin but is not addressed until the chapter on atonement). Others are touched upon and dropped (e.g. the idea of an "elect" should warrant some explanation of predestination).

Gerstner, refreshingly enthusiastic about his subject, is perhaps at times too immersed in Edwards to present his ideas clearly. At one point he goes so far as to deny something as that which Edwards "would never say" (p. 48) without providing evidence for such a claim. Not surprisingly, Gerstner's best chapter is one where he has to step back and admit that Edwards has a problem explaining man's fall from grace. He is able to demonstrate Edwards' quandary and how he "tries to escape his own snare" (p. 36). He explains with skill and insight why Edwards had such trouble with the question of the ability to sin when other Reformed theologians seemed not to. "They were satisfied merely to assert. Edwards always attempts to explain" (p. 38). Here, where he demonstrates the context of Edwards' thought, is where Gerstner shows one way in which Edwards is extraordinary.

This example is not the only occasion when Gerstner puts Edwards into the historical and theological context of Christian thought. He frequently shows Edwards in opposition to Arminian ideas, but he does not mention with which Arminian theologians Edwards is arguing. In fact Gerstner shows himself to be rather hostile to the Arminians. He states that "Arminians think more highly of man than they ought, and their apologists wrongly suppose that man's reasoning is sound enough to bring him to God" (p. 27). Elsewhere he writes that "the Arminians erringly suppose" that actions "make the principle right" (p. 65). We would prefer a less condemning statement of the Arminian viewpoint and then to have Gerstner allow Edwards his own rebuttal.

Unfortunately Gerstner usually provides no historical context for Edwards' arguments. Edwards was a theologian who reacted to the necessities of both his church and those of other Christians who need to be kept on the narrow path to

salvation. Edwards does not write theology simply for its own sake, or simply for the sport of it. He is always responding to people—people like C. Chauncy and W. Chubb. Edwards, for example, addressed the specific problems that arose concerning the spiritual and theological validity of the Great Awakening and the need for a confession of personal belief in Christ before partaking of the Lord's supper. Edwards saw himself as a true shepherd fighting off wolves, traps and plagues, which threatened the very eternal life of his lambs. Edwards' theology, far more often than not, is situationally generated and time-specific. It is written with a view to curing a specific problem and to providing a lifetime of guidance for believers and, importantly, dissenters alike. In short, Edwards' theology does not exist in a vacuum. It is task theology. If we are to explain Edwards' (or any other believer's) theology, he must be seen as living in space and time and reacting to an ever-dangerous and ever-changing spiritual and physical world. Theology and doctrine must be seen as living works. If they are not, they are of little value in the life of a Christian.

This volume, which is well footnoted and contains a useful chronology, might well serve as a handbook to guide a reader through a first reading of Edwards' works, a study outline of features to look for (bar chap. 2 for the above-mentioned reasons). But unless the reader has a sound background in history and theology, many of the arguments and controversies will be lost on him. Perhaps because of his obvious familiarity with Edwards, his close proximity to and obvious admiration for his subject, Gerstner does not always demonstrate clearly why Edwards is unique or what makes Edwards such a giant of theology. Edwards' works are most surely replies to existing beliefs, but without presentation of that against which Edwards argues—or from which Edwards expands—it is unclear what sets him apart as a great thinker. Some allowances, of course, must be made because of this book's limited size and scope. Gerstner does mention that he is currently working on a larger study of Edwards' theology. We hope that he supplies in the forthcoming book that which the present volume sorely lacks—namely, either more specific historical opinions to which Edwards was replying or else a list of such sources for further reading. The reader then would have the context of Edwards' thought and hence a better understanding of the importance and rare qualities of his work.

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*Defending and Declaring the Faith: Some Scottish Examples, 1860–1920.* By Alan P. F. Sell. Colorado Springs: Helmers and Howard, 1987, 280 pp., \$14.95 paper.

