Rabbi Jachter thinks that not enough attention is paid, at least in contemporary Orthodox circles, to the rational grounds for believing in God and the divine origin of the Torah. This book, though, is a weak, and frankly disappointing, effort to provide such grounds. It is well and good that it presents one of the classic arguments for the existence of God (the argument from design) but it does not discuss any others such as Saadia Gaon’s argument from the finitude of time or the ontological argument. More seriously, the book does not try to address, nor even seem to recognize the existence of, some strong counter-arguments to its positions. For example, the idea that the revelation at Sinai was a revelation made to the Israelite masses, and thus those masses can provide assurance of its reality, ignores that we only have one supposedly contemporaneous document, the Bible itself, attesting to that mass revelation, not the testimonies of numerous individuals who were there. Again, its argument of the fulfillment of Torah prophecies of exile ignores the possibility that these were written after the Assyrian and Babylonian exiles and in light of them. Some of the book’s attempts to reconcile Judaism with science are handled better. Some readers may find telling its assertion that the survival and Zionist revival of the people is evidence of the truth of Judaism.

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