

Book Reviews

David Edwin HARRELL, Jr. *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith*. Tuscaloosa, AL: University of Alabama Press, 2000. 352 pp. \$34.95.

Though many may conceive of this volume as just a biography, it is much more. Using Homer Hailey as a model, Harrell tells the story of the Churches of Christ (A Cappella) in the twentieth century. Since Hailey's life covers the same temporal territory (having been born in 1903 and living into the 21st century), the biographical treatment is one way of covering the whole movement. This is the time of the later schism between "institutional" and "non-institutional" Churches of Christ. Both Harrell and Hailey were members of the "non-institutional" (known generally as the "antis") group within the Churches of Christ.

Hailey's biography begins from 1903 (three years before the 1906 Religious Census, which first listed "A Cappella" churches separately from Disciples as the Churches of Christ) and continues through the twentieth century. Hailey's theological pilgrimage runs from early membership in a conservative Christian Church in Arizona to preaching for a "non-institutional" fellowship. He would often go back to this small Christian church and hold summer meetings, in his latter years requesting that no instrumental music be played.

Harrell relays Hailey's life as a "spiritual odyssey" (xii), beginning as a member of the Christian Church in Wilcox, AZ, becoming a member of the Church of Christ (A Cappella) in the 1920s, and then leaving the mainstream Churches of Christ to work with a minority who opposed "institutional" changes. Even in the 1980s, as a Bible teacher, he became embroiled in an issue over "divorce and remarriage" which had become a divisive issue. Probably because he was a Bible teacher, his influence was far wider than his narrow fellowship of the "non-institutional" churches. Having taught at Abilene Christian University as well as in Florida, the people who respected his Bible teaching did not always agree with his ecclesiastical choice.

This well-documented book is divided into three parts. Part One deals with origins. Part Two covers the Churches of Christ in the twentieth century (1920–1999). Part Three relates the story of Homer Hailey himself against the backdrop of the "non-institutional" Churches of Christ. A closing essay provides an interpretive essay of other sources on Churches of Christ history.

Harrell has written two other important volumes that focus on the Stone-

Campbell Restoration Movement. *Quest for a Christian America: A Social History of Disciples of Christ* (Nashville: Disciples of Christ Historical Society, 1966), and *Social Sources of Division in the Disciples of Christ* (Athens: Publishing Systems, 1973) were among the first attempts to show how social culture affected the divisions in the Stone-Campbell Restoration Movement as opposed to simply theological interpretations.

Both as a biography and as a historical volume on the Churches of Christ (A Cappella), this is an exceptionally important resource.

CHARLES R. GRESHAM
Professor in Biblical Studies
Kentucky Christian College

D. Newell WILLIAMS. *Barton Stone: A Spiritual Biography.* St. Louis: Chalice, 2000. 249 pp. \$29.99.

It is interesting to observe the “awakening” in students who take my Disciples Studies classes. Generally, entering under the assumption that they live in the tradition of Alexander Campbell, they leave with a theological and spiritual attraction to Barton Warren Stone. Although a 19th-century American religious movement carries Stone’s name as a means of recognizing a particular perspective, little is known about him even in the traditions that claim him, and that information can range from sketchy to erroneous.

Albeit from a decidedly Disciples of Christ disposition, Newell Williams has rendered a service of scholarship not only to all who are heirs to the Stone-Campbell Restoration Movement but to everyone interested in the development of American Christianity. Through the works of Barton Stone that Williams references, students of history and religious culture will gain additional insights on much-debated, and often controversial, subjects such as revivalism, millennialism, church unity, the nature of Christian ministry, and even a popular solution to slavery.

An influential figure of the contemporary religious scene, Stone was overshadowed by the public persona of Alexander Campbell. He did, though, make significant contributions to religious thought and ecclesiology which are found in his sermons, tracts, and journal articles. Not only does Williams introduce Stone’s views on such relevant topics as atonement, Trinity, christology, the work of the Holy Spirit in conversion, and baptism for the remission of sins, those views are thoroughly discussed so the reader is able to put them in the context of broader theological conversations of Stone’s day. Due attention is paid also to his passion for Christian unity along with the disappointments he faced through the disaffection of colleagues.

Williams contends that Stone’s deep Presbyterian spirituality, expressed in

a God of love, was the greatest influence on the development of his social conscience and his religious ideas. Stone consistently carried within him two issues, both of which had millennial import. The social perspective surrounded slavery in which he saw the immediacy of the millennium based on its abolition. The religious ideal was church unity, which as Williams reports “was the hinge on which the millennium turned” (224).

To subtitle this a spiritual biography is apt, for Stone is presented in his entirety. Williams has organized this book thematically and chronologically with glimpses of Stone’s personal life woven throughout. Arranged in five distinct sections, with chapters under each, readers receive a complete picture of this notable frontier reformer. “The Making of a Presbyterian Minister” describes his family background along with his educational and theological journeys toward ordination. “The Great Revival” recounts his ministerial activities and struggles with the presbytery and church doctrine as a settled preacher, a period for which he probably is most widely recognized. “The Christian Church” offers his perspectives on restoration, church organization, and his attitudes on the true faith. “Union and Growth” is perhaps the most formidable period of his life as characterized by his deep commitment to the recovery of the gospel and his understanding of the church’s mission. Finally, “Church and Society” explores Stone’s relatively unknown but quite radical political views. The concluding chapter is a capsulation of Stone’s spirituality unto his death.

Even though readers will notice that at times the writing is uneven and lacks crispness, Williams’ research is thorough and accurate. His presentation is sympathetic without being nostalgic or romantic. It is honest and critical but fair to the written materials and oral traditions.

JOHN M. IMBLER

Associate Professor of Disciples Studies
Phillips Theological Seminary

Thomas H. OLBRICHT and Hans ROLLMANN, eds. *The Quest for Christian Unity, Peace, and Purity in Thomas Campbell’s Declaration and Address: Text and Studies*. ATLA Monograph Series, No. 46. Lanham, MD: Scarecrow, 2000. 512 pp. \$45.00.

Someone has suggested that we would all do well to reread Thomas Campbell’s *Declaration and Address* (hereafter, *D&A*) annually. Perhaps the most celebrated single document of that Restoration Movement that is associated with Barton W. Stone and Alexander Campbell, it is widely recognized as a landmark and seminal product of the elder, decidedly less famous Campbell.

Those who recognize the valuable contribution of the *D&A* to the descendants of Stone and Campbell will be very interested in this relatively new work.

The Preface opens with a brief description of the rather unique circumstances under which these essays came to be written, originating as they did from an Internet seminar conducted from November 1997 to May 1998. The reader is also pointed to various Internet resources that may prove helpful in understanding the essays and their subject matter, the *D&A*. The Preface then gives a brief overview of Thomas Campbell's life and the events that led to the writing of the *D&A*, followed by a short summary of the document itself (something difficult to do in any context) and the rationale behind the order of the seminar papers (an order that is somewhat different in the book). All of this is quite helpful.

The contents of the book fall into two major parts. First is "The Text of the *Declaration and Address*," which composes something less than a third of the book. Second, "Studies on the *Declaration and Address*," which composes a bit more than two-thirds of the book. Most of the work on the text of the *D&A* has been done by Ernest Stefanik who begins with a very nicely done reconstruction of the actual First Edition of the *D&A*. It includes the Declaration, the Address, the Appendix, and the Postscript in fifty-six pages that are paginated in such a way that each page has both a page number for the book and for the *D&A*. The only intended addition to the original text is that of line numbers in the right margin to facilitate reference to and discussion of the document. Next, Stefanik presents in chart form a sixty-five page list of all the 2760 changes between the first and second editions of the *D&A*. Each variation is also classified as to whether it is a change in diction, capitalization, punctuation, spelling, or typography. It should be emphasized that this would be a very different book apart from the painstaking labors of Stefanik. Finally, Christopher R. Hutson provides a scripture index to the *D&A* that is nearly twenty pages long. Every portion of the first part of this book makes a valuable contribution to the "toolbox" of those who would understand and teach this document.

The second major part of the book, containing 19 significant contributions, is much more difficult to summarize, but often equally valuable. It presents a variety of studies on the *D&A*. Stefanik appears with yet another contribution, this one comparatively short. He sketches broadly the "history of the composition and publication" of the *D&A*. Thomas H. Olbricht, one of the coeditors of the book, follows with a chapter on Reformation backgrounds to the *D&A*. He concludes that both Thomas and Alexander Campbell appreciated the work of the reformers and recognized their indebtedness to them. However, they believed the reformers' work to be thrown off-balance by a widespread denominational focus on distinctive creeds rather than Scripture itself. Hiram J. Lester suggests that the *D&A* and Christian Association of

Washington reflect Thomas Campbell's experiences in Ireland with the Evangelical Association of Ulster. Carisse Mickey Berryhill sketches the philosophical and intellectual roots of the document in Scotland. Christopher R. Hutson discusses Campbell's use of Scripture in the *D&A*. Michael W. Casey critiques his use of logic. Olbricht returns to discuss his principles of Bible interpretation. There follow chapters comparing his rhetoric and that of Promise Keepers (which advocates a postmodern reading of the document), discussing his psychological state of mind at the time of writing, probing the concept of forbearance in both Campbell and his writing, analyzing his theology, christology, soteriology and eschatology, documenting its interpretation among two "high church" Disciples, discussing the influence of the *D&A* among each of the major representative Restoration Movement groups, and lastly, probing the document's value in a postmodern world.

Those who teach the history of our movement, whether on the undergraduate level as I do, or in the seminary, will find in this volume particularly helpful resources for understanding and referencing the *D&A*. Any student of the movement will find the context and meaning of the document made more clear. Moreover, anyone interested in Christian unity will find Thomas Campbell's model given a modern consideration that is thought-provoking and challenging.

TERRY A. CHANEY
Professor of Church History
Ozark Christian College

Robert RICHARDSON. *Communings in the Sanctuary*. Edited by C. Leonard Allen. Orange, CA: New Leaf Books, 2000. 130 pp. \$13.95.

Robert Richardson (1806–1876) is a key figure from the early days of the Stone-Campbell Restoration Movement, having served for over thirty years as Alexander Campbell's family physician and as office manager and associate editor of the *Millennial Harbinger*. At Campbell's death in 1866, he was chosen by the family to deliver the funeral sermon as well as to write an official biography, a full, two-volume work published in 1869 as the *Memoirs of Alexander Campbell*, still today considered an essential source for understanding Campbell and the unique, American Christian movement in which he was a principal leader.

This collection of 24 brief essays was originally delivered as communion meditations at Bethany College and published separately between 1847 and 1850 in the *Millennial Harbinger* as "Communings in the Sanctuary," then later collected and published as a devotional volume at the urging of J.W. McGarvey and other former Bethany students. This new publication by up-

and-coming restoration publisher New Leaf books includes an introductory essay by C. Leonard Allen providing helpful background to Richardson and pointing to the theme which emerges from the devotionals: mystery.

Such a theme would seem more expected to come from a person steeped in orthodox Christianity rather than an early voice of the Stone-Campbell Restoration Movement. Yet, Richardson, somewhat uniquely for his time, was intrigued by how much of Christian thought and belief was incapable of full expression and understanding in words. The holiness of God, the atonement of Christ, the relationship between God and Christ, are explored in these talks to evoke awe and worship at the weekly altar of the Lord's supper, a needed venture as much or more today in the congregations of the Stone-Campbell Movement than in days of Richardson.

All but two of these communion meditations are based on a portion of a Psalm, printed at the head of each essay. The two not from Psalms, from Rom 12:2 and 1 Cor 15:56-57, appear at the end of the collection, followed only by one from Ps 23:1-4. Most follow a pattern of thoughtful and articulate musings on ideas from the passage which begin with an aspect of nature or human life, then move to ponder relevant theological themes, circling inevitably toward a landing in the last paragraph or two which focuses on the immediate matter at hand, taking communion. The language is the lofty, nearly poetic prose of days gone by, and the theological reflections are deep, replete with allusions to Scripture. Contemporary readers will find this challenging stuff, well beyond the folksy, practical fodder that comprises communion meditations today. Yet, those who wish their worship of God to be enriched will find these essays refreshingly exhilarating.

As those in the Stone-Campbell Restoration Movement seek to understand themselves in the contemporary Christian context, those within the A Cappella and independent strands increasingly identify themselves as evangelical. Richardson is the key historical figure of the early movement who speaks in a way that resonates with this identification. Richardson, as noted in an article by Steve Singleton, "Robert Richardson on the Holy Spirit," in *SCJ* 1.2, 155-166, was the major and nearly solitary voice to uphold the identifiable role of the Holy Spirit in the lives of believers—not working only through the direct words of Scripture—as a biblical norm. This position, which reaped fierce opposition particularly by Tolbert Fanning, even resulted in his dismissal for a time by Campbell from Bethany and *Millennial Harbinger*.

Richardson deserves our hearing today. People who read this slim, attractive volume of communion devotionals will find this a good introduction to this crucial voice from the past which rings true today.

WILLIAM R. BAKER
Professor of New Testament and Greek
Saint Louis Christian College

Paul GUTJAHR. *An American Bible: A History of the Good Book in the United States, 1777–1880.* Stanford: Stanford University Press, 1999. 256 pp. \$19.95.

The problem Gutjahr identifies has often been observed: the Bible has been the central literary text produced and read in the American republic for more than two hundred years but has by all accounts moved to the margins of importance in post-Vietnam War discourse. Unlike others, he has set out to ascertain the reasons for this cultural shift. His thesis is: “the reasons for the diminishing role of the Bible in American print culture are largely founded and revealed in the evolving content and packaging of the Holy Scriptures” (3). Gutjahr’s narrative deals with the architecture of the book itself. Attention is given to the way the Bible was printed, the economics and politics of publication and distribution, and the way in which the text was presented. Different translations have been embellished with illustrations and commentary, printed in diverse formats, and presented in numerous bindings in an effort to sell more copies.

The first chapter focuses on “production.” It describes in detail the initial efforts to fund and print the Bible during the Revolutionary War and the more successful efforts after the War. Highly deserved attention is given to the technological developments that made feasible the massive printing project required to produce a Bible. The American Bible Society was organized by the combination of a number of local ventures and took as its mission to provide a Bible for every American home. This not-for-profit subsidized effort had a significant impact on the economics and competition for sales.

Chapter two, “Packaging,” examines the illustrations and bindings used for the Bibles and the ways in which these elements changed and limited the ways in which the Bible could be read. No longer were the clergy and church the privileged interpreters of the Bible in American culture. The editors, printers, and annotators increasingly defined the ways in which the biblical narratives would be imagined by the readers and difficult passages understood. Class issues were also inserted into the marketing and purchasing of Bibles. Fine bindings and extravagant artwork became valued over the text.

The diversity of translations purveyed to the American public is the subject of the third chapter, entitled “Purity.” It begins with the publication of the “standard text” of the King James Version in 1851 that sought to provide the most error-free version of that text possible. The publication caused such controversy that it was withdrawn. Against this backdrop are discussed the diverse translations of the Bible produced during the nineteenth century, each endeavoring to clarify doctrinal issues. Among these were efforts by the Unitarians, Baptists and Disciples of Christ. Alexander Campbell’s publication (1826), in which he attempted to clarify issues of baptism, the nature of the early church and to provide a readable text, is given considerable attention (101-105).

