

BOOK REVIEWS

The Song of Songs and the Ancient Egyptian Love Songs. By Michael V. Fox. Madison: University of Wisconsin, 1985, xxvii + 454 pp., n.p.

Instead of simply offering another commentary on Canticles, Fox has attempted a broader task: "My goal in this book is to lead to a richer understanding of the literary treatment of love in Egypt and Israel: what the Egyptian love songs and the Song of Songs say about love and lovers and how they say it" (p. xx). To accomplish this goal he has divided his task into three parts: (1) a translation and interpretation of the corpus of Late Egyptian love songs (pp. 3-81); (2) a translation of and commentary on the Song of Songs (pp. 82-177); (3) a study of the literary treatment of love in ancient Egypt and Israel (pp. 181-331). The book concludes with three appendices—presenting some other Egyptian texts of relevance to the discussion, a concordance to the Egyptian texts, and a hieroglyphic transcription of them—and a series of indices.

Fox's presentation and discussion of the Late Egyptian love poems represents original, ground-breaking work. Until now this material has not been fully published in translation with accompanying commentary. Facing a number of difficult challenges (including a host of textual problems, the lack of a systematic grammatical analysis of literary Late Egyptian, and the frequent use of rare and exotic words and phrases throughout these love lyrics), Fox uses his admirable text-critical skills, sensitivity to Egyptian grammar and syntax, and an informed use of literary and lexicographical tools available to Egyptologists (e.g. the various studies of Černý, Groll, Wentz, Camino) to produce a respectable and insightful translation of and commentary on these fifteen or so songs or fragments.

Equally commendable is his commentary on the Song of Songs. In fact, this section alone is worth the price of the book. He offers a fresh, idiomatic translation of the Song, one that I find superior to any available in English. I would quibble with only a few renderings—e.g. 1:5a, 6c, 7c; 2:1, 3a; 3:1b, 11b; 4:7 (why not supply the verb "is"?), 9b; 5:6b; 7:3a; 8:6c, 12. His renderings are generally tasteful, informed, lively and simple. For example, the refrain in 2:7 is translated "I ask you to promise, girls of Jerusalem" (preferable to "I adjure you, O daughters of Jerusalem" or the like); see also 2:14, 17; 4:6; 5:3-5, 9; etc.

The commentary itself is superb. Fox's treatment of grammatical, syntactical and lexicographical issues is especially strong. He competently utilizes cognate languages, later Hebrew sources, etc., to shed light on difficult terms (e.g. his discussions of *šēlahayik* in 4:13, *dōpeq* in 5:2, *nidgalōt* in 6:10, and *šulammit* in 7:1a).

His handling of exegetical difficulties exhibits an uncommon measure of common sense (see e.g. his discussion of "put me to bed" in 2:5, pp. 106-109). I completely agree with his understanding of the refrain "wake not love" (p. 110). His proposed emendation in 6:12 is intriguing (p. 156), as is his understanding of the reference to the mare in Pharaoh's chariotry in 1:9 (p. 105). Other points of interest: He opts for "navel" instead of "vulva" in 7:3 (although I am not completely convinced by his arguments); he sees the oath in 2:7 as containing circumlocutions for God's name (his evidence here is more compelling); he hesitantly rejects the presence of the divine name "Yah" in 8:6 (unfortunately, I think).

Weak points in his commentary are few and minor. I am not satisfied with his proposed understanding of "catch us foxes" in 2:15, but I have no better suggestion. The same could be said for his conclusions regarding 8:11-12. It still seems better to see 2:1 as spoken by the boy (contra pp. 106-107). His view that *qin'â* in 8:6 should be rendered "jealousy" rather than "passion" is well argued and well supported—yet unlikely, in my opinion, since the root *qn'* has a broad range of meanings, mostly centering on fiery passions, whether "jealousy," "envy," "avenging fury," or, as demanded by the context of this passage, "(romantic) passion." In his verse-by-verse commentary Fox strangely fails to discuss the highly enigmatic episode in which the watchmen attack the girl (5:7; p. 146), although he alludes to his supposed discussion of the verse later (p. 302). Perhaps the allusion is to his preliminary remarks regarding the entire unit on p. 142. In any case, the bizarre incident is not adequately discussed.

The third section of the book is full of helpful insights. Regarding the date of composition of Canticles, Fox presents linguistic evidence supporting a postexilic date (pp. 186-190). While I find his line of argument here unconvincing, it is well argued.

Fox examines the question of the unity of the Song of Songs at some length (pp. 202-226). He concludes that the book must be taken as a single composition written by one poet, a conclusion he bases on at least four lines of evidence: (1) the network of repetends; (2) associative sequences; (3) consistency of character portrayal; (4) a (loose) narrative framework.

Regarding the function and social setting of both the Egyptian love songs and Canticles (pp. 227-252), Fox suggests that these songs were primarily written for entertainment, "to be enjoyed on any occasion—including religious holidays—when song, dance, or other ordinary diversions were in order" (p. 247). He adds: "To call the Song 'entertainment' is not to trivialize it. Great music has been composed and great literature written to serve no social or religious function other than entertaining audiences. It is possible to entertain people by arousing finely nuanced and complex emotions, engaging their intellects, conveying new insights, and promulgating significant ideas" (p. 247).

While Fox's discussions of the various literary aspects and common themes of the Egyptian and Israelite love songs (pp. 253-294) are fascinating and important, perhaps more significant are the conclusions in his final chapter, "Love and Lovers in the Love Songs" (pp. 295-331). Regarding sex roles and distinctions reflected in the two sets of songs, the Egyptian songs, taken as a whole, tend to portray the girl as more intent on love and sexually assertive, while in the Song of Songs the behavior of the sexes in love is fundamentally similar: "Each lover invites the other to come away; each goes out at night to find the other; each knows moments of hesitation; each desires sexual fulfillment. The two lovers say similar things to each other, express the same desires and delights, and praise each other in the same ways. Most important, neither feels an asymmetry in the quality or intensity of their emotions. . . . The lovers . . . differ anatomically, of course, and the girl is spoken of in images implying softness more often than the boy is. Nevertheless she is not . . . more receiving, more passive, more 'vessel-like' than he" (pp. 307-308).

On the other hand, the Israelite society in which the lovers live does not provide for this same egalitarianism: "It is evident that the sexes are not equally free as far as society is concerned. The boy's freedom of movement seems greater: he appears . . . and disappears at will. The girl is subject to restrictions that her brothers place upon her. But these imposed restrictions are an external obstacle, not an inequality within the love relationship. While social realities do impinge upon the world of the poem, *within their one-to-one relationship* the lovers act with equal freedom and express their love in the same ways" (p. 309).

This is not to say, Fox observes, that the lovers' personalities in the Song of Songs are identical. The girl's personality is more fully developed: "The poet focuses primarily on the girl, thereby delineating her character much more clearly. She speaks more than the boy does, so her feelings are emphasized by the quantity of the utterance alone, and she says things that he presumably could say but does not (e.g., 8:6-7). The Song is *her* song, and there is no scene from which she is absent. . . . All events are narrated from her point of view. . . . We know only what she hears and sees, and we make discoveries as she does. . . . The Song could be characterized as 'a girl and her lover' more precisely than as 'two lovers.' This asymmetry in the depiction of the characters does not arise from a different view of the sexes, but from a literary choice. The poet puts the girl in center stage and develops the action around her, in this way creating a center to give coherence to . . . [the] series of speeches and events" (pp. 309-310).

Fox offers a much-needed note of caution and balance on the issue of eroticism in both the Egyptian poems and the Song of Songs: "Sexual desire pervades the songs, and sexual pleasure is happily widespread in them. But their eroticism is not concentrated where commentators most often seek it: in specific allusions to genitalia and coitus. Such allusions are not as frequent as some modern exegesis suggests. . . . Many things happen in love besides sexual intercourse, and we obscure the particularity of these experiences if we reduce them all to veils that conceal sexual intercourse or to symbols that 'really' represent coitus. We can recognize that the lush eroticism of these songs is pervasive without seeing channels as vaginas, hands as penises, noses as clitorises, or (heaven help us) a door latch as a 'vaginal vestibule and bulbs, along with the bulbospongiosus muscle' (Eslinger, 1981:276). . . . The lovers in Canticles make love in many ways. They caress each other with words of affection, kiss deeply, smell each other's fragrance, lie snuggled in each other's embrace. All the senses partake. The Song does not, however, describe coitus. It alludes to it, sometimes quite transparently, but always as something that will occur outside the scene" (pp. 298-299, 313).

Fox's study of these two sets of love poems is a classic and belongs on the shelves of any who would teach or study the Song of Songs, Egyptian love poetry, or the concepts of romantic love in the ancient Near East. His commentary on the Song of Songs itself is, at least in my opinion, the finest available today, and it should be the standard by which all future ones will be judged.

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Word of God, Song of Love. By Raymond Jacques Tournay. New York: Paulist, 1988, 194 pp., \$11.95.

Tournay has written a necessary and stimulating commentary on Canticles that conservative students of the Bible will add with pleasure and great benefit to their libraries. As the author informs us in his preface, he has attempted "a more rigorous and coherent general line of interpretation, capable of organically fitting in the two main tendencies in modern exegesis of the Song: one emphasizing eroticism and the other, allegory" (p. 1).

After a list of abbreviations and a new translation of Canticles, the book is divided into eleven chapters and ends with three indices (Hebrew words, texts, analytical index). With the translation (pp. 11-30) the reader is immediately confronted by the interesting structure and division: Title and prologue begin a series of

ten poems in which the speaker is mostly the female (only the fifth and ninth poems are predominantly spoken by the male), an epilogue, and "additions" concluding the Song. This structure is argued carefully in chap. 1. Wisely, the reader is spared an exhaustive bibliography. Instead he is directed to M. H. Pope's bibliography so that only a brief list of more recent works (26 books and articles, 1980-86) is added.

The interpretational key is handed to us at the end of the first chapter (though clearly indicated in the preface): "If the author of the prologue of the Song already implicitly suggests to us that the King Solomon whose love affairs he is going to celebrate is an ideal personage, a symbol of the Messiah expected by the daughter of Zion, it is natural to think that under the features of the heroine of the Song is hidden the holy City, dwelling of the Most High, city of Peace, personification of a whole people, the community of Jews repatriated in the Persian period" (pp. 48-49). Consequently the commentary attempts to bring together the perceived two levels of meaning (double entendre): eroticism and messianic yearning.

The first level of eroticism is, of course, obvious. But Tournay adds an interesting historical perspective to it: The lover is Solomon and the beloved is his pharaonic princess, his Egyptian wife. The many geographical references, particularly in the *Gliederkataloge (wasf)*, correspond to the territory of Solomon's empire, thus enhancing the historical background to this poem.

The second level of messianic yearning requires a great deal of argumentation and persuasion to convince the reader. Tournay proposes that this selection of "old love songs of Egyptian origin," though completely demythologized, was composed in the second-temple period. At this time the faithful needed encouragement in their messianic expectations because the promised messianic kingdom, the new Solomonic era ushered in by the "Son of David," seemed long overdue. Hence the poetic image of sleep is crucial.

But Tournay must convince us that the sleeper in Canticles is not the girl but the male lover. In other words, "this theme of the sleep of the young man and of his eventual awakening, after several 'quests,' is fundamental for the general interpretation" (p. 69). At the same time, in many passages we are persuaded to recognize the poetic figure of paronomasia in the use of the word "love," an epithet of the male lover. The famous line, "Do not awaken love before it so desires" (2:7), takes on a new meaning as it is now spoken by the girl who anxiously pleads with the "daughters of Jerusalem." The second-level meaning is certainly not difficult to recognize in the context of messianic expectations.

By now our appetite is whetted, and we read with great interest such chapters as "The Mountains of Beter and Mount Moriah" (connecting the Song with Genesis 15 and some aspects of the Passover), "The Chariots of Aminadab" (a reference to David's recapture of the ark), or "An Allusion to King Hiram of Tyre?" (found in 7:5c). Are we convinced?

Tournay argues persuasively. He argues not only from the Hebrew original but also includes the argumentation of the ancient translations (targums). He is well read not only in the commentaries of recent years but also refers to the rabbinics. He does not avoid difficulties by suggesting emendations or later hands but views the poem as a unit (and literary unity) and respects the received text.

Evangelicals may receive Tournay's book with some reservations. He builds no case for his rejection of Solomonic authorship (an explanation for the first verse in terms of reading the preposition *l-* as descriptive rather than possessive may have been helpful) or his understanding of the poem's provenance. Sometimes his arguments appear rather farfetched and too rabbinical.

It can only be hoped, however, that this will not deter evangelicals from studying Canticles anew under the expert guidance of Tournay and receive fresh, exciting

and stimulating insights and perspectives. After all, they must agree with Tournay's premise: "When it is God who speaks to people through divinely inspired biblical texts, will there not be many things in that message that words will be powerless to express, so profound and unutterable is the mystery of divine Love!" (p. 159).

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The Gods of the Nations: Studies in Ancient Near Eastern National Theology. By Daniel Isaac Block. Evangelical Theological Society Monograph Series 2. Jackson: ETS, 1988, xiv + 214 pp., \$13.95 paper. Distributed by Eisenbrauns.

The purpose of this monograph is to determine how ancient Near Easterners perceived the triad relationship between peoples and their deities, the deities and their land, and peoples and their land, and to compare these findings with the same triad in the Hebrew Bible. Accordingly this work should be of interest to students of the comparison of the Bible with its ancient Near East backdrop. The study seems to be a reworking and/or further development of the author's dissertation entitled *The Foundations of National Identity: A Study in Ancient Northwest Semitic Perceptions* (University of Liverpool, 1981).

The methodology of the study was to pose certain questions concerning the perceived relationship of deities, peoples and land and to scour ancient Near Eastern texts to find data relevant to answering these questions. For example, chap. 1 discusses the origin of people-deity relationships with reference to texts by Homer and a seventh-century-B.C. Greek text, a Sumerian text, the Akkadian *Atra-ḫasīs Epic*, the Ugaritic text *ʿnt*, Eusebius, and Deut 32:8-9.

The content includes the origins of the relationship between a deity and a people (chap. 1); the nature of deity-people relationships (chaps. 2-3) as expressed in genitival constructions and possessive pronouns, personal names, and divine titles such as the Hebrew terms *ʾādôn* ("lord"), *baʿal* ("owner"), *melek* ("king"), *mārēʾ* ("lord"), and *roʿeh* ("shepherd"); the relationship of a deity and the land (chap. 4); the responsibilities of people to the land under their feudal deity (chap. 5); and the end of deity-people relationships with special reference to Ezekiel 8-11 (chap. 6). An appendix provides the author's own translation of *The Prophetic Speech of Marduk*, a late-second-millennium text heretofore never translated in its entirety into English. Twenty-three pages of bibliography and three indices (author, Biblical, extra-Biblical) conclude the work.

The structure and methodology of this monograph is not beyond criticism. For example, the author describes his methodology almost as an afterthought in chap. 6, whereas it should have been stated in the introduction. There is sometimes redundancy in referring to the same text two or three times to develop different aspects of the god-land-people triad. More seriously, the author sometimes pays insufficient attention to matters of genre in interpretation. For instance, Block does not state how, if at all, the highly poetic nature of Deut 32:8-9 might affect its interpretation. Questions of genre might affect some of the extra-Biblical texts cited as well: Is the *Atra-ḫasīs Epic* a good source of theology, or is it an ironic parody that is making fun of poor Enlil who cannot sleep because men are so noisy? If parody, the use of this text to extract theology becomes dubious.

Block is inconsistent in his usage of the Mesopotamian evidence. Where the author has Northwest Semitic evidence he uses it and ignores the Mesopotamian evidence, but where the author can find little or nothing in extra-Biblical Northwest

Semitic writings he cites Sumerian and Akkadian evidence liberally. The lack of Mesopotamian evidence is particularly unfortunate in chap. 2 where Akkadian provides abundant onomastic evidence of popular devotion to deities whereas the extra-Biblical Northwest Semitic evidence is at best sparse. Indeed, the author need not have even left the Bible for such evidence: cf. Merodach-Baladan = *Marduk-apla-iddina* ("Marduk Has Granted a Son"), Assurbanipal = *Aššur-bān-apli* ("Ashur Has Made a Son"), Nebuchadrezzar = *Nabû-kudurri-ušur* ("O Nabu, Protect My Offspring"), Belshazzar = *Bel-šarra-ušur* ("O Bel, Protect the King"), etc.

Block (p. 36) refers to lack of reference to Milkom in known Ammonite names but never tells the reader how many extant Ammonite names exist so as to weigh the importance of this lack of evidence. In chap. 3 the author strangely lists divine titles under Hebrew terms and then jumps from language to language, mostly non-Hebrew, without telling the reader what language is being cited or its relationship (cognate or not) with the Hebrew term of the subheading. The author evidently assumes his readers to be specialists in Semitic languages who are aware of how many Ammonite texts exist and what languages the various cited sources were written in. Nonspecialists will find this confusing.

