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BOOK NOTES

BOOKS RECEIVED

The Jesus of the Parables. By Charles W. F. Smith. Philadelphia: United Church Press, 1975, 247 pp., \$8.95.

This book is essentially a revision of an earlier work that first appeared in 1948. The original aim, "to help the minister in study, preaching, and pastoral concern and the lay person in appreciation of the parables" (p. 9), has been retained. In retrospect, however, in the twenty-seven-year interval between the original and the present edition at least a dozen new studies have appeared, and the material from Qumran and Nag Hammadi has had to be taken into account.

Smith's approach to the parables is apparent from the outset. As the title suggests, it is the parables of Jesus that are of interest. The methodology of C. H. Dodd and J. Jeremias, both of whom assumed that the parables in their extant form display the hallmarks of ecclesiastical redaction, is implemented (p. 37). Smith emphasizes their controversial, provocative nature, which he describes in terms of militancy (p. 12), disputation (p. 13), and as tactical weapons in Jesus' strategy (p. 14). In short, as he himself suggests, "Jesus used parables, and Jesus was put to death. The two facts are related, and it is necessary to understand the connection" (p. 11).

This view of the parables (as weapons of warfare) is related to Smith's overall approach to the gospels, and to some extent the approach is to be commended. "To be too exclusively concerned with the Gospels as texts," he argues, "is to stand apart from the history of which they are but reflections" (p. 32). The history of the NT period was marked by violent political tension (p. 33). A prime factor in the story was Jesus' consciousness of high mission; he knew that "the destiny of men was in some sense determined by their reaction to him" (p. 35).

To some extent (as I suggested) this approach is to be commended. On this view, however, the gospels too easily become interesting documents of ancient history with little contemporary relevance. The crisis for Jesus was at once both historical and eschatological, and the latter can not be minimized. At times Smith seems to lose sight of the eschatological tension that pervades the parables, emphasizing the historical setting (the "realized" eschatology) at the expense of "imminent" eschatology. This is explicit in his interpretation of many of the parables including the rich fool (p. 180); the unjust judge (pp. 185 ff.); and the ten virgins, whose lesson is not so much "watch" as it is "when the call comes, be wholly committed to do what is demanded" (pp. 117 f.). See also his treatment of "The Kingdom of God and the Parables" (pp. 211 f.).

It must be said, however, in spite of comments with regard to the eschatological thrust of the parables that were didactic and revelatory as much as they were controversial, that this is a good book. It contains a wealth of material that will be of interest not only to the pastor and to the lay person but also to the specialist. In particular, a close reading of the final chapter will pay dividends. It is unfortunate that the footnotes (which are most helpful) appear at the end of the book. The index to names and subjects is adequate, but there is no Scripture index, nor are Biblical references given in the index to parables.

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The Johannine Son of Man. By Francis J. Moloney. Rome: LAS, 1976, xv + 265 pp., n. p. paper.

This book is a substantially unrevised doctoral dissertation submitted to Oxford University in the Trinity term of 1975. The work is scholarly, exhibiting good command of the material and mature judgment; yet it is also appealing in its unusual clarity and straightforward style.

Moloney complains that the Johannine "Son of man" texts have not been treated in any major monograph, certainly not one that attempts to synthesize a Johannine "Son of man" Christology based on the gospel as it has come down to us. There are numerous studies on proposed backgrounds to the title, on comparisons with synoptic usage, on the relation between the title and some isolated theme—but no major synthesis. Moloney's work is an attempt to plug that gap.

Following an introduction that competently surveys the literature, Moloney devotes chapters two to nine to a detailed examination of the crucial passages. The tenth and final chapter is a summarizing conclusion. Moloney holds that the "Son of man" references are neither synonymous with "Son" or "Son of God," nor are they isolated logia that have not really been well integrated into John's gospel. Rather, they are used to unfold successively that Jesus is the *incarnate* Logos, the one in whom God is supremely revealed, especially in the humiliation/exaltation of the cross. The Son of man is the one in whom the revelation of God and concomitant judgment of the world are uniquely located. Thus "Son of man" is both a Christological and a soteriological title and stands at the heart of Johannine theology.

It is always possible to disagree with an author on this or that exegetical conclusion. But rather than listing the places where I remain unconvinced by Moloney's argument, I prefer to mention here what is in my view the book's greatest strength—namely, his methodological approach. Moloney insists that, whatever the sources that be behind the fourth gospel, the text as we have it must have made sense to somebody at some time, or it would not be that way. Citing C. H. Dodd he argues that it is the interpreter's first task to interpret an ancient text as we find it, if it is at all possible to make sense of it in this manner. In each of chapters two through nine, Moloney seeks to outline the thematic flow of the argument (he calls this "structuralism," but his procedure is far removed from the left wing of the Arminian structuralists). In passage after passage his interpretation of the flow of the material is remarkably apt. Then, having established this flow, he interprets the "Son of man" saying within it. Such a procedure offers a refreshingly realistic approach to the interpretation of the fourth gospel.

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The Parables of the Triple Tradition. By Charles E. Carlston. Philadelphia: Fortress, 1975, 249 pp., \$11.95.

That parable research is a focal point of current interest, particularly in America, is attested by the publication of yet another major study, this time from the point of view of redaction and tradition criticism. *The Parables of the Triple Tradition* by the Norris professor of NT interpretation at Andover Newton Theological School is "part of a larger study of the parables of the synoptic tradition" (p. xi) that presumably will be published in due course.

In continuity with the work of C. H. Dodd and J. Jeremias, Carlston's approach is both exegetical and historical. Carlston, however, offers his book as a corrective to that of Jeremias. He disavows Jeremias' preoccupation with finding the authentic teaching of Jesus and insists instead on interpreting the extant text from which the situation (and hence the theology) of the evangelists can be determined. Since Marcan priority is assumed, the method implemented is to examine how Matthew and Luke edited the parables that they (presumably) borrowed from Mark (chapters one and two). The parables without parallel in Mark are not considered. The third chapter consists of an exegesis of all of the Marcan parables, not merely those found in Matthew and Luke. In this section the author ventures his own judgments about the pre-Markan tradition and the intention of Jesus (p. xiii). Carlston restricts further the scope of his study; extensive discussion of the parables of the

Gospel of Thomas is deliberately omitted and, in general, little attention is paid to hermeneutical issues (p. xiii).

