

BOOK REVIEWS

Millennialism: The Two Major Views. By Charles L. Feinberg. Chicago: Moody, 1980, 372 pp., \$9.95.

This book is described by the publishers as a "newly revised and enlarged edition of Feinberg's classic work on millennialism." Feinberg is dean emeritus of Talbot Theological Seminary and has had a long career of teaching and writing. Forty-four years ago the first edition of this book was published under the title *Premillennialism or Amillennialism?* In 1954 a second edition was published under the same title and enlarged by an extensive appendix of more than one hundred pages of supplementary material. The present work is a third edition with a new title in which the author has made some minor changes in wording and introduced new paragraphs for ease in reading. The chapters in the appendix of the second edition have been integrated into the body of the new work. Additional materials have discussed relevant works written since 1954, and extensive footnotes have been added at the end of each chapter. However, the basic structure and argument of the earlier work has been maintained. A bibliography is included at the end, but unfortunately there is no index to the book.

Feinberg's contention is that there are really only two views of the millennium question and in this he follows traditional dispensationalism's claims. This is in contrast to the recent work edited by Robert G. Clouse, *The Meaning of the Millennium*, in which four views were discussed and responded to: historic premillennialism, dispensational premillennialism, postmillennialism and amillennialism. Clouse's book is included in Feinberg's discussions. He contends that postmillennialism is dead as a present option, and that so-called "historic premillennialism" is really a "new premillennialism. . . that seeks to make itself more acceptable to amillennialism" (p. 69). He argues that premillennialism that is normative has always been dispensational and is not a new nineteenth-century creation. Thus only two basic positions are left: dispensationalism and amillennialism.

The real issue between these two views for him as for other dispensationalists is one of interpretation of the Bible. He contends that literal interpretation in both the OT and the NT is followed by dispensationalism, while the major weakness of amillennialism is that it follows a "spiritualizing and/or allegorizing" principle of interpretation, particularly in prophecy (p. 41). To this he devotes considerable space in his discussion. He also compares dispensationalism and "covenantism," setting forth the seven dispensations found in the *Scofield Reference Bible* and rejecting the more numerous ultradispensational system and the threefold system of the pre-Mosaic, Mosaic and Christian ages. The bulk of the book, however, is taken up with a full discussion of dispensational theology in Part Two under the heading "An Analysis of the Premillennial System." The following chapter titles show the scope of the treatment: "The Kingdom in the Old Testament," "The Kingdom Offered, Rejected, and Postponed," "The Church Age and the Church," "The Tribulation Period," "The Millennium." In the last part of the book he compares the two systems with regard to law and grace, Israel and the Church, the Church and kingdom, the rapture and the revelation, Revelation 20 and the millennium, the number and character of the resurrections, and the judgments. While there is overlap and repetition in this section it can be tolerated because of the author's desire to compare these two systems fully. Feinberg makes clear that his purpose has been "to prove beyond a shadow of a doubt that the former [that is, premillennial] is the only true biblical view and is the one that harmonizes the whole body of revealed truth" (p. 365).

There is a strong polemic tone throughout this book. Individual authors and their works are constantly quoted and, if contrary to the author's position, are challenged. At times the author states that an exegesis of Scripture is faulty or in error but does not indicate why,

and one misses at times the exegetical wrestling with passages that are crucial. One meets the charge more than once that any other position regarding the Bible except dispensationalism leads one toward a liberal theological position and brings about a weakened Biblical faith (cf. p. 62). To this reviewer, who does not share the dispensational viewpoint, this seems a prejudicial statement.

One can recommend this work, however, as a well-done statement of the dispensational view. It is thoroughly treated and compared so that the student can see the points of difference clearly and understand why there have been such vehement discussions over these points through the years. Feinberg is an OT scholar who has written commentaries on some of the OT prophets and brings a full acquaintance with that area of Bible study. His work was published before the recent comprehensive work of Anthony Hoekema on Biblical eschatology, *The Bible and the Future*, which presents the amillennial approach to the Bible. Hoekema writes from the standpoint of one who accepts the Bible's inspiration and authority as fully as does Feinberg. To the student wishing to study the issues comparatively this reviewer recommends Feinberg's book for its comprehensive treatment of dispensationalism and Hoekema's work for its thorough treatment of Biblical eschatology from the amillennial viewpoint. It is good to have these two large works so recently published in such an important field as eschatology.

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The Dark Side of the Millennium. The Problem of Evil in Revelation 20:1-10. By Arthur H. Lewis. Grand Rapids: Baker, 1980, 65 pp.

In this book the author, a professor of OT at Bethel College in St. Paul, Minnesota, calls attention to problems inherent to the premillennial interpretation of the text in Revelation 20 relative to the thousand-year reign of Christ. Although in popular practice the millennium is infused with OT texts exalting its utopian character, it is obvious that the reign of Christ is not absolute since it does not resolve the existence of evil. Not only does evil persist during the millennium but the millennium itself collapses in dismal failure. No sooner is Satan released than the nations, as one man, unanimously accept his rule and turn against Christ in active warfare. On the basis of this universal reversal and the ensuing judgment, Lewis equates the millennium with the present age, beginning with the first advent of Christ and terminating with his second coming. The author describes his view as "historical millennialism."

The author has convincingly exposed ambiguities too easily glossed over by traditional premillennialists. His book should serve as a caution to Bible students who build their eschatology around the *hapax* in Revelation 20. However, along with amillenarians and post-millenarians who interpret the millennium as representing a Church era, Lewis succumbs also to the compulsion to view the Revelation 20 passage as a statement primarily chronological rather than as a climactic theological manifesto of the sovereignty of Christ and of his ultimate victory over time, history, Satan and death.

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The Mysterious Matter of the Mind. By Arthur C. Custance. Grand Rapids: Zondervan, 1980, 105 pp.

Mankind's view of his mind is of crucial importance, for his philosophy of life and as an assessment of personal worth. To these thoughts Custance addresses the contents of this small but weighty book.

He starts by considering the mind/brain problem, reviewing historical outlooks and various explanations that have been produced relative to the mechanistic approach to the problem. Proceeding on, he raises the question: "Whence Comes Mindedness?" Did mind

appear from nowhere as a kind of direct creation, or has it always been resident in living organisms?

Custance thoughtfully shows the inadequacy of the mechanistic approach as an answer to the question. He cites recent experiments on the brain as being "A Theory Too Small."

In a chapter entitled "The Return of the Whole Person" he reviews a published dialogue between Sir Karl Popper, a philosopher, and Sir John Eccles, a British neurophysiologist. By different routes both men arrive at a basic belief in interactionism between mind and body, though they disagree on the origin and destiny of the mind or soul. Through this review the author attempts to show that the mind is not the sum of only physical parts but is in itself a separate entity that operates in and through the body.

He concludes his essay by a consideration of the origin and destiny of the mind, looking beyond scientific enquiry to Biblical revelation and theology. He concludes that the Biblical view is of greater weight and importance than modern views of dualistic interactionism.

This is a most thoughtful book and one that interestingly challenges a person. Custance holds a high view of Scripture and its revelation as to the total makeup of man. It is worthwhile reading and opens up one's thought on an elusive entity, the mind, and from whence it comes.

John H. Stoll

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What Can God Do? By Frederick Sontag. Nashville: Abingdon, 1979, 127 pp., \$6.95.

In this intriguing little book Frederick Sontag suggests that since we know ourselves and others best by what we can and cannot do, we should seek to understand God in an analogous fashion by what he can and cannot do. Just as the behavior of a friend leads us to understand his inner life, so too there may be life-situations in which we are involved that analogically disclose God. Readers of the book will be both fascinated and dismayed at the incisive use of epistemic structures from existentialism, phenomenology and occasionally process philosophy in developing the kinds of analogies calculated to make God more attractive to contemporary secular culture. For convinced secularists the book may succeed in accomplishing this purpose, but many theists will not recognize the God portrayed.

The author is well aware that analogies based on the concerns of existentialism must be used with caution: Human behavior is not always transparent, and the appearance of God is always unpredictable and without pattern. For Sontag, God may be present in the most unexpected experiences and even then only momentarily in a split-second confluence of all of the elements of the situation in the field of our attention. Such a difficulty in perceiving God should not discourage but rather encourage the cultivation of a sensitivity that will be ready to become aware of God when and if he appears in the midst of life's multiple personal relationships.

The first section of the book offers fifteen vignettes as models of how Sontag has come to understand God. Each explores the analogy between what we would like to be able to do in common human experiences and what we think God would be able to do. As an example we consider the first portrait, "God Is Able to Suffer." The analysis begins with an awareness of personal suffering to which a new dimension is added if another person enters into suffering voluntarily in order to relieve our pain. From this experience of a "human act of sharing suffering," Sontag argues, "we may finally understand what God is like" (p. 18). In a similar fashion other human behavior reveals God: Disinterested love that is communicated freely with no strings attached discloses God as one who is able to love, the reception of an overture from another without a feeling of being threatened shows a God who is able to be free, and the stimulation of a new potential that does not circumscribe freedom suggests that God is able to be present with us.

By using existentialism's view of the human being Sontag was able to uncover some provocative suggestions about God's nature that remain hidden from view when the methods of other philosophies are used. Sontag's method, however, also leads to some startling affir-

mations about God that the evangelical cannot accept as true. One vignette, for example, suggests that God is able to worship. Exposition of this claim leads to a number of questionable assertions about God. "Odd as it seems," Sontag says, "God discovers strength from confessing his sins in just the way we do. . . . We worship because we need strength to face the world. God worships in order to pray for our strength in the face of the adversities he freely created and placed in our way" (p. 42). One can almost hear Feuerbach's chuckle.

"God is free" is taken as a major premise by Sontag. Notions of a fixed character in God or of a final appearance of God in Christ must be rejected because they are inconsistent with his freedom. God is free to choose to appear permanently in one form if he so desires, but it is more in harmony with an existential notion of freedom for God to assume successively (or, better, simultaneously) a variety of faces. Existential freedom for God means he is not able to reject anything, not able to exclude desire, not able to be captured in one way. Thus Sontag can say with assurance, "He may appear with power at any time and place of his choosing, e.g., with Moses in the burning bush, with Jesus, with the Buddha, or even with Sun Myung Moon. . . . Because his form is not permanent, he is seldom present very long in any appearance" (p. 62).

This analysis leads into the second section of the book, where Sontag develops fifteen things that God is not able to do. Most of his sketches are informed by the Sartrean claim that much of life is an attempt to reject the freedom that is thrust upon us. We mistakenly allow this attitude to affect our apprehension of God by permitting him to be the source only of the best and not also of the worst in existence. We refuse to let him be what he is. If this block in our thinking can be avoided, much more can be understood about God's nature. And as an added benefit, even the unbelieving existentialist may be led to affirm him when he learns that the things he detests in the ordinary static view of God are not true and that God is really the perfect model of freedom. When freedom and openness to novelty are taken as pervasive tendencies in God's nature, it can be seen that God is not able to predict the future. The openness of the future is worth all the uncertainty it involves, for predestination is frustrating to him. "The *imago dei* is uncertainty, not certainty" (p. 89). As might be expected Biblical revelation is excluded, for God is not able to speak to us directly even though he is not able to abandon thought and allows his actions to "speak" in a multitude of inconclusive ways. Sontag's conclusion is forced here and provides a good illustration of how a particular philosophy might lead one to distort a central claim of Christianity.

Christian apologists face their gravest challenge in the problem of evil. Sontag meets the problem head-on with his portraits of God as not being able to avoid evil and as not being able to deny the holocaust. The latter is a fascinating chapter. In it, better than any other, the limitations of reason appear and the need for a clear message of hope becomes evident. But none is forthcoming. The analogy of the "holocaust-God" leaves us pondering in uncertainty about whether his power is strong enough to rescue us from the jaws of hell at the world's end.

In the eighteenth century Bishop Butler silenced the deists by showing them that their views were riddled with the same kinds of weaknesses they saw in the Bible. In a similar fashion Sontag's work might be viewed as a twentieth-century *Analogy of the Christian Religion* that seeks to silence religion's existential despisers by showing that what they found wanting in religion is really there after all. Like James Mill in his remark about Butler's *Analogy* we may feel that the argument in this book is conclusive in its purpose but destructive of its own standing-ground.

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Message and Existence: An Introduction to Christian Theology. By Langdon Gilkey. New York: Seabury, 1979, 257 pp., \$10.95.

Langdon Gilkey, author of *Naming the Whirlwind* and *Reaping the Whirlwind*, now offers the layperson an introduction to theology. As the title suggests, Gilkey's premise is that theology involves both "message" (or revelation as the contents of the Christian faith) and "existence" (or encounter with the world in light of the Christian faith). This dialectic provides the chapter divisions for each of the four parts of his book, which is outlined by the articles of the Apostles' Creed: "I believe. . . in God the Father. . . in Jesus Christ. . . in the Holy Spirit." Gilkey suggests that this message/existence tension finds cohesion through symbolism: "Theological symbolism can relate experienced facts, the present situation of our inward and outward experience, to their ground in God and thus illumine their deepest problems and their most significant possibilities" (p. 136). The theme that runs throughout his discussion of man's relationship to the Father, Son and Spirit is the confirmation of true humanity, the estrangement of fallen humanity, and reconfirmation to true humanity. The greatest contribution of this book is to show how symbolism can be used in an attempt to interrelate the theologies "from above" and "from below." Though his Tillichian methodology is questioned, Gilkey does see a balance between the depravity of man and man in the image of God, anxiety as the source of sin and the remission of sin through the cross. But he muffles his crescendo of the cross by an affirmation of universal salvation. This misgiving, however, should not discourage laypersons, pastors and scholars from reading a good, insightful introduction to theology.

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Faith and Process. The Significance of Process Thought for Christian Faith. By Paul R. Sponheim. Minneapolis: Augsburg, 1980, 351 pp., \$12.50.

This volume welcomes process thought for the resources it brings to Christian claims. It is not a carefully argued effort but a series of wide-ranging meditations that sometimes are disconcertingly indefinite. But in his closing comment the author says of Christian faith and process metaphysics: "I have come upon a faith and a world view which make sense to me—indeed, make better sense together. I make bold to commend such wisdom to you" (p. 286).

The approach is, of course, in terms of natural theology rather than of special revelation: "The world is common ground for the self in its relationships to God and itself" (p. 285). The author is concerned lest "a new surge of fundamentalism. . . enshrine disjunctive thinking in the form of authoritarianism" (p. 267).

Sponheim's book is more significant for its indication of the increasing headway process theology is making in the American Lutheran Church. The volume is too heavy for ordinary pastoral reading, too disorganized for academic use. The 275 pages of actual text are expanded by extensive notes and by indices.

Christian faith and process metaphysics, Sponheim emphasizes, come together in assigning a unique metaphysical function to God (pp. 186-193). That, of course, says very little. God has "categorical uniqueness" (p. 265) whether he be the trinitarian God of the Bible or the dipolar God of Hartshorne. While Sponheim welcomes process thought he does not level against it the basic criticisms to be offered from the side of Judeo-Christian revelation. He puts outside the scope of metaphysical dialogue Christian discussion of the ontological trinity, creation *ex nihilo* and other articles of faith that process theory does not accommodate (p. 261). He looks hopefully to process theology as offering an alternative to the "metaphysical monstrosity" of the Chalcedonian Christology of two natures in Christ (p. 197) but does not challenge Hartshorne's theory of a dipolar deity.

The checks Sponheim proposes against a "double truth" theory are not wholly decisive,

since he commends process theory while he leaves much that belongs to evangelical theism in midair.