Despite these criticisms, the author has in general been successful in his stated goal. His well-founded conclusion: The ancient Israelites' perception that their patron deity was a feudal lord over the land in which the people served as tenants is very similar to the perception of most peoples throughout the ancient Near East.

Block provides material useful for word studies of the divine titles for "lord" and "shepherd" in Hebrew. His suggestion, after Forshey, that *nhl* is a military term rather than a word for "inheritance" opens intriguing possibilities. His study of the backdrop of Ezekiel 8-11 demonstrates that the motif of God leaving his land with an associated destruction was well known in the Near East and that it would likely have been familiar to Ezekiel's audience, the exiles in Babylon. Block's study of Ezekiel provides incidental evidence for the unity of the book since elements of extra-Biblical "divine abandonment" motifs are found not only in Ezekiel 8-11 but also in parts of Ezekiel (e.g. chap. 34) often claimed to be secondary additions.

One will find in this work the Near Eastern backdrop of the God/land/people motif clarified, allowing for greater perspective in interpretation. Block also provides a good summary of the Biblical evidence concerning God, the land, and Israel. For all this, and for his new translation of *The Prophetic Speech of Marduk*, this work is to be commended.

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Interpreting the Synoptic Gospels. By Scot McKnight. Guides to New Testament Exegesis 2. Grand Rapids: Baker, 1988, 141 pp., \$6.95 paper.

McKnight has advanced evangelical education with the first volume in the Guides to New Testament Exegesis series, of which he is also the general editor. The purpose of the series: "Students need manuals that will introduce them both to the specific nature of a particular genre and to basic principles for exegeting that genre" (p. 9). The emphasis is on the concept of a manual or workbook that will demonstrate the practical aspects of "genre" exegesis (e.g., how one exegetes a gospel will differ from how one exegetes an epistle). Although the book is only 141 pages long, it is saturated with well-researched information. McKnight develops the major issues surrounding synoptic interpretation primarily for "college religion majors, seminarians, and pastors who have had at least one year of Greek" (p. 9).

The volume is divided into two sections. The first, "Preliminary Steps of Synoptic Exegesis," addresses the basic issues affecting synoptic exegesis (i.e., background considerations and discussion of the synoptic "problem"). The second and longer section, "Basic Steps of Synoptic Exegesis," emphasizes the practical ways to interpret the synoptic gospels. The thrust of the book lies in the second section where McKnight skillfully explains and evaluates the critical approaches to synoptic interpretation (historical, form and redaction criticisms) and demonstrates his own technique in exegeting the synoptic gospels.

The book's *tour de force* is its well-balanced approach. McKnight does not blindly condemn critical methods. For this he should be commended, since he challenges the evangelical community to evaluate and not merely react to critical methodology. Dispelling the myth that use of critical methods presupposes a liberal bias, McKnight proposes that the "higher criticisms," when properly understood and implemented, can enhance one's understanding of a Biblical passage.

A refreshing aspect of McKnight's approach is his emphasis on a neglected area of seminary education: background considerations. He recommends that every seminary student, before graduation, read a wide variety of literary sources that surrounded the gospel writings such as QL, Josephus' *Jewish Wars* and the Gospel of Thomas. McKnight concludes that those who have not read this "minimal amount of material [are] frankly unprepared for interpretation and insensitive to the task of New Testament exegesis" (p. 29).

There are many practical aspects to this volume. McKnight leads the reader step by step through a synoptic word study. He offers many helpful insights about using a synopsis (e.g. underlining). I particularly enjoyed his personal illustrations to solidify a point in his methodology. He also demonstrates how to do a motif analysis. During his practical exercises McKnight also suggests what reference books should be used and purchased.

My criticisms of the book are few. It would have been helpful, for example, to have had Scripture and author indices. McKnight's work, nevertheless, will serve the evangelical community well. I hope that it becomes a required textbook for college/seminary courses in NT exegesis and/or courses in the synoptic gospels. I also recommend this work to pastors who want to strengthen their skills in synoptic interpretation. It will complement the classic work edited by I. Howard Marshall entitled *New Testament Interpretation: Essays on Principles and Methods* (Grand Rapids: Eerdmans, 1977). If Marshall's work can be seen as the theoretical foundation for NT exegesis, then McKnight's work (and hence the series) can be seen as its accompanying workbooks. The bibliographies at the end of each chapter will assist the student in further research. I eagerly await the other volumes in this series (*Introducing New Testament Exegesis, Interpreting the Gospel of John, Acts of the Apostles, Pauline Letters, Hebrews, Apocalypse*). I can only see positive contributions from the series for the evangelical community.

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Philippians. By Moisés Silva. Wycliffe Exegetical Commentary. Chicago: Moody, 1988, xxiii + 255 pp., n.p.

The long-awaited leadoff volume of the Wycliffe Exegetical Commentary (WEC) series has finally arrived. And, for those who think that "heightened expectation only makes for severe disappointment," Silva's volume is decidedly an exception to that rule. It was well worth waiting for.

Sometime before publication I was privileged to see the galley proofs of the initial section of Silva's work. It was distributed to WEC contributors as a sort of embodied style guide. Admittedly I was impressed (and excited) by what I saw in that brief segment. I also was cautious, however, since many projects start well but run out of gas (whether it be energy, creativity, etc.) long before they conclude. Fortunately, to a truly exemplary extent Silva has pressed on and reached the goal of a balanced (conservative yet innovative) commentary. And, since Silva is NT coordinator for the series, hopefully readers can expect more of the same.

Several of the special series features described by General Editor Kenneth Barker on pp. xi-xii are worthy of note in regard to Silva's excellent execution. First, the fresh translation of the author provides the opportunity to make one's case in a uniquely compressed (in this case, paraphrased) way, knowing most careful students and scholars will be comparing the results closely with the Greek text, *NASB*, *NIV*, *RSV*, etc. Second, the flow of the argument and central theme are to be consistently stressed, which Silva does throughout. Third, the author's discretion in regard to text-critical and other technical questions discussed in the Additional Notes sections was judicious, though illuminating, in the bulk of the cases.

Silva himself has adapted two stylistic features in most helpful ways. First, he has written exegetical essays on sections (p. xiv) as opposed to atomistic discussions in which you seldom see the forest for the trees. While this may prove frustrating to some seeking a quick answer, it will make for a much better overall understanding of Philippians, which has suffered unduly from the patchwork-quilt mentality of many of its interpreters over the centuries. Further, the author has developed various aspects of his introductory section (pp. 1-35) to a dynamic level. His discussions of language and style (pp. 11-13), literary integrity (pp. 14-16), textual history (pp. 22-27) and exegetical history (pp. 28-35, complementing his earlier bibliography on pp. xix-xxiii) are outstanding though amazingly succinct contributions.

Even his treatment of literary structure, with which I disagree significantly, is thoughtful and consistently presented in the outline on p. 18. (Note, however, the misprint "1:27-2:8," which should read "1:27-2:18," on p. 17.) While the general skeleton is basically sound (with the exception of the blurring of the specialized roles of 4:2-9 and 4:10-20, which Silva has lumped together as "Final Concerns"), the meat on the bones, being organized around Silva's doctrinal center of sanctification (pp. 19-21), which is erected on "the twin truths of human responsibility and divine sovereignty" (p. 21), is suspect. Silva considers, then rejects, the theme introduced in Phil 1:5 ("partnership [*koinōnia*] in the gospel") as having overarching validity. Yet his resulting outline is still so far superior to most (even evangelical) treatments as to be a major step in the right direction. (Note, however, the general similarity to G. Hawthorne's structure in his 1983 *Philippians* volume [Word Biblical Commentary], pp. xlviii-xlix.)

Throughout the commentary Silva makes wise use of linguistic insights and is generally at pains to note and fairly discuss differing viewpoints. This is highly commendable and requires rigorous discipline in a volume this size. Also he has sagely noted the "excessive attention" given to the famous *Carmen Christi* section (2:6-11) "at the expense of obscuring some other important features of the letter" (p. 19).

Nevertheless, at a couple of junctures Silva has perhaps failed to heed his own warning about superimposing theological exegesis, articulated so well in his recent *Has the Church Misread the Bible?* Does his desire to support his central conception of sanctification lead him to conclude that *en hymin* in 1:6 and 2:13 ("in you" or "among you"?) is speaking of individual salvation, which is decidedly against the grain of the two wider contexts (pp. 55, 135 ff.)?

Such concerns aside, Silva's volume on Philippians has plowed some new ground (and relandscaped some old) with such high quality that it gives the new Wycliffe series a most positive christening and challenges Biblical commentaries in general—and works on Philippians in particular—to match its contributions. In that regard, the forthcoming volume on Philippians by P. O'Brien in the NIGTC series is eagerly anticipated.

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Interpreting the Resurrection: Examining the Major Problems in the Stories of Jesus' Resurrection. By Gerald O'Collins. Mahwah: Paulist, 1988, 88 pp., \$8.95.

The volume under review is the latest of twenty-one books from O'Collins' pen, and he thinks that like the women who came to Jesus' tomb he shall now remain silent about the subject. O'Collins holds to a high, apparently orthodox Christology.

He discusses the materials as one who, though he lives in the literature of the critical study of Christ and the gospels, intends to commit himself only to Christ and to truth. He says he wants to approach the study in three ways: as a scholar, as a Christian finding meaning for moral life and Christian duty, and as a worshiper of Christ with "fear and great joy." Yet he acknowledges that most of his book is about scholarship.

Chapter 1—"What Were the Easter Appearances Like?"—examines the nature of the experiences of those who saw the risen Lord and the form of them. As it turns out, O'Collins has to treat also the nature and form of the resurrected Christ. He analyzes the views of three authors: R. H. Fuller, *The Formation of the Resurrection Narratives* (1971); Pheme Perkins, *Resurrection: New Testament Witness and Contemporary Reflection* (1983); and H. Kessler, *Sucht den Lebenden nicht bei den Toten: Die Auferstehung Jesu Christi* (1985). Fuller thinks the experiences were not "incidents open to neutral observation . . . but revelatory events in which the Christological significance of Jesus was disclosed," "revelatory encounters." Perkins thinks they were ecstatic spiritual experiences not unlike those that OT prophets had of God and the common spiritual experiences of other NT persons. Kessler thinks they were unique to those early days of Christianity, limited in number but really inexplicable. Our author is negative in the main about all three, though he presents his own views in connection with later chapters. He seems to opt for a view like Kessler's.

Chapter 2 is entitled "Mary Magdalene as Major Witness to Jesus' Resurrection." By "witness" O'Collins means "someone who has first-hand knowledge of . . . events." He does not mention the body of Jesus but only the person in his definition of Jesus' resurrection. Mary Magdalene figures in five of "the six resurrection narratives . . . found in the Gospel tradition." This has been a matter of great interest to recent NT scholars, especially feminists. The debate between authors from Gregory the Great to Bultmann, Hoskyns, Dodd and Barrett and a dozen more is reported. O'Collins concludes that in spite of Mary's near ubiquity in the reports she and the other women only "announce" the resurrection. The apostles were the "witnesses," among whom Peter is most prominent.

Chapter 3 asks: "Did Jesus Eat the Fish?" (Luke 24:42-43). The author is now interested in the nature of the resurrection body of Jesus. He seems to say it was a permanent body, in some real sense the same as the one placed in the tomb and in which he ascended to heaven. His words for the nature of it are "transformed" and "eschatological." He raises more questions than he solves and fails to bring the

many authors cited (including I. H. Marshall and [earlier] Zane Hodges) into any order. He does not dispute Marshall's contention that contradiction between no "flesh and blood" (1 Cor 15:50) and Jesus' claim to "flesh and bones" is more apparent than real. O'Collins' objections to physical capacity (eating and digesting food) do not keep him from fair citation of the views of Marshall, Leon Morris, F. F. Bruce and even A. Plummer, who wrote before redaction criticism appeared on the scene.

Chapter 4 treats "The Fearful Silence of Three Women (Mark 16:8c)." He allows no basis here for the speculations of form critics, redaction critics and others that the women were forever silent. They were only temporarily struck dumb by awe induced by the presence of "the Holy" (R. Otto)—*mysterium tremendum et fascinans*.

This book is helpful in many ways even if it does not address every question that evangelicals presently are asking.

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Encounter With God. By Morton Kelsey. New York: Paulist, 1987, 281 pp., \$8.95 paper.

Kelsey develops a model of Christian experience that is both theologically orthodox and relevant to modern thought. Part 1 surveys the development of recent western thought—physics, philosophy, psychology—and concludes that contemporary thinking is consistent with and amenable to a supernatural worldview. The "spiritual" domain of physics, philosophy and psychology, Kelsey postulates, is the same ontological reality within which the Holy Spirit functions. In part 2 he develops a Christian personality theory integrating the material and spiritual into a functional model that allows for unusual supernatural experiences in dreams, tongues-speaking, healing, etc. Kelsey's forte is Jungian psychology.

The author draws upon a quarter of a century of academic teaching, parish ministry, worldwide speaking and dialogue. He states: "This book presents in detail a world view and the reasons for it that is basic to each of the religious studies I have published during the last twenty-five years" (p. 7).

It should be noted that the book is a revised reprint of the 1972 edition. This update profits from interaction with a wide gamut of recent thought such as Paul Davies' *God and the New Physics*. Kelsey adds several diagrams (pp. 111, 154, 222) that clarify his integrating paradigm of reality. Basic to the paradigm is the author's concern that western persons need a "world view" conversion. Kelsey writes: "The idea that the loving God and the vast and complicated spiritual domain can still be encountered, experienced, is not held by many people today in the Western world, either on a popular level or among professional theologians" (p. 7).

Kelsey's concern is shared by a growing number of scholars such as, for example, Charles H. Kraft (*Christianity with Power*), who echoes Kelsey's invitation for a "world view" conversion among western Christians that would incorporate "signs and wonders"—supernatural experience—as normative. The key to a functional, relevant Christian worldview is openness to a wide range of supernatural experiences not considered normative today by most western Christians.

Kelsey's strength in this volume is showing how such a worldview coheres with the best in modern thought. He develops a paradigm that qualifies his work as a remarkable study in Christian apologetics. He writes: "Man can collect facts and data until doomsday, but until he can fit them together into some meaningful relationship or system, he has no grasp of the whole, no understanding that can

compel him to weigh and try to understand new facts. Everyone has some model, some idea of what the world is like. The important thing is to have a model that takes into account as many of the significant facts as possible, those of the scientific world as well as facts about God and God's encounter with men" (p. 144).

Finally, this volume is an insightful introduction for the Christian to the psychology of C. G. Jung. Also, chap. 8 is especially instructive as Kelsey sets forth in a most practical way twelve guidelines to enliven the reality of the experience of the Holy Spirit. This is a superlative chapter. The last chapter (chap. 9) presents a pedagogy for communicating the Christian faith. It outlines a Christian education to enhance experiences of the Holy Spirit. The author concludes his volume with a solid bibliography.

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A History of the Christian Tradition. By Thomas D. McGonigle and James F. Quigley. New York: Paulist, 1988, 218 pp., \$10.95 paper.

In this highly readable survey the authors, both professors of theology and members of the Dominican order, have skillfully woven together the history of the Church as an institution and the major developments in Christian doctrine up to the Council of Trent. Although McGonigle and Quigley are committed Roman Catholics they have produced a book that is relatively free of polemics, and they seem quite willing to acknowledge the sincere faith of Protestants and their contributions to the exposition of Christian beliefs. In their words, for example, Martin Luther was "neither a great saint nor a great sinner, but a profoundly religious and conservative Christian theologian" (p. 192).

The first five chapters of this work cover the Jewish antecedents of Christianity in a generally reliable way, even though the authors subscribe to higher-critical theories about the composition of various OT books. For a reason that is not clear they employ the designation B.C.E. (Before the Common Era) rather than B.C. to specify dates before the birth of Jesus. After the incarnation, however, they use A.D. rather than C.E. They affirm a late date for the exodus.

The authors' judgments about specific persons and events in the OT appear obscure at times. Why, for example, do they regard King Saul as "a good man troubled by mental anguish" (p. 12) when the Bible portrays him as a selfish scoundrel? What do they mean by Israel's "commitment to a *free* God"? (p. 16; italics mine). Why do they contend that the Hebrews rejected anthropomorphism when the OT abounds with attributions of human characteristics to God?

With regard to the authenticity of NT books, McGonigle and Quigley assign the authorship of 2 Thessalonians, Colossians and Ephesians to Paul's disciples, and they date the letters of James, Peter and the pastoral epistles in the early second century. They call the authors "unknown Christian writers" (p. 47). They contend that the actual authors of Matthew, Mark and Luke-Acts are also unknown. Such judgments about the NT appear as confident assertions without evidential support, and from their bibliography it is evident that McGonigle and Quigley have not even considered the wealth of conservative scholarship that upholds the traditional authorship of the books in question. This is a serious flaw in their research.

