

## REVIEWS

**David Hocking**

*The Rise and Fall of Civilization: From Creation through the Flood*

Portland, OR: Multnomah

157 pp., \$8.95, 1989

David Hocking, senior pastor of Calvary Church in Santa Ana, California, will be known to many as the speaker on the broadcast "The Biola Hour." In a style of writing suitable for a broadcast to the general Christian public, Hocking here looks at issues arising from Genesis 1-9.

The book starts with a brief introduction in which he accepts without serious argument the Mosaic authorship of all but the final verses of the Pentateuch. Hocking asks about the relationship between science and Scripture and rightly accepts that God's "revelation in the universe cannot contradict His revelation in the written record of the Bible." What he does not address here, though it is vital for this kind of study, is that fact that human interpretation of Scripture is not inerrant, so many who agree with the above statement do not necessarily agree with the interpretations used by Hocking.

Hocking divides the rest of the book into twelve chapters, presumably to fit into one quarter's Bible study class. Many would find the book useful in this setting, especially since the exposition is readable and clear. A few observations on matters of interpretation could indicate Hocking's perspective and so his suitability for the context of the reader of this review. He bases his exposition on the New King James Version, and in the first chapter argues against the 'gap theory' and for six, twenty four hour days of creation. Hocking proposed that dinosaurs were destroyed in the flood, woman was created in order to meet man's needs (though "there is a certain interdependency" when the relationship is as God intended it), sexual fulfillment is good, but only within marriage, Satan was the cause of the fall, women's pain in childbirth illustrates the coming tribulation, Cain's rejected sacrifice was so because of a wrong attitude, sons of God (Gen 6:2) were most probably angels and that the flood was global.

There are a number of helpful observations in this popular level book, so it could well be considered for use by those who interpret Genesis in ways similar to Hocking.

David W. Baker

**James M. Boice**

*Genesis: An Expositional Commentary*, 3 vols.

Grand Rapids: Zondervan, 1982, 1988, 1988.

\$14.95 each.

**Allen P. Ross**

*Creation and Blessing: A Guide to the Study and Exposition of Genesis*

Grand Rapids: Baker, 1988.

744 pp., \$29.95.

**Gordon J. Wenham**

*Genesis 1-15*

Word Biblical Commentary

Waco: Word, 1987.

353 pp., \$24.99.

These commentaries show how Evangelicals can look at one book and direct their interpretive endeavors toward different audiences by using different styles and formats.

James Boice is the pastor of the Tenth Presbyterian Church in Philadelphia. His love for preaching and his pastor's heart for the exposition and application of the biblical text to a congregation come shining through in his volumes which contain the sermons preached as a series in his church over the course of a number of years.

Expositions span about six pages each and cover larger (e.g., Gen. 8:1-19) or shorter (e.g., there are nine expositions before we even reach Gen. 1:3). Boice is not loathe to tackle ticklish interpretational difficulties, presenting, for example, separate studies on five views of creation: evolution, theistic evolution, reconstructionism (the "gap-theory"), six-day creationism and progressive creation (he leans toward the latter). He also briefly mentions the Documentary Hypothesis regarding the question of authorship, though not in any depth since it is not the sort of issue which lends itself to preaching.

Those seeking a detailed exegetical commentary using the text-critical tools and interacting with the most recent scholarship will not find that here, but they will provide themselves with many valuable insights more directly relevant to a congregation. The value of the work is enhanced by including a subject index.

Ross' contribution is also directed toward exposition, as evidenced by the subtitle, but he provides the grist for the expository mill rather than the pre-baked bread of Boice. Ross divides Genesis up into 64 sections of unequal length for analysis. Typically a section begins with a general introduction to the passage, a discussion of its theological ideas, and a section on "Structure and Synthesis" looking at the story's literary structure and development, a summary of its message, and an outline. There follows a more lengthy section-by-section exposition or exegesis, dealing with points of history, language (transliterated Hebrew is at times used), text, etc. much as would be expected in a regular commentary. The treatment is not exhaustive, even though other

scholars are referred to at times. Since the expositor of Scripture, rather than the serious student of the Bible, is the expected reader of this volume, some interpretational difficulties are by-passed, but this is not a major flaw in the book, considering its aim and audience ("written for pastors, teachers, and all serious Bible students who wish to . . . increase their ability to expound [Genesis]"). More technical exegetical issues on the study of Genesis and specific issues, such as the nature of Abraham's faith, are included in an introductory section of the volume and in appendices. There are also brief bibliographies at the end of each section as well as a very meager one at the end of the book. There are no indices, even though those would increase the usefulness of the volume.

Pastors should find the book of use, at least the first time preaching through a section. It will not be sufficient for a sustained, detailed study (nor was its goal to be so), so it could well be supplemented by other sources, including Wenham's volume.

Wenham presents us with an exemplary model of a detailed technical commentary. A part of the Word Biblical Commentary series, some of which has been reviewed previously in this *Journal*, it follows its established format of: (1) bibliography (running over three pages on Genesis 2:4-3:24), (2) translation (done by the author rather than following a pre-existing English text), (3) notes (on technical matters of text and translation, providing welcome parsing of "the trickier verbal forms" for those working in the Hebrew text), (4) form/structure setting (discussing literary genre and the shape of the text as well as its place among similar traditions and forms in the ancient Near East), (5) comments (discussing historical, geographical, cultural, linguistic and interpretational points in dialogue with other scholars) and (6) explanation (providing a useful theological analysis of the section with insights into possible areas of contemporary application). Technical Hebrew language discussions are generally limited to section (3), with foreign words generally transliterated and/or translated in the other sections, so even those without language skills will benefit from the book.

Wenham is a literate Evangelical, aware of and willing to interact with a variety of interpretational issues. He is not obscurantist, trying to hide difficulties from the reader, nor is he abrasively polemical, seeking to bludgeon opponents. He rightly feels that scholarly interaction should be in the spirit of a team pulling together rather than as two boxers in the arena.

Much more detail is to be found in Wenham than in the other two works, but Wenham is a lucid writer so the pastor and interested student should find his contribution accessible and valuable, as are all of his other works. We eagerly await the completion of his masterful study of Genesis.

David W. Baker

**Philip J. Budd**

*Numbers*, Word Biblical Commentary

Waco: Word

xxxii + 409 pp., \$24.99, 1984

This volume is one of the early entries into the Word commentary series which, during the time lapse awaiting this tardy review, has produced twenty Old Testament volumes so far. This volume continues the series' format of an introduction followed by the commentary proper which includes, for each text section discussed, a bibliography of works up to 1980, the author's own translation with notes on textual issues, form/structure/setting discussing questions of literary structure, unity literary genre, etc., comment, which is the verse by verse discussion of historical, lexical, geographical, etc. issues, and an 'explanation' section discussing such things as the redactor's purpose and issues of theology.

Budd himself is lecturer in Old Testament at Oxford. The commentary series styles itself as "evangelical, and this term is to be understood in its positive, historic sense of a commitment to scripture as divine revelation, and to the truth and power of the Christian gospel." Under this definition, Budd could well be an evangelical, though his uncritical acceptance of the Documentary Hypothesis, with priestly revision of Numbers coming from the late fifth century BC, and his view that in the book history "cannot be assumed to be present at all points" would raise the eyebrows of many who would consider to call themselves Evangelical with a capital 'E'.

The series is based on a discussion of the Hebrew text, though the general practice of translating the Hebrew will make the discussion accessible to most readers of this review. What will probably get in the way more will be a constant discussion of the contributions and perspectives of the various purported source documents. While there are valuable insights in the book, most of our readers will probably benefit more from Wenham's Tyndale Commentary contribution on Numbers rather than trying to separate Budd's wheat from his chaff.

David W. Baker

**Martin Lockshin**

*Rabbi Samuel ben Meir's Commentary on Genesis*

Lewiston, NY: Edwin Mellen, 1989.

440 pp. \$79.95.

Martin Lockshin, associate professor of humanities and Hebrew at York University in Ontario, Canada, has provided the first English annotated translation of the commentary of this 12th century Hebrew Rabbi. Rashbam, as he is known by his acronymic nickname, was the grandson of the even more famous French exegetical scholar Rashi. It is a pleasure to see his work ac-

cessible to an English-speaking audience.

This volume is opened with a brief introduction to Rashbam and the exegetical methods practiced in northern France. These do not include the more expansive midrashic supplements to the text but seek to disclose its plain meaning (*peshat*).

The layout of the commentary proper, which deals with Gen. 1, 18-50, has the transliteration of a Hebrew phrase, its translation into English and comments upon it. These involve points of grammar, history, theology, etc. There are also numerous annotations by the editor at the bottom of each page, sometimes filling more than half the page, explaining some of Rashbam's points and comparing him with other rabbinical exegetes.

While the volume will not replace the standard commentaries on Genesis for pastor or student, it can open a window on a fascinating and, at times, illuminating period of exegetical activity which is all too often closed to present-day non-Jewish interpreters. It is a pity that the publisher's pricing policy is such that the volume will probably only find its way into a limited number of specialist libraries.

David W. Baker

**Simon J. DeVries**

***1 and 2 Chronicles***

The Forms of the Old Testament Literature XI

Grand Rapids: Wm. B. Eerdmans

xv + 439 pp., \$27.95, 1989

**Ronald M. Hals**

***Ezekiel***

The Forms of the Old Testament Literature XIX

Grand Rapids: Wm. B. Eerdmans

xiii + 363 pp., \$29.95, 1989

These two latest additions to a series which examines the Old Testament from the perspective of form criticism are both from faculty members at our sister institutions in our D.Min. consortium. Simon DeVries is Professor of Old Testament at Methodist Theological School in Delaware, Ohio, and is the author of a number of previous works on various OT topics, including prophecy and history. Ron Hals is Professor Emeritus of OT at Trinity Lutheran Seminary in Columbus and has penned works on Ruth and OT theology, among others.

The description of the series is provided by the publishers. "Fundamentally exegetical, the volumes examine the structure, genre, setting, and intention of the biblical literature in question. They also study the history behind

the form-critical discussion of the material, attempt to bring consistency to the terminology for the genres and formulas of the biblical literature, and expose the exegetical procedure so as to enable students and pastors to engage in their own analysis and interpretation of the Old Testament texts." Having a purposeful focus on form, areas of text, history and philology are laid aside, so for these the reader is directed to commentaries of a more traditional kind.