Professors of apologetics and systematic theology will welcome this informative monograph by the author of several other theological and biographical studies. Here Sell analyzes the doctrinal distinctives of eight Scottish Presbyterians: J. Kennedy (1819–1884), R. Flint (1838–1910), J. Caird (1820–1898), A. B. Bruce (1831–1899), J. Iverach (1839–1922), J. Orr (1844–1913), D. W. Forrest (1856–1918) and J. Denney (1856–1917). He particularly focuses on the responses of these thinkers to the intellectual challenges of evolution, Biblical criticism, materialism, naturalism and idealism during the years of ferment between Darwin and Barth.

Of Sell's representative samples, Kennedy clearly was the most conservative. In fact Sell links him with "the old paths"—high Calvinism, confessionalism and



polemicism. Sell's exposition of Kennedy is fair and balanced, but he obviously is attracted much more to the other seven theologians, who can be characterized as moderate, more open to engagement with contemporary intellectual trends, and conspicuously soft on the doctrine of Scriptural inerrancy. Fortunately Sell relegates comments on his own theological preferences largely to the endnotes, where he distances himself from conservative Presbyterians like B. B. Warfield on the subject of Biblical authority and inspiration.

Many American readers will regard some of these Scottish divines as obscure, and it is unlikely that Sell's book will enjoy wide market appeal. He deserves special commendation, however, for some valuable chapters, such as his discerning criticism of the tension between Flint's methodology and his theological convictions, or his even-handed discussion of Denney on the atonement. *JETS* readers probably will find the section on Orr to be the most intriguing because of Orr's ties to American evangelicalism through *The Fundamentals* and *ISBE*. Sell's short treatment of Orr should also whet our appetites for G. G. Scorgie's new volume, *A Call for Continuity: The Theological Contribution of James Orr* (Mercer), which confirms Sell's conviction that Scottish theology and apologetics has an enduring legacy beyond the cozy confines of Aberdeen, Edinburgh, Glasgow and St. Andrew's.

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*The Making and Unmaking of an Evangelical Mind: The Case of Edward Carnell.*  
By Rudolph Nelson. Cambridge: Cambridge University, 1987, 252 pp., \$39.95.

Written at the same time as G. Marsden's *Reforming Fundamentalism*, which traces the history of Fuller Theological Seminary, this book examines in careful detail (and with both insight and delicacy) the life and mind of E. J. Carnell, Fuller's second president and one of its brightest early lights. Those who, like me, prefer to be known as an evangelical, not as a fundamentalist, and who found Marsden's excellent book a delight and an aid, will find this one equally as intriguing and suggestive.

The story of Carnell's theological pilgrimage is a tale of triumph, struggle, courage and tragedy. He was an accomplished theologian, surely one of the finest evangelical thinkers of this century. He was intense, industrious, sincere and productive. In that light he towers, but like us all he was fatally flawed. The burden of evangelicalism's proof and the justification of its existence were a tremendous load to bear, probably one that no two human shoulders—even Carnell's—could long support. The wonder of Carnell is that under that great (self-imposed) weight he accomplished all he did. But the burden that spurred him on broke him down. Thus those who read this book with a sensitive heart and open eyes will find they learn as much or more from Carnell's heartbreak and distress as from his success.

Put differently, Nelson is right: "In the life and death of Edward Carnell there was a story to tell, an important story that might touch a nerve in the human spirit" (p. 4). Like a physician who is more concerned with his patient's health than his patient's immediate comfort, Nelson has wisely not refrained from touching those nerves, even though touching them causes pain. Only by such treatment are we to be disabused of the diseases that beset us. Nelson's book is painfully and therapeutically honest. If it were not it would be a worse book and a

less useful one. As it is, however, few texts dealing with modern religion more deserve to be read than does Nelson's, and his point is well taken: "These are hard times for faith—any faith, not just Protestant evangelical Christian faith. . . . What happened to Carnell is instructive for all of us" (p. 14).

