

# BOOK REVIEWS



Chavalas, Mark W., and K. Lawson Younger, Jr., eds. *Mesopotamia and the Bible: Comparative Explorations*. Grand Rapids, Mich.: Baker Academic, 2002.

In recent years, two huge multi-volume works have been published to serve the needs of those who, like myself, are eager to read the Old Testament in its ancient Near Eastern context. The four volumes of *Civilizations of the Ancient Near East*, edited by Jack M. Sasson (Charles Scribner's Sons, 1995; now in a less expensive two-volume edition published by Hendrickson, 2000), are a monumental work. The same is true of the three huge tomes of *The Context of Scripture*, edited by William H. Hallo, a collection of ancient sources in new annotated translations, which will be hailed by all who subscribe to the slogan, "ad fontes" (Brill Academic Publishers, 1997, 2000, 2002). Compared to these large-sized volumes, *Mesopotamia and the Bible* looks like a dwarf among giants. When seeing the slim volume for the first time, I wondered whether there was anything in it that was not already available in these larger works—in the introductions to the COS volumes and somewhere in the 189 articles included in CANE. So is there anything new?

Well, the answer is: yes, indeed, there is! But let me first summarize what the learned editors have included in *Mesopotamia and the Bible*. Out of a total number of fourteen contributions, two deal with the history of the assyriological contribution to biblical studies, five sketch or illustrate large portions of Mesopotamian and Syrian history (third, second, and, to a lesser extent, first millennium BCE), three survey the value of individual textual corpora for biblical studies (Richard Hess writes on Alalakh, Daniel Fleming on Emar, Wayne Pitard on Ugarit), and four elucidate aspects of Old Testament history from Mesopotamian sources. In the last-named category, Richard Averbeck writes on temple building reports, K. Lawson Younger on Sargon's eighth-century BCE campaigns in Palestine, Bill Arnold on the formation of the Iron Age state in Palestine, and Edwin Yamauchi on the Jewish Diaspora under the Babylonians in the sixth century BCE.

The most fascinating and really new aspect that emerges from *Mesopotamia and the Bible* comes from two papers which, as it were, rediscover Mesopotamian and early Israelite tribalism. In recent decades, the quasi-consensus of biblical scholars asserts that the Israelite tribes either never existed (and are to be seen as "late fictions") or were of minimal relevance to Israel's social organization. As a consequence, the editor of the six-volume *Anchor Bible Dictionary* (1992) did not feel it necessary to include an entry on "tribe" in this standard reference work. In his paper

"Syria to the Early Second Millennium," Victor Matthews reminds us that around 1800 BCE pastoral nomads played an important role in the kingdom of Mari. In "What has Nebuchadnezzar to do with David?" Bill Arnold points out that tribal people—Chaldeans and Arameans—made up a large proportion of the population of Babylonia in the first millennium BCE, and that they were instrumental in creating the Neo-Babylonian state which they successfully defended against the Assyrians. On the basis of this evidence, Arnold is able to challenge a number of assertions current in present-day mainstream biblical scholarship: Israelites were indigenous to Canaan, Israelites and Canaanites were culturally continuous, Israel's conquest accounts are fictive and late in origin, and a few others. Here Arnold raises serious questions and provides first, tentative answers. After having read Arnold's truly brilliant paper and after having pondered his fresh arguments, scholars will pause before pontificating about the irrelevance of the tribes for early Israelite history and culture. So, indeed, there is something quite new and refreshing in *Mesopotamia and the Bible*, something that would escape those who rely exclusively on the huge tomes of COS and CANE.

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Garrett, Duane. *A Modern Grammar of Classical Hebrew*. Nashville, Tenn.: Broadman and Holman, 2002.

Duane Garrett's entry into the field of Hebrew grammar attempts to make biblical Hebrew more accessible and less intimidating to the beginning student. This work sets out not to cover every technicality of Hebrew grammar, but aims to lead students into scripture as quickly as possible. To accomplish this aim, *A Modern Grammar* uses concise, easy-to-understand terminology coupled with brief and excellent explanations of the features of Hebrew grammar. The work, on the whole, avoids technical jargon, and often uses literal English renderings to illustrate many points. The aim of *A Modern Grammar* is supplemented by excellent graphics and tables, which highlight the most important features of various grammatical forms, and exercises, which conclude each lesson and quickly introduce scripture to the student. On occasion, however, perhaps in an effort to be user-friendly, the explanations are a bit too concise, especially in the treatment of the verbs. In other sections, though, *A Modern Grammar* can be quite technical, and every bit as complex as purely deductive grammars.

The grammar seems to employ a partially inductive approach. Unlike other fully inductive grammars, there is not an immediate entry into the text that serves to feature certain grammatical rules. Instead, *A Modern Grammar* presents a grammatical feature with emphasis on forms, rather than the grammatical rules that lead to those forms. This approach is taken with many vocabulary words, as well. These sections often give an entire prepositional or nominal phrase, or a specific verbal form, supplying only the meaning and not the analysis of the form. This aspect of the grammar may be a positive or neg-

ative, depending on the student's learning style. However, it seems that more emphasis on the rules that lie behind the forms may reduce some of the repetitiveness in the grammar, and allow the student to learn related forms with greater ease.

The grammar concludes with introductions to text criticism and the text critical apparatus, as well as a discussion of genre-specific features of Hebrew grammar. Though each of these lessons was enlightening, they were lacking in scriptural examples, a deficiency that runs throughout the text.

Many grammars have weak elements because they choose a certain pedagogical method. The weakness of *A Modern Grammar*, however, actually detracts from its stated intent. One of these elements is organization. For example, it is not clear how each unit of vocabulary was ordered, other than that these are the words needed to complete the exercises. Sometimes, the scripture translations and vocabulary do not coincide at all, and exercises which do involve the lesson's vocabulary are not from the Old Testament. A simple listing of vocabulary by frequency would have been more effective in allowing the student to delve into most narrative texts of the Old Testament. Similarly, much of the scripture selected for each lesson does not always coincide with the grammar covered in that lesson, yet another strange element in a seemingly inductive text.

The ordering of the lessons is also quite curious. To the reviewer, a structure or pattern to the presentation of the grammar was not readily apparent. Materials are given brief treatment in one chapter, and then covered again, in a bit more detail, a few chapters down the road. Likewise, related topics, such as the cardinal and ordinal numbers, are considered separately, with 27 other lessons in between. The grammar also frequently presents a form in the exercises, with a brief note of what that form means, but the grammar of that form is not discussed until later – an approach that may be effective with native speakers of Hebrew, but not North American students. On the whole, the structure of *A Modern Grammar* seemed scattered and confusing.

*A Modern Grammar* also needs more extensive treatment of the verbs, in particular the derived stems and verbal aspect. The treatment of verbal coordination is especially inadequate, as the principle of governing verbs is not discussed. Along these lines, only a list of possible translations of prepositions and particles is given, with little consideration as to when a certain particle takes on a certain meaning. Again, this detracts from the stated goal of leading the student to the text.

The underdeveloped treatment of the verbs extends to the charts and graphics that present various verbal forms. A very helpful paradigm chart, including great graphics and highlights, is provided for each derived stem. However, the infinitive absolute and the imperative forms are completely absent from all of these charts, a significant omission, particularly when the student is instructed to "master this table" (pg. 139). It is stranger still that the section dealing with the infinitive absolute is quite excellent, with detailed Hebrew examples and helpful discussion of the syntactical function of the infinitive absolute. One wishes that sections dealing with the rest of the verbal system were as detailed as this section.

*A Modern Grammar* is helpful in its use of simpler terms, and its graphic presentation of the most important elements of Hebrew grammar, though it should be noted that the charts cover only select forms. However, a critical flaw to this grammar is that it seems to

be neither inductive nor deductive. At times, the author seeks a highly inductive approach, stating "It is not necessary to comprehend fully the complexities of the grammar...in order to begin to read Hebrew verbs." (pg 40). This approach is weak, though, because the lessons do not always coincide with the text presented as exercises. At other times, the text seeks to be highly deductive, presenting various paradigms and grammatical rules for memory. This component falls short due to the text's lack of structure and ordering, and the emphasis placed on forms, rather than the rules of grammar. Overall, *A Modern Grammar* may be helpful in getting the student into a limited number of texts, specifically, those that are included as lesson exercises, but its imbalance seems inadequate in preparing the student for any sort of exegetical work.

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Milgrom, Jacob. *Leviticus 17-22 and Leviticus 23-27*. Anchor Bible 3A and 3B. New York: Doubleday, 2000 and 2001.

The completion of Jacob Milgrom's three-volume commentary on Leviticus is a momentous event in biblical studies. The two volumes under review here complete the work begun with the first volume, which appeared in 1991 (*Leviticus 1-16*, AB 3; New York: Doubleday, 1991). The long-awaited appearance of this important commentary is an event worthy of celebration because it makes accessible nearly four decades of Milgrom's many significant contributions over a long and distinguished career (his first publication on the dietary laws was in 1963), and because the set itself offers much of rich insight and original thinking. Important volumes early in Milgrom's career were ground-breaking redefinitions of our understanding of the ancient Israelite cult, which is so intricately, and yet sometimes confusingly detailed in the Book of Leviticus (*Studies in Levitical Terminology* [Berkeley: University of California Press, 1970], and especially *Cult and Conscience: The Asham and Priestly Doctrine of Repentance* [Leiden: Brill, 1976]).

This is more than a commentary on Leviticus. It is certainly that; but the three volumes also often include introductory issues and survey discussions, with original Milgrom contributions and insights on nearly any topic relevant to Old Testament studies today. It could almost serve as a compendium of thorough and penetrating research on everything related to Pentateuchal studies at the close of the twentieth century. These two volumes both open with an outline of Leviticus as a whole and Milgrom's fresh translation for the whole book. The middle volume (AB 3A)—the first of the two under review here—also has a 125-page introduction for Leviticus 17-27. This introduction's location in the middle of three volumes perhaps requires a comment. Milgrom has not repeated anything here he included in the commentary proper, calling this introduction a supplement, not a compendium. The introduction contains frequent cross-references to the commentary. Furthermore, the new introduction is limited to issues related to Leviticus 17-27 and the composition of the book as a whole, whereas the introduction in the 1991 first volume

(pages 1-67) is largely devoted to the priestly source behind Leviticus 1-16, known by the standard siglum P.

The new introduction is divided into two sections; the first is "Structure, Vocabulary, Extent, and Date" and the second "Theology." Milgrom accepts the view that Leviticus 17-27 is comprised of the Holiness Code, or more accurately, the Holiness Source (or H). In the first section of the introduction (pages 1319-1367), he gradually builds a case for the distinctiveness of H over against P, as preserved in Leviticus 1-16 and elsewhere in the Pentateuch. Milgrom adds his voice to a growing number of scholars who accept the preexilic origins of both P and H in general, although he disagrees on a number of particulars with Avi Hurvitz, Israel Knohl, and others. His use of vocabulary as a criterion for dating these sources is hardly an improvement over the atomistic approaches of source criticism over the past 150 years (pages 1325-1330). However, these lexical observations combine with his overall construction using a myriad of helpful observations to build an impressive argument that H is preexilic (pages 1347-1364). If one buys the basic redactional principle that H only cites the P traditions when it wishes to polemicize or supplement them (1352), then Milgrom's argument that H presumes earlier P traditions follows logically. So Milgrom establishes the following chronological sequence for Pentateuchal sources: JE, P, H, and D, and all are preexilic. The exilic H redactor (HR) used all these traditions in compiling the central books of the Torah (Exodus, Leviticus, and Numbers) and was possibly the final redactor of the entire Pentateuch (page 1443). Furthermore, Milgrom argues here as he has done elsewhere, that narrative and law in the Pentateuch are structurally interdependent. He suggests that behind each law rests a narrative case and that the narrative is not "an artificial, fictive case." Rather both law and narrative arise simultaneously, the narrative establishing the motive for the law. In this way, Milgrom suggests that the narratives are authentic at their core, and although they have obviously been reworked, they and the laws they generated "occurred in the distant past," attributable perhaps even to the Mosaic period (page 1348). Unlike earlier source critics, Milgrom asserts the literary unity and integrity of Leviticus as a whole by demonstrating the book's ring structure as a macrostructural, redactional technique (à la Mary Douglas, pages 1364-1367).

The value of the commentary is apparent and it will undoubtedly become an important resource for years to come. As such, these volumes (particularly 3A) will no doubt be consulted frequently for those looking for help with the bits about homosexuality – certainly one of the most volatile debates of our times. Since readers of this journal are likely among those looking for such help, Milgrom's approach requires further comment. Specifically, how do we interpret and apply Leviticus 18:22: "You shall not lie with a male as one lies with a woman: it is an abomination" (according to Milgrom's translation)? Again, what application of Leviticus 20:13 is legitimate in today's context: "If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they must be put to death – their bloodguilt is upon them." Milgrom's argument is unique, to my knowledge (pages 1565-70, 1749-50, and 1785-88). First, he denies that other attempts to explain the prohibitions against homosexuality have been successful. Second, he proposes a common denominator for all the sexual prohibitions in Leviticus 18; that is, the emission of semen for purposes of copulation resulting in incest, illicit prog-

eny, or in the case of 18:22, lack of progeny. In short, the issue is not the gender of one's partner, but the lack of progeny. "In a word, the theme...is procreation" (page 1657). Finally, in an unusual attempt to draw implications of these findings for the contemporary debate about homosexuality (unusual, that is, for this particular commentary series), Milgrom offers the following suggestion. Non-Jews living outside the boundaries of Israel are not subject to these laws, and "Jewish gays...do not violate the intent of the prohibition" if they adopt children (page 1568).