In format *The Parables of the Triple Tradition* is a highly technical commentary replete with the author's own judgments regarding the separation of tradition and redaction. Many of the opinions expressed are judicious, to the point, and helpful. Throughout the book Carlston has attempted to suggest ideas for Biblical preaching, and in a study of this kind one would expect to gain insight into the way the synoptic evangelists appropriated the Jesus-tradition, reshaping it to meet the needs of their respective hearers. In this study, however, perhaps because it is less theological than it is exegetical, Matthew and Luke all too often appear as somewhat cavalier editors rather than as *bona fide* historians and theologians in their own right. A danger exists in assuming that all deviations from the text of Mark are to be credited to the theological *Tendenz* of either Matthew or Luke since Luke himself states in his preface (Luke 1:1-4) that he had access to a variety of traditions whether oral or written. This has been brought to our attention recently by T. Schramm, *Der Markus-Stoff bei Lukas* (SNTSMS 14; Cambridge University Press, 1971). Schramm therefore calls for a redaction-critical approach that is heavily dependent on literary criticism.

Despite this flaw, Carlston's book will prove to be a valuable source of information for the synoptic specialist especially with regard to the author's insights and to the discussion of the secondary literature. The pastor and the informed lay person, however, may find the book difficult to use since the abundance of exegetical detail tends to be dry and disjunctive. Summary chapters with regard to the purpose, the degree of success, and the theology of the three evangelists would have been of additional help in understanding the parables in terms of their respective contexts. The footnotes are particularly noteworthy; the bibliography and indices are excellent.

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Is the Homosexual My Neighbor? Another Christian View. By Letha Scanzoni and Virginia Ramey Mollenkott. San Francisco: Harper, 1978, 159 pp., \$6.95.

This book may well stir up more controversy and discussion than the authors' previous works on the topic of Biblical feminism, and this is no small amount, for they are responsible for two quite influential statements of evangelical feminism: Scanzoni (with Nancy Hardesty), *All We're Meant to Be* (Word, 1974), and Mollenkott, *Women, Men and the Bible* (Abingdon, 1978).

For their present work the authors at first intended to collaborate on a book treating various current ethical questions from a Christian perspective, but found the homosexuality issue alone warranted a book in itself. In *Is the Homosexual My Neighbor?*, then, they take the time to explore the issue from many angles, including the social, the psychological and the scientific as well as the Biblical.

Scanzoni and Mollenkott focus on the need for compassion and understanding of homosexuals and also give practical ethical guidance on recognizing and treating the homosexual (particularly the homosexual Christian) as one's neighbor. They base their exhortation on the Biblical injunction to love rather than condemn one's neighbor. They do not deal in depth with the specific relevant Biblical texts until chapter five, and this may provoke a bit of impatience from readers who want to know "where they stand." But their delay is used to lay a careful groundwork, seeking to expose the prevalent stereotypes about homosexuals, to liken the plight of modern homosexuals to the plight of the despised Samaritan of Biblical times, and to explore "why Christians find this topic so difficult." It is not long before the reader is made aware that he or she, too, is likely guilty of "homophobia" and stereotyping. That there is indeed real fear of and enmity toward homosexuals within contemporary

Christendom is presented through the authors' copious use of quotes from various Christian leaders.

The authors' case for understanding of and compassion toward homosexuals is convincing, as is their exposure of the un-Christian attitude prevalent today. But sides will be taken when the authors develop their moral and Biblical interpretation of homosexuality. Scanzoni and Mollenkott hold that when the Bible condemns homosexuality it does so in a particular "context," such as temple prostitution, violent rape or idolatry, rather than outrightly condemning the homosexual relationship itself. They note the change within Christian thought toward the acceptance of other previously condemned types of sexual behavior—i.e., coitus during menstruation, oral-genital sex and masturbation. They see an analogy here with the attitudes toward homosexuality and propose that for the "constitutional" (i.e., apparently unchangeable) homosexual the ideal solution may be a committed, permanent, monogamous, covenantal relationship akin to heterosexual marriage. They caution that only those who are decidedly "constitutional" homosexuals should seek out this option, warning that society's attitude toward this relationship makes it inadvisable for those who are also capable of enjoying a heterosexual relationship or who feel themselves to have been gifted with celibacy. But they urge that celibacy not be forced upon those unsuited and ungifted for it.

Although the authors make a careful and multifaceted case for their position, one may ask whether they have not started from the wrong premise. They take the findings of modern science as "givens"—e.g., the medical claims that a significant percentage of homosexuals are "constitutional" and that this sexual orientation, while not the norm, is not necessarily "unhealthy." There are at least two problems with according overmuch weight to these claims. First, the medical profession itself is not unanimously in acceptance of and agreement on them. Second, this "new position" is, as the authors themselves realize, a decided reversal of the older scientific position—i.e., that homosexuality is an "illness." With further study, perhaps there may be yet another radical shift in position. It would seem better, then, at least for Christians, that we start with a deeper analysis of the Biblical perspective on sexuality, not ignoring the scientific view but definitely subsuming it to this more basic understanding. If this Biblical analysis is done on a more widespread and comprehensive basis we will be in a better position to fully evaluate the authors' claim that the Bible is "silent" on "constitutional" homosexuality.

Finally, the authors liken the Church's changing stance on abolition, feminism and the civil rights issue to a future trend toward the acceptance of homosexuality. The comparison is not convincing, however, for it must be noted that abolition, feminism and civil rights all call Christians to live up to, rather than reverse, their basic understanding of the gospel. While the injunction to love certainly and desperately needs to be followed in our behavior toward homosexuals, it has not been proven here that the acceptance of homosexuality itself represents a similar call to live up to a Biblical ideal. But those who feel confident in God's ability to speak to the pressing issues of our day through the Biblical accounts should be unafraid to look further at the whole sexuality issue, including homosexuality. Scanzoni and Mollenkott have exhibited that willingness to inquire, and it is hoped that their work will encourage both more compassion and more study rather than provoking the hardening of long-held but unexamined beliefs.

