

Jeeves, Malcom A., and R. J. Berry. *Science, Life, and Christian Belief: A Survey of Contemporary Issues*. Grand Rapids: Baker, 1999. 305 pp. Paperback, \$19.99.

This book is a revised and updated version of an earlier volume originally written by Jeeves in 1969 (*The Scientific Enterprise and Christian Faith*) following a small conference of thirty-six scientists in Oxford, England. Jeeves and Berry are recognized working scientists and do not claim to be philosophers, historians of science, or theologians. It is their desire to address the contemporary issues involved in the interface between science and faith in a manner that is aimed at both scientifically- and nonscientifically-trained readers, including students. The book is thoroughly referenced to source materials and includes numerous quotations. It is divided into thirteen chapters that take the reader through the early history and conflict of religion and science and end with the implications of modern science on the Christian thought and belief system.

In chapter 1 Jeeves and Berry set out to examine the Hebrew-Christian and Greek influences on the rise of modern science. They explore the way in which the various philosophies and attitudes of the Greeks and Christians molded the nature and direction of scientific inquiry. Following a balanced review of the developing conflict between religion and science, the authors conclude this chapter with the following statement:

Despite the still too popular conflict metaphor beloved by the media, we nevertheless believe that a biblically based theology is not only plausible, but, on the evidence, remains a key feature in the development of science.

In chapter 2 Jeeves and Berry tackle one of the most controversial conflicts between science and religion: miracles. This topic is approached through the questions: What are the natural laws of nature? How do these laws function? What is their relationship to our understanding of reality? From this perspective of natural laws, miracles are then examined as to type, nature, cause, and purpose. The authors conclude:

A "law of Parliament" concept of a law of nature tends to suggest that the uniformity of nature ought to be defined in such a way as to exclude the possibility of miracles. In contrast, the Christian viewpoint is less restrictive; it agrees that it is perfectly legitimate to assume uniformity in nature, but is willing to entertain the possibility of non-uniformity (or miracle), if there are good grounds for doing so. In other words, our conception of natural laws acknowledges that they are based on a finite number of observations or experiments, and that they must always remain *subservient to*, rather than *normative over*, any further observation (emphasis supplied).

Chapters 3-5 present a concise, informative description of the "scientific method" and its relationship to worldviews, reality, and God's hand in the universe. Chapters 6-8 address the concepts of Creation, evolution and the biblical concepts of human nature. For the first time the authors reveal their position on human origins in their support of "theistic creationism" and the belief that "*in God's Image*" refers to relational and representational aspects rather than genetic or anatomical aspects that imply the mechanisms of evolution and natural selection. Chapters 9-12 examine social biological

aspects of modern science along with concepts of modern psychology and ecology. Jeeves and Berry challenge Christian scientists to nurture and expound faith in a reasonable and balanced manner because of their unique insights into the two books of God's revelation. However, the authors state that they are not promoting some type of "natural theology," but rather a concept of the positive aspect of God's interactive nature within the natural world. They conclude:

God points us to himself. Science points us beyond its limits. Reason can answer only some of our questions. Our need is not more science, better reason or great faith; it is *faith in a great God* (emphasis supplied).

It is this reviewer's opinion that Jeeves and Berry have presented a fresh, invigorating look at the science-and-religion interface, a look that is well-rounded, not attempting to push one theory in favor of another. While I personally do not accept their position on the origin and development of life, humans in particular, I still find myself supporting their overall positions on science and faith.

I would recommend this book for classroom use whenever the issues of science and religion are considered, as well as for individuals who are seeking to understand the relationship between science and Christian faith in a modern setting.

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Kaiser, Walter C., Jr. *A History of Israel: From the Bronze Age through the Jewish Wars*. Nashville: Broadman & Holman, 1998. 560 pp. Hardcover, \$34.99.

Walter Kaiser's *A History of Israel: From the Bronze Age through the Jewish Wars* is divided into nine sections (parts 1-9). Except for the first three chapters, which survey historiographical discussions and geographical and archaeological contexts, this book follows the story of the Israelites.

Kaiser makes plain his guiding premise: "The text is innocent until proven guilty" (xii). He is not intimidated, as some are, by those who would devalue the studies of scholars who trust in the reliability of the biblical account.

Therefore, it is unfair and improper to conclude that researchers who use the Bible in constructing a history of Israel are less informed, more naive, and less capable of using the critical tools than those who refuse to consider anything in the Bible to be worth reporting in a history until the Persian period. Both use the same methodologies and read the same literature; the difference is only in where they appear in the procedure (*ibid.*).

In chapter 1 Kaiser acknowledges the current lack of a consensus in historiographical studies. He also points to five fallacies that have produced the major divisions among scholars. In chapter 2 he presents a short geographical survey of Canaan and introduces some ancient civilizations important to its history. Chapter 3 reviews the basic Canaanite archaeological periods.

These introductory chapters are followed by "The Patriarchs and the Periods of Egypt"; "The Sojourn in Egypt, the Exodus and Sinai"; "The Israelite Occupation in Egypt"; "The Period of the Judges"; "The Monarchy"; "The