Protestant readers will find substantial reasons to disagree with these authors on points of doctrine. Why, for example, do they say, "Justification for Paul was . . . the beginning of God's work for salvation in each individual" (p. 60)? From Eph 2:1-5 it

is clear that Paul believed that regeneration precedes justification and is an unsolicited work of God. They attribute to Paul the teaching that OT saints were saved by obedience to the law, but the apostle said categorically that Abraham and his spiritual children were justified through faith alone (Gal 3:15 ff.).

As one would expect from Catholic authors, McGonigle and Quigley affirm the doctrines of apostolic succession and Petrine supremacy. They argue that when Peter confessed his faith in Christ (Matt 16:13-20) he thereby "enjoyed merit in recognizing the true reality of Christ" (p. 106). The Lord, however, attributed this entirely to an unearned revelation from God the Father and in no sense a reward for Peter's endeavor. These authors cite Peter as the first pope, but they admit that a "theory of the papacy was first elaborated by the fifth century Pope Leo the Great" (p. 106).

One need not read far into this book to discern that its authors maintain a semi-Pelagian view of sin and salvation. They seem ready to induct into their school of thought even noteworthy figures who actually opposed it. In this way McGonigle and Quigley assert that Augustine of Hippo "open[ed] his heart to the grace of God" (p. 112). In his *Confessions*, however, Augustine stated specifically that God had opened his heart. It is clear that these authors have misrepresented the great African advocate of *sola gratia*.

The section in which these writers cover the Reformation is commendably objective, but there are some serious errors in fact and judgment. Luther did not believe in three sacraments. He at first regarded penance in this way but soon denied that it is a sacrament because it lacks an "outward sign of an inner and spiritual grace." After the Peasants' War it is true that many poor Germans chose to remain in the Roman Catholic Church, but many others, disillusioned with Luther, aligned with the anabaptists or other radical groups. Did Calvin really regard economic prosperity as a sign that one is probably among the elect? It is surely incorrect to hail Caesar Baronius as "a brilliant church historian" (p. 202). Even Catholic historians admit that his *Ecclesiastical Annals* contains hundreds of errors and is chiefly an anti-Protestant polemic of a highly prejudiced character.

A History of the Christian Tradition is a well organized and interesting examination of ancient and medieval Church history, but the authors' research is at points superficial. Perhaps the major value of this book is that it illustrates how post-Vatican-II Roman Catholic scholars regard their own tradition and those who have dissented from it.

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Children of the Living God. By Sinclair B. Ferguson. Colorado Springs: NavPress, 1987, 163 pp., \$6.95 paper.

This is a book with an agenda that needs to be heard by Christians in every generation. The author challenges us to take a fresh look at the Biblical concept of the fatherhood of God and to gain a new appreciation of the Christian life as a life of sonship. Ferguson himself tells us that his vision for this book is to "recommunicate to the living Church the privileges and responsibilities of being able to call God 'Father.'" By the author's own admittance, his book has much the same purpose as R. S. Candlish's work of the last century, *The Fatherhood of God*. Ferguson's work, however, places more stress on our sonship and, in his own words, is not as erudite.

Ferguson immediately captures the reader's attention. He tells us of the way he came to a fresh discovery of the reality that he is a child of God, one who has a

Father and who knows that he is a son. This is not just a dry and short theological paperback; rather, it is experiential theology rooted firmly in Biblical exposition.

Ferguson has wisely arranged his chapters in order to lead the reader to receive solid instruction as to his sonship with God. Chapter 1 gives an overview of the Scriptures' description of sonship. This chapter alone convinces us of the Biblical emphasis on sonship and our need to study it. Chapter 2 is an exposition of the new birth as the basis for becoming children of God. It is worthy of close study, especially in our age of "buzz words" in evangelical circles, such as "born again." Many have little clarity on what such actual phrases mean.

The section entitled "Adopted Children" offers the reader "another dimension to our sonship." The first-century concept of adoption, which is the breaking of old family ties, joining a new family and having new commitments, is discussed in order to bring proper perspective to Paul's teaching on adoption.

Chapters 4-5 consider family traits and family life. Ferguson concentrates heavily on John's gospel and epistles in order to emphasize the "effects of the new birth" in terms of changed relationships to sin, Church, Christ, and the world. Paul's teaching is also briefly analyzed in terms of "life with a new father." These chapters are a good antidote to our day's often privatized Christianity, which is a contrast to Scripture, where we read that believers were brought into the family of God's grace with a family rule, fellowship, emblems and access to the family's Father. This puts us in mind of the Westminster Shorter Catechism's definition: "Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God."

Ferguson has many references to Puritan writers such as J. Cotton, J. Owen and J. Bunyan, to Reformers such as Luther and Calvin, and even a quotation from the Heidelberg Catechism. They strengthen the work and challenge us to see that saints before us delighted in this teaching. The strong point of the book is that it continually examines the Scriptures. This is most obvious in the chapter on "Fatherly Discipline," where Heb 12:5-13 is the main source of comment.

For a relatively small paperback this book is a full study on God as our Father and on our sonship. One will be amazed at the extent of the topics included. Mention should be made of both "The Spirit of Adoption," which is an excellent chapter on the work of the Holy Spirit, and the chapter entitled "Family Freedom," something I had not considered as relating to my sonship. The last chapter, "The Final Destiny," should be precious to every Christian and give us hope. To borrow words from T. Watson, "something beautiful" is being created: our final destiny as we are transformed into full sonship in the image of God's Son, Jesus Christ.

I hope *Children of the Living God* will be read by many. It should be read slowly and meditatively. Some may even want to study it with a small group. Perhaps a future edition will include a full Scripture index, which would make the book even more useful.

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The English Spirit: The Little Gidding Anthology of English Spirituality. Edited by Paul Handley, Fiona MacMath, Patricia Saunders and Robert Van de Weyer. Nashville: Abingdon, 1987, 236 pp., \$14.95.

T. S. Eliot's "Little Gidding" is more than a place name on the poetic landscape. It is also a landmark of English spirituality, happily wedded to a site from which arises this book's subtitle. The four compilers, two men and two women, are all

members of the Little Gidding ecumenical community whose namesake hearkens back to 1626 and to Nicholas Ferrar who, at age 34, bought a rundown Huntingden-shire manor house and with his family formed a religious community.

From the beginning Little Gidding incorporated strands of English spiritual life at a time when the Anglican establishment was hardening and aligning itself around competing poles. The particularly attractive feature of this slim selection of English spirituality is its reach beyond traditions within Anglicanism, including the evangelical.

Each selection is just the right length for a single devotional reading. Depth is a more subjective element, though there is a noticeable inclination toward the mystical. English breadth begins with seventh-century Caedmon and continues on to our own contemporaries. Width may puzzle some evangelicals with the inclusion of Virginia Woolf, Arnold Toynbee and others. But C. S. Lewis, Charles and John Wesley, Isaac Watts and John Bunyan are familiar names that may pave the way for the less familiar if not a few infamous ones, testifying to the catholic spirit of the compilers.

Choice of selections is judicious. It is representative while avoiding the expedient of reprinting the obvious favorites. The poetry of Stevie Smith deserves a wider American audience. While the 236 pages do not offer 365 daily readings, they whet the appetite for the original sources from which each is drawn.

The English spiritual tradition is a rich river into which several streams flow. Readers who wish to dip deeper than what this fine book offers will reach for other introductory books more specifically focused, like C. J. Stranks' *Anglican Devotion* (SCM, 1961).

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Francis: A Call to Conversion. By Duane W. H. Arnold and C. George Fry. Grand Rapids: Zondervan, 1988, 143 pp., n.p.

This book about Francis of Assisi, written by two Protestants, is a relatively slim volume about a major figure in the history of the Christian Church. Therein lies the book's weakness and strength.

The first half briefly recapitulates the life of the Italian saint and the circumstances that explain why his broad, universal appeal transcends his own denomination. The terse biography of Francis merely touches the highlights of his life and ecclesiastical career, though an attempt is made to describe the various stages of his personal, spiritual and ministerial development. The result is that unless one already has a serious knowledge and understanding of the life and times of Francis, it would be difficult for someone unfamiliar with him really to appreciate what he did merely from the first half of the book. Francis appears here as a distant historical figure. His personal charisma is somehow lost in the process. A reader would find it difficult to relate to Francis as a person and as one of Church history's most likable saints.

The book is redeemed, however, in its second half. There the authors successfully elaborate on the meaning and implications of Francis' spirituality and insight without becoming bogged down in tedious digressions into side issues. Francis is revealed as having had genuine theological insight into the place of the sacraments in Christian life as well as giving expert advice for professional liturgists about the conduct of worship. An important point about Francis' theology of worship that is brought out here is his belief that worship should be symbolized by fellowship

between friends around the eucharistic table, as was the case at the last supper. By contrast, opposing tendencies (1) place too much emphasis on instruction and reduce the relationship between God and people to that of lecturer and student, or (2) go to the opposite extreme and place such a chasm between the altar and the people that the latter become mere spectators of the liturgy rather than partakers of communion with God.

The authors should also be commended for resisting the temptation to make their hero/saint into something he is not. Francis' theology is often contained in literature, but he is not one who produced a theological system as others had done. His theology about the place of family, society, liberty and authority continues the age-old controversy about whether Christians are in the world, of the world, or apart from the world.

The authors, though not Roman Catholics, accurately describe the medieval context in which Francis and his ideals arose. Equally as important, they demonstrate how Francis' message transcends denominational and even religious lines. While the short biography of Francis' life sheds little light on his importance, the second half of the book will convince any Christian, regardless of denominational background, that Francis was an Italian Catholic who rose above his time and place to become one of the most enduring and universal saints of Christendom, perhaps even on the level of a Paul the apostle or an Augustine of Hippo. What is even more astonishing is the way Francis accomplished this: by taking Jesus' advice and counsel in the gospels seriously and by attempting to live by them as his sole physical and spiritual nourishment.

I have heard cynics state that no one since Jesus' time has ever tried to duplicate Jesus' lifestyle fully. Francis is proof that someone did, and the results are impressive. He is proof of the power of the gospel when it is lived rather than merely discussed.

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Calvin and the Duchess. By F. Whitefield Barton. Westminster/John Knox, 1989, 247 pp., \$11.95 paper. *John Calvin's Doctrine of the Christian Life.* By John H. Leith. Westminster/John Knox, 1989, 230 pp., \$16.95.

Barton's volume presents a welcome contrast to the typical approach of Calvin biographies published in recent years. Centered on the correspondence between Calvin and Renee of France, the duchess of Ferrara, this work recounts the spirit of religious controversy that dominated the sixteenth century. Barton paints a vivid portrait of the affairs of the court of Ferrara and of Renee's attempts to maintain her allegiance to the Reformed faith in spite of the opposition of her husband Ercole, the duke. As a harbinger of Protestant converts and Nicodemites, the duchess faced the constant threat of persecution and confiscation of her property for her beliefs. Her correspondence with Calvin served as a source of comfort and spiritual guidance. Unfortunately only one substantive letter to Calvin has survived, primarily as a result of the constant suspicion of her beliefs and the censorship of her letters by the duke.

Calvin first met the duchess in the spring of 1536, a year and a half after his flight from France as a result of the Placard Affair. Using the name Charles d'Espeville, Calvin continued their friendship throughout the rest of his life through correspondence. He comforted her on many occasions, being quite aware of the

danger of her Protestant sympathies. An important example of his counsel came in 1555 when, after being tried for her beliefs, she had yielded to her husband's pressure to submit to the Mass. Calvin reprimanded her for her weakness but also provided words of encouragement when he wrote: "If the enemy on this occasion has won some advantage over you because of your weakness, let him not boast of a complete victory, but know that those whom God has raised up are doubly strong to stand against all assault" (p. 102). Calvin's letters reveal a sense of urgency characteristic of an age of religious tumult. He realized the value of her position of influence and recognized how easy it could be for her to give up her Protestant affinities.

In addition to describing her use of his letters, Barton also chronicles Calvin's own struggles with the libertines in Geneva as revealed in his letters to Farel and others, letters that detail his personal anguish and preference to live the quiet life of a scholar. She also illustrates Calvin's personal vindictiveness at such acts as Farel's marriage at age 69 to a mere teenager from Rouen and notes that the close bond of friendship between the two men waned considerably as a result of Calvin's criticism of the affair.

In addition, Barton provides a fresh perspective on the French Wars of Religion. From Geneva she relates Calvin's advice and correspondence to the leaders of the Huguenot cause and shows his anguish over events such as the massacre at Vassy and his pessimism over the Colloquy of Poissy. She also describes Calvin's disappointment over the Prince de Conde's negotiation of the Peace of Amboise.

By contrast Renee of France, as the mother-in-law of the duke of Guise and a member of the royal house (she was the daughter of Louis XII), was in a unique position to witness the intrigues of the French court. After the death of her husband she returned to France where she harbored many Protestant refugees during the conflict.

This work provides us with a portrait of Calvin as pastor rather than as theologian and reveals many of his own struggles as well as his strong convictions and sense of calling. The duchess by no means heeded his advice on every occasion but appreciated their three decades of correspondence and valued his counsel highly.

The author assumes a basic knowledge of events and personalities of the sixteenth century. One could easily become lost in a maze of unfamiliar names and events. Barton mitigates this somewhat by providing a helpful family tree of the French monarchy. In spite of this potential confusion, the book is a welcome addition to the vast array of literature on Calvin and the religious conflicts of the sixteenth century.

In contrast to Barton's work, Leith's volume is a theological analysis of the central aspects of Calvin's thought. A reproduction of his 1949 Yale dissertation, its publication represents a tribute to the author as a result of his announcement of his retirement after thirty years at Union Theological Seminary in Richmond, Virginia. One immediately wonders as to the value of publishing a forty-year-old unrevised dissertation. Certainly there has been a wide array of scholarship relating to this topic in the last four decades. Fortunately the author addresses some of recent Calvin scholarship in his preface. For example, he cites the important 1988 biography of Calvin by William Bouwsma in the context of Calvin as a rhetorician. He agrees with Bouwsma that Calvin was principally concerned with the practical application of theology rather than with theory for its own sake.

Leith argues that the primary importance of Calvin's ministry was his focus on the glory of God becoming a living reality in the life of the believer. This emphasis overshadows all of Calvin's excesses. Furthermore he attempts to interpret Calvin

within his own milieu, with the purpose of viewing Calvin's doctrine of the Christian life "in the total context of his theology" (p. 350).

The author defines the Christian life as "the human response to the gracious activity of God in life" (p. 38) and interprets such doctrines as predestination within this framework. Leith is concerned with its practical influence on the believer's confidence in God, arguing that Calvin did not use it in a speculative fashion or he would have discussed it at the beginning of his system rather than after soteriology.

In addition Leith attempts to draw the fine line between crisis theologians and the fundamentalists. The former dichotomized the relationship between Calvin and his followers, blaming them for the excesses of rigid theological system. The fundamentalists, by contrast, ignored the personal aspect of Calvin's thought, focusing too exclusively on the fine points of dogma.

Yet Leith is undoubtedly influenced by neo-orthodoxy. For example, he correctly notes that for Calvin, Biblical authority is validated by the internal witness of the Holy Spirit. Leith concludes, however, that "biblical authority is not located in any external book but in a personal experience in which the book and the Holy Spirit concur. . . . This experience is the existential moment for the one who stands in the presence of God's word" (p. 63). In addition he agrees with Barth that Calvin is guilty of contradiction in his discussion of election because the "electing God is not the God who is revealed in Jesus Christ" (p. 134).

This approach to the distinctive doctrines of Calvin is characteristic of the work. Leith sees fundamental contradictions within Calvin that obscure his concept of the Christian life. The first would be the negation of the "human response to God's gracious activity which gave vitality to the doctrine" (p. 217). Second, Leith criticizes Calvin for his emphasis on ecclesiastical discipline, which failed to place Christian love as a priority in the Church. In essence Leith distinguishes between Calvin's emphasis on theory and practice. In his explication of a theological system, Calvin diminishes the immediacy of man's existential relationship with God.

Leith argues that Calvin's doctrine of the Christian life provides significant applications for believers of all ages, which makes Calvin's thought relevant for both the 1940s and the 1990s. In his attempt to point out the contemporary importance of Calvin's doctrine of the Christian life, however, the author does not adequately interpret him in the context of the sixteenth century. Rather, Leith places Calvin primarily within the context of the debate between the early-twentieth-century fundamentalists and crisis theologians. This provides important insights into the theological context of the late 1940s but by no means solves the dilemma of the multitude of interpretations of Calvin.

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The Hidden Balance: Religion and the Social Theories of Charles Chauncy and Jonathan Mayhew. By John Corrigan. Cambridge: Cambridge University, 1987, 161 pp., \$24.95.