As he matured, Carnell began to distance himself—not from his Christianity, but from the fundamentalist mold into which it had been poured by his father, a small-town, midwestern pastor. As Carnell defined it, fundamentalism was "orthodoxy gone cultic" (p. 19). That view remained his till the end: The last night of his life he spent reviewing the lecture he would not live to deliver, a lecture on the differences between evangelicalism and fundamentalism and their varied attitudes toward Roman Catholicism. Carnell, in other words, was a pluralist but not a relativist. Fundamentalism seemed to him to be a purist movement whose theology was impure and intransigent.

Carnell's criticisms of fundamentalism were pointed. He considered it a "tyrannical legalism" (p. 24) that functioned as its own parody. Its adherents repeatedly would issue rash and uninformed pronouncements on "science, the United Nations, and the cause of immorality in France" (p. 25), which the world justifiably ignored or scorned. Fundamentalists, as Carnell unflatteringly characterized them, ignore "the weightier matters of mercy and justice because [they are] busy painting 'Jesus saves' on rocks in a public park" (p. 25). By contrast Carnell's own faith, as he himself labels it, was a "Post-Fundamentalist Faith" (p. 25). Like J. Graybill, his fellow Wheaton undergraduate, he had learned from G. H. Clark "the crucial historical fact that the fundamentalism of the 1940's must not be equated with historic Christianity" (pp. 37-38). Carnell's theological passion was "to sound a note that would transcend fundamentalist parochialism" (p. 94).

The weaknesses that eventuated in his death by barbiturate overdose were present even in his school days. He was a chronic insomniac, and he resorted regularly to sleeping pills, which induced an addiction. He acknowledged that "an extended loss of sleep [ate] away at his will to live," but that "after a powerful sedative [he saw] things in a different light." Even more chilling is his admission "that even suicide took on a certain attractiveness" (p. 49).

On such matters Nelson's book is a lesson in observation: Looking back upon Carnell's life, one can see repeatedly that the very weaknesses that brought him to a premature end were present with him from the time he was a very young man and that they were never adequately addressed or dispatched. Nelson's book is also a case study in the fact that ideas have consequences. As early as 1944 D. E. Trueblood, one of Carnell's professors at Harvard Divinity School, "detected some emotional disturbance," which he "shrewdly diagnosed" "as theological" (p. 61).

One could easily get the mistaken impression from Nelson's book—and hence from this review—that Carnell was merely a tragic or pathetic figure. He was not. He was an evangelical hero as well. Tired, overburdened, often in distress, he marched bravely into battle. He invested himself in parish, administrative and academic ministries of various sorts and at various levels, none of which he viewed as either below his dignity or too daunting in its prospects. Though he knew he walked near the cliff's edge he did not shrink from confronting the enemy or the facts as he perceived them. He never hunkered down in inglorious cowardice or self-indulgent sloth. Even forty years after the fact, his former students recall with intense appreciation that "he never seemed to do anything off the cuff, but rather was a meticulous craftsman in all that he did" (p. 62).

In short, Carnell did well. D. A. Hubbard, himself Fuller Theological Seminary's president for over a quarter-century, identifies Carnell as "the most significant

influence in his life and says that for many students he meant the difference between believing and not believing" (pp. 78-79). Carnell was, as Nelson notes, "a master teacher," one who "placed great value on the maieutic method, thinking of himself not as the bringer of truth, but as the Socratic midwife helping students give birth to their own ideas" (p. 79).

Nelson's book, in effect, is two books: a larger, moderately sympathetic, sensitive and honest account of Carnell's life, and a shorter, detailed, careful analysis of his published works, an analysis that is refreshingly incisive concerning the strengths and the weaknesses of Carnell's apologetic method (especially the weaknesses, which is not to say Nelson's own Barthian approach is preferable or that all of his criticisms of Carnell's evangelicalism are telling criticisms). Both of Nelson's books are first-rate, and together they yield a valuable lesson: "Although we discover in the making of Edward Carnell's mind the seeds of its eventual unmaking, the true measure of his importance may be that we also can detect, here and there throughout his writings, clues to what might have been—and to what might still be—the remaking of the evangelical mind. . . . [As] an exemplar of evangelical Christianity, Carnell in his life and writings transcended the boundaries of an individual life, raising important questions about religious faith in the context of its encounter with modernity" (pp. 15, 210).