Each volume of the series proceeds like peeling an onion. For example, DeVries' first section is on the books of Chronicles as an entire unit, providing a detailed bibliography, a discussion of the relationship between Chronicles and Ezra/Nehemiah (probably from different authors), and the genre and setting, and intention of Chronicles. He also discusses the 'redacted version' of the book (the present, canonical form) as well as an "original" version, which is viewed as lacking the genealogies in 1 Chr. 1:1-9:34. His second chapter looks at the subunit of the genealogies themselves, and then the third, most extensive section looks at each of the individual units.

The individual units are discussed in a very similar pattern to that just mentioned: (1) structure — providing an outline of the passage and a discussion of the arrangement and interrelationship between the various component parts, (2) genre — providing names for various forms and subforms which comprise each section (these are defined in more detail in a concluding glossary), (3) setting — the relationship between the passage and antecedent portions of Scripture, (4) intention — why the author included the passage and what it was intended to achieve, and (5) a brief bibliography.

The two authors well cover the material within the parameters set by the series in which their volumes are included. DeVries brings out useful insights into the relationship between the Chronicler and his sources in Joshua-Kings. Hals is generally more terse than DeVries, making his material somewhat less interesting to read. These volumes do serve a useful function in biblical studies, but will probably be of more use to the serious student than the busy pastor, who will want more theological interaction and will miss the usual elements of exegesis found in a traditional commentary.

David W. Baker

**Ralph W. Klein**

*Ezekiel: The Prophet and His Message*

Studies on Personalities of the Old Testament  
Columbia, SC: University of South Carolina Press  
xi + 206 pp., \$24.95, 1988

**Andre LaCocque**

*Daniel and His Time*

Studies on Personalities of the Old Testament  
Columbia, SC: University of South Carolina Press  
xvii + 240 pp., \$24.95, 1988

These are two members of a series "written by specialists in the Old Testament for readers who want to learn more about biblical personalities without becoming professional students of the Bible themselves." LaCocque's volume is a translation and revision of a 1983 French original, while Klein's contribution appears here for the first time.

Both authors are well prepared for their task. LaCocque, professor at Chicago Theological Seminary, has penned commentaries on Daniel and Zechariah 9-14 and has a special interest in the study of apocalyptic literature. Klein, dean and professor of Old Testament at the Lutheran School of Theology in Chicago, has already published a theological study covering the period of Ezekiel's ministry (*Israel in Exile*, 1979). While neither author would find himself comfortable with the theological conservatism of most readers of this *Journal*, both volumes contain much of interest to all students of the Old Testament.

LaCocque's work is comprised of seven chapters, a useful bibliography covering 10 pages and some works as recent as 1985, and indices of ancient texts (with separate listings for OT, OT apocrypha, OT pseudepigrapha, Qumran, rabbinic material, NT early Christian and classical material), modern authors (with sparse Evangelical representation, this mainly due to their relative lack of contribution in this area), and subjects. His first chapter is a historical introduction in which he accepts the book as pseudepigraphic and holds the chronology presented in Daniel as inauthentic.

In the second chapter, the 'social and spiritual milieu of early Jewish apocalypses' is discussed, placing Daniel firmly in the Seleucid period, though simply accepting this date while not arguing for it. He sees the origins of Daniel in the Hasidic movement and undertakes a comparison of it with Qumran and its writings. There is an appendix tracing the Hasidic movement 'from Enoch to Qumran.'

Chapter three looks at literary aspects of Daniel, analyzing the different sections 1-6, 7-12, seeing 1-6 as collected popular tales concerning Daniel while 7-12 were original to the author working c. 165 BC. Chapter four looks at the characteristics of Daniel as apocalyptic; chapter five, its symbolic language and dream/vision form; six covers aspects of the book's theological lessons (the mythic confrontation between personified good and evil, the Messiah/Son of Man and his relationship with David, and resurrection) and seven, the figure of Daniel as prophet and sage.

The volume is not an ordinary commentary, but deals in greater depth in matters generally covered in commentary introductions and excurses. The questions of the historicity of the future Daniel and the piecemeal compositional history proposed for the book will make many readers of the *Journal* uncomfortable. The volume does present a useful survey of contemporary, mainstream scholarly opinion on Daniel and apocalyptic.

Klein's volume on Ezekiel follows a different format. He proceeds more or less in canonical order through the book in ten chapters, which are followed by a six page bibliography and author and Scripture indices. In his introduction, Klein very briefly introduces the temporal and geographical set-

ting of Ezekiel and his health (he is apparently normal, with many of his symbolic actions being literary devices rather than real actions).

Klein's first chapter investigates Ezekiel's call, and he compares the visions of chapter 1 with ancient Near Eastern art, and in the second he looks at the various sign acts used by Ezekiel and how Ezekiel himself is a sign. These, and the rest of the chapters, will provide helpful insight into areas of history and interpretation of Ezekiel. Useful drawings are also included on, e.g., the layout of the restored Temple in Ezekiel 40ff.

Those who are looking for contemporary application will be disappointed here, and even more so with the volume on Daniel. Useful background for preaching and teaching can be gained from the books, but they probably will not find their way into many church or pastor's libraries, though they need to be consulted by serious students of the books involved.

David W. Baker

**Hans Walter Wolff**

***Obadiah and Jonah: A Commentary***

Minneapolis: Augsburg

191 pp., \$29.95, 1986

Hans Walter Wolff, emeritus professor of Old Testament at the University of Heidelberg, is one of the most prolific commentators on the OT today. This translation from the 1977 German original follows a number of other translations of his work.

The layout of the commentary, like that of the original in the *Biblischer Kommentar* series, begins with an introduction in which the author discusses the canonical position, compositional date, literary development, etc., along with useful bibliographies. The latter have not been updated for the English version so the most recent work appeared in 1976. Serious students must then provide their own supplementary references.

Each section of the commentary proper begins with a brief bibliography on the passage, the author's own translation, text critical and grammatical notes, a discussion of the literary form, the historical setting, a commentary proper on each verse, and a discussion of the purpose of each section. In this last section the author touches upon areas of NT and contemporary theological relevance.

While generally doing an excellent job, the author's presuppositions as regards the text, for example, come through when he rearranges Ob. 15 due to a proposed "faculty scribal transmission" of it. He places Jonah as late as the Hellenistic period and its literary genre as a midrash on 2 Kings 14:25, Jer. 18:8 or Exod. 34:6.

The commentary will be a necessary resource for serious scholars, though



the pastor will probably find it a bit too detailed. Hebrew is liberally scattered throughout the text but the terms are most often translated or explained in the immediate context. Most church libraries would probably be best advised to look elsewhere for commentaries on the books, pastors should be aware of this volume's existence for consultation, but probably few readers of the *Journal* will need it in their own personal library.

David W. Baker

**Graham S. Ogden and Richard R. Deutsch**

***A Promise of Hope — A Call to Obedience: A commentary on the books of Joel and Malachi***

International Theological Commentary

Grand Rapids: Wm. B. Eerdmans

120 pp., \$7.95, 1987

As the series title suggest, this latest entry into a well-established series self-consciously seeks to be both international and theological. The international character is evident in the areas of service of the two authors (Taiwan, Hong Kong and Switzerland).

Introductory matters include canonical position and literary form and structure. Ogden argues strongly for a literary unity of Joel and musters useful evidence, while Deutsch argues for several redactional levels of Malachi. Each has a brief theological introduction, but this area is more fully developed in the course of the commentary itself. Ogden also includes a section on 'the Christian and lamentation' since this is a genre which has much to do with Joel.

The busy pastor will probably find this series more useful for his/her needs than some of the more technical series. An adequate handling of historical, grammatical and, to some extent, textual issues is accompanied by a fuller theological exposition than is often the case. As with any published work, the viewpoint and starting point of an author will not parallel that of the reader so there will be areas of disagreement. This should not preclude the use of this, or any other book, but should remind us readers that in all our reading we should be engaging in a critical dialogue with the text and its author.

David W. Baker

**John Joseph Owens**

***Analytical Key to the Old Testament: Vol. 4: Isaiah-Malachi***

Grand Rapids: Baker Book House

1989, xxi + 941 pp., \$34.95

John Owens, former professor of Old Testament and Hebrew at Southern Baptist Theological Seminary over the course of some thirty-five years, has prepared a tool which Hebrew students have been eagerly awaiting. This is the first of four proposed volumes which analyzes each word in the Hebrew Bible as to its grammatical form and meaning.

The text proceeds canonically in the order of the Protestant canon, and presents each word in the order in which it occurs in each biblical verse. Entries contain the following information in the order given: Hebrew word or phrase, grammatical form identification, root (for verbs), page number of the discussion of the word in Brown-Driver-Briggs *Lexicon*, reference to any discussion of the form in Gesenius-Kutsch, *Gesenius' Hebrew Grammar* (if any), and the English translation. The Hebrew text, which is not as sharply printed as one might wish, is taken from the *Biblia Hebraica Stuttgartensia*, while the English usually follows the RSV, though the editor does at times provide his more literal translation.

The volume, and the series to which it belongs, will undoubtedly find its place on the desk of Hebrew students as well as pastors who wish to preach from the Old Testament, but have not developed (or have lost) and fluency in the Hebrew and Aramaic languages. While a useful tool, the work must not be seen as a replacement for the necessity of learning the languages of the Old Testament since the subtleties and nuances of the text cannot be extracted completely from the *Key* any more than one could get the full benefit of Shakespeare with only the use of a collegiate dictionary.

David W. Baker

**Daniel L. Smith**

*The Religion of the Landless: The Social Context of the Babylonian Exile*

Bloomington, IN: Meyer Stone.

xvii + 249 pp. \$19.95 paper.

As the sub-title indicates, this book is a contribution to the growing number of studies that approach the Hebrew Bible (and New Testament) from a sociological perspective. A revision of Smith's doctoral dissertation submitted to Oxford University, *The Religion of the Landless*, is not confined to a rehearsal of the historical-critical research on the exilic literature nor to a complete reconstruction of the period.