Campbell's version is described as "more than an immersion version" but also as a "modern language version" (105). The *Book of Mormon* is discussed later (151-160).

The anti-Catholic aspects of the Bible controversies are introduced in chapter four, "Pedagogy." Here, the frenetic efforts of Protestants to keep the Catholic translations of the Bible out of the public educational institutions are recounted. A letter from a bishop requesting that Catholic children be allowed to read a Catholic translation and be excused from other religious instruction provoked riots in Philadelphia in 1844. The struggle to maintain the Protestant Bible as dominant in public education despite the fact that Catholics were by far the largest American denomination at the end of the nineteenth century, would finally result in the removal of the Bible from public education.

The final chapter, "Popularity," summarizes ways in which publishers, and authors both clerical and professional retold the story of the Bible in more secular media, using novels, historical fiction, and the "lives of Christ" genre. These were intended to draw readers back to the text but also had the result of relativizing the biblical text.

Gutjahr's thesis is convincing. The architecture of the book was indeed determinative for its reception, but as the author notes in chapters three and four, the interreligious strife necessitated by the refusal of established Protestantism to give up its cultural hegemony also proved decisive for the role of the Bible in American culture. Related to these fights is the emergence of Judaism in the United States, a development not mentioned in the volume. One is also struck by the unintended consequences of the efforts made by defenders and promoters of the Protestant Bible; their efforts continuously undermined their professed values and goals.

This meticulously crafted volume is one of those wonderful scholarly volumes that raises questions as well as addresses them. It is replete with suggestions for further reading and research. The extensive notes (199-252) together with the narrative provide a *status quaestionis* for the issue of the Bible in American culture. As one of the first (certainly there will now be more) scholarly studies of this phenomenon, it will long be a standard beginning point for the discussion of the demise of the Bible in American culture; and, therefore a standard work for the continuation of the project of understanding of the intersection of religion and culture in the American experience.

DAVID BUNDY
 Librarian
 Christian Theological Seminary

Robert S. ELLWOOD. *1950: Crossroads of American Religious Life.* Louisville: Westminster John Knox, 2000. 244 pp. \$18.95.

By examining the political, intellectual, and social developments of a single year, Robert Ellwood gives his readers a picture of mid-century religious life in America. Ellwood argues that 1950 was a pivotal year for American religion because it set “in motion forces that were to dominate much of the rest of the century” (23). The conviction of Alger Hiss, the rise of Joseph McCarthy, and the beginning of the Korean War added anxiety to American’s postwar optimism. The general religious response to Cold War anxiety in America was a return to traditional religion, any religion.

After convincingly explaining the value of his study, Ellwood discusses the reactions of mainline Protestants, evangelicals, and Catholics to political and intellectual developments. Each group, according to Ellwood, turned to its religious roots for inspiration. Mainline Protestants returned to a theology that emphasized man’s inherent sinfulness, an easy step to take considering the atrocities of WWII. As a result, their growth kept pace with other Christian groups. Reinhold Niebuhr, the American champion of this neo-orthodox theology, convinced many intellectuals that America’s religious character and its uncompromising stance against communism were the only defenses against communists. Francis Cardinal Spellman’s similar stance against communism helped Americanize Catholics in the US. The anticommunism of evangelicals helped create a basis for cooperation with mainline Protestants as together they established the National Council of Churches. Led by Cold Warriors like Billy Graham, evangelicals also turned to their revivalist roots. However, according to Ellwood, they did so with a more loving spirit avoiding their more traditional condemning tone.

Ellwood devotes individual chapters to African-Americans and American Jews who looked for new ways to gain their own rights more than they battled communism through traditional religion. For African-Americans, 1950 was “pivotal only in a rather negative sense; it was the still point between one era and another, when changes were preparing but were so far barely visible” (182). In that year the two most influential leaders of the Civil Rights Movement, Martin Luther King and Malcolm X, were only beginning to solidify their religious views that would later inspire them to action. Jewish Americans, moving increasingly away from orthodoxy, were just beginning to be considered religious equals in America.

Ellwood’s work is enlightening in many ways, and would be especially useful in a class on modern American religion, or postwar America in general. His readers, many of whom may remember nostalgically the religious fervor and national unity of America in 1950, cannot help but be impressed by the plurality of religious views Ellwood describes. Ellwood further deserves credit for demonstrating the influence of the political atmosphere on religion without

limiting church growth to a purely demand-side explanation. He allows room for supply-side explanations of religious expansion as well.

Like most religious histories, especially those covering so many religious groups briefly and broadly, Ellwood overemphasizes the role of religious leaders in defining America's religious life. Readers of *SCJ* will also notice that Ellwood minimizes sectarian Christian groups, including Stone-Campbell Restoration Movement churches who experienced tremendous growth around 1950. Sectarrians who looked neither to Niebuhr nor Graham for inspiration, also faced religious crossroads which shaped many Americans. While Ellwood suggests that religious developments in 1950 shaped America's religious future, he does not explain how mid-century crossroads helps account for America's current religious outlook. What 1950 development, for example, accounts for the tremendous growth of Pentecostal Christianity in more recent years? Despite these drawbacks, Ellwood's work is an engaging, worthwhile read for any interested in American history or religion.

MATT MCCOOK
History Instructor
Florida State University

Stanley JAKI. *The Savior of Science.* Grand Rapids: Eerdmans, 2000. 253 pp. \$18.00.

Stanley Jaki sees a potentially disastrous paradox in modern science. The most fundamental developments of science portend an inescapable irrationality to the universe that discredits the very idea of science itself. In short, if science is reliable, then it cannot be trusted. If science is rational, then the whole universe—including any science it produces—is irrational. Fortunately, this paradox arises only if one combines these scientific developments with a naturalistic metaphysics. Enter the titular Savior of Science. Jaki argues that a Christian worldview can rescue science from its plunge into absurdity. With its help—and *only* with its help—science can hope to escape the paradox of irrational rationality.

Jaki's book consists of six chapters. In the first two he argues that it is no historical accident that science, stillborn in practically every major ancient civilization, gained its vital foothold in High Medieval Europe, steeped as it was in a Christian worldview. Jaki surveys the stillbirths to show that science could not gain purchase in those cultures because their worldviews contained elements inimical to a view of nature as rational and worthy of investigation, a view necessary for any mature science.

In the third chapter Jaki focuses on modern cosmology. He argues that no nontheistic explanation for the anthropic coincidences (those many "fine-

tuned” aspects of our universe, every one of which is a necessary condition for life) is compelling enough to save the fundamental rationality of the universe. Jaki is particularly critical of the many universes and inflationary hypotheses that abound in theoretical cosmology.

In chapter four Jaki focuses on naturalistic evolutionary theory, sounding notes reminiscent of such prominent contemporary critics as Michael Behe and Alvin Plantinga. While Jaki accepts the general outline of species evolution, he insists that it cannot be wedded to naturalism without disastrous philosophical consequences. Throughout both this chapter and the previous, Jaki’s critiques are refreshingly intolerant of the speculative metaphysics that often disguises itself as respectable science in these discussions.

The last two chapters focus on the inability of science to supply answers to questions that transcend scientific inquiry. In chapter five he contends that there is no way to argue from a naturalistic framework that science *should* not lead us to the Orwellian abuses that are so often predicted by critics of genetics research, atomic power, etc. Only the love of Christ can offer philosophical justification for barriers to scientific indiscretion. In the final chapter Jaki sums up his argument and includes a rather stinging and thought-provoking critique of so-called “creation science,” with its twin pillars of young earth theory and the doctrine of the special creation of all species.

Jaki’s thesis concerning the stillbirths of science is similar to one argued by Ian Barbour more than thirty years ago. However, Jaki puts much more emphasis on a *Christian* worldview, as opposed to the more generic theistic worldview shared with Judaism and Islam. It is unclear how successful he is in defending this stronger approach. At the crucial turns of chapters three and four, for example, he appeals to features of the universe independent of unique Christian doctrines, such as its inherent purposiveness and susceptibility to rational investigation. But without the stronger thesis, Jaki defends only a call for the salvation of science through conversion to theism, not the invocation of an incarnate Savior of Science. While the weaker thesis may be enough to defeat naturalism, it is not what was promised.

The usefulness of this book in the classroom or study is hampered by Jaki’s obtuse rhetorical style. Jaki is one of the most well-read and informed scholars on the planet. But his writing smacks of a pomposity and arrogance that I often find hardly bearable. The convoluted and verbose nature of his prose makes his work inaccessible to many students, and only rewarding to the most diligent and exasperation-proof study.

JIM SENNETT

Professor of Philosophy and Interdisciplinary Studies
Lincoln Christian College

John TEMPLETON. *Possibilities for Over One Hundredfold More Spiritual Information: The Humble Approach in Theology and Science.* Philadelphia: Templeton Foundation, 2000. (Originally published by Seabury, 1982.) 216 pp. \$24.95.

Sir John Templeton, multimillionaire and one-time Wall Street investment counselor, has penned a treatise that captures his convictions regarding the relationship between religion and science. While evangelicals share a common concern with Templeton, I am not convinced that they will agree with his perspective on the subject. What is the starting point for a discourse on the relationship of religion and science inquiry? According to Templeton it is a spirit of humility. *Possibilities* is in effect a treatise advocating a new approach to theological inquiry. Hence, he proclaims that “an age of experimental theology may be beginning” (104).

The book in its entirety is summarized in the first paragraph of the introduction. A phrase common to the text is “How little we know—how eager we learn” which he identifies as the “humble approach” (vii). Templeton’s perspective is based on both the apparent disunity between religion and science and on his desire to see “spiritual information” advance as vastly and aggressively as scientific discovery. He maintains that just as scientific discovery has fueled human progress and growth, an equivalent interest, commitment, and funding must be made to the discovery of “spiritual information.” He defines this phrase as the religious concepts that have proven beneficial to humanity, and hence are worthy of study for the further advancement of humanity (vii).

What are the categories of “spiritual information”? Chapter 9 provides ten for consideration, which are generic and broad in nature, e.g., “Exploring links between religiosity and length and quality of life” or “Researching the benefits of forgiveness.” He places in high regard the role of religion in life and culture, so much so that he formed the Templeton Foundation (the book’s publisher) which awards the Templeton Prize, an award of (£700,000 (around one million dollars in U.S. currency), according to their Web site (<http://www.templeton.org>). Hence, the text is a systematic statement of the author’s convictions regarding the relationship of science and religion, the potential for human advancement through the discovery of spiritual information, and that religion has a place in the future of humanity and the culture.

Would an *SCJ* reader benefit from this book? What cautionary notes should be raised regarding the text? Templeton approaches the subject of religion and science from a perspective that is in stark contrast to an evangelical Christian approach. As I read the text, several aspects of it set off sirens, primarily about the philosophical assumptions that govern his approach to religion and science. By no means is this a comprehensive list of concerns regarding his book, but they are the most readily recognizable concerns.

First, Templeton’s concern is for religion, not Christianity. Throughout his

text he does make reference to the Bible as “scripture” (lowercase), as well as the “scriptures” of other religions (p. 30). Likewise, throughout the text he refers to “god” (lower case), more as a philosophical concept than anything resembling the God of the Bible. Even religion itself is treated as an eclectic collection of varying beliefs, lacking any particular core or center from which to provide stability or concreteness.

Second, he states the obvious as though it was revolutionary. Of course a spirit of humility is needed. Yes, my lack of knowledge compels me to further discovery. Naturally, egotism is an obstacle to both scientific and religious inquiry. Likewise, his treatment of religion is no more unique than that provided by an anthropologist or a professor of comparative religions, yet he states his convictions as if they are keen insights never before conceived. In short, I felt as if an amateur theologian had written the text, demonstrating more knowledge in the fields of science than in religion. Similarly, he does not link his discussion to the parallel issue of faith-learning integration among evangelicals. While he provides a mandate for the integration of religion and science, he provides no mechanism or paradigm other than a spirit of humility as we approach the unknown.

Third, his philosophical presuppositions are very existential, even bordering on the “new age” approach to reality. For example, he acknowledges his appreciation and similarity to Teilhard de Chardin (40). Similarly, he regards religious belief as an outgrowth of the evolution of both humanity and culture. This is exemplified in his approach to spiritual formation that, according to Templeton, is based on ten spiritual laws which are wholly generic and focus more on attitude and morality than any relationship with God (158-161).

Finally, while it may be a minor point, the structure of the book is reminiscent of texts from the nineteenth century. In fact, when it first arrived I thought it to be a reprint of an out-of-print book. Each paragraph is numbered, as if to provide a form of standard documentation beyond page numbers, Templeton, Chapter 5, Paragraph 5. I only raise this because the format not only became slightly confusing, but it also lent itself to enabling a coarse writing style.

Perhaps, the best indication of the book’s tone and direction is contained in its first appendix, which contains “Ninety-two Questions on Humility in Theology and Science.” While I could never fault an individual for raising questions (my only taboo is taboos), the tone of the questions and the answers indicated in his text demonstrate an approach to science and theology that is inadequate and hollow from an evangelical perspective. While we should not simply limit our reading to those texts that are reflective of an evangelical perspective, Templeton offers little significance to the current status of the conversation between science and theology. This text would be of virtually no appreciable value to the *SCJ* reader, other than to remind us of the necessity of integrating

science and theology, learning and faith, but with distinctively evangelical assumptions of reality, truth, and value.

JAMES RILEY ESTEP, JR.
Provost & Dean of the College
Kentucky Christian College

Alister E. MCGRATH. *T.F. Torrance: An Intellectual Biography.*
Edinburgh: T&T Clark, 1999. 300 pp. \$49.95.

Thomas F. Torrance (1913–) has been called the most important British theologian of the 20th century. He compiled a corpus of more than 600 published items, plus mountains of unpublished writings. It is only fitting, then, that one of the most prolific British academics of the last generation should be heralded in biography by one of the most prolific British academics of the current generation.

McGrath is true to his word; this is an *intellectual* biography. One will search in vain for significant treatment of Torrance's wife and children, home life, hobbies, emotional struggles, spiritual pilgrimages, or other such personal dimensions that enliven many biographies. McGrath concentrates only on those events that contributed to Torrance's development as an academic and a theologian. Nonetheless, the book never suffers for lack of riveting subject matter.

The book is divided into two main sections. The first traces Torrance's life within the parameters stated above. Attention is given to his missionary childhood in China, his education at Edinburgh, his pastoral ministry at Alyth, and his return to Edinburgh as a member of the faculty at New College, with many important stops in between (including the landmark year 1937–38, spent studying under Karl Barth at Basil). Especially helpful is McGrath's tireless employment of Torrance's unpublished papers. The book also contains many photographs, some of which have never been published before.