While I appreciate Milgrom's attempt, I must confess that his rather novel approach is not satisfactory. If the principle of procreation were applied consistently, then surely similar strictures would have been proscribed against heterosexual activity during pregnancy, or after the onset of menopause. Milgrom's terse explanations of the differences between these situations and homosexual activity do not succeed in removing the difficulties (page 1568). Moreover, he makes no similar attempt to explain the interdiction against bestiality in the very next verse in this list of "forbidden sexual relations" (18:23, and his commentary at pages 1570-71). Literary theory would require reading these verses together and comparing the principles behind them. If a commentary offers a "discussion for our times" on homosexuality (verse 22), why not similarly for bestiality (verse 23)? Reading this otherwise impressive scholar's treatments of each prohibition in sequence (against offering children to the god Molek, against homosexuality, against bestiality, verses 21-23) reveals a rather disjointed treatment and methodology, let alone application to our times.

Several typographical errors, or similar slips of editorial responsibility, were surprising in a series of this distinction and tradition. Most were only annoying, but occasionally more confusing, such as the inclusion of two separate bibliographical lists for the same scholar, including the repetition of the same entry (page 2507, the lists for J. Joosten, and see especially the ZABR article). But such editorial infelicities, or even occasional methodological slips, will not diminish the enormous value of Milgrom's accomplishment.

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Achtemeier, Paul J., Joel B. Green, and Marianne Meye Thompson. *Introducing the New Testament: Its Literature and Theology*. Grand Rapids/Cambridge, U.K.: Eerdmans, 2001.

This volume is the most recent entry into the stiff competition for best seminary-level New Testament survey. Among chief rivals would be comparable volumes by the late Donald Guthrie (*New Testament Introduction*, 4th edition 1990); by D. A. Carson, Douglas Moo, and Leon Morris (*An Introduction to the New Testament*, 1992); by the late Raymond Brown (*An Introduction to the New Testament*, 1997); by Udo Schnelle (*The History and Theology of the New Testament Writings*, English translation 1998); and by Luke Timothy Johnson (*Writings of the New Testament*, 2nd edition 1999).

In terms of organization, the distinguished team of Achtemeier, Green, and Meye Thompson begins with a pair of chapters on the nature and the world of the New

Testament, respectively. They then tackle "The Nature of the Gospels" (chapter three) prior to separate chapters on Matthew, Mark, Luke, and John. This brings us to chapter eight, devoted to Jesus; in many ways this serves to synthesize the preceding four chapters, viewing dimensions of Jesus' ministry with the help that all four gospels, seen in the light of recent discussion, offer. Chapter nine treats Acts, while chapters ten and eleven deal with "Letters in the New Testament" and "Paul and His World." Nearly the entirety of the rest of the volume takes up the remaining New Testament books in their canonical order. Slight exceptions are Philemon, which is treated in chapter seventeen with Colossians, and Jude, which is discussed in chapter 22 with 1 and 2 Peter. Chapter 24 takes up the Book of Revelation. The final chapter of the book covers "The Formation of the New Testament Canon."

In terms of layout, this volume borrows an increasingly common device found in undergraduate-level New Testament surveys: user-friendly components like sidebars, photos, charts, maps, and other illustrations or brief excursions. By comparison such figures play little to no role in the competing works listed above. The insertions break up the text in helpful ways and impart a good deal of information. This is particularly true in the area of primary source material from the likes of Josephus, the Old Testament Apocrypha, Plutarch, Dio Chrysostom, Thucydides, Philo, and other sources. Pedagogically this is one of the book's strongest features. The bibliographies at the end of each chapter are a good idea in principle, but some will feel they are too brief. They contain only a fraction of the number of titles contained in any of the introductions mentioned above and fewer than many undergraduate New Testament surveys.

In terms of content, emphasis is placed on the "story" that the New Testament tells—a literary and narrative approach to the New Testament occupies center stage more or less throughout. Emphasis is also placed on the multivalence of much that the New Testament contains. Stress is laid on the uncertainty of our knowledge of New Testament lore. Often more questions are raised than answers given. Answers that are given tend to suggest that traditional views are no longer to be trusted. For example, Paul's authorship of the pastoral epistles is not only questionable; it is irrelevant to their importance (p. 461). A lengthy account of objections to Pauline authorship is given with no serious attempt to refute them; it is interesting now to consult Luke T. Johnson's commentary on 1 and 2 Timothy in the Anchor Bible series and be reminded of how very weak the case against Pauline authorship has always been and remains today. Philippians is a compilation, "not a single unified letter" (p. 420). Are we really sure of this? Authorship of other "Pauline" writings like Colossians and Ephesians is cast in serious doubt, with little corresponding effort to present the many good arguments for their authenticity and the capriciousness of much critical skepticism. There is no serious presentation, much less defense, of John's (or anyone's) authorship of the fourth gospel; John the son of Zebedee, the beloved disciple, is absent from the index as well as from the volume itself, replaced by a shadowy "Johannine community."

A poignant tension pervades the book, because while it clearly wishes to take its stand in the mainstream of church tradition, it tends to sound a (self-consciously postmodern) note of uncertainty about many things that Christians prior to the Enlightenment, and right up until now in many Christian circles worldwide, have never seriously doubted. I

suspect that as a textbook this volume could baffle and destabilize the faith of poorly grounded seminarians, of which there seems to be no shortage in today's divinity schools. On the positive side, it might be replied that students who are overconfident of what we know about the Bible will be encouraged either to adopt a more humble posture or to study harder to justify convictions they have adopted with too little scrutiny.

Biblically grounded and doctrinally informed readers will profit from the fluency and sophistication of this volume. Seminary professors who like its orientation will find it an ally in the cause. Others will regard Guthrie (while too long) as more balanced in historical and literary judgments, Carson-Moo-Morris as less theologically thin and more focused in achieving the aims proper to a graduate-level New Testament introduction, and Johnson (and now and then even Brown) as more ambitious in taking on our age's touching but frequently naive skepticism toward the New Testament.

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Evans, Craig A. and Stanley E. Porter, eds. *Dictionary of New Testament Background*. Downer's Grove, Intervarsity Press, 2000.

In recent years a spate of books has appeared on the subject of what might be called "New Testament Background," that is, non-linguistic contextual issues relating to the New Testament. This is not to say that no such works existed in the more distant past. Bo Reicke's book on the New Testament environment, for example, represents but one such work from the 1950s and 1960s. But the number of works dealing with this subject seems to have mushroomed in the eighties and nineties of the last century. Interestingly, however, up to the present, we have seen no reference work in a dictionary format dealing specifically with background issues of the New Testament. Of course, many of these issues have been dealt with in larger, more comprehensive, works such as the *Anchor Bible Dictionary* or the *Interpreter's Bible Dictionary*, to name but two. Notwithstanding the excellent scholarship of these kinds of works, we have not had anything exactly like Evans' and Porter's new reference work. Essentially, the editors have drawn upon a wealth of scholarly expertise to put together a comprehensive dictionary on New Testament background issues.

The *Dictionary* (DNTB) begins with a short Preface explaining the work's intended goal, followed by a very short survey of related works (see ix). As the editors write, "This volume is concerned with archaeology, geography, numismatics, related writings, various historical figures, political institutions, historical events, peoples and cultures." (ix) In other words the DNTB is intended to address problems and issues of historical, political, economic, religious and cultural contexts of the New Testament. The editors also explain that their work is somewhat unique in that it deals with contexts related to late Judaism as well as Hellenism and with relevant literature, rather than focusing on one type. Around 300 topics have been chosen for inclusion in the DNTB. The articles are of varying length, running from a paragraph to over 10,000 words. Each article is written and signed by a recognized scholar in a particular area.

As one peruses the list of contributors, it becomes immediately evident that this, like the other three volumes in the series, is aimed at an evangelical readership. But as one



reads the various articles (though it is impossible to read every one), it is also evident that the scholarship represents the very best in evangelicalism. Moreover, each article is comprehensive in its coverage of a particular topic and each one includes a bibliography of primary and secondary sources. The list of topics included articles on all the extrabiblical literature relevant for New Testament interpretation, articles on archaeological sites and their significance, on the relevance of coinage and inscriptions, and many other specific articles such as, for example, the Jewish sacrificial system, Hellenistic Judaism, taxation in the ancient world, and Roman politics. Articles are arranged in alphabetical order with cross references to related topics.

Why however do we need another work on biblical backgrounds (or contexts)? After all, there are several excellent monographic ones in existence already, for example, we could point to the much-used, and very helpful *Backgrounds of Early Christianity*, written by Everett Ferguson. Moreover, one of the dangers of reference works is that they may suffer greatly from the uneven quality of the articles. One very good reason for a work like the DNTB is the extreme ease with which it may be used, given the alphabetical arrangement of the articles. A monographic work, unless one has read it thoroughly, is only as useful as its index. In addition, the quality of the articles was excellent in terms of comprehensiveness and accuracy. An added benefit is the readability of the articles.

The DNTB is an indispensable work for New Testament studies, especially as the perception of the importance of background continues to increase. It may not surpass the monographs in certain respects, but it does provide a useful and easy to use gold mine of relevant information which will be of inestimable value to the New Testament interpreter. Finally, I should add that the work may be accused of being theologically biased (what work is not) toward evangelicalism, but I find that to be a *non sequitur*, since the contributors represent scholarship which is recognized even outside the evangelical camp. Background or non-linguistic context is one crucial factor in accurate interpretation. This new work will stand for some time as one of the best of its kind.

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Hubbard, Moyer V. *New Creation in Paul's Letters and Thought*. SNTSMS 119; Cambridge: Cambridge University Press, 2002.

This is a revised version of a 1998 Oxford D.Phil. thesis, supervised by Robert Morgan. The author is currently Associate Professor of New Testament Language and Literature at Talbot School of Theology, Biola University.

The thesis sets out to elucidate the concept of *kainē ktisis* ('new creation'), and the relationship of believers to it, in the undisputedly Pauline cases of 2 Cor. 5:17 and Gal. 6:15. The dominant interpretation of these passages (from Strachan's commentary on 2 Corinthians in 1935 to Mell's major 1989 monograph, *Neue Schöpfung*) is a fundamental-

ly soteriological-cosmic (or 'apocalyptic') one, which focuses 'new creation' as the arrival of the longed-for 'new age'.

Hubbard subjects this to rigorous scrutiny. His case against it is partly (even substantially) methodological. While not disagreeing *in principle* with the history-of-traditions method which has been used to establish the dominant interpretation, he (rightly) criticizes it on two counts. In the first place it has been much too one-sided in its account of Jewish new-creation concepts, concentrating largely on the development of deutero-Isaianic themes (of which we may distinguish two main ones: the new exodus themes of Isa 40-55, and the cosmic new heavens/earth of Isa. 65-66). Secondly, the tradition-historical construct of 'new creation' arrived at has certainly been used as a 'tool' to 'open' the Pauline meaning; but careful consideration suggests the hermeneutical device in question looks more like a crowbar than a key. Examination of the lock mechanisms of Paul's own discourse suggests that a quite different concept of 'new creation' (yet one still at least partly forged in the Old Testament and Judaism) might open it more smoothly, and without interpretive damage to its parts.

Accordingly, Part I of Hubbard's thesis—less than a third of the book—revisits the Old Testament and Judaism. He readily agrees that where Jewish writers from Isaiah to Jubilees saw the external constraints of 'history' as producing the plight (of 'slavery' under oppressive domination, spiritual and national), they naturally focused a solution in terms of the liberation of cosmic new creation. Other Jewish writings, however, from Jeremiah and Ezekiel to *Joseph & Aseneth*, saw the essential plight as fundamentally internal and anthropological—the problem of humankind-bound-in-sin. For Ezekiel, the only appropriate 'solution' is creation of a new 'heart' through the indwelling transformative and enabling presence of God as Spirit (Ezek. 11:18-20; 36:25-27; similarly for Jer. 31:31-34). This is taken up in Jubilees 1:23-29, but especially in *Joseph & Aseneth*, where the central issue is how a Gentile princess (characterized as in idolatrous sin, darkness and death) can become a fitting wife for pious Joseph. And the answer is that she must be remade, recreated, reborn, and brought to life, light, and truth, through the work of God's Spirit in her 'conversion' (see esp. the central prayer in 8.9). Here (Hubbard argues) we meet an *anthropological*-soteriology of 'new creation', which in important respects provides the closest *analogy* to (but note carefully, *not* 'explanation of') Paul's usage of that terminology.

Part II, just over one-fifth of the volume, provides a general orientation to Paul's from-death-to-life motifs, beginning with significant general insights from cultural anthropology (chap. 5), then going on to analyze 'newness of life' in Rom. 6:1-11 and 7:1-6 in successive chapters, before turning to the antecedents to the apostle's thoroughly pneumatic explanation of all this (chap. 8), and finishing with a more detailed elucidation of Gal. 2:19-20. Hubbard manages to show that the antitheses Spirit-flesh and Spirit-letter, are essentially new-covenantal equivalents (based esp. in Ezek. 36 and Jer. 31), and that 'Spirit' stands both *in* and *for* the nexus life-newness-grace-righteousness. As such it contrasts with law-flesh-sin-death-'old-man'. Conversion-initiation marks death-with-Christ to all these, while present participation in Christ's resurrection leads to the nexus of salvation. In all this, Paul's soteriology is avowedly 'eschatological', but it is also *primarily anthropological* and *individual* (without being at all individualist).

