

writers made of the OT is to be taken seriously. Underlying Bright's plea for objectivity is a static view of authority. In his defense of the authoritative nature of those OT passages which cannot be used for moralizing, the argument seems to be: They are authoritative because they are there. And when Bright emphasizes that it is the theology which informs these passages that is authoritative, and then honestly asks whether this theology is not given better expression in the NT, he finds himself in a difficult position out of which he is able to maneuver only by the process of eschatologizing, a process which is both subjective and moralizing.

All in all, Bright has provided a good primer for pastors wishing to use the OT in preaching, but he has not significantly advanced us toward a solution to the problem of the authority of the OT.

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Bube, Richard H., ed., *The Encounter Between Christianity and Science*. Grand Rapids, Mich.: William B. Eerdmans Publ. Co., 1968. 318 pp. \$ 5.95.

This volume consists of a series of essays on the topic indicated by its title. It appears to be a book by Christians of evangelical stance. The editor, who is Professor of Materials Science and Electrical Engineering at Stanford University, is responsible for the first four chapters, which are introductory: "The Nature of Science," "The Nature of Christianity," "Natural Revelation," and "Biblical Revelation." He also is author of a later chapter dealing with "Physical Science." Other contributors are as follows: "Astronomy" by Owen Gingerich, "Geology" by F. Donald Eckelmann, "Biological Science" by Walter R. Hearn, "Psychology" by Stanley E. Lindquist, and "Social Science" by David O. Moberg. The various writers are specialists in the respective fields with which they deal. The treatment in each instance is necessarily brief, as imposed by the nature of the book itself: (1) coverage of some six different "sciences" (broadly defined) precludes much attention to any one area, and (2) the treatment given to each area is related to matters of concern to conservative or evangelical Christians. But in spite of such limitations, a good deal of ground in each field has nevertheless been covered and much useful information has been provided.

The Foreword to this book was prepared by A. van der Ziel, Professor of Electrical Engineering at the University of Minnesota. He states that the book "is an attempt by several scientists . . . to relate their scientific work to their Christian faith," and that the authors "show that their science and their faith do not battle against each other, but that they mutually enrich and complement each other. The harmony thus achieved is not attained by rejecting major parts of

the Christian doctrine or the scientific endeavor, but by accepting the basic tenets of Christianity and by keeping an open attitude to *all* aspects of science" (p. 5). Van der Ziel further suggests that this book "should be read by those who fear and distrust modern science as an obstacle to Christian faith; they may then learn that their fear and distrust are unfounded. It should be read equally by those who have abandoned vital aspects of Christianity because of their views in science; they may then see that they were too hasty in their actions" (*loc. cit.*).

The purpose in writing this book is worthy. Moreover, the information it presents is good for all Christians to know—and especially for those who are prone either to spurn science or to quote outdated scientific data. This book does not furnish an abundance of scientific information (it could not possibly do so within its scope), but it does at least make the reader aware of the need to keep up to date. New things are continuously happening in the scientific world. One may ponder, for example, a statement from the editor's field (written as long ago as a decade, for that matter!), which refers to "heavy holes" and "negative mass" (p. 193).

But whether this book will really help to remove fear and distrust of Christians who look upon modern science as "an obstacle to Christian faith" is doubtful. In fact, many conservative Christians will undoubtedly feel that some of these authors have "sold out" to the theory of organic evolution. On the other hand, one can also wonder how effective this presentation will be in reaching "those who have abandoned vital aspects of Christianity because of their views in science."

There are, in the opinion of this reviewer, several deficiencies in this book which should be called to attention: (1) This work, though entitled "The Encounter Between Christianity and Science," includes not so much as one chapter by a professional theologian! The fact that the authors do indeed show a fairly good acquaintance with Christian theology hardly compensates for this deficiency. (2) Each author deals with a specific scientific field, but there is no serious attempt at overall correlation or synthesis. There is, of course, a common goal which is manifest throughout, but in reading this book one gets the feeling that he is dealing with an encounter between Christianity and "Sciences" rather than with an encounter between Christianity and "Science." To present a synthesis of this sort when treating fields that themselves often stay quite apart is not an easy task. Nevertheless, for a work of this kind should it not at least have been attempted? (3) Although the authors place a welcome emphasis on theologically changing attitudes which differentiate between Biblical truth and mere human interpretation of the Bible, they seem largely to ignore similar development (or the need for such development) in the sciences. It seems curious to the present reviewer, for example, that the chapter on "Psychology" rather than one on "Biology" or other pure sciences should be the one *in a book of this sort* to emphasize the tentativeness of scientific knowledge (p. 238).

One wonders at times if some of these authors are so close to their fields that they fail clearly to distinguish between what is sure and what is tentative there. Or perhaps what appears to be a somewhat one-sided emphasis stems from an apologetic concern to give a certain class of conservative Christians a better appreciation of the value of scientific inquiry and to extirpate from those Christians' minds the belief that their own theological views are necessarily identical with Biblical truth.

In closing, we wish to state that this book is in many ways a very good book. It deserves to be read, and to be read seriously. Certain emphases which recur throughout the book are valuable correctives. Three come immediately to mind: (1) Scientific evidence should be given serious consideration by Christians, not simply explained away because of preconceived theological assumptions. (2) It should be recognized that religious doctrines (even those of long standing) are not necessarily equivalent to Biblical truth. (3) Hermeneutically, it is improper to utilize Bible texts to answer questions which are irrelevant to the content and context of those texts and to the topic and purpose of the Bible writer who wrote them.

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Conzelmann, Hans, *Grundriss der Theologie des Neuen Testaments*. "Einführung in die evangelische Theologie," Band 2. München: Chr. Kaiser Verlag, 1967. 407 pp. DM 28.00.

This "Outline of the Theology of the New Testament" is the first Protestant NT theology to appear in Germany since the publication of Bultmann's theology about two decades ago. Conzelmann himself is a scholar of the Bultmann school and belongs to the circle of scholars who since 1954 have become known as the post-Bultmannians. Therefore it would seem almost natural to observe in what ways Conzelmann's NT theology differs from that of his mentor. This work was written "as a textbook [Lehrbuch] for students" (p. 14) designed to introduce the reader into the present state of the discipline of NT theology. The author makes no attempt to be exhaustive in the citation of past and current literature on the various subjects and problems. Yet the short bibliographies of important studies at the beginning of each new section are extremely helpful in that they introduce the reader to what has been done most recently in those areas. One finds works published as recently as 1967.

Conzelmann's understanding of NT theology becomes apparent in the method and structure of his undertaking just as clearly as Bultmann's view can be read from the structure of his book. The author does not open in the fashion of Bultmann with a section on presuppositions. Instead he presents the material with which NT theology works, namely the kerygma of the earliest church and