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Christ Can Make You Fully Human. by Kenneth Cain Kinghorn. Nashville: Abingdon, 1979, 110 pp., \$3.95 paper.

The title of this brief but helpful book gives one clue enough that the author does not subscribe to a pessimistic understanding of human nature that dwells on man's "utter worthlessness" but rather a view that affirms humanity as something glorious and ultimately fulfilled in Christ Jesus.

Kinghorn, professor of Church history and historical theology at Asbury Theological Seminary, stands firmly in the tradition of Wesleyan theology as he argues that the fall did not bring about the complete effacement of the *imago dei* nor, in fact, did it elicit God's rejection of humanness. Rather than standing as an indictment against humanness per se, sin distorts man—God's image—from the fullness of being human.

Writing in a very readable, popular manner, the author discusses the two extreme and equally erroneous views of man proffered in theological and/or philosophical circles, classical and contemporary: "undue pessimism," found in such diverse camps as Calvinism and atheistic existentialism, and "undue optimism," birthed by Enlightenment "reason" and explicated by liberal theology and its stepsister, secular humanism. Both extremes offer less than a comprehensive explanation of humanness and, more importantly, fall short of the Biblical view of man. According to Kinghorn, what the Bible affirms is this: (1) "God uniquely created us in his own image" (p. 25), (2) "through sin we have ruptured our fellowship with him, greatly distorting his image in us" (p. 25), and (3) in Jesus Christ "we discover a new image of Man, an image that promises to fulfill the longings and hungers native to every human spirit" (p. 54). The risen Christ, though, is more than an "example" of full humanness. He is, in fact, the very source of it.

Kinghorn presents a very interesting thesis concerning the *imago dei* of the Genesis narrative, as he avoids the classical definitions (i.e., spirituality, rationality, and so on) in favor of a more functional description—namely, "communion, responsibility, and dominion" (pp. 26-27). Rather than attempting an ontological analysis the author encourages us to look at imageness in a more dynamic and relational way. I find this to be a most refreshing approach, as well as one that a discourse analysis of the Biblical text seems to support. (Perhaps both functional and ontological approaches are necessary in understanding the Biblical concept of image. D. J. A. Clines suggests that a study of the Semitic cognates of *selem* reveal an underlying attribute of "royalness" [*TB* 19 (1968)], thereby making the Genesis account a strong polemic concerning the inherent regality of every human being.)

None of these three "interpersonal relationships" has been destroyed by the fall. Instead, sin has rendered each incapable of its potential, fulfilling a potential that equals full humanness. However, when we believe in Christ Jesus, communion, responsibility and dominion are regenerated in motion toward that "fall imageness" that will one day be restored.

One would expect a person from the Wesleyan tradition to dwell extensively on this last point (classically termed "sanctification"), and indeed Kinghorn devotes more than half of his short work to "holiness."

Particularly interesting is the author's discussion of the so-called "two natures" of the Christian—the old and the new—which he does not understand to be the competing, co-existing components in the life of a believer (pp. 49-50). Rather, our new life in Christ constitutes one, totally new (and "more fully human") nature, which although subjected to the influences of evil is nevertheless in the power of the Holy Spirit and need not be dominated by sin (pp. 52-53). Kinghorn then moves on to describe the possibilities that Christ breaks open to the Christian as he works his "humanizing" agenda in us, boundless creativity and

a concern for every facet of our culture, which together bring an incarnation of "human-ness" to a world lost in dehumanizing sin.

Christ Can Make You Fully Human is a book that lends itself well to a Bible study or the serious Sunday-school class because of its nontechnical manner. Certainly it is a healthy corrective to the pabulum that generally presides in a discussion of important Biblical doctrines. One minor criticism: I was a bit annoyed at the lack of documentation. Although the author draws on many quotes and references, there is not one footnote by which one may check his claims. Perhaps such was not deemed necessary for a popular audience. Nevertheless, it still would have been helpful. Also I would have liked to see a bibliography. Kinghorn's readers might profit from an awareness of the vast literature that was obviously scrutinized in the construction of this small, helpful book.

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Introduction to Philosophy. By Norman L. Geisler and Paul D. Feinberg. Grand Rapids: Baker, 1980, 447 pp.

Textbooks for college students in their first philosophy course, as this book seems to be, are of two varieties. Coppleston, Jones and this reviewer have written on the history of philosophy. In these books each philosopher's system is expounded as a whole. Plato's view of art, his view of perception, of space and of God are related systematically. Then Aristotle's or Kant's treatment of the same subjects are similarly integrated. But Castell and others take up, say, causality in one chapter and offer six different views of it. The next chapter may outline six different views on God and the next six on sensation. But the relation between sensation and causality remains slighted. The book under review is of the latter type and has chapters, with subheads, on knowledge, reality, the ultimate, and good and right. This latter method allows for greater freedom to include that author's own views, and such authors use this freedom to a lesser or greater degree.

In their purpose to provide their type of introduction these two authors have succeeded rather well. The language, at least in its superficial meaning, is clear and distinct. There is at most a minimum of technical jargon. To mistake the immediate meaning requires a particularly dull student.

The philosophic implications are of course another matter. This is the case where the authors dismiss some perplexity by a rather authoritarian statement. For example, the conclusion of the section on the methodology of philosophy (p. 52) states, "There is not just one method of doing philosophy; there are many. It is obvious that some methods are better adapted to certain kinds of truth-seeking, as other methods are to other kinds." If this were merely an historical statement that various philosophers have used various methods—and the first of these two sentences could be so taken—yet few philosophers would accept the second statement as obvious. Instead of making such an assertion so dogmatically, one who favors unsystematic eclecticism ought to produce reasons for using Platonic principles here and Aristotelianism there and pragmatism somewhere else. Perhaps the authors think that the immediately following sentences are such reasons. In the opinion of the reviewer these sentences fall far short of showing that "it seems clearly wrong to insist that there is one and only one method by which one can discover all [sorts of?] truth." Authors who use the problem method for an introduction to philosophy sometimes fail in the matters of history that they have neglected.

On page 139, discussing the external world against subjective idealism, the authors say, "Descartes claimed that ideas must resemble their causes or objects because God is a most perfect being and thus not a liar." Early in Meditation III Descartes makes man the cause of his idea of a hippogriff, but he does not make man resemble a hippogriff. Perhaps the authors would consider this a trivial response to their assertion. But far from trivial is Meditation VI. Here Descartes not only gives examples of perceived qualities unlike the things to

which uneducated people attribute them but further insists that the failure to perceive qualities does not prove that one is looking at empty space. Neither of these instances implies that God deceives us or is a liar, for God did not give me a sensory apparatus for the purpose of knowing the world: The purpose of sensation [as Augustine had previously held] is to warn me against harmful situations. The warning does not require a knowledge of the nature of the harmful thing. Besides all this, Descartes explicitly absolves God of deceitfulness in allowing us to be deceived by secondary qualities on the ground that the primary geometrical qualities are really in them. The other qualities are "*fort douteuses et incertaines*," yet "*Dieu n'est point trompeur*," and referring to Meditation IV Descartes repeats that God has given us the ability not to be deceived by dependence on sensation.

Christians will no doubt be more interested in the relationship between faith and reason (pp. 255 ff.). Though the accounts of "Reason Only" and "Revelation Over Reason" are not at all bad—they are a little too brief—the section on "Revelation Only" is pitiful. It is confined to only one form of the theory, the worst form, and pays no attention to other forms that are entirely free from the deficiencies mentioned.

Perhaps some readers of *JETS* will think that these criticisms are trivial, unfair or irrelevant. They do, however, give information on the contents of the volume, and such is what a review is supposed to do. Whether the criticisms are unfair the reader must judge for himself. But if they are tedious, only one more will be made.

Thomas Aquinas had a theory of knowledge of God by analogy. It is a denial of univocal predication. An objection to this theory is that an analogy must have a univocal basis. Unless there is a similarity between the two parts, unless somewhere a predicate can be attributed univocally to both, no analogy can be constructed. The authors try to demolish this criticism by distinguishing between the univocity of a predicate by itself and the univocity of the proposition as a whole. This distinction, I believe, comes from an interpretation of Aquinas sponsored at Loyola University and is different from the interpretation of Etienne Gilson in his intellectually heavy volume on *The Philosophy of Thomas Aquinas*. A review, while no place to discuss the details of this intricate matter, is nonetheless justified in pointing it out. In any case, it seems to me, neither interpretation avoids the force of this refutation.

Anyone more in accord with the philosophy of Geisler and Feinberg than I am would have written a more enthusiastic review.

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When Gods Change: Hope for Theology. By Charles S. McCoy. Nashville: Abingdon, 1980, 255 pp.

This is an excellent, challenging book that faces the central theological issue of our day: social and religious pluralism. It is written in the tradition of H. Richard Niebuhr's classic study, *The Meaning of Revelation*, and attempts to answer contemporary problems from a perspective that is both Christian and dynamic. No doubt many readers will disagree strongly with the author's conclusions. That does nothing to invalidate the value of the book. Many people may not like the answers it gives, but they cannot avoid the questions McCoy raises.

This is a bold book that attempts a masterly synthesis of many of the leading ideas of our time. If it fails to satisfy it still cannot be dismissed because it faces issues most theologians seem to avoid. Evangelicals would do well to ponder and debate McCoy's work as a means through which they can enter the theological dialogue of our day. To ignore it is simply to long for a lost golden age. Only by facing these issues can we really contribute to the intellectual life of our age.

Irving Hexham

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Contextualization: A Theology of Gospel and Culture. By Bruce J. Nicholls. In *Outreach and Identity: Evangelical Theological Monographs Series, No. 3*. Klaus Bockmuehl, series editor. Downers Grove, IL: InterVarsity, 1979, 72 pp., \$2.95 paper.

While the unevangelized peoples of the world stand in need of a contextualized Christian gospel and committed national and expatriate Christian workers stand in need of practical aid in contextualizing that gospel, missiologist-theologians are being forced to reconsider the basis and starting point of contextualization. Though we might wish that this were not the case, it is not a surprising development. When we examine developments in contextualization—black, liberation and pain-of-God theologies, and dynamic-equivalent ecclesiology, for example—we inevitably ask the question, “By what authority do we (or they) do (and say) these things?”

In this the third of a series of monographs on outreach and identity sponsored by the Theological Commission of the World Evangelical Fellowship, the executive secretary of the Commission, Bruce J. Nichols, addresses this central issue. In one sense he does not answer the question raised on the back cover of the monograph: “How can a Christian brought up in the metropolis of Sao Paulo speak the gospel clearly to a Buddhist raised in the mountains of Tibet?” At least, the missionary from Sao Paulo likely will not think he answers that question. But in another and very real sense Nicholls does answer it, because unless our missionary friend gives attention to the basic principles Nicholls propounds there can be no assurance that he will speak the gospel.

The monograph is divided into four sections: cultural and supra-cultural factors in the communication of the gospel, patterns in the movement from contextualization to syncretism, understanding Biblical theology, and the dynamics of cross-cultural communication. Throughout the whole, the author demonstrates a familiarity with the literature on the subject and a clear perception of the issues involved. Within the scope of a limited number of pages he overviews contextualization currents that lead to theological syncretism, he treats the formation of “pre-understandings” and explains how they influence Biblical interpretation and Christian communication, he enunciates four basic hermeneutical principles for understanding Biblical theology, and he points us in a hopeful direction as regards communication.

This monograph is cause for pause on the part of ecumenists. Do they build on the right foundation?

But it also constitutes cause for pause on the part of evangelicals. Do we build rightly on the foundation?

David J. Hesselgrave

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Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective. By Charles H. Kraft. Maryknoll, N.Y.: Orbis, 1979, \$12.95 paper.

Since the search for answers to the problems of cross-cultural communications led missionaries into the fields of anthropology and linguistics, the religious world has become increasingly aware of the influence of their discoveries. Today the full impact of the marriage of social science and Christianity is upon us, and if we would discover where it might ultimately lead us we must examine carefully this book by Charles Kraft.

Twenty chapters are divided into six parts and introduce the reader to thirteen clearly stated models that present the case for a “cross-cultural Christian theology . . . tentatively labeled ‘Christian Ethnology’ ” (p. 13). In the development of this anthropological approach to theologizing Kraft remains true to his social science background by openly admitting that his models may suffer from the impreciseness from which all models suffer (p. 41) and suggesting that rather than presenting a genuine step in the direction of a systemized theological discipline he may be presenting an idiosyncratic “Kraft theology.” He asks only

that the reader participate in the search, choosing from the models only those elements they find valuable.

One of the first models introduced helps the reader identify his own theological position—that is, a closed fundamentalist, an open evangelical (Kraft's preferred position), an open liberal or a closed liberal (p. 40). Throughout the book it is evident that the open evangelical holds views quite similar to those of the traditional liberal but with a firm belief in the person of God and the guidance of the Holy Spirit.

Due to Kraft's assumption that his reading audience may be unfamiliar with anthropology, culture and linguistics, he carefully introduces elements of these disciplines as they are needed and thus the book is long (400 pages). Though Kraft views man as totally immersed in and modified by culture, he avoids a position of cultural determinism by suggesting that man does have a "little room to wiggle." He devotes the first half of the book to an explanation of how God communicates or reveals himself to man. God, who transcends culture, chooses to use culture as a vehicle for interaction with man (p. 113)—that is, first Hebrew and later Greek culture. The specific forms revealed in the NT (church government, baptism, communion, monogamy, and so forth) are not absolutes but merely cultural expressions of God's absolutes. Kraft feels that the traditional grammatico-historical approach to God's revelation is static and weak because it tends to focus on those forms whereas the anthropological approach is superior because it identifies function and meaning—that is, the constants behind the forms (p. 118).

According to Kraft, "Jesus teaches a modified relativism. For in God's interaction with people, 'rewards and judgement are relative to people's endowments' " (p. 125). He uses the word "modified" because there is always a principle involved that is constant and universally applicable. His background as a missionary in Africa reveals itself as he pursues this relativism and indicates that the people of Christ's time were "informationally A.D." and thus accountable for a higher standard of behavior than the "informationally B.C." people of Moses' day (Moses taught retaliation while Jesus taught love). This leads to the view that today's "informationally B.C." people may respond more favorably to the OT than to the New, and since the form of response is a cultural expediency it is only important that it be a faith (supracultural) response (pp. 334-336). Concerning those "informationally B.C." persons, Kraft asserts that they can be saved by "giving as much of themselves as they can give to as much of God as they can understand." He adds that although people could be saved without specific knowledge of Christ, they are still saved through Christ just as OT persons were (pp. 254, 255).

Kraft sees the Bible not as a fact book of revealed truth but as a casebook. Revelation (in Hebrew and Greek cultural contexts) was dynamically equivalent to God's ideal but in its specific form does not present that ideal once and for all. Revelation is a stimulus to produce response (p. 182) and will continue as long as the Holy Spirit guides men into truth within their own cultural context (p. 184). Since the written word is limited as a vehicle for effective communication, it is only when Spirit-guided man actualizes Scripture that it becomes truly revelatory (p. 198). In answer to the obvious question—"How do we know that new forms are Spirit-moved?"—Kraft asserts that God cannot be contradictory and that the inspired Scriptures furnish a yardstick or tether (p. 19) that, revealing deep-level core constants, allows man to function within a range of acceptable variation.