Linda Mercadante

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Insight: A Study of Human Understanding. By Bernard J. F. Lonergan. San Francisco: Harper, [1957] rev. 1978, 785 pp., \$9.95 paper.

It is widely recognized that Bernard Lonergan possesses one of the finest philosophical minds of the twentieth century. *Insight* is a masterful work in basic epistemology that is bound to become a classic and can only be fairly compared with Kant's own epochal work in

the field. It made me proud as I read it again that the author counts himself a firmly committed *Christian* in the Catholic tradition and made me fondly wish that works of such high calibre would emerge more regularly from the evangelical tradition.

For those not yet familiar with it, *Insight* is a closely argued study into the activity of organizing intelligence through which we all arrive at conclusions on the basis of a set of clues. Lonergan is seeking to convey insight into insight, to impart knowledge about knowledge, and to make us more conscious about our consciousness. To achieve this he devotes eighteen long chapters to an examination of the dynamic structure of human knowing, ranging over many fields of human thought to penetrate the heart of the matter. And, having examined man's desire to know, his enquiring and critical spirit, Lonergan moves ahead in the last hundred pages or so to develop a theistic proof on the basis of it. For if there is an unrestricted act of human understanding, he argues, there must be a primary intelligible which is God. The drive toward complete intelligibility on man's part implies, if it is to be meaningful, ultimate intelligibility toward which it drives. Along these lines the philosopher seeks to vindicate the Catholic conviction that God's existence can be rationally proven.

Insight is a book for any Christian interested in philosophy.

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Salvation in the Slums: Evangelical Social Work, 1865-1920. By Norris Magnuson. The American Theological Library Association Monograph Series, No. 10. Metuchen, NJ: Scarecrow, 1977, xvi + 299 pp., \$12.00.

The title is perhaps misleading, for this book, covering the period from the Civil War to the first World War, deals almost exclusively with the activities of the Salvation Army. *Salvationists in the Slums* might have been more appropriate. But while recognizing that others were toiling faithfully and successfully, none would dispute that Salvationists provided the major thrust of evangelical social work in this era.

The story of William and Catherine Booth, from the early days of the Christian Mission in Nottingham to its development into the worldwide Army, has often been told. Burdened with the tremendous vision of taking the gospel to the indigent, the devoted young Methodist couple began the work in 1865. They met opposition and persecution as well as considerable support in their slum work, first in Nottingham and then in London. In 1878 they adopted the name "Salvation Army," which has been indelibly impressed on the last century of Church history.

In 1873 an attempt to transplant the movement across the Atlantic proved abortive, but a renewed effort in 1880 led by George S. Railton prospered. For the next half-century, the General's children successively superintended the work: Ballington Booth and his wife Maud until, in 1896, they withdrew to form the more democratic "Volunteers for America"; then Emma Booth-Tucker and her husband Frederick. Both wings prospered; when the Booth-Tuckers gave place to the dynamic Evangeline Booth, the movement was already attaining worldwide dimensions.

In the early American days similar movements emerged alongside. The 1880s saw the remarkable work of converted "down-and-outers" like Jerry McAuley and S. H. Hadley, from whose devoted downtown labors the Gospel Mission Union was formed. These labors were strongly supported by Christian newspapers like the Salvation Army's *War Cry*, and the *Christian Herald*, founded on the model of the English journal of the same name by Louis Klopsch and soon reaching a circulation of a quarter of a million.

Philanthropic work of every kind burgeoned: hostels for men and for working girls; rescue homes for reclaimed prostitutes and unwed mothers; housing schemes for families; meals for the starving; orphanages and children's homes; relief in times of disaster (floods,

earthquakes, labor strikes); and, to bring color and happiness into dismal lives, Christmas parties for children and "holiday and fresh-air programs" for families. And it was no mere matter of organizing and administering; Salvation Army workers were not above getting on their knees to scrub out verminous homes. As years went by, other challenges came and were met: prison work, racial discrimination, alcoholism, and of course the tremendous upheavals of the Great War.

The record is impressive, but one question is not infrequently raised: With all this ceaseless activity, did the Army really find time to preach the gospel of sins forgiven through the finished work of Christ? Was there no danger of the social gospel becoming the be-all and end-all of the work? None saw this more clearly than the old General himself: "William Booth emphasized across his long life that salvation was the only cure for the world's ills, and that any purported remedy omitting it was a mockery." If additional money was not forthcoming, he announced in 1890, the social program would be curtailed, for the spiritual work must continue. It was the compulsion to preach the gospel that drove Salvation Army laborers into the slums where, seeing the appalling conditions, they set about trying to bring relief as well as a fully revivalist and experiential religion.

In producing this volume, Scarecrow Press has adopted the increasingly popular practice of publishing academic dissertations in a form similar to that of their original submission to the appropriate faculties. Photographic reproduction from the author's typescript has the advantage of avoiding the burdensome expense of typesetting, no mean boon in these days of astronomical book prices. The present work has the advantage, important in a reference book, of being soundly casebound.

The content of this dissertation, as well as its format, is remarkable. It will be invaluable for future researchers. The early pioneers were far too busy to preserve and collate archives. Magnuson has had to build up *de novo* the documentation for his study. This he has done superbly; about two-fifths of his three hundred pages of text are taken up by notes, mostly references to primary sources. For future evangelical historians and sociologists, this will be compulsory reading.

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Historians in the Middle Ages. By Beryl Smalley. London: Thames and Hudson, 200 pp., £4.50.

To the modern imagination with its artistic criteria of originality and personal genius, medieval man often appears staid and static. But there is an inherent fallacy in this conception, and it takes a book such as Smalley's *Historians in the Middle Ages* to awaken us to that fact. Here, with unusual perceptiveness and vitality, Smalley shows us that medieval man was certainly not devoid of spaciousness and creativity, especially when attempting to give order to the elusive facts of history. From Einhard the biographer of Charlemagne to the Scriptural commentator Joachim of Fiore, she spans four centuries and introduces the reader to a gallery of medieval historians, emphasizing the aims and development of their art.