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*The Bear's Hug: Christian Belief and the Soviet State, 1917-1986.* By Gerald Buss. Grand Rapids: Eerdmans, 1987, 223 pp., \$8.95 paper.

In this timely and up-to-date volume Buss gives a shocking glimpse into the hardships and the triumphs of Christian life under Soviet domination. Without the sensationalism common in many popular works Buss writes with three clear objectives: to give an accurate portrayal of the condition of believers under Soviet domination, to explain why the predicament of the Soviet Church should be of particular interest to the western Church, and to elicit western aid for Soviet believers.

Buss, focusing primarily on the religious laws of the Soviet Union, writes in a legal style, utilizing a case-study methodology. Though the book is easily read and understood, the abundance of examples sometimes hinders remembrance of the author's point. This book is well documented and researched, reflecting the work of an erudite scholar.

After delineating his objectives in the opening chapter Buss quickly moves through a two-chapter summary of Soviet seventy-year repression of the Russian Orthodox Church. He demonstrates in these chapters the unchanging policy of Soviet aggression against the Christian faith, a repression that flows and ebbs but never subsides. Sadly, he also reveals the spiritual languor in the Russian Orthodox Church resulting from her willing submission to the Soviet government.

Next Buss elucidates thirteen laws used to repress and incarcerate Christians, many of which are specifically written to victimize believers. Repression, chiefly accomplished through harassment and discrimination, is the most common action taken to control Christians. For the repeat offender or those deemed dangerous, exile or incarceration in a labor camp, prison, or psychiatric hospital is certain.

Soviet incarceration is designed to "inflict suffering," to keep the criminal in a "permanent state of hunger" and to reform his antisocial behavior.

Buss also exposes the Soviet government's complete disdain for the law. Their legal system is simply a facade to placate their populace and the west. They use law when it is convenient and ignore it when it is not. Buss devotes an entire chapter to their flagrant disregard for international law and the human-rights treaties that they themselves have ratified. He concludes his exposé of Soviet contempt of law by presenting a secret document, composed by the Soviet Council for Religious Affairs, which details the official policy of repression toward religious organizations.

In the last chapter Buss gives suggestions on how western believers can aid their Soviet brothers. It is filled with specific ideas ranging from letter writing to contacting our own government officials and informing them about the human-rights violations occurring in the Soviet Union.

Buss accomplishes his objectives. He gives the reader an honest portrayal of life under an oppressive government and explains why western believers must be aware of Soviet policy and actions, especially in these days of *glasnost*. Finally, his suggestions for action are simple and achievable.

The book contains a helpful appendix on significant historical events from 1917 to the ascendancy of Gorbachev. It also has a basic index, a respectable bibliography of books, articles and periodicals from diverse sources, and a glossary of terms, which is essential because he does not define these terms in the text.

This book would be good for anyone wanting to know more about Christian life in the Soviet Union. For those who are interested in Soviet law and ethics this book would be worth reading. Any mission agency sending personnel into closed areas needs to understand the implications of this book. Finally, though this book focuses on believers, any human-rights agency would benefit from the information contained in it.

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*Kingdoms in Conflict.* By Charles Colson. Grand Rapids: Morrow/Zondervan, 1987, 400 pp., \$15.95.

In the last several years "evangelical Christians have moved back into politics with a vengeance. But they are doing so largely lacking a well-thought-out philosophy of government or even a theology of citizenship." K. Kantzer's assessment (*Christianity Today* [April 19, 1985] I-2) explains at once why Colson wrote his book and why we need to read it.

America's growing awareness of the theonomist movement and growing fear of the "Christian America" advocates have highlighted the need for a clear and Biblical articulation of the Christian's relation to politics. Colson has given us both a sound analysis of Christian political involvement and a vigorous declaration of the power of our faith in secular society.