In the second half of the book Kraft deals with models that are very familiar to missiologists and especially focuses on dynamic equivalence. Having earlier established his belief that the written word is not inerrant—that is, "for the Bible, though claiming inspiration (2 Tim. 3:16), never claims inerrancy" (p. 208)—Kraft uses his expertise in linguistics to effectively defend dynamic-equivalence translation (pp. 361 ff.). Obviously the word "bowels" in Phil 1:18; 2:1 (*KJV*) is better translated "affection" or "kindness," and so forth. He does not, however, carry this discussion to certain extremes where there is still debate concerning the limitations of dynamic-equivalence translation. Rather he moves on to dynamic-equivalence transculturation. The *Cotton Patch Version* and the *Letters to Street Christians* are used to illustrate the need for getting the message into a form that can be understood by people of various cultures.

Kraft next moves to dynamic-equivalence theologizing (chap. 15) using Hobel's ethnography/ethnology model and Pike's etic/emic perspective. He views theology as the product of individual cultures, each approaching the Bible from its own ethnocentric position. "Theologizing is a dynamic discovery process engaged in by human beings according to human perception" (p. 294). This is contextualized theology. Such a theology would be appropriate only for those immersed in that cultural context. This was true in Paul's day and with Pauline theology just as it is today (p. 299). Kraft says that an etic (outside of any given culture) approach to Christian theologizing would attempt to compare cultural theologies and discover universally applicable theological categories (p. 294). He goes on to discuss dynamic-equivalent churchness and conversion, following with two chapters dealing with the transforming of culture with God.

This book is clearly written, straightforward and honest. To those of us who hold baptism, the Lord's supper, Biblical qualifications for elders, monogamy, and so forth as significant today, Kraft makes a challenge. Our need to respond should cause us to do some growth-stimulating study. As an ex-missionary I do feel that Kraft's conclusions may be too strongly influenced by his own cross-cultural experience in Africa—for example, the problem of polygamy reappears constantly. Is the closed conservative fearfully and wrongly clinging to outmoded forms, or is the author, overly influenced by third-world paganism, relegating God and Biblical theology to a common denominator somewhere behind cultural universals?

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Biblical Affirmations of Woman. By Leonard Swidler. Philadelphia: Westminster, 1979, 382 pp., \$9.95.

The ongoing debate over the role of women in the Church has spawned a wide variety of publications addressed to various aspects of the discussion. Swidler's latest is an aggravating combination of very helpful insights into a wide variety of materials and blatantly erroneous exegetical and interpretive comments.

The author describes his purpose as "an attempt to search out the positive elements of the biblical tradition as far as women are concerned . . . ; to bring them together in one place; to quote them in full . . . ; and to provide a context and brief commentary that will lift up their significance and implications as far as woman, her relationship to herself, to man, and to God are concerned" (p. 10).

He uses the term "biblical tradition" in a broad sense, for the materials collected here include not only selections from the Old and New Testaments but also from the Apocrypha and Pseudepigrapha, QL, excerpts from the Mishna and Talmud, the Elephantine papyri, the NT apocrypha, Nag Hammadi and other Gnostic texts, and the early fathers down to about A.D. 800. While this collection, particularly in the extra-Biblical area, is not exhaustive, it is this that gives the book its greatest value. Here under one cover is a comprehensive selection of primary-source materials on the place women have filled historically in both orthodox and cultic branches of the Judeo-Christian heritage.

The selections are accompanied by introductory notes summarizing the major ideas in the passage and placing the material in its historical context. Swidler takes a traditional critical stance here—e.g., 1 and 2 Timothy are "deutero-Pauline," 1 Cor 14:33-35 is a late editorial interpolation, Ruth is a fifth-century-B.C. response to the unpopular reform movements of Ezra-Nehemiah, Ecclesiastes was written in 250 B.C., etc.—and, by setting aside inspiration in favor of the "humanness" of the Scriptures (p. 9), generally makes no distinction between canonical and noncanonical works. But all of this is familiar material to anyone who has done any serious work in Biblical study, so it is not this perspective that I find most troubling.

While Swidler claims to use the term "feminist" as pure description—"one who promotes the equality of women with men, a person who advocates and practices treating women primarily as human persons" (p. 11) ("the evidence . . . clearly points to the fact that

Jesus himself was a vigorous feminist" [p. 280]), his application to his materials is not as unbiased as he claims. Frequent overgeneralizations (and occasional erroneous statements) could lead the casual reader into a wrong understanding. For instance, his comment that "before 2400 B.C. in Sumer, polyandry was at times practiced" (p. 13) is at best misleading. There is no indication in any of the extant literature that permits polyandry. Monogamy was the normal pattern until the Old Babylonian period, although at Sumer if a wife did not produce children for her husband a second wife could be taken. Similarly it is true that at Sumer women did have important legal rights such as owning property, being involved in business, and being eligible to appear at legal hearings as witnesses, but they were also vulnerable to divorce on relatively inconsequential grounds.

Further, Swidler's acceptance of the long-discredited "evolution of religion" ideas leads him into some strange positions. Arguing that the oldest, original religion was a fertility-type cult directed toward an original female deity, he posits an original goddess who was only later supplanted by a clearly subordinate male god or gods. Yahweh of the Hebrews was one of these "Male-God Intruders" (p. 23). However, the OT (and ultimately the whole Hebrew-Christian tradition) still retains many elements of the original (and "good") goddess-worship. "This intermixing of masculine and feminine forms for God by the biblical writers indicates both a combining of sexual images in God and a transcending of all sexuality. The combining of feminine and masculine forms seems to be the first phase, and the transcending of sexual forms the second phase" (p. 35). This section (pp. 21-73), where Swidler collects many of the references to the "Feminine Imagery of God," is of great value in giving a balanced picture of the portrayal of God in the literature, but the treatment of the material is most questionable. Swidler's exegesis at times is ludicrous: Jer 31:20 is discussed with the introductory remark, "Yahweh speaks of herself" (p. 31); Hos 11:9, "I am God, not *ish* (= male)," means that God is a loving mother "clearly rejecting any identification with the male" (p. 30). The main conclusion of this section is that the literature preserves clear evidence that God is female (e.g., "Divine Lady Wisdom," "God a Seamstress," "God a Nursing Mother," "Yahweh the Midwife," "The Holy Spirit the Mother of Jesus," and so forth), and this perspective colors all the rest of the book. For example, Jesus' weeping over the tomb of Lazarus (John 11:33-36) is evidence that Jesus had "feminine psychological traits" (pp. 281-283)—even though the OT is replete with instances of weeping as a male activity (Abraham, Gen 23:2; Esau, 27:38; Jacob, 29:11; Joseph, 50:1; Saul, 1 Sam 24:16; and so on).

In spite of these deep-seated problems, the book has much to offer. As noted above, it is a fine collection of primary-source materials on the issues, and for that reason alone it should be in the library of anyone who is dealing with these questions. But it is hardly a book to put into the hands of those uninstructed in the field of critical historical and Biblical studies. Most of us do not have ready access to such sources as Cowley's *Aramaic Papyri*, the Talmud, the NT apocrypha, the writings of Epiphanius, and so forth.

Further, Swidler's comments are frequently very helpful. His observations on the "sexually parallel stories" in the gospels (pp. 165-173) open up some interesting possibilities in the understanding of the role of the parables in Jesus' ministry and should provide some instructive insight for sermons. Many of his suggestions on the early fathers and post-NT Judaism help clarify the developing doctrinal and practical issues in the postapostolic Church as it tried to confront the pagan philosophies and heretical aberrations in its own ranks. In a comment on Rev 2:20-23, the letter to the Church at Thyatira, which later became a center of Montanism, he remarks: "It is unfortunate that the burgeoning anti-feminism of the Christian church forced Montanism and women prophets into sectarianism" (p. 303). This, as so many of Swidler's statements are, is a vast oversimplification of the problem, but there is at least an element of truth that needs to be considered here.

Physically the book leaves much to be desired. The binding is acceptable, but the paper it is printed on is very poor—not much better than newsprint quality. And while there is an "Index of References" and a "Structural Index" (really a glorified "Table of Contents"), a

book like this needs a comprehensive subject index and a bibliography, neither of which the publisher has seen fit to include.

G. Lloyd Carr

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Christian Ethics for Today: An Evangelical Approach. By Milton L. Rudnick. Grand Rapids: Baker, 1979, 150 pp., \$7.95.

America's moral malaise has been diagnosed as a nonterminal illness by the moral majority. A four-year prescription of moral politics has been mandated for the full recovery of the patient. Abortion, euthanasia, birth control, surrogate parenting, genetic manipulation, hostages, missiles, crime, drugs, fornication, homosexuality and divorce form the cultural heritage of problems to be faced. Surely survival in our age is predicated on right answers to ethical questions.

Milton Rudnick's book is a welcome addition to the minuscule literature available on Christian ethics. The work is an outgrowth of the author's perceived need for a textbook in ethics that is both comprehensive and comprehensible to students faced with ethical questions and issues. Existing textbooks are judged to be either superficial or too academically demanding for introductory courses offered to college students. In order to accomplish this purpose the book is broken down into ten chapters dealing with the corruption of man, motivation, external norms, internal norms, reasons, resources, failure, improvement, conscience and process. Each chapter is intended to teach the student the appropriate questions to be raised rather than offer solutions to particular ethical problems. Problems are dealt with as illustrations of theory put into practice. The stress in every chapter is designed to fall on the process of inquiry whereby each individual can learn to make his own ethical decisions. The strength of the book may well be this conception of the need for adequate theoretical content and process as the first step to moral decision-making. As is so often the case, however, the promise and the product turn out to be divergent.

Perhaps the most challenging exercise in reading the book is to deal with the tension between the author's announced position and the perception of how he develops his material. Rudnick informs us that he is a rule-deontologist with a contextualist bent (p. 10). There is a constant use of the words "sense," "feel," "impulse"—all of which causes one to suspect intuition or mysticism is highly appropriate in some aspects of ethical decision-making (pp. 56, 61, 85, 97). One wonders if the rule-deontology is not really limited to the clear imperatives of Scripture, and then a form of act-deontology operates in the areas not covered by direct commandments.

The case for the book's being a comprehensive and comprehensible college textbook is seriously flawed by the lack of a discussion of the nature, classification and order of values; the relationship of ethics to theology and philosophy; an historical perspective to give significance to present ethical issues; exegesis; primary sources; footnotes; indices; and a bibliography. Adult classes and discussion groups could use the book with great profit. The price of the book will unfortunately limit its popular use in the churches.

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Ethical Issues in Mental Retardation: Tragic Choice/Living Hope. By David F. and Victoria S. Allen. Nashville: Abingdon, 1979, 172 pp., \$5.95 paper.

This book is authored by a husband-and-wife team. David Allen is assistant professor of psychiatry at Yale. Victoria Allen received an M.A. degree in journalism from Boston University. The book developed from a series of seminars Professor Allen organized as a Joseph P. Kennedy, Jr., Foundation Fellow in medical ethics at Harvard School of Public Health. In the foreword Eunice Kennedy Shriver says the authors "describe the range of feelings,

attitudes, and options open to the families of mentally retarded persons. Often, there are troubling and tragic choices to be made. But even more often there is hope—the very real expectation that mentally retarded persons can lead happy and even valuable lives.”

Legislation providing protection for the rights of retarded persons, improved education, advances in medicine and prenatal diagnosis are among the factors contributing to the changing role of the mentally retarded individual. Yet such changes and advances have raised ethical issues that may indeed profoundly affect the future of retarded persons in our society. Chapters include “What Is Mental Retardation?”, “Who Should Be Born?”, “Who Should Live?”, “Where Should They Live?”, “How Should They Live Sexually?”, “Behavior Modification: How Much Control?”, “Who Should Decide?”, “Creating a Caring Community,” and “Living Hope for Persons Who Are Retarded: An Ethical Challenge.” The book also has notes, suggestions for further exploration and an index.

The purpose of this book is not to provide pat answers but to create an informed awareness of the ethical choices. The authors treat the material with maturity and a great respect for human life in this well-written book. They challenge us to examine the issues, to seek further information and to act on our convictions. The book is extremely well done by two very sensitive persons.

Every church library should have this book and recommend that it be read. For far too long the Church has not been powerfully at the fore of many important issues. We who claim allegiance to Christ should be actively opening our arms and our fellowships to the mentally retarded. Both we and they have much to gain from the resulting shared love. This book can help us to begin to become educated in this very important area.

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A Reader's Hebrew-English Lexicon of the Old Testament, Volume I (Genesis—Deuteronomy). By Terry A. Armstrong, Douglas L. Busby and Cyril F. Carr. Grand Rapids: Zondervan, 1980, ix + 146 pp., \$9.95.

At last—an OT equivalent of Sakae Kubo's *A Reader's Greek-English Lexicon of the New Testament!* In this first volume of a projected series of four covering the OT, Armstrong, Busby and Carr have provided a helpful tool for reading the Hebrew text more rapidly.

The *Reader's Lexicon* serves the purpose well of “eliminating most of the time-consuming lexical work from basic translation.” It is keyed to BDB. Definitions have been checked to ensure an accurate meaning in context. Pagination for BDB is given so that the reader may easily find the lexical entry for further investigation.

As with Kubo, words occurring more than fifty times are listed in an appendix. The student of Hebrew is kept in view, so that less-frequently-found stems of otherwise common verbs are also listed when the student might have trouble. Stems used three times or less normally have their specific references indicated as well.

Words occurring fifty times or less are listed verse by verse in their order of occurrence. Thus, unlike in Kubo, the user will either find the vocabulary word in its order of occurrence in the verse at hand or in alphabetical order in the appendix.

An additional feature of the *Reader's Lexicon* is the indication of respective frequencies for words occurring fifty times or less. This enables the user to note the use of a word in a book compared with the rest of the OT and to estimate the importance of and the work involved in studying a word further by referring to BDB. Frequencies have been gleaned from Lisowsky's *Konkordanz zum hebräischen Alten Testament* and Mandelkern's *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*.

In reference works of this kind it is essential that errors be kept to a minimum. The few errors that I noticed are of a kind that a user should be able to catch: confusion of *h* and *h*, transposed pagination, and omitted words (*hṣš*, and unforgivably *br'*!).

Zondervan is to be complimented for its publication of this fine tool, which will encourage reading Hebrew in distinction from finding a Hebrew word or making a translation of it.

For learning of vocabulary, syntactical patterns, and grasping meaning, reading Hebrew is essential. Hopefully the *Reader's Lexicon* may contribute toward making that enjoyable exercise become more widespread.

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Old Testament Exegesis: A Primer for Students and Pastors. By Douglas K. Stuart. Philadelphia: Westminster, 1980, 143 pp., \$7.95 paper.

With one foot squarely in academia and the other solidly behind the pulpit, Stuart has produced an eminently usable "primer" for pastors and students. It appears that in his case the left foot does know what the right is doing, to turn a phrase, for the gap between academia and ministry is admirably bridged here. As an emerging scholar with credentials of the first rank, Stuart insists that careful, sound exegesis is the only proper basis for any Biblical preaching. He is aware that good OT exegesis, while perhaps not quite in danger of extinction, is at least a little-used art in the pulpit. Rather than condemning this unfortunate lack and proceeding on with more "worthy," "scholarly" pursuits, he assumes that most seminary students and pastors have never been adequately trained to undertake OT exegesis and that most would do it if properly equipped. He proposes to equip them, providing clear, simple step-by-step procedures for doing so. As a seminary professor who must deal with students and ministers who demand relevance, he also insists that the aim of exegesis is "preaching and teaching in the church" (p. 12). Accordingly, he breaks company with many OT scholars and defines exegesis as a process that includes guidelines for application. This is evidenced throughout the book in the inclusion of special sections on sound application and in the consistent regard for making exegesis practical. He has a high view of preaching, as seen in his description of the sermon as "an act of obedience and worship" (p. 56).