Part III, almost half the volume, consists of two extended chapters on 2 Cor: 5:17 and

Gal. 6:15 respectively (and closing with a short conclusion). In both chapters, if in different ways, Hubbard sees Paul's essential disagreement with his opponents to hinge on their trust in status and externals (whether rhetoric and power in 2 Corinthians, or circumcision and law in Galatians), while Paul's 'answer' is that those are the very things the cross ironically proves foolish. For him, the gospel is fundamentally rather about fulfillment of Ezekiel's and Jeremiah's new covenant hopes for 'life' from 'death' through personal new creation, and inner renewal of God's image, by the life-giving Spirit. In the 'liminal' stage that stretches between our first conversion-initiation participation in the Christ-event and the final parousia realization of our resurrection liberation and glory, this new life-from-death is manifest precisely in the cruciform sufferings-and-missionary-successes of the apostle, as inner strengthening in outer weakness and wasting, and as treasure in earthen vessels. 2 Cor. 5:17 and Gal. 6:15 are simply the critical verses in each discourse which sum up the complex constellations of associated and antithetical ideas.

I would have *liked* to see the treatment of the theme carried through to Col. 3:10, Eph. 4:24 and Titus 3:5; but there was probably no room for it. As it is, Hubbard wastes hardly a word in this crisp, judiciously-argued, thoroughly critically-aware, yet admirably lucid and well-signposted monograph: it is in many respects a model of the UK genre of doctoral thesis.

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Thiselton, Anthony C. *The First Epistle to the Corinthians*. The New International Greek Testament Commentary. Grand Rapids, Mich.: Eerdmans, 2000.

In this massive commentary on 1 Corinthians, Thiselton expertly combines multiple approaches that will be of major assistance to interpreters of 1 Corinthians. These approaches are all drawn together by the solid repetition of a theological framework for the epistle. Thiselton argues that the epistle of First Corinthians is decisively shaped not by the problems at Corinth, whether that be socio-cultural division or theological difference, but that rather the epistle is shaped by Paul's understanding of Christ and the cross and his own call as an apostle who walks in the way of the cross, the way of weakness (pp. 20-22).

The introduction to the commentary begins with a review of Corinthian history and context followed by a discussion of issues related to status and recognition in the Greco-Roman world and an introduction of the theological framework that shapes Thiselton's reading of the epistle. The introduction ends with a helpful review of Greco-Roman rhetoric, its use in the ancient world, and suggestions about limitations of the method for the purpose of interpreting Paul's letter.

The main body of the commentary follows a format of translation, introduction to the pericope at hand, extensive bibliography that is usually divided into several categories, notes on the textual evidence from the Greek New Testament, comment on individual words or phrases, occasional excursus on particular issues (for example, "The Four So-called Groups"

of 1 Cor. 1:12), and a summary of important aspects of the history of interpretation related to the passage under discussion. The work in each section is careful, detailed, and demonstrates excellent command of both the primary and secondary sources.

The strength of the commentary lies in Thiselton's ability to integrate exegetical scholarship with current hermeneutical work and a solid commitment to history and theology. This creates a balance in the interpretation that allows Thiselton both to review the work and arguments of major scholars around particular issues and press forward in new and creative ways at particular junctures. For example, early on in the commentary (24) Thiselton begins to address the issue of Paul's apostleship and its function in the Corinthian situation. He allows this to build over the course of the exegetical work, addressing it in the comments on 1 Cor 1:1 (pp. 55-6; 64-67) where he examines the ideas of such commentators as Calvin who wrote that Paul uses the word apostle to gain influence or authority (p. 64). But Thiselton rightly points out that the use of the title "apostle" to gain power or to manipulate the audience of 1 Corinthians has been strongly critiqued by Foucault and Nietzsche and their work on issues related to power. Thiselton then contrasts the idea supported by Calvin and others with commentators from Chrysostom to Lightfoot who have argued that the sign of apostleship is Christ and the weakness of the cross. Thiselton then pushes this argument further by suggesting two functions of an apostle: first, to witness to the death and resurrection of Christ and second, to participate and share in the weakness of Christ and his cross (p. 66). Thiselton's ability to summarize and distill the work of other scholars helps him push the argument one step further in many cases while allowing the reader to see the ideas and suggestions of those who have gone before. The discussion of apostleship is then continued in a short excursus entitled "Mimesis and alleged Paternal Authoritarianism (4:15-16)" where Thiselton addresses Castelli's argument that Paul's rhetoric is manipulative and aimed at grasping rather than releasing power (pp. 371-3). His consistent return to the meaning and structure of individual pericopes within the epistle allow him to argue contra Castelli. Instead Paul's ministry and his call for those at Corinth to imitate him is not a grab for power but a call for others to join with him in pursuing the way of Christ as it is understood in a cross that calls for weakness, foolishness, and humility. Paul himself is critiqued by the cross rather than using it as a means of manipulation and power (p. 373). Thiselton closes the discussion of apostleship with his comments on chapter 15 where he relates Paul's apostleship to God's gracious work in the apostle's life (pp. 1211-2). This is one example of how the commentary is shaped by both the exegetical work that Thiselton has done as well as his interaction with major scholars in the fields of philosophy, hermeneutics, and biblical studies. This type of attention to significant issues within the epistle and their development over the course of the whole is characteristic of the commentary generally.

There are parts of the commentary that are slightly unwieldy and that appear to be disjointed; although, considering the size of the work (1,446 pages), this may not be completely unexpected. While the segments that deal with the history of interpretation offer valuable information and helpful reminders about the multiple ideas and perspectives that have percolated around 1 Corinthians over the last two millennia, there are points at

which they seem to be only a listing of the opinions of major commentators from the Early Patristics through to the Reformation and Enlightenment and they lack a framework that would help mold the readers' understanding of these sections. Overall, this is an excellent commentary, a major achievement in integrative work, and a resource that all those with a serious interest in First Corinthians should have on their shelves.

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Comfort, Philip W. and David P. Barrett, eds. *The Text of the Earliest New Testament Greek Manuscripts*. Wheaton, Ill: Tyndale House Publishers, 2001.

This volume, in the words of the editors, "presents a complete revision and expansion of *The Complete Text of the Earliest New Testament Manuscripts*" (Baker, 1999) by the same editors (p.13). The present work gives a unified presentation of the few manuscripts that had previously been handled as separate manuscripts but are actually parts of one manuscript (e.g., P4, P64, and P67), and includes newly available portions of some manuscripts. It "provides a representative sample of the New Testament that was read by Christians in the earliest centuries of the church" (p. 17).

This work is a significant contribution to the field of New Testament manuscript paleographical and textual studies. The texts of most, if not all, of these manuscripts have previously been published in various works over many years; but the present volume makes available under one cover the complete available text of the sixty-nine earliest extant manuscripts of the Greek New Testament, i.e. those dated from approximately A.D. 300 and earlier. This means that all of these manuscripts are significantly earlier than the famous Cod. Vaticanus (Cod. B) and Cod. Sinaiticus (Cod. Aleph). It is not surprising that all but four are written on papyrus, since it was only about the beginning of the fourth century that parchment, or vellum, came into use for New Testament manuscripts. Indeed, Cod. 0189, a single leaf containing Acts 5:3-21 of a manuscript that presumably originally contained the entire book of Acts, is called by the editors the earliest known parchment manuscript of the New Testament (p. 639). The contents of these manuscripts vary greatly, of course, from a small fragment containing parts of three or four verses (e.g., P52) to a manuscript containing a nearly complete Gospel (e.g., P66) and another that includes most of the Pauline Epistles (e.g., P64).

The manuscripts are presented in the order of their numeral designation: first the papyri (plus one at the end which evidently has not yet been assigned the regular 'P' plus a numeral designation), then the four parchment manuscripts under the common designation of '0' ('zero') plus a number. These latter are known as 'Uncial' (to distinguish them from the minuscule hand of later manuscripts) although the papyri are also written in uncial letters.

Much information is supplied in the introduction to each manuscript: contents, date, source, present location, physical features, and where the text has previously been pub-

lished. In the introduction a list is given of the standard abbreviations of certain words called *nomina sacra*, including 'God', 'Christ', and others; and there are notes on other abbreviations and how scribes made corrections, and the Greek letters used as numerals (pp. 34-35).

An important feature is the comment on the textual affinity of each manuscript (except for the few whose text is too limited to ascertain the affinity). These earliest manuscripts give small comfort to those who claim that the Greek text that in general underlies the King James and New King James versions of the New Testament, the so-called Majority Text (since it is found in most later manuscripts), is the most faithful to the original New Testament text. None of these earliest manuscripts support this text, and the large majority support in general the form of the text found in the UBS Greek text and the NIV and NRSV (see pp. 27-29). Likewise, this volume can be used to show the falsehood of claims by followers of some sects and religions that the original text of the New Testament has been lost or falsified through the centuries.

The inclusion of photographs of a majority of the manuscripts enables the reader to obtain a very informative idea of the manuscripts and their style of handwriting. The Introduction includes a discussion of the four types of uncial handwriting (pp. 24-27). Following a common practice, in the printed text letters that are uncertain have a dot placed beneath them, and text that is missing but presumed to have been in the text is enclosed in square brackets. The text is printed with lines matching the format of the text in each manuscript.

In this book textual students and scholars have a wealth of information available. But persons who are merely curious to know what ancient manuscripts of the New Testament looked like will be rewarded by looking at the book's many photographs. Editors Comfort and Barrett are to be commended for their labors that have produced this volume.

HAROLD GREENLEE

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Anatolios, Khaled. *Athanasius: The Coherence of His Thought*. New York: Routledge, 1998.

As the title indicates, this book describes the theology of Athanasius of Alexandria as a coherent system. What may be surprising to many readers is that a book-length treatment of Athanasian theology does not already exist. But while his historical importance is widely recognized, Athanasius has remained largely the property of patristics scholars until recently. The great merit of Anatolios' book, a revision of his 1997 Boston College dissertation, is that he has identified this lacuna and undertaken to fill it with a monograph that draws out the "implied systematic framework" underlying Athanasius' scattered, ad hoc, and mostly polemical writings. Anatolios intends for his book to do three things: offer a comprehensive, organic interpretation of Athanasius' writings; refute several current misunderstandings of Athanasius' work by showing that they rest on partial interpretations

rather than a total view; and introduce the theology of Athanasius as a credible dialogue partner for contemporary theology.

The great danger in this undertaking, Anatolios admits, is that of imposing a systematic framework from later ages onto the fourth-century bishop. Instead, the proper procedure is to pay close attention to the terms and rhetorical moves in the writings themselves, and thereby to identify the intrinsic center of coherence in Athanasius' theology. The central theme he selects is not at first sight an especially promising one for focusing the investigation: it is "the distinction, and simultaneous relation, between God and the world." But in four chapters, Anatolios traces this "systematic insistence on the simultaneity of divine transcendence and nearness to the world" through Athanasius' writings before, during, and after the Arian crisis, as well as in its application to the Christian life.

Anatolios sets his chosen theme against a broad horizon of pre-Christian thought, surveying Platonic, Aristotelian, and Stoic models of the God-world relationship. But his main interest is in tracing the history of Christian ideas about God's relation to the world. Anatolios tells a fairly familiar story in which the second-century apologists, seduced by the philosophical problem of transcendence (questions such as "how can the one bring forth the many," and "how can the timeless have contact with the temporal"), veered toward abstract ideas of God. Irenaeus emerges as the hero in this account, coming to the rescue with a more biblical theology which sees God's transcendence as inclusive of an immediate presence to creation via the fully divine Son and Spirit. Athanasius stands in this tradition, restating the Irenaean theology in his fourth-century Alexandrian context.

Adolf Harnack famously argued that Athanasius was a soteriological thinker to the exclusion of any discernible philosophical interest, but Anatolios marshals evidence from more recent scholarship to show that Athanasius had a lively sense of the metaphysical claims demanded by his account of salvation. Much of Anatolios' book proceeds by way of lengthy quotations from Athanasius, followed by commentary designed to show how his biblical theology served as the guide for his judicious philosophical eclecticism. The exposition alternates between close attention to Athanasius' distinctive vocabulary ("participation," "appropriation," and a range of words connoting "interiorization,") and some rather sweeping abstract summaries: "Salvation-history is preconfigured by ontological polarities." It is a helpful combination, swinging the reader's attention back and forth from close contact with the text to expansive views of its implications. Anatolios is a sympathetic listener who goes to great lengths to give Athanasius the benefit of any doubt. His reading of Athanasius is almost belligerently loyal.

Nowhere is Anatolios's hermeneutic of charity more evident than in his treatment of Athanasian christology. The influential distinction made by Aloys Grillmeier between Logos-Sarx and Word-Man models of patristic christology may have great explanatory power, but it has long been invoked to sideline Athanasius as a church father having nothing more than a "space-suit christology" in the words of one recent critic. Anatolios undertakes to rehabilitate Athanasius' reputation by paying close attention to his characteristic vocabulary. Though it is true that he described Christ's human body as the "instrument" of the Word, the main emphasis for Athanasius was always on the fact of this body's "appropriation" by the Son of God. The Son of God made this human body completely and properly his own, so that while the subject of the incarnate experiences was

the Word, the body was in no way external to the Word's subjectivity.

