

exclusivistic understanding of Christianity. In our concern with the more exotic world faiths of the East, we ought not neglect one much closer to home: Judaism. Particularly as it is becoming more and more clear that we as Christians, and especially as theologians, bear a specific responsibility in anti-Semitism, with its final outcome in the holocaust. The vice of anti-Semitism, to be sure, is certainly anti-Christian, but anti-Judaism is a necessary if not sufficient condition for this vice. Without it, down through the ages Jews would not have been set apart, ostracized, ghettoized, made victims of the fear and hatred of the majority. And this anti-Judaism is rooted in Christian thought, inevitably so, it seems, if Christianity is interpreted in universal and exclusivist terms.

Any teaching which denies the inner validity of their faith is ultimately anti-Jewish. "No one comes to the Father except by me" denies them access to God on their own terms. The New Testament gives all sorts of arguments for superseding the Jewish covenant, but are these sufficient? Basically the Jews are rejected for refusing to be converted to Jesus as the Christ, but why should they be converted? With the God of Israel as their saviour, why do they need another, especially when Jesus has not (at least not yet) fulfilled the Messianic promises of the Scriptures. Also we have it on good authority (Paul) that God has not abandoned his people.

Since we have all grown up with anti-Judaism, we find it very difficult to root out. Clark Williamson has given us an excellent handbook to guide us in the effort. The opening chapters discuss anti-Judaism in the New Testament. The scholarly quest for the authentic words of Jesus, by insisting upon the method of difference, obscures for us the Jewishness of Jesus' teaching. We are all familiar with Luke's tendency to exonerate the Roman authorities, but do we reckon with the degree to which this is so? The trial before the Sanhedrin may have been little more than an informal preliminary hearing before a rump group of Sadducees, perhaps at the initiative and behest of the Romans themselves. The Romans may have instigated the whole affair, for which the Jews have been taking the blame ever since.

The chapter on Paul is very striking, situating his writings before the Jewish/Christian schism took place. When it did take place, as reflected in the gospels and in later writings, the schism has the misfortune of being canonized in the Scriptures of the dominant group. The middle chapters trace anti-Jewish sentiments in Christian theology to the present day, while the final chapters reflect on what can now be done about it.

Our relation with Judaism is the ultimate ecumenical issue. This book contains all the necessary information for an initial encounter with this problem, either as text in an undergraduate or seminary course, or as a library resource.

Old Dominion University

LEWIS S. FORD

*Religious Belief and Religious Skepticism.* By Gary Gutting. Notre Dame, IN: University of Notre Dame Press, 1982. xi + 192 pages. \$15.95 (paper \$9.95).

Gutting's purpose is to show that religious belief requires and can be given a rational justification. Such a concern sets him apart from philosophical critics of religion like Antony Flew and Kai Nielsen who deny that religion can be rationally justified. It also distinguishes him from Wittgensteinians who see the

# Religious Belief And Religious Skepticism

**Yijin Wang**



## **Religious Belief And Religious Skepticism:**

## Unveiling the Magic of Words: A Overview of "**Religious Belief And Religious Skepticism**"

In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**Religious Belief And Religious Skepticism**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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