Corrigan, in this slender volume derived from his recent dissertation for J. C. Brauer at the University of Chicago, attempts to rescue Old Light stalwarts C. Chauncy and J. Mayhew from the clutches of "cultured despisers" such as A. Heimert and J. Haroutunian by painting them as eighteenth-century exponents

of a methodology of paradox and antinomy strikingly similar to that of twentieth-century neo-orthodoxy. If Corrigan fails, it is surely not for want of ambition.

Most accounts of the Great Awakening in New England deploy Chauncy and Mayhew, leaders of the opposition to the revival, as counterweights to evangelical extremists like G. Tennent and J. Davenport. A third party of New Light moderates led by J. Edwards, who welcomed the Awakening but deplored its excesses, occupies the middle ground. Corrigan's aim is to overthrow this schematization in favor of an alternative understanding in which Chauncy and Mayhew themselves become "neither strict conservatives . . . nor radical thinkers" but moderates who "emphasized the necessity for both head and heart in religion, at a time when most of their contemporaries had all but abandoned the responsibility for such an endeavor" (p. xii). Chauncy and Mayhew, Corrigan argues, understood the universe as above all a place of "coherence and uniformity" governed by "certain fixed principles" (pp. 9, 15) extended as much to human beings as to inanimate objects. Religion thus became for them a matter of balance and dialectic, "blend[ing] reason with the affections, and . . . balancing . . . individualism with an emphasis on the social elements in religion" (p. 30).

The fatal flaw here is that what Corrigan labels as religious dialectic was anything but dialectical. Chauncy and Mayhew, far from "balancing . . . individualism with an emphasis on the social elements in religion," simply conjoined ultraconservative views of the Church and their place in it to a radical perspective on the work of redemption. They held their scorched-earth defense of traditional New England clericalism and their sudden warming to the right of private interpretation (in matters of soteriology though evidently not of ecclesiology) not in dialogue with one another, nor even in ironic tension, but in what amounted to hermetic isolation. Moreover, rather than "blend[ing] reason with the affections," both Mayhew and Chauncy were rationalists of the first water, a point made abundantly clear even by the sheaf of quotes Corrigan attempts to wrest into conformity with his own position.

Corrigan's propensity for bending even the most obdurate of texts to the support of views they cannot possibly sustain—and may even refute—is nowhere more evident than in his proposal that Chauncy's defense of universal redemption, though admittedly "a departure from previous Puritan theology," should be seen not as a radical shift but as "a balance or complement to more conservative arguments in his published work" (p. 23). The fact is that, although Chauncy had arrived at universalist sentiments by the 1750s, for thirty years he dissimulated concerning his beliefs because he understood all too well their radical nature. The more conservative soteriological stance he held as late as the 1740s was not "complemented" but simply contradicted by his later conclusions.

In Corrigan's narrative of the Great Awakening it is ideas—abstractions like "balance" and "moderation"—that are in the driver's seat, determining the response of Chauncy and Mayhew to the revival. The reality was far different. As I have argued in "Clericalism and Revival: The Great Awakening in Boston as a Pastoral Phenomenon" (*The New England Quarterly* 57/4 [December 1984] 554–566), it was an intensely practical consideration, the Awakening's implicit threat to entrenched clericalism and the place of Old Lights like Chauncy and Mayhew at the head of New England society, that first motivated them to oppose it. Theological buttressing came only later. Moreover, defenders of the revival like B. Colman and T. Prince have a far better claim to continuity with the Puritan past than do detractors like Chauncy and Mayhew. But Corrigan is evidently unfamiliar with works such as H. Stout's *The New England Soul* or R. Lovelace's *The American Pietism of Cotton Mather* that establish this point and thus put the lie to his entire argument.

Finally, in spite of the brevity of Corrigan's book, far too many pages are given over to wholly extraneous material. Chapter 3, for example, too plainly reflects its

roots in Corrigan's dissertation, merging an elaborate documentation of the wholly unexceptional views of Chauncy and Mayhew concerning civil government with a rehash of the political context that might have been cribbed from B. Bailyn. The appearance of such a book in print, let alone the granting of a degree for such a dissertation, raises inescapable questions concerning the acumen of publishers and thesis committees alike.

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Altered Landscapes: Christianity in America, 1935-1985. Edited by David W. Lotz. Grand Rapids: Eerdmans, 1989, 387 pp., \$27.95.

In tribute to the renowned Church historian Robert T. Handy, Lotz has edited an interesting *Festschrift* composed of articles addressing numerous aspects of American Christianity. Attention is given to Catholicism, evangelicalism, fundamentalism, third-world theology, and a number of other related fields.

In M. E. Marty's introduction, American religion since 1935 is described in terms of a glacier that "represents gradual and subtle change. . . . In its path there is an altered landscape, a new carving of the terrain, and a deposit of moraine. Most American religious change during this most recent one-fourth of the republic's life, these fifty years, has been the glacial sort" (p. 1). The work is broken down into three areas of concentration.

Part 1, "The Changing American Churches," concentrates on the specific shifts that have altered the direction and development of various groups in the American religious world. L. Sweet's article (chap. 1) pertains to the many variables found in the way in which modernism changed the face of American Protestantism. Sweet begins his analysis with the presupposition that the year 1935 was the "end of the Protestant era in American history" (p. 19). The sweeping movement of modernism took its toll on the American Protestant establishment, especially in the area of modern technology. The introduction of the automobile into American life, according to Sweet, took Protestantism out of the inner cities, which resulted in the alienation of inner-city Christians. Sweet also considers the electronic media to be responsible for the recasting of Christian attitudes toward the soon-to-be evolving media ministries. J. P. Dolan (chap. 2) focuses on the same theme as applied to American Catholicism. The changes, from Dolan's perspective, are centered around the ways in which the civil rights movement altered the landscape of American Catholicism, especially in its relationship to the black and Hispanic communities.

Other articles in this section include the resurgence of evangelicalism, a difficult-to-define movement but one with which to contend (chap. 3), and the changes within the black Church (chap. 4), a Church that has held together in the midst of many extensive changes and variables. This section clearly illustrates the fact that American religion since 1935 has become predominantly pluralistic. The pluralistic religious landscape includes more than mere Christian religious pluralism. American culture must now contend with the influx of eastern religions as well.

Part 2 covers a variety of issues in the area of theological education in American culture from 1935 to 1985. One of the major areas of change in theological education, according to G. T. Miller (chap. 11), is in the quest for accreditation in religious educational institutions. As standards and requirements in theological education began to change, so did the need for higher accreditation of the very institutions training individuals for ministry. The need to train individuals in other areas (often referred to as secular vocations) also reinforced the need for better accreditation.

Gaustad (chap. 12) points out the tension that existed between the conservative evangelical interpretation of the Bible and the newly emerging higher-critical views at the end of the nineteenth century. The conservative Protestant Church viewed scholarship “not as the ally of the Christian church but as its enemy” (p. 210). Interestingly enough, during the same period Catholic scholars also rejected the conclusions of critical scholarship (chap. 13) but differed in that their appeal was to the papacy for answers and for guidance.

The relationship between science and religion from 1935 to 1985 has undergone some significant changes (chap. 15). In this fifty-year period “science has probably never attained as much prominence and prestige in any society as in the United States” (p. 269). Breakthroughs in physics, biology, and social and psychological research all germinated within this era. In Proudfoot’s analysis, the many controversies throughout history—from Galileo to the Scopes trial of 1925—have drawn contemporary religious thinkers away from those presuppositions that subordinate science to doctrine. One final point in this chapter addresses itself to the over-emphasis that has been placed on the use of science for apologetic purposes. For many evangelical prooftexters, scientific apologetics is the ultimate tool for self-assurance of being on the right side.

Students of history will find Lotz’s article (chap. 18) on historiography well reasoned in its analysis of how the study of Church history has evolved into an emphasis on religious history within the last half-century. Since the United States has become an increasingly religiously pluralistic nation, there has followed a necessity to deal with more than merely the classical Protestant and Catholic ideologies. Church history is certainly a discipline with its roots firmly established in the academic world, and yet the ever-changing religiously pluralistic landscape in America mandates an ever-changing historiography.

Part 3 summarizes the role of religion in American life. In D. W. Shriver’s article (chap. 19) we are faced with the question of what the future holds for Christian America—or, as the title states, “The Biblical Life in America: Which Past Fits Us for the Future?” Past views of America were similar to that of the role that Israel played as God’s chosen people. America was seen as the new Israel “chosen to bring enlightenment, civilization, and democracy to the rest of the world” (p. 345). The changes taking place in the religious landscape of America are posing new challenges to the thinking of the conservative Protestant populace. This diversity has given historians the responsibility of finding newer and more relevant ways to interpret these changes (chap. 20). In spite of the changes in the religious subcultures of America within the last fifty years there has been continuity as well.

I personally found this work refreshing, not to mention challenging to many of the presuppositions I have held in regard to those traditions outside of the evangelical world that I have been a part of all my life. Appreciating religious diversity does not require that we dispose of our theological convictions. Rather, it helps us to understand and put into context those of differing theological persuasions so that we might hopefully avoid a kind of prooftexting judgmentalism.

David L. Russell
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The Moody Handbook of Theology. By Paul Enns. Chicago: Moody, 1989, 688 pp., \$21.95.

Sometimes we buy a new book because of its importance, other times because of its helpfulness. Enns’ new handbook on theology is one of the most helpful books in

my library. It serves as a quick reference tool to remind me of the major issues and viewpoints in my field. Enns sought to provide a general introductory work to the entire area of theology that can provide answers to simple, basic questions. In this goal he admirably succeeds. Though his intended audience includes Bible institute, college and seminary students, as well as Sunday-school teachers and other lay people, this book will be most useful to Bible college students training at schools within Enns' tradition.

A unique feature of the handbook is Enns' decision to move beyond the common area of systematic theology to include four other areas of theology that lend a wider scope and balance to his work: Biblical theology, historical theology, dogmatic theology and contemporary theology. Because of this approach the reader can find an entire section on the differences between Calvinism and Arminianism, or between liberalism and neo-orthodoxy. Or if a student heard his professor mention Hans Küng or Wolfhart Pannenberg, he could look up their names in the index and read where they fit into the theological spectrum. There are few single volumes that are so handy, and nowhere else can one find the five foundational categories of theology defined, compared and contrasted in a single volume.

Another useful feature is the numerous charts, among the most excellent of which are the one that compares the varieties of categorization of the attributes of God and the one that compares various views of the atonement. The charts help students gain a quick grasp of comparable data. Even theology professors will find the book helpful for personal review, as well as suggestions for issues that should be taught in class.

The book is not without its drawbacks, however. In spite of its nearly 700 pages, I was frequently frustrated with how briefly each subject was treated. I always wanted Enns to say more. But faced with the gargantuan task of trying adequately to cover five areas of theology within one book, such brevity is both necessary and understandable.

Another frustration I had was the realization that a useful volume of this sort will not be as widely read as it should be, simply because it was written to appeal to those within Enns' theological tradition. Institutions toward the center of the evangelical continuum may find the theological stance of the book too narrow to be used as a required textbook. W. Elwell's *Evangelical Dictionary of Theology* is more useful over a wider spectrum of evangelicals than is Enns' handbook.

I found no new theology advanced here. Having been trained in the same tradition as Enns, I recognized many of the sources of his theology without even reading the endnotes. But for those who are seeking to learn theology within this tradition, or for those who appreciate a quick review, this is the best theological handbook on the market. I highly recommend it, and I expect it to become a common and useful tool for theology students.

Kenneth A. Daughters
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What Every Christian Should Know. By Jo H. Lewis and Gordon A. Palmer. Wheaton: Victor, 1989, 188 pp., \$12.95.

With the publication of this perceptive volume *Christianity Today* has once again performed a useful service. Lewis and Palmer offer both a diagnosis of and a prescription for the spiritually numbing ignorance that is engulfing the Church in America.

A foreword by K. Kantzer links current Biblical illiteracy to the general decline in American education and American cultural awareness, but neither this nor the chapters that follow constitute a mere jeremiad. The authors argue that knowledge, both of the Bible and of our Christian heritage, is crucial to a vital spirituality. Then, using anecdotes and their own surveys, they document the extent of that knowledge in modern Christians. The reader is challenged to test himself on a series of sixteen quizzes ranging from familiar quotations to Biblical allusions in a speech by Martin Luther King, Jr. Most *JETS* readers (it is hoped) will do well on these, but few will score one hundred percent. Can you, for example, list the seven deadly sins, and do you know who wrote the second most popular Christian book aside from the Bible? (Be careful on that last one; I have even seen a wrong answer in print.)

What Lewis and Palmer offer as their prescription for spiritual ignorance is no quick panacea but a sensible exhortation to return to the basics of Bible study, prayer and the reading of the classics. Concrete suggestions range from families eating together (at the same table at the same time) to revamping preaching and liturgy.

Two valuable lists complete the volume. First is a list of approximately eighteen hundred terms with which literate Christians should be familiar. I had no trouble except for a few liturgical items and the date 432 B.C. As the authors note, the list is still preliminary, and some questions could be raised. For instance, why are "Psalm 23" and "Twenty-third Psalm" both included? Or why is George Whitefield omitted when the Wesleys and Jonathan Edwards are mentioned? These cavils aside, the list should stimulate discussion and perhaps provoke some people to search for answers.

The second list offers suggestions on what to read in order to become a literate Christian. The list is graded into three levels of importance, and I plan to use it to guide some of my reading in the future.

This is a book that belongs in every church library. It should be consulted by the director of Christian education, by the librarian, by parents who are serious about the spiritual nurture of their children, and by mature Christians who want to deepen their comprehension of our common heritage.

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Evangelical Essentials. By David L. Edwards with John Stott. Downers Grove: InterVarsity, 1989, 354 pp., \$12.95 paper.

Edwards, convinced that certain doctrines hinder evangelicals in communicating the gospel, challenges us: "I long to persuade conservative Evangelicals that if only they can regard these ideas as optional (not necessarily as wrong) they will find that they can communicate the biblical gospel in terms which are far more intelligible, meaningful and credible" (p. 31).

The disposable doctrines to which Edwards refers are none other than the inerrancy of the Scriptures, the penal-substitutionary view of the atonement, the historicity of the Bible's miracles, the application of Biblical ethics to contemporary questions, and the final judgment of those who do not believe the gospel. Stott admirably defends evangelical orthodoxy in the first four areas; he, however, departs from Biblical teaching in the fifth.

Emphasizing that "the Evangelical faith is historic, mainline, trinitarian Christianity, [and] not an eccentric deviation from it" (p. 39), Stott provides brief yet persuasive responses to Edwards' lengthy parade of objections to orthodoxy.

In "The Power of the Gospel" (chap. 1) Stott asks: "Would it not be self-contradictory to sacrifice the evangel for the sake of evangelism?" (p. 39). The discussion in chap. 2 on "The Authority of the Scriptures" allows Stott cogently to argue for a full doctrine of inspiration. "The difference between you and me," as Luther said to Erasmus, "is that you sit above Scripture and judge it, while I sit under Scripture and let it judge me."

Stott's tone is irenic, although he sometimes chides Edwards with statements like "You seem reluctant to consider the alternative [regarding Jesus' eschatology] that it may be the scholars who are wrong and not Jesus" (p. 310).

The objections to a penal-substitutionary view of the atonement, to the believability of miracles, and to the applicability of the Bible's ethics are all succinctly addressed by Stott.

Edwards' conclusion regarding the fate of the wicked is that "annihilation seems to me . . . the only alternative to heaven which is compatible with the faith [*sic*] that God is love" (p. 292). Although Stott rejects Edwards' universalism, he agrees with Edwards' view of annihilation: "Emotionally, I find the concept [of hell as eternal torment] intolerable and do not understand how people can live with it without either cauterising their feelings or cracking under the strain." Acknowledging that we must be led by Scripture rather than by our feelings, he issues a challenge: "We need to survey the biblical material afresh and to open our minds (not just our hearts) to the possibility that Scripture points in the direction of annihilation, and that 'eternal conscious torment' is a tradition which has to yield to the supreme authority of Scripture" (pp. 314-315).

In addition to his annihilationism, I also disagree with Stott's view of the millennium. He makes the curious statement that "in Revelation 20 the one-thousand-year period (symbolic of a long but *unspecified* time) has three main characteristics" (p. 308, italics mine). Is the number "one thousand" not specific?

In summary, Edwards asks what evangelicals are prepared to give up. Stott responds that "whatever is truth from God demands our assent" (p. 40). Liberalism's problem is simple: "Freedom to disagree with the Bible is an illusory freedom; in reality it is bondage to falsehood" (p. 37).

A concluding epilogue by Stott and some discussion questions by Edwards conclude this excellent text.

Larry Dixon
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Thinking the Faith: Christian Theology in a North American Context. By Douglas John Hall. Minneapolis: Augsburg, 1989, 456 pp., n.p.

