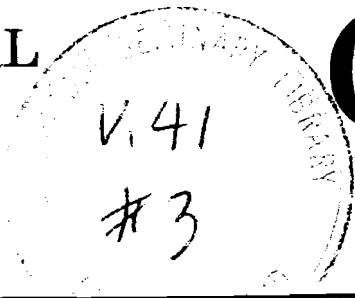


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## Book Reviews

**STUDIES IN PROVERBS. WISE WORDS IN A WICKED WORLD.** By Charles W. Turner. BMH Books, Winona Lake, Indiana, 1976. 133 pages. Paper. \$2.95.

This is not a commentary on the Book of Proverbs, but, as the title indicates, a series of studies on Proverbs. Proverbs is a book concerning which not too much material is available for Bible classes and personal devotional study. The author, who is Executive Editor and General Manager of the Brethren Missionary Company of Winona Lake and the 1975-76 moderator of the National Fellowship of Brethren Churches, has produced an excellent study of this book.

Of the thirteen chapters which comprise this volume, one is introductory and one of the nature of a conclusion. The other eleven treat different topics as they are discussed in the thirty-one chapters of Proverbs and passages from other parts of the Bible pertaining to the important ethical matters concerned. Each chapter has been provided with "suggested background devotional reading." The arrangement of the book into thirteen chapters suggests it might serve as a quarter's work for Sunday School classes. Turner accepts the traditional position that most of the book of Proverbs comes from the pen of Solomon, being edited during the time of Hezekiah. Because Proverbs is a part of the Old Testament canon, the author places it in a different class than the proverbial collections of the ancient Near East and elsewhere. This would be a book worth placing into the congregational library.

Raymond F. Surburg

**CREATION CONTINUES.** By Fritz Kunkel. Word Books, Waco Texas, 1973. 281 pages. Paper. \$5.95.

This book was written by a psychologist who uses the Gospel of Matthew as a base for his theories. His theory is that creation continues in each of us to this day. Each one's task is that of becoming an individual. This task of becoming has been charted for us in the Gospel of Matthew. The dynamic reader will identify himself with the large cast of persons in this Gospel. His theory is stated on page 65 and we summarize it: Individualism is inescapable. The transition from feudalistic to individual consciousness reached its highest peak at the time of the Reformation. In feudalism the individual exists for the group. Since then the individual exists for his own sake. But this can lead to all sorts of vices, especially egocentricity. What is the way out? Individuation, mature individualism. One form is offered in Christianity. "There is a form of individualism, of self-reliance and independence, which allows the individual to become responsible for himself and for the group also. Individual freedom and collective responsibility coincide." He uses the Gospel of Matthew to exemplify this theory.

The reviewer is no psychologist and therefore is in no position to assess this theory. His only interest lies in Kunkel's handling of Matthew. What is his view of Matthew? "We are not here concerned with the question whether Jesus actually did and said what Matthew recorded. We will try to understand the impact of Jesus' personality on his disciples, through them on Matthew and his students, and through Matthew on ourselves" (p. 11). What of Jesus? "Jesus wanted to be baptised, and this means he wished to confess his sins"

(p. 46). "Thanks to the Phoenician woman, he [Jesus] has completely outgrown his own racial prejudice" (p. 182). "At Caesarea Jesus was to Peter, so to speak, a window through which the latter could see into eternity . . . But this does not yet make him a god; it only shows what true initiation can achieve" (p. 193). What did Jesus do? "Jesus had to 'forsake' his disciples to teach them self-reliance and independence. Matthew did not know that he would forsake his later readers at the very point where he tells them how the disciples were left alone. It is a superhuman and therefore unconscious accomplishment" (p. 274). What of Easter? "Easter, rebirth, the new phase of creation, is either a convincing inner experience which changes our character and our life, or it is nothing at all. We do not need the empty grave. To us every grave is empty, every corpse is darkness. But darker than all this is our own failure. We know what love is, but we do not love; we only want to be loved" (p. 276). What of the kingdom? "To keep our hopes from evaporating into idealistic dreams or emotional revivalism, we need clear understanding, definite evidence in the outer world, and unmistakable experiences within ourselves. Our situation is almost the same as that of Matthew's students. We understand and occasionally feel, that a new phase of creation, the kingdom of heaven is waiting for us. It wants to come to life within every individual. That is the 'coming of the Son of man.'" (p. 142). "The original essence of man-woman relationship, to be 'one flesh', has become a remote ideal. To reach it would mean to reach the kingdom of heaven" (p. 210). What of man's will? "We are always left with our own free will, to decide on our own account how to interpret and how to fulfill the will of God" (p. 52). "The imperative 'enter' (Matt. 7:13-14) presupposes our capacity for choosing between the two ways." (p. 109). "We have enough freedom to take small steps which lead into a little more freedom, then larger steps which lead into a frightening degree of freedom, and finally huge steps which lead up into the blinding light of a superindividual consciousness" (p. 110). What of God's righteousness? "The expression 'seeking God's righteousness' is the keyword. We already know that in Matthew's language it does not signify that stable and unchanging quality of virtuousness which we do or do not possess. We cannot learn 'righteousness' as we learn spelling and arithmetic, so that it becomes a quality of our minds. Jesus uses the word in a different sense. It is dynamic now and indicates ceaseless change, endeavor, and growth. It refers to our evolution from higher to ever higher levels of being, and implies the hardship, dangers, and trepidations of traveling, experimenting, and discovering" (p. 104). The book is permeated by religious enthusiasm and inner experience: "This new light, as we shall see, can appear within every man, freeing him from the past, endowing him with new creative power and guiding him toward a higher and more spiritual life" (p. 43). "We shall discover the best of all teachers, the voice of guidance, within our own heart" (p. 178). "But each Christian, if he deserves this name, must find this boulder [new consciousness] within himself" (p. 188). So far as theology is concerned Kunkel describes himself when he writes: "We are truly, all of us, dumb, as far as spiritual language is concerned. All our writing and preaching is useless and perhaps harmful, going around in circles on the egocentric level. If our eyes would see, we should at least recognize our spiritual muteness and stop our emotional or intellectual verbosity" (p. 132). The exegesis, of course, is often very bad. The Gospel of Matthew is studied from a Bultmannian, rationalistic point of view.

Harold H. Buls

ACTS: THE EXPANDING CHURCH. By Everett F. Harrison. Moody Press, Chicago, 1975. 419 pages. \$7.95.