In an imaginative effort to let Athanasius respond to his modern critics, Anatolios takes the offensive by using Athanasian categories to critique later christological assumptions. In his view, it is fundamentally wrongheaded to juxtapose the human and the divine in Christ as two natures facing each other in a static configuration. Rather than a "composition christology" concerned to describe the coexistence of two natures, Athanasius operated with a teleological conception oriented toward the dynamic intervention of God to save the human race. Anatolios calls this way of thinking a "*hina* christology," a christology of the purpose clause. This is why Athanasius is never content to say flatly that Christ suffered: he must immediately go on to add the "in order that" clause, to show that Christ suffered as one who mastered suffering in the very act of undergoing it on our behalf. The threat of apparent docetism dissolves into the promise of pervasive soteriology.

This suggestion for an Athanasian christology (with the emphasis on the transformative purpose, the incarnation) is perhaps the most controversial element in Anatolios' book, chiefly because he does not spell out the implications of this laudable fourth-century way of thinking for the more rigorous conciliar christology of the next hundred years culminating at Chalcedon. In a footnote, he drops a hint that the later Egyptian rejection of Chalcedonian thought may in fact be based on the an Athanasian mindset which sees Chalcedonian christology as static, non-teleological and non-transformative. It is a provocative and stimulating section of the book, raising far more questions than it can possibly settle.

Rather than pursuing these questions, Anatolios makes a deft transition to his next discussion: the life of grace which follows from a transformative christology. Athanasius' hagiography of the monk Antony is the primary text here, and two related themes emerge from it: First, Antony's life of holiness is offered as evidence that Christ is risen and active in the world, overthrowing wickedness; and second, Antony is described as Christ's co-worker. Anatolios offers a careful description of this synergistic life of grace, showing how Antony's labor is dependent on, derivative from, and directed toward the work of Christ. Antony's balance between patiently waiting on deliverance from God on the one hand and passionately striving and battling against evil on the other hand is a good reminder of why John Wesley was drawn to the spirituality embodied here. Perhaps the chief merit of Anatolios' book is that he shows how the broad outline of the theology of Athanasius serves to underwrite this spirituality.

By way of conclusion, Anatolios attempts a direct comparison of the Athanasian view of the God-world relation with the views of two modern theologians: Schleiermacher and Barth. The result is little more than a puppet show, with Schleiermacher standing in for one-sided pantheistic immanentism and Barth representing the one-sided transcendence of a God who is wholly other. This is not quite fair to either thinker, but it is an especially rough handling of Barth. After Anatolios has done so much careful work in bringing out the lines of Athanasian theology, it is a shame that he resorts to such a facile maneuver at the end. He has argued strenuously for Athanasius as the classic proponent of a distinctively Christian understanding of the convergence of God's immanence and transcendence, and this should have enabled him to engage the nature-grace discussion in twentieth century Roman Catholic theology, or at the very least to have interacted with Kathryn



Tanner's celebrated thesis regarding the "non-contrastive" view of transcendence in Christian theology. In spite of this disappointing final section, Anatolios' book does succeed in its stated aim of setting the theology of Athanasius before us as a systematic whole, and as a viable dialogue partner for contemporary theology.

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Black, Kathy. *Worship Across Cultures: A Handbook*. Nashville: Abingdon Press, 1998.

Kathy Black's *Worship Across Cultures* is a useful examination of United Methodist worship practices across twenty-one cultural groups in America. The author, professor of Homiletics and Liturgics at the Claremont School of Theology in Claremont, Calif., has provided brief, clear descriptions of worship in these various groups, arranging the information by a recurring set of categories. Black's use of these categories allows comparison across cultural groups. She organizes the information on each group under the larger categories of Word, sacramental practices, and rituals of passage and, within these, under more specific issues like language, time, space, prayer, music, preaching, baptism, Communion, weddings, and funerals.

Black developed her book's findings by a process of clergy interviews and written questionnaires. If appropriate (in the case of large groups or groups with generational differences), she interviewed more than one representative from each group.

Each cultural group gets its own chapter. The twenty-one cultural groups represent those cultures that have established United Methodist congregations pastored by ministers of that culture in the native language(s). (The book's cultural groupings do not necessarily reflect all cultures represented by *individual* United Methodists.) Some group identifiers are large and not-unexpected, e.g., Euro-American and African-American, whereas many represent groups often overlooked or forgotten, e.g., Hmong-American, Laotian-American, and Ghanaian-American. Asian or Pacific islander cultures make up fourteen of the twenty-one groups. Black provides two appendices (one on names for God, Jesus Christ, and church in the various languages and one on calendars) and a glossary of worship-related terms from the various cultures.

The book is a unique contribution to descriptions of current Methodist worship. While there are, for example, single volumes which look at worship in a Hispanic or African-American context, I know of no similar study that examines United Methodist worship across such a wide range of ethnic and cultural groups. In particular, Black's desire to provide a format by which comparison can be made across the different groups on specific issues is especially helpful.

The subtitle gives a hint as to the best use of this book: it is a handbook aimed at providing introductory, condensed information about cultural distinctives in worship. Thus, someone asked to lead worship in a culture different than her/his first culture would benefit from reading the appropriate section of this book. I have also used the book as a sup-

plemental read for seminary students to stimulate their thinking about the relationship between culture and worship and to make them aware of their own cultural assumptions about worship. Beyond such specific uses, the book contains interesting material for anyone intrigued by how diverse and common United Methodist worship can be across the United States.

At a technical level, the book's most valuable contributions might not be in the details within each culturally-specific chapter but in the insights gained by comparing worship across cultures. Most of these insights Black highlights in the introductory chapter. Some deal with the origins of Christian worship in a culture as in her observing that a group's practices—particularly baptism and Communion practices—tend to be that of the first missionaries or that of the dominant church in the home country whether these reflect Methodist tradition or not. Some deal with varying levels of influence of culture upon worship. For instance, Black finds that funerals tend to be highly reflective of culture and thus across cultural groups are the most diverse of all church rituals. Similarly, her findings about how worship changes as cultural groups move from first to second to third generations are very insightful.

At times, the book left me wanting more. The book's dominant mode is reporting information, appropriately so given the author's purpose. Occasionally, however, more explanation about the significance of the information would be useful. The information, moreover, reported on some topics is not as full as one would hope. The treatment of space, for example, tends to deal with decoration and not other culturally-related spatial issues like arrangement, use, and cultural models for religious space. One wonders, too, whether Black has used a broad enough sample to give accurate description for each cultural group. To her credit she is aware of the book's limitation in this respect, noting that general observations for each culture may not be applicable to all congregations within that culture.

These qualities are just small glitches in the book's usefulness, however. Given that much of its data is not easily accessed elsewhere, it is a very helpful volume for students of Methodist worship.

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Boa, Kenneth D. and Robert M. Bowman, Jr. *Faith Has Its Reasons. An Integrative Approach to Defending Christianity: An Apologetics Handbook*. Colorado Springs, Colorado: NavPress, 2001.

Many apologetics books, both newer and older ones, are unbalanced or incomplete. Some represent very competent presentations of a single position or approach, but fail to mention anything about other approaches, except to denigrate them (often unfairly). Others purport to be comprehensive guides to apologetics in general, including all approaches, but again, for whatever reasons, fail to treat some approaches or do not deal

comprehensively with the approaches they do present. Many apologetics works are either overly simplistic or unduly technical, the former approach making them less useful to the serious student and the latter making them unusable to anyone but the professional philosopher. Finally, a work has come along which appears to have avoided most, if not all, of the problems mentioned above. *Faith Has Its Reasons* is a multi-faceted book, dealing comprehensively with every form of apologetic approach in a way that is not only readable but also in-depth.

The authors begin this book with an excellent and helpful overview of the various apologetic systems, including comparative charts for the reader's benefit, as well as a very useful brief history of apologetics (including the Presuppositionalist approach). Following this first part, the next five parts (Parts 2-6), each one consisting of several chapters, deal in turn with one approach to apologetics: Classical, Evidential, Reformed or Presuppositional, Fideist, and Integrative. Within each part, the authors examine the basic tenets of each approach, the method by which it typically proceeds to defend the faith or take the offensive in proclaiming the faith, the major proponents of each approach (including their differences from each other), an evaluation of the strengths and weaknesses of each approach and a unique dialogue format in which the authors show an example of how each approach would tend to operate in practice.

In a book of about 600 pages, Boa and Bowman seem to have left few stones unturned, and they accomplish this depth and breadth of treatment accurately and fairly, finding the good aspects of each approach without naively endorsing any single approach. Moreover, the philosophical sophistication of the treatment of the views of many apologists is truly impressive. In addition, Boa and Bowman deal with the nuances of each approach. For example, when the authors come to the Presuppositionalist approach, one of the "newest kids" on the philosophical/theological block, they clearly distinguish among the views of Cornelius van Til, Gordon Clark, and the newer Reformed apologists such as Alvin Plantinga, while deftly holding them all together under the Presuppositional label. The same can be said for their treatment of the Evidential approach, where they show the developing sophistication of that system and also the differences between and among its modern proponents such as John Warwick Montgomery, Clark Pinnock, and Richard Swinburne.

I have already mentioned the issue of philosophical accuracy, but it bears closer scrutiny. A reader of an apologetics text has every right to expect a text which exhibits philosophical accuracy. In other words, the author should not be embarrassed to have a professional philosopher read his work, even though it is also intended for the general intelligent audience. This text satisfies the accuracy requirement quite well, without being overly convoluted, as philosophical works sometimes (necessarily) can become. But make no mistake, the subtle analysis of each system and its proponents is quite impressive.

It was also a real thrill finally to see all the different apologetic approaches treated in such detailed fashion in one book. I have rarely seen this in any apologetic work. Moreover, the examination was not naive but properly critical regarding each system. Besides that, the authors took great pains to show that few if any apologists have adopted a single "pure" type. Rather it has more often been a matter of emphasis, though one should not get the idea from this book (the authors certainly do not give it) that all approaches blend together. Each approach is carefully and lucidly distinguished by the book.

For the general reader, it should also be a special treat to read the “dialogues” at the end of each section. These dialogues are hypothetical conversations between a Christian and two non-Christians (one of a “secularized” non-Western religious background and the other from a Western background). In each one, the amateur Christian apologist overhears the conversation between the two non-believers, asks to engage in their talk, and then proceeds to utilize his particular apologetic approach in the dialogue. These hypothetical dialogues provide excellent practical examples of the “real-life” use of apologetics.

Finally, one should not skip over the concluding questions and answers in the last chapters of each section. These questions, along with their answers, are divided into two types: (1) so-called metapologetic or “big picture” questions, for example, “On what basis do we claim that Christianity is the truth?” (227, Evidentialist approach) or “Should apologetics engage in a philosophical defense of the Christian faith?” (343, Presuppositional) and (2) apologetic questions, dealing with specific substantive issues which might arise in the use of a given method, for example, “Don’t all religions lead to God?” (230) or “Why should we believe the Bible?” (345, Presuppositional approach). The questions and answers provide an excellent summary for each approach.

To give but one of example of how I benefited from this book, for the first time, I read a full and nuanced account of the most misunderstood Presuppositional approach. The authors’ analysis of that approach included an extremely valuable discussion of the disagreements among Presuppositionalists themselves regarding the precise way of applying their essential tenets. For example, I read about the crucial (and frequently misunderstood) differences between van Til and Clark, an extremely helpful comparison not found in most apologetics books. This is only one of many such useful details.

If there are faults with the book, they would have to be found only by nitpicking. No doubt, it could be argued by a philosopher of religion that it does not deal in sufficient detail with the very slightest nuances of apologetics, for example, the full arguments for the existence of God, with the various objections, the full arguments by every major philosopher of religion of every approach, and on and on. But one must remember that this work is not an exhaustive treatise on the content or substance of apologetics. Rather its aim is to introduce, in a much more sophisticated way than the normal work, the main approaches to apologetics, to compare and contrast them, to show how apologetics has been and is done by Christians, and to include major problems with each approach. No single volume could possibly include everything desired by every philosopher.

One might also quibble with the authors’ definitions and classifications, but even this is a matter for debate. For example, when examining Fideism, the writers do define this method in such a way as to “rehabilitate” the term (see 385). But, it appears that they have legitimately distinguished an irrational Fideism from a “responsible” Fideism, though some would like to view all Fideism as irrational. One can argue with the distinction, but it is open to discussion, as is any classification of approaches which necessarily “pigeon-holes” certain apologists to the dislike of students of apologetics.

This book cannot be too highly recommended for classroom use. It is, as I said, extremely lucid, and well organized. Nor would it be at all beneath a professional philosopher or theologian to read it. In fact, many professionals, especially those whose specialty is not in philosophy of religion, could benefit by the succinct, lucid, sophisticated and

accurate account of the various apologetic approaches. I have used the book for a survey in apologetics and have found it to be the best overall survey treatment of apologetics available. I would venture to say that the book will be a standard for apologetic surveys for some time to come.

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Budde, Michael L. and Robert W. Brimlow. *Christianity Incorporated: How Big Business Is Buying the Church*. Grand Rapids: Brazos Press, 2002.