Rather, Smith proposes that our understanding of the exile be informed by what N. H. H. Graburn calls a "Fourth-World" perspective (see page 8 and the reference to Graburn's work), that is, "the view of social events and values that become operative for a minority in a conditions [sic] of forced removal and settlement under imperial control and power" (p. 10). In other words, we need to approach the exile from "the perspective of the exiled themselves" (p. 9).

Toward this end Smith draws from the experiences of four groups: South African Bantustans, African slave societies in pre-Civil War U.S., Japanese-American internment during WWII and the Bikini Islanders removed in 1946 by the U.S. Smith draws on the common "mechanisms for survival" found to be at work in these groups, using the data "to suggest themes and questions to inform exegesis" (p. 11; [see the details on pages 70ff]). He then demonstrates how these mechanisms were at work among the Babylonian exilic Jewish community.

In Part II Smith applies his findings to selected biblical texts, first by examining the structure of the exilic community (e.g. the function of "elders;" the primacy of the *Bet 'Abot* and their relationship to pre-exilic *Bet 'Ab* and *Mishpehah*), then individual texts (Jer. 29), the P strata, the Diaspora Novella and Haggai.

Smith is judicious in his use of these comparative data; he allows them to be suggestive. This is the strength of the work. There are many historical questions left unexamined but, given Smith's thesis, this is not unexpected. *The Religion of the Landless*, like the data it surveys, is suggestive and should stimulate further "sociological" exegesis of this significant period in Israelite-Judean history. Smith offers us a model after which such investigation should be patterned.

Smith concludes his work with a brief section, "Toward a Contemporary Theology of Exile." He focuses on a reaction to the ethics of power, reminding us that while the exodus event was central to the faith and formation of Israel, it must not be emphasized at the expense of the message of exile: an alternative community with hope and vision.

This book will probably not receive the wide reading it deserves. Students of the Hebrew Bible will read it with profit, but its usefulness in illuminating a significant theological and historical event should not be overlooked by the working pastor. It should be in any serious theological library.

David M. Phillips  
Associate Pastor,  
First United Methodist Church,  
Ashland, Ohio

**Ronald E. Clements, ed.**

***The World of Ancient Israel: Sociological, Anthropological and Political Perspectives***

Society for Old Testament Studies Monograph Series

Cambridge: Cambridge University Press, 1989.

xi + 436 pp. \$65.00.

This book is a series of essays by members of the British Society for Old

Testament Studies and itself is the eighth of such volumes since 1925 on various aspects of the Old Testament Study. The title of the volume could be misleading, possibly suggesting a study of Israel in its ancient Near Eastern geographical, historical and archaeological context. This area was touched on to some extent in previous volumes by SOTS members. The subtitle more accurately suggests that the present work is intended to bring to bear the understandings derived from the social sciences on to the study of the Old Testament.

A review of this size cannot expect to render justice to an eclectic volume such as this. Rather, I will list the entries, with some comments. The initial part includes three introductory articles. The first, by the editor, "Israel in its Historical and Cultural Setting," serves as an *apologia* for the present volume. John Rogerson surveys the use of anthropological perspectives in the study of biblical texts while Andrew Mayes does the same for the field of sociology. The former points out how the various anthropological approaches leave the field in a state of flux but with major advances in biblical understanding on the horizon, while the latter surveys earlier and more recent influences of Weber and Durkheim.

The second part is entitled "Israel" and includes five essays on the subjects of "ecology, agriculture and patterns of settlement" (Frank Frick), "Israel as a tribal society" (James Martin), mainly summarizing the debate concerning the nature of the "Conquest" and of the social structure of pre-monarchic Israel, kingship in Israel (Keith Whitlam), where he lauds an interdisciplinary approach rather than one which presupposes a uniqueness for Israelite kingship. Israel in transition (Hugh Williamson), explaining in particular the Chronicler's contributions to the historical understanding of Israel, and the origins of the Jewish diaspora (Richard Coggins) or communities of expatriates. Both of the latter cast useful light in the very poorly understood post-exilic period.

A third major section of the volume explores fundamental institutions within the social and religious life of God's people, including investigations of law and legal administration (Bernard S. Jackson), prophecy (Robert P. Carroll), wisdom (R. Norman Whybray) and apocalyptic (Philip R. Davies). The final section deals with important "ideas and ideals," theological and social principles serving as underpinnings for Israel's life and faith. These include studies of holiness and the cult (Philip J. Budd), holy war (Gwilym H. Jones), the covenant (Robert Davidson), the land (Eryl W. Davies), women and their place (Grace I. Emmerson), and the Old Testament view of life and death (Michael A. Knibb).

While this is not a text from which sermons may be easily extracted, it will provide great help in understanding the social and religious milieu of many Old Testament passages. This can only help in making the biblical text come more alive to contemporary audiences, if the material is used judiciously. The volume represents among the best of contemporary British scholarship (with one token American contribution). The relative dearth of Evangelicals included should firstly open our eyes to areas where differences in one's view of Scripture might affect one's interpretation of the text, and secondly spur Evangelicals

on to make concentrated effort in these key areas of biblical studies.

Though not recommended for most church libraries, especially in light of its price, serious expositors and students of Scripture should be aware of and consult this work in their sermon or lesson preparation.

David W. Baker

**Maurya P. Hogan and Paul J. Kobelski, eds.**

***To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S.J.***

New York: Crossroad, 1989.

xiv + 418 pp. \$39.95.

The Jesuit scholar in whose honor this volume was published is one of the leading authorities on Aramaic and on the Qumran texts, especially as they apply to the study of the New Testament. This collection of 25 essays is a fitting tribute to this master as he approaches his 70th birthday.

Contributors were asked to address the issue "of how ancient extrabiblical writings illuminate the biblical text." The authors are either former students or colleagues of Professor Fitzmyer from Australia, Israel, Italy, Sweden and the United States and include Catholics, Jews and Protestants. In addition to the international ecumenical list of contributors to this, his second honorary volume, the impact of Fitzmyer's scholarship is also shown by the concluding list of his publications, numbering 490 journal and encyclopedia articles, reviews and books up to 1989.

Contributions are divided into four sections. *Part I: Language*, includes articles dealing with Old and Targumic Aramaic, Greek and Ugaritic texts. *Part II: Hebrew Bible*, looks at aspects of Isaiah, the prophets of the eighth century B.C. in relation to apodictic law, and the important question arising from recently discovered inscriptions from 'Ajrud and Qom regarding a possible consort for Yahweh. *Part III: Dead Sea Scrolls*, sees what light these documents can cast upon Paul's epistles, NT poetry and Matt. 18: 15-17, as well as a reexamination of the evidence regarding the origin of the Qumran community. *Part IV: New Testament*, explores NT text criticism, birth narratives, the beatitudes in Matthew, the theology and Hellenistic religious background of I Thessalonians, literal and figurative language in I Peter, the "Son of Man" sayings, and several other topics.

While not directed toward pastors and students, this eclectic volume should provide at least something to prick the interest and thinking of pastor and student as well as biblical scholar. We join in wishing Professor Fitzmyer well in his continuing efforts to illuminate Scripture.

David W. Baker

## **NEW TESTAMENT ARCHAEOLOGY SLIDE SET**

**Biblical Archaeology Society**

1986, 180 Slides \$159.00

Of the many resources available to scholar, pastor, and student of the Bible alike, few compare to the slides and commentary now made available through the Biblical Archaeology Society. Here in one collection one finds visual images of many of the sites where various of the events recorded in the NT transpired. The viewer is taken on a tour of Palestine. Herodian Jerusalem, Qumran, Bethlehem, the Galilee, as well as various of the locations visited on the three missionary journeys of Paul. The slide selection ends with a small collection of slides highlighting aspects of early Judaism contemporaneous to the events of the NT.

Though one picture may be worth a thousand words, Dr. Dan P. Cole, an archaeologist from Illinois, has, with brief commentary on each slide, made each picture speak more eloquently and understandably. The guide book with Cole's commentary is in many ways as valuable as the slides themselves. Without using overly technical language he has helped bring light and life to these slides.

Especially valuable in this slide collection are the various aerial shots that the average student or professor would be unable to obtain otherwise. The Jerusalem slide collection in this set is somewhat truncated, but no doubt this is because the Society offers another whole collection of Jerusalem slides and they did not wish for the two sets to overlap too much. I personally found the slides by Sonia Halliday of Paul's journeys some of the best in the entire collection. The slides have been culled from a variety of sources and not all are of equal quality or usefulness, but none of them are without their value to anyone studying the NT.

While my overall impressions of this set of slides and the commentary that goes with them are extremely favorable and I would commend them to anyone who is serious about understanding the NT, a few brief criticisms are in order. The majority of scholars still consider Colossians Pauline, and so it is unfortunate that no slide of Colossae, Laodicea, and Hieropolis are included in this set. Also, in view of the fact that many scholars of various persuasions, and even more lay persons still consider the Pastoral Epistles Pauline, it is a shame that this collection ends without tracing Paul's possible journeys to Crete, Nicopolis and elsewhere after his release from house arrest in Rome. It would also have been helpful if the slides related to the Book of Revelation had been expanded in number to include various of the sites of the cities addressed in Rev. 1-3. One could also have wished that a few more of the sites on Paul's sea journey, such as Malta, had been included in this set. Nevertheless, these shortcomings do not mean that this set is not extremely useful as it is. I know of no other single slide collection that is a better introduction to some key aspects of the locations of the NT, and I commend them to all our readers. A set of these slides should be available to every Church and person that is serious about understanding the NT. When I have used these slides with students at

the seminary the response has been enthusiastic.

Ben Witherington, III

**Richard John Neuhaus, general editor**

***Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church***

Grand Rapids: Wm. B. Eerdmans, 1989.

190 pp., n.p.

