

the church have taken different views both on public involvement and on the church's apocalyptic understanding.

Perhaps the best description of Morgan's book is *wide ranging*. He covers an immense amount of territory, generally with accuracy and perception. But like any comprehensive study, this one has its blind spots. Perhaps the most obvious is his characterization of Adventists during the Civil War as pacifists (92) rather than the conscientious cooperators that they were. Related to that issue is the claim that Adventism for the first time faced military conscription in World War I. It is a misreading of Adventist history to claim that "Adventist leaders changed course entirely" (90) in the twentieth century on the issue of military service. Their position was actually a continuation of the cooperative one established in the face of conscription in 1864. Beyond misunderstandings on Adventism's relationship to the military, Morgan's treatment of the latter half of the twentieth century would have benefitted from a more sophisticated grasp of the major developments in Adventism's theological history since the mid 1950s.

Beyond those historical problems, the first footnote about which I got excited enough to check in the primary sources was inaccurate. But the remarkably few weaknesses in *Adventism and the American Republic* do not detract from the book's overall soundness. Even the two historical flaws indicated above do not invalidate Morgan's thesis. He not only proves his point, but does so with a great deal of literary skill and understanding of complex interactions. The book represents a massive achievement in helping us understand the public face of Adventism and how it has been shaped by apocalyptic understanding.

This book is important reading for anyone with an interest in the history of America's church-state relationships and/or Adventism.

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Poythress, Vern S., and Wayne A. Grudem. *The Gender-neutral Bible Controversy: Muting the Masculinity of God's Words*. Nashville: Broadman and Holman, 2000. xxix + 377 pp. Paper, \$19.99.

Whatever the viewpoint of the reader in regard to inerrancy of the biblical text and the modern feminist movement, this book deserves careful and respectful study. The authors have exhaustively compared translations ranging from the more literal to those with more change in form (a chart of the continuum is on p. 79).

After the foreword by Vallerie Becker Makkai, associate professor of Linguistics at the University of Illinois in Chicago, and a brief preface by the two authors, the list of abbreviations refers to the gender-specific versions approved by the authors and the gender-neutral ones that are not acceptable to them. In the first group, "Gender-specific Bible versions," are the KJV (1611), ASV (1901), RSV (1946, 1952, 1971), NASB (1963, 1995), NEB (1970), GNB (1976), NKJV (1982), NIV (1984), REB (1989), NIrV (1998).

In the unapproved list, "Gender-neutral Bible versions," are NRSV (1989), NCV (1987, 1991), GNB, 2d ed. (1992), CEV (1995), GW (1995), NIrV (1995), NIVI (1995, 1996), NLT (1996), NLT, rev. ed. (1996). Under "Culturally adapted imaginative renderings of the Bible" are listed Kenneth N. Taylor's *The Living Bible—Paraphrased*

(1971) and Eugene Peterson's *The Message* (1995). The OT lexicon used is Brown-Driver-Briggs, and the NT one is Walter Bauer-Arndt-Gingrich-Danker. CSG refers to the Colorado Springs Guidelines, printed in Appendix 1, "a statement drawn up on May 27, 1997, and later refined." It is a very reasonable set of guidelines, acceptable to everyone. Two books with which the authors argue throughout are D. A. Carson's *The Inclusive-Language Debate: A Plea of Realism* (Grand Rapids: Baker, 1998) and Mark L. Strauss's *Distorting Scripture? The Challenge of Bible Translation & Gender Accuracy* (Downers Grove, IL: InterVarsity, 1998).

Chapter 1, "What's Going on with Bible Translations?" describes the controversy, showing that in the inclusive versions "father" has become "parent," "son" "child," "him" "them," "he" "they." The versions called "gender-neutral" use substitute nouns and pronouns and change singulars into plurals. The authors state that they "are not criticizing the personal motives of the translators" and admit that "where a translation is not the most accurate, it may still capture *some* of the meaning, . . . Moreover, almost always the translation results in a statement that is theologically true" (7). However, for these authors with their inerrancy view, this is not sufficient.