The second section gives an overview of Torrance's two great intellectual accomplishments: his championing of Barthianism in the English-speaking world and his forays into the relationship between religion and science. The connection between these two is Torrance's development (under Barth's inspiration) of the concept of *scientific* theology. Torrance borrowed and developed the Barthian notion that the proper scientific (objective, *a posteriori*, *wissenschaftlich*) study of a subject matter is not to be derived from *a priori* rules or methods, but rather from the nature of the subject matter itself. (This idea anticipates much in contemporary analytic epistemology, including the so-called "naturalized epistemology" movement). While this "kataphystic" approach yields significant differences in proper guidelines for theology and the

natural sciences, it also produces important similarities, which become the basis for Torrance's work on the integration of the disciplines. (This work, in turn, becomes an important foundation for the plethora of work being done in this field today. Once again, Torrance anticipates the development of thought decades ahead.)

While McGrath treats these subjects well, he does tend too often to assume that his readers understand the background of the theological developments he reports. This weakness, coupled with the fact that the book is expensive for a work that is not primarily a research tool, make it difficult to recommend it for purchase. My advice: have your librarian buy it, then borrow and read it.

I will close with an observation that again unites Torrance's great contributions in Barthian studies and science-religion dialogue. Torrance goes beyond Barth in his endorsement of natural theology, claiming that there is a legitimate role for the discipline, but only within the context of special revelation. While firmly in the Reformed tradition, this idea certainly violates the Augustinian-Thomistic majority view that the purpose of natural theology is to produce a rational basis for theism independent of special revelation. What Torrance calls legitimate natural theology sounds much more like what John Polkinghorne and other leaders of the current science-religion dialogue call "a theology of nature," an attempt to explain the findings of the natural sciences from within a framework consistent with biblical theism. So once again Torrance has wedded his two great passions—Barthian theology and science-religion interaction—in a way that anticipates coming developments.

JAMES F. SENNETT

Professor of Philosophy and Interdisciplinary Studies
Lincoln Christian College and Seminary

**The Bruderhof, ed. *Gospel in Dostoyevsky: Selections from His Works*,
Farmington, PA: Plough, 1999. 272 pp. \$15.00.**

The pen of one of the greatest if not the greatest novelist in the western world yields this collection of cameos. Here find a handy reference to the religious concerns of one deeply probing mind gathered from the masterpieces that exposed his genius and gave him the towering respect he holds yet today across Russia and around the world. Superlatives are not adequate to describe the brilliant and penetrating exploration into the human soul ventured by Dostoyevsky. Life in this world is at once both an existential prison and a garden paradise, a veritable paradox! His characters represent both perspectives.

Evidences of his personal struggles in the search for meaning are cast amid the squalor of poverty, the victimization of innocent children, the boundaries of guilt and death, the injustices inflicted by prejudices, and the abuses of

power in society and church. All those familiar with Dostoyevsky take note of the way that the psychological trauma of his commuted death sentence shows up in his novels. After that event he chose to ignore the writings of persons who had no serious exposure to death. He had experienced how the prospect of death greatly quickened one's senses to every facet of life and burdened the soul with the urgency and value of every second of living. God and Satan, good and evil, freedom and determinism are dialectics in perpetual dialogue in his stories and character monologues. Good could have no definition without evil. Each pole is defined by the other. But in these dualisms, evil forces appear the weaker side. Love and grace must ultimately prevail. Russia and the world would only find salvation and utopian peace when these two virtues are applied. Social gospel seems foreshadowed but spiritual renewal via Christian conversion is to him the greater agent to harmony and unity in the world.

This collection speaks to postmoderns through Dostoyevsky's powerful use of story and parable. Ivan's Grand Inquisitor, his illusory encounter with Satan, the tragedy of Marie, the spiritual pilgrimage of the monk Zossima are only a few stories that contain gospel as well as the torments of a troubled faith. The greatest question in the world confronting both religious and nonreligious is "why do the righteous suffer?" This deep mystery confronts one in the book of Job where Job appears the hero and God the villain. But Job is God's hero and God is Job's regardless of his innocent suffering. Neither the Word of God nor Dostoyevsky ducks this question. Redemption of a fallen world could only at last be realized in the suffering, the death, and the resurrection of an innocent Christ.

Dostoyevsky's psychological sensitivities are particularly acute. He writes as one who has been interior to obsessives, psychopaths, paranoids, neurotics, and psychotics. A century before personality disorders were identified by psychiatry, he was exposing the complex inner workings of their minds. He explores the seductive power by which guilt could grip the soul and even overpower the human compulsion to confess. Then, he further observes how people ignorantly run from freedom and escape into social, religious, and psychological bondage. We may choose our behavior but we do not control the consequences.

He witnessed 19th-century science racing to explain the universe without recourse to God. Although it portended to achieve omniscience, he knew that it could never access the mysteries of a transcendent realm. Like Nietzsche, Dostoyevsky recognized the power of science to undercut faith in God and both saw the absurdity of an existence without a divine orienting principle. He gives us a form of Pascal's wager: that it is better to believe in God and be wrong than not believe in God and be wrong. He scorns the hedonistic alternative that would derive from a consistent atheism. He provides a powerful illustration of Augustine's confession, "Thou hast created us for Thyself, O

God, and our hearts are restless until they find their rest in Thee.” God does not put within the human soul a desire or longing for which He has not offered a corresponding means of fulfillment. This correlation points the way to a transcendent reality. Our hearts yearn for a justice not to be granted in this present world. Although the glories of the creation speak hope and gospel to the attentive, complete resolution awaits the eschaton. Dostoyevsky is to Russia what C.S. Lewis is to the English world.

THOMAS G. EWALD
Professor of Pastoral Care and Counseling
Lincoln Christian Seminary

Gregory A. BOYD. *God of the Possible: A Biblical Introduction to the Open View of God.* Grand Rapids: Baker, 2000. 175 pp. \$12.95.

Gregory A. Boyd is professor of theology at Bethel College and senior pastor of Woodland Hills Church (Baptist General Conference). This volume is a popular-level defense of his view that, although God has perfect knowledge of all reality, the future, free choices of humans are not yet real, and therefore are not foreknown by God (15-16). Thus, the future is for God partly (predetermined by him and therefore) settled and partly open (because he does not foreknow specifically or with certainty what human individuals will decide).

Boyd regards the Bible as “always true” (11) and affirms “the infallible authority of Scripture” (24). In *God of the Possible*, biblical quotations are from the New Revised Standard Version, perhaps because in the NRSV God “changes” His mind (in response to new information) as well as relents. Boyd maintains that God, though sovereign, can be surprised by, and can change His mind on the basis of, new historical information (77-81); that God “sometimes regrets how things turn out, even prior decisions that *he himself made*” (55; emphasis his; see 87); that biblical prophecies of human actions are merely high-probability predictions (35, 46); and that God can orchestrate specific events in history and individual lives (36) on the basis of divine anticipation and ingenious maneuvering rather than perfect foreknowledge of human choices (51).

Boyd focuses his arguments on “classical theism,” the Augustinian/Calvinistic view of divine sovereignty and foreknowledge, and throughout the book resorts to standard points of the Arminian critique of determinism (31). Yet, though he gives the Arminian position only passing critical notice (23), he believes he has also defeated it along the way.

According to Boyd, Scripture presents both the “motif of future determinism” and the “motif of future openness,” and classical theism errs in interpreting the former literally and the latter as merely “speaking in terms of appearance or as figures of speech” (14). This error has arisen because

the classical theological tradition became misguided when, under the influence of Hellenistic philosophy, it defined God's perfection in static, timeless terms. . . . Given this definition of divine perfection, there was no way to conceive of God as entertaining real possibilities. . . . For God, reality is eternally definite, settled, fixed, and certain. Since God knows reality perfectly, it followed for classical theology that reality must be eternally and exhaustively settled. Humans experience the future as possibly one way and possibly another only because we are imperfect. This view is misguided on biblical, theological, and practical grounds (17-18).

Boyd holds that "if God foreknows a future event, it must either be because he determined it or because it is an inevitable effect of past or present causes" and that "God determines (and thus foreknows as settled) *some*, but not *all*, of the future" (23). Thus, for example, Isaiah 46:9-10 tells us that God declares "the end from the beginning," but verse 11 qualifies this as limited to God's own intentions concerning the future:

He tells us that he is talking about *his own* will and *his own* plans. He declares that the future is settled to the extent that he is going to determine it, but nothing in the text requires that we believe that *everything* that will ever come to pass will do so according to his will and thus is settled ahead of time (30).

Having presented his position, Boyd surveys the major biblical texts traditionally taken to affirm the classical view of divine foreknowledge, presents the major biblical texts he sees as affirming that God faces a partially open future, answers in the third chapter the question, "What practical difference does the open view make?" answers in the fourth chapter other questions and objections, and surveys in an appendix other passages supporting the open view of God and the future.

Boyd's writing exhibits an active mind and an associative, rather than linear, pattern of thought. A point-by-point refutation of his reasoning and conclusions would require a text of at least equal length, but *God of the Possible* presents two fundamental and preeminent errors. The first is Boyd's welding together of divine foreknowledge and divine predetermination; the second is his assertion that God is able to maintain sovereignty without complete foreknowledge. The first error in *God of the Possible* arises in the opening lines of the Introduction: "Most evangelical Christians take it for granted that God knows everything that is ever going to take place. They have been taught that the future is completely settled in God's mind and has been so from all eternity" (10). Throughout the book, Boyd criticizes the idea that the future is "eternally settled," "eternally certain," and "exhaustively settled in God's mind," yet along with those who understand God's sovereignty to be accomplished by absolute predetermination, he confuses divine foreknowledge with divine predetermination. The problem is that, especially in such phrases as "exhaustively settled foreknowledge" (39), Boyd confuses the ontic and noetic orders in

using “settled” to refer both to that which is historically inevitable and to that which is foreknown without question by God. The phrase “settled in God’s mind” appears throughout the book as Boyd argues that whatever is foreknown by God is “eternally certain” (10; see 16 and 28) and therefore cannot be a free decision or action. Boyd blames his own error on “the defenders of the classical view of foreknowledge” (27), for whom Ezekiel 26 implies that God foreknew exactly what Alexander would choose to do centuries before he did it. And if this much can be foreknown as settled by God, they conclude, we have no reason to deny that *every* detail about the future is settled in God’s mind (27).

Continuing this first primary error, Boyd concedes that “Yahweh is the sovereign Lord of history and can predetermine (and thus foreknow) whatever he pleases, but [the prophecies of Josiah and Cyrus] do not justify the conclusion that he has settled the entire future ahead of time” (34). Again, “If everything about the future was settled before God ever created the world, however, God would of course have known exactly who would and would not respond to him” (73). Boyd wants to defeat determinism, but his acceptance of determinism’s position that divine foreknowledge is inseparable from divine predetermination impels him toward his erroneous view that what is not predetermined by God is also not foreknown by God, and this error is manifested in his ambiguous use of the term “settled.”

The second fundamental error in *God of the Possible* is Boyd’s assertion that God is able to maintain sovereignty without complete foreknowledge. Boyd is aware that logistic criticisms have been raised, and frequently asserts that they are unsuccessful against the clear biblical statements that God is sovereign over a future that is partly open for Him as well as for us. Boyd’s understanding of divine sovereignty is that “God can and does predetermine and foreknow *whatever he wants to* about the future” (31; emphasis his; see 53). But, the reader asks, why would God *want* to limit His foreknowledge? Could not some unknown future condition then prevent Him from fulfilling His intent? Furthermore, is it the nature of reality (15-16) or is it God’s own perfectly wise choice (53) that limits His foreknowledge, and if it is the latter, what advantage is there for Him in this limitation? If God is able to foreknow the freely chosen plans of His creature Satan (50), why not those of humans? If future possibilities are based on human choices and therefore not yet real, how is it that God “knows all future possibilities throughout eternity” and “is certain about everything that could be and thus is never caught off guard” (150)? At this point Boyd is claiming more than that God knows all of (Boyd’s own, restricted definition of) reality. Yet if God does not foreknow future, free choices, He cannot know the interim set of possible choices from which those choices will subsequently be made, and thus cannot know which future choices would be rendered impossible by choices made during the intervening period.

Boyd's assertion that sovereignty is independent of foreknowledge does not withstand the logistic criticisms he believes he has answered.

For example, concerning the prophecies of captivity in Genesis 15 and Jeremiah 29, Boyd asks, "Would God have to control and/or foreknow every future decision to ensure this? There is no reason to think that he would" (33). Yet God would have to foreknow (though not immediately control) every human decision that could pertain to this aspect of the intervening history—and thus Boyd has failed to substantiate his point. Similarly, "While Scripture portrays the crucifixion as a predestined event, it never suggests that the individuals who participated in this event were predestined to do so or foreknown as doing so" (45). Yet could Jesus be "delivered by the determined purpose and foreknowledge of God" if God did not foreknow how and through whom He would accomplish it? Boyd dismisses this objection as "limiting God" and refuted by the "chaos theory" of contemporary physics (45). The weakness of this approach, though, is that chaos theory is an erroneous interpretation born of the current state of scientific technology, which is able to observe subatomic particles but is not yet able to precisely measure or account for their individual activity. This condition does not warrant the interpretation that the activity of subatomic particles is itself devoid of orderly, cause-effect relations, nor the position that God's foreknowledge of our choices is as imperfect as our observation of subatomic particles. Boyd once again confuses the ontic and noetic orders, forgets that analogies, by themselves, illustrate but do not prove, and would explain Jeremiah's prophecy of the thirty pieces of silver and the potter's field, noted in Matthew 27:9-10, in terms of a Divine Actuary who would only "have to know that a certain percentage of people . . . in authoritative positions would act in certain ways under certain circumstances" (46). If God only foreknows necessary effects and what He has predetermined, how is He able to predetermine it in the historical context of what remains undetermined by and thus unknown to Him?

One may ask, if God's perfect and complete foreknowledge is not limited in content to that which He has predetermined or is "an inevitable effect of past and present causes" (23), how is it able to be comprehensive and exhaustive? Boyd is correct that the concept of God as existing in a timeless "eternal present" originated in classical philosophy, not in Scripture, and entered Christian thought primarily through Augustine (24, 85, 130-131); his forthcoming *The Myth of the Blueprint* (172, n 6) should be incisive (though Boyd is inconsistent with this in his appeal to relativity theory to explain God's relation to time; 133). The future for us is the future for God as well, not because He is somehow "bound by time" or "subject to temporality," but because temporality is a formal principle intrinsic to His own mind and thus reflected in creation.

Yet Boyd errs in reasoning that the sempiternality of God precludes His

foreknowledge of future, free human decisions. According to Boyd, “[f]ollowers of Arminius usually admit that the cause of God’s eternal foreknowledge is a mystery” (23). This may be so, but it is not difficult to advance from Scripture the position that God’s perfect foreknowledge of the future is grounded in His perfect knowledge of the past and present, together with His knowledge of His own (purposive, preceptive, and permissive) will, which includes the specific features He will entrust to each human soul at his or her creation. God foreknows the future perfectly and completely, and knows as such all its possible variants that will never be realized, because He foreknows perfectly and completely every condition of every intervening moment of reality. If the anthropomorphism may be indulged, God’s foreknowledge of the future is “constructed” from His perfect knowledge of the past, present, and interim future. The biblical response to Boyd is that yes, it is foreknowledge, but it is perfect, and is not limited by Boyd’s specious distinction between determined, therefore real, and free, therefore nonreal, aspects of the future (16). God has eternally known every free choice I would make in my life because He has eternally known precisely what my qualities and circumstances would be at every moment of my existence, including His own interaction with me (such as the provision or withdrawal of influences, resources, and opportunities) prior to and at that moment in time.