On one level the book can be read as a study of the richness and variety of the medieval world and of the changes it underwent between the ninth and the twelfth centuries. Reasons for the rise of perspectivism in viewing history and of particularization in recording it are discussed, for example. But issues such as the change in style from mere compilation of ancient sources to a view of history as a dynamic drama with man's personal experience at the center, such as is seen in Gregory of Villehardo's eyewitness accounts of the Crusades, suggest a deeper level. As an analysis of the development of historiography, the book becomes a study in the changing nature of man. The writer takes us back to the Middle Ages but does not leave us there. Timeless questions emerge: How does man see himself in rela-

tion to his past? What models and legacies influence that relationship? Why does he feel the need to record it? With logic and imagination perceptively combined, she approaches these questions. And by asking further questions such as "Why did the medieval man feel at home in his past, while we are strangers to ours?" she encourages us to re-evaluate our own position.

The liveliness of Smalley's presentation does not, however, overstep her foundation of facts. Impressive documentation, both written and visual, attests to an intelligent awareness of her sources. These sources, moreover, are not limited to familiar histories and historians; royal biographies are discussed, as are civil service histories such as the "precious freak of historiography," Galbert of Bruges's "The Murder of Chartres the Good."

In the end, the reader is left with a vivid picture of the historians of the Middle Ages, a deeper understanding of their thought patterns and the world models that produced them, as well as a greater sense of his own place in history. In her foreword the author states her aim as "helping students and general readers to read Medieval histories and chronicles with pleasure." She has admirably achieved that aim.

Linda Hauch

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Quest for Piety and Obedience. By Carlton O. Wittlinger. Nappanee, IN: Evangel Press, 1978, 580 pp., \$12.95.

This is the authoritative history of the Brethren in Christ in the last fifty years. The author is a historian on the faculty of Messiah College, the denomination's Christian college, and Church archivist since 1961. He has therefore had access to many primary sources of information about his own denomination. It is written in an objective way from a broad perspective of the movement and well documented with extensive references for each chapter. It is a pity therefore that the author does not provide a systematic list of the primary material or where it is located.

The Brethren in Christ is one of the smallest denominations with just over 12,000 members. They originated in Lancaster County, Pennsylvania, in the late eighteenth century as a result of a revival in pietism among rural settlers of Mennonite and Dunker stock. This double blend of pietism, which emphasized personal holiness, and of anabaptism, which emphasized a corporate way of life, gave them a distinctive world view. This had four clusters of ideas: the authority of Scripture; new birth; the Church as a visible community of converted adults; and their relations to a world hostile to their faith and life in community. Trine immersion signified a visible birth in a visible Church. Feet washing was practised. Evening communion was insisted upon. The prayer veiling of sisters and their silence in ministry, the exercise of "a holy kiss" and the offering of prayer for physical healing, together with the beginning of their fellowships in "house churches," the absence of instruments in worship services, the use of German, the love feasts, and the Saturday communion were all distinctive features of the early Brethren. Officials were bishops or elders, ministers and deacons. Nonresistance and noninvolvement in politics marked their polity.

The author of this comprehensive history sees two periods of transition in the movement: 1880-1910 and 1950-1975. The former was associated with the diffusion of the Brethren, the first missionary movement overseas, the awakened interest in Wesleyan holiness, and the institutional beginnings of education and benevolence. The latter has been by a quest for a new identity to the movement and their relations with other evangelical fellowships. The issue for the future is whether the Brethren in Christ can maintain this historic piety-obedience synthesis of both anabaptist and Wesleyan traditions, for the self-identity of the Brethren is in flux in an age of rapid social change. This story of each generation seeking to discover the meaning of faithfulness is clearly and honestly told to the profit of all

who are interested in nonconformism and its sociological implications.

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God Has Not Rejected His People. By Richard De Ridder. Grand Rapids: Baker, 1977, 88 pp., \$2.95 paper. *Christology After Auschwitz.* By Michael B. McGarry, C.S.P. New York: Paulist, 1977, 119 pp., \$3.95 paper. *Evangelicals and Jews in Conversation.* By Marc H. Tanenbaum, Marvin R. Wilson and A. James Rudin, eds. Grand Rapids: Baker, 1978, xiii + 326 pp., \$7.95.

With the horrid memories of millions of Jews massacred only a few decades ago and the recognition of generally passive Christian attitudes demonstrating tacit approval of the slaughter, Christians have come to realize that some assessment of Judaism and the subsequent nation of Israel must be made. The above are three statements addressing the question.

De Ridder's volume serves as an introduction to the Jew/Christian relationship. Recognizing that most Christians are ruefully ignorant of Judaism, De Ridder briefly surveys the history of American Judaism with the variety of its religious expressions, and the effect the holocaust has had on both Jewish and Christian thought. The treatment is cursory, but De Ridder's own conclusions are evident. Responding to Rosemary Reuther's call for a re-examination of Christology in light of anti-Judaism, De Ridder affirms that "the resultant debate is less than purposeful, for Christianity cannot, of course, abandon its Christology" (p. 63). Nothing short of orthodoxy will suffice even if theological rapprochement is hampered. "The claim made concerning His (Christ's) deity will forever separate" (p. 24). The Jew must therefore hear with all other people the gospel of Jesus Christ, and that by evangelization, not dialogue (p. 81).

It may be in part Reuther's plea for a re-evaluation of Christology that motivated McGarry to compile this second book. Not so much an original thesis as a collection of recent statements on the relation of Christianity and Judaism, this book too remains a survey, though more scholarly than the first.

With few exceptions, supersessionist theories (that is, that the new covenant supersedes the old) are abandoned in favor of more concessive ones, which admit the continuing validity of Judaism. Says McGarry:

A question raised by this thesis is whether one can formulate a Christology which does not compromise traditional Christological beliefs and yet at the same time admit the continuing validity (and therefore the continuing obligation to be faithful to their call within Judaism) of the Jewish religion (p. 26).

