

the Tokugawa Bakufu, leading to a quasi-total elimination of most vestiges of Christianity from Japanese culture.

The Epilogue alone is worth the price of the book, for in it Fujita insightfully sums up the reasons for the initial success, as well as later rejection and uprooting, of Christianity from Japanese culture. Fujita suggests that the reason Christianity has been unable to take root in the swamp of Japan is that throughout the history of the Catholic mission to Japan the missionaries were either exclusivists or inclusivists. The exclusivists saw no redeeming value in the Japanese religions and felt that "the Catholic Church was the only vehicle which the true God would use to teach the absolute truth to the world" (271). On the other hand, the inclusivists felt that there was partial truth in the Japanese religions but that Christianity held the whole truth and nothing but the truth.

Fujita suggests that these two approaches failed and suggests a dialogical approach in which missionaries would interact with people of other religions from a perspective that "does not uncritically presuppose one particular religious persuasion to be superior to other religious traditions" (272). Fujita feels that such neutrality is needed to enter into meaningful and sincere dialogue and would also enrich the faith and beliefs of the missionaries as they gain new insights from their encounter with other religious traditions.

That missionaries should shed their ethnocentrism, learn the language and culture of the target people, and adopt their cultural ways is commendable. Some Japanese traditions and practices may, indeed, better illustrate Biblical principles than do Western ones. However, Fujita seems to suggest a dialogical approach to missions apart from a commitment to the importance of revelation and the universality of Biblical principles. Although dialogical approach would be very acceptable to the Japanese, who have long believed that all paths lead to God, would not giving up our belief that Christianity is a revealed religion undermine the whole mission enterprise?

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Garrett, Duane. *Rethinking Genesis: The Sources and Authorship of the First Book of the Pentateuch*. Baker Book House, MI: Grand Rapids, 1991. 273 pp. \$11.95.

In his book *Rethinking Genesis: The Sources and Authorship of the First Book of the Pentateuch*, Duane Garrett follows the trend of many other evangelical scholars engaged in active dialogue with the proponents of the historical-critical method.

But, unlike some, Garrett's tone is not polemical and proposes quite convincingly to offer a more viable alternative to the documentary hypothesis. Garrett also evaluates form-criticism and tradition-criticism, which have dominated the scholarly arena of Pentateuchal studies, and pinpoints the hypothetical inadequacies of the procedures therein used. Nevertheless, he rightly asserts that while, on the one hand, tradition-criticism, as a method, is unreliable and hence useless (36), on the other, form-criticism, *as a tool*, should not be rejected (50).

In a chapter devoted to the problems of the authorship and historical reliability of the Pentateuch, Garrett provides convincing evidence reinforcing the historicity of the Genesis stories he chooses to deal with. As for the Mosaic authorship, Garrett departs from extreme conservatives who consider that every single word of the present text is from Moses (83-84). By the same token, he rejects the dismantling of the Pentateuch by liberal scholars. Garrett presents not only a balanced view but also a valid proposal in asserting that there is no reason to reject a Mosaic authorship, without, for that matter, denying the fact that the present text "has undergone post-Mosaic redaction" (85; see also 240-241). This understanding of the redaction of Genesis is the central pivot of Garrett's book and constitutes the paradigm from which he operates.

The second part of the book is an analysis of the structure and sources of Genesis. Garrett proposes an alternative analysis of the formation of the Pentateuch which he cautiously presents as a "reasonable and workable hypothesis" (92). He suggests that the development of the text had four stages: (1) the oral transmission from one generation to another (without a prolonged oral tradition-history), (2) the preservation of the stories into complex narrative structures in written form, (3) the Mosaic redaction that gave the book its present *form*, and (4) the post-Mosaic redaction(s) which gave the book its present *shape* (91-93). Based on this hypothesis, Garrett differentiates the *toledoth* sources from the narrative sources—the latter containing independent and discrete units (100). Most of the structures—mainly thematic—presented in this section are quite convincing and corroborate Garrett's theory. Less persuasive is what the author calls the "Abraham source" because of its missing, asymmetric, and irregular correspondences (161).

The last part of the book deals primarily with the composition of Genesis. Garrett makes an attempt to reconstitute what might have been the sources behind the primeval history, emphasizing a crucial point in the debates on sources, namely, that the present text may not necessarily represent the original sources, but their witnesses (188, 197). After an overview of the different positions and interpretations of the Israelite priesthood (199-231), Garrett suggests that the history of the Levites is best understood if one views the Levites as "clerics by the people prior to the exodus" (232). This, with many other reasons, leads the author to conclude

that the exodus period is the best possible time for the redaction of the book (237).

Some of Garrett's theories remain hypothetical. For example, there is no evidence that during the sojourn in Egypt, the Levites cumulated the functions of scribe and teacher while performing at the same time some priestly duties (208)—the text of 1 Sam 2:27-28 has no conclusive element to prove this assertion (222, 227). However, one needs to say that Garrett's proposals and alternatives have, in many ways, shaken some of the very foundations of the documentary hypothesis. But, most importantly, the author has shown that there are other valid and more satisfying parameters within which one can operate.

In summary, one could say that Garrett's bold attempt to deal with the thorny problems related to the book of Genesis can be qualified as successful and deserves to be praised. Throughout his book, Garrett's ability to review and analyze opinions from scholars of different tendencies is remarkable. The compelling alternative proposals presented in this book deserve the attention of all who are interested in the study of the book of Genesis.

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Greenleaf, Floyd. *The Seventh-day Adventist Church in Latin America and the Caribbean*. Vol. 1: *Let the Earth Hear His Voice* (iv + 470 pp.); vol. 2: *Bear the News to Every Land* (ii + 542 pp.). Berrien Springs, MI: Andrews University Press, 1992. \$39.95.

Floyd Greenleaf's *The Seventh-day Adventist Church in Latin America and the Caribbean* is the most comprehensive history ever published about a specific section of the Seventh-day Adventist Church. The author earned his Ph.D. in Latin-American history from the University of Tennessee.

The study is primarily an "official" history, based, to a large extent, on leading sources and "information of regional origin available in the United States" (1:iii). The justification for this approach stems from the assumption that as the Seventh-day Adventist community in Latin America and the Caribbean grew, it depended upon the United States for theological and administrative leadership. Theologically, the Latin Americans and the Caribbeans are seen as more successful "propagators of the message" than "producers of theology." Administratively, the Latin-American and the Caribbean churches are part of the global church that "has always been administered from the United States" (1:iii).

The book is divided into two volumes, which cover respectively the periods from 1890 to the 1930s and from the 1920s to 1980. *Volume 1*, consisting of 18 chapters, begins with a short overview of the social,