In this context a response may be made to Boyd’s (and the NRSV’s) idea that God changes His mind. Boyd correctly affirms (44; 56; 157-164; 170, n 2) that some of God’s statements of intent involve unexpressed conditions, as in Numbers 14. Yet Boyd fails to see that the unspecified conditionality of such statements of real intent resolves the apparent difficulty of God’s (foreknown) relenting. These incidents do not constitute a correcting of God’s will, because in speaking to Moses, for example, God stated His purpose without revealing the condition (Moses’ intercession) that would preclude its fulfillment. God foreknew from eternity that Moses would respond as he did, but if Moses had not responded as he did, God would have done as He had stated. The intent was real, though the condition was unspecified. God relented; He did not change His mind.

Boyd’s desire to overcome the deterministic distortion of the biblical doctrine of divine sovereignty is commendable, and he and like-minded colleagues have been effective in bringing determinism’s problems before other evangelical scholars. But there is no biblical basis for the attempt to harmonize divine sovereignty and human freedom by denying the completeness of divine foreknowledge.

KELVIN JONES

Associate Professor of Theology
Kentucky Christian College

Gary DORRIAN. *The Remaking of Evangelical Theology.* Louisville: Westminster John Knox, 1998. 262 pp. \$27.95.

This book is essentially a history of evangelicalism in America, written by a sympathetic Anglican observer. Recognizing that evangelicalism is a contested term and that some might see recent unrest in traditional evangelical camps (over matters such as biblical inerrancy) as a sign of coming disaster, Dorrian sees a positive picture overall. On his read of recent history, the “creative ferment presently taking place in evangelicalism is a sign of health and vitality in a postmodern situation” (11). What is it that Dorrian has confidence in? Venturing a definition of this elusive term, Dorrian follows Marsden in suggesting that those be considered evangelical who: 1) emphasize the (Reformation) doctrine of the final authority of Scripture, 2) emphasize the historical character of God’s saving work, 3) emphasize salvation to eternal life based on Christ’s redeeming death and resurrection, 4) emphasize the importance of mission and evangelism, 5) emphasize the importance of the spiritually transformed life. Or one may prefer his simplified version: an evangelical is anyone who likes Billy Graham!

In any case, this sympathetic approach and Dorrian’s graceful style make his survey pleasant and informative reading. The organization is helpful, moving from the Reformation through Princeton Seminary to Westminster Seminary on to Fuller and beyond. In the course of the story Dorrian deftly handles the key personalities from Hodge to Machen, from Henry to Ramm. The agenda running through his telling of the story is to delineate with more clarity the divisions within evangelicalism, classical, pietistic, and fundamentalism. In so doing, Dorrian writes with a view to demonstrating not only how evangelical theology is “remaking” itself, but also how this important stream of religious thought has been integral to American Christian theology broadly conceived.

I found the book incredibly helpful, but it raised again a question that continues to nag at me. How is it that those of us in the Stone-Campbell Restoration Movement fit? How is it that the heirs of the American Restoration movement might be described? In his introduction, Dorrian places the “Campbellite restorationists” in the “pietistic” camp along with certain Baptists, Methodists, and a few Presbyterians. This is so because of the shape of Stone-Campbell theology in the nineteenth century into the early twentieth century. Beyond this early mention, and references to Churches of Christ (A Cappella) scholar Jack Lewis (Harding Graduate School of Religion) and Christian Church (independent) scholar Jack Cottrell (Cincinnati Bible Seminary), those of us from the Stone-Campbell Restoration Movement are not in the story.

Given the five-point evangelical checklist, it seems those from the two more conservative wings of the Stone-Campbell heritage have been very near

inclusion, (though I'm uncertain about the Billy Graham item.) And the story Dorrian tells often sounds like our story. When he is engaging the work of Charles Hodge, I hear echoes of Campbell: "Just as the chemist or astronomer uses reason to interpret nature scientifically . . . so the theologian uses reason to interpret the Bible, which is 'his store house of facts' . . ." (25). Are we evangelicals? Some have recently observed that as our congregations change, many are coming to look "more evangelical." Perhaps then the story Dorrian recounts isn't so far away from us after all; perhaps it is in a sense our story too. In any case, there is more work to be done here.

I have one last observation. Dorrian's final chapter engages (among other matters) the continuing focus on narrative or postmodern (postliberal) theology. In this context he makes special mention of Stanley Grenz, William Placher, James McClendon, Stanley Hauerwas, among others. This is a particularly helpful chapter for the Stone-Campbell movement right now. As churches continue to change, one senses a growing distance between members and "intellectuals." In terms of Dorrian's analysis, there is a substantial difference in outlook between the thinkers just mentioned and the world of Dobson, Swindoll, and Promise Keepers. Dorrian's book provides a good place to start to engage that discussion as well.

REX HAMILTON
Assistant Professor of Religion
Rochester College

Rodney CLAPP. *Border Crossings: Christian Trespasses on Popular Culture and Public Affairs.* Grand Rapids: Brazos, 2000. 224 pp. \$16.99.

Former editor at InterVarsity and now editorial director at the brand new publishing division of Baker, Clapp has written a really unique book to launch the Brazos publishing venture. Aimed at readers in the fuzzy but attractive marketing land between evangelicals and mainline believers, this book charts a new course, as one of the cover blurbs accurately articulates, which "sandblasts the divides between scholarship and popular discussion." It was recognized as one of the twelve most important books published in 2000, one of only two in the category of Christianity and Culture, by the "CT Book Awards 2001," published in *Christianity Today* (April 23, 2001).

With chapters on topics as wide-ranging as country music and jazz, consumerism and family values, Easter and Christmas, truth and foundationalism, this book baffled me as editor of *SCJ* as to what kind of background a person needs to review it. As I began reading closer to figure this out, I was captivated by the intriguing cultural topics I had never seen approached from a sea-

soned Christian perspective. I read so much of it, I decided it was best to finish it, and do the review myself.

As its title conveys, this book intends to take Christians intellectually, particularly evangelical Christians, into the world of culture all around them, a world they may have previously thought to be closed to their scrutiny. Clapp does this in a way which interlaces engaging perceptivity with entertaining creativity. Creativity meets the reader on the first page, which opens with a “Nonlinear Reading Guide to This Book” and recommendations such as “If you are a body and do not just have a body, go directly to chapter 6,” and “If you are trying to figure out how Bill Clinton can, policy-wise, be so much like Ronald Reagan and George Bush, go directly to chapter 4.” Clapp continues to entertain with titles intended to bring a wry smile (“Tom T. Hall and the Necessity of Narrative,” “The Not-So-Naked New Public Square,” “The Sin of Winnie the Pooh,” “From Holiness to Honky-Tonks”) as well as witty comments in the text.

Following the nonlinear guide is a traditional “Linear Reading Guide to This Book.” Here, he challenges readers to critique their understanding of commonsense as a prerequisite to reading the book. He also provides “Eight Anti-commonsensical Exercises,” three book recommendations (including *SCJ* 2.1 contributor and Milligan College professor Philip Kenneson’s book, *Beyond Sectarianism*), plus “Nine Activities That Will Enhance Your Reading of This Book.” *SCJ* readers will probably be surprised to hear an evangelical like Clapp (14) so unabashedly proclaim, “All the essays in this book are about taking baptism seriously.” This is because he believes Christian baptism is what gives believers their identity and unifies the church to be capable of interacting with the challenges of the world in which we live.

The body of the book is divided into four parts. Part 1 includes four chapters which investigate “The Inevitability of Borders.” In these chapters, Clapp lays out the philosophical base which drives the rest of the book. He advocates that surrendering our foundationalist mentality in light of the postmodern challenge is both positive and essential for evangelical Christians to cross the borders into any public forum, that we have the best narrative with which to enter public forums (as he quotes Stanley Hauerwas, “the best damn story in the world”), that the postmoderns really believe there is truth out there but are not sure where to find it (perceptively using *The X-Files* as his resource), and that the essential assumed religion of American culture is Protestant liberalism’s private, personal brand that has been barred from the public forum.

Part 2, “Inside Christian Borders,” includes six broadly ranging essays examining internal issues within the church, ranging from biblical scholarship to Thanksgiving and Christmas, personal holiness, shame, and liturgical worship. Of these, *SCJ* readers will probably be most intrigued by Clapp’s evaluation on assignment from *Christianity Today* of the 1988 Society of Biblical

Literature and American Academy of Religion meetings held in Chicago. Those who have been at these meetings (I was in Chicago in 1988) will identify easily with Clapp's planning of his strategy to see sessions, the crowded halls, and the odd collection of religious intellectuals. Though Clapp does not do much to argue his point, he does strongly assert the vital role theologians play in sharpening the mind of the church.

In Parts 3 and 4, "Trespassing Secular Borders," Clapp includes five essays addressing politics and economics and four addressing popular culture. This is where he is most provocative, in part three challenging the religious right, critiquing the origin of "family values," exposing the dominance of consumerism and its influence in the church (at 30 pages by far the largest and most important chapter in the latter portion of the book), the force of transnational corporations, and the influence of shopping malls on the cultural psyche (they "inhibit community"). In Part Four, Clapp exposes individualist pragmatism or "Winnie-the-Pooh-speak" as the dominant and harmful language of contemporary culture, lauds the role-modeling of popular saxophonist John Coltrane, encourages "white" Christians to imbibe in jazz as an elixir to make them better Christians (which my jazz-playing high school son passionately poured over), and unapologetically explores the positive value of the best of country music.

I am not a cultural critic to be able to expose the weaknesses in Clapp's essays. I do however know good writing and can detect a perceptive and engaging spirit. Clapp has both and exhibits them in refreshing ways in this book. This is a book on "postmodernism," though it never says so, that everyone can read, from college student to professor, from everyday Christian to pastor, with great enjoyment and benefit.

WILLIAM R. BAKER
Professor of Greek and New Testament
Saint Louis Christian College

Phillip E. JOHNSON. *The Wedge of Truth: Splitting the Foundations of Naturalism.* Downers Grove, IL: InterVarsity, 2000. 192 pp. \$17.99.

Phillip Johnson is the unofficial dean of what he calls the Wedge Movement, a nonconfessional loose coalition of scholars and scientists willing to investigate the evidence of intelligent design in the natural world. This volume is an indictment of the elitists in the scientific community who refuse to engage in a reasoned debate regarding the design issue.

The essence of Johnson's criticism in this book is that naturalistic materialists refuse to discuss the lack of evidence that evolution has ever increased genetic information. The natural selection process touted by evolutionists is

limited to “selections” made available by preexisting genetic qualities (what he calls genetic information). In other words, the design had to exist before natural selection could enhance it. It would seem natural then to question how the genetic information got written into the gene in the first place. Another fair question would be whether it is legitimate to use evidence of microevolution (natural selection or deselection of genetic qualities inherent within a species) to prove macroevolution in which mutations supposedly create new genetic information that spawns altogether new species. But the scientific elite that control the debate today refuse to even consider the issues, and Johnson uses his book to ask why.

The answer proposed is that the scientific community has given up reasoning to embrace rationalization. They have no good answers, but maintain control by keeping reasoned debate at bay through intimidation, mockery, and patronization, whatever works. The Wedge Movement seeks to erode the facade and force the debate, and Johnson seems confident the obfuscating scientists will eventually be thrown to the mat. The concepts in this book are fairly easy to understand, even for someone with limited knowledge of scientific matters. The writing is clear, and details are explained when necessary. The author’s arguments make sense. One criticism, though, is that the book feels more like a loose collection of related essays than a summary of a tight case to be made against naturalistic materialists. This occasionally shifts to the reader the burden of identifying the relevance and significance of the material being discussed. That aside, this volume is well worth reading, particularly for Christians with some expertise in the areas of science, apologetics, philosophy, or logic.

CHARLES FABER
Academic Dean
Boise Bible College

Michael W. FOSS. *Power Surge: Six Marks of Discipleship for a Changing Church.* Minneapolis: Fortress, 2000. 184 pp. \$13.00.

This volume is a highly practical book intended to move dying churches toward becoming effective disciple-making churches. The primary message of this book, although not altogether new, is communicated in a fresh fashion and continues to be a message that needs to be heard in churches of every theological persuasion. What is this message?

Foss argues that most churches are dying because they are driven by a membership model of church rather than a discipleship model of church. The membership model is one in which the ministries of the church are focused on maintaining the membership, whereas the discipleship model is focused on the

Great Commission mandate of making disciples. In the membership model, the highest good is making happy members. In the discipleship model, the highest good is making (and becoming) more authentic disciples of Christ. The introduction and the first two chapters are devoted to contrasting these two models in support of the discipleship model.

The ramifications for this paradigm shift in ministry are at least as great for this kind of minister as they are for the members of the congregation. First and foremost, the minister is to be a disciple. Instead of serving as a chaplain, a caregiver or a teacher/preacher, the pastor is primarily viewed as a spiritual leader moving the membership toward a more authentic discipleship. Who fills the chaplaincy and care-giving ministries in place of the pastor? The congregation. The members of the congregation, therefore, move from being the recipients of the ministry to becoming the doers of the ministry. As Foss argues, “the staff administers, the disciples do ministry” (141). Foss goes on to describe what kind of leaders and congregants are required for this discipleship model.

In describing the kind of leadership critical to the discipleship model, Foss lists the following six marks: 1) leading from faith, 2) seeing and casting vision, 3) contextualizing the vision, 4) aligning the congregation to the vision, 5) continually communicating the vision, and 6) instituting change management. As well, Foss also provides a description of congregation members who function under this discipleship model. The following six marks of discipleship are set forth: 1) daily prayer, 2) weekly worship, 3) Bible reading, 4) service, 5) spiritual friendships and 6) giving. Both of these lists include descriptions which reveal the kind of leaders and congregation members necessary to move from the membership model to the discipleship model of church.

The significant flaw in this book is found in the author’s overall attitude toward Scripture, as seen on a few different levels. First of all, with a superficial reading, one will notice the author’s ready acceptance of certain nonbiblical practices including female pastors and tolerance of abortion as a “woman’s choice.” On a more significant level, though, this book is extremely lacking in biblical support. It is not that the ideas in this book are necessarily nonbiblical, but that little biblical support for the author’s arguments is presented in the book. Finally, some aspects of Foss’s argumentation directly contradict biblical ideas including his rejection of the pastor as preacher/teacher and his willingness to relegate all doctrine to a secondary status in view of the primacy of “experiencing God.”

Overall, though, the basic argument in this book, that churches should be less concerned about maintaining the membership and more concerned about making disciples, is a biblical truth which, if applied, would provide a *Power Surge* for many dead or dying churches. Accordingly, I have found this book to be very valuable in my own ministry and I highly recommend it for pastors,

pastoral students and anyone teaching in the area of church ministry and growth.

DAN GANNON
Community Bible Church
Marshall, Minnesota

Kenneth J. COLLINS, ed. *Exploring Christian Spirituality: An Ecumenical Reader*. Grand Rapids: Baker, 2000. 400 pp. \$26.99.