In order to accommodate this concessive theology, selective Biblical texts are called upon (especially Rom 9-11) as though they contained revelatory value superior to others, such as the "better covenant" of Heb 8:6, "to the Jew first" in Rom 1:16; 2:9, 10, Jesus' coming to the lost sheep of Israel in Matt 15:24, and commissioning the disciples to witness first in Jerusalem as in Acts 1:8. The motivation for this theological modification appears to be found in shame for Christian approval of the holocaust and in the spirit of conciliation. Both elements are laudatory but should not succeed the value of the Biblical (especially in this case the NT) revelation. Those who hold supersessionist views are called simplistic, making uncritical and sweeping statements (pp. 70-71). Jakob Jocz is cited as a possible exception.

What one suspects while reading the book is what is finally admitted in the concluding chapter: "A properly worked-out theology of pluralism may provide the most fruitful method of approaching our problem" (p. 100); and in a footnote on the same page: "By 'properly worked-out' we mean a theology which takes into account . . . the presence and

validity of other world religions." Despite objectionable conclusions, the book remains valuable for its broad representation and extensive bibliography.

Evangelicals and Jews in Conversation is a compilation of 18 papers read at the National Conference of Evangelicals and Jews, a conference where the dual objectives were (1) unlearning the bad teaching about each other and (2) a systematic sharing of what is common in our religious belief, history and present-day society (p. xii). The subjects of conversation were Scripture, theology and history, according to the subtitle, but also included issues of social responsibility and religious pluralism. Inflammatory subjects such as proselytization are avoided. In that regard papers by G. Douglas Young and Albert Vorspan are disappointing in that they are largely descriptive of religious tolerance in the USA and Israel, neglecting to address the theology of pluralism. Only Carl E. Armerding addresses the issue of mission. His method is mild, conceiving of evangelical Christianity as a "community to which our Jewish friends would seek to repair" (p. 138).

That evangelical and Jew can be mutually amiable is readily evident. Here is found no defaming declaration, no critical judgment, only mild requests for better understanding. Indeed, the evangelicals seem to be particularly concerned about their own self-understanding. Three of the papers by evangelicals define what they mean by the term (Marvin Wilson, pp. 3-7; Carl Armerding, p. 120; Vernon Grounds, pp. 248-249).

William Sanford LaSor illustrates that more than understanding is desired: "I refuse to believe that we who once were not his people, and who have become his people only through his grace, can learn nothing from those who of old have been his people" (p. 93). Mutual support or common need are expressed by Seymore Siegel: "It is the duty of Christians to share in the protection of the Jewish people. . . . On the other hand we as Jews should feel a responsibility for Christianity; . . . we cannot as Jews allow the church to be replaced by those factors which seek to destroy it" (p. 117).

Yet there is discontinuity as well. Yamauchi and Wilson are probably the most candid in their description of conflict. Neither seeks to harmonize into complete compatibility the two religions. "Let us be honest. Despite all we have in common, we have our differences. . . . Jesus remains the key theological barrier which divides us" (p. 21). Concepts of covenant, chosenness, canon and the mission and person of Jesus create the chasm.

Fairly traditional perspectives concerning the Messiah are articulated by both sides. For Ellis Rivkin the manifest advances of recent times are glimpses of an imminent messianic age. These advances are human: ". . . if only we tap the mind and spirit of God. There can indeed be a new creation" (p. 74). In the evangelical response LaSor claims a method unusual in Christian scholarship—namely, letting the OT speak for itself rather than reading back from the NT. This method does not appear to have affected his conclusions, which are soundly orthodox.

Though some of the papers are irrelevant to the subject of Jew/Christian relations and some are sadly deficient, this book and hence the conference it represents are a positive effort at mutual understanding.

Elmer Dyck

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Commitment to Care. By Dean Turner. Old Greenwich, CN: Devin-Adair, 1978, 415 pp., \$12.50; and *Philosophy, Science, and the Sovereignty of God*. By Vern S. Poythress. Cherry Hill, NJ: Presbyterian and Reformed, 1976, 244 pp., \$7.50.

The first of these volumes, *Commitment to Care*, is Turner's apologetic for Christian theism. By "care" he really means "a caring God," and his work represents his attempt to demonstrate God's existence empirically.

In the foreword the book is recommended by the Christian Scholars Foundation, Provo, Utah, and also in a preface written by T. G. Madsen, director of Judaeo-Christian studies,

Brigham Young University. Turner is a professor at the University of Northern Colorado as well as a minister of the Disciples of Christ. Although it is not stated, I assume Turner teaches in the area of philosophy and religion.

The book is divided into two main sections. In Part I, Turner sets forth his argument for a caring God in seven chapters, covering such areas as cosmic design, the nature of the cell, the problem of evil, and so on. On each topic the format is to present and refute the argument of the atheist and defend theism. The author's classroom must be most interesting, for he invites the defenders of nontheistic views to present their arguments before his students for dialogue on the theistic/nontheistic world views.

Does he succeed in his purpose? The book is very well written, and he is certainly as successful as the best who follow this pursuit—and better than most. The problem for most of us is that after the last word has been said Lessing's "ugly ditch" still seems to be there. Arguments are plausible and supportive for believers but usually not convincing for others.

I must raise a question, however, about the nature of the God the author seeks to prove. He objects strenuously to the idea of a God with all his *omni*-attributes. "I do not think that any logical person can believe in God's omnipotence" (p. 99). At times he seems to mean by this that God cannot do illogical things, which no one seriously holds anyway; at others, that God must limit himself by not violating human freedom, as suggested by some Arminians. Later, however, he compliments Brightman's theistic finitism, as well as the contributions of Whitehead and the process school to an understanding of the doctrine of God (chapter 12). If the defense of this type of theism is his intent, then many of us have serious questions about its adequacy.

In Part II, Turner presents supporting evidence for his thesis. He does this by giving a detailed analysis and criticism of such areas of modern thought as chance and necessity, physics, the theory of relativity, and so forth. It is in this section that one is impressed by both the depth and breadth of his learning. He seems almost as much at home in mathematics, physics, biology and chemistry as he is in religion and philosophy.

Nevertheless, it should be said that his omniscience is sometimes marred by his overcompetence. It takes a lot of knowing to speak of Einstein as "the highpriest of Recondite Moronity" (p. 248), of his theory as "inherently so irrational that it was in principle ununderstandable" (p. 249), and of his intentions "to demolish" the theory of relativity, not to mention his concluding summation (p. 306). Yet this is a well-written work and contains a wealth of usable material if one recognizes the limitations of this type of argument.

