

servant (God himself). "This portrait of the Servant comprises two elements, that of a very human Israel, and that of a 'God *in* Israel.' At this point one is not able to separate the two" (p. 171).

Consequently, the vicarious suffering of the servant (Isa 53) is understood as "participative," rather than as "penal" or "substitutionary"; that is to say, it becomes truly a "remedial and redemptive force" (p. 173). The participation of God in Israel enables Knight to draw lines between the themes developed in Isa 40-55 and the NT theology of incarnation. For instance the servant who "pours out his soul to death" leads to Paul's *kenosis* passage (Phil 2:7-8), and elsewhere the "resurrection" of God's people follows their "crucifixion"—a pattern of God's redemption for all time. However, for Knight, the relationship between Isa 40-55 and the NT is neither prophetic nor typological in nature, but rather the relationship rests on an OT anticipation and a NT realization of key themes pertaining to soteriology and missiology.

The main contribution of this commentary (and of its kind in general) lies in its ability to speak clearly and broadly about important theological themes central to the Christian gospel. Having abandoned historical and literary analysis as a useful approach, Knight resorts to fresh translations and expositions of relevant Hebrew words to develop these theological themes. Some of these are illuminating; e.g., the discussion of Isa 45:7 (p. 90). Others appear strained; e.g., the association of *qumi* in Isa 52:2 and Mark 5:41 (p. 161). A few seem infelicitous; e.g., the discussion of the "louse Israel" (p. 37). However, the key to the commentary remains Israel's existential experience of being the hesitant recipient of divine grace and an unwilling servant of world mission during the tumultuous sixth century B.C. The degree to which that key opens all the doors to NT and Christian theology may well require further examination.

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Marsden, George, ed. *Evangelicalism and Modern America*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1984. xix + 220 pp. Paperback, \$8.95.

Largely due to its recent renaissance, evangelicalism has been the topic of a large number of books during the past twenty years. One of the latest contributions to the ongoing dialogue is George Marsden's *Evangelicalism and Modern America*. In some ways this book is an unrefined sequel to Marsden's *Fundamentalism and American Culture: The Shaping*

of *Twentieth-Century Evangelicalism, 1870-1925* (Oxford, 1980). It is unrefined in the sense that it is a collection of essays that give the appearance of groping for the significance and meaning of modern evangelicalism rather than presenting a well-defined, synthesized interpretation, as did Marsden's earlier study. Undoubtedly, part of the reason for this "unrefined" nature of this new publication can be attributed to the fact that *Evangelicalism and Modern America* is the work of several authors, but perhaps the more real difficulty is that we are too close in point of time to the subject matter of the essays to have adequate perspective.

Most of the chapters were initially prepared for a conference on "Evangelical Christianity and Modern America, 1930-1980." Held at Wheaton College in April 1983, the conference inaugurated the Billy Graham Center's Institute for the Study of American Evangelicals. The nature of the event sheds light on both the content of the papers presented and the place the book's topic holds in the minds of many evangelical scholars.

Marsden notes that the book "is designed to be a unified account of recent evangelicalism rather than the proceedings of a conference." Thus, he points out, several of the conference papers do not appear in the book, while two essays on the New Right were added to the collection, even though they were not presented at the conference (p. xix). In spite of Marsden's disclaimer, the volume gives the reader the feeling that it is a set of conference papers. This impression, however, does not necessarily detract from the value of many of the individual essays as much as it does from the unity of the book.

The volume has two main purposes. "The first is to help describe and explain the re-emergence of evangelicalism as a formidable force in modern America" (p. vii). This, points out Marsden, is a remarkable development in American culture that could not have been predicted thirty years ago. The first part of the book is dedicated to an explanation of this phenomenon. Of particular value is Joel Carpenter's lead article, "From Fundamentalism to the New Evangelical Coalition," which provides a concise historical overview of the development of one prominent evangelical group—the fundamentalists—from the early 1930s up through the development of the National Association of Evangelicals in 1942 and the rise of the Youth-for-Christ movement and of Billy Graham later in the decade. Other chapters were developed from a variety of perspectives by Grant Wacker, Leonard Sweet, Richard Ostling, and Martin Marty.

The second purpose of *Evangelicalism and Modern America* "is to help assess the character and quality of the evangelical return to prominence" (p. vii). Part 2 of the book devotes eight essays to this purpose. Included are a broad spectrum of topics that touch upon the relationship of evangelicalism to culture. The unifying issue is whether evangelicalism

should challenge or whether it should reflect contemporary culture. The topics covered are the pluralistic and grass-roots nature of evangelicalism, the challenge of developing a contextualized evangelical theology, and the relationship of evangelicalism to the phenomena of history, modernity, the arts, science, politics, the Bible, and the social role of women. The authors include Nathan Hatch, David Wells, George Marsden, Mark Noll, Margaret Bendroth, Roger Lundin, Ronald Numbers, and Richard Pierard. Each chapter in this section presents one of these topics in a largely descriptive fashion, except for the chapter on "The New Religious Right in American Politics," which is a very valuable bibliographic essay.

One difficulty underlying this book (and other discussions of the topic) is the lack of a consensus on the meaning of evangelicalism. Due to the fact that the various authors are using widely differing definitions, Marsden has devoted a large part of his introduction to providing a threefold description of the phenomenon of evangelicalism. His discussion is helpful, but the varied definitions of the authors certainly do not add to the unity of the volume. On the other hand, perhaps this confusion is in reality an accurate reflection of evangelicalism's democratic pluralism.

One of the book's strong points is that it provides a wide variety of perspectives on a broad range of concerns to American Christianity. This very strength, however, is related to the volume's greatest weakness—its lack of a unity that encourages the reader to keep on reading. *Evangelicalism and Modern America* is more of a stimulant to thinking about the issues facing contemporary evangelicalism than it is a well-developed exposition. But as such a stimulant, it is a much-needed contribution to an area of ongoing relevance in the study of American Christianity.

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GEORGE R. KNIGHT

Richards, Lawrence O. *Expository Dictionary of Bible Words*. Regency Reference Library. Grand Rapids, Mich.: Zondervan Publishing House, 1985. xv + 720 pages. \$19.95.

This book provides an excellent tool to aid in understanding the Bible better for those who cannot utilize the technical source works based on the original Greek and Hebrew. It is rather similar in format and function to the Theological Dictionaries of the OT and NT which employ the original languages to work out their word studies, but it is more condensed in content than they are. In this case, however, the words and themes canvassed are based on the phraseology of the English Bible. Since different versions of the English Bible sometimes translate the same Greek or Hebrew words with different English words, it has been necessary to