In his “Introduction,” Collins states that “the discipline of spirituality is bringing together Christians of various traditions who might not otherwise talk to each other” (15). That single statement reflects the book’s approach and its correlating strengths. The book is a collection of twenty-three essays written by men and women of various backgrounds. Thus, a good balance on the topic of spirituality is maintained throughout. Because the book is written from various points of view, the reader feels at ease when digesting the material. Furthermore, with writers from such a rich Christian history, I found myself being exposed to a few names with which I was unfamiliar. Due to its ecumenical style, this text is an excellent resource that the reader will surely refer to later.

The volume is divided into seven sections: historical considerations, contemporary modulations, Christian traditions, spirituality and theology, spirituality and the Trinity, spirituality and Scripture, and spirituality and feminism. Due to space limitations, I’ll address only five of them.

In the first section, “Historical Considerations,” both essays point out that the term “spirituality” has a short history (fifth-century Latin noun *spiritualitas*). Thus, what actually constituted the “spiritual life” of individuals throughout history and various traditions should be the primary focus of study. Important is Philip Sheldrake’s conclusion that “spirituality now tends to be eclectic in its approach as it seeks to draw upon the riches of a shared Christian heritage. . . . Spirituality, in other words, is a far better expression of Catholicity than any previous spiritual theology” (37).

The longest section in the book is “Christian Traditions.” The Christian Churches and Churches of Christ and the Stone-Campbell Restoration Movement are not mentioned, although the Cane Ridge meeting is (201-202). Of interest to *SCJ* readers, however, is the discussion surrounding the spirituality of John Calvin. Howard Hageman says that Calvin’s starting point is the “mystical union with Christ” (143) and that the “living relationship begins with baptism” (143). He quotes (143) Calvin as saying “baptism assures us that we are so united to Christ himself that we become sharers in all his blessings.” In fact, for Calvin “it was the saving act of God in Christ, signed and

sealed by the sacrament of baptism” (143). A most interesting essay in this section was the chapter titled “Anglican Spirituality.”

“Spirituality and Theology” contains a quote which probably describes the reason this text was written: “Although the interest in spirituality sometimes produces superficial, unhealthy, bizarre, and even evil manifestations, it represents, on the whole, a profound and authentic desire of 20th-century humanity for wholeness in the midst of fragmentation, for community in the face of isolation and loneliness, for liberating transcendence, for meaning in life, for values that endure” (264).

Collins’s first two sentences in his brief introduction to the section titled “Spirituality and the Trinity” (another strong section) summarize it well. He says, “Spirituality and the Christian doctrine of the Trinity are closely related. . . . the late Catherine LaCugna affirms that ‘who’ God is can never be separated from ‘who we are now and who we are to become’” (271).

Since “Scripture provides the objective revelation which prevents spirituality from deteriorating into a private and subjective discipline” (311), a section discussing “Spirituality and Scripture” is given. An intriguing essay by Eugene Peterson states that Mark’s gospel account is the basis for true spirituality that helps one avoid the “danger of self-absorption” (338).

I truly enjoyed *Exploring Christian Spirituality*. However, a few things need to be noted. The text often assumes that the reader knows Greek and Latin and sometimes does not translate. Also, some sections are written at a very scholarly level. With these two things in mind, I would think it would be of most value to graduate students and above.

T. SCOTT WOMBLE
Chambersburg Christian Church
Chambersburg, Illinois

Alister E. MCGRATH. *Christian Spirituality*. London: Blackwell, 1999. 204 pp. \$34.95.

What would you expect from a book entitled *Christian Spirituality*? A historical study of Christian mystics, ascetics, and monks? Or perhaps a manual on prayer, meditation, journaling, and other devotional disciplines? Then be prepared for something different in this book by Alister McGrath.

In McGrath’s hands the term “spirituality” takes on a broader scope, encompassing any and all of the religious activities and rituals associated with Christianity. He initially defines spirituality as whatever we Christians do to make our Christian faith real and actualized in our lives, that is, “what a person does with what they believe” (2). But he will not actually deal with all the ways we express our faith, such as through our moral conduct and pursuit of sancti-

fication, or our evangelism and ministry. His focus will be upon what he calls “devotional practices which have been developed to foster and sustain [our] relationship with Christ” (3).

The result is a book not easy to categorize, for it is a smorgasbord of ideas loosely related by McGrath’s definition of spirituality. He deals with many different subjects in a brief and summary fashion, though always with a lot of interesting data packed in. For example, McGrath writes about the Christian observance of holy days such as Advent, Christmas, Lent, and Easter. He describes the typical monastic daily routines as well as pilgrimages to shrines and holy places. He analyzes the various images that have been used in Christian writings to portray our life of faith, such as a banquet feast, a journey, an exile, a desert wilderness, or a mountaintop. His goal seems to be to offer his thoughts on a wide variety of topics rather than give a detailed analysis of a few. And he does not wish to limit himself to his own Protestant heritage, but presents ideas from the Roman Catholic and Orthodox traditions as well.

Before any of the particulars are presented, though, McGrath first defines key terms and concepts for this study, and then lays down a theological foundation for the practices and rituals he will cover. He gives a brief summary of various Christian views regarding creation, human nature, the Trinity, the Incarnation, redemption, Christ’s resurrection, and the consummation, and then suggests how these doctrines lend themselves to life application. This section is somewhat interesting, though not as well done as other studies McGrath himself has written on church history and theology.

McGrath’s style is a mix of academic and popular. He says that he is trying to write a college-level introduction to the field of Christian spirituality, and this book does often read more like a textbook than a typical scholarly study. He explains what he is going to do, then he does it, and he gives repetitive headings (like Explanation, Application, Illustration) to make certain the reader follows him. He defines things, and he sets apart key ideas in boxed inserts. And he gives questions to be considered at the end of some of the sections of material. All of this could indeed work for a classroom study, though it may feel strange for personal reading.

As a specialist in historical theology, McGrath introduces a lot of characters and concepts from church history (as is his style in most of his writings). Once again the emphasis is on a wide variety of citations in summary fashion. Thus his descriptions of people and excerpts from their writings are brief. And the range of references is always interesting, from the old favorites of church history (such as Augustine, Luther, Calvin, and Barth) to the names we typically associate with devotion and spirituality (such as Francis of Assisi, Ignatius Loyola, and Julian of Norwich), and beyond all this to obscure and peripheral characters (such as Hugh of Balma and Ludolf of Saxony).

Both in his development of the theme of this book and in his historical

citations and illustrations, McGrath puts a premium on breadth over depth. But as he says, his intent is simply to offer a taste of historical theology that he hopes will intrigue his readers enough that they will seek out further studies on their own. For the reader who would enjoy a general sweep of things devotional in Christendom at large, McGrath's *Christian Spirituality* has some good things to offer.

JOHNNY PRESSLEY

Professor of Theology

Cincinnati Bible College and Seminary

Oliver DAVIES. *Celtic Spirituality*. New York: Paulist, 1999. 592 pp. \$39.95.

This volume is a recent addition to the series: *The Classics of Western Spirituality*. Davies has assembled a collection of Celtic texts translated from Latin, Irish, and Welsh from the patristic period prior to the emergence of Benedictine monasticism and the rising influence of the papacy. It is an invaluable source for the study of early Celtic Christianity. These texts include a diverse variety of genre including hagiography, monastic texts, poetry, devotional texts, liturgy, apocrypha, exegesis, homilies, and theology. Each of these areas are defined and explained in the introduction with a brief overview of each text included in this work. Themes from these texts include "images of women as agents of power, . . . nature as an autonomous realm," and "an awareness of the body as the focus of human existence . . . thematized as the locus of penance where penance itself is . . . the reception of new life and the beginning of the transformation that leads to glory."

The introduction familiarizes the reader with some of the basic issues that surround the study of the Celtic people as it is only recently that the various people groups of what we now call the Celts were coalesced into a common culture. In his discussion of Celtic spirituality, Davies touches on the traditional Celtic image (exotic, strange, bewitched as compared to the *polis*); the coming of Christianity as it is overlaid on their established religion (some characteristics of Celtic religion include images of birds, animals, and the number three); syncretism (St. Brigit the Virgin by Cogitosus who has affinities with a fertility goddess); and how Christianity progressed in this insular area.

This book is an excellent source for those interested in the early development of western Christianity and the inculturation of early Christianity into the Celtic culture. Another valuable aspect of this book is how it might contribute to one's own spirituality. Nevertheless, one way in which the texts included in this volume are important is that they alert us to possibilities of Christian existence subtly different from our own, which are both ancient and new. Davies

advertisements
for Cincinnati and
Johnson

aims to present the modern reader, who may be “wearied by the abstractions and dualisms of body in opposition to spirit,” with the exuberant kind of Christianity found among the Celtic people who were influenced by their pre-Christian forms of religious life.

I recommend this book for the classroom or for personal study to get a fresh look at how Christianity began and then evolved in this part of the world. This book can be useful for those with little background on the Celts, with Davies general introduction to the topic as well as to each of the genres included in the texts. For a basic introduction on the Celts one may want to check out Chadwick’s *The Celts* or see the comprehensive bibliography in Davies work. The primary texts included in this work make this a good reference book for those with some familiarity with the Celts as well.

SARA FUDGE

Assistant Professor of Biblical Studies and History
Cincinnati Bible College and Seminary

Cyril J. BARBER and Robert M. KRAUSS, JR. *An Introduction to Theological Research: A Guide for College and Seminary Students.* 2nd ed., revised and expanded. Lanham, MD: University Press of America, 2000. 172 pp. \$24.50.

It is commonly said that information now doubles every seven years. It has been more than eighteen years since Cyril J. Barber published the first edition of his *An Introduction to Theological Research* in 1982. So this revised and updated edition, written by Barber and Robert M. Krauss, Jr., was due. Both come to the task with considerable academic preparation and professional experience. Now retired, Barber is best known as an author for his *The Minister’s Library*, a three-volume work (1 vol. [1974] with 2 vols. of cumulated supplements [1976–1989]). Krauss, a retired United States Air Force chaplain, now serves as the Serials/Public Services Librarian at the Biola University Library.

The first edition of *An Introduction to Theological Research* was based on Barber’s course lectures at Trinity Evangelical Divinity School. The authors’ aim for their book is, “to introduce students to the process of research that will result in lifelong learning” (4). Their three objectives are: 1) to reduce the student’s research time, 2) to enable the “student to gain access to the kind of data that will help him or her produce qualitatively better papers,” and 3) “to make each student happily independent of our services” (4). The authors introduce their readers to the process of gathering information resources for research papers by starting with the general and moving to the specific resources: 1) general reference works, 2) books, 3) periodicals, and 4) unpublished resources.

While there are more extensive and/or specialized guides than Barber and Krauss's book, a guide numbering less than 200 pages necessarily has some self-imposed limitations. Those limitations, however, are due to the authors' aim to teach their readers how to do theological research and not to compile an exhaustive bibliography of theological resources. With this purpose in mind, each chapter concludes with an assignment.

The second edition follows closely the organization of the first with a few changes. The authors include two significant additions. The first is Chapter 10, "Online Searching." It introduces the reader to the use of electronic databases and Internet resources. The second is the most appreciated addition of an index of authors, titles, and abbreviations. It really enhances the usefulness of the book.

The first nine chapters introduce the reader to general reference works. In the first four chapters general religious and theological resources are presented that will give the researcher a good introduction or overview of their topic of interest; especially biblical and theological. In chapters five through nine, more specific biblically oriented resources are presented, such as, atlases, concordances, commentaries, lexicons and word studies.

In the last six chapters, the readers are introduced to special research tools. In its brief 13 pages, the chapter, "Online Searching," includes a very brief overview of online resources helpful to theological researchers, presents some basic "searching strategies" and discusses Bible software CD-ROMS. Chapters 11 and 12, "Specific Resource Tools," discuss how indexing and abstracting resources will help one find more specific material in multi-authored works and periodicals. Two other chapters are devoted to the use of specialized bibliographies for biblical studies, church history and comparative religions, missions and ecumenics, and pastoral theology. The last chapter directs readers to unpublished materials; such as, the papers of learned societies, masters theses, doctoral dissertations, and Doctor of Ministry projects.

The book, unfortunately, has a number of typographical errors: the lack of diacritics in foreign language titles, incorrect dates, and the misspelling of "encyclopaedia" in *Encyclopaedia Britannica*. I, also, found myself wishing for a bibliography of the resources discussed. The authors' frequent warnings about "conservative" and "liberal" approaches used by the resources present the potential danger of stifling the research they are encouraging.

Still, at the end of the day, Barber and Krauss have crafted a good introduction to the intricate processes of doing theological research. Its main use, however, will be as a textbook for library orientation and theological research courses at evangelical colleges and seminaries.

THOMAS E. STOKES

Librarian and Professor of Bibliography and Research
Emmanuel School of Religion

Raymond B. DILLARD and Tremper LONGMAN, III. *An Introduction to the Old Testament.* Grand Rapids: Zondervan, 1996. 480 pp. \$27.99.

Raymond Dillard and Tremper Longman have produced an impressive work that blends careful scholarship with a reverence for the inspiration of the OT. Such a combination yields a volume that leaves the reader well-informed about current issues in OT studies and well-grounded in understanding the OT's role in making one "wise for salvation through faith in Christ Jesus" (2 Tim 3:15, NIV).

Dillard and Longman focus only on the area of special introduction (the study of individual books). Issues that come under the rubric of general introduction (such as text and canon) are not covered. This, however, should not be viewed as a weakness, given the fact that the current issues surrounding nearly all OT books are so numerous (and recent trends in their study so variable) that one will not feel cheated by the omission of the general introductory matters. If anything, the authors' commitment to a particular structure for each chapter (using historical background, literary analysis, and theological message as the core components) keeps them within the bounds of what should be covered in a true introduction and from the pursuit of issues that belong in the realm of exegesis.

The creativity that Dillard and Longman employ in tackling some of the trenchant concerns in OT study is most commendable. They demonstrate that a conservative approach to the Scriptures is not necessarily the same as "traditional"; that is, there are alternatives to the traditional understanding of certain issues that do not compromise a commitment to the authority of Scripture. One area where many readers will have serious reservations is in the authors' treatment of the book of Jonah. The possibility of a parabolic interpretation of Jonah is given too much credibility, and the testimony of Jesus to Jonah's historicity is not given enough. (What is to keep one from arguing that a book such as Job should be understood parabolically as well? Yet the authors do not advocate interpreting Job in this manner.)

Dillard and Longman consider the OT books in the order in which they appear in the English Bible (some introductions follow the Massoretic arrangement; others follow a more chronological pattern). This results in some degree of repetition in addressing the historical background of certain prophetic books, but it is not that extensive. On the plus side, the order allows the authors the freedom to discuss "open" issues of dating such books as Obadiah and Joel, without "tipping their hand" by placing the books in a particular chronological scheme. There is also some inconsistency in citing works within the text; sometimes page numbers appear with a reference, and sometimes they are omitted. In one instance, a series of articles by William H. Shea is cited in the text (335-337), but it does not appear in the bibliography at the beginning of the chapter. (One should be aware that the completion of this book was

interrupted by the untimely death of Mr. Dillard in 1993. Perhaps that accounts for these inconsistencies.)