Everett F. Harrison, Professor Emeritus of New Testament at Fuller

Theological Seminary, has produced a scholarly new commentary on the book of Acts with thirteen pages of bibliography and references to the primary and secondary literature. Harrison rightly sees the commission of the Risen Lord in 1:8 as a key to the structure of the narrative; Acts proceeds along the same line of progress as indicated in that verse, the evangelization of Jerusalem, Judaea and Samaria, and the remotest parts of the earth (p. 11). He defends the unified Lucan authorship of the book, even though he does not seem to regard the external evidence with as much deference as is due it (p. 14). The Fuller professor sensibly dates Acts in the second year of Paul's first Roman imprisonment and notes that the accuracy of the geographical notes and of the titles of Roman officials necessarily point to an author contemporary with the events narrated. Harrison contends for the historical reliability of Acts, including its speeches, and cites the professional historians, such as A.N. Sherwin-White, in support of that position (p. 25). The note on the value of Acts for the modern church is worth citing (p. 31):

Acts is especially pertinent to the present day, for the Church in our time is faced with somewhat the same conditions as confronted the infant Christian community. In the Western world Christians are becoming more and more a minority in the population and are subject to pressures because of unwillingness to conform to some features of modern secular life. Less and less is the Church able to claim government patronage or protection.

The commentary is divided into three main sections on the basis of the key passage noted above, Acts 1:8.

One might quibble, however, with some of the positions taken by Harrison. The reviewer sees no reason, for example, why the purpose in writing which Luke states at the beginning of his Gospel should not obtain for Acts as well, which is simply the second volume of the one work (p. 16). Nor are we ready to assume that the three years of Galatians 1:18 should be added to the fourteen years of Galatians 2:1 to make seventeen years between Paul's conversion and the visit to Jerusalem recorded in the latter verse (pp. 23,30). We prefer to assume that the fourteen includes the first three years, because in this way all the difficulties of identifying the Jerusalem visits of Galatians 2 and Acts 11 vanish away, thus simplifying the chronology of Paul's career. The reviewer would seriously question, moreover, whether there was ever a time "when there was little attempt at regulation or the fixing of a standard text" (p. 29). The divergent Western text of Acts is better explained as the earliest commentary on the book; an ancient editor attempted to annotate the original text on the basis of extra information available to him concerning the various personalities and events. More vigorous exception must be taken to Harrison's inadequate view of baptism (p. 63; cf. pp. 51, 176):

It would be a mistake to conclude that the Spirit was automatically bestowed because people submitted to baptism. This rite was administered in response to repentance, which includes faith (Ac 2:41,44). Baptism is a means of making confession of allegiance to Christ (Ro 10:9-10). It is clear from Acts 8:15-16 that water baptism was not in itself the key to receiving the Spirit. Repentance and a believing heart provided the necessary preparation. One might insist that Acts 1:5 does not make room for water baptism at all. This was true in the case of the apostles, but they were a special class.

Also troublesome is Harrison's description of the "speaking in tongues" of Acts 10:46 and 19:6 as "ecstatic utterance" (pp. 52, 289), when there is no

reason in the text to distinguish it from the phenomenon of Acts 2, utterance in cognitive languages unlearned by the speakers.

Judicius

**THE GOSPEL OF MATTHEW.** By Wm. Hendriksen. Baker Book House, Grand Rapids, 1973. Cloth. 1015 pages. \$14.95.

This commentary is recommended with some reservations. The commentary is Calvinistic and the reviewer is Lutheran. There are bound to be differences. The commentary has three things in its favor. First, it is very scholarly. No stone is left unturned. The very size of the book tells us something. The author is a very erudite man who evidently does his work conscientiously and painstakingly. He has thoroughly digested an unbelievable amount of material and has written his commentary very simply and well. The commentary can be used by pastor and layman alike. In addition to the fact that this is a verse by verse commentary, it affords good, detailed descriptions such as that of Herod the Great, pp. 156-166, and the traditions of the elders among the Jews, pp. 609-611. Hendriksen's "Introduction to the Gospels," pp. 3-76, brings one right up to date on the various views of the Gospels. His "Introduction to the Gospel of Matthew," pp. 79-99, is very good. Secondly, Hendriksen comes to grips with the rationalistic approach to Scripture practiced by the pseudo-Lutherans in Germany during the last 150 years. He parts ways with all these negative critics from Wrede to Bultmann. Thirdly, his view of the Scriptures is very conservative. Mary is of Davidic descent. The Virgin Birth took place just as Scripture says. Is. 7:14 goes straight as an arrow to its fulfillment in Matthew. He believes implicitly in prophecy and fulfillment, including Gen. 3:15. Jonah truly lived and did that which is described in the Old Testament. There were *two* temple cleansings, not one.

But Hendriksen is a Calvinist, and the fact is quite apparent in this volume. He believes in a limited atonement, ". . . there is indeed a love of God that is not shared by all" (p. 315). The real test comes on Matt. 20:28: "The Son of man did not come to be served but to serve, and to give his life as a ransom in the place of many." With reference to this passage Hendriksen says: "There are passages, however, which, taken out of their context, seem to teach that Jesus came to this earth in order to pay the ransom for every individual living on earth in the past, and future. As soon as these passages are interpreted in the light of their contexts it immediately appears that this is not the meaning" (p. 750). And with reference to Matt. 26:28: "Jesus says that his blood is poured out 'for MANY,' not for all." It is plain that Scripture does not qualify the word "many" as does Hendriksen.

A theologian's view of the atonement is bound to affect his view of conversion. And that is apparent in this volume. The difference is found in man. By the way, it is on this point that Hendriksen agrees with Bultmann. Here Hendriksen commends Bultmann: "The statement that true faith is an attitude and activity in which the entire personality is involved, that it is accordingly a complete self-surrender resulting from a decision, reminds one of Josh. 24:15 and of the words of Jesus recorded in Mark 12:29-31" (p. 71). Other examples of synergism are these: "Salvation is not only BY grace and THROUGH faith, it is also ACCORDING to works" (p. 293). "Now it is true that the kingdom and its righteousness are gifts, graciously bestowed. They are HIS kingdom and HIS righteousness. They are, however, also objects of continuing, diligent search; of ceaseless, strenuous effort to obtain" (p. 354). Many other examples could be cited.

