

(e.g., 67-68, 148-149) and that disputes within the movement reflected ones occurring more broadly within Judaism (e.g., 61-64).

Second, Gager never appears to engage the Greek texts of Paul in a way that would inductively build his case. Rather, he seems to read the texts simply in the light of his presumed picture of Paul and with heavy reliance upon the works of Krister Stendahl, Lloyd Gaston, and Stanley Stowers.

Despite my criticisms, it should be made clear that Gager raises some important issues. For example: Was Paul's gospel addressed primarily to Gentile and Jewish participants of the Jesus-movement? Was there a double standard in the Jewish community with reference to it so that Jews were obligated to the law one way and Gentiles in another way? Is it possible to read Paul without subordinating one set of statements to another set that apparently contradicts the first? These questions among others urgently call for further investigation. So Gager's new book is a welcome catalyst for further debate on these important points. My qualm is with the way he has chosen to develop these crucial points.

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Hayward, James L. ed. *Creation Reconsidered: Scientific, Biblical, and Theological Perspectives*. Roseville, CA: Association of Adventist Forums, 2000. 382 pp. Paper, \$19.95.

This volume is dedicated to Richard Ritland and takes the side he championed in the controversy over origins, which continues to fester within Seventh-day Adventism. The twenty-seven papers making up chapters in the book were first presented at a 1985 field conference in which Ritland played a leading role. Thus it would be fair to say that *Creation Reconsidered* is as much a product of Richard Ritland as it is of James Hayward, who collected and edited the papers.

Because this is a collection written by different authors in different disciplines, it is not surprising that the contents are as eclectic as the subtitle "Scientific, Biblical, and Theological Perspectives" implies. Chapters range from explanations by Ervin Taylor and P. E. Hare of the reasoning and science behind radiometric and amino-acid dating techniques, to a historical review of interaction between Christianity and geology in the nineteenth century by Gary Land. Theological papers by Richard Hammill and Frederick Harder are juxtaposed with Raymond Cottrell's chapter on the inspiration and authority of the Bible and the extent of the Genesis flood. The opening and closing chapters of *Creation Reconsidered* exemplify the variety of material within the book. The volume begins with a paper by Clark Rowland, who used his background as a physicist to make the case that all knowledge is partial of necessity and the assumption that reality exists must be made if we are to study the world around us. Rowland reasons that the presupposition that God exists is a corollary of this primary assumption. The final chapter, entitled "A Skeptic's Prayers," is made up of two somewhat angst-ridden prayers written by Elvin Hedrick and printed without comment.

Despite the variety of authors involved in making *Creation Reconsidered*, the quality of writing is uniformly good and generally at an easy-reading level for most people. A number of chapters would fit perfectly into any well-written

textbook on the subjects covered. An excellent example of this textbook-like writing would be chapters introducing the geologic column and another discussing plate tectonics, the former written by Ritland and the latter by Hare. The black-and-white illustrations are also excellent, providing an element of graphic interest that complements the text very well. Some of the illustrations were provided by the authors, i.e., reproductions of seismic sections were used by Harold James in his paper on prospecting for petroleum, but the majority are carefully chosen etchings from old books.

With all its strengths, *Creation Reconsidered* is still a collection of papers from a field conference held over sixteen years ago. Where it is not dealing with basic information in geology or other areas, it provides a historical perspective on liberal Adventist thinking at the time and illustrates some of the problems with that thinking. Among these problems is conflation of time and the Flood with the basic issue of creation. The approach taken in *Mere Creation* (Bill Dembski, ed., 1998) seems to be much more logical, as it deals with one issue at a time instead of mixing them all up together. In fact, *Creation Reconsidered* gives very little space to dealing with the core issue of creation. The majority of chapters deal either with geology and problems with short chronology, or with the relationship between science and religion. More accurate titles might have been *The Flood Reconsidered*, *Adventism Reconsidered*, or *Science and the Bible Reconsidered*.