The book has three sections. The first ("Guide for Full Exegesis") is aimed at students and others preparing written exegetical treatments. The second ("Short Guide for Sermon Exegesis") is for pastors preparing weekly messages in a limited time (five hours is his approximation). The third ("Exegesis Aids and Resources") is somewhat of an annotated bibliography of useful tools, although it is much more than that. It points out strengths and weaknesses of various fields in OT studies and provides suggestions on how best to evaluate and use them.

The author strikes a reasonable balance between demanding impossible performance from students and pastors and catering to the lowest common denominator. Many will be severely tested to produce their own translation of a passage from the Hebrew (he considers a typical passage as containing 10-15 verses). If this is seriously attempted, however, it will become easier with time and enriching to all. Also challenging but very valuable is the exhortation to use the secondary literature only after one's own exegesis. At the same time he is constantly aware that he is writing for nonspecialists: His suggestions are reasonable and not overly technical, and the tone of the book is one of encouragement. Stuart teaches exegetes to ask the proper questions. The sections on form criticism are especially good, as is the novel idea of an "historical foreground" (pp. 28, 64-65). Section three is especially helpful in evaluating the literature.

A few updates to section three follow here. Kaiser and Kümmel's book (p. 11) now has a 1981 edition, and Kenyon's (p. 101) a 1979 one. Bright's *A History of Israel* (p. 99) and the *New Bible Dictionary* (p. 138) have both been published in new editions. Also forthcoming is a fourth *BAR* (p. 102). A section on Ebla might be added to pp. 100-101, including C. Berman and M. Weitzman, *Ebla: A Revelation in Biblical Archaeology* (1979), P. Matthiae, *Ebla: An Empire Rediscovered* (1981), and G. Pettinato, *The Archives of Ebla: An Empire Inscribed in Clay* (1981). Finally, the long-awaited revision of the *International Standard Bible Encyclopedia* (Vol. 1, 1979) should be added to p. 138; the *Theological Wordbook of the Old Testament* (1981), edited by Harris, Archer and Waltke, to p. 126; and *A Reader's*

Hebrew-English Lexicon of the Old Testament (Vol. 1, 1980) by Armstrong, Busby and Carr to pp. 96-98.

Selected by *Christianity Today* as one of its top five books for 1980, this work is meant to be used. If it is merely read or skimmed once and then shelved with dusty hermeneutics and homiletics tomes (not to mention one's like-new *Biblia Hebraica*), a great disservice will have been done. It deserves a prominent place on anyone's shelf who has struggled because of lack of proper training in interpreting God's OT revelation.

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Covenant Renewal at Gilgal: A Study of 1 Samuel 11:14-12:25. By J. Robert Vannoy. Cherry Hill: Mack, 1978, xii + 277 pp., n.p.

This work on a key section of OT Scripture is mainly the result of the author's Th.D. research under N. H. Ridderbos at the Free University in Amsterdam. There are signs of some subsequent reworking of the material for it to appear in book form, a very useful one being the translation of all non-English quotations that is appended to the end of the book. A note concerning the existence of these translations would have been most opportune. Although the material was to some extent updated, the most recent material cited appears to be from 1975, so readers of the present review will need to be aware of further advances (such as P. K. McCarter's new AB commentary on 1 Samuel).

In his book Vannoy sets out "to demonstrate by exegetical, literary critical, and form critical analysis that many features of 1 Samuel 11:14-12:25 strongly indicate that the assembly which is here described is properly viewed as a covenant renewal ceremony, and that there is good reason to view this ceremony as an historically appropriate if not necessary event at this particular juncture in Israel's national existence."

At the outset we find a translation and detailed exegesis of the two text sections under discussion—i.e., 1 Sam 11:14-15 and 12:1-25. Vannoy includes here lengthy discussion of *šdq* (five pages) and *mlk* (18 pages). Following this exegesis there is a literary-critical and "genre-historical" analysis of the portion of Samuel. The former gives a detailed survey of the main views held as to literary sources and comes to the tentative conclusion that the verses are a "composite unit" with the closing verses of 1 Samuel 11 serving as a "summarizing introduction" to the events of chap. 12.

The fourth and longest chapter summarizes information concerning the covenant form found in the OT and then analyzes the sections in Samuel in light of the covenant, since they share similar features—e.g., an antecedent history, individual allegiance to the great king, Yahweh, followed by the transitional adverb "and now," blessings and curses and a theophanic sign. This similarity with the covenant form in other texts allows Vannoy to claim that 1 Samuel 12 is a unity.

In the final chapter the author looks at "the literary criticism of 1 Samuel 8-12 in the light of the covenantal character of 1 Samuel 11:14-12:25." Following a look at the way previous critics have analyzed this section, Vannoy looks at several areas of tension. Rather than viewing the pro- and anti-monarchical stances visible in these chapters as indicating two sources with opposing views on the legitimacy of kingship, he sees the question as revolving around the relationship between the proposed kingship and the previous covenant with God that Israel had entered into. While the people sought a sort of sovereignty incompatible with their covenant, the prophet sought to bring them back to their allegiance to Yahweh, rather than Saul, in his call to "renew the kingship" at Gilgal (1 Sam 11:14). Vannoy concludes by recognizing the existence of Deuteronomistic influences upon the passage in question but states that these are Biblically rather than critically Deuteronomistic, if you like, in that they are "not to be considered the result of late editorializing . . . , but rather the reflection of a vital theological dynamic operative in and contemporaneous with the events which are here described."

In his work Vannoy has provided a very useful entrée into this complex and important

passage and the various interpretations of it. A study of his methodology and results will be useful to serious students of the OT.

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History and Criticism of the Marcan Hypothesis. By Hans-Herbert Stoldt. Translated and edited by Donald L. Niewyk. Edinburgh: T & T Clark; Macon, GA: Mercer University, 1980, xviii + 302 pp., \$18.95.

The cracks in the edifice of the "four-document hypothesis" opened by Butler, Orchard, Chapman and Vaganay and widened by Farmer, Palmer, Sanders, Lindsay, Longstaff and Rist are, in the opinion of some, sufficiently deep and numerous so as to threaten the collapse of the whole laboriously erected structure. Stoldt's study (which appeared in German in 1977) certainly supplies no mortar for the cracks. On the contrary, his purpose is to remove the major structural component of the edifice—Marcan priority. After subjecting the Marcan hypothesis to an historical and critical analysis, Stoldt feels that he has succeeded in this purpose: "Not a single one of them [arguments for Marcan priority] has proved itself to be sound. They cannot be upheld, whether from a linguistic, stylistic, compositional, or even a psychological viewpoint" (p. 219).

Stoldt's examination proceeds in four major stages. In the first, he sets forth the evidence that a satisfactory source theory must explain and surveys the most important and probable attempts at a solution. He is particularly interested in highlighting the serious difficulties that the theory of Marcan priority must deal with. The second part of the work is devoted to a critical survey of the history of the Marcan hypothesis in the nineteenth century (he concludes with J. Weiss at the beginning of the twentieth). In the course of this survey Stoldt focuses on what he sees to be inherent difficulties of the theory and the inconsistent and ultimately unsatisfactory attempts at resolving those difficulties. The upshot: These difficulties are "permanent and immanent aspects of the two-source theory" (p. 129).

Has the theory found better support since that time? This question serves as the jumping-off point for the third major section of the book: an examination of the fundamental arguments for the priority of Mark. Stoldt isolates seven: the common narrative sequence, the simplicity of Mark's order, the impression of originality created by Mark's gospel, hypothetical sources isolated by means of linguistic phenomena, the doublets in Matthew and Luke, the Petrine origin of Mark, and the psychological probability of the direction of borrowing. As we have seen, none of these are found by Stoldt to be valid.

The final stage of Stoldt's study seeks to answer a question naturally arising from the preceding stages: Granted the weakness of the theory, why has Marcan priority remained so popular? Originally, Stoldt suggests, the Marcan hypothesis was an attempt, in reaction against Strauss' mythical approach, to set at least one gospel on firm historical footings. And lending impetus to the movement toward Marcan priority was the fact that Strauss had accepted the "rival" solution formulated by Griesbach. The continuing popularity of the theory is due to its somewhat uncritical acceptance by form and redaction critics who must have a "source solution" on which to build but who do not have the time or inclination to examine the complex evidence.

Has Stoldt's work sent the wrecking ball on its irreversible arc of destruction? Can the edifice of Marcan priority stand? Despite trenchant criticisms, Stoldt's attack is not ultimately successful. This is so, first, because Stoldt operates on the basis of an unrealistic criterion: A source theory can be accepted only if it is "able to explain completely all the phenomena of the synoptic problem" (p. 222). But surely such a criterion is unjustifiable. Granted the paucity of data respecting the origins of the gospels, any theory can be expected to have problems. The decisive criterion is rather this: Which theory best explains the greatest amount of the evidence? And until Stoldt formulates a theory that explains more of the evidence than the Marcan hypothesis, his criticisms of the latter will remain important but finally inconclusive.

Second, Stoldt's criticisms are not as conclusive as he thinks. More than once he attacks an argument for Marcan priority that even many of its advocates would not regard as valid or that is formulated in an extreme manner. This is due partly to his tendency to cite arguments in the form in which they were presented in the nineteenth century rather than in more recent and possibly more refined form. Furthermore, some of the arguments are dismissed too summarily—e.g., the Petrine connection with Mark is rejected ("what reputable scholar today still accepts the arguments for the Petrine origin of the second Gospel?") without even a nod at the external evidence.

While Stoldt has not, in my opinion, been able to falsify the Marcan hypothesis, the difficulties he along with others has raised point up the necessarily provisional nature of the theory. These difficulties certainly suggest that any ultimate answer to the "synoptic problem" will be far more complex than has sometimes been assumed. The structure may not be in danger of imminent collapse, but it requires a sounder foundation and some additional rooms.

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The Farewell Discourse and Final Prayer of Jesus. An Exposition of John 14—17. By D. A. Carson. Grand Rapids: Baker, 1980, 207 pp., \$9.95.

D. A. Carson is one of the rising lights on the evangelical horizon. Two of his previous Baker titles were *The Sermon on the Mount* and *The King James Version Debate*. His latest book, published by John Knox, is *Divine Sovereignty and Human Responsibility*.

Carson has both the credentials and ability to do careful scholarly work. This volume reflects his interaction with the standard literature on John such as Barrett, Morris, Lindars, Dodd, de la Potterie, etc. However, Carson informs the reader in the preface that his aim in writing is to benefit the Church at large rather than to restrict himself to the scholarly community.

Carson has achieved his aim admirably. The book is a stimulating exposition of John 14-17. Originally a series of addresses given at several conferences in Canada and the United States, the sermons have been reworked for publication. But the reworking has not eliminated the flowing homiletical rhetoric, personal illustrations, pertinent poetry, and moving hymns that are so complementary to vibrant exposition.

This volume is not a commentary. One cannot turn to a particular verse and receive a detailed exegetical discussion. The exposition proceeds along topical units such as "The Coming of the Spirit of Truth" (John 14:15-24) or "Counting the Cost" (15:17—16:4). Yet Carson does not neglect exegetical problems where these problems affect exposition of the text. A case in point is 16:8-11. The author's discussion is a brilliant summary of the detailed exegetical treatment found in *JBL* 98 (1979) 547-566. But the focus is not on the problems. It is on the theological and practical significance of the passage as a whole.

For those who are attracted only to another novel theory about Johannine literature there will be nothing but disappointment. For any who will tolerate nothing short of the exhaustive exegesis by a Schnackenburg, Carson will not receive a second glance. There are only a few footnotes and no bibliography. But those who enjoy warm evangelical Bible exposition at its best will welcome the addition of this book to their shelf.

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New Testament Commentary: Exposition of Paul's Epistle to the Romans, Chapters 1-8.
By William Hendriksen. Grand Rapids: Baker, 1980, 303 pp., \$14.95.

Hendriksen's commentary on Romans is a very careful exegesis of the text. This is in keeping with his admirable purpose of producing a useful commentary on the NT.

As one examines the approach and methodology of Hendriksen's work he notes that the quality is obvious. Hendriksen gives detailed attention to the Greek text and any variant readings in the manuscripts. For example, on p. 119 n. 79 he discusses the textual support for alternate words in the Greek text and the meaning of the particular word accepted. The discussion of the meaning reflects Hendriksen's facility with the grammar and syntax involved. The numerous footnotes throughout the commentary evidence his awareness of the scholarly literature on Romans. This includes past classics and current interpretation as well as many languages.

Further, Hendriksen displays considerable skill in presenting various interpretations with supporting rationale. This is done with keen sensitivity and yet honest commitment to his own conclusions. Often he will point out the commentary and appropriate pages for a differing view and make a statement like that on p. 161 where he says, "To be fair to these authors [Murray and Denney], both of whom have written commentaries that are worthy of serious study, their books should be consulted on this question."

Another feature of Hendriksen's work is his grasp of the spiritual interrelatedness of the whole of Scripture so that he appropriately relates ideas in Romans back to Jesus and the OT (to cite only a few examples on pp. 52, 92, 218, 291) and amplifies a concept from other letters of Paul (examples on pp. 55, 62, 98). There is the further dimension of his awareness of Paul's own emotional involvement in "the truths about which he writes" (p. 217) and Hendriksen's own awareness of commenting on words from God. This commentary has been produced by a servant of the Lord who is indeed a master craftsman.

With regard to the results of Hendriksen's work a few points may be noted. In his introduction he discusses the authorship by Paul and sketches Paul as "a man with a brilliant intellect, an iron will, and a compassionate heart" (p. 10). He views Romans as having been written at Corinth in 57 or 58 A.D. (pp. 14-15). The Roman church was probably started by "Jews and proselytes who had witnessed the miracles of Pentecost and had afterward returned to their homes in Rome" (p. 18). The composition of the church in Rome, Hendriksen believes, was mostly Gentile, "though the exact proportion of Jews to Gentiles is unknown" (p. 22). In his discussion of the purpose he stresses personal fellowship and encouragement along with the missions and theological concerns of Paul (p. 24).

Perhaps the chapter most debated by contemporary interpreters in Romans 1-8 is chap. 7. Hendriksen presents the different views held on this chapter, especially 7:14-25, and deals carefully with the arguments. He acknowledges the number of scholars favoring K  mmel's view that this passage is speaking of a man apart from Christ. He cites the arguments of H. R. Ridderbos for this position. However, Hendriksen lists about a page of scholars and comes to this conclusion: "The reasons for believing that in 7:14-25 the regenerated individual, Paul, is describing his own condition and that of believers generally, have been given. It has been shown that it cannot be the unbeliever who is here being pictured" (p. 228).

This mature exegetical commentary should prove valuable to many, especially to students or pastors. The summaries and practical lessons at the end of each chapter should prove helpful also. Further, the book is beautifully printed. I found only one misprint: "inquiry" on p. 234.

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The Archaeology of New Testament Cities in Western Asia Minor. By Edwin M. Yamauchi. Grand Rapids: Baker, 1980, 180 pp., \$7.95 paper.

This new offering in the Baker Studies in Biblical Archaeology series continues the tradition of that series, which is to "enable the general reader as well as the more serious student of Scripture to read and study the Bible in the illuminating light of archaeological discoveries." It focuses on twelve cities of the NT era, including the "seven cities" of Revelation 2-3: Assos, Pergamum, Thyatira, Smyrna, Sardis, Philadelphia, Ephesus, Miletus, Didyma, Laodicea, Hierapolis and Colossae.

Yamauchi is one of the most prolific of the current evangelical scholars, and as one concentrating on the intertestamental and NT periods he is well qualified to address this subject. Indeed the notes and bibliography display a wide-ranging knowledge of early and recent work and are a valuable source for the serious student. This is combined with a sound methodology, evidenced in a careful consideration of disputed points.