This, of course, goes hand in hand with Hendriksen's view of Scripture. It is not a means of grace as Lutherans maintain. With reference to the Parable of

the Hidden Treasure (p. 576), we read this: "All extraneous ideas - for example, that in this parable the field indicates Scripture - should be dropped. When God leads the sinner to the discovery that causes him to shout for joy he employs all kinds of ways and methods." But is not that discovery always *Sola Scriptura*? What other way can there possibly be? Hendriksen's view smacks of religious enthusiasm. On page 231 Hendriksen includes "Living a life for the benefit of others to the glory of God" along with Scripture and the sacraments as a means of grace.

And where there is not the proper stress on the Word, there synergism crops up. Some have called the Parable of the Sower the mother of parables. It is surely a testing ground for the exegete. Note these observations by Hendriksen: "...the result of the hearing of the gospel always and everywhere depends on the condition of heart of those to whom it is addressed. The character of the hearer determines the effect of the word upon him." This statement is quoted approvingly from W. M. Taylor (p. 559).

Hendriksen's treatment of baptism and the Lord's Supper is typical Calvinism. Again and again baptism is referred to as mere symbol. But no one can call Christ's reference to the baptism of John in Matt. 21:25 a mere "symbol." It is as if Christ is putting the same question to Hendriksen which He put to His contemporaries: "The baptism of John, where did it come from, from heaven or from men?" At this point, like Jesus' contemporaries, Hendriksen refuses to give the very answer which Scripture requires. His treatment of the Lord's Supper (p. 909) is just another attempt at symbolism.

And then there is the Calvinistic view of the person of Christ. Hendriksen's treatment of the Transfiguration makes that plain. Despite what is said in 2 Pet. 1:16-17 so plainly, the author cannot get himself to go along with Lenski: "The whole body of Jesus for a brief time was allowed to shine with the light and refulgence of its heavenly divinity." By the way, Hendriksen has healthy respect for Lenski, lists him in his special bibliography, and often quotes him. But it is easy to see the true difference between Lutheranism and Calvinism by observing Hendriksen's objections to Lenski. To return to the person of Christ, we read this in this commentary on Matt. 27:46: "But how could God forsake God? The answer must be that God the Father deserted his Son's human nature, and even this in a limited, though very real and agonizing, sense" (p. 971). The Calvinistic view of the person of Christ waters down the Gospel until little is left. The author of this commentary is to be admired for his untiring and careful work. The book is worth the price, but the Lutheran reader will notice the problems mentioned above.

Harold H. Buls

**THE FOURTH EVANGELIST AND HIS GOSPEL: An Examination of Contemporary Scholarship.** By Robert Kysar. Augsburg, Minneapolis, 1975. Paper. 296 pages. \$4.95.

This volume is a survey of the critical work done on the Gospel of John since 1963. It is quite obvious that Kysar has done his work very carefully and in a fair manner. Though the book affords no topical index, the table of contents gives the reader quick access to the subject which he is looking for. The entire book is divided into three parts: "The Evangelist and His Tradition," "The Evangelist and His Situation," "The Evangelist and His Thought." Each of these parts is followed by a summary. And the entire volume ends with a ten page summary and five pages entitled "The Vital Questions Remaining."

The six major accomplishments of recent years, summarized in ten pages at the close of the book, are as follows:

A. The efforts of critical study have shown quite decisively that the fourth

- gospel incorporates a body of traditional material and was composed over a period of years in what might have been a rather complex process.
- B. Contemporary Johannine criticism has confirmed that the gospel is a community's document.
  - C. It is the accomplishment of current Johannine scholarship that the evidence for the syncretistic, heterodox Jewish milieu of the gospel has become irresistible.
  - D. That the dialogue between the church and the synagogue comprises the major element in the concrete situation of the fourth evangelist appears to be the emerging consensus of critics.
  - E. Research on the religious thought of the gospel demonstrates that it is an innovative and sophisticated mode of Christian thought radically christocentric in all its expressions.
  - F. Finally, the recent criticism of the gospel attests fully to the fact that the Johannine community is a distinctive form of early Christian life and thought.

It is very obvious, of course, that these are the conclusions of men who do not begin with truly Lutheran presuppositions. That the Gospel of John is, in very truth, the inspired Word of God, written by the Apostle John, is an idea foreign to this survey. That does not detract from the work which Kysar has done. He has taken an objective look at what has been written since 1963. But he goes along with the ideas listed above. On page 195 Kysar chides Cadman thus: "It would appear in many ways to border upon a meditation for faith rather than a scholarly study, for one is sometimes led to think that Cadman is really more concerned to ask how the gospel can be understood in a meaningful way for the believer today than with the question of the original meaning and intent of the evangelist." And on page 199 he criticizes Feuillet's "mystery of the incarnation" thus: "However that may be, the critical study of Johannine thought must beware of appealing to the category of the inexplicable, lest the hard work of analysis be left undone." In Feuillet's defense we would hasten to add that the work of many scholars is so dreary and uncertain simply because they try to grasp and explain the inexplicable in inspiration and the person, word, and work of Jesus. But if one wants to have a survey and summary of recent Johannine scholarship, here is the book.

Harold H. Buls

**THE GOSPEL OF MARK.** By Wm. Hendriksen. Baker Book House, Grand Rapids, 1975. 700 pages. Cloth. \$14.95.

In spite of its Calvinism, this is a commentary worth buying. On the one hand, the author is a firm believer in the infallible Word of God, verbally inspired. On the other hand, the commentary is very thorough and up-to-date. The fly-leaf states: "You will be enthusiastically pleased and satisfied with this commentary!" That is true, except for the Calvinism. No stone is left unturned. How Hendriksen is able to write so many New Testament Commentaries is hard to understand. If only some conservative Lutheran would serve Lutheranism as well! Not only do we have a good verse by verse commentary but also sectional introductions and summaries. Frequently one finds excellent descriptions such as that of the Herodian Temple, pages 446-452. The theories of literary, form, and redaction criticism are met head on. Wherever it is possible to harmonize the Gospels, Hendriksen does so ably. For example, the rejection of Jesus at Nazareth, which he considers the same incident in Matthew, Mark, and Luke, is carefully dealt with.