Having taught in third-world seminaries on several occasions and grappled with contextualizing Christian faith with students from some thirty different countries, I have often returned home asking myself what it would mean to contextualize the gospel for my own setting. In the two-thirds world Christians ask what it means to be a Christian in a situation of grinding poverty and political turmoil, while here I ask myself what Christian identity requires in a context of unparalleled affluence and superpower political tranquillity. If evangelical missiologists have made some good strides here, and if our hermeneutics are finally beginning to come to grips with the implications of the historical conditioning of both text and interpreter, our systematic theologies lag far behind. One can read many if not most current evangelical systematic theologies and gain not the foggiest notion about the time and

place in which they were written. They are timeless in the worst sense of that word. Even those treatments that encourage an historical consciousness (Oden, Johnson-Webber, Demarest-Lewis, Erickson, Bloesch) limit that consciousness to the past and to theological tradition and give little or no attention to present, nontheological factors.

Enter Hall and his *Thinking the Faith*, the first of a projected three-volume systematic theology. Future volumes will deal with God, creation and Christ (*Professing the Faith*) and with ecclesiology and eschatology (*Confessing the Faith*). Simply put, I count this as one of the most important books I have read in the last five years, not because I agree with Hall's answers (something he does not expect of his readers, p. 240) but because I sense he is asking the right questions.

In part 1 (chaps. 1-3) Hall defines and justifies the contextual approach. He locates himself in the Lutheran heritage and maintains that the tradition we need most to recapture is a *theologia crucis*, for it entails not just a theology but an entire posture of faith. This theology of the cross is world-oriented, affirming above all "God's abiding commitment to the world" (p. 25) and rejecting all forms of "heaven-bent world rejection" that would deny the doctrines of creation and incarnation. Taken seriously, this requires a contextual theology. Unfortunately most North American theology is either noncontextual or even anticontextual. But, as Hall observes, theology is always contextual even when it does not know it or want to be. The question then becomes how to contextualize the faith critically and self-consciously. The dangers of this approach are real (pp. 110-126). We might lose the larger picture of the normative Christian tradition and "give way to relativism" (pp. 86, 111) or to overemphasizing one's own contextual fragment at the expense of the Church's catholicity, even to the extent that we no longer talk with each other. But no method is without risks, and the effort to contextualize must be made. In discerning our North American context, Hall proposes as his basic thesis the failure of modernity and its doctrinaire optimism (p. 158). More particular components that each receive extended treatment include the marginalization of Christianity by secular and political forces; the rise of religious pluralism; the impact of Auschwitz; Marxism and the oppressed; the spoliation of our environment; nuclearism; and religious simplism.

In part 2 Hall turns to more standard elements of prolegomena. Chapter 4 looks at seven elements of the theological discipline: faith, Scripture, tradition, experience, prayer, the Church, the world. Chapter 5 explores theological method and the tension between kerygmatic and apologetic approaches, with Barth's fideistic renunciation of natural theology exemplifying the former and Tillich's method of correlation the latter. In the final chapter Hall discusses epistemology and the relationship between reason and revelation.

Perhaps the best compliment I could pay to Hall is that having finished his long tome I felt like I wanted to read it all again and mull over the issues he raises. Throughout he manages a judicious approach and a prophetic critique not only of evangelical but also of liberal and neo-orthodox theologies.

Exegesis only the Biblical text or theological traditions will never be enough; we must learn to take with equal seriousness the exegesis of our world. Only when both stories are taken together, and interfaced, will a much-needed contextual theology become possible.

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Religious Imagination. Edited by James P. Mackey. Edinburgh: Edinburgh University, 1986, 217 pp., n.p.

John Watson has said that the goodness of a book lies in its power to demand another reading. He surely was not the first to say so, which only goes to show how good a saying it is. It may be said once more on behalf of the book under review.

This is a provocative little study for anyone who wants to know or to learn. The book is basically concerned with epistemology, or knowing truth, but it is specifically concerned with the place in truth-knowing for that which Wordsworth called "the mightiest lever known to the mortal world: imagination." We ask: "Has our imagination a legitimate role in knowing truth?" The answer in this book is both worthwhile and good.

Dedicated to J. MacIntyre and in honor of his interest in the subject, this book is Mackey's orchestration of ten articles that appeal to the place and power of our religious imagination in knowing truth in those areas where truth touches life: history, philosophy and practice.

Mackey himself provides a fine introduction, which cautions against the neglect of imagination so prevalent in unbridled rationalism and against the uncredentialed abuse of imagination in straying from the truth. Still more compelling is the relationship Mackey observes between imagination and faith—living faith—that brings truth to sense and symbol. The critical role of imagination in life thus begins to bear upon the heart and mind of the reader. We scarcely live a day without some sort of faith, and if it be prodigal faith we may never enter life at all. The same is true of imagination, the neglect or abuse of which will keep us from truth altogether. The warning to our materialistic age that underlies Mackey's concern is the great difference that exists between the sensible and the sensual. The former grasps faith and life through imaginative prowess, while the latter holds blindly to the evidence of something greater than itself. Mackey's introduction is worth the price of the book, and it sets the context for the important questions to follow.

Is there an historical precedent for the role of religious imagination in knowing truth? The evidence shows a solid tradition favorable to the imagination from ancient Greece up to the present day, when we have departed from historical epistemology by despising the role of imagination in knowing. Whether it be the stories of Jesus or G. MacDonald, the creativity we need in order to pursue and know God lies in the imagination, and history bears us witness.

Is there a philosophical basis for the role of imagination in knowing truth? Those who have helped to shape our present philosophy of knowing have struggled to give some definition to this role. Even extreme empiricism has been founded upon a dream and a vision, and the one discipline that demands the love of wisdom rightly applied from past to present bears us witness.

Is there a practical place for the imagination in faith and truth today? Without the imagination, is the search for truth imperiled? The final section of this book is a call from the prophets and poets for a return to an orthodox faith that is fully teachable through the creative faculty and divine gift of the imagination. Life itself bears us witness in the daily practice of reverent fantasy.

In some ways Mackey's book is still feeling its way through a topic that defies reduction, a thing most theologians seem to prefer, and yet it leaves one wanting more. In some ways it is momentarily distracted by arid and peripheral theological issues, demanding patient, focused reading, and yet it is warmly devotional at many points. In some ways it is flavored with the same intolerance toward the rationalist for which it condemns the rationalist, and ironically in some ways it nearly seems

rationalist in its desire to measure the mystery it champions, the calculated use of imagination in knowing truth.

Yet in every way this book is made worthy by its brave concern to recognize the place of imagination in epistemology. It leaves the reader with the hopeful prospect of pursuing truth beyond its material evidence, and also by the haunting question: "Is there any single statement of life that may make truth utterly incomprehensible?"

I can't imagine.

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Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America. By Randall Balmer. New York: Oxford, 1989, 246 pp., \$19.95.

Balmer's book begins on the premise that most Americans, and certainly the mass media, do not understand evangelicalism. Televangelists such as J. Falwell, J. Swaggart and J. Bakker, although highly visible, are in actuality little more than marginal figures, relatively unimportant to the lives of evangelicals. Balmer therefore island-hops right past the evangelical television personality phenomenon by claiming that the evangelists do not define their constituencies but are themselves the products of those constituencies.

Balmer wants to break through the stereotypes of hucksterism, flimflam and backwater bumpkinism that have been historically ingrained on the American mind by writers like Sinclair Lewis and H. L. Mencken and seemingly reinforced by the highly publicized foibles and failings of evangelical religious leaders in recent years. His genre is that of a travelogue. Balmer visits a California megachurch, attends classes at Dallas Theological Seminary, interviews a religious film maker, speaks to an Arizona faith healer, and goes to camp at J. Wyrzten's Word of Life Island. In other chapters he speaks to Robertson and Kemp supporters in Iowa and New Hampshire during the 1988 primaries, visits with Mississippi blacks who struggle with the problems of race, social justice and white reductionistic understandings of the gospel, and attends a Christian Booksellers convention where he finds that evangelical kitsch is not restricted to television. Balmer observes missionary work on an Indian reservation in the Dakotas, attends an old-time holiness revival meeting in the south, and ends his journey in the Oregon wilderness where he interviews disenchanted evangelical intellectuals.

The journey is interesting and the people are engaging. The great strength of the book is the conversations, the opportunity that evangelicals, fundamentalists, pentecostals and charismatics have to speak for and define themselves. Historical and ideological concerns are kept to a minimum. Balmer provides only that which will enlighten and contextualize the story of his subjects. What we have here then is not a history of evangelicalism in America or an introduction to evangelical thought but rather a series of snapshots of evangelicals around the country and of their concerns in the late 1980s.

The interviews sometimes present disquieting analyses of evangelicalism. The deep-south, black minister J. Perkins' estimation of white evangelicalism as "Jesus saves—keep smiling" religion is biting and unfortunately apt. Balmer himself makes some interesting observations along the trail. He wonders how theological premillennialists can suddenly become political activists and "act like postmillennialists"

in the 1980s. He asks what has happened to the scandal of the gospel in a middle-class evangelicalism that feeds its materialistic and consumeristic appetite on the pabulum of a gospel of health, wealth and sunny personalism.

Balmer's visit to Word of Life Island provides the best chapter of the book. He is at his most autobiographical here, and one senses that Balmer's own defection from the fundamentalist faith in which he was raised is laid bare and explained there. His insights into second-generation fundamentalism and fundamentalist guilt are informative and personally revealing.

There are two problems with this otherwise engaging travelogue. The first is that Balmer allows Dallas Seminary to stand for all of evangelical academia. He compounds that error by depicting Dallas as a school where students are concerned merely with the intricacies of an arcane eschatological theory, one far removed from the real world and its problems of racism, sexism and economic injustice. The nonevangelical could easily come away from the book thinking that evangelical scholarship, like its medieval predecessor, is still locked up in a room debating the question of how many angels can dance on the head of a pin.

The second problem of the book appears when Balmer begins to take stock of his journey, to try to put it all together into a cogent whole, and to find some common thread throughout its disparate parts. He admits that evangelicalism is extremely unwieldy, always slipping away before the analyst is able to fashion a monolithic definition or characterization. Thus evangelical religion is more a patchwork than a mosaic. Yet in the end Balmer nevertheless seeks to locate a common theme or concern that runs throughout his subjects. He finds that common thread in the theme of cultural retreat. Whether it is ideological, moral, or merely geographical, there is an undercurrent of social monasticism in all of Balmer's subjects. These are people who see the world about them as operating by different norms and working in different ways than their own, and their only response is to escape to a safe place, a cocoon in which they are free to live out an increasingly private vision.

This analysis is far from convincing and appears convenient if not downright contrived. Balmer has stacked the deck by excluding evangelicals who are earnestly seeking to engage the world about them and by presenting some of his subjects as rather one-dimensional caricatures. His facile definition of evangelicalism as non-confessional automatically excludes many Lutheran, Reformed and Anglican Christians, people who define themselves as evangelicals. Many of these confessional believers stand on the cutting edge of evangelical social engagement, working to bring Protestant orthodoxy back from the cultural periphery where evangelicalism lived its life at mid-century. And while the nondispensationalist may chuckle at Balmer's characterization of the student body of Dallas Seminary as socially insensitive, theological yuppies, the portrait is crude and unconvincing.

As a photo album of evangelicals, Balmer's work is interesting. It is too bad that a few of the photos are missing and that others are a bit out of focus.

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Toward a Theology of Inculturation. By Alward Shorter. Maryknoll: Orbis, 1988, 291 pp., \$16.95 paper.

Writing on the basis of many years of work in Africa, Shorter wrestles with how the Christian faith should find expression in and be nurtured by the world's many cultures. His Roman Catholicism, however, necessitates that his concerns be more

than theological. Any progress toward inculturation must come to terms with an ecclesiastical tradition uniquely bound to history and official pronouncements.

Shorter divides his work into five sections: (1) a discussion of basic definitions and concepts dealing with culture and faith (chaps. 1-5); (2) a presentation of his theological and Biblical arguments (chaps. 6-9); (3) a short history of (primarily Roman Catholic) missionary efforts to interact with culture (chaps. 10-12); (4) a survey of papal teaching on the issue of inculturation from the beginning of this century to the present (chaps. 13-16); (5) an expression of his hopes for a multi-cultural Catholic Church (chaps. 17-19).

Each section has something to offer those involved in ministry within cultural contexts outside the framework of so much of Christian discourse in the west, whether among minority groups in the first world or among the nations of the two-thirds world. In the first part of the book Shorter argues for what others would call a semiotic view, which understands culture as a complex system of meaning and values that gives a particular order to human life and which is expressed and sustained through symbols, social codes and institutions. From this starting point flow helpful distinctions: "Enculturation" is the process by which one is socialized and integrated into a culture; "acculturation" refers to the encounter of communication between cultures; "cultural domination" is the imposition of one culture upon another and its attendant claim of transcendence. "Inculturation," by contrast, is the creative and dynamic interaction between the Christian faith and a culture. In this case both the Church and the culture are mutually enriched and transformed. Shorter's passion is to promote inculturation so that a proper grasp of the nature of the (Catholic) Church's patrimony can be delineated and cultural biases eliminated.

The second section explores possible theological and Biblical foundations for inculturation. Although some might take issue with how Shorter handles certain examples of the dialogue between faith and culture in both Testaments, it is with his Christological and soteriological approaches that evangelicals must disagree. The author moves toward universalism in his discussion of the seeds of the "eternal *Logos*" in every culture and those non-Christians of good will who participate in the "paschal mystery." An implicit faith is said to be present among "anonymous" Christians who seek a right relationship with God and others. Though Shorter is right to exalt the positive aspects and healthy values of human cultures, his great appreciation of moral and spiritual searching around the globe dangerously compromises the uniqueness of the gospel and divine revelation. These theological tensions are in no way limited, of course, to Roman Catholic circles. Witness the reaction of evangelical missiologists and theologians, for example, to the work of C. Kraft.

The last three parts can serve as an introduction to the missiological thinking of the Catholic hierarchy, councils and missionaries, as well as ecclesiastical bodies in the two-thirds world (especially Africa). Described in these pages is the struggle of a centralized Church trying to come to grips with pluralistic demands in a post-colonial world. Calls for partnership and more local autonomy are increasingly questioning the hierarchical structure and a magisterium removed from local realities. Any Church life and theology designed to develop culture, Shorter claims, must rather evolve within the different human communities.

Though Shorter writes as a Roman Catholic primarily to those of that tradition, his concerns are relevant to evangelicals as well. The challenge to western hegemony has also been heard within Protestant groups over the last two to three decades and continues to need to be heard. This book demonstrates that these yearnings are a worldwide phenomenon. Believers and groups of the two-thirds

world merit respect and must be brought in as equal partners into every aspect of Christian action and reflection. The body of Christ has yet to see the fullness of its potential and the breadth of its multicultural riches.

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Church, Ecumenism, and Politics: New Essays in Ecclesiology. By Joseph Ratzinger. Translated by Robert Nowell. New York: Crossroad, 1988, 278 pp., \$19.95.

When Cardinal Ratzinger writes about the Church and its place in the modern world, even non-Catholics should take note. Ratzinger may be the second most powerful figure in the Roman Catholic Church today. Formerly a theology professor at several German universities and an advisor to the German bishops at Vatican II, Ratzinger has been the prefect of the Sacred Congregation for the Doctrine of the Faith since 1981. In other words, he is the guardian of Roman Catholic orthodoxy.

The book under review is a collection of articles Ratzinger wrote between 1977 and 1986. Not all were previously published, and some earlier articles contain postscripts responding to critiques of the originals.

Although Ratzinger views the Church from a Roman Catholic perspective, what he says will interest all Christians concerned about the Church's role in today's world. The thread that connects the Church, ecumenism and politics is freedom, a major theme among today's Catholics—whether conservatives like Ratzinger or political and liberation theologians. The book deals extensively with political aspects of freedom because Ratzinger believes the political order as well as the ecclesiological order is subject to theological evaluation.

For those familiar with the historical alliance of the Roman Catholic Church with various European and Latin American governments, Ratzinger's unequivocal separation of the ecclesiastical and secular powers will be a welcome surprise. He would preclude Church control of the political process as well as limit the political power's control over individual beliefs and practices because human freedom has a transcendent base. Christians should affirm the value of the state while recognizing that it is limited in its powers and purpose. We must not confuse state and Church; there is no room for a new Christendom. In this world neither Church nor state can be absolute. Each must recognize its proper limits. If not, human freedom is jeopardized.

Democracy has become a popular theme among Catholic liberals since Vatican II. They would like to see democratic reforms transform the Catholic Church. Yet, says Ratzinger, those who propose a democratic structure for the Church often are skeptical about the functioning of democracy in the political realm.

Ratzinger's positive evaluation of democratic government reflects the new outlook of Vatican II. Yet he sounds a note of caution, warning that democracy is not the last word in human freedom. To work, democracy requires a broadly accepted set of common values that make freedom possible, precluding tyranny of the majority or of any minority. Thus democracy cannot be neutral about values. When values are not maintained, democratic institutions may become the source of lack of freedom. Ratzinger raises but does not answer the question of the proper limits of freedom in democracy. Too much democracy distorts the balance of freedom and invites anarchy.