This group of essays grew out of a conference sponsored by the Rockford Institute, the Center of Religion and Society. It is one of Eerdmann's 12 books in a series called "Encounter." Among the series' other titles: *Virtue — Public and Private, Democracy and the Renewal of Public Education, Jews in Unsecular America, The Preferential Option for the Poor.*

Our book under review, *Biblical Interpretation*, is divided into five essays and seems to be the most explicitly theological of the Encounter Series — at least by judging the titles. The preface is written by the director of the Center of Religion and Society, Richard John Neuhaus. Though the conference, which addressed biblical interpretation, had 22 participants, only five participant essays were selected for publication. The first, and keystone, essay was Cardinal Ratzinger's.

Stating the focal issue clearly Ratzinger says: "It would not be fair to the historical-critical method simply to chastise it because of the faults of its erroneous practitioners. On the other hand, one must ask to what extent its erroneous application is due to the defects of the method itself. Again, I am not saying the method has done no good. I am suggesting that it contains such significant mistaken assumptions that a reexamination of it is now incumbent upon all who would affirm the perennial importance of God's written word for the church and for the world today."

The Cardinal sets the Conference's parameters by adding, "It is useless to take refuge in an allegedly pure, literal understanding of the Bible. On the other hand, it is clear that a merely positivistic, rigid ecclesiasticism would not suffice either."

His essay compares and contrasts both the insights and limitations of biblical criticism. Ratzinger focuses especially on the hermeneutical issues surrounding the historical-critical method. It is to these issues other Conference scholars address themselves.

Raymond Brown's fine essay, "The Contribution of Historical Biblical Criticism to Ecumenical Discussion," was, like all his work, careful, insightful and helpful. His essay is broken into three primary components: historical biblical criticism, ecumenical church discussion and the contribution of historical biblical criticism. Brown's essay includes sage words about his prin-

ciple teacher. “For him the greatest sin in scholarship was the inability to change one’s mind in the face of evidence, an inability arising from one’s presuppositions. Thus the very notion of natural-science certitude in biblical investigation never entered the minds of his students. [The students] . . . were told that their task was to become aware of their own presuppositions with the goal that these might not become total prejudices, distorting evidence rather than accepting it.” Throughout, Brown urges what others hope for, that is, biblical criticism and scriptural reflection should move Christians closer rather than farther apart.

The last essay to which I will pay particular attention is George Lindbeck’s “Scripture, Consensus and Community.” Here, Yale historian Lindbeck “is concerned with the consensus-and-community-building potential of the ‘classic’ pattern of biblical interpretation.” This “classic pattern” refers to the method of biblical interpretation primarily employed by the church during its first 17 centuries. This classic pattern is in contradistinction to the current fracturing of community when issues of interpretation are broached. Part of the problem noted by Lindbeck is how to read the narrative meaning of scripture. “The narrative meaning of the stories was confused with their factual (scientific and historical) meaning, and was thereby lost.” This eventuated a division of interpreters into two distinct camps — the historical critics and the inerrantists.

Lindbeck provides historical detail of how the first 17 centuries provide guide posts to modern Christians. His hope, implicit in reading his essay, is those who interpret scripture today may come to the consensus and community which prevailed, however fleetingly, in the church’s earlier days. Also, community and consensus may be said to be the principle themes of that Bible we attempt to faithfully interpret.

This collection of essays has several points which recommend it. First, though essays are written by top-flight scholars, they are not overly scholarly. For example, footnotes are provided not so much for documentation as for further reading or clarification.

Second, these essays are recommended because hermeneutics and biblical interpretation are topics in which every clergyperson and layperson have a critical stake. What scripture says is important indeed. But how and why the scripture says what it says are equally vital. Therefore, these essays introduce the nature and content of today’s hermeneutical discussions.

Third, this book is a good model of that for which it is an advocate: dialogue. The church functions best when it confronts itself in truth and in love. Too often the church has shunned communication — vital to a healthy community. Instead the temptation is to go the schismatic way. The Ratzinger Conference demonstrates Roman Catholics, United Methodists, the Orthodox, Lutherans, Episcopalians, Evangelicals, *et al.*, coming together and learning — even as they talk about interpreting scripture.

The last cited reason to read this book of essays is that it is both interesting



and well-written. Neither the content nor the form create obstacles to its enjoyment.

David N. Mosser  
First United Methodist Church  
Georgetown, Texas

### **Samuel Terrien**

#### ***Till the Heart Sings: A Biblical Theology of Manhood and Womanhood***

Philadelphia: Fortress Press, 1985.

260 pp.

Samuel Terrien in *Till the Heart Sings* expresses his purpose in clear fashion. He seeks to develop a "biblical theology of manhood and womanhood" which "will seek to describe the vocation of man and woman in society from the perspective of the faith that animated ancient Hebrews and early Christians" (p. 1). This is an important task for Terrien because of the assertion from some feminist circles that the Bible is a collection of sexist writings written from the perspective of male domination. While Terrien understands this assertion, he expresses strong disagreement with it. He declares that the Bible, contrary to the sexism found in traditional Judaism and Christianity, regards "woman as the crown of creation" (p. 1). "The main thrust of the Hebrew Bible and of the New Testament," says Terrien, "contradicts the disbalance in favor of the male sex that is traditionally ascribed to Holy Scripture" (p. 1). It is this thesis which Terrien wants to prove.

To adequately demonstrate equality between the sexes as found in the Bible is crucial for Terrien because the "Holy Scripture still constitutes the only source of thinking common to all the families of the universal church of Jesus Christ" (p. 2). The Bible is a source of authority without which Christian thinking would be "sterile or chaotic" (p. 2). Certainly a major part of Terrien's task is to develop an apologetic for the integrity of the Bible in light of current discussions on sexual equality.

In the first chapter, "Woman, Crown of Creation," Terrien argues for the centrality of the woman in the creation accounts in Genesis. The author of these accounts was "a theologian who unabashedly admired womanhood" (p. 9). Terrien not only argues for the equality of the man and woman in Genesis, but ascribes to her a type of superiority. Woman becomes the savior of man (p. 10) and takes the initiative in terms of sexuality. The man is existentially and sexually awakened by the woman (p. 12). Terrien sees this superiority of the woman in the account of the fall of humanity.

Not the man, but the woman is endowed with intellectual perceptiveness, aesthetic flair and, above all, mystical propensities. She inquires,

hesitates, argues, ponders, before she finally and — it seems — reluctantly yields. In contrast, the man acts without protest and he succumbs at once. He is silent and passive. The woman is a sophisticated being. The man acts like a brute (p. 22).

Unfortunately, this equality of man and woman became threatened with the exile and the rise of Judaism (chapter 5). In an effort to keep the community of faith distinct from its hostile environment, captive Israel developed ritual gestures which excluded females. Chief among these rituals were circumcision (pp. 71-76) and the laws of sexual purity (pp. 76-78). These rituals were not necessarily developed for the purpose of excluding women, but were the result of a negative reaction to the paganism of the surrounding culture. The results, however, were still just as devastating. For in preserving Jewish distinctiveness, Israel “produced ethnic separatism, closed sectarianism and male sexism” (p. 85).

The dignity of woman is seen ultimately in the attitude of Jesus (chapter 8) who accepted women as his disciples and allowed women to contribute to his ministry both financially and through their God-given gifts (p. 126). Mary Magdalene is singled out as one who was commissioned as an apostle (p. 137) and as the leader of the group of women who were the first to know of the resurrection of Jesus (p. 135). Terrien gives to Mary Magdalene the honored title, “Midwife to Christianity.”

The importance of women in the beginnings of the church continues beyond the earthly ministry of Jesus into the church’s missionary expansion (chapter 9). Terrien devotes one complete chapter (10) to Paul whose attitude toward the rights of women in marriage is “without parallel in classical antiquity” (p. 161). Paul went against the grain of his upbringing and admitted the equality of men and women (p. 166). However, asserts Terrien, Paul was a “half-liberated legalist” who was not able to make a complete break with his sexist upbringing (pp. 163-165). This is clearly seen in 1 Corinthians.

This equality demonstrated in the life of Jesus and in the letters of Paul began to deteriorate with the second generation of Christians and “hardened into a male one-sidedness” (p. 175). This is seen in the deutero-Pauline corpus and in 1 Peter (pp. 183-194).

For Terrien, the bridge between sexual equality in the Old Testament and that of the New Testament is the literature of divine Wisdom. This wisdom, spoken of in the feminine and endowed with feminine characteristics, became the *logos*, the Word made flesh (chapter 7).

There are several important themes which Terrien develops. One is the basic goodness of sexuality as portrayed in the Bible. The biblical view of sexuality stands in contrast to that of the ancient Near Eastern fertility cults (chapter 2). In the scripture, sexuality is at the heart of the covenantal bond between man and a woman (pp. 14-15). The covenant of “sexual mutuality” between the first man and woman is crucial because through it the first human couple serve as a “paradigm of theological loyalty” (p. 16).

Another theme that Terrien develops concerns the gender of God. His discus-

sion is pertinent to the present theological discussion concerning the gender of God in relation to sexism. Terrien asserts that although masculine terms for God are used in the scripture, the writers never thought of God as being male, nor did they consider God to be female (p. 51). The Hebrews did, however, ascribe to God both masculine and feminine characteristics. Even though the Hebrews knew that the gender of God involved the moral attributes of both fatherhood and motherhood, they spoke of God in the masculine gender so as to avoid the Mother Goddess cult of the surrounding culture. The God of the Hebrews was transcendent over nature. The refusal to call God "Mother" was a rejection of the natural immanence of pagan religion. Chapter 4 ("The Gender of God") is in itself worth the price of the book. It should be considered a valuable resource in the current discussion of feminist theology.

Having said this, I have several difficulties with the book. The first concerns Terrien's methodology. I was continually puzzled by what he means by "canonical hermeneutics" (pp. 2-3, 194ff.). He seems to mean that the scripture should be seen in terms of its historic growth and the theology that develops. This developing theology is, Terrien asserts, "unique in the ancient world" (p. 1). The result, as Terrien applies his method, is the exclusion of certain texts that do not express this unique theology. These would include those from the priestly circles (chapter 5) and the later writings of the New Testament (chapter 11). This accounts for Terrien's uneven use of the scripture. In the Old Testament, Genesis and the Song of Songs become the basis for Terrien's theology (and a few select passages from the prophets). In the New Testament, the gospels and a select number of Paul's letters are used. Terrien attempts to develop a "biblical" theology of manhood and womanhood, yet he fails to address the question of canon, except to exclude texts that do not express the theology he wants to develop. It would have been better to avoid "canonical hermeneutic" to describe his method.