Hendriksen is a firm believer in prophecy and fulfillment. Somewhere he briefly considers Gen. 3:15 as the first Messianic prophecy. On Mark 10:45 (page 415) he states: "He is 'the Son of man,' the fulfillment of the prophecy

of Dan. 7:14." He is constantly referring to Old Testament prophecies concerning Christ, especially in the Passion Account. And he accepts miracles for exactly what they are. Wherever the Kingdom is mentioned, Hendriksen takes pains to explain. It is clear that he wants nothing to do with the so-called "delayed parousia" theory. It is refreshing to read this: "I therefore fully agree with Prof. Schultze when he writes, 'I venture to suggest that demon possession was a phenomenon limited almost exclusively (if not entirely) to the period of special divine manifestations during the period in which the New Testament church was born!'" (page 65).

However, the Lutheran reader must be warned that this is a Calvinistic commentary. The author believes in limited atonement. On Mark 10:45 (page 415) we read this: "This 'in the place of many' is very important. Not in the place of all but of many." With reference to 14:25 (page 575): "Jesus says that his blood is poured out 'for many', not for all." He distinguishes between the proposition that God loves the elect in a particular way and the proposition that there is a love of God which extends beyond the sum-total of the elect. See page 297.

Secondly, as we would expect, baptism is considered a mere rite though Hendriksen will grant that "it is also true that by means of baptism conversion is powerfully stimulated" (p. 37). (See also pp. 40, 385, and 467). Hendriksen does not accept Mark 16:9-20 as authentic. That is his right on the basis of careful study. But with reference to verse 16 he says: "The emphasis in verse 16 of the ending is not on baptism but on the exercise of faith, exactly as in Matthew; cf. also John 3:16, 18, 36." He makes it clear on pages 573-574 that he accepts the symbolical view of the Lord's Supper.

Thirdly, a strain of synergism runs through the whole book. "Now a person's willingness to surrender himself to Jesus depends upon how he views him; in other words, faith always implies doctrine" (p. 17). With reference to the parable of the Sower, particularly verse 20 of Mark 4, "These people hear because they want to hear." And on page 156, "The character of the hearer determines the effect of the word upon him." And on page 462, "Though in the teaching not only of Paul (Rom. 3:24; Eph. 2:8; Titus 3:5) but certainly also of Christ (Matt. 5:1-6; 18:27; Luke 18:13; John 3:3,5) salvation rests not on human accomplishments but solely on the grace and mercy of God, this does not mean that there is nothing to do for those who receive it. They must believe. Included in this faith is the eagerness to forgive." Is it not amazing that he can list passages *only* for monergism? On page 330 Hendriksen makes a distinction between conversion and regeneration. Lutherans understand the first table of the Law as essentially trust and confidence in the promises of God. Calvinists do not; note page 493 on this point.

Fourthly, one would expect to find the word "sovereignty" in a Calvinistic commentary. It is frequently used in this volume. One example is this sentence (page 400): "Whatever detracts from the sovereignty of God in the salvation of men stands condemned." Lutherans would use the word "grace" here.

Finally, Hendriksen's Calvinism surfaces again and again with reference to the person of Christ. On Mark 15:34 he says: "The question has been asked, 'But how could God forsake God?' The answer must be that God the Father deserted HIS SON'S HUMAN NATURE, and even this in a limited, though very real and agonizing, sense" (Emphasis ours). And, earlier in the volume (page 45) we read: "That even Jesus, the Sinless One, could be tempted is a mystery incapable of being made perfectly clear. All we can say about it is that this temptation pertains, of course, to Christ's HUMAN nature, since GOD cannot be tempted (James 1:13)" (Emphases Hendriksen's). This idea, of course, is a misconception of the person of Christ and His State of Humiliation.

Harold H. Buls



STUDIES IN PHILIPPIANS. By David L. Hocking. BMH Books, Winona Lake, Indiana, 1975. 166 pages. Paper. \$2.95.

Here is a commentary on Philippians from which both pastor and layman can learn much. It has two good things. First, it is absolutely free from the presuppositions of the higher critical method. The author, without saying it, believes that the Bible is the Word of God in its truest sense. Secondly, the author has done his homework carefully.

Philippians 2:5-11, the passage which deals with the humiliation and exaltation of Christ, is a test for any exegete. Hocking has done well on this passage. He lets Scripture speak for itself. It is clear that our author is a monergist. This may be seen on page 12: "It is God who opens hearts! When people respond to our message and witness, do not forget that it is because God is working in them and causing this response." Here is a brief but lucid comment on 2:12, a passage which must be explained with care: "He (God) expects us to 'work out' what He 'works in' us." His summary of the Bible is this (p. 103): "Both in the Old Testament as well as the New Testament the Bible teaches salvation by faith in the Messiah for what He has done for us." He lets the context define that difficult word "perfect" or "mature" in 3:15: "Maturity is described by Paul as forgetting the things which are behind, and reaching forth unto the things ahead." That the author knows his grammar is proved with two examples. With reference to 2:1 (p. 58) he makes this observation: "There are four different ways to interpret the word 'if', which in Greek will be clearly indicated by the word used and the moods of the verbs used." He then proceeds to interpret this particular "if" correctly. With reference to 3:20 (p. 130) he says: "In Greek, the words 'God' and 'Savior' are connected grammatically as equals. The definite article 'the' appears before 'God' but not before 'Savior'. Yes, it is Jesus, our God and Savior, whom we are anticipating from heaven!"

Nonetheless there are errors which should be pointed out. With reference to 2:12, "Work out your salvation with fear and trembling," the author interprets the word "salvation" as "unity of the believers." That is a startling interpretation and is surely incorrect. With reference to 2:17, "I am being poured out as a drink offering upon the sacrifice and service of your faith," Hocking says this: "Even if there is no future reward for him at the day of Christ, he still felt it was worth it to minister to their lives." That is eisegesis, not exegesis. Paul is not even implying that there might not be a heavenly reward. These words of Paul simply show that he is willing to suffer the worst if he can minister to the Philippians. On page 91 we find this statement: "The words 'had mercy on him' (Epaphroditus) are in the aorist tense meaning that it was at a moment of time that God displayed mercy. We take that to mean the moment of his healing from this serious illness." Not every aorist verb denotes momentary action. We do not know whether momentary action is meant here. On pages 100-101 Old Testament circumcision is described as an empty ritual. After quoting Rom. 4:9-13, Hocking says: "However, the simplest thing we can see is that circumcision was not a requirement in the case of Abraham as to his being declared righteous by God. That was based on faith alone." Paul calls circumcision "a seal of the righteousness of faith." It was a requirement bound up with righteousness by faith, not by merit or works. Hocking shows his true attitude toward baptism when he says: "Many people today who claim to be religious and who claim the name of 'Christian' do nothing more than glory in their church membership, baptism, works, rituals, religious activities, and the like" (p. 102). Baptism is surely not a work of man or a ritual. It is a means of grace. With reference to Paul's words at 3:8, "that I may gain Christ, and may be found in Him," Hocking observes: "The expression 'be found in Him' and 'gain' seem to point to the second coming of Christ or at least our going to be with Christ at death." This

