

There is also much value, however, for the reader who remains in a monolingual region dominated by a major world language (especially English). The translating guide is a verse-by-verse linguistic and textual commentary on Amos. Almost every feasible option for the translation of idioms and figures of speech is discussed, in terms of accuracy, credibility, and usefulness. The parallel use of the RSV and TEV for illustration is very handy.

The book is refreshingly committed to the MT. Some hypothetical variants are mentioned, but not recommended. The philosophy seems to be that if there is no textual evidence for a suggested variant, the variant would better be treated as commentary rather than as text.

The notes make an important contribution to the usefulness of this book. Not only do they round out the discussion of the text, but they also contain important references, thus becoming an excellent resource for the student who is beginning studies in Amos. The lack of a bibliography, however, is unfortunate, and the student must go to the section dealing with the particular text of interest in order to find the pertinent resources.

For those interested in chiasmic structures, the appendix not only outlines these with regard to the book of Amos itself, but also describes how chiasmic structures may be found in a piece of literature.

Finally, the fact that this handbook was designed for the purpose of translation into local receptor languages may be a great benefit for even those readers who are not involved in such projects. In emphasizing the problems of translation into a local receptor language, the discussions also confront the student with the distance which separates Amos from our own society. Indeed, far from being superfluous for the western student, this book helps such a student to see more fully the forcefulness of Amos; and it may bring, as well, the realization that various peoples of the third world may more readily be able to understand Amos than many a western student highly educated in the Hebrew language.

In closing, it should be mentioned that this handbook presupposes a basic knowledge of Hebrew and the availability of a good lexicon and grammar.

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Kantzer, Kenneth S., and Gundry, Stanley N., eds. *Perspectives on Evangelical Theology*. Grand Rapids, Mich.: Baker Book House, 1979. x + 289 pp. \$9.95.

Perspectives on Evangelical Theology is a selection of papers read at the Thirteenth Annual meeting of the Evangelical Theology Society. The papers deal with systematic, biblical, philosophical, and pastoral theology.

This book should be read by those who share the conservative viewpoints of the authors. It should also be read by those who do not, but assume that evangelical scholars are enclosed in a narrow tower of orthodoxy, totally out of touch with contemporary theological thought, and bent on supporting whatever has traditionally been taught. This volume will be an "eye-opener" to such, for it presents a group of well-informed scholars who are not parroting repeaters of ancient formulas. Demarest's article on process trinitarianism, Pinnock's on theism, Erickson's on christology, and Menzies' on the Holy Spirit, all ask that traditional formulations which are derived more from Greek philosophical categories than from biblical teaching be revised and that, following the example of the biblical authors, knowledge concerning the Godhead be stated in terms of the activity of God rather than of his essence.

Several authors, especially J. W. Montgomery and Gerhard F. Hasel, show the perils of using historico-critical methods on the biblical material. Hasel urges the use of the theologico-historical method.

Bockmuehl's essay on systematic theology and Hasel's on the future of biblical theology complement each other and provide a good answer to the often thorny problem of the legitimate objectives and methods of those two disciplines. For persons interested in dispensationalism, Radmacher's discussion of the basic principle of dispensationalism, which he claims to be biblical literalism, will be welcome reading, as will also be Robertson's discussion of the place of ethnic Israel in Rom 11. Robertson's exegetical study of Rom 11 is extremely rewarding.

Davis's discussion of Kant and the problem of religious knowledge is helpful to any evangelical who has wrestled with the problems of faith and reason or the epistemological presuppositions of contemporary theologians. Liberation and other radical theologies are considered in the collection, too.

The last part of the book is devoted to pastoral theology and gives two positions on the ordination of women. E. Margaret Howe shows several confusions resulting from biased translations or exegesis of the biblical text. Saucy's case against ordination of women is also argued well.

The type in this book is very legible, the articles are of good reading length, and the material is generally thought-provoking and clearly presented.

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Kraus, C. Norman, ed. *Evangelicalism and Anabaptism*. Scottdale, Pa.: Herald Press, 1979. 187 pp. Paperback, \$5.95.

This book is a collection of addresses given as part of a discipleship forum at Goshen College. All but two of the essays collected here are by