Another difficulty I have concerns Terrien's exegesis. Much of it seems more influenced by contemporary thought than the historical context of the passages themselves. For example, in reference to the fertility cults is it accurate to say that the participants desired to possess infinity (p. 22)? Again, Terrien's treatment of human sexuality as primarily a mode of human fulfillment and not of procreation within marriage seems suspect from a "biblical" point of view. Granted, sexuality, in the terms that Terrien describes it, may very well be biblical, but is it adequate? I think not. Not to treat sexuality also in terms of procreation is to neglect an important aspect of the biblical view which seems necessary to develop a "biblical" theology of manhood and womanhood. Terrien's problem here is his method. His primary text (used almost exclusively) is the Song of Songs.

Nor is it necessarily significant that Paul never justifies marriage on the grounds of procreation (p. 163). Paul, in 1 Corinthians, is not attempting to write a comprehensive theology of marriage, but to address particular problems and issues in the Corinthian church. This fact of silence may be significant for Terrien because it supports his theology of marriage which may be

more of a contemporary point of view than it is a biblical one.

In relation to this, Terrien at times overstates his case. Was the author of the narrative of the Fall really interested in portraying the woman as a “sophisticated being” and the man as a “brute” (p. 2)? Terrien is guilty, too often, of arguing from silence. This is seen in his attempt to demonstrate that Priscilla wrote Hebrews (pp. 175ff.). Such an endeavor does not provide support for Terrien’s thesis as long as Priscilla’s authorship remains nothing more than a theory.

I was also bothered by several statements in chapter 10 that speak of Paul’s Jewishness in a negative light. Terrien states that Paul sought to be liberated from both his Jewishness and male sexism. Unfortunately, he did not quite succeed (p. 164). How anyone can read into Paul that he sought freedom from being Jewish is puzzling to say the least. Also, Terrien’s account of exilic Judaism (chapter 5) as basically a ritualistic (in the negative sense of the word) religion is overly simplistic.

Such criticisms should not discourage one from reading *Till the Heart Sings*. It is worthy of serious consideration. While Terrien’s work should be looked at with a critical eye, it also casts a critical eye on contemporary feminist theology. If Terrien overstates his case on occasion, he demonstrates that much of feminist theology overstates its case against a Bible that is sexist. Overall, Terrien’s work is a good addition to the field of feminist theology, especially from a male perspective.

Matthew H. Bevere

**James Montgomery Boice**  
***Foundations of the Christian Faith***

The Master Reference Collection.

Downers Grove, IL: InterVarsity Press, 1986.

740 pp., \$24.95 cl.

In the years 1978-81 James M. Boice published a four-volume lay textbook in systematic theology: *The Sovereign God*, *God the Redeemer*, *Awakening to God*, and *God and History*. InterVarsity Press has allowed the Philadelphia pastor to revise his earlier work, and the whole has been reissued as *Foundations of the Christian Faith*, a 740-page volume. The goal of the project was to produce a comprehensive, readable “overview of the Christian faith, a basic theology from A to Z.” The intended audience is intelligent, inquiring readers who are willing to study but do not need the detail of seminary textbooks such as those by Louis Berkhof or Otto Weber.

Readers familiar with Boice’s two dozen previous books will know at once his orientation to historic Reformed thought and his clear, pastoral style of writing. *Foundations* is a lucid, comprehensive survey of Christian theology

somewhat along the lines of Calvin's *Institutes*. In addition to Calvin, Boice's other major conversation partners are such writers as Augustine, Luther, R. A. Torrey, John Murray, Francis Schaeffer, J. I. Packer, and John Stott.

Pastor of Philadelphia's Tenth Presbyterian Church made famous by the ministry of Donald Grey Barnhouse, Boice was trained at Princeton Seminary and the University of Basel, earning a doctorate from the latter institution. He brings those credentials to the task of weekly biblical exposition, both from the pulpit and in the broadcasting studio. *Foundations of the Christian Faith* bears the marks of this combination of academic and homiletical skill. In addition to careful organization and clear writing it contains extensive Scripture and subject indices. There are even entries for word studies, illustrations, and hymns.

Given the purpose and parameters of Boice's effort, I believe he has given us a fine, helpful survey text. One could quibble, for example, about the comparatively brief treatment of eschatology, but the preceding verdict would not be affected. The *Mennonite Brethren Herald* summed up the volume well: "Definitely a possibility for the pastor's shelf, this book is also a good doctrinal reference work."

Jerry R. Flora

### **Richard Holloway**

#### ***Crossfire: Faith and Doubt in an Age of Uncertainty***

Grand Rapids: Wm. B. Eerdmans, 1988.

172 pp., \$10.95 (paper).

This moderate-sized book of essays is not only well-written, it is a solid piece of theological thinking. Holloway, the Bishop of Edinburgh, is here at his reflective best. It is a Christian "apology," in the best sense of that historic word. Holloway begins his ruminations by noting, "I am sometimes asked by people to help them find faith . . . It is assumed that there is, in this area, a secure body of achievable fact which can be mastered, and which those who have mastered it can convey to others" (p. 9). His intent is to give his account and perspective of the Christian religion. He writes as a person of faith and hope in the alien world of knowledge and certainty.

The book is broken into two primary parts. The first explores the nature of religious belief, but it does not explore faith as a textbook might. Rather, Holloway attempts to outline the drive within human beings which makes belief such a vital part of our makeup. It is in this first part of the book that the term "revelation" is defined, modern idolatry confronted, and the Word from scripture is loosed upon the apparently mortal world. Here, Holloway attempts to show how far — or more precisely, how short — human rational knowledge can take the species. The first half of the book concludes with a description

of the mysterious power given us in the New Testament.

The concluding half of *Crossfire* paints for the reader a portrait of Jesus which provides a modern context out of which people understand their call to discipleship. The themes of these delightful essays are self-surrender, forgiveness, the great compassion of God, obedience to the Divine mystery and the passion of faith in Christ. This last theme is the one for which the book was titled: to have passion for Christ is to be placed in the heart of a "crossfire."

Richard Holloway's point of view is what makes this book such a pleasure to read. He does not use too many new or unusual facts, nor does he dabble in controversy to possess his reader's interest. He simply uses the English language well to express his ideas clearly and concisely. He thinks deftly about the meaning and value of life. One might say, at least judging from this book, that he thinks theologically about everything — and all the time.

This is the kind of book every preacher and/or theologian should read periodically. We live in an age of specialization. This is a book about life and faith in general. It is an able attempt to synthesize many parts of the life we place into compartments. The book's price is right and the content worth any reader's time.

David Mosser  
First United Methodist Church  
Georgetown, Texas

**Justo L. Gonzalez**

*Christian Thought Revisited: Three Types of Theology*

Nashville: Abingdon Press, 1989.

185pp., \$15.95, paperback.

Cuban-born Methodist scholar Justo Gonzalez is well known through his three-volume *History of Christian Thought* (Abdingdon, 1970-75; rev. ed., 1987) and his two-volume *Story of the Christian Church* (Harper & Row, 1984-85). Now, in a succinct work of less than 200 pages, he "revisits" Christian thought to set out three streams of theology in the church emanating from three portions of the ancient Roman Empire. Part One of the book describes "The Three Types in Their Classical Formulation" and constitutes half of the volume. Parts Two and Three skim "The Course of Western Theology" and "Contemporary Relevance."

Type A theology in Gonzalez's schema is that associated with Rome and North Africa, known especially from the writings of Tertullian (d. 220?). It tends to see Christianity in legal categories with God as lawgiver, sin as breaking the law, Christ's death as satisfaction for criminal behavior and penance as necessary for reparations. Type B theology is that associated with ancient

Egypt in the writings of Clement of Alexandria and his pupil Origen (d. 254). God in this approach is ultimate truth, and Christianity is thought of as the true philosophy or gnosis. Christ is the revealer and teacher of truth, which must be sought behind and under the letter of Scripture. B theology therefore encourages intellectual adventure in such areas as metaphysics and cosmology. Type C theology emanates from Syria and Asia Minor, appearing most forcefully in the writings of Irenaeus (d. 200?). Here the emphasis is on history and the saving activity of God in human experience with a view to present pastoral concerns in the church. This third approach sees Christ as liberating humanity from spiritual enemies that have enslaved it, chiefly through his decisive victories over Satan during his ministry and in his conquest of death. Gonzalez cautions several times that no schema is foolproof, and this tripartite description must be considered only a generalization.

In the second half of the book he notes the attraction of church historian Eusebius to Type B theology and the leading role played by Augustine in the predominance of Type A in the West. Medieval theology saw the growth of the penitential system and developed a satisfaction theory of the atonement, both evidences of Theology A. Opposition came from Type B thinkers (Erigena, Abelard), while Type C was generally ignored.

At the time of the Reformation, Luther recovered some elements of C theology while remaining largely in the stream of Type A. Zwingli had some leanings toward Type B, and Calvin reemphasized elements of A that Luther had abandoned. Some leaders of the Anabaptists inclined toward Theology C in certain aspects of their thinking. In the centuries that followed, Protestant scholasticism elevated Type A, rationalism preferred Type B and the 19th century rise of historical investigation carried the possibility of a new appreciation for Type C. It is easy to infer that A and B have recent forms in conservatism (the religious right, fundamentalism) and liberalism (Tillich, Bultmann).

“The most significant feature of twentieth-century theology — the enormous impact of which will be seen only in the 21st century — is the current rediscovery, along very different routes, of the perspectives and insights characteristic of Type C theology” (p. 137). To this thesis Gonzalez devotes the concluding portion of his monograph. He finds evidence for it in some of the insights of Karl Barth and those influenced by him (Bonhoeffer, Pannenberg, Moltmann), the early Lundensian theology of Anders Nygren and Gustav Aulen, some Catholic writers (Teilhard de Chardin, Karl Rahner), responsible liberation theologies and the widespread liturgical renewal that has occurred in the 20th century.