Michael Budde and Robert Brimlow, in their work *Christianity Incorporated*, level a very serious charge indeed against the Christian Church: rather than faithfully fulfilling its calling to be a force for transformation in society, it has allowed itself to be relegated to the role of serving as a chaplain to capitalism. Of course, assessment of such a charge requires some clarifications, and the authors waste no time in identifying one of the underlying presuppositions of the culture-at-large which motivate such a fateful re-orientation of the church: "the proper role of the church in capitalist democracies such as the United States" is "that Christianity must be 'useful' in order to be a legitimate player in our contemporary world." (p. 10) The fact that this presupposition is shared by "nearly all of the powerful political and economic institutions" (p. 10), regardless of political label, means that the church almost inevitably falls into the trap of thinking that she must either become "useful" in a way that services her benefactors or she must face the reality of marginalization. The extent to which accepting such an either/or constitutes a loss of nerve and a failure of faith is worthy of examination, but cannot detain us here.

What sort of "usefulness" do Budde and Brimlow believe those powerful economic and political institutions require of the Christian church as chaplain? Well, for one thing the church must be willing to accept "the roles of providing care for capitalism's casualties, moral support for its functionaries, spiritual solace for its rulers, and in-house whispers of 'compassion'" (p. 13). Of course, to succeed, any chaplain must "submit to the formative processes (physical, emotional, affective, and spiritual) of the institutions" for which chaplaincy is being provided—how else can chaplains "understand, serve, and empathize" (p. 11) with the leaders of these institutions? Consequently, according to Budde and Brimlow, the church as chaplain must be prepared to salve the consciences of any who might question the ascendancy of capitalism, and the church must use all its wiles to make good citizens (and guilt-free consumers!) for the modern capitalist state. By the end of the first chapter, the authors have laid out the general contours of their charge.

In the second chapter, the authors note how modern corporations, recognizing the fundamentally spiritual aspect of the present age, have "gotten religion." Of course, this corporate "conversion" is not, so they point out, a conversion to the Christian notions of self-denial and cross-bearing, but rather to a more generic "spirituality." This "spirituality" takes on a number of forms, from helping persons see "their work as a spiritual

path" (p. 31) to publications filled with "shallow sentiment, self-help clichés" (p. 44) to on site corporate chaplaincy programs. Nevertheless, the goal is the same throughout: to define religion and spirituality in a way so as to benefit the bottom line and to minimize worker unrest. This theme gets played out in some more detail in the subsequent chapter where the issue of formation is taken up—as the Christian life involves practices that form the person into the image of Christ, so must persons be formed so as to be fit for capitalism. (p. 61)

In chapter four, the authors consider a sample case by examining the impact of "[t]he corporate transformation of funerals, burials, memorials, and other aspects of death and bereavement." (p. 83) In essence, they argue that the net effect of this transformation is remarkably inflated prices, dis-enfranchisement of family-owned business, and a decline in quality of service. In chapters five and six, easily the most philosophical/theological chapters, the authors engage in a critique of Pope John Paul II's encyclical *Centesimus Annus* and then expand their critique in chapter six to a broader historical and ecclesiological focus. In short, they argue that, while the Pope might be a good defender of Lockean liberalism, he has succeeded less in engaging modern capitalism from the perspective of the Gospel of Christ. And, more broadly, they argue that, while historical precedent exists for the church to offer a real alternative to the capitalist idea, the contemporary church, whether Protestant or Catholic, is largely mute when it comes either to challenge or the offering of an alternative vision of life together. They conclude in chapter seven with a theological presentation, rooted largely in the Sermon on the Mount, which provides some concrete proposals for "the church as *oikos*," proposals aimed to once again enable the church to imagine and enact that alternate community.

The central thesis of this work is quite provocative and is, in fact, one that deserves serious evaluation by all who seek to advance the kingdom of Christ. The emphasis within contemporary trinitarian theology—particularly those theologies which argue that the natural out-working of the doctrine of the Trinity is an understanding of personhood as relationally constituted—reopens numerous questions for the role of Christians vis-a-vis the economic and societal institutions which best mediate the rule God intends for the present world. For too long, these topics have been swept under the rug by a church that has sought largely to be non-offensive to the existing power structures.

Nevertheless, I have some concern with the arguments in their current state. First, while I appreciate the proposals of chapter seven and think they should be pursued, one is still left wondering about large-scale alternatives to the capitalist project. Has capitalism become so ensconced in modern economies as to be insuperable? Have the fundamental presuppositions of capitalism come to be so utterly taken for granted that expunging them is impossible? With stock market ownership, for example, so widely dispersed (even with very disproportionate ownership in the hands of very few), is movement to a non-capitalist economy possible? If Budde and Brimlow are correct that the motivation of capitalism (self-interest—even if the enlightened self-interest as modern capitalist apologetics argues) is antithetical to the Gospel's call to self-denial, what ought be the church's response? I presume no answer to these questions, but think they must be asked—and persons with commitments like those of the authors must be

involved in this process. All-in-all, *Christianity Incorporated* is a must read for all who are suspicious that the call of Christ is much more radical than many contemporary presentations of the Gospel suggest.

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Dever, Mark. *Nine Marks of a Healthy Church*. Wheaton, IL: Crossway Books, 2000.

Starting with the historical touchstone language of ecclesial marks (the one, holy, apostolic and catholic Church described in the Nicene Creed), Mark Dever lays out a biblically rich case for a healthy church in what was originally a sermon series in his church. He does not center his discussion on the Nicene marks per se; rather he lays out nine indicators of church health found in churches that he assumes already bear the creedal qualities.<sup>1</sup> Those marks are expositional preaching, biblical theology, the Gospel, a biblical understanding of conversion, a biblical understanding of evangelism, biblical church discipline, a concern for discipleship and growth, and biblical church discipline. While acknowledging that some churches can meet the criteria of the marks while still being less healthy than others (p. 10), he focuses on the pure preaching of the Word (the first five indicators) and leading disciples (the remaining).

Dever's work can be located in the flow of church health literature prevalent in the last fifteen to twenty years. For the data hungry, probably the most helpful element of *Nine Marks* is his summary of the church health literature in the appendix. His perspective feels at times like the adage that right thinking equals right practice. For example, Callahan's *Twelve Keys*, one of the pioneering voices in the church health chorus lays out six functional and six relational characteristics while Dever spends considerable energy in establishing a biblical understanding of the various health traits.<sup>2</sup> The more contemporary Christian Schwarz' eight health characteristics have a functional texture as well.<sup>3</sup> Yet, the author is careful to weave Scripture throughout and clearly acknowledges the living out of the principles in the power of the Holy Spirit.

In good evangelistic mode, the book places expositional preaching at the head of the list. This mark is "far and away the most important of them all, because if you get this one right, all of the others should follow... if you miss this one and get all the other eight marks right, in a sense these others would be just so many accidents" (p. 25). He contrasts expositional with topical preaching and bases his bias on his high view of the authority of Scripture (p. 26). The preacher's role becomes that of stewarding the life-giving and sanctifying Word.

Certainly the proclaimer enters the responsibility of "rightly handling the Word of truth." The question becomes whether Dever's definition of preaching allows for alternative styles like narrative preaching as opposed to a strict verse by verse discursive. At the same time, other traditions soften the priority of the preached Word and strengthen the accent on communion. Where does the primacy of the Eucharist fit in this free church

model? Can communion become as powerful a call to decision as the sermon?

His call to biblical theology translates as understanding the creative, holy, faithful, loving and sovereign God (p. 46). The Gospel demands more than appeasement; it calls us to transforming life in God through Christ beginning with conversion. "The change each human needs, regardless of how we appear outwardly, is so radical, so near our roots, that only God can bring it about. We need God to convert us" (p. 99).

Not surprisingly evangelism flows from these prior two emphases. As a good pastor, Dever steps the reader/listener through the rationale for and potential approaches to sharing the good news with others. Once a person is drawn into a saving relationship, they grow toward high commitment membership that includes baptism, and a signed statement of faith and covenant. Active members attend worship, communion, and meetings regularly as well as pray and give regularly (p. 147ff).

To ensure continued growth in the congregation, the author advocates biblical church discipline highlighting Scriptural instructions like Hebrews 12, Matthew 18, 1 Corinthians 5, Galatians 6 and others. Healthy bodies enjoy freedom through healthy habits while minimizing unhealthy practices. He acknowledges the difficulties inherent in practicing discipline, but makes a strong case for the benefits outweighing the liabilities (p. 174ff).<sup>4</sup> Church discipline ties into his concern for continuing discipleship and growth in his people. Of course, discipleship and growth come by practicing the nine marks (p. 191).

The role of church leadership, which he defines as male elders (p. 216), in the context of a congregation, becomes one of releasing the gifts of the Spirit and practicing godly authority.<sup>5</sup> He uses the B.O.S.S. acronym to describe the varied expressions of the church leader. "All four of those different aspects – the boss commanding, the out-front example, the supplying of what's needed, and then the serving – will be part of biblical church leadership" (p. 226).

Whether the marks are Dever's, Schwarz' or Callahan's, the pendulum has swung away from an alleged emphasis on numbers and techniques in the church growth literature to an attempt to properly diagnose and prescribe in the church health literature. The mystery of the Church will always create a tension between plumbing the depths of what the Church is in Christ while pursuing "how to do Church" in ways that live out that mystery biblically.<sup>6</sup>

This text provides boundaries for understanding the Body of Christ in an evangelistic, Protestant tradition, highlighting the biblical parameters as a framework for practice. The reader will need to extrapolate the functional applications since we do not have the advantage of seeing Dever's theology in action in Washington, D.C. He parallels much of church health literature and gives insight into how one pastor seeks to guide his congregation toward God-honoring faithfulness.

## NOTES

1. Howard Snyder (with Daniel Runyon) in his new book *Decoding the Church: Mapping the DNA of Christ's Body* (Grand Rapids, Mich.: Baker Books, 2002) suggests the marks would match Scripture more accurately if viewed as diverse as well as one, charismatic as well as holy, local as well as catholic or universal, and prophetic as well as apostolic.

2. Callahan, Kennon L. *Twelve Keys to an Effective Church: Strategic Planning for Mission* (San



Francisco: Harper & Row, 1983), p. xii.

3. Schwarz, Christian A. *Natural Church Development* (Carol Stream, Ill.: ChurchSmart Resources, 1996)

4. Compare the guidelines offered by such books as Ken Blue's *Healing Spiritual Abuse* (Downers Grove, Ill.: Intervarsity Press, 1993) and David Johnson and Jeff VanVonderen's *The Subtle Power of Spiritual Abuse* (Minneapolis: Bethany House, 1991).

5. A good alternative view is provided in Ruth Haley Barton's *Equal to the Task: Men and Women in Partnership* (Downers Grove, Ill.: Intervarsity Press, 1998).

6. For further theological study, consider Miraslov Volf's *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, Mich.: Eerdmans, 1998) and John D. Zizioulas' *Being as Communion: Studies in Personhood and the Church* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1985).

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Fanning, Steven. *Mystics of the Christian Tradition*. London and New York: Routledge, 2001.

In this distinctive resource, Steven Fanning (Associate Professor, Department of History, University of Illinois at Chicago) provides a comprehensive survey of mysticism in Christian history. Defining mysticism as "that of Evelyn Underhill, 'the direct intuition or experience of God,'" or as "every religious tendency that discovers the way to God direct through inner experience without the mediation of reasoning" (p. 2), Fanning sets out to demonstrate that "The Christian mystics prove the strength and persistence of the element in Christianity that is the core, fount and energizing spirit of all religion, the direct encounter with God" (p. 3). Beginning with "Mysticism in the Greco-Roman World" (pp. 6-14), he identifies the origins of Christianity in the Mystery Religions of the ancient Eastern world, stating, "The Roman world in which Christianity arose was one steeped in mystical religion" (p. 6). Fanning includes Gnosticism and Judaism as mystical religions that preceded the rise of Christianity and even characterizes Plato's philosophy as mystical. He concludes that "the search for direct contact with and knowledge of the divine dominated the religious concerns of the inhabitants of the Roman Empire, among whom was Jesus of Nazareth" (p. 14).

Fanning's characterization of Jesus as a mystic begins with his skepticism toward written historical sources such as the "canonical books of the Christian New Testament" and "extra-canonical Christian works." He points out that "As scholars have investigated these highly problematical sources, a number of different Jesuses have emerged from the same body of evidence, but that alongside these images "one can discern a remarkably clear outline of Jesus the mystic and mystagogue" (p. 14). Citing several carefully selected passages from the New Testament that include Jesus' healing and prophetic powers, Fanning establishes the core of Jesus' ministry as that of a mystic, and His religion as mystical. Citing the account in Acts 2 of the Day of Pentecost, Fanning concludes: "Thus the Christian church was founded in a mystical filling with the Holy Spirit, with the apostles forming a community of mystics." The most prominent of the early Christian mystics was

Paul the Apostle, who recounted his own mystical experiences (for example, his conversion) and “presented Christianity as a Mystery Religion” (p. 18). And since early Christians were “recipients of the Holy Spirit,” Fanning characterizes the “first-century church” as a “mystical body” (p. 19).