Chapter 2 relates "The Rise of Gender-Neutral Bible Translation," blaming it on the extremes of the feminist movement. Chapter 3, "The Bible: The Word of God," sets forth their inerrancy base, which is close to a dictation idea, although they deny this. Chapter 4, "How to Translate," is an excellent exposition of the process and problems of translation, particularly of the Bible. Chapter 5 is a fine, reasonable discussion of "Permissible Changes in Translating Gender-Related Terms." If the inclusive-language translations had kept to these, in accord with the (later) Colorado Springs Guidelines, there would probably have been no controversy. Chapter 6 presents "Unacceptable Changes That Eliminate References to Men." Chapter 7 to 11 discuss "Generic 'He'." They deal with "Feminist Opposition to Generic 'He'" (chap. 8), and arguments for (chap. 9) and against (chap. 10) avoiding it, and give proof that ordinary people still understand and use it (chap. 11). Numerous examples are given in these chapters as the authors compare translations of various texts. Chapters 12 and 13 discuss "More Issues in Translating Gender: Man, Son of Man, Fathers, Brothers, Son, and the Extent of the Changes," and "More Examples Concerning Man, Father, Son."

Chapter 14 contains "Practical Application Questions." The authors state: "We should also encourage Bible translations to make legitimate, acceptable changes in translation where meaning is not sacrificed and where the inclusion of women could be made more explicit than it has been in the past." They say in parentheses: "The KJV was reliable in its time and is still used by people who are accustomed to it, but now it has become difficult for people to understand if they themselves have not grown up using it." In a footnote they say that "no translation in common use is so bad that people cannot hear from it the message of salvation and be saved" (295).

Chapter 15 is a two-page conclusion. Appendix 1 presents the "Colorado Springs Guidelines." Appendix 2, "Analyzing the Meanings of Words," shows that the Greek word *aner* always means a male. However, *anthropos* (Appendix 5) is very often inclusive of both genders and should be so translated. Appendix 3 is on "The Relation

of Generic 'He' to Third-Person Generic Singulars in Hebrew and Greek." Appendix 4 discusses "The Spectrum from 'He' in a Story to 'He' in a General Statement." Appendix 6 is titled "The Evaporation of an Argument: D. A. Carson's Lack of Evidence for the Unusability of Generic 'He' in English." A scriptural index and an index of persons conclude the volume.

On page 183 the authors speak against producing "niche" translations to meet the needs of various people. Translation of the Bible, which was produced in a patriarchal, male-dominated ancient world, must be accurately done according to their inerrancy view. However, this reviewer would argue that "niche" translations are already here, and they make the Bible much more appealing and meaningful to women today, who, for example, feel repressed by a still male-oriented modern society and are repelled by the overmasculinization of the text in traditional translations. If they can "hear" the divine message in an inclusive-language version, which may be looser in accuracy but still conveys the message of salvation, that is surely better than the alternative of their rejecting the Word completely! This serious work deserves thoughtful reading and study, whatever one's viewpoint.

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LEONA GLIDDEN RUNNING

Schwarz, Richard W., and Floyd Greenleaf. *Light Bearers: A History of the Seventh-day Adventist Church*, Nampa, ID: Pacific Press, 2000. 688 pp. Paperback, \$21.95.

Light Bearers is a revised and updated edition of Richard W. Schwarz's 1979 book of similar title. Despite extensive revisions, the new author Floyd Greenleaf has tried to retain Schwarz's pertinent thoughts and phraseology(10).

The purpose of the book is to portray the rise and development of the Seventh-day Adventist Church. The more specific focus of the revised version, however, is to "depict the denomination as a truly global organization" (7) rather than merely from a North American perspective. Thus the new edition looks at the church from a broader scope.

Although there are many similarities with the first edition, the reader will notice some major differences. Greenleaf has divided the content into four parts (instead of the five in the older edition). Part 1, "Origin and Formative Years, 1839-1888" (11-188), deals with the Millerite movement, the Disappointment, and the formation of the Seventh-day Adventist Church. This part corresponds to the first and second sections of the earlier book. Most of the original material has been retained with very few changes.

Part 2, "Years of Growth and Reorganization, 1888-1945" (188-384), looks at the expansion of the Seventh-day Adventist Church and the organizational reform that was needed because of that growth. It also covers the final years of Ellen G. White, and the effect of the two World Wars on the Adventist Church and its theology. This part includes chapters 13-15 of the earlier edition, plus some condensed material from Sections 3 and 4 of the first edition.

Part 3, "The Globalization of the Church, 1945-2000" (385-604) is where Greenleaf has made major changes and contributions. He has revised and condensed Schwarz's original Section 5, incorporating new material that