The book contains thirteen chapters—one per city plus a final one entitled "Rivalry Among Cities" (the latter reminds us moderns that there is nothing really new under the sun after all). It has an appendix on "The Roman Emperors," a select bibliography, and subject (which includes classical authors), place, author-excavator and Scripture indexes. Each chapter includes a discussion of location, NT references, historical background, excavations (if any), and the important landmarks and features of each city. The book is generously illustrated by excellent photographs (mostly by the author) and amply provided with maps and plans of the sites. It has no glossary, which might have been helpful for many since there are a number of technical terms.

The organizing principle of the book centers around "certain key cities" (p. 11). It is not comprehensive (witness the exclusion of such NT cities as Troas and Adramyttium and extra-Biblical Troy, Magnesia and Halicarnassus) or exclusively Biblical (Didyma is not mentioned in the NT), but discussion and notes for the cities dealt with is fairly complete. There is no discussion of method in archaeology and Biblical studies, since the author has treated this at least twice elsewhere: in chap. 4 of his *The Stones and the Scriptures* and in his *Men, Methods, and Materials in Biblical Archaeology*. The only shortcoming at this point is in the sections on historical backgrounds, which competently discuss the founding and history of sites through the Roman period but are spotty for later periods. With the target audience being mainly interested in the NT, however, this is not a serious problem. One notable feature of the book is the author's extensive use of quotations from the early sources, which should prove valuable and interesting for those not directly exposed to them.

Those looking for specific Biblical correlations will be generally disappointed (although the chapters on Ephesus and Laodicea do have especially valuable comments on the Biblical connections). As the author indicates (p. 11), this correlation is done elsewhere and is not his intention. He seeks to present "a broader historical perspective" based on the archaeological investigations.

Only a few specifics are in order here. (1) The spelling of the Egyptian deity Amon's name as "Ammon" (p. 83) is Greek and should not be confused or associated with the land of Ammon or the Ammonites. (2) To the discussions of the Asklepios healing cult (pp. 45-49, 145) might be added A. E. Hill's proposal of this cult as a source for Paul's *sōma* theology (*JBL* 99 [1980] 437-439). (3) A more accessible translation and bibliography for the Karatepe inscription (p. 151 n. 9) can be found in *ANET*³, 653-654. (4) The presence of a gold refinery associated with the Sardis temple (p. 69) might be noted (see A. Ramage and S. M. Goldstein, *BASOR* 199 [1970] 16-28), and refining of metals for cult objects is known from other Near Eastern sites as well.

In sum, this is not one of the "must" books that are so often uncritically recommended. As W. W. Gasque notes in the foreword (pp. 9-10), there is already considerable material on this subject. The value of this book is in its accessibility and in the depth of treatment, which surpasses that of the Bible dictionaries and encyclopedias and even many of the

other works. It will be of considerable help as a starting point for research by students and scholars and as a convenient reference manual for students, pastors and others.

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The Old Testament in the New: An Argument for Biblical Inspiration. By S. Lewis Johnson, Jr. Grand Rapids: Zondervan, 1980, 108 pp., \$3.95.

Finding a quality paperback that has depth of scholarship has never been easy, but it seems more difficult with today's emphasis on relevance in the Christian marketing philosophy. This short work is a happy exception. The author and his publisher are to be commended for bringing us this fine contribution at such an attractive price.

Hasty perusal might result in overlooking the value of this work simply because it is brief. All those interested in its main topic, the NT use of the OT, as well as the related matters of Biblical inspiration and hermeneutics will be aided by Johnson's writing. This is clear and concise exposition of a difficult subject.

Each of the six chapters deals with a different NT problematic handling of an OT text. For some time attacks of various scholars on the doctrine of inerrancy have included this topic. In a number of ways the author shows that he follows a strict view of inerrancy, then sustains it by his handling of the phenomenological difficulties encountered in the apparent hermeneutics of the NT authors. Johnson would not follow Longenecker and others who maintain the integrity of the NT but do not encourage modern expositors to handle Scripture as did the NT writers at certain points. Johnson's premise, however, indicates that he goes beyond the bare "authorial intent" of Hirsch. "Our first and final task is to discern God's intention in the text of Scripture," he argues. It is this task that the NT writers admirably carry out. Not merely the meaning of the prophet but the meaning of the prophecy must be understood. This allows him to argue that "the citation is not verbatim, but the meaning the New Testament author finds in the Old Testament . . . is really in the Old Testament." Thus he goes beyond the position that the writers of the NT are enabled to handle Scripture differently from modern exegetes since they are working under the revelatory influence of the Holy Spirit. He asserts, "If the apostles are reliable guides in biblical teaching, then they surely are reliable guides in the doctrine of interpretation and we must follow them." This raises a question of great importance in hermeneutics. If we not only *can* reproduce the methodology of the apostles, but *must*—what are the critical guidelines to follow to avoid treating Scripture as the "waxen nose which everyone may twist as he pleases"? Is the NT to be handled by modern exegetes as the OT was handled by the apostles? Johnson leaves us somewhat puzzled at this juncture.

As an example of how to solve exegetical problems, this book brings much that is commendable. The various texts of the Hebrew, the LXX, and various Targums are placed in parallel columns with the NT text being examined. Even if one does not agree with the final solution offered, it is apparent that careful scholarship can offer at least an exegetically sound possible solution. The editors have done careful readers no favor by placing the more than 200 notes together in the back. Surely there must be a better way to make them accessible. Fault might also be found with the chronology of the chapters. It seems apparent that in the author's mind chapter two is intended to be the first. It has the best and longest introduction for the thesis of the book, and it concludes with the invitation to turn "to our first illustrative passage." The subject of typology is interjected on p. 40, but not until the next chapter is anything substantial done with it. But the flaws are minor and the book is well done.

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Sola Scriptura: Problems and Principles in Preaching Historical Texts. By Sidney Greidanus. Toronto: Wedge, 1979, 251 pp., \$10.95 paper.

Few studies have described the problems connected with preaching on historical texts as well as Greidanus has in this third printing of his excellent study that first appeared in 1970. At the center of this work is the controversy that raged in the Gereformeerde Kerken in Holland during the 1930s and early 1940s, known as the exemplary-redemptive-historical (*exemplarisch-heilshistorisch*) controversy. But the usefulness of this volume is enhanced by the stimulus it provides for reflecting on the present misuse of historical preaching texts.

Greidanus' outline is clear and straightforward: Chapter 1 contains a very brief discussion of homiletics and hermeneutics with a brief review of preaching from Biblical examples from Clement to the Dutch controversy. Chapter 2 details this controversy in its background, its principal figures with their arguments and the fade-out of the controversy. Chapter 3 gives the redemptive-historical proponents' critique of the exemplary approach, while chap. 4 reverses this process in a parallel fashion. Chapter 5 contains Greidanus' critique of both approaches, and chap. 6 concludes with an assortment of guidelines for preaching from historical texts.

The heart of the matter for the Dutch controversy and for present-day exegetes and preachers is simply this: How much of the historical detail, even though it is accurately recorded in Scripture, is normative for the believer then and now? The answer that Greidanus seems to prefer we believe to be basically correct: as much as in conformity with the truth-intention of its inspired author.

But the problem is in discerning that intention in historical texts. One approach ("objectivism") tends to settle the issue by dissolving Biblical narrative texts into various theological or doctrinal elements observed in the selected narrative and then preach separately on each element from one's general knowledge of that doctrine as it is taught throughout Scripture. But is this a fair hearing of the Word of God from that narrative portion? Another approach ("subjectivism") prefers to stress the application of a passage and the real needs of one's congregation. The focus then becomes man (not Scripture or God in his redemptive works), and an excessive emphasis falls on introspection or self-analysis with an attendant individualism that always sees the approach of God to me as individual rather than to his entire people. Yet both of these groups of interpreters fail to let the text speak. The goal that should summon the preacher is *sola Scriptura*.

Greidanus appears to focus more on the faults of the exemplary method of interpreting historical texts than the redemptive-historical approach. An illustrative interpretation does not allow the factuality of the historical text to function sufficiently, the fragmentary interpretation isolates the event, person or text from the totality of Scripture or redemptive history, and the atomistic interpretation isolates "atoms" within a text from that Scripture's inner coherence and central thrust.

How then are we to judge if and how far an incident given in a Biblical narration is normative for us today? Analogical bridging between the then and the now may lead to illegitimate parallels and ones of our own devising. Psychologizing merely tends to present the results of psychology in which the real contents of the text are buried under an avalanche of edifying remarks that probe the motivations and psychical processes of persons from the distant past. Neither will moralizing or spiritualizing of a narrative text do anything more than indulge in unwarranted allegorizing. Suppose a text did not intend to answer the question: What conduct is advocated here? Will we be faithful interpreters possessed with a properly derived normative authority if we make that text issue such admonitions, imperatives or exhortations for conduct? Even typologizing, which magically draws a line from every narrative to the cross or the incarnation, cannot escape the charge of schematization—unless it can be shown that the text divinely designated this person, event or institution to be a type.

Must we then settle for either one weakness or other: *objective preaching* with its pre-

sentation of truths, redemptive historical facts, and doctrines external to the hearer, or *subjective preaching*, which stresses the personal assimilation and inner experience of principles derived from Scripture in an assorted manner and prompted by a concern for the anthropocentric predicament and individual needs? And will not a combination of both preserve the lameness of both sides? Can the two maladies produce health?

In our judgment Greidanus is best when he insists on a return to the use and truth-intention of the inspired author in order to answer this question. In the conclusion to chap. 5 and in chap. 6 he barely begins a discussion that by now should have been extended in this third printing nine years later to show interpreters how to focus on the normative aspects of historical texts. Greidanus has brought us a long way through his careful recounting of this important historical debate in the Dutch Church that is only about to break on the American Church. But I am afraid to say that he, like many of us, has been much better at analysis than at giving solutions. The issue still awaits a definitive treatment. Nevertheless, this analysis ought to be carefully studied by every exegete and pastor. The significance and importance of this issue easily rivals any of those our generation is considering in the debate over inerrancy. In fact, this may well be the testing ground for some who have correctly adopted the theology of an inerrant Bible but who have tended to yield every gained advantage by treating narrative texts in their homiletical and exegetical practice as if they believed less and that the individual text was not all that important for the immediate purposes at hand.

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Scripture and the Charismatic Renewal. Edited by George Martin. Ann Arbor, MI: Servant Books, 1979, 127 pp., \$4.00 paper.

Several years ago Cardinal Suenens rightly observed, with respect to the Catholic sector of the charismatic movement, that "great attention to the scriptures does typify the renewal" (*Theological and Pastoral Orientations on the Catholic Charismatic Renewal* [Ann Arbor, 1974] 40). If this eventuality be attributed to the varied activities of the Holy Spirit, then it is consistent to expect that the need to formulate practical pastoral guidelines for the renewal would lead to an interaction with Catholic scholarship on the issue of Scripture. The result was naturally a tension between the validity of a personal faith-filled reading of Scripture and the attempt to glean insights from an analytical approach to Scripture—i.e., from what could be deemed as sound scholarship. Martin has here brought together four papers from a symposium of persons who wished to address the use of Scripture in the Catholic sector (held in Milwaukee in December 1978). Participants in the symposium included both professionals and laypersons. The theme was aimed at the pastoral situation of people in the renewal.

A. Dulles, "The Bible in the Church: Some Debated Questions," provides a sketch of current thought on several issues: "The Church did (not) write the Bible"; "The meaning of the Bible is (not) what human authors intended by their words"; "When the Church has authoritatively interpreted a text, Catholics are (not) free to interpret it otherwise." On the issue "The Church did (not) write the Bible" it is significant, given the current climate of scholarship that conceives of Scripture-production by communities (*contra* briefly D. Carson, "Historical Tradition in the Fourth Gospel: After Dodd, What?", *Studies of History and Tradition in the Four Gospels* [ed. R. France and D. Wenham; Sheffield, 1981], 2. 132-133), that Dulles extends this naturalistic committee-mechanism to one that invokes a special grace or charism. A variety of charisms is posited as a basis for such inspiration, but Dulles does not press his opportunity to see beyond the idea of the community expressing its faith with divine assistance, a presupposition that is simply too narrow on its own, to serious matters of the historicity of this expression. One might expect at this juncture an awareness of basic material like C. Moule, "The Intention of the Evangelists," *New Testa-*

ment Essays (ed. A. Higgins; Manchester, 1959) 165-166. But here, as throughout the volume, there is an unfortunate lack of contact with the bulk of conservative scholarship. This is particularly to be regretted since the grass-roots renewal should be seen as more harmonious in outlook with the ethos of that enterprise than with, for example, R. Brown's almost allegorical reconstructions of "larger meanings." Nevertheless, it is clear that there is movement toward a conservative attitude, as Dulles concludes that "the Bible is the Church's book, but the Church is under the Bible as the word of God" (p. 27).

W. Kurz deals with "Inspiration and the Origins of the New Testament" and is faithful to a view of inspiration that includes both providential guidance of the development of early Christianity and the gathering and writing of Jesus material and apostolic letters. The first writer of a gospel interpreted the material about Jesus. Kurz is not so clear about redaction or creation of material. Luke is not so much a faithful servant of tradition as one who tried to do God's will with an awareness of the Church's contemporary needs. Kurz could well have articulated other understandings concerning Luke's intent as well as the presuppositions of inspiration common in the renewal rather than these, which generally are those of scholars trained outside of the renewal. Perhaps the renewal will yet serve as a vehicle to allow concepts such as revelation, supernaturally assisted recall of the past as well as editorial activity as a basis for future faith and action of readers, charismatic experience of the Jesus of history who was the Christ of faith, and other such legitimate possibilities to break through into scholarship as underpinnings for the coming into existence of NT material—where they can equally serve as alternate presuppositions in interpreting texts. Scholars in the renewal have an obligation not to put new wine in old skins if the new can shed light on old problems.

G. Montague, "Hermeneutics and the Teaching of Scripture," speaks of the sin in theological education brought about by more emphasis on analysis than on understanding, on data rather than on meaning. This substantial concern about the aftermath of the historical-critical method in ministerial training is not too far from that of G. Maier, *Das Ende der historisch-kritischen Methode* (Wuppertal, 1974), who proposes a new method, the "historical-biblical" method, based on a new set of presuppositions and a return to a doctrine of verbal inspiration. Therefore it is disappointing that Montague interacts only with Stuhlmacher (Maier's colleague at Tübingen) but not with Maier himself, who is quite close in spirit to that of the renewal. Montague, a participant in the renewal, notes that "the student's cry for meaning need not be a cry for instant and effortless relevance. It may well be a cry to find the living God in what is professed to be his word" (p. 95). To assist in this cry he proposes a set of ten steps embodying what are considered to be the essential elements of a total hermeneutical teaching process. Step eight is the one that is critical to stress at this time (my view) and must be explicitly included if the renewal is to produce scholars to serve in it. Montague entitles it "decision: conversion or deepening," where we are at the delicate shrine of human freedom and it is best to take off our shoes—here is the moment for a compelling movement of the Holy Spirit.

After P. Hinnebusch treats with vitality the topic "Using the Scriptures for Prayer," the profile and tension of the symposium are captured by J. O'Brian, who wisely notes that the future of the charismatic renewal rests on the development of prayer group leaders (and, I would add, on renewed theological training for priests). These leaders must have an understanding and approach to Scripture that is appropriate to their pastoral tasks. O'Brian insists that to make an impact in this arena the charism of scholarship must be dynamically related to the other gifts of the Spirit and be firmly rooted within the Christian community. (Is it not healthy and refreshing to see continued repetition of this insistence? Cf. also R. Saucy, "Doing Theology for the Church," *JETS* 16 [1973] 1-2; T. Smail, "Theology of Renewal and the Renewal of Theology," *Theological Renewal* 1 [1975] 2-3; and particularly C. Suenens, *Ecumenism and Charismatic Renewal: Theological and Pastoral Orientations* [London, 1978] 29-34).