Several chapters are dedicated to critiques of other Adventist scholars' attempts to reconcile the biblical flood and a short chronology with the geological record. Strangely, not a single chapter deals with evidence logically consistent with creation such as biological complexity or the anthropic principle in physics. These arguments for creation are not new, just as the arguments against the literal interpretation of the biblical record of history used in *Creation Reconsidered* are not new, and yet they are given no significant attention in this 382-page book. This is disappointing, as some of the critiques are excellent. For example, P. E. Hare does a fine job of critiquing the interpretation of pleochronic halos as evidence of instantaneous creation. Ritland's critique of ecological zonation theory as an explanation for the ordering of fossils in specific strata masterfully outlines difficulties in the theory. While these chapters are interesting in and of themselves, no significant effort is made to explain what they have to do with the question of creation. The reader is left to assume that any literal interpretations of historical accounts given in the book of Genesis, especially those made by Adventist scholars who take the Bible at its word, are questionable. While it is not stated directly, this seems to be the point, especially when Ross Barnes's arrogant-sounding dedicatory statements about "collective organizational naïveté" and "inescapable conclusions" are allowed to color one's view of the book.

Those interested in the history of liberal Adventist thought concerning the interpretation of Genesis will find this book interesting. Other than this small group, however, it is hard to think of any general class of readers who will benefit from reading *Creation Reconsidered*. Anyone who lived through the seventies and eighties and was involved in the ongoing debate is familiar with the arguments and will find nothing new here. Of course, having everything written down is of some value as it provides a snapshot of the thinking that was going on at the time. During the fifteen years that it took to move from conference to printed volume,

some details may have been added to or deleted from the papers, but the general ideas are still consistent with my memory of discussions at the time.

These papers would be of much greater interest to those studying the way the debate has evolved over time if a brief update were given at the end of each chapter. How have these arguments held up over time? How has new data expanded our thinking? What ideas remain unchallenged? Perhaps, this may be done if a revised edition of *Creation Reconsidered* is ever printed. The predominantly liberal approach taken in this book makes it a bit bland. It would be much more exciting reading if there were both liberal and conservative arguments and critiques. One can only imagine how much more stimulating the original conference and thus this book would have been if prominent Adventists, who have been happy to take Genesis at its word, such as Ariel Roth and Gerhard Hasel, had been thrown into the mix!

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TIMOTHY STANDISH

Heinz, Hans. *Dein Heil bin ich: Gesammelte Aufsätze zu Rechtfertigung, Heiligung und Vollendung*. Adventistica: Studies in Seventh-day Adventist History and Theology, Schriftenreihe des Historischen Archivs der Siebenten-Tags-Adventisten in Europa, Theologische Hochschule Friedensau, ed. Daniel Heinz. Frankfurt: Peter Lang, 2000. 223 pp. Paper, \$37.95.

The present volume is not a Festschrift, but it is called a Festgabe. It is a gift for the 70th birthday of Hans Heinz and was edited by his son Daniel, the director of the historical archive of Seventh-day Adventists in Europe. Probably the book was labeled a Festgabe because Festschriften are normally written by friends, former students, and colleagues of the person to be honored. In this case, however, Hans Heinz himself is the primary author.

An introduction by Daniel Heinz, in which he reflects on present developments with regard to the doctrine of justification and explains the nature of the book, is followed by twenty-four essays by Hans Heinz, forming three major parts of the work. The first part focuses on justification and the certainty of salvation. The second part emphasizes sanctification and a righteous life, whereas the last section deals with the idea of reward and merit, its relation to justification, and with consummation or perfection.

An appendix by Daniel Heinz follows the body of this work. Relating some aphorisms of his father, he shows Hans Heinz's strong faith in the authority and trustworthiness of Scripture and his faithfulness in confessing its teachings. He believes that theology must be oriented toward practice, but should not falsely accommodate to contemporary trends. As a systematic and historical theologian, Hans Heinz has a keen interest in salvation and eschatology. A short biography is followed by a bibliography of his published works, reaching from 1950 to the present day.

Originally the essays appeared as articles in various magazines and books and were addressed to different audiences, such as church members on one hand and scholars on the other. So they differ in length, style, and content and some of them are easier to read than others. Some are translated from English into German. The