The volume by Poythress attempts to plow new ground to provide a Biblical basis for the philosophy of science. The author should be competent, for he has completed a doctorate in mathematics at Harvard and two theological degrees at Westminster and is working on a second doctorate in NT at Cambridge.

His central aim is most commendable: to show that belief in the Biblical world is still possible in spite of the objections of modern science, especially the work of such scholars as Bultmann. In order to accomplish his task Poythress develops an elaborate methodology, together with a complicated system of organization and classification. This becomes his downfall. One gets so involved in the methodology that the main line of argumentation is obscured. The forest is lost in the trees. It is likely that the average reader will soon give up and get little from this study.

The author could, I feel, have achieved much of his objective by an extended concluding chapter. Unfortunately, he limits the conclusion to two pages. He indicates, however, that the methodology outlined in this book will be used for special studies yet to come. We will have to await such studies before being able to evaluate his contribution to Christian apologetics. In view of the author's preparation, his contribution should be worth waiting for.

Warren C. Young

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Creation and the Flood. By Davis A. Young. Grand Rapids: Baker, 1977, 217 pp., \$6.95.

The stated objective of this book is to show that "the Bible has something to say about scientific matters" (p. 14)—specifically, to develop a truly Biblical view of geology (p. 8). Young believes that the inerrancy of the Bible is the basic ingredient of a healthy theology and that the principle of uniformitarianism is the keystone of healthy earth science. He takes issue with the theistic evolutionism of such diverse characters as Lever, Bube and Teilhard de Chardin because they are guilty of poor theology. Similarly, the "flood geology" of Whitcomb and Morris fails to qualify on the grounds that it is based on "misunderstanding, misinterpretation and misapplication of fundamental geologic facts and principles" (pp. 7-8).

His solution—the *via media*—is, of course, both good science and good theology and is called "punctuated uniformitarianism." This position is not clearly defined because so much of the book is taken up with a review of a first-year university geology course (pp. 43-80) and a detailed attack on Whitcomb and Morris (pp. 171-213). Insofar as it can be induced, the position that is adopted is that chapters 1-11 of Genesis are historical "in the ordinary sense of that word" (p. 40). "The words, jots and tittles of Scripture are directly identical to the speech of God" (p. 20) is the underlying exegetical principle that guides the discussion, and while this leaves room for a helpful (though conventional) discussion on the correct interpretation of what is meant by *yôm* ("day") and *bārā'* ("create"), no discussion of the literary form of these early chapters of Genesis or of their apparent primary purpose is entertained.

Here is the crucial weakness of the book. Young is prepared to open up enough elbow-room to allow him to operate, as he sees it, as a respectable earth scientist and at the same time retain a "healthy theology." As a fellow earth scientist, I sympathize with his concern but find his argument unconvincing. By contrast with the two schools of thought that Young is attacking, he does not provide a coherent intellectual framework for a Christian earth scientist. He simply demonstrates that it is possible to rationalize one's involvement in two nonintersecting worlds of geology and theology. He operates with integrity in each area independently, but theology does not inform his geology nor does geology inform his theology.

Whitcomb and Morris, as Donald A. Carson's thoughtful review in this *Journal* pointed out, provided a unified framework—as indeed do Lever, Bube and Teilhard de Chardin. Young makes a careful critique of their positions on points of detail which, particularly in the Whitcomb and Morris case, are hard to refute. But he fails to acknowledge their strengths as overarching frameworks.

A final reflection concerns the quaintly conservative position on uniformitarianism that Young adopts, especially in relation to the discussion on plate tectonics (pp. 198-210). It is perhaps ironic that in 1909 Alfred Wegener's theory of continental drift was laughed out of court by the "uniformitarian establishment" because of its manifest absurdity on the basis of then-known physical mechanisms. A similar thing had happened to Luis Agassiz sixty years earlier when he put forward the theory of continental glaciation. My reading of Young is that he overstates the power of the principle of uniformitarianism in earth science (it is really no more than a working hypothesis) and understates the power of Scripture by imprisoning the Word of God in the lifeless mold of a rigidly defined inerrancy.

The objective of the book, to show that the Bible has something to say about scientific matters, is not achieved. The point of view expressed, though well documented and scholarly in points of detail, provides only an ephemeral air-raid shelter.

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The Pantheism of Alan Watts. By David K. Clark. Downers Grove, IL: InterVarsity, 1978, 118 pp., \$2.95.

This is a timely study of a man whose writings, along with those of D. T. Suzuki, are an important reason for the current popularity of Zen Buddhism in the west. Clark provides a helpful analysis and critique of a world view that a growing number of North Americans are adopting. He begins by defining his use of the term "pantheism" as those world views that hold that all levels of reality are related ontologically and ultimately are one (p. 15).

Clark's outline of Watts' world view, in chapter 2, clearly reveals Watts' dependence on Buddhist thought. A fundamental assumption of Watts is "being beyond duality," which closely resembles the teaching of the Madhyamikas, a school of Mahayana Buddhism, who argue that ultimate reality is beyond all conceptualizations. Another assumption of Watts is that reality is essentially spiritual or mental in composition. This idealistic view of reality, that the phenomenal world has no objective existence, corresponds to the teaching of the Yogacara school, who believe that everything is a projection of consciousness, seemingly real and external but in reality identical to its cognition. Watts also accepts the Buddhist understanding of man, that personal identity is an illusion and ultimately there is no individual ego (p. 26).

Clark goes on to trace the development of Watts' thought, showing how after three major attempts to synthesize Christianity with his growing eastern perspective he realized that Christian theism, with its distinction between Creator and creature, was incompatible with pantheism. Watts decided to reject Christianity and pursue truth in the context of eastern religious traditions.

In chapter 5, Clark points out that there was a shift in Watts' metaphysical viewpoint from an earlier Hindu substantialist view of reality to his later Buddhist nonsubstantialist view of egos and reality. This change did not affect his epistemology, which was already based on Zen Buddhism. For Watts, true knowledge cannot be realized by conventional methods of analysis and discrimination. Ultimate reality can only be known by intuitive experience that transcends all subject/object distinctions.