However, I do not want to give the impression of “straining at gnats.” All in all, this is an excellent volume, with a solid bibliography at the beginning of each chapter and a conspicuous lack of notes (which enhances its readability). I highly recommend it for undergraduate Christian college or seminary use; at the same time, the readability makes it a worthwhile acquisition for the minister’s study. I hope that Longman will be able to update the work periodically in order to include any new trends in OT studies and an appropriate conservative response to them. This would keep a most useful book continuously so.

DOUGLAS REDFORD

Associate Professor of Bible

Cincinnati Bible College and Seminary

Benjamin UFFENHEIMER. *Early Prophecy in Israel.* Jerusalem: Magnes Press, 1999. 591 pp. \$55.00.

Uffenheimer was one of the founders of the department of biblical studies at Tel Aviv University, and throughout his career he published in the fields of Israelite monotheism and Israelite prophetic texts. This volume is erudite, revealing a thorough familiarity with the primary sources, is conversant with the most seminal secondary sources, and is consistently very well documented. Moreover, Uffenheimer also frequently includes references to the Targums, the Talmud, and to readings in the Septuagint. As an *Ausgangspunkt*, it should be noted that Uffenheimer’s monograph reflects a very broad definition of the term “prophecy,” and that this volume on “early prophecy” spans the period from the Mosaic era through the late 9th and early 8th centuries.

The “prophetic traditions” of the ancient Near East (Mesopotamia, Egypt, Syria-Palestine) are the focus of the initial component of this volume, with the textual data from Mari (in Syria) receiving a substantial amount of attention (see also the publications of Malamat). The seer “Balaam” receives some attention (76-88), and there is reference to the Deir ‘Allā’ Plaster Texts (which mention Balaam as well).¹ After surveying the ancient Near Eastern data, Uffenheimer focuses on the figure of Moses. Significantly, he considers the narratives about Moses to have “crystallized around authentic historical memories,” that is, he does not conclude that these narratives are “purely imaginative creations” (197). Also of importance is the fact that during Uffenheimer’s discussion of the Mosaic period, it becomes readily apparent that he considers monotheism to be an early development in Israelite religion. For example, he refers to the “monotheistic faith of the Patriarchs” (124, see also 161).

The majority of biblical scholars, however, would prefer to posit a gradual

development of monotheism in ancient Israel, beginning with the “national god” religion reflected in various OT texts (Deut 32:8,9 LXX and 4QDeut, but note MT; see also 2 Kgs 23:13 for Moab, Ammon), and culminating in the “pure” monotheism of the 7th and 6th centuries (Jer 10; Isa 44:8-20). It is worth noting that Uffenheimer considers the term “monotheism” in reference to the religion of Pharaoh Akhenaten to be a “misnomer” but does not refer to Redford’s decisive demonstration of Akhenaten’s monotheism (101).²

Uffenheimer has a superb discussion of the biblical “covenant” (127ff), especially the relevant ancient Near Eastern backgrounds (Hittite vassal treaties, Neo-Assyrian treaties). There is also a fine discussion (429-434) of the Syrian King Hazael (2 Kgs 8ff), with references to the relevant Akkadian texts; however, there is no reference to the Tel Dan Inscription and its importance for a study of the biblical material about Hazael.³ Figures such as Elijah and Elisha, as well as Nathan are treated in this volume, as also are protagonists such as Ahab and Tyrian Jezebel. Of particular interest is the analysis of mantic elements in biblical narrative, as well as in the ancient Near East in general.

The volume concludes with a brief, but important, discussion of the Hebrew term “segullah.” This volume includes a brief bibliography, and indexes of authors and ancient sources. Although there are very few typographical or diacritical errors, some are present (224, the citation from the Aḥiram sarcophagus should be “*ḥsp ḥtr . . .*”).

The thorough discussions and documentation in this volume make it, in my opinion, a *sine qua non* for the field of OT studies. Finally, I should like to note that it is hoped that Uffenheimer’s second volume, treating classical prophecy (the 8th and succeeding centuries), will appear soon in English.

CHRIS A. ROLLSTON

Assistant Professor of Hebrew Bible
Emmanuel School of Religion

1. Jo Ann Hackett’s monograph on Balaam should be added to Uffenheimer’s discussion of the secondary sources: *The Balaam Text from Deir ‘Allā’*, Harvard Semitic Monographs, no. 31 (Chico: Scholars, 1980), as should also the monograph by Michael S. Moore: *The Balaam Traditions*, SBLDS, no. 113 (Atlanta: Scholars, 1990). Compare also the brief synthetic discussion by Chris A. Rollston in: *Eerdmans Bible Dictionary* (Grand Rapids: Eerdmans, 2000), s.v., “Balaam.”

2. Donald B. Redford, *Akhenaten: The Heretic King* (Princeton: Princeton University Press, 1984).

3. Avraham Biran and Joseph Naveh, “The Tel Dan Inscription: A New Fragment,” *Israel Exploration Journal* 45 (1995): 1-18.

Patrick D. MILLER. *The Religion of Ancient Israel*. Library of Ancient Israel. Louisville: Westminster John Knox, 2000. 335 pp. \$44.95.

Since the rise of critical study of the Bible, there has been recurring discussion, primarily in Christian circles, about the relationship of the disciplines of OT theology and the history of the religion of Israel. Most agree that these are distinct, though related, enterprises. While not ignoring Israelite political, social, and religious history, OT theology is usually understood to be the attempt to explicate the central, normative ideas found in the Jewish canonical books, with special attention to the nature, behavior, and will of God as believed by the writers of those books. It is a *theological* study.

By contrast, the goal of the study of the religion of Israel is to reconstruct and describe the actual religious beliefs and practices of ancient Israel, whether or not these conform to the writings that came to be canonized by the faith communities. This discipline does not assume that every religious phenomenon of ancient Israel is referred to in the canonical writings, nor that the religious beliefs of those writings were actually held by all classes and groups in all locations and periods. The history of Israelite religion moves beyond the canon to take into account all extant literary, artifactual, and iconic evidence, drawing also on pertinent data from other ancient Near Eastern cultures. It tries to lay hold of the social processes in which these beliefs emerged and were modified.

The excellent volume under review belongs to this latter category; it is not an OT theology. Although Patrick Miller disclaims any attempt to present the sort of chronological analysis that one finds, for example, in Rainer Albertz's magisterial two-volume work, *A History of Israelite Religion in the Old Testament Period* (1994), and although he does not title his book, "The History of the Religion of Israel," he is nonetheless unfailingly sensitive to the historical dimension of his subject. The author is one of North America's leading Christian OT interpreters, who also is an expert in ancient Near Eastern studies more broadly. Originally a student of Frank Moore Cross at Harvard, Miller here reflects the general methodology of the Hopkins-Harvard "school," with its emphasis on rigorous linguistic and historical analysis and its tendency to date the beginning of the social entity called "Israel" and the essential features of Yahwism earlier rather than later.

Miller's book offers a careful description of the constitutive religious beliefs and practices in ancient Israel, from the Late Bronze Age to about 100 BC. It does not try to be exhaustive. The chapter titles clearly indicate the subjects treated: 1. God and the Gods: Deity and the Divine World in Ancient Israel, 2. Types of Religion in Ancient Israel, 3. Sacrifice and Offering in Ancient Israel, 4. Holiness and Purity, 5. Leadership and Participation in Israelite Religion.

Three distinctive strengths of Miller's synthesis deserve special mention: (a) He judiciously sifts a great deal of complex, elusive evidence to offer a persua-

sive account of the emergence of Yahweh as the exclusive deity of Israel. (b) He deftly explicates the theme of kingship as it relates to the nature of Yahweh and to the social-political order. (c) In chapter 2 he brilliantly employs the three-part typology—family religion, local cults, and state religion—by way of offering an incisive appraisal of Yahwistic orthodoxy, heterodoxy, and syncretism (this is perhaps the most difficult section of the book).

The craftsmanship of this volume is reflected in the fact that these five large topics are well developed in only two hundred and nine pages of text, followed by seventy-six pages of endnotes. Miller distills a huge and complex body of technical scholarship into a readable, reliable compendium that achieves its own originality. Carefulness has not been sacrificed to fluency. At every point the notes give the reader entrée to the sources and analysis that underlie Miller's synthesis (and which may disagree with it). The topography of the discipline is thoroughly mapped in these notes. This is undoubtedly the best one-volume treatment of ancient Israelite religion now available.

ROBERT J. OWENS, JR.
Professor of Old Testament
The General Theological Seminary

Anthony MEREDITH. *Gregory of Nyssa.* New York: Routledge, 1999.
176 pp. \$25.99.

This volume is a valuable introduction to the life and thought of the important fourth-century church father. In the volume, the reader is introduced to Gregory through new and accessible translations of key portions of his writings, and through Meredith's expert reflection upon these texts.

Meredith begins with a general introduction in which he provides a brief sketch of Gregory's life and places him within his philosophical and theological contexts. In terms of philosophy, he endeavors to show that, although Gregory is heavily influenced by Plato, he is no slavish copier and freely parts ways with the philosopher on many points. In terms of theology, Meredith argues that Gregory's encounter with the radical Arian party (the Eunomians) leads him to think of God as absolutely infinite, and therefore as radically incomprehensible. Meredith is right to point out that this way of thinking (later called "apophatic") is foundational to Gregory's spiritual theology. He wraps up the introduction by reflecting on that theology, identifying its central feature as the tension between the Platonist idea of circularity (the ultimate return of all things to their beginning, which is God) and a serious, decidedly non-Augustinian notion of human freedom. Gregory never completely resolves the tension, but eases it with his concept of "epectasis," eternal progress towards God.

Excerpts from Gregory's writings occupy the greater part of the volume. Nearly every text is accompanied by a helpful introduction, in which Meredith places the writing in its particular historical, theological, and/or philosophical context. The texts are grouped into three chapters, each covering an aspect of Gregory's thought. Chapter 2 explores Gregory's contribution to the great doctrinal disputes of his day. Here, Meredith presents excerpts from three texts: *Against Eunomius*, *Against the Macedonians* and *Against Apollinarius*. Chapter 3 explores the nature and degree of Gregory's reliance upon Greek philosophy, focusing on excerpts from two texts: *Contra Fatum (Against Fate)* and *Oratio Catechetica (The Catechetical Oratio)*. Chapter 4 explores Gregory's spiritual writings, beginning with a brief excerpt from *Against Eunomius*, followed by a complete translation of the sixth sermon from *On the Beatitudes*, several excerpts from *On the Life of Moses* and a complete translation of the fifteenth book from the *Commentary on the Song of Songs*.

Of special interest are the two texts that Meredith has translated in their entirety: *On the Beatitudes* 6 and *Commentary on the Song of Songs* 15. Both works constitute significant statements of Gregory's spiritual theology, and to this reviewer's knowledge are the first complete English translations of either. Notably absent from these two texts, however, are the introductions that accompany every other text in the volume. Such an absence is peculiar considering the relative importance of these works as well as the relatively large amount of space devoted to them in the volume.

In the epilogue, Meredith "takes leave" of Gregory, reflecting upon his importance today. He suggests two broad areas in which the study of Gregory may prove instructive: the difficulty Christians face in trying to come to terms with the "spirit of their age," and the exactness of our language about God. Of the first, Meredith states that "the need to find a *modus vivendi* with new scientific discoveries and more empirical philosophies still challenges the Church. It may be that the study of Gregory's coming to terms with his age may shed light on the way we might come to terms with our, in many ways, very different age" (130). Of the second, he writes that "even today there exists the twin heritage of the desire to understand with the mind, and the parallel awareness that the mind is, at best, a useful instrument, and that words and definitions must surrender before mystery. It is precisely in this fruitful alliance between the search for exactness and the perils of such a search that we meet in Gregory of Nyssa" (131).

In conclusion, Anthony Meredith has provided an excellent introduction to Gregory of Nyssa, essential reading for all who wish to become better acquainted with the Cappadocian theologian.

PAUL PATTERSON
Saint Louis University

Sarah B. POMEROY, Stanley M. BURSTEIN, Walter DONLAN, and Jennifer Tolbert ROBERTS. *Ancient Greece: A Political, Social, and Cultural History*. New York: Oxford University Press, 1999. 512 pp. \$32.95.

For many years there has been a significant need for a single volume treatment of ancient Greece, and this work fills that gap admirably. Four historians who bring a variety of strengths and interests to the project include: Sarah Pomeroy in Greek social history and Greek women, Stanley Burstein in Hellenism, Walter Donlan in Greek literature, and Jennifer Tolbert Roberts in Greek intellectual and cultural history. A balanced and insightful examination of the Greeks results.

As a textbook or reference tool, this volume contains many useful features such as a timeline, glossary of Greek terms, annotated bibliography at the end of each chapter containing both primary and secondary sources, and introductory material in each chapter on the sources for that period. The book contains a number of maps, pictures, and extended primary source quotations. However, it is in its analysis the value of this book emerges. The authors, as the subtitle suggests, have blended a number of viewpoints and disciplines to create a more holistic study of the ancient Greek world. In addition to the political history of Greece, the direction in which our major sources lead us, the authors focus on Greek society at all levels by using both literary sources and recent archaeological discoveries. The voices of the poor and disenfranchised emerge. For example, Chapter III includes a section devoted to Hesiod and his picture of common farm life in Archaic Greece. Another important example is the authors' treatment of the Peloponnesian War in which they balance the importance of the great generals and politicians with the fate of the common soldiers. Women in all phases of Greek history, including Hellenistic, receive substantial attention. Discussion of literature and art and their places in Greek culture further broaden the book's scope. Such blending illumines all of the disciplines they include. By creating a rich tapestry of society, politics, and culture, the authors weave a fuller vision of the Greek world.

An additional consideration for *SCJ* readers are the sections on Greek and Hellenistic religions. The authors describe the complex religious universe of the Greeks, a universe populated by syncretistic gods who emerged, disappeared, and reemerged in new forms as society's needs changed. The authors' discussion of Hellenistic religion in particular describes Jesus' religious environment. In fact, the book makes a clear connection between Greece and Christianity at several points but most pointedly in the Epilogue. Here, the authors note the permeating influence of Greek culture and intellectual life through the patronage of Rome. Though Tertullian would no doubt disagree, the authors correctly comment that to be an educated person in the Roman

Empire was to have a Greek education, an assertion they also apply to early, educated Christians.

This volume, though possessing many strengths, is not perfect. It includes no footnotes to point the reader to more detailed information, and while the annotated bibliographies in every chapter are helpful, they are also brief. In addition, the authors sometimes skim over material when one wishes they would linger. Such, however, is the nature of a one-volume history whose most common use will be as a textbook.

This long-awaited volume will be useful background reading both for those who are ancient historians and those who merely desire to improve their knowledge of this fundamentally important people.

BRIAN E. MESSNER

Associate Professor of History and Interdisciplinary Studies
Lincoln Christian College

Alvin F. KIMEL, Jr., ed. *This Is My Name Forever: The Trinity and Gender Language for God.* Downers Grove, IL: InterVarsity, 2001. 239 pp. \$15.99.