Freedom is not primarily a matter of function but of status: Because we are free persons we can act freely. This is the Biblical model (although much modern theology gives function precedence over being). To be free is to participate in being, *not* to be undetermined, says Ratzinger.

The modern idea of freedom is that of arbitrary whim: People do all they want and only what they want. Freedom becomes the absence of constraints and obligations—that is, anarchy. This approach has no room for external authority, so God, religion, morality and family become enemies of freedom. Law and order becomes a negative concept. Ratzinger responds that freedom is realized only within a balanced network of constraints and obligations. Anarchy is antisocial, but humans were created as social beings.

Christianity contributes the ethics that keeps society just and free. Ethics lacks an autonomous foundation; even the ethics of the enlightenment echoes Christianity. This is not an argument against pluralism, says Ratzinger, but the state cannot be neutral about values. A framework of values having a Christian foundation is essential to its existence. This is no longer clear to modern humans. Thus they misunderstand the nature of freedom and the limits of reason, using reason in ways that become inhumane and tyrannical. The modern understanding of freedom as autonomy atomizes society and prepares the way for totalitarian conformity. The existence of law and order, then, is the surest guarantee of freedom. In fact, freedom consists in doing what we were created for. Exploring the exodus as a model for human freedom, Ratzinger says it shows that covenant defines human freedom so that any understanding of freedom must take God into account.

The most important part of this book concerns the role Christianity should play in a pluralistic society. Writing in a European setting, Ratzinger recognizes the irrevocable pluralization of all aspects of society in a way many American evangelicals have yet to do. Thus he can go on and ask how Christians can make our influence felt in society.

Ratzinger argues that faith and reason must go together in the political as well as theological realm. Reason is effective as reason only when it has revelation. In the modern period reason has wrongly become autonomous and been allowed to serve as the sole criterion for what is and ought to be.

He therefore dismisses materialism as a possible worldview. He rejects the idea that orthopraxis precedes orthodoxy because materialism's belief reason is no more than a human construct. Both conclusions are important in Ratzinger's ongoing debate with the Latin American liberation theologians. None of the articles in this book addresses liberation theology directly, however. That is the weakness of the book. Because Ratzinger is a major figure in the Catholic debate over liberation theology, he should have said more about it in terms of the theme of the book.

Eschatology surfaces repeatedly as Ratzinger considers Christianity's role in modern society. He stresses that society can be no more perfect than the sinful humans who constitute it. Perfection cannot be realized in this world. The search for utopia results from loss of the transcendent. Unaware of their true greatness, humans flee to illusory hopes.

A competent and conservative theologian, Ratzinger is well worth reading. We evangelicals will not agree with all that he says, but reflecting on and interacting with him can only benefit us.

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Truth and Community: Diversity and Its Limits in the Ecumenical Movement. By Michael Kinnamon. Grand Rapids: Eerdmans, 1988, 118 pp., \$8.95 paper.

Kinnamon writes in his preface: "First, it is my sincere hope that the book will find readers among evangelical Christians who have previously avoided ecumenical dialogue, perhaps because of their commitment to the importance of truth or 'purity'" (p. viii). And half of one chapter (pp. 99-107) is expressly devoted to trying to close the "gap between so-called ecumenical and evangelical Christians" (p. 99). Here the author reminds us of the role of evangelicals in the origins of the modern ecumenical movement, urges a "mutual repentance" (p. 102) concerning mutual stereotyping, insists that the ecumenical movement is indeed interested in "objective doctrinal truth" (p. 103) and that "Scripture . . . is undeniably at the heart of the ecumenical movement" (p. 101), and agrees that the ecumenical movement does indeed need more of "an emphasis on vital personal relationship to Jesus Christ" (p. 105).

The author's main concern, however, is to promote his understanding, based upon many years' experience within the ecumenical movement, of "the ecumenical vision," "a worldview rooted firmly in the gospel and especially appropriate for our troubled times" (p. viii). The central proposition of this worldview is that no particular Christian body has the fullness of truth, and that even all the various denominations put together do not. The Church must be, in his opinion, a "community which knows that its knowledge of Christ is never complete and, therefore, that it *needs* to include people who see from different perspectives" (p. 116; italics mine).

Repeatedly the author inveighs against the "idolatry" of those "who are convinced that all truth is on their side" (p. 32). Beyond his brief affirmation of "the Trinity and the lordship of Christ, 'truly God and truly man,'" from the first four ecumenical councils (p. 47), he seems to come down closer to the side of diversity than to that of truth. This is seen in his endorsement of the BEM document (*Baptism, Eucharist, Ministry*; World Council of Churches, 1982) in which he emphasizes its "willingness to accept a widening range of diversity as legitimate" (p. 50). He is clearly more interested in calling apartheid, or the Nazism of the German Christian movement (pp. 58-74), a heresy than he is incorrect Christology or ecclesiology. He regrets that, in the United States, churches with less emphasis on doctrinal substance and more on "diversity and dialogue" "often seem marked by 'lukewarmness'" and are declining numerically, while the members of churches "characterized by 'absolutism' (we have the truth and all others are in error) and 'conformity' (deviance or dissent is unacceptable)" usually demonstrate more commitment and are increasing numerically (pp. 116-117). He attributes this to sociological and psychological reasons (pp. 109-110) and wonders why the mainline churches cannot have, in M. Marty's phrase, a "passion for openness" (p. 117).

Kinnamon strongly implies that his "ecumenical worldview" is held by all the member churches of the World Council of Churches: "Diversity has become nothing less than an exalted principle of ecumenism since the New Delhi Assembly of the WCC in 1961" (p. 2). The Roman Catholic Church's *Decree on Ecumenism* from after Vatican II is quoted as allowing for "variety in liturgical rites, and even in the theological elaborations of revealed truth" (p. 3). The American Baptist Church and the Eastern Orthodox Church (in America) are given as "two somewhat surprising examples" of churches willing to let the BEM document be a source of renewal for their members (p. 49).

From an Eastern Orthodox point of view, however, it seems important to clarify this point. As J. Meyendorff, dean of St. Vladimir's Seminary, states: "The ecumenical movement has always been understood by the Orthodox as an opportunity for

dialogue with the non-Orthodox in which the true unity in Christ and where it really lies would be discovered by all—in Christ and His One Church, which, as we believe, is the Orthodox Church” (*Witness to the World* [Crestwood: St. Vladimir’s Seminary, 1987] 43). Such a “claim of a single orthodoxy” (p. 113) would clearly seem to put the Orthodox Church, according to Kinnamon’s definitions, outside “the limits of acceptable diversity” (pp. 108–118). Yet with her historically-based understanding that she is liturgically, doctrinally and structurally the organic continuation of the “one, holy, catholic and apostolic Church” of the Nicene Creed—the same Church that Paul called “the pillar and ground of the truth” (1 Tim 3:15)—she can take no other position.

Hence it is apparent that an Eastern Orthodox Christian would find it difficult to enthusiastically recommend this book to evangelicals—unless, perhaps, with the hope that with its emphasis on diversity the book might prompt some to reconsider their own ecclesiology and to investigate the position of what might seem to be the most different Christian group of all: Eastern Orthodoxy.

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Christian Ethics in the Protestant Tradition. By Waldo Beach. Atlanta: John Knox, 1988, \$9.95 paper. *Christian Moral Judgment.* By J. Philip Wogaman. Louisville: Westminster/John Knox, 1989, \$14.95 paper. *Dilemmas: A Christian Approach to Moral Decision Making.* By Richard Higginson. Louisville: Westminster/John Knox, 1988, \$10.95 paper.

Though we could see the many recent books on ethics as part of the knowledge explosion, we can also set them in relation to the ethical crisis plaguing the west. The crisis is not only a matter of moral behavior but also a loss of certainty about the right in the Church and society. It may be helpful to categorize current studies on ethics as contributing to the crisis, symptomatic of it, or responding to it. Here we have one of each.

Beach provides a useful because predictable compendium of liberal social views. Once I learned of his easy tolerance for premarital sex and divorce, his support of homosexuality, the ERA and abortion came as no surprise. Indeed, his book may contribute to the ethical crisis.

The problem in his thought arises from disconnecting the norm of *agapē* from any set of Biblical norms, whether the Ten Commandments, the sermon on the mount, or Pauline parenthesis. Love is not completely emptied of Christian content as in Fletcher, but the close connection between love and God’s law seen in Romans 13 is severed.

Yet the book has merit. The discussion of secularization, dividing it into three separate processes, is quite helpful. These are the desirable embodiment of religious norms in culture, the disintegrating tendency to separate the various spheres of life from a theological frame of reference, and the idolatrous development of secular religions such as scientism or “Americanity.”

His discussion of methodology, placing ethics between theological principles and empirical reality, is useful and leads to information-packed introductions to issues. But his ties to historical theological principles are dubious.

An additional strength of Beach’s work is the inclusion of topics often neglected in Christian ethics—e.g. the ethics of work/vocation and the ethics of consumption/environment.

Wogaman has written a frustrating book. It promises a lot and has flashes of insight but does not deliver what it promises. I take it as symptomatic of the broader moral crisis.

The topic of the book, seen in the title of the previous edition (*A Christian Method of Moral Judgment*), is method in ethics. This topic is made necessary by the lack of moral certainty today. But Wogaman will not enable a Christian to say with confidence, "This is God's will." His method is not sufficient.

He begins by responding to W. Frankena and R. M. Hare, who charge that religion and theology add nothing to ethics but unneeded heat. He argues, cogently I think, that every idea of the good is based on some faith about reality as a whole, which I would call religious presuppositions. But it is not clear how this discussion relates to the rest of his method, except to show that theological ethics is not nonsense.

Wogaman's method begins with the loss of moral authority in the modern world. Modern people cannot accept the authority of Biblical commands because of higher criticism, the authority of the Church because of its demonstrated fallibility, the authority of natural law because it does not seem self-evident or rational, or the authority of tradition because the social sciences show varieties of customs. Not wanting to lapse into complete relativism, yet lacking ethical certainty, he develops his "method of presumption."

Central Christian beliefs—e.g. the value of individual life, the equality of persons in God, the unity of the human family in God, human finitude, human sinfulness, etc.—provide a set of presumptions within which we can view current issues. Concretely, the value of individual life means that Christians should place the burden of proof against those who defend slavery, capital punishment, or warfare. The presumption of human unity places the burden of proof against any who favor racism.

While we must frame ethical issues in light of Christian beliefs, there are serious problems with Wogaman's attempt to do so. First, his method seems arbitrary. Why should the discussion of war and capital punishment not take place also in light of human sinfulness, and why should the discussion of racism not occur in light of the value of individual life or the equality of persons?

And if Wogaman does not trust the Bible, why accept any Christian beliefs? The Biblical criticism that undermined his belief in the Ten Commandments also undermines belief in the value of individual life. It is no surprise that his other books, in the opinion of this reviewer, substantially depart from Biblical faith.

Given his awareness that ethical discussion takes place in light of religious presuppositions, he should have seen that Biblical criticism also works in light of religious presuppositions. This basic philosophical mistake leads to the failure of his method of ethics.

Higginson has made a worthy contribution to Christian ethics, responding to the ethical uncertainty Christians feel. Though his stated purpose is only to deal with moral dilemmas, he exceeds his purpose by providing an excellent introduction to Christian ethics.

He begins by dissecting sample moral quandaries, observing that the alternate courses of action that command respect are usually divided between those that are rules-oriented (deontological) and those that are consequences-oriented (utilitarian). This is helpful. He then moves to a concise presentation and critique of the views of the best deontological (Kant) and utilitarian (Bentham and Mill) philosophers.

Because Christians are accused of a naive deontological approach to ethics, Higginson provides a substantial survey of major Christian thinkers to show that they were neither naive nor simplistic. Included are Aquinas, Augustine, Barth, Luther, Reinhold Niebuhr, MacIntyre, Hauerwas and Thielicke. To the extent of my

knowledge this survey is accurate; it is also very helpful. Higginson engages in constructive dialogue with each.

The material on Thielicke is more extensive than on the other thinkers and is one of the best analyses of Thielicke's ethics published in English (reflecting Higginson's dissertation on Thielicke). This is one of the few commentaries on Thielicke to note the deficient Christology implied by portions of his ethics.

Higginson's own approach, "between rules and consequences," uses both rules and consequences. He posits two pivotal principles in Christian ethics: love and justice, which he supports by several second-order principles, such as "respecting people rather than using them," "never directly harming an innocent person," and just-war criteria. He complements this with a hierarchy of duties including the social portion of the Decalogue and such duties as care for the environment.

I wish Higginson had adequately connected rules and effects. Simply stated, if God's law structures both society and personality, obedience generally leads to desirable consequences. Higginson is right not arbitrarily to choose deontology over utilitarianism, but he should have explained why.

I also wish he had named his principles love and law or grace and law, without the term "justice." Justice is hard to define, and two of his four parts of justice strike me as love, not justice. This shift in terms would highlight the Ten Commandments as the content of God's law. Though Higginson does not back away from the Decalogue, in our day we should emphasize it. And confusion of love and justice confuses Christian political thought.

Had Higginson followed Thielicke in emphasizing our eschatological setting as justified sinners in a fallen world, he would have a stronger basis for using principles he considers utilitarian. This is especially true for just-war theory but also applies to double-effect theory.

In contrast to the other two works here under review, Higginson has made a substantial and helpful contribution to the Church's attempt to deal with the ethical crisis of our time.

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Women in Ministry: Four Views. Edited by Bonnidell Clouse and Robert G. Clouse. Downers Grove: InterVarsity, 1989, 250 pp., \$9.95.

The present volume follows the format of other InterVarsity Press books on the millennium (1977), war (1981), and divorce (1990), which calls for each author to present a position and then the other three to offer short critiques. If one keeps in mind that there are more than four views on all of these subjects and that none of the authors represents an ideal type, then the books create a useful dialogical learning experience. R. Clouse begins *Women* with an historical overview of women in the Church since the Reformation, after which R. Culver writes for the "traditional view," S. Foh for a "male leadership view," W. Liefeld for a "plural ministry view" and A. Mickelsen for an "egalitarian view." B. Clouse concludes with an afterword and offers us all the badly-needed pastoral advice not to succumb to the sectarian one-upmanship that plagued Corinth (1 Cor 3:22) but instead let our unity in Christ "take precedence over our varying perceptions" (p. 236). A modest bibliography of about a hundred books completes the volume, but it could have been made much more useful to the novice if it had been annotated.

All four authors converge at the following points. For the most part, they all directly address the key passages of the debate. All four agree that the question of women's ordination is really not the issue. We expect this of Liefeld and Mickelsen, but both Culver (p. 46) and Foh (p. 90) make the same point. All four authors also make it clear that cultural factors must be taken into consideration when exegeting the passages. Again, we expect this of Liefeld and Mickelsen, but in an odd piece of logic Culver warns against an overly rigid application of Paul's literal restrictions "in [our] present culture lest harm be done" (pp. 48, 54). Foh notes how the example of Jesus shocked the cultural expectations of his day (p. 77; cf. p. 118). Indeed, Paul himself based part of his thinking on "custom" (1 Cor 11:16). His missionary strategy sometimes compromised divine ideals in order to become all things to all people in order to win some. Examples here include condoning slavery, the role of the law in Galatians versus 1 Corinthians 9, the circumcision of Timothy but not Titus, the alternate prohibition and permission of eating meat sacrificed to idols (Acts 15:29, 1 Cor 10:23-29). Finally, all four authors agree that 1 Cor 14:34-35 does not universally enjoin absolute silence for women, even though all four admit that *sigad* is a strong word that connotes absence of speech.

Both traditionalists and egalitarians could improve their positions by addressing the following weaknesses. In one of the more irritating aspects of the discussion, neither side can resist accusing the other of bad faith. Liefeld and Mickelsen rightly protest Foh's introductory remarks that imply that those who disagree with her have a lower view of Scripture (pp. 69, 88, 112-113, 132). Culver takes the occasional cheap shot by referring to the worthlessness and folly of Biblical feminism and its hermeneutics (pp. 46-48). On the other hand, we can appreciate Culver's objection to Mickelsen's "depreciation of motives, methods of exegesis, hermeneutics and the like" (p. 209). Throughout the book her critiques and presentation were the most strident of the four. When will we stop the mudslinging and refuse to make this yet another superficial test of personal or institutional orthodoxy?

At times all of the authors make overstatements that are possible only by reading into the text. Mickelsen claims Phoebe was a ruling elder, that women were part of Jesus' inner circle, and that "the whole idea of rank is alien to the New Testament," all of which Foh and Liefeld challenge (pp. 214, 218). Liefeld likewise downplays the idea of a ministerial hierarchy to which people must submit, and Foh and Culver challenge him to address passages like 1 Thess 5:12; 1 Tim 5:17; Heb 13:17 (pp. 157, 162). From the other perspective, Culver says too much when he insists that Eve represented all womanhood and that all women are more easily deceived than men (p. 36, *contra* Foh p. 54). The text never says either, but even if he is right, why then would we ever allow women to teach other easily deceived women or our vulnerable children (Titus 2:3-4; 2 Tim 1:5; 3:15), or why does redemption restore the disobedient Adam but not the deceived Eve? Foh makes the tenuous points that the priesthood of believers is "unrelated to women in ministry" (p. 93) and that false teaching was not at issue in the 1 Timothy 2 passage (pp. 82-83).