After a gripping prologue describing what might happen with a Christian president, one who misunderstood the relation of his Christianity to politics, Colson divides his book into four parts. After describing our current confusion and conflict about the relation of the kingdom of God to the kingdoms of men, part 1 ("Need for the Kingdom") examines the nature of men. Concluding that humanists—using that term in its best sense—have failed to understand humanity, he poign-

antly demonstrates our need of the kingdom of God. In part 2 ("Arrival of the Kingdom") Colson examines the nature of the two kingdoms in which we live, concluding that Christians have failed to understand Christ's kingdom and its relation to earthly kingdoms. Part 3, "Absence of the Kingdom," details the devastating results that occur when men's kingdoms function without the influence of God's kingdom. Colson's illustrations include the British political and German religious struggles that preceded World War II, Marxism in the twentieth century, and others.

The heart of the book is part 4, "The Presence of the Kingdom," in which Colson describes how the kingdom of God is to relate to the kingdoms of man. Weaving dramatic stories with powerful insights, Colson explodes the myths and explores the realities of politics and religion. Positioning himself in the train of C. F. H. Henry (*Aspects of Christian Social Ethics*) and of the *Christianity Today* Institute ("The Christian as Citizen," 1985), he sounds a prophetic warning about the dangers of either an overly politicized or an overly privatized faith.

Colson's viewpoint might be summarized as follows: God instituted the state and the Church, each with a unique function. The state was instituted by God to restrain evil and to promote a just social order. The Church is charged to proclaim in word and deed the gospel of Christ. Neither can nor should usurp the function of the other. The state was never intended as man's savior, and so the Church must resist the ever-present temptation to usher in the kingdom of God by political means. The first duty and most potent strategy of the citizen of God's kingdom is to know and live Christianity. This both holds the kingdoms of man responsible to accomplish their God-given task and releases the power of the kingdom of God to change society by changing individuals. When Christians serve others and proclaim Christ the most difficult of human situations can be transformed by God's power, as Colson's moving examples show.

This book is a delightful combination of story, history, thought and theology. Colson's breadth and acumen are impressive. He informs the mind and ignites the heart. God has raised up a uniquely qualified spokesman to address a distinctly difficult issue.

In summary, Colson's volume is precisely what we need to hear in a style we will be willing to read.

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*Faith and Freedom: A Tribute to Franklin H. Littell.* Edited by Richard Libowitz. Elmsford: Pergamon, 1987, 268 pp., n.p. *Building Bridges: Understanding Jews and Judaism.* By David A. Rausch. Chicago: Moody, 1988, 251 pp., n.p. paper.

*Faith and Freedom*, a collection of essays and a supplement to *Holocaust Genocide Studies*, is published as a *Festschrift* in honor of Littell. The essays, all by former students or colleagues, concern theological and ecclesiastical issues related to the Holocaust.

Obviously this is not a book that one reads for pleasure. But, as the Preacher said long ago, "The heart of the wise is in the house of mourning, but the heart of fools is in the house of pleasure" (Eccl 7:4).

Evangelical scholars will profit from a thoughtful reading of these essays. Some, like E. Wiesel's personal reflections upon his own Holocaust experience and E. Fackenheim's penetrating observations about the film *Shoah*, will shake us to our

depths with the enormity of humanity's depravity. Others, like A. R. Eckardt's and L. Swidler's, will directly challenge and attack evangelicalism as part of the problem that permitted a Holocaust even to occur. Still others, like R. Zerner's, will hearten us with the realization that, after all, there were some who had not bent the knee to Baal.

The essays are wide-ranging and somewhat uneven in their clarity of purpose and lucidity of expression. Still, they are important for evangelicals because they inform us about the directions and tensions evident in ecumenical and interfaith dialogue as well as affording feedback on how evangelicals are perceived by the mainline and liberal sectors of Christendom.

It is encouraging too that an evangelical scholar, D. Rausch, has authored one of the essays, which pays tribute to Reinhold Niebuhr's unrelenting opposition against and warning about the rise of national socialism in Germany.