Chapters 2 through 5 are composed of a thorough investigation of Christian mysticism throughout Church history. Fanning has assembled a formidable arsenal of evidence that mysticism is central to Christianity as a living religion—from widely diverse sources such as the *Homilies of Pseudo-Macarius*, the Russian saint Sergius, Francis of Assisi, Mechthild of Magdeburg, Birgitta, Jacob Boehme, Ignatius of Loyola, Madame Guyon, William Law, George Fox, Jonathan Edwards, and William Seymour. Fanning casts a wide net to make his case, and he accomplishes this on account of his broad definition of mysticism. In fact, the breadth of his cast is evident in the final paragraph of his “Epilogue,” where he states: “In common with Buddhism, Hinduism, the Sufis of Islam, Kabbalistic Judaism, and shamanism, Christianity, too, is a spirituality of the direct apprehension of the Absolute” (p. 220). Fanning establishes Christianity as a mystical religion only because he has rejected confessional allegiances and dogmatic theology as defining elements. Methodologically, he approaches Christian history from a phenomenological hermeneutic. His book is essentially a collection of narratives about Christian saints that fit his broad definition of mysticism, without questioning the credibility of those accounts. In other words, ‘description’ is an extension of essence.

Nevertheless, Fanning has made a valuable contribution to historical studies of Christianity, bringing together a vast array of fascinating stories about Christian saints throughout church history. He has woven together the famous and the obscure, women and men, geographically dispersed across the ancient, medieval and modern worlds. However, Fanning ends his story with Thomas Merton and does not provide any living examples of Christian mystics. Nor does he provide any examples of Christian mystics from developing nations. Most Christian readers across the theological spectrum will question his inclusiveness that ranges from Plato to Teilhard. Others will take offense at his religious pluralism that slights the distinctiveness of Christianity. But *Mystics of the Christian Tradition* should doubtless be included in academic libraries with strong collections in Christian mysticism, and should also be considered as supplementary reading material in related undergraduate/graduate/seminary courses.

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Gilbert, James. *Redeeming Culture: American Religion in an Age of Science*. University of Chicago Press, 1997.

In this new book by a cultural historian, we see elaborated the fascinating story of the conflict and cooperation of religion and science in American culture in general and in the scientific and theological communities between the Scopes trial in the 1920s and the height of the Cold War in the 1960s. This book is not about specific theological view-

points or about scientific theories per se, though it does touch on these. Rather it deals with the broader notions of what it meant to individuals and groups of scholars to be scientific and how science ought to be related to religion. Moreover, Gilbert's book does not aim to address in detail specific issues of this period, for example, the creation-evolution controversy (dealt with by Ronald Number's excellent recent book, *The Creationists: The Evolution of Scientific Creationism*). Nevertheless Gilbert does establish the broader background for these specific issues and does touch on all of the most important of them. In the process, the author ably develops the context for the crucial issues at the interface between science and religion.

One of the most intriguing theses put forth by Gilbert concerns the varying definitions of science during this period. He convincingly proposes these definitions as those held by varying communities in America. For example, Gilbert mentions the definition of science as "gathering the facts," a definition held by those coming out of a Scottish common sense background and a Baconian scientific approach. This definition was associated, Gilbert asserts, with many evangelical Christians, but also with American culture in general. Another aspect of this definition is that science is "democratic" and thus ideally understandable to the average person. It should, therefore, many believed, be accessible to the general public. On the other hand such a definition of science was believed to be naïve by at least a portion of the scientific community, who viewed science as a practice and set of ideas to be guarded by an elite who understood its ultimate implications (see pp. 9-11).

Besides these differing definitions of science, Gilbert discusses in great detail (given the title of the book) the varying views held by the scientific community concerning the place of religion in science itself. This aspect of Gilbert's book is woven throughout and makes for fascinating reading. This reviewer for example, knew nothing of the exploits of the Reverend Irwin Moon with the Moody Institute of Science (itself connected with Moody Bible Institute). Moon's "Sermons from Science" gained a wide following and was even used by the military from time to time. Moon represented one end of the spectrum of beliefs about science and religion and one which not only popularized science for use in evangelization (using a form of "natural theology") but made it accessible. But, as Gilbert shows, it was not only conservative-fundamentalist scientists who advocated a prominent role for religion in science, but also scientists who would not even be classified within the orbit of nominal religious orthodoxy. Finally, at the opposite end of the spectrum Gilbert examines those scientists for whom science was religion.

In the process of his historical exploration into the relation of science and religion, Gilbert details the work and writings of scientific organizations long defunct, but which, in their heyday, were quite influential, and also those still in existence. Gilbert discusses not only the Moody Institute of Science, but also the American Scientific Affiliation, the American Association for the Advancement of Science, the Institute on Religion in an Age of Science, the Religious Research Association, and the Society for the Scientific Study of Religion, among others. All of these organizations and many scientists wrestled with the precise relationship of science to religion. Gilbert succeeds well in helping the reader to understand these struggles in an age often believed to be dominated by anti-religious scientists (though to be sure these also existed, as pointed out by Gilbert).

I believe this book is the only one of its kind to attempt an examination of this period of American history in this way, and for that we owe a debt of gratitude to the author.

Having said that, I would add that Gilbert's book earlier on did not seem to "flow" well, that is, his earlier chapters did not transition from one to the other as well as they could have. Perhaps this minor criticism was only the reviewer's perception and this would be a difficult task given the diversity of people and organizations with which the author had to deal. Gilbert may also be forgiven for his less than carefully nuanced distinctions among denominational groups and movements (for example fundamentalists, modernists, etc. within the Christian camp and even within the Jewish camp). Though he might have pursued these fine differences profitably, in the end, they are not crucial to his overall thesis. More than compensating for any deficiency in the book were the fascinating accounts of the issues faced and the personalities involved during this period of change and ferment in science and religion. As one example, I would mention Gilbert's treatment of the controversy engendered by the publication of Immanuel Velikovsky's book *Worlds in Collision* (chapter 8), which epitomized the period covered by this book. The scientists Horace Kallen and Harlow Shapley, the former a defender of Velikovsky's religious (not to say orthodox) interpretation of biblical events such as the flood and the plagues, and the latter a determined opponent of any religious interpretation of scientifically explainable events, both represented at least two of the prominent viewpoints of the era concerning the definition of science and the place of religion in science. I will leave to the reader the details of some of the other very interesting chapters illustrating the sometimes stormy relation between religion and science: for example, the film industry's role in popularizing (and, in the estimation of some scientists, over-doing the place of religion in) science, or the flying saucer "flaps" in the late 1940s and on. To be sure, I would have appreciated a more detailed examination of some of these issues as well as a discussion of the response of "professional" theologians and churchmen to these controversies. Nevertheless, Gilbert took on himself the difficult but very helpful task of illuminating a facet of one small period of American history and the important question of "redeeming culture" for religion without being anti-scientific. In doing this, Gilbert has, I believe, filled out and filled in a major gap in tracing the history of the relationship of religion to science in America (adding to excellent works by Bozeman and Hovenkamp on the antebellum period and many books on the controversies following the publication of Darwin's *Origin of Species*, including those by Moore and Livingstone). This book ought to be read by Christian scientists and theologians, historians of science, and scientists in general in all fields who are honest and wish to discover how at least some aspects of the current controversies arose in the past and how religion continues to be a major factor even in scientific issues.

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Griffith, Lee. *The War on Terrorism and the Terror of God*. Grand Rapids: Eerdmans, 2002.

In his introduction, Lee Griffith identifies something of the motivation for *The War on Terrorism and the Terror of God*, when he writes:

This book is a protest against the cruise missile attacks on Sudan and Afghanistan. It is a protest against the terrorist bombers of embassies as well as the mighty powers who are indistinguishable from terrorists when they bomb and burn people and buildings in retaliation for grievances real and imagined, with little sense of any moral, political, or legal accountability. It is a protest against the hypocrisy of nations that organize and subsidize "freedom fighters" to do their violent bidding but then call them "terrorists" when they attack targets that were not part of the original deal. But this book is also a protest against the next terrorist attack and against the devastation of human lives that will take place when the bomb is set off or the nerve gas is released by a guerrilla band which imagines that in so doing it is saving the world ... or that it is doing the will of God (p. xii).

If I were to impose an integrative motif upon Griffith's work, it might well be "and the truth shall set you free." While one might disagree with the conclusions that the author draws at various places throughout the text, he is relentless in insisting that we not adopt the double standard which allows us to see the mote in the other's eye while missing the beam (or even the mote when appropriate) in our own eye. In short, Griffith seeks to have us released from the illusions that allow us to resolve questions of war and terrorism too simply. Not the least of these illusions (would "delusions" be more appropriate?) is the variety of ethical dualisms that enable us to demonize the other and subsequently to feel warranted in their destruction. Consequently, Griffith's work should not be seen as "anti-Americanism," notwithstanding the present popularity of so designating any who would challenge American policy, for his critiques fall upon friend and foe alike in this thoughtful examination of terrorism. And as he shows, there are grounds aplenty for critique all around.

The flow of *The War on Terrorism* moves from an initial address of the definitional problem (how does one know a terrorist?) to an examination of the effects of terror upon the stability of community. From there, Griffith addresses ethical dualisms which have made notable contribution to justifying for the use of terror and then on to the connection of terrorism with religious motivations. Finally, in a concluding chapter, he provides concrete proposals for how Christians might resist the deployment of terror. My review will consider very briefly three aspects of this book: 1) the problem of defining terrorism, 2) the problem of discerning and achieving a goal in the war on terrorism, and 3) the extent to which we Americans have sown seeds that have come to bear the fruit of the very threat of terrorism we now face.

Just as one person's ceiling is another person's floor, so it seems, one person's freedom fighter is another person's terrorist. As Griffith points out, coming up with a definition that excludes the "wrong" people, but which includes the "right" people is notoriously difficult. He notes, for example, that one definition of terrorism, proposed in 1986 by the Vice President, was "the unlawful use or threat of violence against persons or property to further political or social objectives" (p. 284). However, as he goes on to note, this would have the consequence of making those who make the laws immune to being classified as "terrorists," even if they engage in genocide. Further, of course, this definition would have the unfortunate consequence of making terrorists of George Washington and other early American revolutionaries. Griffith considers other ways of defining "terrorism." Is "terror-

ism" characterized by "randomness?" No, he argues, "terrorist" activities are undertaken in response to some real or perceived injustice. What about the protection of non-combatants? Griffith thinks this proposal fails as well. In fact, he notes that the U.S. response to the killing of 241 Marines in Beirut (combatants) was the shelling by the New Jersey of Muslim neighborhoods, where honoring the just war criterion of non-combatant immunity was impossible. Next, Griffith cites a survey of definitions of terrorism that identified three common elements: 1) use of violence or force, 2) violence or force used in the pursuit of political goals, and 3) the intention of violence is generation of fear (p. 7). Yet, problems remain, Griffith notes. What of religious motivation? And, would a definition comprised of these three elements grant the desired discrimination? Would not any deployment of violence/force by any state be defined as terrorism? One has to wonder, then, when one group refers to another as "terrorist," what can they mean except that the others oppose them?

The next question we must consider concerns the goals involved in pursuing a war on terrorism—what can one hope to accomplish? The goal must be, must it not, the protection of life through the prevention of further terrorist acts. Yet, Griffith notes at least three reasons why empirical evidences would not support a claim that a "war" on terrorism either will succeed or is appropriate:

1. Violent and punitive responses have not curtailed terrorism, nor is there a reasonable prospect that they will do so in the future;
2. The actual harm done by counterterrorism often exceeds the harm done by the terrorism it is intended to combat; and
3. The perspectives on security, freedom, and humanity that are intrinsic to the war on terrorism are untenable from the vantage point of both human dignity and biblical faith (p. 225).

On the first point, one only need consider two factors. First, how can one reasonably think that terrorism will be stopped by killing when many terrorists see the sacrifice of their lives as blessed in the eyes of God? Second, Griffith points out that acts of violence not only increase abroad as violent response is seen as the appropriate response, but domestic crimes of violence tend to increase as well. On the second point, Griffith gives several examples, involving American response as well as others, let us cite only one. In Argentina, a commission appointed to examine abuses of power by the pre-1983 regime found that "the 'terrorism' of the military regime was 'infinitely worse' than the terrorism it was claiming to combat" (p. 227). The just war criterion (assuming it is even the right one) of proportionality of response is generally completely ignored in counter-terrorist activities. On the last point, a biblical perspective on human persons would require us to honor the dignity of all who are created in the image of God, a biblical perspective on freedom and security would not be primarily about a "sufficient level of armed force to deter potential attack from armed force" (p. 230), but would rather focus upon the freedom and security of human persons from "malnutrition and infant mortality, the global epidemics of AIDS and other life threatening diseases, ... and poisoned waters that respect no national boundaries" (p. 230). One can only wonder about the international good that

could be done with the tens of billions of dollars being spent on such things as "Homeland Security" and the resultant effect this good would have in undermining the very foundations of terrorist actions.

An ever popular cartoon from the old series "Pogo" observes, "We have met the enemy, and he is us." Griffith reminds us how often this has been true in American efforts to fight terrorism. We had no qualms thinking of Afghans who opposed the Soviet Union as "freedom fighters." Yet, they are now "terrorists" who fight us with the very weapons we provided and trained them to use. As America moves to act "pre-emptively" against Iraq, we ought first to remember that "If Hussein was 'Hitler' after Iraqi forces invaded Kuwait in August 1990, then prior to the invasion, he was clearly a Hitler supported by the U.S. In fact, many of the horrendous actions that President Bush [Sr.] later cited as evidence of Hussein's demonic character were actions performed by Hussein while he was being supported by the U.S. in his war in Iran" (p. 93). Of course, one could also mention the remarkable store of weaponry that the revolutionary government in Iran inherited from the Shah—supplied by the U.S. often to enable the Shah to behave in ways that would meet most definitions of terrorism. Griffith gives us more examples than one would like, but memories are short, and sometimes it takes the full presentation to remind us.