We continue to have lexicographical standoffs over word meanings (*authentēin*, *kephalē*). Finally, at various points both parties fall prey to what Mickelsen calls a "selective literalism," whereby one conveniently neglects passages hard to align with one's position. Those who tend to restrict women glide over verses that speak of codependence (1 Cor 10:11), of woman having authority on her head (11:10), and of the tension between the clear instructions to women who pray and prophesy in public but who then are told to remain absolutely silent. More egalitarian readers need to come to grips with the hints of office hierarchy in the NT, especially so because this hierarchy became abundantly clear very early on in the life of the Church. A simple reading of Clement of Rome's *Epistle to the Corinthians* shows how clearly and often submission to pastoral overseers was enjoined.

I have used this text in a college setting with good effect. Its format guarantees that each position gets its say, and the short critiques of each presentation help to spark further inquiry. The positions stand or fall on their own. Most agree that evangelical unanimity on this issue is an unrealistic goal, but I would ask whether such unanimity is even desirable. The key test for evangelicalism with this issue will not be exegetical uniformity but an honest and reciprocal appreciation of diversity within unity. We can all agree that this is not an option but an obligation for all the people of God (Eph 4:3).

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Another Gospel: Alternative Religions and the New Age Movement. By Ruth A. Tucker. Grand Rapids: Zondervan, 1989, 462 pp., \$19.95.

Evangelicals have been graced with many fine publications on the cults. From Mormonism to the Children of God the Christian community has more than enough literature to refer to in its attempt to deal with doorstep proselytizers. Regrettably, however, many publications seem to be more along the lines of shotgun answer manuals designed to help the faithful win theological battles.

The volume under review, however, is a well-balanced, quality treatment of today's alternative religions without the appearance of mere proof-texting or packaged answers to cultists' arguments. While it is important to distinguish truth from error, it is equally important to try to understand some of the variables in the history of these various groups that are often overlooked in our attempts to answer arguments and to evangelize. Tucker unequivocally distinguishes between truth and error, but she does so without judgmental ridicule.

The work begins with careful definitions of such terms as "cult," "sect," and "world religion." In attempting to understand what a cult is by definition, Tucker humorously says that we (in the Christian community) often define a cult as "someone else's religious group that does not agree with mine" (p. 15). In a more serious vein, however, a cult is usually distinguishable by its adherence to extra-Biblical, often apocalyptic, writings (such as the *Book of Mormon*) and a key prophet-founder who claims to speak with the authority of God. A sect, on the other hand, is not necessarily the same as a cult even though they share some characteristics. For instance, both may have anticonformist attitudes toward society and government, a key leader with charisma, and strict lifestyle guidelines for its members. There are groups today now considered denominations—such as the Quakers, the Salvation Army, the Mennonites, and the pentecostals—that were once considered sects. There are aspects of fundamentalism and evangelicalism that are similar to many cults and sects. An example of this would be the emphasis some cults place on end-time themes, an emphasis also found in the evangelical world of dispensational premillennialism.

One can also accuse the cults of parading certain so-called stars as promoters of their faith, but Tucker reminds us: "To be sure, cults do not have a corner on this tactic. Evangelicals are also eager to flaunt their stars" (p. 21).

Chapter 2 is an important discussion of the history of heresy from the early Church to the present. While America has been a fertile environment in which alternative religions flourish, "it would be incorrect to see cult activity as a product of the modern era" (p. 32). The heresies of old are often repeated in the cultic ideologies of today and, interestingly enough, many of the cultic leaders of the early

heresies were individuals brought up in orthodoxy (such as Marcion in the second century) the same way cult figures in later centuries were often products of orthodox Christianity (e.g. J. Smith, M. B. Eddy, C. T. Russell).

One of the deviant characteristics of many cults is an improper view of or emphasis on sex. While it may be historically demonstrable that many cults practice such things as polygamy and/or sexual promiscuity, this is not true of all cultic groups. Many groups are moralistic while deviating only in their theological beliefs.

Tucker gives some thought-provoking questions regarding the future of such groups as The Way International, the Unification Church, and the Latter-Day Saints. Will they have the same appeal in the years to come as they had in the past? Tucker asks the same question about the New Age movement, which many evangelical apologists see as the greatest threat to the Church in the future. Of course with every new threat there will always be the legitimate concern on behalf of the apologists that we are facing more perilous times.

The next thirteen chapters are devoted to a study of Mormonism, Seventh-Day Adventism, Unity School of Christianity, the Worldwide Church of God, the Unification Church, Hare Krishna, Baha'i, Scientology, and the New Age movement, including many of its esoteric, cultic tendencies. Not only is Tucker's work systematically detailed in its articulation of the doctrinal structure of the various alternative religions, but the reader will also find the biographical sketches fascinating. Interesting information about the overactive imagination of Smith (p. 57), the regularly-enraptured visions of E. G. White (p. 101), and Eddy's use of morphine because of her pain-wracked life (p. 152) add important dimensions to understanding the history and development of these religious groups.

Many evangelicals tend to think of cults as far removed from their world, and this can usually be traced to the fact that they are ignorant of their own religious heritage as well. It may not occur to many that the Jehovah's Witnesses are an offspring of nineteenth-century adventist theology as well as a political kin to American populism, which gave them a distaste for big government and big business (p. 117), or that V. P. Wierwille, founder of The Way International, was raised in an evangelical, Reformed home, taught homiletics at Gordon Divinity School, and supposedly did correspondence work at Moody Bible Institute (chap. 9). Those cult personalities not reared in the American Protestant tradition were usually associated with it later in some way prior to founding their own alternative religions.

It is plain to see that this work avoids the aggressive, evangelistic style common to many other works in this field of study. Its main thrust appears to be a focused history of popular alternative religions. Tucker does not give a theological critique of these cults but instead adds an appendix on the "Major Tenets of Orthodox Christianity," which includes the doctrines of God, Christ, man and sin, the atonement, the Church, the Scriptures, and future things (appendix C). Some may view this work as lacking in its overall evangelistic approach. Perhaps some may see the author's sensitive, nonjudgmental style as a willingness to overlook heretical theology. My only major disappointment with the book was that it gave too short a space to the tenets of orthodox Christianity, whereas it would have been more helpful if there had been a beginning chapter pertaining to the orthodox position. This work seems to presuppose that the reader is already educated about his own theological orientation. But I am not certain this is usually the case.

This book would be an excellent study tool for an adult Sunday-school class, not to mention a welcome volume in any college-level religious history class, especially American religious history.

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Baker Encyclopedia of the Bible. 2 vols. Edited by Walter A. Elwell. Grand Rapids: Baker, 1988, 2210 pp., \$79.95.

Qoheleth wisely said, "The making of many books is endless, and excessive devotion is wearying" (Eccl 12:12). Were he around today, he could easily be referring to the virtual mountain of recently-published Biblical and theological reference works.

This flooding of the market means that up-to-date resource material is readily available. But it also means that it is difficult to justify the publication of yet another work in an already saturated field.

Frankly it was with such an attitude that I initially approached the volumes under review (hereafter *BEB*). As good a reputation as Elwell and Baker brought to such a project, it seemed unlikely that they could make any significant, fresh contribution to the Bible dictionary/encyclopedia genre.

After several months of continual referencing for research (and considerable reading for pleasure), however, the critical gaze gave way to an appreciative eye. *BEB* made friends with me the old-fashioned way: It earned my respect.

Admittedly other readers may reasonably see fit to view *BEB* with similar skepticism. Certainly it is proper to do so, especially considering the significant financial investment involved. After all, most evangelical scholars and students already possess several (if not most) of the new-generation resources.

Yet in my estimation *BEB* is, substantially, something "new under the sun" (Eccl 1:9). It is both high-quality and innovative, moderately meaty in content, yet eminently readable and usable from a stylistic standpoint. *BEB* is deserving of a spot on the bookshelf of many exegetes and expositors (preferably a high-traffic spot), though it does not plumb the scholarly depths desired by the specialist.

Are such words hype or short-sighted euphoria? Not when a publisher and editorial team sets ambitious and worthy goals and achieves them. Especially not when some of those goals seem almost mutually exclusive.

For example, *BEB* aims to present fairly comprehensive, up-to-date entries (within space limits, of course) that communicate in "simple, everyday language" (pp. v-vi). That is no small order and one that could only be achieved by "a lengthy series of both writing and editorial steps" (p. vii). So far-reaching was this multiple-phase process that many articles are not attributed, being "the joint product of several writers and editors" (p. vii).

Granted that such an approach runs the considerable risk of sacrificing content on the altar of communication. But extensive perusal and considerable closer reading indicates that in the vast bulk of cases all that has been sacrificed is (usually unnecessarily) technical or complex vocabulary and expression. That small loss to the specialist is more than compensated for by the gain of greatly heightened understanding by the nonspecialist.

Several other distinctive features of *BEB* are noteworthy: (1) The articles on each Bible book contain not just introductory material and outlines but also (mildly interpretive) running "mini-commentaries" (pp. v-vi). Such guided overview is frequently all that is needed for other than close, technical study. (2) Besides the excellent normal fare on history, geography, archeology, customs and culture, considerable space has been allotted to the treatment of Biblical theology and current scholarly opinion, dealing with both specific subjects and various methodologies (e.g. R. Yarbrough's balanced discussion of redaction criticism, pp. 1825-1827). (3) Over thirty "omnibus articles" (p. vi) dot the *BEB* landscape, pulling together many potential small entries under one umbrella heading (e.g. "animals," which spans from "adder" to "worm" with "leviathan" and "lion" in the middle, pp. 91-

115; or "trades and occupations," treating "ambassador" to "writer" with "merchant" and "musician" midcourse, pp. 2083-2093). (4) For visual learners and those seeking to communicate truth in succinct form, *BEB* is a gold mine of maps, charts, and various other kinds of illustrations (note e.g. how the extensive portrayal of ancient coinage on pp. 488-490 enhances H. Perkins' entry on "coins," pp. 485-495).

On the other side of the ledger, the criticisms are relatively few, though worth stating: (1) In the hurry to get the review edition out there were quite a number of typographical errors, which hopefully will be remedied in the second printing. (2) Beyond the editorial decision to leave many articles unsigned (see above), a long list of additional entries was mistakenly left anonymous, and some writers' names were left out of the list of contributors. That, says the publisher, will be "up to speed" for the next printing. (3) Whether by oversight or space limitations (two volumes versus the four-volume revised *ISBE* or the five-volume *ZPEB* and the projected five-volume *Anchor Bible Dictionary*), some highly significant subjects are not treated at all. For starters, the omission of the important emerging disciplines of discourse analysis and rhetorical criticism, as well as the age-long imperative of the great commission, are loud silences. (4) Frequently the entry bibliographies are very brief or nonexistent.

All in all, in a project handling from Aaron to Zuzim these are few quibbles indeed. Thus I again enthusiastically endorse *BEB*. Besides veteran editor Elwell, the immensely capable board of associate editors (the late P. C. Craigie, J. D. Douglas, R. Guelich, R. K. Harrison, and T. E. McComiskey) and the over 175 contributing writers, a veritable "Who's Who" (from R. Alden to R. Youngblood), should all be congratulated for their achievement.

Time will tell the tale of the ongoing impact of a work like *BEB*, of course. But Baker has set a pace and perhaps an agenda that future basic- to middle-level Bible reference works will be hard pressed to equal and surpass.

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Words of Delight: A Literary Introduction to the Bible. By Leland Ryken. Grand Rapids: Baker, 1987, 382 pp., \$15.95 paper. *Words of Life: A Literary Introduction to the New Testament.* By Leland Ryken. Grand Rapids: Baker, 1987, 182 pp., \$11.95 paper.

For those interested in the study of the Bible from the standpoint of literary analysis Ryken needs little introduction. He has written extensively in this field over the last fifteen years, authoring and editing a number of books and articles.

These two new titles were written as companion volumes. Together they constitute a complete revision of his earlier work, *The Literature of the Bible* (Grand Rapids: Zondervan, 1974), and develop and illustrate the principles introduced in his *How to Read the Bible as Literature and Get More Out of It* (Grand Rapids: Zondervan, 1984). This latter, very useful little book was primarily theoretical (self-described as a "grammar of literary forms and techniques"), containing relatively few examples from Scripture. The volumes under review are an expansion of *How to Read the Bible*, covering the same ground but in more detail and providing a wealth of Biblical examples for each literary category or convention he discusses.

Words of Delight focuses primarily though not exclusively on literary features in the OT. It is divided into three major sections: Biblical narrative, Biblical poetry, and other Biblical literary forms (encomium, proverb, satire, drama), concluding

with an epilogue on the poetics of Biblical literature and a glossary of literary terms. *Words of Life* concentrates entirely on the literary features of the NT. In it he deals with gospels, parables, Acts, epistles, poetry, proverbs, hymns, oratory, and the book of Revelation.

Ryken's volumes are valuable assets to Biblical scholarship on several counts. (1) Because they are nontechnical treatments they are not as daunting as, for example, Sternberg, Weiss, Kermode, Frei, or Alter. They may be readily understood by lay people and would serve well as textbooks for undergraduate students. (2) Ryken is not merely simplifying or popularizing the more substantial works of others. What he offers are original insights and reflections (many of his footnotes direct readers to previous books that he authored or edited). His contribution on archetypes (*Words of Delight* 25-29, 48-51), tragedy (pp. 145-156), and parables (*Words of Life* 61-76) were especially stimulating to me, although his labeling of the parables as allegorical texts (p. 65) may raise some eyebrows. Ryken is thus contributing to and carrying forward the discussion of the literary nature of the Bible in a lucid, easily-understood style. (3) Because Ryken writes from a position within the evangelical camp, those of us holding a similarly high view of Scripture may recommend his work to others without fear that his treatment of Biblical genres and conventions will undermine others' confidence in the veracity of the text.

The subject matter of the two books does not warrant their publication as separate titles. We can only surmise that the rationale for this is the fact that a single volume would have run to more than five hundred pages, perhaps undercutting its marketability. To fully profit from Ryken's insights, however, one must read both works. Those doing so will be amply rewarded in understanding and better identifying the literary dimensions inherent in the text as well as gaining fresh perspectives on many of the specific passages that he uses illustratively.

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Comparative Philology and the Text of the Old Testament. Reprinted with additions and corrections. By James Barr. Winona Lake: Eisenbrauns, 1987, ix + 436 pp., \$20.00.

This book is essentially a reprint of the original 1968 edition (by the same title) to which a postscript and three essays have been added. Reviews of the 1968 edition can be found in *Bib* 50 (1969) 70-79 (M. Dahood); *CBQ* 31 (1969) 239-243 (W. L. Moran); *Interp* 25 (1971) 358-362; *JAOS* 89 (1969) 777-781 (G. Mendenhall); *JBL* 88 (1969) 345 ff. (F. I. Andersen). I will only briefly discuss the older portion of the book, focusing my remarks on the new additions.

As seems to be the case with every book written by Barr, the original publication of *Comparative Philology and the Text of the Old Testament* elicited considerable controversy. The lively and sometimes acrimonious debate did not so much center on the comparative philological method itself, the validity of which the author affirms, as on its putative misuse by Semitists. Paradoxically, although the comparative method was proving increasingly popular in the twentieth century in supplanting text criticism as the preferred method of elucidating obscure words and passages, no large-scale attempt was made to define the criteria by which the success of the philological method might be evaluated. Barr's work is an attempt to fill this gap by discussing the proper principles and application of comparative Semitic philology. His own perspective on the appropriate criteria emerges most

clearly when he assesses the views and assumptions of others. If indeed Barr spent too much time in the 1968 edition assailing early twentieth-century philological treatments, as his critics have alleged, Barr remedies that imbalance in this new edition by amply critiquing the views of more recent scholars.

After illustrating various types of philological treatments at the beginning of his book, Barr proceeds to question their underlying assumptions. He doubts, for instance, an early date for the desuetude of Hebrew in the post-Biblical age, and he views the Masoretes not as linguistic innovators but as conservers of received oral and written tradition. Masoretic vocalization therefore constitutes evidence for the philologist that, even if he chooses to disregard it as erroneous, must still be explained (p. 67). Barr also interrogates the proliferation of proposals yielding homonyms to words in Biblical Hebrew, arguing that homonyms are rare in all languages and there is no evidence that Hebrew is an exception (p. 149). Noting the importance of semantics for linguistic study, the author queries why comparative philologists concentrate their attention on form rather than meaning and on individual words rather than their function in relation to other words (pp. 170-173).