violates the context, which reads, "not having a righteousness of my own from the Law." One can hardly support millennialism from Philippians but Hocking betrays himself with an afterthought relative to 3:11: "The first resurrection occurs 1,000 years or more before that resurrection of the wicked dead (Rev. 20:4-6)."

With reference to 3:21 we find this most perplexing paragraph: "The qualities of Christ's body that make it perform as it does will be found in our bodies. Presumably that means that we will not be limited in going through walls as He did or traveling at great speeds and distances throughout the universe. There is no way that we can know exactly what our capacities will be like, but they will be greatly increased from what we know now. The physical properties of our bodies will be changed like Christ's physical body, and our outward appearance will be changed even though we will not look like Jesus Christ in appearance." Perhaps two observations ought be made: first, the author is going too far in trying to understand what "glorified body" means; secondly, he violates what Lutherans know as the communication of attributes in Christ.

With reference to 4:7 Hocking says: "All believers have this kind of peace the moment they trust in Jesus Christ as their Saviour. After that occurs, we must go on to discover the 'peace' that is a part of the fruit of the Spirit (cf. Gal. 5:22) and the quality that controls and stabilizes our minds and hearts." Even though one grants that Gal. 5:22 is found in a context of sanctification, still it should be realized that Gal. 5:22 is talking about that which Christ bestows. Very simply put, Hocking is mixing Law and Gospel. A requirement is made in addition to faith.

This review has criticized Hocking's commentary in a number of places, but it remains a good book. If a book is recommended, the reviewer owes it to readers to point out the pitfalls.

Harold H. Buls

LETTERS FROM PAUL: An Exegetical Translation. By Boyce W. Blackwelder. 1971. Warner Press, Anderson, Indiana. Cloth. 160 pages. No price.

The author states his aim in the preface in these words: "I have sought to make the present work a translation, not a paraphrase. However, in some instances an interpretive or paraphrastic rendering was necessary in order to express what seemed to be the connotation of the original." As his text the author used Nestle's *Novum Testamentum Graece*, Merk's *Novum Testamentum Graece et Latine*, and the United Bible Societies' *The Greek New Testament*. Many fine things can be said about this translation of the Pauline Corpus. For example, Blackwelder clearly understands the forensic righteousness of the Gospel: "We conclude that a man is declared righteous by faith, quite apart from any works of law" (Rom. 3:28). He punctuates Rom. 9:5 so as to maintain the deity of Christ: "...the Christ who is over all, God blessed forever." In a footnote to Rom. 11:26 he explains Israel as Spiritual Israel, and notes that, in this epistle Paul uses the word Israel in a dual sense. In I Corinthians 12 and 14 the Greek word *glossa* is rendered foreign language, not ecstatic tongue. It is remarkable how much clearer these chapters are with this translation of this word. II Cor. 1:20 reads thus: "For all the promises of God find their fulfillment in Him (Christ)." The translation is a pleasing and inviting one. Note Eph. 4:26: "Make sure the setting sun does not find you resentful." And Phil. 2:6: "Although from the beginning he had the nature of God, he did not consider his equality with God as something to be exploited for himself, but laid it aside in the sense that he assumed the nature of a servant when he became like men." And 3:19: "Their god is bodily appetites.

They are even proud of their immoral practices. Their thoughts are habitually upon earthly things."

However, it must be pointed out that both baptism and the Lord's Supper are given the symbolic interpretation. For example, "Or do you not realize that as many of us as were baptized (as a public declaration of dedication) to Christ Jesus were baptized to picture his death?" (Rom. 6:3); "...they were all submerged in relation to Moses" (I Cor. 10:2).

Finally, we note the following passages which fail, more or less, to give the meaning of the original: "For by such action, you may induce him to repent" (Rom. 12:20). In I Cor. 7:36-38 *parthenos* is rendered "virgin daughter," not "virgin fiancée." Incidentally, Beck in his translation of this passage renders the word "girl" in the sense of "betrothed girlfriend." In I Cor. 8 and 9 "weak" conscience is rendered "oversensitive." I Cor. 14:34 is rendered: "They are not permitted to disturb the decorum of worship." I Cor. 15:29 reads: "If there is no resurrection, what shall those achieve who are being baptized because of (the influence of) the dead?" In Col. 2:18 we read this: "Let no one defraud you of your prize, even if he seeks to do so by an air of humility and BY ADVOCATING THE MEDIATION OF ANGELS." At the conclusion of the epistle the word "grace" is rendered "gracious care." Note, for example, I Thess. 5:28: "The gracious care of our Lord Jesus Christ be with you!" And, finally, in II Tim. 2:15 we read: "...cutting a straight course by handling properly the word of truth." But, in general, the translation is commendable. It is good to read a new translation if for no other reason than to force one to think on what the text really says.

Harold H. Buls

EPOCHS IN THE LIFE OF THE APOSTLE JOHN. By A.T. Robertson. Reprint. Baker Book House, Grand Rapids, 1974. 253 pages. Paper. Bibliography (not current). \$2.95.