Finally, these essays challenge evangelicals to have done with glib responses, pat answers and, for some, a rather unsympathetic view of the modern state of Israel. They also highlight the many outstanding accomplishments of a Christian scholar whose commitment to justice, mercy, compassion and understanding serve as a model for us all.

We turn now to a book from the above-mentioned David Rausch—and a helpful book it is. Building upon his fine work, *A Legacy of Hatred: Why Christians Must Not Forget the Holocaust*, Rausch seeks to assist Christians in building bridges of understanding and compassion to their Jewish neighbors. The question Rausch addresses: What do I need to know about Jews in order to be a more effective bridge-builder? This book goes a long way toward answering that question.

Rausch divides his book into three major parts: (1) a discussion of the essential elements of Judaism, (2) a brief overview of the history of the Jewish people with separate chapters on Jews in America and Israel, and (3) a more in-depth look at the major distinctions beneath the umbrella of Judaism. A glossary of basic terms contributes to the usefulness of this volume.

To set the stage for this wide-reaching enterprise Rausch has an introductory chapter in which he attempts to correct misconceptions that many Gentile Christians harbor concerning Jews. Let it be said that this corrective is absolutely essential. The present reviewer has read highly inflammatory anti-Semitic material emanating from self-proclaimed evangelicals in which these very misconceptions are promulgated as fact. In this regard Rausch has provided a suggested reading list that explores the various subjects in more detail. (A highly readable work not listed by Rausch but that helps provide perspective on American Jews is C. Silberman, *A Certain People: American Jews and Their Lives Today* [New York: Summit, 1985].)

The three chapters devoted to the basics of Judaism are informative and enjoyable. Rausch clearly has a genuine love for the Jewish people and their rich tradition. He writes as a Christian who realizes his own indebtedness to the Jewish tradition and who also appreciates the intrinsic values of that tradition quite apart from any relationship to Christianity.

Especially noteworthy are Rausch's observations on law and grace in Judaism: "Christian tradition has often drawn a picture of Judaism as 'law' and Christianity as 'grace.' Such a dichotomy is not accurate and has led to much misunderstanding. Both Christian theologians and Jewish theologians have historically held to a wide range of views on such topics as law and grace. . . . Nevertheless, Judaism has never taught that the observance of the law or man's works *alone* elevate him to God" (p. 22). In my estimation, much evangelical theology has still not come to grips with this assessment.

Chapters 2 and 3 review respectively the yearly calendar of festivals and special observances of the Jewish people and the meaningful passages of life for the individual Jew. These chapters are enlightening and sensitively written. Rausch is able to convey to the Christian reader the value of a rhythm to life and a sense of solidarity (both family and ethnic) that emerge from the Jewish tradition. Especially thought-provoking are Rausch's comments on the funeral and mourning rituals in traditional Judaism: "The funeral is simple and dignified. There is no open casket and no makeup. At a Jewish funeral you will not hear anyone saying, 'My, doesn't he look good?' or, 'How lovely she appears today!' The deceased is not 'asleep' in the casket. The mourner is to come to grips with this fact, and between death and burial should be confronting the reality that death has occurred" (p. 83). One wonders whether "Christian" funerals are really more pagan than Christian and need to recover a more Biblical realism that Judaism preserves.

Rausch's three historical chapters compress a vast amount of information into a manageable bite. His opening sentence in this section is worth singling out: "The history of Judaism and the Jewish people is unique." Indeed it is, and one hopes that this survey will whet the appetite of Christian readers to become more informed about the truly remarkable Jewish odyssey.

The American Jewish experience will astound readers unfamiliar with Jewish history. In particular the transformation and upward mobility of the children of the masses of eastern European Jewish immigrants who flooded Ellis Island beginning in the 1880s is unparalleled in history. I know that Rausch was limited by space, but a listing of well-known Jewish professionals, artists, performers and achievers whose roots go back to this great influx of culturally deprived humanity, bereft of all but the clothes on their back, would boggle the mind.

Rausch's discussion of Zionism is especially important if one is to enter sympathetically into the mind-set of American Jews. He exposes the canard that Zionism is a purely secular, political movement. Clearly Zionism would never have captured the hearts and minds of the great majority of Jews today had it not been rooted in the centuries-long religious yearning for a return to Zion.

