

Matt 7:6—"meat which has been consecrated"

Luke 11:24—"tarnished spirit"

John 1:1—"the Word was by the side of God, and the Word was the very same as God"

John 11:43—"Lazarus, come forth; here to my side!"

1 John 1:8—"truth being a stranger to us"

1 John 2:22—"arch-liar"

Rev 22:2—"down the middle of the city's main street."

Some translations appear awkward, and among these are the following:

Matt 5:40—"go to law with you with a view to obtaining your tunic"

Matt 7:12—"whenever there is something you wish other people would do for you, it is your duty that, acting in the same way, you should do it for them"

Rom 3:19—"so that everyone should be deprived of the power of opening his mouth by way of justifying himself"

Rom 14:1—"one whose faith shows a lack of vigour"

Eph 2:3—"deserving of God's anger"

1 John 2:23—"has no grasp of the Father"

Rev 2:22—"as for those lending themselves to adulterous relations with her, I shall bring great distress upon them, unless they come to be repentant of practices such as she engages in."

Some translations by one individual, such as those of Goodspeed, Moffatt, Knox, and Phillips, have caught on; but because of the academic nature of the language of this translation, one would not expect the same kind of acceptance. Cassirer's translation, however, is still helpful, since he had a unique background. It is of interest and value to see how a Jewish Christian classicist and philosopher handles the NT text.

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Cohen, Norman J., ed. *The Fundamentalist Phenomenon: A View from Within; A Response from Without*. Grand Rapids, MI: William B. Eerdmans Publishing Co. 1990. xiii + 266 pp. Paperback, \$14.95.

The contributions published in this work were originally presented at a conference sponsored by the Starkoff Institute of Ethics and Contemporary Moral Issues, held at Hebrew Union College in November 1988.

The work is laid out in two distinct sections: (1) various historical, sociological, and political descriptions of "fundamentalism" from different perspectives, and (2) the liberal response. The contributors are eminent and predictably helpful, with the most important contributions being George Marsden's "Defining American Fundamentalism"; his respondent, Clark Pinnock ("Defining American Fundamentalism: A Response"); and the

outstanding sociological analysis of James Davison Hunter ("Fundamentalism in Its Global Contours").

One of the book's recurring themes is the need for a workable, historically accurate, and non-pejorative term to describe the phenomenon popularly known as "fundamentalism." Possibly the expression "militant orthodoxy" would serve better, but it is doubtful that "fundamentalism," as an expression to describe a particular type of religiously motivated reaction, will easily depart the terminological scene.

Particularly vexing to some is the application of the term "fundamentalism" to other religious movements unrelated to North American Protestantism. The presentations of both Riffat Hassan ("The Burgeoning of Islamic Fundamentalism: Toward an Understanding of the Phenomenon") and Leon Wieseltier ("The Jewish Face of Fundamentalism") stoutly deny that the term can be applied to the Islamic and Judaic traditions. While one can appreciate the discomfort that both Jews and Muslims have with terms that have a pejorative Christian (and North American) provenance, it does seem that militant Shiism and Gush Emunim do resonate very well with the essential spirit of American fundamentalism. Such resonance is succinctly articulated in George Marsden's helpful definition, which captures the core of the fundamentalist spirit: A fundamentalist is a person "militantly opposed to modern liberal theologies and to some aspects of secularism in modern culture" (p. 22). If it can be agreed that fundamentalism is militant opposition to modern liberalism and secularism, then it seems consistent to apply the expression to religious phenomena outside of the North American evangelical tradition which share its spirit of militancy—Hassan and Wieseltier notwithstanding.

The only truly disappointing contribution was that of Mortimer Ostow ("The Fundamentalist Phenomenon: A Psychological Perspective"). First of all, the antagonistic spirit of his presentation is quite at odds with the general spirit of the entire symposium. His efforts can be characterized, at the very least, as an important missed opportunity (it seems that there is a distinctive psychological profile for "fundamentalism" that needs articulation) and, at worst, as a blatant attack on all serious religiosity. His proposal that the "destruction-rebirth pattern" possesses a "psychodynamic mechanism that would account for this entire syndrome" will not stand (p. 104). Such a pattern is so universal in religion that it does not prove helpful in achieving a workable profile of "fundamentalist" uniqueness. It is sadly apparent that Ostow is (by his own admission) very short on clinical experience and sadly restricted in his academic research (p. 100). With such a paucity of background, it is surprising how long he is on questionable interpretation.

The editor's introduction clearly lays out the goal of the conference, which was to "analyze the phenomenon of fundamentalism and the response of liberals to it in order to foster greater understanding and dialogue"

(p. xiii). While the essays provide insightful and helpful analysis, one is not sure that the hoped-for dialogue will ensue.

For one thing, the work purports to be a view "from within," but the only participant in the conference who comes close to being a genuine "fundamentalist" is Clark Pinnock. While the papers represent some of the best historical and sociological scholarship available on the subject, the work is mainly "a response from without." Even though the "without" responses are mainly irenic in tone, the goal of dialogue and deeper understanding could have been greatly enhanced if there would have been at least one genuine, "card-carrying" fundamentalist represented on the agenda. In the spirit of the conference, many of the liberal responses cry out for "fundamentalist" respondents.

The book can serve two important functions. (1) It will be a good primer for one who is seeking a helpful introduction to the study of "fundamentalism." (2) The hoped-for dialogue will be greatly enhanced if "fundamentalists" will seriously grapple with the liberal critiques, especially those of James Dunn, Eugene Borowitz, and Preston Williams.

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WOODROW W. WHIDDEN II

Comfort, Philip W. *Early Manuscripts and Modern Translations of the New Testament*. Wheaton, IL: Tyndale House Publishers, 1990. 235 pp. \$19.95.

Philip Comfort is senior editor of the Bible Department at Tyndale House Publishers and a visiting NT professor at Wheaton College.

The major purpose of the book is to show the extent to which the papyrus manuscripts of the NT have affected modern translations. Before Comfort does this in detail in section 3 and gives a final assessment in section 4, he presents first (in section 1) an introduction to the early papyri of the NT, a discussion of their effect on critical editions of the Greek NT, and a method of analyzing their effect both on modern English translations and on the Greek text underlying the English translations. Section 2 lists and describes all papyrus manuscripts dating to the fourth century or earlier, including their content, date, place of discovery, date of publication, location, bibliography, first inclusion in a Greek text, textual character, and significance for text and translations. This is a most helpful section for reference. In it are listed fifty-seven papyrus manuscripts and an additional five uncials (vellum or parchment) dated in or before the third century.

Comfort's method for determining the extent of the influence of the papyrus manuscripts on modern versions is to compare the translations of modern versions with that of the American Standard Version, since the latter, published in 1901 but based on the 1881 NT of the English Revised