

on Accordance® 10 in finding new treasures either in the biblical text or in secondary literature. It is definitely a must have!

Berrien Springs, Michigan

DOMINIC BORNAND

Banks, Robert. *And Man Created God: Is God a Human Invention?* Oxford: Lion Hudson, PLC, 2011. 160 pp. Paper, \$13.95.

In his latest publication, *And Man Created God*, Robert Banks explores the idea that, while Gen 1:26-27 says that God created humanity in his image, humanity has, in effect, created God in its image. Near the beginning of the book, a scientific study is described in which the subjects' brains were analyzed with reference to their personal views, perceptions of God's views, and the views of other people concerning controversial issues such as abortion. Brain analysis showed similarities between the subjects' views and those they believed to be of God, while the views of other people evoked responses different from these. When the subjects' views would change, the perception of God's views would also change and evoke similar responses (29).

This study would make it seem as if one simply holds a view of God that is molded after her own image. This does not, however, disprove the existence of God. It is, of course, difficult to escape the temptation that a particular individual and God agree on everything and that such a person is blessed to be the one soul gifted with an understanding of the universe exactly like God's. However, to succumb to this temptation naturally results in creating God in one's own image. Being aware that people in general understand God to be in agreement with them and to share their opinions is helpful for guiding one away from such arrogant stances. It does not, however, require one to stop believing in God altogether.

The book also summarizes the way a number of great thinkers have explained God. Karl Marx, for example, saw religion as a way to hold people in oppression, a force that presented a "God" image similar to the oppressive powers that controlled society. One need only review the Crusades and the bloody struggles between Catholics and Protestants to see this in action. To be fair, though, atheism and communism were just getting underway when dictators such as Stalin committed horrifying atrocities for the sake of those systems.

Sigmund Freud argued that a child simply takes the understanding of what his earthly father is like and applies it to a developing image of God—an image that is often rejected when a child developmentally pushes away from his father. Banks notes the argument that a child has no other means whereby to understand God except by what is around him, and an orderly God might have just designed the universe to work that way so that humans could understand him (109).

The fact that people develop an understanding of God based on what is familiar does not disprove God's existence. It is not strange to think that God would have designed humanity to see him in terms that are familiar to humans. Banks points out how in the Bible the idols of the nations around Israel were fashioned after familiar images. For example, Isaiah 44 describes the creation of an image out of wood, which other people might just as soon burn as fuel as use it for the purpose of worship. While the author makes a reasonable assertion that God can be made in the image of humankind, every person must guard against doing this.

Near the end of the book, the author discusses ways one can avoid making God in the image of humanity. First, it must be remembered that God's justice is different from humans'; therefore, what God desires should not be simply a continuation of how humanity already functions, but a pointing forward toward a different future. In addition, one can draw from the teachings of Jesus to find ideals that show God's will (143).

It would be helpful if the author would consider how other religions might keep from making God in their image. One might ponder, for example, how the Quran presents a supreme and lofty view of Allah to a Muslim, and how Islamic terrorists might mold Allah into their image to fulfill their agendas.

Overall this book presents many fascinating ideas that could benefit both the scholar and the lay individual with a bent toward deep, inquisitive thinking. The book provides a warning to people of faith about the dangers of making hasty assumptions about God.

Berrien Springs, Michigan

RAY McALLISTER

Donato, Christopher John, ed. *Perspectives on the Sabbath: Four Views*. Nashville: Broadman and Holman Academic, 2011. 420 pp. Paper, \$24.99.

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God" (Exod 20:8-10a, NKJV). As no single set of fundamental assumptions with respect to the Sabbath question is shared by the Christian church today, *Perspectives on the Sabbath: Four Views* aims to determine which is most faithful to Scripture by bringing, in point-counterpoint form, the four most common views of the Sabbath commandment that have arisen throughout church history and which represent the major positions held among Christians today.

Skip MacCarty (Andrews University) opens the dialogue with the biblical seventh-day Sabbath view, which argues the seventh-day Sabbath is a universal and permanent gift (established at Creation) and that the fourth commandment is a moral law of God requiring us to keep the seventh day, Saturday, holy. At bottom, the biblical Sabbath is relational, linking us to our Creator and Redeemer, inviting worship and faith. The Sabbath is a sign