Not to be sidestepped is the current Middle East crisis. After briefly tracing the steps that led to the founding of a fledgling Jewish state, Rausch brings us to the current impasse. In my opinion Rausch is fair and redresses the tendency of some recent evangelical writers to identify uncritically with the Palestinian refugees without understanding the dilemmas facing the Israelis. It is all too easy to be generous with someone else's future security.

The last section of the book differentiates among the major divisions within Judaism. Though most evangelicals have some recognition that there is considerable diversity within Protestantism, it usually comes as a surprise to learn that a comparable diversity exists within Judaism. Rausch provides a good road map through this territory. Separate chapters sketch out the salient features of the Orthodox, the Reform, the Conservative and "other" groups (such as reconstructionism, Hasidism and secularism).

A final chapter suggests some practical ways in which a Christian can begin building bridges of understanding. It is obvious from the review that I like this book. What especially pleases me is that the book, written by an evangelical, will, I am sure, be appreciated by Jews and Christians alike. And that is what building bridges is all about.

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*A Critique of the New Natural Law Theory.* By Russell Hittinger. Notre Dame: Notre Dame University, 1987, 232 pp., \$26.95.

Some of the most important recent works on ethics are volumes focusing on pre-Enlightenment ethics. In *After Virtue* A. MacIntyre advocates an Aristotelian ethic. In *A Theory of Morality* A. Donagan argues for a respect-for-persons ethic that he finds, in part, in the work of Thomas Aquinas. J. Finnis in *Natural Law and Natural Rights* and G. Grisez in *Contraception and the Natural Law* and *Beyond the New Theism* argue in favor of a neo-Thomistic ethic. Hittinger looks at the work of Grisez and Finnis in the context of the current revival of pre-Enlightenment ethics and subjects it to careful analysis.

Grisez's and Finnis' construals of the first principle of practical reason and the first principle of morality constitute the foundation of their moral philosophy. They argue that these principles, as well as certain principles that follow from them, are self-evident. Together those principles and inferences can serve as the basis of a complete moral system. Such a system is said to avoid the pitfalls of utilitarianism and to be compatible not only with religion in general but also with orthodox Christian thought in particular.

Hittinger's analysis of the works in question is quite helpful. He carefully and clearly outlines the neo-Thomistic system. He writes well and in some places elegantly. His critique is evenhanded. In the end he finds the system wanting. If Finnis and Grisez steer clear of utilitarianism, they do not show that their development of the basic principles of morality is consistent with a religious commitment. The system fails, in part, because insufficient notice is given to metaphysics. One of the crucial issues raised by Hittinger's analysis is the relationship between ethics and metaphysics: Can one work in ethics without first working in metaphysics?

This is not a book for persons with a general interest in religious ethics, though such readers will find the introduction most helpful. It is, however, a book that seminary professors and specialists in ethics will want to obtain. Such readers will appreciate Hittinger's careful argumentation.

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*Against the Protestant Gnostics.* By Philip J. Lee. New York: Oxford, 1987, 283 pp., \$27.95.

This is an extremely interesting book that makes for lively reading, though it is difficult to find something good to say about it. Lee's work is characterized by a methodology that leads him to facile and often unfair generalizations. For example, he would have us believe that evangelical Christianity lacks any moral consciousness and gives its adherents nothing more than a feeling of comfort and assurance regarding an afterlife and a snobbish assurance of moral and metaphysical superiority over the mass of humanity.