This is the fourth in the Epochs series (Jesus, Paul, Peter, John) which A.T. Robertson produced between 1906 and 1930. The first problem which any student of John must deal with is the authorship of the Gospel, the Epistles, and the Apocalypse. Were they written by the same man? And was this man the Apostle John? Robertson gives a long list of the scholars in his day who thought that the case against John had been settled once and for all (p. 37). But, after much study, here is how Robertson felt: "We shall meanwhile assume that John the Apostle wrote the Fourth Gospel, the Johannine Epistles, and the Apocalypse." He was not fooled by those who twisted the words of Papias, reported by Eusebius, demanding two Johns, not one. He followed Irenaeus who identified John the elder, the disciple of the Lord with the Apostle John. Again and again he makes statements like this: "The Johannine authorship of Gospel, Epistles, and Apocalypse, is accepted here as proven. There are difficulties, to be sure, as in all historical problems, but the balance of evidence both external and internal, is, in my judgment, decidedly in favour of the Johannine authorship of them all. Ancient testimony is practically unanimous in attributing to the Apostle John the First Epistle" (p. 110). On page 156 he gives an impressive list of scholars who accept the Johannine authorship of the Gospel of John. There are scholars who claim that the Passover in John cannot be reconciled with that of the Synoptics. Robertson rejects their position (p. 58). He allows for John 21:24 being penned by the elders of Ephesus before the Gospel was sent out (p. 107). That jolts a little. Again and again Robertson discusses Cerinthian and Docetic Gnosticism and how John did battle with these devastating heresies (pp. 113, 114, 115, 136, 144). How did Robertson understand the term "antichrist"? In the Epistles of John antichrist "includes more than Cerinthianism and describes

to-day those who seek to rob Jesus of His deity" (p. 129). In Revelation "John is picturing the titanic struggle between the kingdom of Christ and the world power of Rome. Under different forms through the ages this conflict is repeated" (p. 210). In keeping with the Johannine authorship of the Gospel goes the unity of the book (p. 153). Furthermore, Robertson firmly believed that "the Fourth Gospel was written to give matter that supplemented the accounts in the Synoptics" (p. 159). He agrees with Howard (p. 167) who wrote: "The Fourth Evangelist proclaimed to the Christian world of his time that the eternal Logos, the living and active Word of God, had become incarnate in Jesus. The Christian religion, the perfect revelation of God, was rooted in history." Robertson's interpretation of the Apocalypse is summed up in this quote: "Mine is that the book was written in the Domitianic persecution, to put cheer and courage in the hearts of the Christians of that time. Rome was pictured as Babylon and the conflict with Satan's world-power was presented in bold outline, with the certainty of the final triumph of Christ" (p. 213). And for the modern Christian: "This wonderful book has a place for Christians who have to meet public or private trials, particularly persecutions, at the hands of the state or even from fellow Christians" (p. 236). But he was no millennialist: "Those who take the thousand years literally overlook the fact that the Apocalypse is a book of symbols and that it is perilous to insist on that point, either in favour of the post- or the pre-millennial view" (p. 234). Much can be gained from this book and it is therefore recommended.

Harold H. Buls

**THE NEW TESTAMENT ENVIRONMENT.** By Eduard Lohse. Translated by John E. Steely. Abingdon Press, Nashville, 1976. 296 pages. \$12.95, cloth. \$6.95, paper.

Eduard Lohse, Bishop of the Evangelical Lutheran Church of Hanover and formerly professor of New Testament in the Universities of Göttingen and Kiel, published his *Umwelt des Neuen Testaments* in 1971. It is now available in English in another competent translation by John Steely, professor of historical theology at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Lohse divides his work into two main parts, Judaism in New Testament times and the Hellenistic-Roman world. These are, of course, the two main aspects of the environment of Jesus and the apostolic church. In the first section the bishop deals with political history of the Jews, religious and intellectual movements (with special attention to the Qumran community and apocalyptic thought), and social and religious practices. In this last chapter Lohse emphasizes the centrality of the Law in all shades of Jewish thought at the time of Christ. The second main part of the book treats of the political, social, religious, and intellectual aspects of the Hellenistic-Roman environment of the New Testament. A special chapter is dedicated to what is probably the most difficult major aspect of that environment, Gnosticism. The volume concludes with several useful maps, tables, bibliographies, and indices.

The reviewer cannot commend all Lohse's sentiments without qualification. He describes as erroneous, for example, Mark's reference to "Phillip" as the first husband of Herodias (6:17; see Lohse, p. 44). Likewise, he assigns the book of Daniel to the time of the Maccabean rebellion (p. 25). The "prophecies" of the book up to 11:39, he asserts, are actually written after the events narrated, and the first genuine prediction (11:40-45) went awry (pp. 66-67). Nevertheless, the book is in general a handy introduction to the times of Christ and His apostles. Lohse shows how both the Jews and Greeks of our Lord's day were looking eagerly for salvation—but in the wrong places (e.g., pp. 278-279).

Judicius

EVANGELICAL IN SEARCH OF IDENTITY. By Carl F.H. Henry. Word Books, Publishers, 1976. Cloth. 96 pages. \$3.95.

Books by leading evangelical opinion-maker Dr. Carl F.H. Henry, editor-at-large for *Christianity Today* and lecturer-at-large for World Vision International, are always thought-provoking. This book is no exception. Early in his ministry he set about to unify disparate Christian groups and scholars with the purpose of making a tremendous impact upon America and the world. Henry's *The Uneasy Conscience of Modern Fundamentalism* (1948) is held to have had a potent effect on American evangelicals by forcing them to rethink their reactionary withdrawal and renew their influence on society. Since 1948 Henry has made contributions in certain major respects and been a leader in the promotion of evangelical thought.

Some of the visions which Henry has for evangelicalism have not been realized. Twenty-five years ago evangelicalism was like a caged lion ready to be released from his captivity, but the power Henry believes it could have released, it failed to release. Because the lion could not decide which way to go, he is now in danger of losing the potential he once had to make an impact upon society. The book offers an analysis of what happened in the last twenty-five or so years and suggests where the movement went wrong. Factors that have hindered the evangelical movement are described and suggestions for reinvigoration of modern evangelicalism are given. Two of the major issues that appear to divide evangelicals, according to Henry, are the questions of social concerns and the infallibility of Scripture. Those evangelicals who believe that the inerrancy of the Scripture is an important doctrine are not going to agree with Henry's assessment of the errancy/inerrancy debate, upon which Harold Lindsell has focused in his *The Battle for the Bible*.

Raymond F. Surburg

A LINGUISTIC KEY TO THE GREEK NEW TESTAMENT, Volume 1. Fritz Rienecker. Translated and revised by Cleon L. Rogers, Jr. Zondervan Publishing House, 1976. 345 pp. Cloth. \$14.95.

