

after minimal deliberation?" (30). In this question, Johnsson reflects his own bias. It suggests the assumption that Simpson was guilty and explains his acquittal as merely a revenge factor by a majority black jury. How then would he explain the second trial where a majority white jury convicted Simpson? Perhaps we all need to live the dictum, "Grace gives, and grace forgives" (31).

(3) After detailing the feeling of being unwelcome in the graceless former East Berlin, Johnsson describes his joy in crossing back to West Berlin. He says, "Dragging our cases, we came to a line across the road. We looked up and saw, instead of slogans vaunting the triumph of capitalism, neon signs and billboards for Coke and McDonald's" (37). The idea is suggestive that big businesses are a symbol of true freedom. This does not show sensitivity for those, especially in the developing world, who are all too familiar with the greed and exploitation of big businesses.

However, Johnsson is not a person of malice. In fact, I am touched by his honesty and openness—that he is not a perfect family man (65) or that he spoke words that hurt and wounded others (74). The reader can identify with him. He recognizes his weaknesses and failures but lives by the grace of God so abundantly and freely given. Indeed, while Johnsson does not define grace, upon completing this book, the reader knows exactly what grace is. Grace, like love, is better *experienced* than *explained*.

For the sheer power of its depth of thought, clarity of expression, and gripping illustrations, this book stands in the same aisle with Philip Yancey's bestseller, *What's So Amazing About Grace?* It teaches us to be more than friendly. Be gracious!

I believe that the learned theologian, ordinary churchgoer, and even the casual reader will find rich benefit in reading this book. *Glimpses of Grace* is the kind of book you would like to gobble up in one sitting, but are obliged to digest slowly, thoughtfully, like a cow chewing its cud.

Kenneth D. Mulzac

Koranteng-Pipim, Samuel. *Must We Be Silent? Issues Dividing Our Church*. Ann Arbor, MI: Berean, 2001. 640 pp.

Samuel Koranteng-Pipim is currently the Director of Public Campus Ministries for the Michigan Conference of the Seventh-day Adventist (SDA) Church. He holds a Ph.D. in Systematic Theology from Andrews University, Michigan, USA. He is best known for his book on hermeneutics, *Receiving the Word* (Berean, 1996). Koranteng-Pipim claims that this recent work is an apologetic book in which he attempts to "defend sound biblical teaching by counteracting the false" (7). His concern is that the SDA Church is beginning to embrace nonbiblical ideologies that are becoming a threat to the church's traditional theology. These

dangerous ideologies are homosexuality, feminism, racism, higher criticism, and congregationalism. His book is an attempt to show why all Bible-loving Christians should reject these ideologies. The book is divided into five sections, each section tackling one of the above ideologies. Each section has a brief background, a description of his opponents' view and Koranteng-Pipim's polemic against those ideas. This method makes him quite repetitive, sometimes at the expense of losing the reader's interest.

The first section deals with the problem of homosexuality, addressing the issue of "whether or not homosexuality is compatible with the Christian lifestyle" (19). He presents three views that are currently held by different Christian groups: the nonacceptance view, the qualified acceptance view, and the full acceptance view. The difference between these views is in their basic tenets—the nature, morality, way out of, and response to homosexuality. Traditionally, SDAs have held the nonacceptance view, but now, according to Pipim, the attitude is changing and a growing number of scholars are adopting the qualified acceptance view. In support of the traditional view, Pipim points out twenty-one myths about homosexuality and gives a response to each. He rejects the commonly held theory that homosexuality is a natural orientation and therefore ethically neutral. Instead, he sees homosexuality as an aberration, a sin, which should be countered by the gospel. He totally rejects the acceptance of gays or lesbians as full members of the church except after they repent of their homosexual lifestyles.

In section two Pipim deals with the problem of the ordination of women. He has written this section as a response to the book *Women in Ministry* by twenty pro-ordination scholars at Andrews University (Andrews University Press, 1998). According to him, the main issue on ordination of women is whether "women may legitimately be commissioned through ordination to perform the leadership functions of elders or pastors" (133). He concedes that the Bible and the writings of Ellen G. White support ordination of women to "perform certain specific functions" (ibid.). Pipim challenges *Women in Ministry's* conclusion that women should be ordained as elders and pastors. He rejects the claims that there were women priests, apostles, and ministers in the Bible. He argues against the priesthood of Eve, the leadership role of the women prophets, the apostleship of Junia, and Phoebe's ministerial role. He accuses the authors of *Women in Ministry* of making misleading and erroneous claims regarding the role of women as pastors in SDA Church history. The SDA Church has never had ordained women ministers. Even the most famous woman preacher, Ellen G. White, was not ordained.