In this second book of essays devoted to feminist concerns about masculine language for God (see *Speaking the Christian God: The Holy Trinity and the Challenge of Feminism*, Eerdmans, 1992), Kimel offers nine contributions from ten authors.

In his Introduction Gary Deddo of InterVarsity Press lists four foundational questions at issue in the debate on “God-language”: (1) “Does masculine language . . . misrepresent the God of Christianity?” (2) “Do the alternatives suggested for replacing masculine references to God truly represent the God of Christianity?” (3) “Does language, when properly used, encourage the abuse of women and the self-justification of men in their violation of women?” (4) “Does such language, when properly used, alienate women from true worship?” The burden of all the essays that follow is to show that each of these questions should receive a negative answer. I will survey only those chapters that most effectively address the major concerns of the volume.

The first four essays deal largely with the biblical text. Of these, the strongest is Paul Mankowski’s “The Gender of Israel’s God,” which shows that Hebrew grammar, the titles and epithets used to refer to God, and Hebrew personal theophorous names all converge to demonstrate that Israel’s God is unambiguously masculine, although not a sexual being. The fatherhood of YHWH is unrelated to the divinized sexuality common to other deities of the ancient near east, but is, rather, “a pure and sovereign act of divine will”(40). That is, YHWH decides to become father to a people, to make Israel his

“child.” Mankowski directly challenges Phyllis Trible’s by-now-standard argument that the Hebrew lexical root *rehem* (“womb”) is the concrete source of the word for “mercy” or “compassion” and its verbal and adjectival cognates, and that the biblical language attributing mercy or compassion to YHWH is “uterine” language, portraying God as having female or feminine characteristics. He shows that theology derived from etymology is suggestive at best, completely misleading at worst. Other essays in this section are Christopher R. Seitz, “The Divine Name in Christian Scripture”; Donald D. Hook and Alvin F. Kimel, Jr., “The Pronouns of Deity: A Theolinguistic Critique of Feminist Proposals”; and Thomas E. Schmidt, “The Christological Phallicity in the Gospels.”

Two essays focus on philosophical questions. Francis Martin, “Feminist Hermeneutics: Some Epistemological Reflections,” offers a highly technical discussion of the relationship of linguistics to hermeneutics and of both to social criticism. What is at issue here is whether language actually connects the knower to what is known (an objective reality about which there can be truly shared understanding) or whether, as many deconstructionists, feminist and otherwise, argue, all of reality is subjectively constructed and interpreted, and all linguistic communication is designed to reinforce particular agendas. Martin allows that, while one’s experience as a female or a male may have a bearing on how one understands biblical texts, an objective reality underlies the text. Our aim should be, not to advance particular ideological agendas but to help each other by means of our personal differences to a fuller understanding of what we know in common. The second essay is William P. Alston, “Literal Talk of God: Its Possibility and Function.”

Three essays focus on specifically theological considerations, that is, the implications for Christian theology in the ways we talk about God. Two of these essays address a similar set of concerns but from different angles: R.R. Reno, “Feminist Theology As Modern Project,” and Paul R. Hinlicky, “Secular and Eschatological Conceptions of Salvation in the Controversy over the Invocation of God.” Reno analyzes the work of Elizabeth Johnson (*She Who Is*) and Rosemary Radford Ruether (*Sexism and God-Talk: Toward a Feminist Theology*) as examples of the broader “purposes, methods and sensibilities of modern theology” (62). He shows that both Johnson and Ruether embrace the three defining features of modern theology: (1) the priority of moral/ethical concerns over the Christian tradition; (2) distrust of the Christian tradition, especially its linguistic form and historical particularity; (3) a mission to reconstruct critically the Christian faith. Hinlicky shows that, in place of the primary theology of the biblical narrative about a God who calls and saves the lost children of Adam by means of the crucifixion and resurrection of Jesus of Nazareth, many contemporary feminist theologies envision salvation as “the social, political and cultural task of overcoming the historical oppression of

women” (216). How one construes what the gospel is has a direct bearing on how one names God: “Our naming of God can only be an act of faith that ventures itself on the supposition of God’s self-revelation. Our speech about God can exist only as a participation in God’s self-revealing communication” (229). Between these two studies is Stanley J. Grenz, “Human Embodiment and the Christian Conception of God.”

As in most collections, the contributions vary not only in quality but also in the extent to which they engage the central concerns of the volume. Schmidt’s piece, which is a kind of psycho-sexual study of scenes in the Gospels reflecting “penetration” (of Mary’s womb, of the sky at Jesus’ baptism, of the stone at the tomb) is arcane, not to say bizarre, and contributes nothing to the theme. Martin’s requires technical mastery of linguistic theory quite beyond the range of most readers of *SCJ* (or other biblical/theological journals). The single greatest strength of the volume is the recurring insistence that theology, including one’s language about God, cannot be reduced to anthropology, grounded only in arbitrary and competing human power struggles. A weakness is the implication (and occasional assertion) that “Father” is a divinely-approved “name” for God, one that replaces the unpronounceable “YHWH” of Israel’s God. In fact, although it is surely right and appropriate to address God as “Father,” none of the epithets used to refer to God in the Bible is a replacement for the divine name (and many of them, including “Father,” may be circumlocutions to avoid speaking the divine name). In all, the most fruitful approach to “God-talk” in this volume locates its ground in the biblical narrative of God’s electing of Israel, his choosing to be “father” to this “son” and in Jesus’ address to the God of Israel as “our Father in heaven.”

This book will be most useful in seminary and graduate school libraries.

ROBERT F. HULL, JR.
 Professor of New Testament
 Emmanuel School of Religion

Bruce SHIELDS. *From the Housetops: Preaching in the Early Church and Today.* St. Louis: Chalice, 2000. 184 pp. \$29.99.

Back in the course of the twentieth century someplace—I don’t think it goes back farther than that—preaching went from being an oral, or oratorical, event to being a literary one. That is, it went from being an act of extemporaneous address to one which involved writing a theological essay and reading it to one’s congregants. To this day, preaching as the reading of a manuscript is the accepted form throughout the so-called mainline Protestant churches. But not just in the mainline churches: my father, John Webb, dean and homiletics

professor at Lincoln Christian College for most of 30 years, preached every sermon of his life by reading it from a fully prepared manuscript.

Bruce Shields' book, *From the Housetops: Preaching in the Early Church and Today*, should be read against that backdrop. Even though the book's title gives no indication of it, this is a study of the oral, or spoken, dimension of preaching, as opposed to preaching as a written art form, which it has become. More specifically, Shields' concern as a NT scholar is to argue, as he puts it, that "the formation and essence of Christianity are more closely linked to the spoken word than to the written word" (5). In other words, it was the oral nature of preaching which gave rise to the written documents that form the NT from which we preach. The gospel was oral before it was written; hence, preaching today must return to its orality in order to be true to those oral "roots."

Given the prevalence of preaching as a written—or manuscript—art these days, this book is vitally important and badly needed. Shields is absolutely correct: the renewal of preaching today requires that it become—as it was at its beginning—a fully spoken, or speech, form of communication, with all that that implies, rather than a written and read form. But if there is a difficulty with the book at this point, it is that this call for today's preachers to "return" to the sermon as oral rather than written is stated neither as clearly or as forthrightly as it might be. It is implied at best, and many manuscript preachers will read the book without actually hearing its most profound implication for what they do.

This may, in part, result from the fact that the book is an excellent study of the origins of preaching, examining what the author calls the oral characteristics of the Gospels, Acts, and even various Epistles. As a trained biblical scholar, Shields knows these materials thoroughly and discusses them incisively and in some detail. In a sense, he provides a very useful survey of the oral underpinnings on which the NT is built. For some, that will be the value of the book. To his credit, though, Shields is not content to stay there. He has preaching today clearly in mind.

When he moves, though, from the oral traditions behind the biblical documents to contemporary preaching, Shields draws almost exclusively on the fairly recent communication studies of "orality," following Walter Ong in particular. In some ways, this is both the strength and the weakness of this book's treatment of the sermon.

It is its strength in that no other biblical scholar or homiletician has treated Ong's theories of orality with such depth and care as has Shields. What Ong has said in a significant body of work, from a homiletical point of view, is both provocative and, in many ways, postmodern. For Ong, the electronic culture, in all of the ways that it is still unfolding around us, is the "new world" in which we preach. It is an oral culture through and through, and we who preach must learn how to adjust and adapt what we do to this oral milieu. Shields has caught

that vision and this book represents an initial effort to think about its implications. One can hope that Shields will continue to press the implications in other work.

The book's weakness, however, is Ong's theoretical weakness as well. Ong's roots are in the tradition of Marshall McLuhan and his teacher, Harold Adams Innis. Both were communications theorists who set out to explore the implications of written versus oral media, Innis historically and somewhat sociologically, and McLuhan more technically and even physiologically. McLuhan is the better known of the two, and the one to whom Ong is most beholden. While their contributions to contemporary communications theory are noteworthy, it is generally held that their perspective is narrow, and that it overlooks large dimensions of the overall communicative process, whatever technological form it takes. Ong's work suffers in the same way.

We clearly are in an oral culture, or complex of global oral cultures. Ong wants us to face up to that, as Shields shows us well in this book. For many preachers today, that is a message that needs to be heard and attended to. This book will certainly help in that regard. At the same time, readers need to be aware that beyond orality, whether as rhetoric or conversation, there are numerous communicative dimensions that also affect how we relate to each other, individually and collectively, and how preaching works or doesn't work in the contemporary world.

JOSEPH M. WEBB
Professor of Communication
California State University, Fullerton

Robert J. KARRIS. *Prayer and the New Testament: Jesus and His Communities at Worship.* *Companions to the New Testament Series.* New York: Herder and Herder Books, 2000. 210 pp. \$25.95.

The *Companions to the New Testament Series* aims to discuss exegesis and theological issues in a concise manner. Robert Karris's contribution to the series on prayer in the NT provides a platform for discussing the praxis and theology proper of prayer based on selected examples in the NT. Karris highlights the exegetical foundations of his theological conclusions by giving succinct summary of targeted passages. His approach permits informed reflection on various passages with a primary focus on conclusions and effects that the conclusions ought to have on believers.

Karris discusses six areas of the NT, the historical Jesus in the Synoptic Gospels, Luke-Acts, John and I John, Paul (especially Philippians), the Prayer of the Hymns in Revelation, and James. In each chapter, Karris surveys current scholarship of the book, leading the reader to the theme of each book, then

Advertisement
from Chalice for
Bruce Shields'
book

discusses how the author carried out main themes in the prayers recorded in each book or grouping of books. For example, Karris uses contemporary scholarship to make the case that one of the foci of Luke-Acts is to show the purposes of Jesus and the church and how the prayers within Luke-Acts reflect that focus. Karris's evaluations of praying for the sick in James and the Hymns in Revelation will be especially insightful, challenging, and engaging to *SCJ* readers. Karris's reflection on each passage is enriched by his profound understanding and insightful application of his Franciscan tradition.

The insights Karris provides into the prayer life of Jesus and the early church are excellent. In addition to challenging the individual to improve his time, focus, and priority in prayer, his thoughts serve to remind the reader that the church in its very nature is a praying organism. *SCJ* readers will be reminded that NT Christianity is centered around prayer.

I highly recommend this book to undergraduates majoring in biblical studies, graduate students, pastors and teachers, and individuals seeking to improve their prayer life through biblical exhortation. With this recommendation, I want to provide some candid observations. The Companions to the New Testament Series, assumes some familiarity with contemporary NT scholarship. Karris's theological orientation is more liberal than most *SCJ* readers. However, his theological positions bring insight to familiar texts. In addition, I was refreshed to discover that my concepts of prayer and Karris's, though derived from different theological constructs, are strikingly similar.

JARED ODLE

Harvest Prayer Ministries

Martin HENGEL. *The Four Gospels and the One Gospel of Jesus Christ: An Investigation of the Collection and Origin of the Canonical Gospels.*

Harrisburg, PA: Trinity Press International, 2000. 224 pp. \$30.00.

Hengel's latest volume applies his prodigious scholarship to three related issues: the origin of the collection of four Gospels, the significance of the term "gospel" in early Christianity, and the central role of the Gospel of Mark. The investigation begins with consideration of what Hengel terms an aporia, that the church had one saving message called the "gospel" but came to refer to four narratives about Jesus as "Gospels," giving rise to two questions: "what was the 'Gospel,' 'the message of salvation,' originally?" and "why and for how long have we also had this Gospel in such different narrative forms?" (6–7). To answer these questions, Hengel examines a wealth of second- and third-century Christian sources as well as the NT documents themselves. In the process, he assumes some axioms of critical biblical scholarship but challenges many

more. Those challenges make the book significant in the ongoing debate about the Gospels and the historical Jesus.

Much of Hengel's argument develops from a series of observations about the likely dissemination of the Gospels. The use of the codex, the stability of the textual tradition of the Gospels, the customs of public reading, the practices of the synagogue, and the procedures of ancient libraries all contribute to Hengel's confidence in the essentially apostolic nature of the four Gospel narratives. Joined with such observations is Hengel's analysis of early Christian testimony about the Gospels. He takes seriously the statements of Justin, Irenaeus, Clement of Alexandria, Origen, Eusebius and others, resisting the usual tendency to dismiss their witness as tainted by the controversies of their own time. Joined to selected observations about the contents of the Gospels themselves, these data lead Hengel to conclude that the move from one "gospel" of Jesus to four narrative "Gospels according to . . ." was grounded in the early church's proclamation of a narrative "gospel" from the earliest stages, a message similar to Israel's Exodus narrative as the basis of Torah. The multiple written Gospels therefore did not innovate by offering a continuous narrative. Further, the church did not affirm multiple Gospels in reaction to Marcion but well before Marcion, ascribing authority to each of the four from their origin forward.

Particularly provocative is Hengel's conclusion that by Greco-Roman convention the Gospels could not have circulated without titles. Thus, the universal textual witness to the titles "According to Matthew," ". . . Mark," ". . . Luke, and ". . . John" indicates that these books never existed without them. In the case of Mark and Luke, Hengel concludes that these name the actual authors, the interpreter of Peter and the companion of Paul respectively. For Matthew, however, Hengel posits that an anonymous author attached the name of Matthew to his Gospel to acknowledge the sayings collection previously attributed, per Papias, to Matthew. While Hengel's command of the relevant data on this point is impressive, his confidence that the obscure apostolic name *Matthew* was attached by an otherwise unknown author for such a reason appears unwarranted, as does his related hypothesis that the naming of Matthew's Gospel provided the pattern for the naming of John's. A more remarkable step would be more consistent with Hengel's evidence: that the title "According to Matthew" points to the author of this book as well.

Hengel's challenges to critical fashion are formidable, but one wonders whether they go far enough. He dismantles elements of the two-source theory, vigorously denying the Q-hypothesis by arguing Matthew's use of Luke and allowing for the ongoing influence of minor written sources and oral tradition. But this reasoning calls into question all hypotheses of direct literary dependence among the Synoptics. If, as Hengel insists, Mark's Gospel was based on

oral tradition attributed to Peter, is it not possible, even likely, that Luke and Matthew depended on the same Petrine oral tradition?