To evaluate Watts' world view Clark uses the criteria proposed by Watts himself—that a world view must be plausible, consistently explaining the sum total of human experience within its own guidelines (p. 67). One important criticism of Watts is that since true knowledge, in his system, is beyond logic and analysis, one has no basis to decide which experience should be accepted as authentic. Watts offers no criteria for accepting the mystical experience while rejecting the majority of experience of human existence as finite egos. Since logic and rational reflection ultimately have no place in Watts' world view, Clark concludes that internal criticisms are virtually impossible. Any world view, however, that denies the validity of ordinary experience of existence as a real person in a real world has difficulty in explaining an overwhelming amount of evidence to the contrary and fails the test of logical plausibility.

I recommend Clark's book as a competent analysis of a world view that is becoming increasingly attractive to experience-oriented North Americans.

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The Puppet Master. By J. Isamu Yamamoto. Downers Grove, IL: InterVarsity, 1977, 136 pp., \$3.95.

Sun Myung Moon and his Unification Church are surrounded by controversy. His supporters claim that he is a new Messiah who has led them to a living faith in God, while his enemies claim that he brainwashes many young people and is a tool of the Korean CIA. In researching this balanced yet critical book, Yamamoto has rendered the Christian com-

munity a great service. The book begins by outlining the history of Moon and his Church. It continues by expounding the beliefs of the Church and ends with a critique from a Christian perspective. In all of this the author shows a spiritual sensitivity and a critical discernment of the signs of the times. He refuses to be panicked by scare stories, and at the same time he is not taken in by Unification Church propaganda. The result is an informative book that will enable evangelical Christians to witness more effectively to members of the Unification Church. It will also help them to participate in the growing debate about deprogramming and related practices.

This is a very useful work that deserves a wide readership and should certainly be read by anyone who is likely to come into contact with members of the Unification Church or who is seeking to witness to young people today.

Irving Hexham

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Faith and the Flag. By Jeremy Murray-Brown. London: George Allen and Unwin, 1977, 238 pp.

Jeremy Murray-Brown has done a great service to the space-age generation in presenting the story of the nineteenth-century opening of Africa. He uniquely personalizes the history of early missions in Africa as he coordinates the historic explorations from the four points of the compass—from the south, east, west and north.

The life stories of six prominent pioneers incarnate the cardinal points of the compass: Robert Moffett, missionary pioneer to the interior of South Africa; David Livingstone, Moffett's missionary-explorer son-in-law; Ludwig Krapf, forerunner of East Africa missionaries; Morton Stanley, Welsh-born American journalist who "found" Livingstone and explored the Congo river to its entrance into the south Atlantic in west central Africa; Charles Martial Allemand-Lavigerie, archbishop of Algiers, cardinal and "primate of Africa"; and finally, General Charles George Gordon, defender of Khartoum who was beheaded by the swarming dervishes of the Sudan.

Murray-Brown has given us an intriguing account that is masterfully related. He weaves the pattern of pioneer missionary penetration against the background of cross-cultural conflicts sparked by the tensions of the Boers and the British in South Africa, the intrigues of tenacious Arab slavers in East Africa, the ineptness of western diplomats in Zanzibar, the competition of nationalistically oriented French Roman Catholic missionaries and the irresistible pressure of Islam sweeping the Negro slaves out of central Africa to the world markets of Asia and the west. Robert Moffett struggled with the Boers, whose racial superiority over the Africans set them in hateful opposition to his efforts to establish friendships with the South African chiefs to achieve his evangelistic goals.

Livingstone's twofold personal commitment to Christ and Africa is affirmed by Stanley's journalistic observations. Livingstone's commitment to Christ is set in general terms of serving him in all of life. More specifically on the African scene his commitment is to break up the revolting slave traffic in human lives that had been developed under Islam's political and religious expansion in East Africa.

The impact of the Bible for all of life in the context of the physical and spiritual struggles of Livingstone's lonely, impoverished figure led Stanley to personal faith in new commitment and to discovering the Congo river—all for the development of Africans through the message of Christ and the improvement of the physical and social milieu throughout central Africa.

Krapf struggled to bridge the credibility gap as a German-born missionary working under the English Church Missionary Society. He was stamped as a "political meddler," an action that stymied his efforts to fulfill his pioneer missionary vision of a series of mission stations across east central Africa.

Allemand-Lavigerie, with a burning vision of a French Roman Catholic Africa, pioneered the establishment of the order of the White Fathers, answering to Stanley's appeal for missionaries for Uganda. France was the center of Allemand-Lavigerie's African outreach. To be French was to be Christian!

Finally "China" Gordon, mystical and enigmatic, dichotomized faith and works as a military commander in colonial Africa. A strong pious believer in Christ, he was also a soldier "under orders," a mercenary seeking Egypt's expansion in Africa. But Sudanese dervishes swarmed the defenses of Khartoum and beheaded its defender.

Murray-Brown has made a serious contribution to the history of missions by this very readable account of the sacrifices of the nineteenth-century pioneers in Africa. Contemporary professors of theology could benefit greatly by reading *Faith and the Flag*. Students will discover the kind of value structure from nineteenth-century missionaries that enabled them to "count all things but loss" for Christ. Pastors will find a new understanding of the Church in the political and social scene of nineteenth-century Africa seeking to witness to Christ in the cross-cultural tensions of the age while contextualized by its own colonial political intrigue, while painfully aware of slavery as an unmitigated disaster.

Murray-Brown has provided an appendix with an explanation of his primary sources and their use in the text. An index is also supplied.

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The Higher Criticism of the Pentateuch. By William Henry Green. Grand Rapids: Baker, [1895] 1978, \$4.95 paper.

Green's book was written as a rebuttal of the then recently published works of Wellhausen and Gunkel. It is reissued by Baker on the centenary of the issue of Wellhausen's *Prolegomena zur Geschichte Israels*.