Several assessments can be made of Professor Gonzalez’s latest effort. First, this is a wonderfully clear, succinct volume well-suited for introducing students to the history of Christian thought. Its threefold schema is easily grasped both through Gonzalez’s initial description (Part One), synopses of each of the books’ three parts and charts that visually summarize the types of theology (pp. 32,49,64,76).

Second, the latter half of the book covers so much territory (1600 years in less than 70 pages) that it can only be sketchy and suggestive at best or — at worst — subjective and superficial. Especially the keying of the three theological types to social-economic agendas needs much more explication than is given. Perhaps Gonzalez has more in mind to be published later; if so, we await it expectantly, for what is already here constitutes only an appetizer.

Third, it would be helpful for Gonzalez to interact with the great monograph *Agape and Eros* by Anders Nygren (first published 1930-36) which, inexplicably, is never mentioned in the present work. Nygren, tracing love as the *leitmotif* of theology, also saw three streams of thought: a nomos type in Tertullian, an eros type in Alexandrian theology and an agape type in Irenaeus. It is important that Gonzalez note such earlier work and discuss how his “revisiting” of Christian theology resembles and differs from that of Nygren.

All this is meant to say that what we have here is (1) a first-rate student manual, especially for early church studies; (2) a clear introduction to a complex subject (witness Jaroslav Pelikan’s now-completed five magisterial volumes on *The Christian Tradition*); and (3) the beginnings of an investigation which Professor Gonzalez is warmly invited to pursue.

Jerry R. Flora

**Norman L. Geisler**

*Christian Ethics: Options and Issues*

Grand Rapids: Baker Book House

335 pp., \$16.95, 1989

There are several good introductory textbooks on Christian ethics currently in print. Norman Geisler’s *Christian Ethics: Options and Issues* is unfortunately not one of them.

Geisler divides his book into two sections. Part one is basically an overview of ethical theory in which he discusses six different options that one can take when approaching ethical issues. The last position he discusses in part one is graded absolutism (113-132) which Geisler defines as adherence to higher moral laws when they conflict with lower ones, for it is Geisler’s position that not all moral laws are equal. Certainly graded absolutism is an approach that many Christians have taken down through the centuries, but what bothers me is that Geisler’s position betrays, as well as the structure of the book, a perspective of Christian ethics as first and foremost questions of doing rather than first and foremost questions of being. Another way to put it is that the first question in Christian ethics is not what should we do, but what kind of people are we to be? For how can we know what to do if we do not know who we are to be? Geisler’s stance, therefore, allows him to neglect such crucial subjects as character, virtue, and most importantly sanctification. It must be said in



fairness, however, that the first part of the book is in general a good overview of ethical theory even though it lends itself to more oversimplification than a survey should allow.

The criticism of oversimplification, however, becomes more serious in part two of the book in which he chooses nine different ethical issues for discussion. In attempting to deal with so many topics in a relatively small block of space Geisler's discussion is full of oversimplifications and hasty generalizations. This is seen most clearly in chapter ten in which he takes up the subject of biomedical issues. Of the nineteen pages in the chapter Geisler spends the first eleven pages contrasting what he perceives to be the Christian and Humanist approaches to biomedical issues, as well as presenting some basic guidelines for his Christian approach. Since the last one and a half pages is devoted to conclusions, that leaves only six and a half pages to deal with ten different biomedical issues that Geisler has chosen (organ transplants, genetic surgery, sex detection and selection, artificial insemination, surrogate motherhood, invitro fertilization, organ and tissue harvesting, cryonics, cloning, and gene splicing). A better approach, I believe, would have been to discuss only one of these issues and use it as a case study to highlight how he wants to apply his principles. As the discussion stands now it is general and vague, and, therefore unhelpful.

A major contention that I have with Geisler is found in a statement he makes on page 24 of his book. He writes, "Ethical systems can be broadly divided into two categories, deontological (duty-centered) and teleological (end-centered). Christian ethics is deontological. Utilitarianism is an example of a teleological ethic." My problem with this statement is not Geisler's deontological position, as some Christian ethicists have indeed taken that perspective (e.g. Paul Ramsey), but I strongly disagree with his oversimplified account of teleology. While it is true that utilitarianism can be understood as a form of teleology (the end justifies the means), it is by far not the only way to understand it. In fact a correct Christian understanding of teleology excludes any notion of utilitarianism. For if the goal or end of the Christian moral life is to be virtuous, it can only be attained by virtuous means. Thus utilitarianism is ruled out. Teleology also has a place for duty in the moral life since the virtuous person is one committed to doing his/her duty. The deontological concern for duty is thereby taken into account. To put it in direct terms, a correct understanding of the Christian moral life is teleological because the Christian's goal is to be like Jesus, and this cannot be accomplished by any means possible, for being like Jesus necessitates that we act like Jesus on our way to being like him. God is leading his people somewhere. He has a goal in mind. Thus the teleological emphasis on the Christian moral life is also an eschatological emphasis, and this brings me to what I believe to be the greatest weakness of Geisler's book.

What concerns me the most is not what Geisler has written, but what he has failed to write. It seems incredible to me that in this book we have a 335 page survey of Christian ethics and nowhere does Geisler take up such crucial

and basic topics as christology, ecclesiology, and eschatology, and how they inform the moral life. From my perspective, at least, one's understanding of Christian ethics is critical to one's understanding of Jesus, one's understanding of the church as God's people, and one's understanding of God as the Lord of history leading his people to their final salvation. Geisler's approach is based too much on principles, too much on the individual. Perhaps he has bought into the Kantian project more than he wants to admit.

It is Geisler's hope that this book will be usable as a survey in Christian ethics (13). In my opinion it has failed to live up to that hope.

Allan R. Bevere

### **Ben Witherington**

#### ***Women in the Earliest Churches***

Society for New Testament Studies Monograph Series, No. 59.

Cambridge: Cambridge University Press, 1988.

300 pp.

Ashland Seminary's Ben Witherington III, associate professor of Biblical and Wesleyan Studies, continues to make his mark at the highest levels in the New Testament field. Author of numerous scholarly articles in American and European journals, Witherington published *Women in the Ministry of Jesus* in 1984 as Volume 51 in the Society for New Testament Studies Monograph Series. It was reprinted in 1985, and in 1987 it became the first entry in that prestigious series to go into a paperback edition.

*Women in the Earliest Churches* is a successor to that earlier study, extending the treatment beyond the Gospels into the Acts and the Epistles. The book is the result of 12 years of research, an "exegetical and historical study" that is "by no means exhaustive" (p. 3). Despite the demurrer, this is a volume of 220 pages of text, 65 pages of documented notes, and a bibliography of more than 300 titles in English, French and German.

It is Witherington's thesis that the NT writers support directly and indirectly, new freedom and new roles for women in Christ. Simultaneously, they call for adjustment, not repudiation, of patriarchal family structure. "It is crucial to see that this reformation was to take place "in Christ" . . . *Reformation in community*, not renunciation in society, is the order of the day" (p. 3).

As in the earlier volume, Professor Witherington begins by setting the biblical materials in the context of the world in which they were written. In the opening chapter, "Women in First-Century Mediterranean Cultures," he describes with discerning scholarship what is known about the roles of women in Greece, Macedonia, Asia Minor, Egypt and Rome.

This accomplished, he moves to the Pauline epistles in two chapters which amount to one-half of the book. "Women and the Physical Family" discusses

1 Corinthians 7, the household instructions of the prison letters, and incidental references to women's roles in marriage and the family. "Women and the Family of Faith in the Pauline Epistles" tackles the passages that have focused the debate of recent years: Galatians 3:28; 1 Corinthians 11:2-16; 14:33b-36; Philippians 4:2-3; Romans 16:1-16 and the pastoral letters.

Witherington concludes that, "as was the case with . . . Jesus, what we see in Paul is: (1) an affirmation of new religious roles for women and (2) a reaffirmation with some Christian modifications of the traditional roles women had been assuming in the family" (pp. 125-126). 1 Corinthians 11 and 14 seek to correct abuses caused by women who took their freedom in Christ to extremes. The Pastorals contradict nothing affirmed earlier, but they give more emphasis to the traditional side.

Three shorter chapters occupy the second half of the book. "Women and the Third Evangelist" discusses their place in the ministry of Jesus, in the birth and resurrection narratives, and in the Acts of the Apostles, where they are not featured to quite the same degree. The most significant woman in Acts may be Priscilla, who is presented as a teacher and is found in several NT contexts. "Luke chronicles the progress of women as part of the progress and effects of the Christian Gospel." Prominent women were among the leading early converts, "and their conversion led to their assuming new roles in the service of the Gospel" (pp. 156-157).

"Women in the Churches of Matthew, Mark and John" concludes that these Evangelists all demonstrate some of the egalitarian and liberationist themes noted earlier in Paul and in Luke-Acts. At the same time they reaffirm the male leadership of the community "[T]here are hints that it is a reformed patriarchy the Evangelists have in mind, one that means more moral responsibility, not more privilege" (p. 182).

The final chapter, "Trajectories Beyond the New Testament Era," reviews the evidence from the period A.D. 80-325 in thematic fashion, concluding that "The Church, as it moved forward into the early Middle Ages, moved backward in its social structures. Perhaps the group most adversely affected by this regression were the devout Christian women, many of whom would never get a chance to use the gifts God had granted them. It is a matter the whole Church has not rectified fully" (p. 210).

In the closing pages Witherington reiterates the tension between the family of faith and the physical family that he finds in Jesus, Paul and the Gospel writers. The tension involves "a transformed vision of the old patriarchal schema coupled with an affirmation of women's new roles in the community of faith" (p. 212). We are back, therefore, to the well-worn balance between "already" and "not yet" where the NT perspective is concerned. Some of the epistolary literature seeks to correct behavior problems caused in the churches by forms of over-realized eschatology. In the ante-Nicene period "there is justification for seeing an increasingly non-Christian patriarchal orientation taking over the Church" (p. 212). It is this latter situation that we have inherited, assuming it to be the only legitimate interpretation of the biblical

materials.