Similarly Hengel seems to accept too readily the critical tenet that the Synoptic Olivet Discourse betrays knowledge of the Roman destruction of Jerusalem in AD 70. Here, as with the origins of Matthew, Hengel argues similar evidence in opposite ways. He says that Mark is fuzzy on the details of Jerusalem's fall because reports in Rome were incomplete when Mark wrote. Luke writes with sympathetic specificity because the passing of a few years gives him greater knowledge of the events. Yet Matthew writes later still when the emotion of the event is largely gone. Hence, for different reasons he is as imprecise as his source, Mark, though Luke is also Matthew's source! I doubt that this convoluted hypothesis is as plausible as C.H. Dodd's, who posited that none of the accounts, sketchy as they are, involve reflection on the fall of Jerusalem after it occurred.

A broader concern has to do with Hengel's reading of the Gospel narratives in general. He repeatedly refers to "contradictions" among the canonical Gospels, even setting as his agenda to understand how the church came to accept four so divergent accounts. For Hengel the alternative to seeing contradictions is harmonization, which Hengel disparages. Again, however, one wonders whether greater consideration for the selectivity and brevity of the Gospel narratives, characteristics obvious to the first readers for whom a larger oral tradition about Jesus was very much alive, would temper Hengel's judgment so that he might speak of differences rather than contradictions and argue for complementary perspectives as opposed to artificial harmonization. Such considerations would ameliorate his tendency to view the Gospel writers as rivals. Is it reasonable to think that the church collected *rival* Gospels together and viewed them as complementary?

Overall, however, Hengel's concessions to the prevailing skepticism of biblical scholarship are slight. His analysis of Greco-Roman conventions about books and of second- and third-century Christian writers establishes confidence in the four Gospels, John included, as reliable accounts of the Jesus of history. While insisting that there can be no understanding of Jesus apart from the Gospels' theologizing, he concludes that the Jesus presented by each is essentially historical. Likewise, within the boundaries of critical history, Hengel reconstructs a process leading to the canonization of the Gospels that affirms that the church could not have made better choices for its canon.

This book can be read profitably by advanced students and must be read carefully by scholars as an example of scrupulous research that affirms the historic Christian faith. All interested in the nature of the Pauline gospel, the ori-

gin of the narrative Gospels, the development of the New Testament canon, and the relationship of faith and history should give it heed.

JON A. WEATHERLY

Academic Dean of the College and Professor of New Testament
Cincinnati Bible College and Seminary

Bruce W. WINTER. *After Paul Left Corinth: The Influence of Secular Ethics and Social Change.* Grand Rapids: Eerdmans, 2001. 344 pp. \$28.00.

In *After Paul Left Corinth*, Bruce W. Winter has made a significant contribution to the study of the Corinthian correspondence penned by the Apostle Paul. Winter has for the first time gathered all of the relevant extant material from literary, nonliterary, and archaeological sources pertaining to life in the first century in Corinth in an effort to solve a perplexing historical puzzle. That historical puzzle can be simply stated in the form of a question: Given all that the New Testament reveals about the duration of Paul's ministry in Corinth and the Apostle's diligence, why did the Corinthian Church experience such moral confusion in the time period between Paul's resident ministry in Corinth and the writing of the Corinthian letters? Winter's thesis is that many of the difficulties experienced by the Corinthian Church stemmed from culturally determined responses to certain aspects of life in Corinth. Winter suggests that the Corinthian Christians struggled with abhorrent moral behavior as the result of cultural conditioning and the lack of clear apostolic teaching concerning alternate patterns of behavior. Additionally, historical evidence shows that the city of Corinth had been experiencing massive social changes during this era of history. These social changes included grain shortages, the rise of a new imperial cult, the expulsion of kosher meat from the official market, and even the relocation of the Isthmian games. These factors combined to form a rapidly evolving culture that left the Corinthian Christians in a state of moral confusion.

Winter asserts that the role of culture has been vastly miscalculated as a factor leading to the difficulties experienced by the Corinthian Christians. From this perspective, Winter addresses specific passages of I Corinthians in an effort to demonstrate to his readers how these cultural issues gave rise to the questions the Corinthians expressed to Paul. In terms of methodology, Winter makes no apology for using Acts as an historical source in his study of ancient Corinth. He maintains that a judicious use of the biblical material is a valid approach to the type of history he is doing. He defends this by suggesting that ancient cultural historians see such an approach as valuable even if many currently involved in New Testament scholarship do not. Winter's credentials as director of the Institute of Early Christianity in the Graeco-Roman World at

Tyndale House in Cambridge should make one hesitant to dismiss this assertion. Winter's multidisciplinary and vast knowledge of the primary sources give *After Paul Left Corinth* an air of serious scholarship and literary excellence that should allow this work to become a notable voice in the study of the Corinthian epistles.

The chief strengths of this book are its multidisciplinary approach as well as its function as a conduit to the primary sources that most students of Scripture would not otherwise have access to. Winter includes relevant archaeological material, photographs, and multiple indexes, which allow the reader to move beyond the conclusions of a particular author and examine the primary materials firsthand. At the same time, it should be noted that obvious strengths have the potential to become weaknesses. One could easily follow Winter's footnotes down interesting paths to the point of losing his flow of thought. All in all, Bruce W. Winter has provided the Christian community with an admirable work that will be extremely beneficial to those involved in New Testament scholarship and those involved in studies at the seminary level. Additionally, preaching pastors who value thorough study will find valuable insights in this book that will help them bridge the application of the ancient text to contemporary Christians.

BRYAN K. FERGUS
Glendale Christian Church
Glendale, Arizona

Jerome D. QUINN and William C. WACKER. *The First and Second Letters to Timothy*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans, 2000. 995 pp. \$65.00; **I. Howard MARSHALL** (in collaboration with **Philip H. TOWNER**). *The Pastoral Epistles*. The International Critical Commentary. Edinburgh: T. & T. Clark, 1999. 928 pp. \$69.95; **William D. MOUNCE.** *Pastoral Epistles*. Word Biblical Commentary 46. Nashville: Thomas Nelson, 2000. 641 pp. \$34.95.

For these three major commentaries on the same NT books to appear in print in the same time period is a remarkable publishing event for which students of the Pastoral Epistles have long awaited. Happily, the wait will prove to be worth it. The impact of all this has been tempered by the fact that the volume by Msgr. Jerome Quinn, who died before it was completed, necessitated its completion by another. Quinn's 1990 volume on Titus (*Anchor Bible* 35) was to have been complemented by this work on 1 & 2 Timothy. Instead, Luke Timothy Johnson's *The First and Second Letter to Timothy* (2001) has just appeared as *Anchor Bible* 35A. The publication of Quinn/Wacker marks the

inauguration of the Eerdmans Critical Commentary series, to which we can look forward with hopeful anticipation.

Besides its sheer daunting size, reading and using Quinn/Wacker is complicated by the posthumous nature of the project. Quinn held the author of the Pastorals wrote in “another’s persona with accompanying anonymity” (xiii), which, in a way, Wacker himself has also done (“I know what it is to write in another’s name . . . using source material!” xi). From 1 Tim 4:6 to the end of 2 Timothy, the book is based on Quinn’s notes, drafts, and revisions, but the NOTES sections have been written by, the COMMENTS sections arranged by, and the translation itself reworked by Wacker. The new work depends upon introductory material from *Titus* (AB 35), reprinted in this volume.

Jerome Quinn has long been known for his critical positions on the Pastorals, and these are reflected in this work. Titus was probably written first (as listed in the Muratorian fragment) and came to serve as an introduction to the letter corpus. The celebrated similarities of the Pastorals to Luke-Acts may be due to Luke’s “fingerprints,” with the three-letter corpus functioning as an example of “letter collection” genre, intended to stand as “part 3” of Luke-Acts-Pastorals and carry the narrative up to Paul’s death (19).

Quinn’s original translation, which Wacker changed little, is a weak link in the commentary. The translation is a curious combination of awkward, fussy, outdated, and sometimes tendentious language. A few of Quinn’s novel phrases I consider improvements on existing Bible versions, but there are more that obstruct than there are that enlighten: “(Charge them not to) . . . dote on tales and genealogies that can only proffer lucubrations” (1 Tim 1:4); “Campaign the fine campaign . . .” (1 Tim 1:18); “God gave us not a dastard spirit but one of dynamic strength and of charity and of discretion” (2 Tim 1:7); “Steer clear of foolish and undisciplined researches; . . . they breed only wranglings. The Lord’s slave ought not to wrangle . . .” (2 Tim 2:23-24).

Even in the many instances when I disagree with him, I have long admired Quinn for his fresh approach and daring interpretations. He brought an energy and creativity to the study of the Pastorals which, for better or worse, are decidedly lacking in much evangelical scholarship. Though his conclusions must frequently be characterized as “ingenious impossibilities” (to borrow N.T. Wright’s assessment of Käsemann’s work), they are always stimulating. This is worth a lot to those who want to explore new ways of looking at the evidence, rather than settle for traditional apologetic entrenchment.

In the grand tradition of the International Critical Commentary series, Howard Marshall’s book is a careful and thoughtful evaluation of the evidence for the Pastorals and a phrase-by-phrase exegesis of the Greek text, punctuated by relevant excursuses. Frequently taking on critical scholars Dibelius and A.T. Hanson, Marshall writes from a “self-consciously Christian” set of presuppositions, by which he apparently means a *traditional, evangelical* Christian point

of view. If he errs, it is always on the side of caution. Virtually all the standard critical questions are put to rest by his conservative methodology: vocabulary statistics cannot be definitive, given the small data pool; the absence of the Pastorals in P46 is inconclusive since the last pages are missing; of the early witnesses, only Marcion actually rejected the Pastorals, and for reasons similar to his other (unorthodox) decisions; etc. All the data can be adequately explained in terms of Paul's authorship.

In an interesting parallel to the composition of Quinn/Wacker, Marshall's ICC volume was written in collaboration with Philip Towner, a doctoral student and then Research Fellow at Aberdeen. This is no editorial reworking, however, and the reader has the distinct sense of listening to Marshall's voice, rather than reading a collaborative work. Those who know him will be touched by the dedication to Marshall's late wife.

William Mounce's work is an unfortunate casualty of this simultaneous "publishing event." His book is inevitably compared to the others, not least because he was an Aberdeen student and is influenced by both Marshall and Towner. In such a comparison Mounce's commentary comes up short, since the other two works combine to make Mounce seem superfluous. As is Marshall, Mounce is heavily indebted to Donald Guthrie, choosing to ignore Kümmel's *Introduction* unless it is to take exception to a point here or there. He cites Gordon Fee throughout, and follows closely the work of Philip Towner. Helpful tables list the notorious hellenistic vocabulary, and he offers a few excursions on critical questions (mostly on 1 Timothy), but Mounce consistently denies any critical significance to these famous data.

In a maneuver that assumes a monolithic Evangelicalism and unanimous evangelical scholarship, Mounce embraces a "traditional" approach which he unabashedly contraposes against a "critical" stance. He consequently settles for apologetic restatements of standard conservative positions. In short, Mounce does a good job of providing for the Pastorals "a repository of (conservative evangelical) biblical learning" (the stated purpose of the Word Biblical Commentary series), but offers little to advance the cause of critical scholarship among evangelicals.

These commentaries symbolize the state of Pastorals scholarship at the end of the 20th century. While interest in the Pastorals seems to have waned among critical scholars (if the *Society of Biblical Literature* is any gauge), evangelicals trumpet the reclamation of the three letters for conservative, traditional Christianity (albeit at the expense of *critical* evangelical scholarship). "Commentary" as literary genre is alive and well, but students of the Pastorals cannot ignore the strong backward-looking perspective of all three works.

Quinn represents the last of the "old guard" critical scholars who championed as pivotal the critical issues and resultant controversies which have swirled about the Pastorals for the last hundred years. The problems of historical

reconstruction, hellenistic vocabulary, uncharacteristic theology, and canon history surrounding the Pastorals are regularly cited as grounds for finding these works to be at best deutero-Pauline. Conservatives allege that these critical positions are assumed by their proponents, and the evidence interpreted to fit. In addition, Quinn/Wacker is inevitably mired in backward glances from the outset, given Wacker's role as editor/ghostwriter.

Marshall's work admirably rounds out his career as—at least for many American evangelicals—the Dean of evangelical New Testament scholars. Both Marshall and Mounce write with a nostalgic nod to conservative Christianity's premodern approach to Scripture. Marshall broaches the critical issues, though usually with kid gloves and always with predictable results. His conclusions will reassure conservative evangelicals (ironically, critical scholars allege that conservative positions are assumed by their proponents, and the evidence interpreted to fit).

While I understand his point and acknowledge the increasingly conservative American evangelical climate, I fear Mounce's dichotomy between "traditional" and "critical" could set evangelical scholarship back a hundred years. Insofar as these three works accurately represent the current relationship of critical scholarship to Evangelicalism, that relationship is characterized by impasse. Neither a philosophical polarization nor an evangelical climate of nostalgia bodes well for the future of *critical* evangelical scholarship.

THOMAS SCOTT CAULLEY
Professor of New Testament
Manhattan Christian College

Paul BEASLEY-MURRAY. *The Message of the Resurrection: Christ Is Risen!* Downers Grove, IL: InterVarsity, 2000. 269 pp. \$13.99.

This book is dedicated to the author's father, the well-known Baptist professor, G.R. Beasley-Murray, who died recently. I was privileged to enjoy a number of conversations, usually on matters of eschatology, with Beasley-Murray. Now his son has picked up the mantle of his father and has provided the same rich exposition of the biblical text in an area vitally connected with eschatology: the NT resurrection accounts.

The book opens by covering in separate chapters, in commentary-like fashion, the Markan, Matthean, Lukan, and Johannine accounts of the resurrection of Jesus. It then traverses the Pauline, Petrine, and sundry other literary accounts on resurrection in the NT. Finally, the expository section of the book ends with a discussion of the important NT credal and hymnic statements on Jesus' resurrection and an across-the-spectrum synopsis of what certain theologians of the last half-century have to say on the matter.

The author closes with a succinct statement about the real problem the average person in the West has with the resurrection. Based primarily on the accounts of Jesus' resurrection, most public opinion polls reveal that a majority of European and North American people believe in a blessed afterlife. Yet, even Christians have only the vaguest ideas about how this is supposed to connect with the resurrection of Jesus. Through exposition, the author seeks to overcome this deficiency.

This book is primarily geared towards ministers and Bible school teachers as an aid to preaching and teaching on the resurrection passages. The author focuses on the text, with even the illustrations coming primarily from the ancient world. This is something of a problem. If the goal is to equip to explain how Jesus' resurrection relates to belief in our eternal survival, contemporary illustrations are needed. This lack is the biggest weakness of the book.

In the Preface, the editors of the series, "The Bible Speaks Today," stated that their goal was to present works which "expound the biblical text with accuracy" and "relate it to contemporary life." Beasley-Murray in this volume accomplished the first well but the second insufficiently.

ALLAN J. McNICOL
Professor of New Testament
Institute for Christian Studies