This volume is one of 18 books planned as a series called "Companion Texts for New Testament Studies." Fritz Rienecker's *Sprachlicher Schlüssel zum Griechischen Neuen Testament*, a help which has gone through a number of editions and revisions, has been extremely helpful for many students of the Greek New Testament. On August 15, 1965, Rienecker died, leaving behind a rich heritage of writings which Biblical students still use with great profit. Rienecker had planned to supplement his *Schlüssel* with two other books; one was to cover theological concepts of the Scriptures and the other was to provide historical background explaining the New Testament world. Death made impossible the actualization of this plan.

The translation and revision by Cleon Rogers of Seeheim, Germany, attempts to achieve these objectives of Rienecker not only by giving explanations of grammatical forms, but also by including numerous new references to other books containing the type of background material Rienecker planned to issue separately. Rogers informs the reader about Volume I, Matthew to Acts as follows:

The revision includes a wider range of references to grammatical works, commentaries, journal articles, and historical works, and these are especially adapted to the English reader. The citation of a work does not mean that the theological position of its author is endorsed, but

only that the particular quote was deemed valuable in reference to its historical or grammatical insight.

Featured in the Rienecker-Rogers book is the grammatical identification of words. The Greek word is given along with information concerning its voice, tense, case, or mood. The user will find discussions of the more important words in the Gospels and Acts. Readers will be better able to understand words because they are defined according to context, and readers will thus be enabled to comprehend better the original intention of the New Testament text essential for sound interpretation. Volume 2 will treat Romans through Revelation and is tentatively scheduled for publication in 1977.

Raymond F. Surburg

LUTHER'S WORKS, VOLUME XVIII. LECTURES ON THE MINOR PROPHETS I, HOSEA-MALACHI. Edited by Hilton C. Oswald. Translated by Richard J. Dinda. Concordia Publishing House, St. Louis, 1975. Cloth. xii and 436 pages, indexes. \$11.50.

The first thirty volumes of the fifty-five volume American Edition of Luther's works contain Luther's expositions on various books of Holy Scripture. Volumes 18, 19, 20 reproduce the Twelve Minor Prophets. Nine Minor Prophets are the subject of this eighteenth volume. Since Luther's own manuscripts were not available, the translation in the American Edition is based on the Altenburg, Zwickau, and Wittenberg manuscripts.

Oswald Hilton claims that by the time Luther delivered these lectures, he had reached a new level of independence and maturity as an exegete. He no longer follows, but more often rejects, the thought of commentators like Jerome and Lyra. He feels more free than before to fault the Vulgate on the basis of references to the original Hebrew text. Thus he frees himself of patristic and scholastic shackles, and the fourfold interpretation hardly comes in for mention any longer. The prophets think and speak in the direction of the New Testament (p. xii).

Luther's basic principle of interpretation for the Minor Prophets is stated thus: "In their preaching the prophets relate everything to the coming of Christ" (p. 67). In these prophetic writings Luther calls attention to the fact that both the Assyrian captivity (pp. 5, 17, 24, 26, 45, 48, 56, 57, 146, 168, 181, 183, 244, 250-251) and the Babylonian are foretold in the Minor Prophets (16, 89, 194, 199, 201, 216, 243, 320, 333, 334, 337, 341, 344, 348, 353, 364). Concerning the famous passage in Micah 4:1-4, found also in Isaiah 2:2-4, Luther believes that Isaiah took it from Micah, who was older than Isaiah. This passage, in the Reformer's estimation, speaks about the kingdom of Jesus Christ.

Obadiah Luther considers a contemporary of Jeremiah and thus does not make this prophetic book the earliest among the Minor Prophets as some conservative scholars do. The latter section of Obadiah (verses 16-21), Luther believes, speaks of the time of Christ and the Apostles. Joel 2:28-32 is for Luther a prophecy of the Day of Pentecost. In this connection Luther asserts: "You see, it is the custom of the prophets that when they have declared that prophecy for which they have been sent, they put aside what has taken place after the revelation of their prophecy and immediately go on to prophecy about Christ. Although all were sent to announce some temporal punishment, yet they would always connect something about Christ to it too (pp. 105-106). The Old Testament prophets proclaim the Gospel, which also includes justification by faith. He finds evidence for the Trinity in the plural of the Hebrew word *adonim*. Of the latter word for God, he writes: "This is the way it appears in

the Hebrew. It indicates the mystery of the Holy Trinity and it is used for the sake of reverence, because God is Lord of all lords," (p. 394).

As these lectures from Hosea to Malachi are read, one will find that the Wittenberg Reformer emphasizes the dual message of law and promise, wrath and mercy. After the calamities which will come on both the Northern and Southern Kingdoms, there will come a better day when the Church of Jesus Christ will be established.

Raymond F. Surburg

**THE NEW INTERNATIONAL VERSION, INTERLINEAR GREEK-ENGLISH NEW TESTAMENT. THE NESTLE GREEK TEXT WITH A LITERAL ENGLISH TRANSLATION.** By Reverend Alfred Marshall. With a Forward by Canon J.B. Phillips. Zondervan Publishing House, Grand Rapids, 1976. 1027 pages. Cloth. \$10.95.

In 1958 Samuel Bagster and Sons Limited of London published *The Interlinear Greek-English New Testament, The Nestle Greek Text with a Literal English Translation* (Second Edition) by Reverend Alfred Marshall, D. Litt., with a foreword by the Reverend Prebendary J.B. Phillips together with a marginal text of the Authorized Version of the King James. Now 18 years later Zondervan Publishing House is taking over the various Bibles and Biblical helps of the British company and publishing these reference books of Samuel Bagster together with some other titles. Biblical students ought to be grateful to the Grand Rapids publishing corporation for making available some excellent helps for the study of the Bible in the original languages of both the Old and New Testaments.

Instead of using the King James Version as the marginal text Zondervan has employed a recent translation known as *The New International Version*. The Greek text of the 1958 and 1976 editions is the 21st edition of the Nestle text, for which Marshall has given the interlinear translation. *The New International Version of the New Testament*, first published in 1973, is a completely new translation made by scholars who used a Greek text which was eclectic and not that of Nestle. Where manuscripts differ the translating scholars made a choice of reading which they were convinced was in harmony with sound principles of textual criticism. There were places where the translators were uncertain as to what constituted the original text; such places are noted in the footnotes.