In the end, however, the NT neither discusses nor dismisses the ordination of women, "but there is nothing in the material that rules out such a possibility . . . . At the same time, note that there is no evidence . . . of any sort of radical repudiation of the traditional family structure" (pp. 219-220). What about the analogy with the biblical teaching on slavery and its later reinterpretation in the church? Witherington raises the question but pulls back from pursuing it because, he says, his is only a "necessary, preliminary investigation" (p. 220). "Whatever conclusions one draws on these issues or their implications for modern church practice, surely the starting point for such discussion should be the careful, historical study and exegesis of the biblical material itself" (p. 220).

And that is what this meat-and-potatoes volume offers: a patient, detailed analysis that is imperative prior to any meaningful synthesis. The pains taken by Professor Witherington are evident in the massive documentation that accompanies his text, and the book's notes are a thesaurus of thorough, wide-ranging scholarship. Those who disagree with him will have to outwork him. By the time this review is published, Cambridge University Press will have released *Women and the Genesis of Christianity*, a condensation of his two-volume discussion with less technical apparatus. We can look forward to that more popular treatment with anticipation.

Jerry R. Flora

**Stanley Hauerwas and William H. Willimon**

*Resident Aliens: Life in the Christian Colony*

Nashville: Abingdon Press

172 pp., 1989

Anyone familiar with the work of Stanley Hauerwas will recognize the "Hauerwasian" character of this book. Such a comment is not meant to undermine the contribution of William Willimon, but the themes discussed in the text and the style in which they are presented is unmistakably Stanley Hauerwas.

This is a book about the church. Hauerwas and Willimon offer not a new vision of the church, but a vista that has been lost and needs to be recaptured. They write, "We believe that the designations of the church as a colony and Christians as resident aliens are not too strong for the modern American church — indeed, we believe it is the nature of the church, at any time and in any situation, to be a colony" (p. 12). It is the authors' contention that the church in America has become comfortable in its cultural setting and too accommodating to the nation state. In other words, the church in America has become too American. When the church finds itself at ease in an un-Christian world, and also discovers that it is accepted by the surrounding culture, the reason

is not merely a more tolerant society, but a church that has failed to live and proclaim the radicalness of the Gospel. In a world that devalues life and refuses to accept God's truth about God's world, we must ask what kind of Christianity it is that's allowed to be so free? Is the church's freedom a sign that it has been domesticated?

Hauerwas and Willimon suggest that the church is an island of culture in the midst of a foreign culture. The primary task of the church is not to serve the surrounding community, but to be a community that lives faithful to its convictions about the carpenter from Nazareth. The job of the church is not to reinforce and uphold the nation (America), rather the church is a nation unto itself called into existence by the Lord of the Universe.

Our authors contend that the decline of the church in the Western world is not the result of a culture that no longer holds Christian values, but rather the "demise of the Constantinian world view, the gradual decline of the notion that the church needs some sort of surrounding 'Christian' culture to prop it up and mold its young. . ." (p. 18). This demise should not result in mourning, but in celebration, for now Christians can be free to understand the church the way it was meant to be understood, not as a reinforcement for the world, but as an alternative to it. The radical nature of the Gospel will not allow a Constantinian synthesis between church and world, because Christians have a different set of values, a different story than the world.

Perhaps one of the most insightful parts of the book comes near the beginning of the text, when Hauerwas and Willimon contrast the theological agenda of Paul Tillich to that of Karl Barth. For Tillich, modernity created a dilemma so great that "Christian thought must be translated in order to become intelligible to modern people" (p. 20). Tillich allowed modernity to determine the questions and posed them to Christianity. Barth's agenda, on the other hand, was to translate the modern world to Christianity. For Barth it was Christianity that posed the questions to modernity. He believed that modernity did not, nor even could not, define the true nature of things, but rather human history could only be reviewed and have meaning in the light of the life, death, and resurrection of Jesus Christ in whom all history revolves. Tillich's agenda was to make the Gospel credible to the world, Barth's agenda was to make the modern world credible to the Gospel. Unfortunately, most Christians, from the whole theological spectrum, have picked up Tillich's agenda (intentionally or unintentionally) as opposed to Barth's.

Thus the primary task of the church is to be the church. It needs to discover what is unique about its witness and how it will live faithfully to its convictions about Jesus. Salvation, therefore, is an adventure where the church in its life and purpose is caught up into God's life and purpose. Ethical reflection must occur, then, in the church community, not the individual alone (pp. 69-72). The Christian life is ultimately a matter of vision for the Sermon on the Mount assists us in seeing the world on God's terms, not on the terms of the modern nation (pp. 83-86). That is why the church needs saints as significant examples, "because a person becomes just by imitating just persons" (p. 98). "Chris-

tian ethics arise out of the formation of the peculiar community engendered by listening to scripture like the Sermon on the Mount and attaching ourselves to a master like Jesus" (p. 99).

In an attempt to bring this ecclesiology into focus Hauerwas and Willimon discuss the nature of pastoral ministry. The view of the modern pastor, they insist, is one of the glorified social worker-counselor, whose job is to help people cope with the anxiety brought on by their materialism that is defined as need. Indeed the pastor is often described as one who is in the helping profession. But pastors are not called to be good and helpful people who take up the agenda of the world, rather their job is to orient people toward God. Their job is not to pacify the congregation, but to speak the truth. This can be illustrated by the story of Ananias and Sapphira (Acts 5) where the couple are confronted (in a fatal manner) with the truth of the Gospel through Peter. Hauerwas and Willimon claim that to ask whether or not God would do such a thing is to ask the wrong question. The right question to ask is what kind of people should we be and what kind of pastors do we need that the Gospel will be taken that seriously (pp. 130-133). Christians do not gather at church to have their needs met, but they gather to reinforce their common attempts to be faithful to Jesus.

Clergy, therefore, do not need more modern psychology advising them how to avoid burnout, since most of that advice makes clergy just as selfish as their parishioners. What is needed is for pastors to recover the adventure of the Gospel whose purpose is not primarily to meet everyone's insatiable needs, but to call people to faithfulness. We don't follow Jesus primarily because he meets our needs, we follow Jesus primarily because the Gospel is true. When clergy minister from this perspective, they can spend their time helping the congregation wrestle with the truth rather than trying to keep everyone happy and content (pp. 140-143).

*Resident Aliens* is a book that contains a freshness that few books have. It is challenging, disturbing, and makes for some uncomfortable reading. That's what makes it such a wonderful book.

Allan R. Bevere

**Anne Broyles**

***Journaling: A Spirit Journey***

Nashville: The Upper Room, 1988. 141 pp.

"Journaling is about discovering," writes Anne Broyles. "For centuries, people have discovered new things about themselves and their world through journaling. . . . Journaling can be more than simply a means to 'think things through'; it can be a spiritual discipline . . . because there is no set 'right' method for spiritual growth, but a variety of approaches that have in common

pen, paper, and the desire to come closer to God in the writing” (pp. 12-13).

Journaling is a spiritual training method that all of us have heard of, some of us have tried, but few of us have used to its fullest. One reason many people have ignored journaling or failed in it is that they know only a type of journaling unsuited to them. In this book Anne Broyles introduces us to six different kinds of journaling: (1) from the events of daily life, (2) in response to Scripture, (3) with guided meditations, (4) from dreams, (5) in response to reading, and (6) journaling conversations or dialogues. Each chapter comes equipped with an easy-to-read description, specific exercises for getting started, annotated resources for further exploration, and 8 or 9 blank pages. The idea is to spend six weeks experimenting with the half-dozen styles listed above, and at the end of that time one should have a sense of which type seems most suitable. The book includes a fine “introduction to journaling” and a helpful epilogue on “looking to the future,” complete with excellent reading suggestions.

Some outstanding devotional writing has begun in the form of journals by such people as George Fox, John Wesley, John Woolman, Dag Hammarskjöld, and Henri Nouwen. But the greatest value lies in creating one’s personal account of life in Christ, and for that this book provides a nearly ideal starting-point.

Jerry R. Flora

**Mike Mason**

*The Mystery of Marriage: As Iron Sharpens Iron.*

Portland: Multnomah Press, 1985.

\$8.95.

**Blaise Pascal**

*The Mind On Fire: An Anthology of the Writings of Blaise Pascal including the Pensees.*

Portland: Multnomah Press, 1989.

\$8.95.

**Jonathan Edwards**

*Religious Affections: How Man’s Will Affects his Character before God.*

Portland: Multnomah Press, 1984.

\$8.95.

**Pamela Reeve**

*Parables of the Forest.*

Portland: Multnomah Press, 1989.

\$5.95.

Hats off to Multnomah Press for taking some risks and offering us various

helpful new titles. The books listed above have all been published by Multnomah but otherwise have little in common.

Certainly the most approachable of the lot is Pamela Reeve's *Parables of the Forest*. This is easily one of the most visually stunning books I have seen of late with gorgeous pictures from the Pacific Northwest. Though the parables that go with the pictures pale somewhat in comparison I have nonetheless found them very useful as starting points for discussion in spiritual formation or Sunday School groups. The parable of the Rain Forest is perhaps the best of the lot, most neatly meshing text with pictures. It is also undoubtedly a teaching tool one could use with children as well as adults.

Multnomah has undertaken to publish a series of Christian Classics in edited modern English versions. These works also all include a helpful guide to devotional reading by James Houston of Regent college as well as introductions by such Evangelical notables as Charles Colson (introducing Edward's volume) and Os Guinness (introducing Pascal).

A great deal has had to be done to arrange the material of Pascal, which is largely in fragments, and this particular edition has attempted to put Pascal's thoughts in a logical progression, basically as a sort of apologetic textbook. This approach has its merits, as it gathers together Pascal's words around various themes (humanity's natural condition, the greatness of human dignity *et al.*). The net effect, however, of this approach is that Pascal is to some degree placed in a pre-determined framework and various of his sayings do not fit easily into this sort of procrustean bed. Nevertheless, making Pascal's thoughts available to a new generation of Christians is a worthwhile endeavor. Pascal's analysis of fallen human character and the human malaise still remains powerful but his attempts to prove the divinity of Christ are much less convincing. Some of his aphorisms such as "The heart has its reasons, that reason knows not of," or "Christianity is strange. It orders us to acknowledge that we are evil, even abominable. Yet it also bids us to desire to be like God," are still poignant, especially if understood in context. This work will continue to have an impact on the Christian world and aid in its understanding of the depths of our fallenness and the greatness of God's grace, and I am grateful for its appearance.