Overall, given the limitations of isolation from a respectable portion of scholarship that is in phase with the outlook of the majority in the Catholic renewal, together with the posi-

tive contributions of leaders and scholars ministering in the fabric of the renewal at this time, the proceedings of the Milwaukee symposium could well serve as a platform for future in-depth dialogue, discussion and, most importantly, dissent with other sectors of the renewal and evangelicalism at large to the benefit of all. During this phase it must be remembered that the renewal is primarily an act of God among ordinary people, quite reminiscent of the Reformation, where a literal sense of Scripture was imbued by the same Spirit. The presuppositions of scholarship, whether philosophical or charismatic in origin, and the principles of interpretation upon which they rest will have to be very carefully looked at. Diligence is required to give guidelines that best serve to advance the purpose of God. The book closes with an apt injunction from Ezek 3:1-4: "Eat what is before you, eat this scroll, then go, speak to the house of Israel."

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Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos. Edited by Richard B. Gaffin, Jr. Phillipsburg, NJ: Presbyterian and Reformed, 1980, 559 pp., \$17.50.

Evangelicals who are interested in hermeneutics and Biblical theology will surely be grateful to Gaffin for this volume of most of the shorter writings of Geerhardus Vos (1862-1949), the "father of a Reformed Biblical theology." From a Dutch Reformed family, Vos in 1893 joined the Presbyterian Church (PCUSA) and became the first professor of Biblical theology at Princeton Theological Seminary, serving with distinction in this capacity for 39 years. Although Vos worked well within the perimeters of the Reformed system he was, unlike some of his colleagues, evidently open to growth, correction and development. For instance he gently but firmly shows, on the basis of the new Biblical studies, that there is insufficient exegetical support for the postmillennialism of the Princeton theology. There is indeed, he says, a "spiritual-organic" growth of the kingdom of God on earth. Nevertheless, "the coming of the kingdom in the end will be due to a direct divine interposition" (p. 309). In this end-time crisis "the resurrection coincides with the parousia and the arrival of the future aeon" (p. 42). Contrary to the optimistic idealism of the postmillennialists, Vos took quite seriously the teaching that just prior to the parousia there will be a general apostasy and the rise of the anti-Christ (some national power), and on this basis he reiterates that "we may not expect an uninterrupted progress of the Christianization of the world until the parousia" (p. 41).

Vos' Biblical theology led him to make more of God's universal love than had the systematic theologians. In a matriculation address at Princeton in 1902 he agreed with the traditional systematic view that the love most emphasized and magnified throughout the Bible is not "God's general benevolence, but His special affection for his people" (p. 456). Nevertheless "it must be admitted," he said, "that what the Old Testament used to call the goodness of Jehovah, in the sphere of natural life, is drawn by our Lord within the circle of God's love" so that there is a broad "cosmical love" that embraces also the nonelect. And there is even an aspect of the divine love for the nonelect that includes the desire that every sinner should accept the gospel and be saved, so that when the gospel is rejected "it evokes from the divine heart sincere sorrow over man's unbelief" (pp. 442-444).

Vos believed that Scripture must be interpreted throughout with reference to God's redemptive actions in history—that is, with reference to the gospel. Revelation always accompanies redemption and is not an end in itself. The Bible is verbally inspired, "infallible in all its parts" (p. 483) and without conceptual fault (*sine labe concepta*). Nevertheless, there is an "organic development" within the historical process of divine revelation in which we see "God condescending to clothe His Word and make it as it were incarnate in the peculiarities of human nature," so that as parents would speak with their child or as a master would deal with a servant, so God speaks through Biblical writers who were quite human (p. 480). Because of this the redemptive message may not be as full and clear in one

part of the Bible as in another. For instance, for the apostle Paul "the present enjoyment of the Spirit's gifts is an anticipation of the world to come" (p. 100), but this does "not quite coincide with Luke's . . . point of view" (p. 92) because, although Luke faithfully records speeches that contain the eschatological perspective, his own interpretations do not really make eschatology "the norm and example of soteriological experience" (p. 92) as it is in Paul.

In addition to making significant contributions in the areas of eschatology (including an excellent treatise on "The Eschatological Aspect of the Pauline Conception of the Spirit") and hermeneutics, Vos was especially gifted at defending the faith even while discerning so much that was of value in the books of the liberal theologians. A good example of this is his penetrating review of A. Schweitzer's *The Quest of the Historical Jesus* (originally published in *PTR* in 1911).

To serious students of the Bible this volume is highly recommended. For those who may want to pursue further the life and work of Vos there is a complete bibliography compiled by J. T. Dennison, Jr.

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Praying for Inner Healing. By Robert Faricy. London: SCM, 1979, 86 pp., £1.95. *Not Mad, Most Noble Festus: Essays on the Renewal Movement.* By David Parry. London: Darton, Longman & Todd, 1979, 103 pp., £1.80.

Since R. Laurentin's detailed scholarly study of the world scenario in one sector of the renewal (*Catholic Pentecostalism* [London/Garden City, 1977]) there has been a need to gain more insight into the more practical dimensions of this particular movement, which has been numbered at five million participants with a considerably broader influence than this numerical estimate (data courtesy of Laurentin as of October 1979). This need is in part met by the pastoral writings of Faricy and Parry.

Faricy defines spiritual healing as consisting in receiving God's forgiveness and, at the same time, his power to live in a more Christian way. This double grace, to be forgiven and to do better, is a healing of the soul. The predominant element here is a deeper conversion of heart, a new adhesion to the Lord. There are generally three kinds of prayer for inner healing: for healing of the heart (which may enlarge one's capacity to love or receive love of others), for liberation from a habit or tendency that goes against progress in union with God, and for healing of trouble-causing memories. The conditions for such inner healing are faith, repentance and forgiveness of others. Faricy ranges in a helpful and sensitive manner over several categories of prayerful experience, bringing them into focus for ministerial purposes—namely, the cross, the lordship of Jesus in the heart, praise and charisms. One category of experience in prayer and the results thereof, however, that admittedly is given minor attention and is not widespread in practice must be challenged. I wonder if Mary can be asked to pray with a believer for inner healing in this present world (p. 54)? Such a claim to valid experience needs to be subjected to careful analytical scrutiny by charismatic leadership to determine its reality in comparison to other modes of entering into God. As the renewal matures perhaps this can be a matter of study and dialogue. Finally, a bibliography of recent works on healing (p. 81) could prove useful for students.

Parry sets out to describe and justify "this charismatic thing" and assures readers along the way in the words of Paul that "I am not mad, most noble Festus, but speak forth words of truth and soberness." He sees the movement as concerned precisely with the renewal of spiritual life itself. It spreads as a living impulse, unforced by any ecclesiastical authority. Parry stresses throughout his thesis that the Holy Spirit "is active today, giving an abundance of new graces, corresponding to our numerous needs, and through it we may draw near, accept and surrender, not to any human organization, for it is neither a Church nor an association within the Church, but to the Spirit of God himself" (p. 8). This point of emphasis of freedom of the Spirit is much in keeping with the effort made by Catholics to

develop their leadership gifts to effect both an orderly yet spiritual renewal of persons while working within the framework of a Church structure not always sympathetic to change. They have shown an awareness of global strategy, vision and organizational skill. The preferred mechanism so far has not been a concentration on local church renewal, which of course exists but can be impractical, but rather the development of covenant communities and prayer meetings into which persons renewed in the Spirit can be encouraged to enter. Parry sees here, I believe, the danger in attempting to please Church leaders per se. As M. Harper has recently noted, they should be respected and obeyed but not necessarily placated (*Charismatic Crisis: The Charismatic Renewal—Past, Present and Future* [Sussex, 1980] 9).

Overall, then, Parry argues the case for the renewal fitting into the lives of priests and laypersons. With experience in France and Italy he is especially concerned with the prayer meeting (there exist about four hundred such groups in the U.K.) and its proper function concerning personal growth, gifts and study. Pastors using house groups may find some of their practical concerns here. Both Faricy and Parry have contributed an insight into the everyday workings of the ministry of renewal in the Catholic tradition. The possibility for understanding and discussion has thereby happily been increased.

Paul Elbert

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God's People in God's World. By John Gladwin. Downers Grove: InterVarsity, 1979, 191 pp., \$5.95. *Living More Simply—Biblical Principles and Practical Models.* Edited by Ronald J. Sider. Downers Grove: InterVarsity, 1980, 206 pp., \$4.95.

John Gladwin's *God's People in God's World* is a thought-provoking and impressively systematic treatment of theological ethics. Undergirded by the conviction that theology and ethics are inseparably connected, the author insists that the effect of the gospel on all of life locates Christian life within an impractical tension "between the demands of now and the call of God's kingdom" (p. 25). With a structure closely akin to that of a systematic theology the discussion begins with historical and methodological considerations, working successively through the ethical implications of the major doctrines of the Christian faith. The starting point is divine revelation, through which God confronts man in history and "not just in the subjective world of inner experience" (p. 33). Revelation implies ethics, not just in an apodictic sense ("because God says so") but because the divine command fits "the pattern of the Word of God which reveals the character of God" (p. 45). In regard to the nature of God, Gladwin stresses that the Creator's relation to man enables man to make free and responsible decisions. Chapter 4 ("Made for Man") presents the ethical implications of a Biblical anthropology that properly upholds the creative dialectic between the individual and the community. Man was created to trust and obey his Creator, and to neglect this relationship of faith between man and his Creator is to neglect the basis of truly human living—such is the warning of the gospel. Since God makes this personal relationship possible, "the divine image is most clearly seen in the relationships which man forms" (p. 75). Chapters 5-7 are perhaps the high point of the study, for they illustrate perceptively that a rigorous appreciation of the doctrine of sin is essential not only for understanding Christ's redemptive work but also for doing Christian ethics. An excellent section on "the corruption of politics" offers a critique of absolutism and expediency in politics and a profound appreciation of the dynamic relation between providence and eschatology. Christians ought not to "baptize" certain political theories. They need, rather, to show the sophistication that characterized Jesus as he stood before Pilate, as the Lord held Pilate accountable to the truth while submitting to the procurator's temporal authority. The author's treatment of redemption includes a particularly helpful understanding of the ethical nature of the incarnation and the cross. Emphasizing "service at cost," Gladwin points out that in the politics of the cross "defeat is more usual than triumph" (p. 124). In chap. 9 the mission of the redeemed (the Church) within the world is understood in light of the reality that the

kingdom of God and creation are distinct but not divided. In chap. 10 ("The Shape of Human Life") the author deals with a few very specific applications of the Decalogue—e.g., unemployment in light of the fourth commandment and economic security in light of the eighth and tenth commandments. Respect for property properly assumes that what is the neighbor's is his legitimately. "It is not a charter for the rich to hold on to their wealth at the expense of the poor" (p. 178). The final chapter summarily explores the essential interrelation between faith and works, theology and ethics, evangelism and social action. Gladwin's work is stimulating and most readable and should find its way into several college and seminary classrooms.

Though less theoretically oriented than the Gladwin work, *Living More Simply* expresses a similar concern for the interrelation between theology and ethics. The book is a collection of papers written by several participants in the "U.S. Consultation on Simple Lifestyle" (Ventnor, NJ, April 25-29, 1979). Affirming the Lausanne Covenant, the contributors emphasize explicitly and implicitly that Christians are not committed to a simple lifestyle on its own merits but to Christ and his kingdom, service to which demands life-style accountability before God. The first three chapters lay a Biblical foundation for the life-style question. Especially valuable in these opening papers is W. Pannell's brief but pointed assessment of the relation between theology and business and his challenge to the presupposition of American corporate life—viz., "that human welfare can best be served when persons with entrepreneurial gifts are freed to be creatively self-centered" (p. 23). F. Gaebelin is constructively critical of current attitudes among evangelicals who practice "an unbiblical selectivity in preaching, reading and application of the Word of God," and he offers an interesting exegetical appraisal of the problem of insensitivity to injustice, viewing it at least in part as the result of an improper translation of the OT word for justice (*mišpāt*). He also criticizes the tendency to blur the distinction between ownership and stewardship. Exploring the NT foundation for living simply, P. H. Davids emphasizes the Christocentric, eschatological, charismatic and communal nature of NT ethics, pointing out that Christians cannot reject the risks or the reality of their radical discontinuity with the world. The central portion of the book—the editor suggests that it is perhaps the most valuable—concerns some interesting attempts by various families, churches and professional people to live more simply. Some are more dramatic than others, but most are admirably lacking in the self-righteousness that often plagues such accounts. Most appealing is the ability of many to laugh at themselves (always a good antidote for self-righteousness). Particularly amusing was C. Westphal's forthright admission that "occasionally, when it all seems too heavy, we hop in the car and have a conscience-lapse at McDonald's!" (p. 106). G. Hunt's essay on "Evangelism and Simpler Lifestyle" points to the adverse effect of affluent life-styles (of church members) on evangelism. Her pungent warning that, within the context of missionary deputation, penury can be reinterpreted as benevolence is well stated. In the final chapter N. Monsma, Jr., pushes the life-style discussion beyond personal, domestic and church settings as he considers the global ramifications of the issue. Within the parameters of a moderately and (necessarily) technical discussion, Monsma does a fine critical job of relating economic indicators to Biblically-determined human needs. His discussion of the distinction between physical and human wealth is particularly well done.

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Capitalism and Progress: A Diagnosis of Western Society. By Bob Goudzwaard. Grand Rapids: Eerdmans, 1979, 270 pp., \$9.95 paper.

In a challenging fashion a respected Dutch economist and avowed Christian subjects the theoretical and above all the theological roots of western civilization to careful scrutiny. He begins by showing that an interrelated and seemingly insoluble set of economic problems now confronts the west—unemployment, inflation, environmental pollution, raw material and energy shortages, and uncertainty about the future—and the demise of our society

seems imminent. Although on the surface they appear related to the social structures, he rejects the answer commonly advanced that we need only replace the existing bad structures by better ones and maintains instead that the problems are essentially rooted within us. He calls attention to the central religious motives that direct our culture, ones that embrace hope for the future, faith in an ultimate whether it be God or man, and love for self or others. He identifies the basic religious motif as that of faith in human progress and argues forcefully that this played the decisive role in the unfolding of modern capitalist society.

The account is divided into four sections. In the first part Goudzwaard explains how the Renaissance view of man, Enlightenment concepts of deism and natural law, and utilitarianism gradually broke down all barriers to the idea of progress. Then he traces the evolution of modern capitalism in the industrial revolution and links it to the unfolding faith in progress. Next he discusses the humanist roots of progress and how it has failed to meet genuine human needs. As it proves increasingly to be inadequate, a crisis has been engendered that not only affects capitalism but western culture as well. In the final section, clearly the most imaginative and original of the book, he deals with various solutions proposed by contemporary writers, such as revolution, escape, counterculture, and a transformation of existing society and sets forth his own schema for an alternative future under the rubric of "the disclosure of society."