The message that Griffith presents is one that all we, as Christians, need to hear and consider. If we are to escape what he calls the "downward spiral of violence," we are going to have to seek the truth—painful though it might be. And we are going to have to realize and own the extent to which we have contributed to a world in which groups can become so desperate as to feel they must resort to violence sooner rather than later. We are going to have to face the fact that we have, in fact, sown many of the seeds that have born their fruit in the form of terrorism. We are going to have to learn to speak of terrorism in ways that take it with complete seriousness without over-exaggerating it (for example, in 1986 less than 30 Americans were killed worldwide by terrorist acts. 12,000 were killed in accidental falls in the home. Yet, surveys showed "terrorism" as the number one concern among Americans (p. 304). No one who is a Christian can forget the obligation to love one's neighbor as one's self; nor can we forget that the Parable of the Good Samaritan demonstrates that our neighbor must be understood to be the one whom, for us, is the consummate Other. Consequently, whatever the degree of agreement with Griffith's conclusions, one cannot proceed to evaluate these issues seriously without consideration of the matters he brings forward in this book.

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Haugen, Gary. *Good News About Injustice*. Downers Grove, Ill.: InterVarsity Press, 1999.

Concerning his prophetically practical *Good News About Injustice*, Harvard and University of Chicago Law graduate Gary Haugen writes,

This book is an attempt to articulate something of the courage and hope that God is yearning to bestow on those who want to follow Christ into a world that needs his love. But it is the courage to extend the love of Jesus to a particular category of persons: the men, women, and children who are victimized by the abuse of power. As Christians we have learned much about sharing the love of Christ with people all over the world who have never heard the gospel...We have learned how to feed the hungry, heal the sick, and shelter the homeless. But there is one thing we haven't learned how to do, even though God's word repeatedly calls us to task. We haven't learned how to rescue the oppressed (p. 13).

Haugen is uniquely suited for such articulation after serving in the civil rights division of the United States Department of Justice and as director of the United Nations genocide investigation in Rwanda. He is presently founder and president of the International Justice Mission (IJM), a Christian relief organization based in Washington DC committed to living out the exhortation of his book.

Haugen divides *Good News About Injustice* into three parts: 1) Taking Up the Challenge 2) Hope Amid Despair: God's Four Affirmations About Justice and 3) Real-World Tools for Rescuing the Oppressed. In the first section, Haugen elucidates the heart-shattering horror of his genocide investigation in Rwanda,

These were tough moments for me, but there was no longer any question about what this horrible injustice in Rwanda had to do with me, a suburban American lawyer who rode a bus to work during the week and taught sixth grade Sunday school on the weekend. It had everything to do with me because of what my God loves and what my God hates...God hates injustice (p. 32).

Citing scripture and historical heroes such as William Wilberforce and Martin Luther King Jr.; as well as lesser known Christians throughout history who fought oppression, Haugen asserts that Christians must cultivate compassionate awareness of injustice and prepare their minds to oppose it as God's agents on earth.

The great miracle and mystery of God is that he calls me and you to be a part of what he is doing in history. He could, of course, with no help from us proclaim the Gospel of Jesus Christ with lifeless stones, feed the entire world with five loaves and two fish, heal the sick with the hem of his garment and release all the oppressed with his angels. Instead God has chosen us—missionaries, agricultural engineers, doctors, lawyers, lawmakers, diplomats, and all those who support, encourage and pray for them—to be his hands in doing those things in the world that are important to him (p. 34).

In the second section of his book, Haugen demonstrates that God is a God of justice, compassion, moral clarity, and rescue. God subsequently demands action from His people in accord with His character. Moral relativism is criticized for its dangerous implications. "Let there be no mistake, evil and injustice thrive on moral ambiguity, equivocation, confusion and the failure to commit...In every case it will prevail against the uncertain, the



unsure and the uncommitted" (p. 90).

Haugen writes that "Injustice occurs when power is misused to take from others what God has given them, namely their dignity, liberty, or the fruits of their love and labor" (p. 72). It is the strong using force and deceit to take from the weak. "The police officer who beats and robs the orphan, the corrupt official who forces little girls into prostitution, the jailer who tortures his detainee—all show contempt for or 'insult' (NRSV) the very God of the universe who made the orphan, little girl, and the prisoner" (p. 86). Justice, in contrast, is "the right exercise of power" (p. 70).

In his final section, Haugen perceptively delineates a viable response for believers who encounter the abuse of power. "We may have experienced...the Spirit of God stirring our heart to help those who suffer under oppression, but...What exactly can we do?" (p. 119). Haugen's answer to his rhetorical question is threefold.

First, we must recognize the two components of injustice, coercion and deception. "Coercion is the compelling or constraining of a person to act against his or her free will—usually by physical force, the threat of force, or some other dire consequence...It can be as blatant as a blow to the head or as subtle as the hint of economic destitution" (p. 125). Coercion usually involves two parties, those who wield the tools of force and those who tell them where to wield them. Deception involves hiding the coercion under a cloak of normalcy or assent of the victim, along with a claim to lawfulness, proper authority, or legitimacy. "Some oppressors are willing to look like criminals in the eyes of their community, nation, or world, but most are not" (p. 129).

When a believer is equipped with knowledge of the two components of injustice she or he is better able to move into the second stage, *investigation*, or reporting the injustice to someone better suited to investigate such as lawyers or trained professionals at International Justice Mission. Exposing deception through investigation consists of three interlinking steps: getting the facts, substantiating the facts by asking the appropriate questions, and collecting all the evidence. IJM has an intricate international network of Christian missionaries who report oppressive encounters to IJM, which is frequently better equipped to investigate and intervene than the missionary.

Following recognition and investigation, the third step in battling injustice is *intervention* on behalf of the victim. This is accomplished by taking the information uncovered to people or institutions that can help, which usually have power or leverage over the oppressor. This may be a higher authority or an oppressor's resource that refuses to tolerate wrongdoing. Sometimes documentation must be presented at several levels before justice is implemented. A case may require presentation to a source of income for a government official who has power over corrupt police because the government official and head of police refuse to act on their own when initially confronted with evidence.

In the final chapter, Haugen shows that anyone and everyone in the body of Christ is capable of fighting injustice in some way. From the teacher-storyteller, the elderly prayer warrior, the businessperson with an international connection, and the professional with special expertise, "God is in the business of using the unlikely to perform the holy" (p. 174). Haugen offers details on how.

*Good News About Injustice* is articulate, relevant, and meaningful for the pastor who preaches, the missionary who recognizes atrocity but feels powerless when faced with it,

the professor who appreciates Scriptural exposition as it applies to the mind, heart, and hands; and to every Christian disciple who takes the Biblical mandate of rescuing the oppressed seriously. *Good News About Injustice* is particularly poignant in its practicability, its specific use of story and example, its concrete expression of how God can use every member of Christ's body for accomplishing His purpose, and its vital linking of the Gospel message with social justice and vibrant discipleship.

Two areas of possible improvement are more adherence in presentation of content with the book's overall organization and a more thorough treatment of theodicy. While the character of God comprises a full section and ideas surrounding theodicy are sprinkled throughout, a two-hundred page manifesto on *Good News About Injustice* merits more than ten pages dealing with "Answers for difficult questions" (p. 109) on the compatibility of a compassionate God of rescue with the reality of oppressive suffering. Even so, *Good News About Injustice* packs a wallop.

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Hunt, Anne. *What Are They Saying About The Trinity?* Mahwah, New Jersey: Paulist Press, 1998.

Anne Hunt is a Roman Catholic theologian who teaches at Yarra Theological Union in Melbourne, Australia. This brief book on the Trinity is part of Paulist Press' popular *What Are They Saying About...?* series, and replaces the 1979 volume by Joseph Bracken which had the same title. In keeping with the goals of the series, Hunt's book is a report designed to bring a general audience up to date on recent theological developments. Hunt writes in a clear, readable style, is careful to avoid jargon, and defines technical terms as she introduces them. The style would be appropriate for undergraduates and for adult study groups with some theological background, but would also not be out of place for more advanced students.

So what are they saying about the Trinity? In this case, "they" are five recent Roman Catholic theologians with distinctive approaches to the doctrine: Leonardo Boff, Elizabeth Johnson, Denis Edwards, Hans Urs von Balthasar, and Anthony Kelly. Hunt devotes one chapter to each figure, in which her main concern is to give a clear summary account of each author's key ideas and characteristic vocabulary in a brisk fourteen pages. Her own incisive summaries are interspersed with well-chosen quotes from each author, which amount to a tiny digest of the best bits of each author's style. Wherever possible, Hunt focuses on a single book by each author, usually that writer's major statement on the Trinity. She appends an admirably short list of other works, including select secondary sources, in a "recommended reading" section at the end of the book.

Hunt stresses what is novel and exciting in recent trinitarian theology, and she selects her five thinkers to showcase their creativity in opening up "new areas of trinitarian imagination." Her goal is to show trinitarian theology as a journey of adventure

or exploration, and the traits she values are revealed by her preferred adjectives: interesting, disclosive, persuasive, exuberant. One of the delights of the book is Hunt's recognition that excitement and even progress in theology do not require a rejection of tradition, let alone a trendy scramble for relevance at any cost. Her selections make this clear: the fact that Hans Urs von Balthasar and Anthony Kelly are featured alongside Elizabeth Johnson and Leonardo Boff shows that (to use Vatican II terminology) Hunt understands the need for both *ressourcement* and *aggiornamento*, a retrieval of the riches of traditional orthodoxy on the one hand, and an updating of old forms of thinking on the other.

Hunt selects Leonardo Boff's book *Trinity and Society* as an instance of Latin American liberation theology's contribution to trinitarianism, posing the question: How is this doctrine good news for the poor? Boff uses a social model of the Trinity to argue that human society should reflect the relationships of mutuality and equality found in the divine life. The Trinity is a mystery of inclusive, perichoretic love, and human social life should be a sign and sacrament of this trinitarian communion. With the motto "The holy Trinity is our social program," Boff uses his vision of God to criticize the individualistic excesses of capitalism, the collectivistic errors of socialism, and the hierarchical authoritarianism of his own Roman Catholic church. This chapter contains a few uncharacteristic lapses of judgment on Hunt's part: she omits Boff's boldest doctrinal innovations (for instance, his advocacy of a "*spirituque*" clause to balance the West's "*filioque*" clause), and then concludes that he is content to accept standard Catholic trinitarianism in order to glean social implications from it. While it may be true that the most obvious trend in Boff's theology is to supplement trinitarian orthodoxy with a corresponding trinitarian orthopraxis, Hunt overlooks his creativity at the doctrinal level.

For an example of feminist trinitarianism, Hunt takes up Elizabeth Johnson's book *She Who Is*. Johnson's concern is to use the doctrine of the Trinity to explore how women are *imago Dei*, in the image of God. Hunt's summary slightly obscures the threefold charge Johnson makes against masculine God-language: that it has been used exclusively, literally, and patriarchally by the church. One of the most interesting things about Johnson's work is the strategy of using trinitarian resources at all, because just a decade ago "feminist trinitarianism" sounded to most of the theological world like an oxymoron. But Johnson undertakes to describe the three persons of the Trinity in terms of feminine categories, with the leading idea being Sophia, or wisdom. Thus she describes the Spirit as "Spirit-Sophia," Jesus as Sophia incarnate, and the first person of the Trinity as Mother-Sophia. Hunt is enthusiastically positive in her presentation of Johnson's work, and if she has any criticisms, she withholds them.

The next trend Hunt examines is ecological approaches to the Trinity, and for a spokesperson she turns to fellow Australian Denis Edwards. In his book *Jesus the Wisdom of God*, Edwards develops a vision of God as a fountain of self-expressive goodness overflowing in a love that must be shared interpersonally. In order to put Edwards' work in context, Hunt devotes several pages to describing his two main theological sources, Bonaventure and Richard of St. Victor. The unique contribution of Edwards is to extend this line of tradition to include the modern idea of nature and contemporary ecological consciousness. Edwards develops a wisdom theology of cosmic scope, with an emphasis

on mutuality, sharing, and the inherent value of all creatures as flowing from the self-expression of the triune God.

These preceding three chapters form a tidy group in that they show how elements of the contemporary mindset can be informed by trinitarian theology. Boff, Johnson, and Edwards are all concerned to demonstrate the relevance of the doctrine for ethical action in various spheres: human liberation, feminism, and ecology. The next two theologians are more concerned with delving deeper into the mystery of the Trinity itself. Hunt's chapter on Hans Urs von Balthasar is a masterpiece of summarization, and quite possibly the clearest brief explanation of his theology ever printed. She concentrates on his book *Mysterium Paschale* in order to describe his theology of Holy Week, and his emphasis on the aesthetically enrapturing and dramatically captivating core of reality which is the Trinity. This section is a marvel, because Hunt has obviously caught von Balthasar's vision and shares some of his joy in moving from doctrine to doxology, from thinking about God to praising God. The final theologian Hunt examines is Anthony Kelly, an Australian who belongs to the religious order of Redemptorists. Kelly's project is to retrieve the classic Augustinian psychological analogy of the Trinity, which appeals to our experience of being a self with faculties of knowledge and love as a basis for describing how God is a Trinity. This analogy has not been considered popular or persuasive for quite a while, so Kelly's attempt to retrieve it is in some ways against the temper of the times. His strategy is to transpose the old analogy into more contemporary ways of thinking about the self, trading in the old concept of faculties for concepts like consciousness, intentionality, experience, and subjectivity. Hunt is especially sympathetic to Kelly's work because both share an interest in the theology of Bernard Lonergan, and Hunt's own work as a constructive theologian involves creatively reconciling the psychological analogy with the more salvation-historical approach of recent times.

