

Hartley is also fairly noncommittal regarding the date of the book's composition, believing that the evidence for any position is inconclusive. However, he does not mention any date earlier than the seventh century B.C., the earliest date considered possible by most modern scholars. Hartley favors this date to account for the similarity between Isaiah's (suffering) Servant Songs and the book of Job.

Unlike many other modern commentators, Hartley cautions against major apportioning of verses in chaps. 24-31 to achieve a full third cycle. This adherence to the text as it stands is commendable.

Hartley's openness extends even to the book's theology. In his comments on chap. 19, for example, he lists four possible views regarding Job's belief in the resurrection.

An interesting feature of the commentary is a section at the end of each speech titled "Aim" that attempts to "interpret each pericope as it relates to that message." The "Aim" sections also seek to relate the contribution of each message to that of the whole book.

The major contribution of Hartley's work is the bringing together of much recent scholarship on the book of Job. This has been needed for some time. Because of limitations in size, one cannot expect any one volume to be exhaustive, but Hartley must be commended on his selection of what to include, for his personal insights, and for his general openness to various views.

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Mangum, John M., ed. *The New Faith-Science Debate: Probing Cosmology, Technology, and Theology*. Minneapolis, MN: Fortress Press, 1989. x + 165 pp. Paperback, \$9.95.

This collection of essays is the fruit of a 1987 global consultation in Larnaca, Cyprus, sponsored by the Lutheran Church in America (now the Evangelical Lutheran Church in America) and the Lutheran World Federation. The themes pursued were the impact which science and technology have made on the world and the recognition that pastors, congregations, seminaries, and denominations generally seem to be oblivious to the implications of that impact for the work of the churches.

There are ten essays, which bear the following titles: "The Current Scientific World View," "The Challenge of Science to Theology and the Church," "The Challenge of Theology to Science and the Church," "The Challenge of the Church to Science and Theology," "The Task of the Church in the New Scientific Age," "How High-Tech Is Changing American Society," "Genetic Engineering: Our Role in Creation," "Asian World Religions and Post-modern Science," "Scientific Research Is My Christian Vocation," and

"Agenda for the Twenty-first Century." These chapters are followed by six Bible studies that integrate scientific and religious issues. The six appendices at the end of the book are group reports from participants representing the various continents.

This book addresses issues similar to those treated in Ian Barbour's *Religion in an Age of Science* (San Francisco, 1990), but the essays are written for less-sophisticated readers. Nevertheless, they raise pertinent questions and provide innovative directives. For instance, what is the nature of humanity; is biological death the "wages of sin?" Certainly not, argues Arthur Peacocke; "biological death was present on the earth long before human beings arrived." Death is the way God brings new life forms into existence, thus it is part of the creative process. Peacocke understands Paul to be speaking of death in a figurative sense. Compare the ancient argument between Pelagius and St. Augustine; Pelagius also thought of death as being perfectly natural, not something humans brought on themselves through the will.

Ronald Cole-Turner argues that advances in genetic engineering necessitate a change in theological attitudes to accommodate these developments. While caution is called for, humanity is to be perceived as a co-creator with God in directing the natural processes through science and technology toward ends that are compatible with the Christian theology of creation, or discernible within God's purpose for creation.

Throughout the essays there is a sense that Christian churches are fast reaching a point of irrelevance; they are losing credibility because their theology is not being informed by the rapid developments in science and technology. Robert John Russell muses that where there is no credibility, prophetic vision fails. The writers do not propose to have all the answers, but they have grasped the significance of the situation facing Christian churches due to scientific and technological advances and are moving to meet the challenge. The sincerity of their effort is evident in each essay. Conservative Christians may find it difficult to come to grips with the issues raised in this book; the question is whether they can afford to ignore them.

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McKnight, Edgar V. *Post-Modern Use of the Bible: The Emergence of Reader-Oriented Criticism*. Nashville: Abingdon Press, 1988. 304 pp. \$15.95.

McKnight's book should prove to be a landmark in NT scholarship. It is not a landmark because it is the last word on the subject of method, because it will meet with universal acceptance, because it makes simple and entertaining reading, or because it breaks entirely new ground. What makes