We now live in a "tunnel society" in which everything contributes to the smooth advance toward the light at the end. However, the end is in the future and thus never appears, but still it keeps everything and everyone in the tunnel moving. The alternative of disclosure involves opening up society, recovering the meaning and value of human life, and liberating oneself from the closed horizon that the tunnel of progress has clamped upon western culture. The process will affect the norms of human life, enable cultural institutions and societal forms to develop according to their responsibilities, and remove the pressure on the individual person to adjust his behavior to external demands. The author offers concrete suggestions to achieve this, which to some may seem idealistic (they do to this reviewer). But they do provide the kind of stimuli that Christians active in the political and business realms can respond to in a creative, Biblical fashion. Thus in the last analysis it will be the Church that must take the lead in opening society and developing a new vision of life that will bring about "substantial healing" to the world.

Since economics is one discipline in which Christians have not made much of a contribution other than to repeat tired, shopworn clichés that long had been discarded by other thinkers, Goudzwaard's book is a particularly welcome addition. Although the prose drags at times, his critique of capitalism is well balanced and right on target and his understanding of the alternatives quite perceptive. Above all he recognizes that the underlying problem of our society is a crisis of faith, and the options open to us are an enslaving autonomy of restricting utopias or the inspiring openness of the Biblical *eschaton*. If we are true to our evangelical convictions, surely we will choose the latter.

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Pornography: A Christian Critique. By John H. Court. Downers Grove: InterVarsity, 1980, 96 pp., \$2.95.

As a professor of psychology, Court is highly qualified to tackle this important issue. Pornography is certainly not an invention of recent years (cf. e.g. the infamous walls of Pompeii). But the proliferation of it into every corner store is a fairly recent development. With more or less knowledge on the subject, fundamentalistic and evangelical leaders have attempted to campaign against it in their communities—often with the regrettable result of promoting and thus increasing the sales of that particular item of pornography.

This "Christian critique" informs, educates and offers practical advice. In a very fair manner, Court presents first the typical arguments for pornography (to which most campaigning Christian leaders have no effective responses because these arguments seem to have a scientific basis). He then examines closely these arguments and destroys them one

by one with reference to the literature. His final chapters on the "Nihilism of Pornography" and especially "Positive Christian Action" consist of wise counsel and guidance.

All Christians who are concerned about this form of pollution, about women's dignity, about our young children and youth ("an estimated 30,000 young people are being used in the pornography industry in Los Angeles alone," p. 75) must read at least this book.

The drawback of the book is that Court operates with the assumption that Christians know what pornography is. But most Christians do not. And although they do receive a vague glimpse, mostly by way of deduction, and some definitions, they come away with many questions. Since Court has informed the reader that "that which is sexually explicit is not necessarily pornographic," nor is that "which creates sexual arousal in the reader or viewer," but rather that "it is the manner in which pornography treats sexual matters," one wonders why the nude female or male centerfolds in magazines should be mentioned in one breath with pornography (p. 11, quotation by C. F. Henry), when European castles, cathedrals, museums and galleries are filled with nude bodies. Is the short formula, used by the International Congress on World Evangelization at Lausanne (1974), correct and helpful that reads "Pornography is a destructive dehumanizing trade which exploits the weakness of consumers," when the same definition could be applied to the industries that manufacture such unhealthy stimulants as pep pills, chocolate, coffee, tea, etc.? Or is the categorization of sexually explicit material into three parts sufficient (sex educational material, some of which is clearly pornographic; erotica or "soft pornography"; and hard-core pornography, p. 47), when it is followed by such terms as "aggressive pornography" and "violent erotic material"?

When speaking about "serious-minded and rational people" (pp. 11-12) who defend pornography though it is "something which is abhorrent to most religious people," one wonders again whether these same religious people are not also those who neither give their children any sex education nor allow the schools to do it nor advocate its place in the Sunday-school curriculum because they find all sexual matters and all talk about them "abhorrent."

The reviewer looked in vain for the fulfillment of the promise to "refine our definition of pornography, becoming aware of what it is and what it is not." If at one point a helpful distinction is introduced between "mild erotica" and "hard-core material" (the first involving "aesthetically pleasing poses, or tender and affectionate love-making," the latter aggressive and violent sexual abuses of children, depiction of homosexual activities, bestiality, sado-masochistic encounters, etc.), at another point the term "erotica" seems to be used interchangeably for "pornography" (pp. 39-43), and all erotica seem to fall under moral condemnation (pp. 43, 47).

These questions must not detract from the importance of this booklet. The reviewer agrees wholeheartedly with Court when he so precisely points to our contribution to this problem as Christians: "We must engage in debate and we must be active in the restraint of evil, yet *pre-eminently* we must live lives which demonstrate the joy of human sexuality experienced in the fulfilling and unique commitment of marriage. If our families are battlegrounds, we must not be surprised if radical alternatives seem attractive" (p. 59). And he displays great insight and wisdom when he states: "While taking a positive offensive against evil by living a truly Christian lifestyle, we must not impose arbitrary and nonbiblical standards on those who do not fit neatly into our twentieth-century nuclear family stereotype. One of the sad consequences of an emphasis on the nuclear family is that often the older generation and the single adult get left out." Thus this book is also a call to repentance and renewed commitment and needs to be read by every pastor and leader in the Church.

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The Great Pendulum of Becoming: Images in Modern Drama. By Nelvin Vos. Grand Rapids: Eerdmans, 1980, viii + 135 pp., paper.

It is an all-too-obvious fact that the Christian civilization that was bequeathed to us by the Middle Ages and the Renaissance is in decay and threatens to be replaced by a new barbarism. With all its corruptions and compromises with various kinds of paganism, the old culture did deserve to be called a Christian civilization in the sense that it was based on a consensus, whether practiced consistently or not, that there were such things as absolutes, and that the God and Father of our Lord Jesus Christ was their source. The replacement of this consensus by the currently reigning intellectual anarchy of relativism has been documented by a number of books giving different though not necessarily mutually exclusive diagnoses of its causes and prescriptions for its cure. One thinks of J. Burnham's *The Suicide of the West*, C. S. Lewis' "De Descriptione Temporum," F. Schaeffer's *The God Who Is There*, and R. Weaver's *Ideas Have Consequences* as being among the best of this genre. Vos' *Great Pendulum of Becoming* is related to books like these but has significant differences as well.

Vos' thesis is that "the breaking and the fading of the old order has left us not with a vacuum, as some have insisted, but with another image" (p. 1). Lovejoy's "great chain of being"—one of the seminal descriptions of the old order—is replaced by the great pendulum of becoming. Man, having lost the sense of identity that his place in the old order gave him, oscillates on the pendulum between seeing himself as an animal or a machine, an angel or a devil. He swings in continual, agitated movement and finds no rest. The bulk of the book traces the oscillations of the pendulum in the works of twentieth-century dramatists.

Vos' picture of the "new model" is judicious and highly suggestive, and the pendulum deserves to be set alongside Schaeffer's "upper story" and "line of despair" and Lewis' "great divide" for comparison. But Vos is up to something fundamentally different from what Schaeffer was doing. Unlike Schaeffer, Vos is not primarily interested in describing the new model for the sake of evangelism and apologetics. He is interested in the description of the new world picture first as a tool for understanding contemporary literature. Thus Vos is much less polemic than Schaeffer *et al.* This has both advantages and disadvantages. Positively, it allows him to approach his texts sympathetically, and this is one of the great strengths of the book. But there is a problematic side to this as well. One is at times aware of what seems to this reviewer a certain naive optimism about the potential for the emergence of truth in such a relativistic context. Vos seems insufficiently suspicious of the pantheistic implications of A. Watts' suggestion that the image of the universe as organism is replacing the old choice of the universe as political monarchy versus the universe as machine, for example (p. 80). And his concluding hope that "perhaps the settings of darkness on our modern stages may still turn to light, and the macabre and restless motions of their occupants may yet be transformed into stillness, and even into dancing" (p. 135) seems to appear totally from out of the blue, almost to be one of Schaeffer's upper-story leaps. How this is to happen without some fundamental changes in the presuppositions that fuel the pendulum's motion we are not told.

Vos' treatment of the twentieth-century drama is kaleidoscopic but generally sound, and since he is dealing with major images rather than subtleties the absence of meticulous explication is not really a problem. When he wanders outside this domain, however, he becomes susceptible to a number of errors. Some are merely disconcerting, as when he says that Beckett's characters are in purgatory, as it were, because they are suspended between salvation and damnation (p. 126). But of course in orthodox Catholic doctrine (and in Dante) the souls in purgatory are suspended between no such things—they are saved, all bound eventually for heaven, and they know it. Much more serious is the approving citation of Moltmann's description of "the God whom we cannot really have in us or over us but always before us, who encounters us in his promises for the future, and whom we therefore cannot 'have' either, but can only await in active hope" (p. 130). There seems to be no awareness that Moltmann's statement is at best a half-truth and thus a serious distortion of

the Biblical presentation of our relationship with God.

With all these flaws *The Great Pendulum* is still an important and insightful book. Its blurb advertises it as "an outstandingly good handbook for the student of contemporary drama." This it is, but it is also important reading for anyone with an interest in intellectual history or in the kind of cultural apologetics practiced by people like Schaeffer.

Donald T. Williams

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The Habit of Being: Letters of Flannery O'Connor. Selected and edited by Sally Fitzgerald. New York: Farrar, Straus, & Giroux, 1979, xxii + 617 pp., \$15.00.

Flannery O'Connor wrote to Marion Montgomery (p. 444) that "the Southern writer can outwrite anybody in the country because he has the Bible and a little history, but you've got more of both than most and a splendid gift besides." The publication of this collection of Miss O'Connor's letters adds to the abundant proof already available in her fiction and essays that her praise of Montgomery is doubly applicable to her own work. *The Habit of Being* should be of great interest to at least four groups of readers. Those who have enjoyed her stories will find numerous witty and common-sense suggestions for their interpretation as well as fascinating comments on details of their genius, composition, publication and reception. Students of the relationship between Christian belief and artistic practice in general will be stimulated by a wide range of insightful and provocative statements that help to fill out O'Connor's more systematic treatments of this topic in several of the essays in *Mystery and Manners* (New York: Farrar, Straus, & Giroux, 1977)—a book that deserves to rank with Dorothy Sayers' *The Mind of the Maker* as one of the most important treatises on Christianity and aesthetics ever written. Evangelicals who find themselves in dialogue with friends in the Church of Rome will learn much from letters that O'Connor, who was a devout papist herself, wrote to Protestant friends: She reveals, more articulately than anyone else I have read, what we look like to members of the Roman Church and what it feels like to be a follower of Christ who is loyal to the Roman communion. Finally, many will respond with delight—perhaps mixed with awe—to the portrait that emerges of a truly great Christian lady: full of humor; able to laugh at all the absurdity of God's creation, not least of all at herself; courageous in the face of pain and approaching death; and, above all, devoted to her calling and her Lord.

Here we can only glance at a few appetizing snippets from a couple of these categories. O'Connor's fiction often involves grotesquely perverted characters in grimly ironic situations. This emphasis on evil has often been misunderstood, and many naive readers tend to see O'Connor as a cynical observer of humanity. In an early letter she remarks that "Everybody who has read *Wise Blood* thinks I am a hillbilly nihilist, whereas I would like to create the impression . . . that I'm a hillbilly thomist" (p. 81). She emphasized the fallenness of man because this was the doctrine least accepted by the modern world—she refers to one collection as "nine stories on original sin, with my compliments" (p. 74). Only if we can see ourselves as grotesque, as distorted by sin, can grace work—and grace is present in O'Connor's stories too, though never in an expected or stereotyped way. "All my stories are about the action of grace on a character who is not very willing to support it" (p. 275).

The letters are far more than just a commentary on O'Connor's fiction: They are a commentary on life. Pungent, epigrammatic statements abound, and wisdom abounds. "If [Jesus] was not God, He was no realist, only a liar, and the crucifixion an act of justice" (p. 92). "The operation of the Church is entirely set up for the sinner, which creates much misunderstanding among the smug" (p. 93). "The moral basis of poetry is the accurate naming of the things of God" (p. 128). "I doubt if your interests get less intellectual as you become more deeply involved in the Church, but what will happen is that the intellect will take its place in a larger context. . . . Anyway, the mind serves best when it's anchored in the word of God" (p. 134). "Glibness is the great danger in answering people's questions about religion" (p. 307). "All human nature vigorously resists grace because grace changes us and the

change is painful" (p. 307). "You do not write the best you can for the sake of art but for the sake of returning your talent increased to the invisible God to use or use not as he sees fit" (p. 419).

Thus Flannery O'Connor, who had received (at least) five talents, came and brought other five talents. Though she belonged to a Church that has never repudiated its repudiation of the gospel, her life and work together make the issues of sin and grace clearer for us. She said that in all her writings she was "trying to make it plain that personal loyalty to the person of Christ is imperative, is the structure of man's nature, his necessary direction" (p. 290). In *The Habit of Being*, as in her other books, she abundantly succeeds.

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Evangelicalism and Anabaptism. Edited by C. Norman Kraus. Scottdale: Herald, 1979, 187 pp.

Evangelicals, particularly those from free churches, have frequently recognized their affinity with anabaptism, often viewing their tradition as in continuity with the anabaptist martyrs. Mennonites, on the other hand, often join with other conservative churches. Yet at the same time differences are vaguely felt if not clearly recognized. Kraus' book, a symposium authored by professors at Goshen College/Theological Seminary (with two exceptions: R. J. Sider and Wes Michaelson), should help clarify the differing emphases of the two groups.

First, the authors attempt to explain evangelicalism to Mennonites, including clarifying its historical roots, its new political consciousness, its battle for the Bible and its eschatology. Obviously the articles suffer from brevity (10-20 pages each), but with allowance for some differences of interpretation they are fair. This fact means that while anabaptist groups are the prime audience the book forms a fascinating mirror for evangelicals, held up not by sociologists or by liberal theologians but by a related tradition. The image revealed is not always complimentary, for evangelical individualism contrasts with anabaptist concern for the Church, evangelical Biblicism with anabaptist Christ-centeredness, and evangelical spiritualism (yet love of this world and conservative politics) with anabaptist costly-discipleship, rejection of worldly values, and critique of the social order.

Second, two of the articles attempt to relate the movements to one another. Sider argues that anabaptists and evangelicals bear complimentary parts of Christian truth. They need one another or else either may become unbalanced. On the other hand, Kraus points out that anabaptism as a movement (strictly a sixteenth-century movement) is not as close to evangelicalism as some might suppose and cannot join it without losing what it stands for.

While one might hope for a more detailed or scholarly book, the analysis in these essays is perceptive. Free-church groups have too frequently appealed to anabaptist roots without ever realizing how different they are. More importantly, Mennonite groups often fail to appreciate their heritage and too quickly merge into faceless evangelicalism. This book could well serve as a vehicle for evangelicals to look at themselves from a new perspective and ask if they are all they want to be or whether the anabaptist tradition does not contain a valuable truth they have lost.

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The Mormon Mirage. By Latayne C. Scott. Grand Rapids: Zondervan, 1979, xi + 276 pp., \$10.95.

The Mormon Mirage is the most readable book on the fallacies of Mormonism yet to appear in print. Mrs. Scott, a skillful writer and former Mormon, writes with a deep personal insight into the patterns of Mormon life and with great appreciation of the LDS Church's strengths. But with the positive features of the Mormon Church she contrasts their com-

plete distortion of God's truth and their total lack of a personal, saving relationship with Christ.

She presents the mythological Joseph Smith as the Mormons are taught to know him and follows that with a chapter on the fallible charlatan that he was. The heart of her book examines the Mormon scriptures: the *Book of Mormon*, the *Doctrine and Covenants* and the *Pearl of Great Price*. The reader is given a general survey of their contents—no easy task because of the complex nature of that material. Scott's writing skill, however, enables her to accomplish this without leaving the reader in a morass of meaningless material. Her critiques of those works are cogent and abreast of the latest researches and ably point out why those works cannot be regarded as divinely produced. In dealing with the "revelations" of Smith, however, this reviewer would like to have seen a few more examples of how his revelations have been changed. Many Mormons still do not know that Smith drastically altered his revelations, and illustrations of this can prove quite unsettling to Mormons and can open the door for a presentation of the gospel message.