*What Are They Saying About The Trinity?* fulfills its task nearly to perfection: it "whets the theological appetite" by showing some new and creative directions in which theologians are taking the doctrine. It does not cover the basics of trinitarian theology, either in its biblical foundations or its patristic development, and therefore it should not be used as the only book on the Trinity in a theology class. For those who already have an acquaintance with the basic outlines of traditional trinitarianism though, this book provides an excellent array of answers to the frequently-heard question, "Why does this doctrine matter?"

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Strehle, Stephen. *The Separation of Church and State: Has America Lost Its Moral Compass?* Lafayette, La.: Huntington House Publishers.

I began to read this book with some ambivalence, not because the author is a shabby scholar—Strehle has written two fine works in the history of theology—but because I have read so many books and articles with titles like this one that I did not believe anyone

could make any significant contribution to the existing literature. I was wrong. Stephen Strehle's new book combined two excellent features: high quality of scholarship and a clarity of thought and writing that will appeal to the general reader without insulting the specialist. It is, essentially, an indictment of the modern (read, recent) developments in the political, but also the theological, educational, legal, and economic arenas, which have attempted to remove religion from the public sphere. In short, Strehle's book is a sustained, and well-reasoned, argument against modern anti-religious liberalism and its manifestations in the public sphere.

Strehle shows that if one examines the current landscape of church-state relations, one can see at least four possible approaches to the issue: (1) the "wall of separation" approach, currently in the ascendancy, and supported by political and theological liberals; (2) the theonomic approach, held by many conservative, non-fundamentalists, particularly Reformed thinkers; (3) the reactionary fundamentalist approach, which tends to be heavily politically active, but biblically and theologically naive; and (4) the pluralist position, arguably the dominant one among non-liberal Christians, arguing for an *equal* place for the Christian religion among other religions and so-called religions. Strehle has adopted a form of the pluralist position, but he has not done so uncritically. His attack on current liberal policies and ideas that would marginalize or eliminate Christianity from public life can be quite strident in this book. His stridency, however, is not an unthinking reaction, but a carefully crafted argument which shows the clear Christian historical roots of American public life, as well as the philosophical roots of secularization and modern separation advocated by the radical left.

Chapter 1 begins the historical element of Strehle's book, tracing the essentially Christian roots of American political thought and focusing on men like John Locke as the primary influences on the Declaration and other seminal documents of the republic. Strehle's point is well-made that explicitly Christian ideas existed in the earliest days of American life and persisted to the founding era and far beyond. There simply never was any "wall of separation." Religion permeated and informed all of public life.

Chapter 2 continues the historically oriented approach with an examination of the thought of Kant, Hume, and other more recent philosophers with respect to their ideas about the place of God in the modern world. Kant believed that he was destroying reason (and the objective knowledge of God) in order to make room for faith. His and more radical ideas became the rallying cry of modern philosophy, which has little interest in the classical metaphysical issues and has in essence separated God questions from itself, leaving them in the realm of subjectivity. Though this chapter may be a bit difficult for some readers, it is pivotal for the argument of the book.

At the outset of Chapter 3, Strehle writes, "Atheism represents the final expression of those who view their life as existing apart from God" (p. 101). The idea of separation is carried here to its next limit and the stage is set for Strehle's discussion of modern separation theories and policies. The concern in this chapter is more with "popular" or "practical" atheism than philosophical disbelief, as the author shows how the implications of atheism came to infiltrate American culture, indirectly, through humanism (a precursor to modern secular humanism, though by no means equivalent), secularism of the Enlightenment movement, and American pragmatism. Thomas Jefferson has a prominent

place in this chapter, especially since he held to the tenets of the ideas just mentioned and since he was revered (or despised) for his advocacy of the "wall of separation." Jefferson's ideas are used as a springboard for a discussion of the development of the separation notion by courts and other secular groups (see pp. 113ff). It was only in the twentieth century that the courts, not accidentally, began to enact what the philosophers of the previous two centuries had espoused. Strehle rightly points out, this legal doctrine of separation was not part of the original Constitution, but was "read into" it. Strehle delves into the arcane world of judicial reasoning in order to examine the criteria of the Supreme Court for determining whether a governmental unit has unconstitutionally penetrated the wall of separation theoretically erected by the Constitution. It is here also that the author brings into the picture a pointed discussion of the left-wing bias of supposedly "neutral" groups. He argues moreover, in opposition to the notion of neutrality, that "There is no way to separate church and state, beyond the philosophical naivete, historical revisionism, and secular prejudice of the Court" (p. 121). The most prominent example is public education. Chapter 4, entitled "Left v. Right," continues his discussion of education by chronicling the secularization of higher education and the virtual banishment of religion from modern public and many private American universities (and even many so-called Christian colleges).

In conclusion, Strehle does not seek more legislation to solve this radical secularization problem. As he states, "It is the spirit of a people that provides the impetus for its life." (p. 178) There is no "blueprint," no several "easy steps" to attack the problem. Anything like a theonomic or quasi-theonomic approach would amount to legalism. Though he is somewhat ambiguous at this point, Strehle seems to suggest a two-fold approach: (1) reduction of the all-pervasiveness of government and (2) most importantly, a change in the hearts of men so that political-legal change (of a proper kind) comes from within (see pp. 182-183).

This book exhibits an excellent historical awareness, clearly tracing the roots of the secular separation idea to philosophies at the beginning of the modern period. In addition, refreshingly, even while he is making a real substantive contribution, Strehle pulls no punches, with either the left or right, though he clearly aims at the radical left as his target. Third, the book offers no facile solutions, as many have attempted in recent times. It is correct and important to emphasize the heart as the ultimate seat of the problem. Finally, the treatment of the philosophies which influenced the secular separation idea was sophisticated and clearly written, as was the discussion of the place of religious thought in American life.

This is not to say I agreed with all I read or that the book could not be improved. His pluralist approach is problematic, although, apart from a theonomic approach, fraught with its own problems, pluralism of a reasonable kind seems to be the best possible world (at least at present). Second, it might not be quite fair to give such positive emphasis to Locke or to leave out other important influences such as Calvin, Puritan thinkers, Althusius, and others. Moreover, the book seems to overemphasize democracy and egalitarianism in a positive way, missing the equally (possibly more) positive influences of "monarchical," "aristocratic," and "representative" elements bequeathed to political thinkers of the early republic by Presbyterians and Anglicans. Third, I detected an implicit

criticism of the theonomic movement that betrayed a misunderstanding of it. Moreover, I had reservations about the positive use made of some theologians like Paul Tillich and, to a lesser extent, Karl Barth. However, the reader should not thereby miss the essential correctness of these thinkers with regard to church and state. Conservative Protestants could learn much from them.

All that having been said, this book is well worth the read and it is an easy, but “meaty” read. It ought to be used in classes on church-state relations or classes which touch on that problem. It certainly should be read by those on the radical left, who seem bent on eliminating Christianity from all of life. For its relatively small size, Strehle’s book is packed with truth and may well state what no scholar has said in a single work.

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Wessinger, Catherine, ed. *Millennialism, Persecution, & Violence: Historical Cases*. Syracuse: Syracuse University Press, 2000.

What do Emperor Mao, Jim Jones, Lakota Sioux Ghost Dancers, a Tokyo subway tragedy, and Patriot groups have in common? They are part of a unique collection of profiles of seventeen religious movements or groups that are associated with millennial ideology and consequential persecution or violence. Rarely has a collection of essays produced such a melting pot of religious ideology as Catherine Wessinger’s most recent work that discusses how this tripartite dynamic of millennialism, persecution, and violence have occurred together in recent history.

Stirred by several episodes in the early 1990s that connected apocalyptic expectation and violence, editor Catherine Wessinger, chair of religious studies at Loyola University in New Orleans, realized that these millennial-based tragedies were not as similar as they appeared. She categorizes millennial religious groups experiencing hostility into three sets. The “attacked” millennial groups are persecuted due to fear or misunderstanding, such as the enduring Mormons or the more rare Branch Davidians. In a second category are the “fragile” millennial groups who initiate violence only in self-defense to preserve their religious objectives, such as the Aum Shinrikyo with its self-created “persecution complex” and the still-remembered Peoples Temple of Jim Jones. Thirdly, there are “revolutionary” millennial groups who endorse violence in order to further their existence and their causes, as exemplified by the Montana Freemen, the Taiping Revolution, and the complex Japanese *Lotus* Movements. An additional entry that Wessinger was unable to fit neatly into these categories describes two very different nativist movements in South Africa.

Each essay provides an in-depth analysis into the people, their antagonists, and the religious ideology that prompted acts of violence, although some essays do not integrate the millennial variable into the sociological realm quite perfectly. Some prefer to report the historical and controversial factors of the events, tying in millennialism almost as a secondary variable (such as the essays on Wounded Knee, Order of the Solar Temple, and

the South African tragedies). At times the reports show as much affection for the people group as for anything theological; some essays are practically anthropologies of the people or detailed chronologies of the tragic events. A special regard is rightfully given to Wessinger's definition of millennialism by several of the authors, as her work on millennialism and violence in the last ten years shows its influence.

Like the current trend in religious studies, this book broadens the notion of traditional millennialism from a biblical context to one of an imminent "collective salvation" (p. 7). Some of the essays do not deal with millennialism in its traditional sense, but each demonstrates how shared religious expectation among believers in any context prompts them to alter their lives toward pacifism, withdrawal, institutionalism, hostility, or radical self-destruction. Unfortunately, "religion" is also redefined to mean "anything of ultimate concern" (pp. 7-8). The result is a collection of essays that are not necessarily about any expectation of divine rule or spiritual paradise, but about a hope for any type of utopia with at least marginal religious undertones. For example, calling Mao's atheist political regime or the hopes of the peasants "millennial" is surely problematic, although that essay's author concedes that such a definition is non-traditional but "opens up interesting new angles for would-be interpreters" (p. 233).

In reading this collection of essays, one gets a sense that the events—although dissected and analyzed—were real tragedies. There is great empathy toward what prompted these catastrophes, toward recognizing the motives and passions behind each incident. This is most powerfully seen in Rebecca Moore's analysis of the Peoples Temple, where she reveals that three of her own close family members were among those lost at Jonestown. She is able to recognize the weaknesses of the disaster while providing insight into the apocalyptic paranoia of its leader (p. 135). The most impressive essay of the collection is the introduction, which explores all the "interacting dynamics of millennial beliefs, persecution, and violence" (p. 3). Here, the main themes of the book are outlined and their occurrence in the various case studies in the book are all tied together into a well-informed whole. The work is a powerhouse of methodology—it is replete with theories and categories of understanding phenomena in sociological and religious realms. For example, Ian Reader suggests that Aum Shinrikyo and Heaven's Gate engaged in "the pragmatics of failure" when their peaceful methods failed to achieve religious goals. He introduces this new term to describe how peaceful groups who fail to further their cause may resort to violence, or vice-versa (p. 14).

The research and analysis of the collection draws from a strong bibliography related to apocalyptic movements, religio-political clashes, innocuous persecutions, Mormon studies, revolutionary groups, millennial expectations, and many anthropologies, particularly Asian religious studies. Each case study contains a helpful conclusion that (sometimes) ties the happening into this larger trend of millennialism and violence, while also summarizing the author's outlook on it. The positive side to this is that this work is a multi-disciplinary treasure trove for anyone studying a certain people group contained in this essay collection. Additionally, Wessinger's work provides some surprises, such as Hitler's use of "magic" to allude to millennialism, how the Branch Davidians at Waco may not have been suicidal, and that Rastafarians even had millennial ideology. That 20,000 Old Believers in 17th century Russia burned themselves in a "baptism by fire"—at least 2,000 at once—reminds



us that more recent suicide horrors (Heavens Gates, Peoples Temple, Order of the Solar Temple) are not exclusive to our era.

This book also raised questions for further study, revealing a need for a more thorough analysis of this tripartite phenomenon beyond these case studies: Why do some groups respond with violence against society, while others commit suicide? What trends are unique to certain people groups, such as the similarities within the Japanese case studies or within the American case studies? Although the collection of essays is quite diverse, it fails to consider any archetype of theology-based persecution. Can any book on religious millennialism rightfully omit a treatment of Montanism, the classic prototype for Christian millennial curiosity when other groups share its ideology?

The unique contribution of the book lies in its exploration of three interrelated themes in religious traditions from Tokyo to Wounded Knee. This work will certainly invite others to integrate traditional themes into similar notions in other religious arenas. However, if one is looking for a full-length study of persecution or millennialism on a religious level, they easily will be disappointed. Lest we suppose that millennial-based clashes are behind us as we savor a new millennium, Wessinger points out that we may revisit a time of heightened millennial hopes approaching the year 2033.

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