However, some of his arguments are not conclusive. His exegesis of 1 Tim 2:11-15 (217-21) should have considered the main purpose of I Timothy, to control heresy (1:3). The argument that women were not the main heretics is correct, but the heresy could have distorted the role of women in worship services. If the church had adhered to the traditional role of women, such distortions would have been addressed. There is also no clear differentiation of roles in the NT ministries

of apostles, pastors, and elders as there was in the roles of priests and prophets in the OT. It is also not clear whether the NT role of a pastor is identical to that of either the OT priests or prophets, since in the OT neither priests nor prophets are referred to as shepherds.

Section three, in my opinion, is the best written section. In this section he defines racism as a secular religion like communism, socialism, fascism, and secular humanism. As a religion, it is anti-Christian and in opposition to the gospel commission. The SDA Church in the United States, by having race-based churches and conferences, has either knowingly or unknowingly subscribed to the ideology of racism. He argues against the commonly held theory that the racial conferences were organized to enhance ministry in the Black communities, to create opportunities for leadership for the Blacks, and to increase Black representation in elected offices and boards. To him, the racial conferences are a result of the church's inability to deal with racism. His answer to the church's problems of racism is to begin with eradicating the racial conferences. If this section had dealt with the cultural issues related to Black/White relationships that have developed independently since the 1940s, and offered a feasible program or process for integration, it could have been a major contribution.

The fourth section is a response to some of the criticisms of his views in his previous work, *Receiving the Word*. The major part of this section deals with a document written by Charles Scriven entitled, "Embracing the Spirit: An Open Letter to the Leaders of Adventism." In his typical confrontational style, Pipim asks the question whether those riding Scriven's "fast train of change" might be "drifting away from Adventism towards an unknown destination" (490). He challenges Scriven to deal with the real issues in the problem of hermeneutics: (1) the separation of the human from the divine aspect of God's word, (2) the use of sources: Are some parts of Scripture less inspired? Did the NT use the OT correctly? (3) Does the use of imperfect human language compromise the message? (4) Does the historico-cultural setting of the Bible condition its message? (5) Do the Bible writers' purposes, selection of materials, and style of presentation distort the facts? (6) Should different parallel accounts be viewed as complementary or contradictory? (7) Are there factual errors in the Bible? (8) Is the Bible infallible in all aspects? (9) What is the best description for our view of inspiration? And, (10) What role does Scripture play in interpreting Scripture, and what role should E. G. White's writings play in interpreting Scripture? But even if one agrees that the above questions are the only ones at the center of the controversy on Adventist hermeneutics, can anyone guarantee that the answers to them will be uniform? And could not the variety of answers be necessitated by the broadness of the questions?

Pipim's last section deals with the practical problems of worship and church unity that are facing the church. He sees the unity of the church threatened by two wings of the church—the liberals within and the independents right outside. He rejects the unity in diversity propagated by those he calls the liberals within, and

argues for a theologically based unity. This section needs more work. The arguments lack support and are unconvincing.

Even though I do not accept all the ideas of Koranteng-Pipim, I applaud him for his boldness in addressing issues with regard to which many would think "silence is wisdom." I also congratulate him for being thorough and forthright in his research and presentation. He, however, should guard against the appearance of confrontation and of belittling the work of his opponents. Such an approach limits his audience and his influence on those of the opposing camp. He should also guard against repetition, a problem that is acute in this present work. The book also needs some careful editing to remove the spelling and other mechanical errors.

Despite these weaknesses, this book should be a must read for all church members, and especially for pastors, administrators, and thought leaders of the SDA Church.

Julius Muchee

Mercado, Leonardo N. *From Pagans to Partners: The Change in Catholic Attitudes Towards Traditional Religion*. Philippine Inter-religious Dialogue Series No. 6. Manila: Logos, 2000. vii + 134 pp.

Leonardo N. Mercado, a Divine Word missionary, has done pioneering work in the study of Filipino Philosophy and theology. He is the executive secretary of the Episcopal Commission for Inter-religious dialogue, Catholic Bishops' Conference of the Philippines. A prolific writer, his other works include *Inculturation and Filipino Theology* (Divine Word University Publications, 1992); and *Doing Filipino Theology* (Divine Word University Publications, 1997), to name a few. To date, he has edited or co-edited all the books in the Asia-Pacific Missiological series.

Mercado contends that there has been a shift in attitude, from arrogance to respect, among Roman Catholic authorities towards Traditional Religion (TR). Indigenous peoples (IP) who practice Traditional Religion are no longer regarded as pagans but are accorded partnership in inter-religious dialogue. "Traditional Religion . . . should now be ranked as equal to others world religions" (1). The purpose of this book is to trace why and how Catholic attitudes changed toward Traditional Religion.

A brief introduction (chap. 1) underlines three factors: (1) the theoretical framework which posits a change, from negative to positive, in the Catholic dialogue with TR; (2) scope and limitations which set the boundary for inter-religious dialogue as the discussion between the Catholic Church and lowland Filipinos who, although they "have embraced Christianity, Traditional Religion remains the substructure of their Christianity" (4); and (3) significance of the study, more so, because about "forty percent of the world's population base their lives on TR thinking" (5).