The concluding portion of the book surveys the Mormon teaching on God(s) and salvation, with insights that only one who has lived as a committed Mormon could gain. Particularly helpful is her portrayal of how Mormons deal with discrepancies in their teachings and her sharing of her personal experiences and of comments made to her on various occasions by Mormon leaders. This gives the reader a glimpse of how Mormonism functions among its members and of the apologetic approaches used among them to justify their position.

Only a few typographical errors flaw the book (pp. 11, 24, 117, 130). In addition a few statements will be met with challenge, such as the affirmation that "someone who has not lived a doctrine has no ground to criticize it" (p. 3). Does this mean that someone must become a polygamist before he can criticize the polygamy doctrine? Further, Nauvoo does occur in Isa 52:7 (in Hebrew) despite her disclaimer, and Stan Fields should be removed from the list of ex-Mormons (p. 236). His real name is Stephen Mayfield, and he infiltrated the ex-Mormons as a spy under the former name. In addition most Christians will not accept the Campbellite doctrine of baptismal remission (p. 10), which makes baptism absolutely essential for salvation. This teaching was introduced into Campbellism by W. Scott in 1827 and found its way into Mormonism apparently through S. Rigdon, who was a Campbellite before becoming a Mormon. However, the authoress does not insist that her Church of Christ persuasion is the only valid Christian understanding of the Bible, and with true Christian graciousness she states that she is "a follower and believer in Christ—a Christian—above all else" (p. 236). All these items, however, are minor matters and certainly do not seriously detract from this exceptionally well-written and well-researched book. We heartily recommend it to all those who want to know Mormonism for the mirage it really is.

W. P. Walters

The Changing World of Mormonism. By Jerald and Sandra Tanner. Chicago: Moody, 1980, 592 pp., \$11.95.

Undoubtedly the best work for studying the historical side of Mormonism and discovering what the LDS Church will never tell its people is Jerald and Sandra Tanner's *Mormonism: Shadow or Reality*. However, *Shadow* is nearly 600 pages of closely-set type, crammed together without an index. The Tanners and Moody Press have remedied this by producing this book, which sets forth the heart of the material from *Shadow* in a very readable form and in an attractive format. At the same time new material has been added, updating that which appeared in their previous publications.

Like *Shadow*, *The Changing World of Mormonism* is topical but with a much better arrangement and leads the reader to a climax that overwhelmingly displays the false nature of Mormonism. The index makes its rich contents accessible to the busy reader. There are sufficient photo-reproductions of documents to satisfy the inquiring mind about the reliability of the Tanners' statements. Moody designed the book partly with the hope that it

would be useful as a textbook for a course on this para-Christian group, but it should also be valuable to pastors and laymen alike as a veritable handbook on the fallacies of Mormonism.

The results of twenty years of research that the Tanners have poured into their other publications are succinctly brought together here. Mormons have been warned not to read this material or they may lose their "testimony" (confidence) in the truth of Mormonism. The Tanners document how the Mormon Church has indulged in suppression of materials damaging to its claims, that the Mormons' official publications, their added scriptures and their revelations have all been drastically altered, and that the witnesses to the *Book of Mormon* were far from reliable. They clearly establish that Brigham Young taught as divinely revealed truth that Adam was the God who made this world, while present leaders of the LDS Church condemn this doctrine as false teaching. They demonstrate beyond reasonable doubt that Joseph Smith's claim to understand Egyptian by divine aid was false. They prove from Mormon sources that Mormon leaders both drank and smoked (while forbidding others to do so) and lied about the practice of polygamy. They show that the Mormon temple ceremonies are to a good degree derived from Masonic ritual. These and a host of other equally damaging facts are clearly documented in this encyclopedic work on the shifting foundations of Mormonism. For those who want to know Mormonism as the historical evidence and the Mormons' own documents show it truly to be, one could not find a more authoritative yet readable work than *The Changing World of Mormonism*.

W. P. Walters

Gospel Versus Gospel: Mission and the Mennonite Church, 1863-1944. By Theron F. Schlachbach. Introduction by Wilbert R. Shenk. Studies in Anabaptist and Mennonite History, no. 21. Scottdale, PA, and Kitchener, Ontario: Herald, 1980, 351 pp., \$14.95.

Current debates over the nature, meaning and significance of such words as "mission" and "evangelical" sharpen in focus when carried on with reference to a specific ecclesiastical tradition. If the actual terms elude final or satisfactory definition, the discussions at least gain from the analysis of concrete issues within a given denomination. Theron F. Schlachbach traces the impact of the evangelical missionary movement on the Mennonite Church, the oldest and largest Mennonite body in the United States, and in so doing presents a different perspective from someone like R. Sider. Sider claims that "if Evangelicals were consistent they would be Anabaptists and Anabaptists would be Evangelicals." Or again, in a less provocative proposal, "Mennonites need Evangelicals and Evangelicals need Mennonites" (in *Evangelicals and Anabaptism* [ed. C. N. Kraus; Scottdale: Herald, 1979] 149). But according to Schlachbach the Mennonite Church imbibed deeply from evangelical motives, theory and praxis and thereby compromised or transformed altogether its unique "Anabaptist vision." At the same time evangelicals showed no special affinity for a Mennonite view of the Church, mission, ethics or society. Those Mennonites most closely aligned with the evangelical or (the more narrowly defined) fundamentalist movements inadvertently exposed tensions, not a natural harmony, between Mennonite and evangelical understandings of the faith. Historically, at least, the patterns that emerge differ markedly from the ideals proposed by Sider. Of course that does not necessarily prove him wrong. But the two concepts of "gospel" formed at most a fragile and uneasy alliance for mission.

Schlachbach tells the story of mission(s) in the Mennonite Church from its inception to the end of World War II. With remarkable brevity and insight he outlines the distinctives of the sixteenth-century Anabaptists, noting their early and natural emphases on missions and evangelism, their subsequent loss of missionary zeal, the rise of modern Protestant missions in Europe and North America, and the rediscovery of missions by the Mennonite Church in the late nineteenth century. Tensions between Church and mission developed almost immediately. Forceful individuals eager to recover Biblical teaching on mission grew impatient with less progressive Church leaders and established missionary projects without official approval, but independent enterprises violated the strong heritage of the

Church as community. A further blow against the Church as a single, living organism came from pressures to create mission-related organizations, whether apart from the Church, within the Church or on a mission field. Institutions, in turn, demanded specific goals to measure productivity and success. Doing soon usurped being. Mission and social concerns were first separated, then set against each other, both moves running counter to traditional Mennonite understandings of the gospel.

Attempts to spread and preserve Mennonite distinctives, an early motivation for missionary activity, led to arguments over plain dress, the use of musical instruments, and abstinence from tobacco. But the holistic message of God's *shalom* proved more difficult to monitor and less acceptable to other agencies with whom Mennonite missionaries were cooperating. Thus, ironically, the historic and central peace witness of the Mennonite Church never became an integral part of Mennonite mission. From the outset mission tended to become a special activity of the spiritually elite rather than the natural duty of all believers. "Go ye" interfered with and even replaced the actual mandate to "make disciples." The concept of an indigenous Church, self-supporting, self-governing, and self-propagating, was seized upon uncritically and became a slogan for Mennonite missions. For example, the idea of a self-supporting Church seemed to mesh well with the traditional notion of a self-supporting clergy. Though never fully implemented since the missions found the surrender of authority extremely difficult, deeper reflection might have disclosed a basic incompatibility between the three "selves" and a Christocentric theology that stresses mutual dependence and humble service. The long-standing custom of a nonprofessional ministry that minimized lay/clergy distinctions among Mennonites fell first as missionaries required special education and support, then as national converts who aspired to the ministry followed a similar model, and finally as the sending churches hired full-time pastors. Back in the United States evangelical enthusiasms sometimes eclipsed a fully Biblical understanding of Christian conversion and nurture, as when home missions focused primarily on child evangelism. Nor were Mennonite missionary efforts immune to prevailing attitudes of racism against blacks and condescension toward foreigners.

Though Schlabach is quick to point out negative influences from the evangelical movement, he does not gloss over the narrow world view and backwardness of many Mennonites, as in the memorable anecdote about Mennonite farmers who thought a poolroom was a place to swim (p. 101). He is also unafraid to praise Mennonite missionaries or express his admiration for them despite their limitations (p. 15). "Missioners of the Mennonite Church were on the whole quite able people, often the cream of their communities' talent. They were remarkably careful, honest, and competent in practical matters . . . as sincere as humans can be. . . . And far more than suggested by stereotypes that circulate among some otherwise clever people, they were sensitive toward the peoples to whom they went and toward problems of cross-cultural contact and communication." Schlabach shows excellent balance in other respects as well. His scope includes urban and rural settings, home and foreign ventures, evangelistic efforts and broader concerns. As an historian he employs a wide variety of primary sources and has done extensive work in archival materials, while displaying an impressive grasp of secondary literature as well. His methodological skills extend to a judicious use of oral history and techniques of quantitative analysis to expand, support and illustrate his interpretations. The result is a first-rate work of scholarship that avoids the common failings of an in-house history.

Three major criticisms might be directed against the book. First, the author never really defines "evangelical" or "fundamentalist," nor does he come to grips with the great diversity within evangelicalism. While he implies that evangelicals have often been simplistic, his otherwise carefully nuanced study lumps all types of evangelicals together without appreciation for the great divides in theology and life-style that clearly exist among them. More importantly he fails to delineate which particular streams were most attractive to Mennonites or exercised the most influence on them. Second, Schlabach seems to assume the superiority of contemporary Mennonite theologians to either earlier Mennonites or evangelicals in general. Even if true, an outsider may be put off by what struck this reader

as an unwarranted smugness in certain passages. Third, though Schlabach must be commended for his sensitivity to the cultural setting and larger events that touched the Mennonite Church's mission, he might have made his thesis much more interesting by noting the impact of the evangelical movement on other Anabaptist groups. Pertinent examples would include the Brethren in Christ, which while maintaining official ties with the Mennonite Central Committee also joined both the National Association of Evangelicals and the Christian Holiness Association, thus straddling several traditions, or the Missionary Church, which has severed virtually all its Amish, Brethren and Mennonite roots. These criticisms notwithstanding, Schlabach's thoroughly researched and well-written study is a notable addition to an already impressive series.

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The Challenge of Marxism: A Christian Response. By Klaus Bockmuehl. Downers Grove: InterVarsity, 1980, 187 pp., \$4.95.

InterVarsity Press has rendered a worthy service to Christian students by publishing a book on Marxism from an evangelical perspective. Marxism is depicted as a world view incompatible with Christianity, from which Christians will not expect any new light for the contents of faith (pp. 20-21, 85, 120). An informative and perceptive account is given of the Marxist critique of religion and the ethics of Marx and Lenin. The book concludes with a contrast between the Marxist and Christian conceptions of the new man and its genesis.

We cannot in the present review engage in detailed dialogue with the writer. Fuller exposition of his ethical views, especially the critique of the new morality, may be found in articles from his pen in *La Revue Reformee*, Nos. 93, 100 and 101. We regret that the treatment in the present book is critical, without detailed argument, of "Reformational Ethics, stressing the eternal validity of the Ten Commandments" (p. 115) and misleadingly talks of "Christian situation ethics" (p. 119). Christian students could easily suppose that a measure of licentiousness is being condoned. A clear-cut "No!" to moral relativism and a no less emphatic "Yea!" to the moral law summarized in the Decalogue is what evangelical students as well as others need to hear.

Evangelical students, Inter-Varsity and others, need not be encouraged to cultivate anti-intellectualism. We regret the representation of orthodox theology as having a dangerous tendency "to view the truth simply as some heavenly system of thought" (p. 25), the false antithesis between logic and reality (p. 72) and the reference to "more theory" (p. 73). Again, Inter-Varsity students have no need to think in pejorative terms of sound doctrine, logic and even theory. We agree with the writer's wholesome positive insistence on Christian practice and observe that he exempts Calvinism from the charge of "unreal" theology (p. 32), examples of which he finds in Barth and Bultmann, who are hardly representatives of orthodoxy.

We would not strain at gnats, but we would desire the cardinal Reformation witness to justification by faith alone to sound forth no less clearly than the emphasis on regeneration. We are pleased that the note of the sovereignty of God is struck throughout the book and that in spite of the ambiguous expression "new birth through faith" in the title of the final chapter the closing page includes the statement: "Regeneration takes place only as God decides" (p. 167).

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John Wesley: His Life and Theology. By Robert G. Tuttle, Jr., Grand Rapids: Zondervan, 1978.

Occasionally a figure steps forth in history and leaves such a lasting impact on his culture that his life needs to be continually re-examined in order to recapture some of his spirit. Such indeed is the life of John Wesley, a man whose life and theology were so thoroughly interwoven that they cannot be separated without doing a serious injustice to the man. Tuttle, a relatively young Wesley scholar by his own admission (where Wesley is concerned, do not trust anyone under sixty—p. 329), after ten years of intensive study in the primary sources and a dissertation on the mystic influences on Wesley has produced a very fresh and insightful biography on this great evangelist, scholar and theologian.

Tuttle's purpose in this work is fourfold: (1) to portray an interesting and readable biography; (2) to present a fairly comprehensive theological analysis; (3) to spark interest in the readers to read Wesley in the primary sources; (4) to inspire the reader to faith in God as the source of revival (pp. 9-11). He sets out to accomplish this purpose by analyzing his material in a very unique format. The book is divided into four main sections, each covering a major segment of Wesley's life: the early years, the early ministry, Aldersgate, and the revival. The setting for the book, however, is found in a reflective journey taken by Wesley at the end of his life where he reminisces and analyzes for the readers what transpired in his life up until that point. Consequently each section has three parts: one that sets the stage, one in which Wesley narrates the events of his life, and an analysis by Tuttle of Wesley's life and thinking at that point.

For the most part Tuttle accomplishes what he sets out to do. The biography (or should I say "autobiography"?) is very readable and interesting. His theological analyses are very insightful on the issues that he presents as he interacts with the conclusions of other Wesley scholars and ties in his field of expertise, the mystical influences. Tuttle's format and his use of footnotes stimulates one to get hold of a set of Wesley's *Works* and start digging for himself. And one cannot mistake seeing the divine hand throughout the book from his formative years through the revival. It makes me pause, reflecting on my own ministry, devotion and commitments and say, "Lord, do it again!"

Nevertheless, if there is a weakness it is that Tuttle emphasizes the shorter and more interesting part of Wesley's life (his early years) over against the longer, routine and evangelistically productive later years. Tuttle's first three sections cover the events found only through the first of eight volumes of Wesley's *Journal*. The remaining seven volumes are quickly touched on in Tuttle's last section. Since this is Tuttle's biographical emphasis, his major theological concern is in Wesley's formative thinking about justification and regeneration, and he only briefly mentions (if at all) other theological issues that Wesley wrestled with—i.e., popery, predestination, sacraments, enthusiasm. Perhaps because the later years of Wesley after Aldersgate fell into an almost predictable routine in many ways, these years do not lend themselves to as interesting a story as the early years. The term "Methodist" was in fact a label of derision given to the Oxford Holy Club because of their routine and regimented approach toward Christian living and service. But while the crisis of Aldersgate was vitally important in Wesley's life, so also were the many long years of growing in grace and organizing societies that would help prevent those justified from falling back in their profession of faith.

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