

Sunday Sabbath and Christian unity that would go far to preserve a Christian character within civil institutions. Oddly, Graham does not convey any insight on Schaff's views on the 1888-93 efforts for federal Sunday laws, even though he devotes to the Sunday Sabbath issue ten pages plus a smattering of other references. The three chapters offer excellent material for persons interested in late nineteenth-century American church history in relation to historicist interpretations of Bible prophecy.

The last chapter, entitled "Evangelical-Catholic Christianity in America," discusses the outworking of Schaff's views and activities related to Christian unity. Actually, all of Schaff's activities after the mid-1850's promoting the American Sabbath, supporting prohibition through voluntary associations, Bible revision of the Authorized Version, founding the American Society of Church History (1888), developing church history as a theological discipline in America, and publishing books and encyclopedias—were viewed by Schaff as mechanisms which would promote Christian understanding and unity.

Schaff's activities were a result of his fundamental vision, but that vision was not embraced by, and even was resisted by, many churches of his day. The amazing feature of that vision was Schaff's ability to see the long-term tendencies of competing diversities eventually working into future cooperative action while the contemporary situation seemed otherwise.

A strength of *Cosmos in the Chaos* is that the subsections end with clear and well written transition sentences that appear natural to the books progression. Also noteworthy are the titles of chapters and subsections, including the book's title, taken from Schaff's own terminology. Each title lends support to Graham's ongoing discussion of Schaff's thought. Graham's clear writing style, along with his ability to portray a man with a changing complexity in a very uncomplicated manner by use of abundant primary sources, makes this book a delightful piece of scholarship that immerses the reader into the persona and thinking of Philip Schaff.

402 Lazy Acres Drive  
Waco, TX 76712

MATTHEW F. MCMEARTY

Hasel, Frank. *Scripture in the Theologies of W. Pannenberg and D. G. Bloesch: An Investigation and Assessment of its Origin, Nature, and Use*. Frankfurt am Main: Peter Lang, 1996. 337 pp. \$57.95.

Hasel's work, a publication of his doctoral dissertation, deals with a topic that has been and still is at the center of theological debate, i.e., Scripture, its origin, nature, and authority in theology. His work begins with a succinct but helpful introduction to the debate. Next follows a chapter on Pannenberg's view of Scripture. Pannenberg, according to Hasel, represents an example of the school of thought which views the origin and nature of Scripture as coming from below. This is followed by an exposition of Bloesch's position. Bloesch is classified in the group of theologians who emphasize the fact that the origin and nature of Scripture is from above. He then compares, contrasts, and evaluates the two Protestant thinkers. In choosing these two theologians, Hasel has given the reader

a view of both foci of the theological spectrum in regard to how the origin and nature of Scripture is understood within the Protestant tradition.

One of the key issues which this study underlines is how much the two opposite poles of the Protestant theological discussion about Scripture share in common. This is especially highlighted in the fact that Pannenberg and Bloesch, who both view Scripture from different perspectives, in diverse ways and for varying reasons, find themselves at the same place, i.e., the text of the Bible cannot be identified with divine revelation. Hence, Scripture cannot be used authoritatively by either theologian to determine doctrine or ethics. Intimately connected with the aforementioned, which Hasel strongly emphasizes, is the problem of the subjectivity in respect to the determination of what is the true canon within the canon. In the final sense, the determiner of the truth of Scripture for both Pannenberg and Bloesch becomes the reader. Hence, for both theologians, the Bible becomes simply another book filled with partial truth which must be distilled from the text rather than God's eternal truth.

The point of Hasel's book is clear. Both the position of Pannenberg and Bloesch on Scripture have modified the Protestant Scripture principle on the basis of rationalistic and philosophical presuppositions tied to the Enlightenment. These prevent one from allowing the Word of God to interpret itself (*scripturam ex scriptura explicandam esse*). It seems that once Protestantism moves in this direction, it would cut itself off from its *raison d'être*. Thus, as Hasel so aptly points out, one must not try to utilize a philosophical construct when attempting to explain the origin, nature, and even the use of Scripture. Rather, one should accept it as it stands and determine its origin and nature by taking more seriously its own internal witness (257-258). It is only in this context that one can truly understand the Bible's authority and its proper use.

Hasel's work, then, serves a valuable function within today's theological world and is something that needs to be taken seriously. He has clearly demonstrated that the presuppositions that one begins with will determine how authoritative Scripture will be for doctrinal formulation and how that authority will be exercised in theology. If one begins with faulty assumptions, then to that degree the authority and truthfulness of Scripture will be called into question. This direction of thought disassociates Protestant theologians from the very thing which gives their theology its impetus, i.e., an authoritative Bible. Furthermore, Hasel has reminded us that fidelity to the internal witness of God's Word is integral to understanding its message. It is this latter point which underscores the authority of Scripture for determining doctrine and ethics.

Southern Adventist University  
Collegedale, TN 37315

BRUCE NORMAN

Hebblethwaite, Brian. *Ethics and Religion in a Pluralistic Age: Collected Essays*. Edinburgh: Clark, 1997. viii + 216 pp. \$43.95.

At least since his enthusiastic defense of christological orthodoxy during the *Myth of God Incarnate* debate, Brian Hebblethwaite has been a consistently visible and helpful contributor to the development of English-language theology. In this