In his essay on "The Use of Evidence from the Versions" Barr points out many of the hazards in reconstructing the *Vorlage* employed by these early translators. The situation, however, is even more complex than Barr acknowledges. As scholars such as F. M. Cross and E. Tov have shown, both the precise character of the Hebrew text in a given Biblical book and the nature of the LXX *Vorlage* of that book can vary. It will not do, therefore, to speak simply of the LXX tendency "to abbreviate, as is evident especially in Jeremiah and Job" (p. 53). The LXX formulations of these books may well bear witness to earlier versions of these works and represent different text types than the MT. When due consideration is given to these factors, the interrelationship and interdependence between text criticism and comparative philology become apparent.

As Semitists have long realized, the extent to which lexical stock in cognate languages can explain difficult Hebrew words and phrases depends on the amount of lexical overlap between the relevant languages. Here Barr is not nearly so optimistic as some practitioners of the comparative method. Given that Barr's skepticism derives from random comparisons of Hebrew with Syriac and Ethiopic, he has justifiably been criticized for not drawing on those languages closest to Hebrew, such as Phoenician and Ugaritic. The additional essays in the 1987 edition, intended in part to rectify this situation, are not wholly compelling. In "Ugaritic and Hebrew 'šbm'?" Barr not only disputes the existence of *šbm* with the meaning "muzzle" in Hebrew but he also doubts the existence of *šbm* in Ugaritic. In "Philology and Exegesis" Barr accuses M. Dahood of obscuring the boundaries between Hebrew and Ugaritic, in effect treating them as dialects rather than distinct languages (p. 366). Illustrating the dangers of such an approach, the author stresses the need for each language to be seen and understood for itself. It therefore comes as no great surprise that Barr applauds the caution with which recent Bible translations (e.g. *NAB*, *NJPS*) have approached comparative philological proposals.

While Barr with characteristic rigor in these new essays succeeds in casting doubt on the viability of certain philological hypotheses, he does not address the main matter at hand—that is, the overall relevance of Ugaritic for Hebrew. Under-scoring the need to pay close attention to the exact use, context and meaning of a word in each of the respective languages does not obviate the apposite standing of the Northwest Semitic languages for Hebrew studies.

In the final appended essay, "Limitations of Etymology as a Lexicographic Instrument in Biblical Hebrew," Barr reflects on how it was hoped etymology would "provide a bridge to cover semantic gaps" between sets of existing Hebrew words

that share root lexemes but have different meanings (such as *beḡed*, "garment," and *bāḡad*, "be treacherous"). Barr notes that "many words and relations between words which in the past have been obscure remain so today in spite of the attention given to etymological explanations" (p. 431). According to Barr, this is not only because etymological considerations rarely illumine a given word but also because the relationships between words are often very uncertain. Even in cases where comparative evidence exists, it rarely applies to the issue at hand or it leads to a duplication of the situation that is already apparent in Hebrew itself (p. 432).

For those interested in a penetrating analysis of the nature and limits of comparative philology, this remains a useful and valuable study. The issues with which Barr deals are as relevant today as they were in 1968. But to my knowledge a systematic treatment for students of the OT that elucidates the criteria, methodology and goals of comparative philology still does not exist. Inasmuch as Barr himself recognizes that his work does not comprise such a textbook, why, then, simply reissue *Comparative Philology and the Text of the Old Testament* with additions? Would it not have been more helpful to refashion and expand the older work along the above lines? Given Barr's erudition, such a systematic work would be most welcome.

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Faces of Renewal: Studies in Honor of Stanley M. Horton. Edited by Paul Elbert. Peabody: Hendrickson, 1988, 277 pp., \$19.95.

The fact that a *Festschrift* has appeared in honor of a pentecostal scholar indicates the place higher education has attained in the pentecostal movement. Horton is a good example of one who employs academic endeavor for the benefit of the Church. A select bibliography of his writings (pp. xxi-xxiv) demonstrates the contribution of scholarly study for the benefit of the layperson. Perhaps this is the proper role of scholarship: serving the Church with the results and relevance of academic pursuits.

The papers presented show significant interaction with a wide range of sources and views, demonstrating the extent to which academic study has developed within the pentecostal and charismatic movement. Academics, once viewed as a hindrance to spiritual development and experience within these movements, is now embraced for the purpose of serious exegetical, theological and historical study.

This volume is an attempt to capture some of the "relevant motifs of spiritual renewal as they apply to the Christian life" (p. ix). The book has a threefold structure, the majority of it dealing with Biblical studies (nine papers) followed by historical studies (four papers) and contemporary studies (three papers). The following comments are offered as representative of the contents, although space limitations do not allow each paper to be evaluated at length.

In "The Experiences of Dereliction and of God's Presence in the Psalms: An Exercise in Old Testament Exegesis in Light of Renewal Theology," J. W. McKay explores many of the lamentation psalms and interprets the experience of Jesus' crucifixion in light of Psalm 22. He maintains that the pattern of endurance and trust, demonstrated by these psalms and Jesus' death, is the way to renewal.

In "Renewal as Restoration in Jeremiah," J. G. McConville discusses the new covenant in the context of Jeremiah's theology of restoration.

D. L. Olford presents a detailed exegesis in "Romans 12:1-2: The Gospel of Renewal" to show that the way to renewal lies in the proclamation of the apostolic gospel.

Recent scholarship has a renewed interest in the possibility of charismatic communities being addressed in the NT (see the recent work by C. H. Cosgrove, *The Cross and the Spirit in Galatians*, who contends that the Galatian problem is whether works of the law promote life in the Spirit). C. L. Holman in "A Lesson from Matthew's Gospel for Charismatic Renewal" demonstrates that there are indications from Matthean distinctives that Matthew is concerned about "those who justify their standing in the godly community on the basis of their 'charismatic' credentials at the expense of adhering to the ethics of Jesus and the kingdom of God" (p. 60).

J. Thomas in "Discipleship in Mark's Gospel" interacts with significant Marcan studies, setting the call of Jesus in its first-century historical environment and in the narrative world of the gospel of Mark.

In "'Filled with the Holy Spirit' and 'Full of the Holy Spirit': Lucan Redactional Phrases," J. B. Shelton asserts that Luke's intention in using these phrases is primarily to show how Spirit-inspired preaching started and expanded the kingdom of God, not primarily as an indication of the initial reception of the Spirit, which he sees as peripheral to Luke's intention. He adds that the pattern of tongues often accompanies the reception of the Spirit in Acts but that the pattern is not universal, consistent or normative based on these Lucan phrases. Classical pentecostals will need to interact with Shelton's careful analysis of these Lucan phrases as well as Luke's primary intention in Luke-Acts.

B. Acker in "New Directions in Lukan Theology: Reflections on Luke 3:21-22 and Some Implications" discusses the significance of Jesus' baptism in Luke for Luke's theology and for contemporary Church life.

In "Ephesians 4:7-16: The Pauline Perspective of Pentecost," D. G. Clark maintains that at Pentecost, Christ equipped the Church not only with power to witness and the gifts of the Spirit but with a divine pattern of Church government as well. His argument that the offices of the apostle and prophet should have continued throughout Church history ignores Paul's statement that the apostles and prophets formed the foundation of the Church upon which subsequent Christians build (Eph 2:20).

J. M. Ford investigates themes in Acts to define the nature of the Christian community in "Social and Political Implications in Acts."

D. D. Smeeton demonstrates how the pneumatology of Tyndale can provide some insights into a better understanding of the Spirit's role in religious conversion, assurance and ethics today in "William Tyndale: A Theologian of Renewal."

G. B. McGee discusses one of the lesser-known figures of pentecostal history in "Levi Lupton: A Forgotten Pioneer of Early Pentecostalism."

One of the best papers is "The Black Face of Church Renewal: The Meaning of a Charismatic Explosion, 1901-1985" by D. J. Nelson. He demonstrates that pentecostalism had a hesitant start from 1901 to 1905 under the white leadership of C. F. Parham but that the renewal exploded from Azusa Street between 1906 to 1909 under the black leadership of W. J. Seymour. Parham admired the Ku Klux Klan and especially objected to racial mixing during worship and altar services, believing that the besetting sin of humanity was to have been racial mixing. By contrast Seymour saw the coming together of different races as an essential element of genuine Christianity (like Jew, Gentile and Samaritan in Acts). Nelson maintains that renewal today must go beyond a spirituality defined by mere glossolalia to a

community of people bound by the Spirit and crossing racial barriers. This paper is a call for all pentecostals to redefine their spirituality in light of all that happened at Azusa Street.

R. Lovelace in "Baptism in the Holy Spirit and the Evangelical Tradition" attempts to show that the real ancestry of modern pentecostalism has far stronger roots in the traditional evangelical awakenings than previously thought.

M. M. Poloma discusses the rise of charismatic communities and the issues concerning them in "The Charismatic Movement and Loving Communities: An Analysis of Growth."

In "The Church as Community: Small Groups in the Local Church," G. Hertweck discusses the need for small groups in the local church in light of a depersonalized American culture.

S. L. Georgianna presents a sociological analysis in "The American Assemblies of God: Spiritual Emphasis and Social Activism."

This book serves to remind the reader that scholarship's purpose is to serve the Church and that the place of the Spirit in the Church is worthy of study in the first-century and twentieth-century environments. Those who have rightly charged that pentecostals exegete their experience instead of Scripture may change their minds after reading this book.

Typographical errors appear on p. 262 where "melding" should read "melting" and on p. 274 where a comma should be replaced by a period after the word "picketing."

Pentecostal scholars still need to interact in a more meaningful way with D. Bruner's *A Theology of the Spirit* and J. Dunn's *Baptism in the Holy Spirit*. Further work also needs to be done in the area of Christ's relationship to the Spirit, basing pneumatology on a solid Christology. Comparisons between Pauline and Johannine pneumatology also need to be considered as well as studies concerning Luke's primary intention in writing Luke-Acts. Perhaps these issues could be addressed in subsequent studies or in a volume where scholars in the pentecostal/charismatic movement could interact with scholars in the wider evangelical community.

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Exploring Exodus: The Heritage of Biblical Israel. By Nahum M. Sarna. New York: Schocken, 1987, xii + 277 pp., \$8.95 paper.

Sarna's goal is to offer to students, educated laypersons and teachers "a mature understanding of this seminal biblical book," an understanding informed by "the assured results of scholarship into the biblical narrative" (p. xi). One could question whether, given the profound methodological and conceptual disparities among Biblical critics, one can even speak of "the assured results" of scholarship on the book of Exodus. Nevertheless, in his attempt to provide nonspecialists with a substantive introduction to a major Biblical book, Sarna has succeeded admirably.

Carefully organized and written in clear, nontechnical language, the volume should appeal to the layperson who wishes to become acquainted with current research on Exodus without becoming mired in the intricacies of scholarly debate. Sarna carefully defines place names, tribal names, and geographical locations within his exposition of the Biblical text. Organization by major topics such as "The Birth and Youth of Moses" (chap. 2) and "The Commissioning of Moses" (chap. 3) rather than by verse-by-verse commentary helpfully acquaints the reader with larger units in the Exodus narrative.

Unlike many popular introductions, the book is neither superficial nor trivial. Readers who are familiar with Sarna's earlier work, *Understanding Genesis* (Schocken, 1970), will find the present volume to be a fitting companion.

In addition to his impressive command of the Biblical text, Sarna's erudition is evident in the vast array of extra-Biblical materials that he relates to the text of Exodus. Particularly helpful and relevant are the considerable number of ancient Egyptian texts Sarna brings to bear on the early chapters. The use of parallel texts is nuanced and credible as he highlights not only similarities but also differences between the Biblical record and other texts. For instance, in discussing the plague narratives in Exodus 5-11 (chap. 4) Sarna documents the ancient Egyptian infatuation with magic and magicians. But are Moses and Aaron similar to Egyptian wonder-workers? Moses acts at divine behest and "knows no techniques, recites no spells, utters no incantations or magical formulae that are supposed to be automatically efficacious" (p. 59). Whereas "in Egypt the magician manipulates the divine, in Israel it is the one God who manipulates man and nature" (p. 59). Hence comparison with ancient Egyptian literature serves to illumine and sharpen the distinctive traits of Exodus.

In chap. 5, "The Passover and the Exodus" (Exod 12:1-13:6), and chap. 6, "From Egypt to Sinai" (13:7-18:27), Sarna defends a thirteenth-century date for the exodus and explores the nature and sequence of early Israel's calendar. Inasmuch as he believes that the Biblical authors were not interested in history for its own sake but used history for didactic purposes, "the inculcation of spiritual values and moral and ethical imperatives" (p. xi), Sarna concentrates his attention on the meaning of the Exodus experience for Israelite law, worship and community.

In chap. 7, "The Ten Commandments and Monotheism" (Exodus 19-20), and chap. 8, "The Laws" (Exodus 21-24), the author engages recent debate on the relationship between covenant and treaty, covenant and law, and Israelite law and Near Eastern law. Sarna emphasizes the holistic nature of the Sinaitic covenant and law. In Hammurapi's law code, Hammurapi is the lawgiver and the gods function to enforce stipulations. In Exodus, however, God initiates covenant and is the sole author of law. Hence all of life falls under God's domain (p. 143). Theft and murder are not merely crimes as in Hammurapi's code, but also sin. "Morality is the expression of divine will" (p. 142). The study of law is thus not "simply an intellectual exercise but a spiritual and moral discipline through whose instrumentality the entire society is shaped" (p. 143).

Readers will find this book to be a lucid, engaging and compelling discussion of Exodus. One suggestion: It would be eminently useful if in a future edition Sarna would draw on the principal points of chaps. 1-9 to summarize what he understands to be the distinctive traits of Exodus. The treatment on "the uses of the Exodus theme" (pp. 2-5) is too brief to be very helpful.

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Meet the Prophets. A Beginner's Guide to the Books of the Biblical Prophets—Their Meaning Then and Now. By John W. Miller. New York: Paulist, 1987, viii + 250 pp., \$11.95 paper.

Miller observes that a major weakness of most current introductions to the prophets is their concentration on interpreting the prophetic messages within their original historical context and not enough on understanding the compositional

histories of the books and the prophetic personalities and their relevance for those who transmitted them or for us today. The book is designed to provide a balanced approach to these areas of concern.

Not all the prophetic books are given equal attention. Most of the discussions are devoted to Amos, Hosea, Micah, Isaiah (chaps. 1-39), Jeremiah, Ezekiel, and the so-called Second Isaiah (chaps. 40-55). The book treats the prophetic works chronologically, using the general Assyrian, Babylonian and Persian periods as divisions.

The first section of the book deals with introductory matters, explaining what the prophetic books are, their historical settings, the role of a prophet, and the nature of prophecy. The section includes also a chapter on how to study a prophetic book. But the author's idea that an "initial" and "mandatory" step in the study of the prophets is to distinguish the authentic prophetic texts from later additions (p. 32) is hardly encouraging to the beginner.

Current issues connected with the prophetic literature are generally well discussed, and the book is informative. The greatest strength of Miller's work lies in his use of many historical and literary charts, a feature that surpasses many of its predecessors. The beginner will find these interesting, and they are helpful guides to the discussion sections.

Miller's work follows a consistent format: Each chapter on the literary and historical matters of the prophetic book is followed by a chapter on the prophet's message and its relevance. The attention to message and relevance makes the reading of this work more exciting than most of its counterparts. Many recent scholarly introductory texts on the prophets tend to burden the beginners with all sorts of critical arguments and often fail to maintain their interest.

The book does not, however, consistently maintain a balance between its treatment of message and its treatment of relevance. For example, the relevance of "First Isaiah" is about three pages while the discussion of Isaiah's message occupies thirteen pages, the message of "Second Isaiah" is given twelve pages while its relevance takes up less than two pages, and the whole introduction for the section of Isaiah 56-66 ("Third Isaiah") is very brief—only two pages—not to mention the space for its message and relevance.

This imbalance may be partly explained by the author's view on the composition of the book of Isaiah. He has not paid much attention to any holistic approach to the message of the book. In commenting on R. E. Clements' recent work on Isaiah, Miller regards the latter's approach as merely a "unique . . . untested" hypothesis (p. 242). The same explanation may account for his treatment of Micah. Since he considers only the first three chapters of the book as truly coming from the prophet Micah himself, the message and relevance of the remaining four chapters are left ambiguous.

The work deals very briefly with most of the minor prophets. Readers who want to know more about Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah and Malachi will need to find help elsewhere. The charts on the structure of Jeremiah (pp. 156-157) and on the dates and structure of Ezekiel (pp. 181, 184) are handwritten and are not as clear as the other charts, which are typeset. Since these charts are among the most important ones in the book they deserve better presentation. The reference under "Signs—Two Sticks United" in the Ezekiel chart (p. 184) should be "37:15-28," not "37:1-14." In spite of these weaknesses, students of the OT will find the book very helpful because of its many charts and its attention to the message and relevance of the prophets.

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