Jonathan Edward's *Religious Affections* is presented for the most part as it was originally written, except the 18th century prose has been transformed into 20th century English. Edward's concern, as the title suggests, is about Christian inclinations and attitudes that characterize the Christian life (e.g. Christian joy, peace, *et al.*). For Edwards an "affection" is not merely an emotion but a deliberate channeled desire or ongoing inclination that comes from God's work in the human heart and thus is not produced by normal emotions or external circumstances. Edwards is convinced that holy affections which lead to practical acts of love and service of God and neighbor are the very essence of true religion. It is not surprising that Edwards should stress this since many he came in contact with had overreacted to the zeal and heat produced in the Great Awakening and so had come to downplay zeal, ardent love,



and in general any sort of “enthusiasm” in religious matters. Edwards thus seeks to rekindle the fire in this work.

Edwards has keen insights into the attitudes, inclinations and feelings that accompany the normal Christian life but especially helpful is Edward’s analysis of what happens to a person in conversion. He says:

“Conversion does not entirely root out our natural dispositions. For those sins toward which a man is naturally inclined before his conversion will still be the ones he is apt to fall into [afterwards]. Nevertheless, conversion makes a great change even in respect to these failings because even though grace is received imperfectly and so does not root out all of the evil in the natural temperament, it still has great power and efficacy. The change brought by conversion is radical, changing whatever is sinful in a person’s life. The old man is put off, and a new man is put on. Sanctified throughout, the person becomes a whole new being . . . He may still be tempted by [evil dispositions], but his temptations will no longer have dominion over him” (p.142).

With such sentiments it is not surprising that John Wesley found this treatise Edward’s most helpful and saw in it a partial antidote to Luther’s gloomy *simul justus et peccator*.

Mike Mason’s book on marriage won the prestigious Gold Medallion Book Award for excellence in Evangelical publishing. It is *not* yet another how-to book about marriage, but rather a very profound how-come book. Mason seeks to make clear the theological rationale for and implications of Christian marriage, relating it to such key doctrines as creation, the fall, resurrection and others. This however is no theology textbook masquerading as a marriage book. It is in fact about the most right-brained poetic book on marriage I have ever read and as such is a real joy. Especially helpful are Mason’s treatments on sex in the context of marriage and the mutual submission of husband to wife and wife to husband of which Ephes. 5:21ff speaks.

Consider Mason’s remarks found on p. 117:

“Exposure of the body in a personal encounter is like the telling of one’s deepest secret: afterwards there is no going back, no pretending that the secret is still one’s own or that the other does not know . . . It is not a step that establishes deep intimacy, but one which presupposes it. As a gesture symbolic of perfect trust and surrender, it requires a setting or structure of perfect surrender in which to take place. It requires the security of the most perfect of reassurances and commitments into which two people can enter, which is no other than the loving contact of marriage.”

The only drawback to this book, and some of the other books reviewed here is that they do not make any effort to use inclusive language when speaking of human beings. Otherwise these books are all to be commended and will serve teacher, pastor and lay person alike very well indeed.

Ben Witherington, III

**Michael T. Dibbert**

***Spiritual Leadership, Responsible Management***

Zondervan, Grand Rapids, Michigan

**Stanley C. Baldwin**

***Take This Job and Love It***

Intervarsity Press, Downers Grove, Illinois

Here are two books that you may help you in your ministry. The first will help **you** in your work; the second may help you and help **others** in their work. Let me introduce you to each one, and then suggest how they could be of help to you.

Michael Dibbert is an elder in a church and a banker. This combination prepares him to relate the spiritual and temporal in helpful ways. He claims that he is not attacking modern management theory — as some Christian management books have done recently, nor is he asking for a pristine church that upholds small as beautiful and is not concerned about being salt and light in its community. He is searching for some balance between the two — good management and uncompromising, witnessing spirituality. Organizations must be managed — the question is not if, but how (p. 10). He gives his purpose as “to provide practical help . . . without becoming mired in management theory . . . and without the church losing its sense of community” (pp. 11-12). He achieves this well while giving us some excellent writing, good ideas, engaging case studies (i.e., p. 15), and forceful quotes (as Henry Ford’s, “The church’s survival is a sign of God’s existence. No other enterprise run so poorly could stay in business.” (p. 19)).

One of my reasons for recommending this book is his handling of Ephesians 4:11-12. He asks the questions, “If equipping members of the body for ministry is so important, why is it seldom done?” (p. 52). Chapter five covers this and explores the difficulty of equipping others. The author was disciplined by an older Christian and was taught three things: (1) how to develop one’s own relationship with God, (2) how to share one’s faith and (3) how to share and grow in a small body-life group.

Chapter six is on relationships. Dibbert is very practical as he works through an idea thrown at him that, “there is more fellowship in a union hall than in the average church” (p. 72). In chapter 10 he gets into planning — perhaps what readers expected all the time! He handles roadblocks to planning and the benefits of planning, and gives some excellent suggestions to help all of us get at it (p. 119). Chapter 14 pulls together one of the best collections of pastoral leadership ideas I have seen — from philosophy to blessings. Three appendices give: (A.) resources for pastoral leadership (p. 185), (B.) conducting church surveys (p. 194) and (C.) elements of productive meetings (p. 204).

This is a good book from which many of us can greatly profit.

The book by Stanley Baldwin is quite different. The writing is basic — good facts simply presented. It can provide a basic resource for sermons to help your members (or yourself and colleagues) on thinking through the Christian

attitude towards work and the work ethic problems in our contemporary culture. There is some good material here that people need.

Baldwin states his purpose for the book in answer to two questions: how should we view our work as Christians, and why should we view it that way? How: "As working for the Lord." Why: "It is the Lord you are serving" (p. 10). He points out that work is not a result of sin (p. 11), nor is it part of the curse (p. 12). Since many believers are spiritually unfulfilled in their work he offers some practical suggestions. He uses short cameos from the work place to punctuate his ideas. John is a bricklayer when . . . , Veronica is a librarian who . . . , Arnold felt responsible and . . . , John needed a job but . . . and leads you to feel some of the tensions rather than just hear the facts.

His chapter titles give you the flow of his material:

3. How can I Glorify God in Secular Work (p. 37)?
4. When Your Job Involves Moral Compromise (p. 43).
5. Getting Along with Your Boss (p. 59).
6. Overcoming Unfair Treatment (p. 69).

Other areas covered include getting along with difficult people, handling a job that may affect your health, stress, making a change and serving God in the work place. He may have something directly for us in the ministry when he talks about the job becoming more important than family and demanding too many hours, and work that destroys your health.

These two books, then, give you help in ministry, the first in helping us with spiritual leadership and responsible management, and the second in passing on to others help in their ministry of work in the world. The concepts of work are presented in a way that will give you some solid facts, ideas and answers that you can pass on to others as you minister to those who need to take their job and love it.

Fred Holland  
Professor of Mission  
Ashland Theological Seminary

**Augustus Cerillo Jr. and Murray W. Dempster**  
*Salt and Light: Evangelical Political Thought in America.*  
Grand Rapids: Baker.  
175 pp. \$11.95, paper.

*Salt and Light: Evangelical Political Thought in Modern America* is an excellent survey of evangelical political discussion since World War II. A philosopher at a major state university who was visiting in my home scanned my copy and said, "This would make an excellent text." It surely would.

The book ought to be in the hands of secular political scientists and members

of the mass media because it destroys the widespread notion that all evangelicals are alike. They aren't. The book also ought to make plain to the Religious Right as well as the Evangelical Left that they ought not to assume self-righteously that their position is the only authentic evangelical one.

In the book, compilers Augustus Cerillo Jr. and Murray Dempster, both academicians, draw upon the writings of Carl F. H. Henry, Lewis Smedes, Jim Wallis, Nicholas Wolterstorff, George DeVries, Jerry Falwell and others as representatives of the on-going debate. The great strength of the book is that their complete articles (and thus their arguments in full) are reprinted, not merely fragmentary quotes. The compilers use the effective technique of juxtaposing the the articles to indicate that Henry *et al.* were debating each other (which, as a matter of fact, they often were).

According to Cerillo and Dempster, Henry's 1947 *The Uneasy Conscience of Modern Fundamentalism* and the founding of *Christianity Today* were the most significant evangelical developments of America's euphoric 1950s.

Just as social tumult and challenges to long-held values confronted America in the 1960s in the form of the Vietnam War abroad and the civil rights movement and inner-city riots at home, similar tumult and challenge hit the evangelical world. In 1971, Jim Wallis and the "young evangelicals" called for a radical biblical agenda for a "post-American" society. Fast becoming the elder statesman of the evangelical movement, and showing the caution typical of such a role, Henry responded by saying the young evangelicals were "excessively judgmental" in talking about U.S. militarism and the hypocrisy of civil religion.

But deeper cleavage among evangelicals lay ahead.

In the late '70s, Jimmy Carter, a born-again Christian whose private life was spiritually disciplined, became president. The aggravation to many evangelicals was that he was a Democrat who often (but not always) pursued liberal policies and that he failed to involve other evangelical Christians in his administration (which remains a mystery to me to this day). Jerry Falwell, a televangelist, founded Moral Majority to pursue the New Right's agenda of anti-abortion, anti-pornography, anti-ERA, anti-homosexual rights. The irony was, of course, that Carter, their target, had ended 98 percent of all federally-funded abortion.

The book ends with the Reagan years. Now, with Reagan, the great hero of the Religious Right, gone and George Bush, whose views are either ambiguous or frequently changed, is president. What lies ahead is uncertain. Cerillo and Dempster remind us of one thing: There will be no evangelical consensus in the future.

I have a few criticisms of the book. For one, I don't like titles that bear little connection to the book. The subtitle, *Evangelical Political Thought in Modern America*, should have been the main title, which might have attracted more of the secular audience of those reporters and political scientists it needs to reach. The bibliography and study questions are good. But Cerillo and Dempster relied too heavily on Henry and Wallis, whose writings were well-