Lee's premise is that modern Protestantism, liberal as well as conservative, is threatened by the presence of gnostic motifs within its doctrine and practice. He identifies these motifs as a belief in secret revelation available only to an initiated elite, an escapist rejection of the physical world, and an individualistic lopping off of the Church that produces an escape into the self. This is what gives the book



its interest, for these motifs were primarily characteristic of ancient gnosticism, and they do present a real threat to modern Christianity. The problem, as I have already intimated, is one of method. Lee's practice is to state the heretical flaw, quote a sentence or two from a gnostic text, and then briefly quote a modern Protestant or describe a movement in order to establish it as an occurrence of revitalized gnosticism. Among the victims of Lee's shotgun approach to heresy hunting are the puritans, J. Edwards, Bible-Belt fundamentalism, B. Graham, Reinhold Niebuhr, N. V. Peale, revivalism, nuclear weapons, A. von Harnack, A. Kuyper, J. Falwell, and capitalistic economics. Judgments of heresy come too easily for Lee. He does not spend enough time in any one place or with any one person or movement to make his case thoroughly. His analysis is often appealing but is rarely sustained long enough to be compelling.

A few elements of this book are to be genuinely appreciated, however underdone. The eclipse of the corporate body of Christ in favor of subjective, individualistic, religious experience is indeed a most serious problem for the Church today. Lee restricts his comments here, however, to liberal self-help religiosity and the revivalist emphasis upon religious experience. He unfortunately has missed some very fruitful areas of inquiry: It is interesting that Kant does not appear in the book at all. Kantian dualism most certainly must be included as a primary pillar of liberal subjectivism. H. Richard Niebuhr is cited approvingly, yet his work *The Meaning of Revelation*—a book that presents a thoroughgoing Kantian subjectivism—is not mentioned. On the other side of the theological fence Lee mentions evangelical articulations of Christian piety that seek holiness solely through an individual relation with Christ without the mediation of the Church, but he does not substantiate his claims of evangelical narcissism by way of citation. Personalistic understandings of religion have often played a major role in evangelicalism, but it is not at all clear that all religious individualism is by definition gnostic.

Lee's contention that evangelical religion is by nature otherworldly and despairing of creation is problematic. I am not saying that such elements have never appeared within evangelicalism, but to brand the entire conservative wing of the Church as espousing a gnostic worldview is a gross overstatement. Lee simply does not know the evangelical movement. To quote a line from a puritan writer is not to describe all of evangelicalism. Citations from modern evangelical writers are extremely rare considering the amount of space he gives to evangelicalism. There are antireational impulses within the evangelical fold that are deserving of theological analysis, but Lee has not supplied that analysis. His comments to the effect that both liberal subjectivism and evangelical otherworldliness reduce all immanent reality to the individual human heart and make internal disposition the sole object of religion are well taken. Both effectively compartmentalize Christianity in such a way that the believer practices his religion on the side, as something that need not impinge upon the bulk of his existence in this world. Yet this has been noticed by others, researched more completely, and stated more clearly.

Lee contends that the evangelical understanding of the new birth is gnostic because it envisions the Christian as one who is not only disassociated from temporal reality but metaphysically different from other people. "Born again" evangelicals are self-centered snobs who find assurance in "fanciful and magical ideas of separateness from others" (p. 268). Regenerationism is elitist, according to Lee, because it posits a theological superiority of the regenerate over the non-regenerate and continues the myths of original sin and human depravity. Rather than see these theological notions as descriptive in any way, we ought to understand them as imaginative descriptions of the world apart from God (pp. 86-87).

For Lee, like Barth to whom he appeals repeatedly throughout the book, the idea of a godless humanity is unthinkable and appears in Scripture for the sole purpose of driving man to thankfulness for divine grace. Lee rightly understands that gnosticism understood ignorance rather than sin as the source of human alienation from God, yet his happy universalism claims that the only thing that separates the believer from the atheist is the former's knowledge of his relatedness to God (p. 269).

The topic is interesting, and it is an important one for evangelical theology. An individualism that reduces the Church to an impotent convenience, an emphasis upon otherworldly salvation that excuses the believer from this-worldly concern, and an understanding of revelation as merely soteric method all belong to the gnostic heresy and have all made a mark upon evangelical thought and piety. It is unfortunate that Lee's treatment is inadequate. His hard-edged, abrasive approach and quick-draw indictments break the first rule of constructive theological critique: Describe your subjects in such a way that they will recognize themselves in your work.

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