

serious and multifaceted problem of poverty in the United States. Readers will also benefit from the solid biblical basis for his reasoning and proposed solutions.

Local churches have generally taken the alternative route of moving out of poor areas and wringing their hands over the high crime, unemployment, dropout, and pollution, which were caused in part by their abdication of social responsibility and an archaic insistence on purity of identity that prevents the needed partnerships. It could be wished that Sider's new book will contribute to stimulating a reversal of this trend.

Sider concludes with the "Generous Christian Pledge," which could and should be standard for all Bible-believing, biblical-practicing Christians.

This book should be welcome in college and seminary classes dealing with urban issues, economics, and ethics. It will also be useful in local church study groups.

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Spencer, Aida Besançon, and William David Spencer. *The Global God—Multicultural Evangelical Views of God*. Grand Rapids: Baker, 1998. 281 pp. Paperback, \$19.99.

The wife-husband Spencer team have not only edited this volume, but also contributed three of the eleven chapters. Their stated aim is to "build a global theology" (17) which summarizes how "God is revealing Godself" (17) in this transmillennial period. They do this by posing a twofold question to each author. First, what attribute of God is most understood in your culture? In other words, what has the general revelation of God in culture predisposed people to see most easily and clearly about God? Second, what part of God's self-revelation of personal attributes needs to be apprehended more clearly in your culture? What does your culture tend to ignore or miss about God which needs to be supplemented by the balanced special revelation found in the Bible?

After an introductory chapter on the God of the Bible, five different countries or areas of the world are covered by two chapters each—the American, Hispanic-Caribbean, African, Chinese, and Korean. Each article is written by a person who is a part of the culture described. The book ends with a two-page conclusion, twenty-one pages of chapter notes, and subject and Scripture indexes.

The book is staunchly evangelical. Both Spencers are on the faculty of Gordon Cornwell Theological Seminary, and the authors with one accord go out of their way to pledge allegiance to the finality and supracultural validity of Scripture. On this basis they find a platform to critique the imbalance in their cultures. Examples are William Spencer's critique of America's use of power and the doctrine of manifest destiny and Tae-ju Moon's calling into question of the Korean (and Korean-American) overemphasis on God's material blessings.

On the other hand, the authors are definitely open to seeing the hand of providence at work to preserve truth in cultures. The almost universal African concept of a supreme God and the Chinese emphasis on ethical behavior and holiness are illustrations of this principle at work.

The balance I find here between the Scriptures as authoritative critique of culture and the valuable general revelation found in culture is at the heart of the