In his introduction to this volume Ronald Youngblood gives a brief survey of the history of the use of higher criticism in OT study. The book itself contains chapters on the structure of the OT in general and the Pentateuch in particular, the Mosaic authorship of the Pentateuch and its unity, the genuineness of the OT laws, and the bearing of criticism on the possibility of a belief in the supernatural.

The book is useful not only for presenting historical insight into the debate under discussion but also for pointing out valid objections to the uncritical use of criticism, which in some cases have not been answered by those who practice this approach. Possibly an even more important function of this book is to serve as a goad. We as evangelicals should not rely on past arguments to questions that are in some cases no longer being asked. We should also not let those who do not hold our high views of Scripture lead the way in providing alternatives to the accepted tenets of OT criticism. Why should evangelicals let scholars such as Rendtorff and Schmid shake the study of OT origins while we are fighting only rearguard battles when the front lines have advanced far beyond us? As Thomas S. Kuhn points out in *The Structure of Scientific Revolutions*, an hypothesis held by consensus will not be done away with no matter how many holes are shot into it unless another structure that better explains reality can take its place. May Green's book issued on this important anniversary serve to cause us to set our minds to finding a better, Biblical explanation of the growth of the OT.

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Elementary Hebrew Step by Step. By Menahem Mansoor. Grand Rapids: Baker, [1957] 1978, \$6.95 paperback. *Elementary Hebrew.* By E. Leslie Carlson. Grand Rapids: Baker, [1945] 1978, \$5.95 paperback.

In 1978 Baker reissued two beginning Hebrew grammars, each of which uses a different pedagogical approach to language instruction. Carlson uses a modified form of the inductive method by taking the student through the first fourteen chapters of Genesis. This method has the psychological advantage to the student of allowing him to read actual Biblical sentences rather than some that might have been invented solely to illustrate a grammatical point. While not providing a perfect parallel, this method of language acquisition is closer to the way we learn our mother tongue than is the deductive system of learning all the rules before any actual reading (or speaking) is done.

Carlson's book is set out so that every third lesson is a review of the previous two. It also provides a number of paradigms in addition to the inductive presentation of the grammatical material. This is an advantage over the more recent inductive text of J. F. A. Sawyer, *A Modern Introduction to Biblical Hebrew* (1976). Being more strictly inductive in the body of his grammatical presentation, Sawyer does not provide the helpful syntheses found in paradigms. One advantage that Sawyer holds over the present work, however, is that he selects for study verses from throughout the OT, thus providing a wider selection of genres, linguistic features and periods of language development than can be found in the early chapters of Genesis.

The book contains enough errors of fact to urge caution on those who would use it. For example, the sibilants are not usually considered to be dentals (p. 14), and only attributive adjectives necessarily follow the modified noun (p. 46). There are also points that scholarship has modified since the first edition, which was apparently unchanged for this reprint. For example, even though there is still debate about its exact function the prefixed copula before a verb is generally seen to be consecutive rather than conversive.

Mansoor's grammar is based on the deductive approach. In addition to use in a classroom the book is stated to be useful for independent study, for which credit can be received through the University of Wisconsin. The lessons consist of vocabulary followed by a grammatical discussion relating to it. These are followed by a good selection of exercises involving both Hebrew-to-English and English-to-Hebrew translation. There are several review chapters and quizzes throughout the book. Also included periodically are pictures related to Israel, the Bible and the Hebrew language.

Mansoor uses some good teaching points, such as asking the student to make observations concerning samples of number-gender agreement before he presents the relevant rules. This allows the student to get more actively involved in the language and should help his assimilation of the material.

One irritating (though minor) point concerning the printing of the book is the fuzzy quality of the Hebrew characters. Also there are the drawbacks to the deductive approach itself, such as not reading the actual OT text until late in the course of the study. In spite of this, Mansoor's grammar appears to be one of the most usable and, for the student, most interesting examples of this teaching approach on the market.

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A Lexicon of the Poetical Books. By Neal D. Williams. Williams and Watrous Publishing Co., P. O. Box 3182, Irving, TX 75061, 1977, \$4.95.

Williams' book is the result of his work for a master's degree at Dallas Theological Seminary. It has much the same format as F. L. McDaniel's *A Reader's Hebrew-English Lexicon of the Old Testament*, reviewed in *JETS* 20/1 (1977) 74-75—and the same reserva-

tions concerning the need for such a book are held by the reviewer. There are several features by Williams that make his book a bit more useful than that of McDaniel.

The main purpose of the lexicon is to list those words that occur fewer than seventy times in the OT, along with a brief definition. Except for the Psalms, the words occurring five times or more in a book are listed in a special section at the head of that book's entry. An indication is also given of the number of occurrences of each word in the OT as well as the number of times it occurs in the book concerned, or in each individual Psalm. There is also an appendix with those words occurring seventy times or more.

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Syntactical and Critical Concordance to the Greek Text of Baruch and the Epistle to Jeremiah: The Computer Bible, Vol. 12. By R. A. Martin, J. Arthur Baird and David Noel Freedman, eds. Wooster, Ohio: Biblical Research Associates, Box 3182, The College of Wooster, 1977, 89 pp., \$14.00 paper.

R. A. Martin of Wartburg Theological Seminary has prepared two concordances of Baruch together with the Epistle of Jeremiah using Ziegler's LXX text. The syntactical concordance lists categories such as cases, prepositions, adjectives, verbs, infinitives and participles. The critical concordance is a key-word-in-context concordance listing each word in its various forms alphabetically. There is no individual lemma given for each word, however. The plan of transliteration adopted is straightforward, and the lists of word frequency and word count are helpful. Martin's labor is to be commended as it facilitates various grammatical and syntactical studies. (Such research might also impact indirectly on the uncovering of meanings for Biblical theology.) It would seem especially useful alongside Emanuel Tov, ed. and tr., *The Book of Baruch*, SBL Pseudepigrapha Series 6 (Missoula, MT: Scholars Press, 1975).

The editors are to be thanked for including this welcome volume in the Computer Bible series. It is smaller in size, however, than others in the series, and some space between lines and/or slightly larger type would have made it easier to use. Also if it is a prelude to a syntactical LXX concordance—as is hoped—this reviewer would suggest consideration of the effort necessary to have the computer printout in Greek characters and avoid the transliteration.

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