In the foreword Canon J.B. Phillips makes a statement that is worth repeating: "Naturally, to any Christian these are the most important documents in the world. If we believe with our adit minds that we live on a planet visited by God Himself in human form, the record of His life and teaching and that of the movement which He began are of supreme importance to the entire human race. Anything therefore which makes the significance and relevance of the Personal Visit clearer to the reader is to be welcomed with open arms" (p. i). Regarding Marshall's translation efforts Phillips declares: "Dr. Marshall has obviously done this work of putting the nearest English equivalents to the Greek words with great care and skill and his work should prove of the highest value to any student of the New Testament."

Marshall has prefaced his translation with a 14-page introduction in which he not only explains some peculiarities of Greek construction of which the ordinary reader might not be aware, but also gives rules which he followed in his translation activity. Marshall's "Notes on Particular Passages" should be read and studied. Phillips, no mean translator himself, speaks in high praise of the book under review: "In all, I have the greatest pleasure in recommending this book. It is timely because of the great contemporary interest in the New

Testament. And it is profoundly interesting because we have here combined in the most intimate fashion the results of a great deal of textual research and the interpretation of a scholar thoroughly familiar with the New Testament Greek" (p. iii).

Raymond F. Surburg

**EPOCHS IN THE LIFE OF PAUL.** By A.T. Robertson. Reprint, Baker Book House, Grand Rapids, 1974. 337 pages. Index. Bibliography (not current).

So well was the volume on the life of Jesus received that Robertson published this one on the life of Paul. It is more scholarly than the first. It is well documented. He accepted the historicity of the Pauline corpus and believed that even the Pastorals are truly Pauline. He saw no contradiction between the hearing of Acts 9:7 and Acts 22:9 (p. 42). It was the historic Jesus of Nazareth who conversed with Paul on the road to Damascus (p. 47). "No one has the right to say that Saul had no knowledge of the historical Jesus" (p. 89). Robertson's synergism comes out in his discussion of Paul's conversion: "He surrenders on the spot and at discretion. There is no reserve" (p. 48). And Robertson was a Baptist when it came to baptism: "The use of 'wash away thy sins,' in Acts 22:16, in connection with 'baptize', cannot properly be insisted on as teaching baptismal salvation, since the Oriental symbolism often put the symbol to the forefront in descriptions when, as a matter of fact, the experience preceded the symbol in order of time" (p. 55). But Robertson could do battle with the negative higher critics: "The attempt has boldly been made to eliminate Paul's Epistles entirely along with the Acts of the Apostles. It is now possible to say positively that this attempt has failed. On the other hand, the majority of modern critics accept as genuine more Epistles of Paul than Baur did" (p. 64). The controversy between the followers of Ramsay and Lightfoot concerning the North and South Galatian Theories was fresh in the days when Robertson wrote this book. But he was not convinced of the South Galatian Theory. (See pages 111, 125, 144, 145, 201). Robertson in no way doubted Luke as an exact historian: "He brings a literary quality to the study of original Christianity, in the case of both Jesus and the disciples, that is extremely valuable. He is, in truth, the first church historian as Paul is the first Christian theologian" (p. 147). In his description of ancient seafaring, Acts 27, Luke is compared with Thucydides in grasp and power (p. 264). Robertson's brief discussions of the various epistles and his description of the character of the Apostle Paul are worth reading. The book is heartily recommended.

Harold H. Buls

**WHOLLY HOLY.** By Herb Brokering. Arts and Graphics by Charley Rosengren. Thirty-third Yearbook. Lutheran Education Association, River Forest, Illinois, 1976. 96 pages. Paper. \$2.95.

The Thirty-third Yearbook of the Lutheran Education Association is quite different from all previous ones published. One thing may be said for certain about the last yearbooks published by the Lutheran Education Association: they represent first-hand evidence for the attempt by educators in the Lutheran Church-Missouri Synod to change the whole philosophy of Lutheran Education as represented in earlier volumes of this series of yearbooks, as may especially be seen by comparing the 1959 yearbook on *The Lutheran Philosophy of Education*. (Or one may compare Jahsmann's *Whats Lutheran in Education?*)



Many of the readers of this book will wonder what this book is all about. The author opens his preface with these warning words:

This book is not for everyone. Some may find it conflicting with their own history of formal learning; not all will find it important to see learning in these twelve particular elements. Some may welcome the playful, childlike, humane, simplistic tone of the text. What will seem profane to one may be profound to another. What may seem secular to some may be sacred to others. What is trite to one is true to another.

The author has organized his book around the following twelve terms or concepts: serendipity, story, analogy, inquisitive, relate, scribble, space, time, ordering, symbols, history, and whole. For Brokering these constitute "a complete spectrum of imaginative learning. As these elements are experienced learning becomes more particular, extraordinary, joyful, holy. The specific becomes universal, the ordinary more wonderful, the physical more spiritual, the abstract more concrete, the profane more sacred, the old more new, and the whole more holy. There is an entire world in each of the chapters; there is a deep inner connection between any of these chapters" (p. 4). Each one of the twelve chapters is said to hold a rhythm. The theme of a chapter is presented by the use of a parable, a theoretical framework, a case story, and practical exercises.

Rich Bimler has written a two-page piece "about the book," designed to help the reader to understand what this yearbook is all about. He states: "Perhaps this book will raise more questions than answers. If so, the author would say: Amen!" Again Bimler informs the reader: "*Wholly Holy* presents a theory of language development which gets at the meanings of objects, images, and words. It views learning as the process of knowing; it treats learning as humane, physical, experiential. It sees learning happening in the same way to tiny tots, traying grandmas, and proud parents. And it sees that any kind of information is subject matter for the Church. Christ has bridged the gap between the secular and the sacred" (p. 3).

This reviewer disagrees with the way in which the author interprets the words used in the title of this book. The word "holy" is a word, if one examines the Biblical usage, which is applied first to God, who in His essence is holiness, and then by inference to those objects and persons dedicated to the Triune God. Life itself is not holy, because it is tainted with sin and some aspects are altogether sinful. The Bible distinguishes very clearly between the secular and the holy. The secular never becomes holy. The fact that the Word of God (a phrase studiously avoided by our author) says that Christians should do all to the glory of God does not permit designating all of life as holy. The church has a primary goal given it which is clearly stated in Matthew 28:20, namely, to evangelize the world by baptizing people and teaching them to observe all things commanded by Christ. This goal does not come through in this yearbook. Likewise, brokering uses the word "Gospel" very loosely and incorrectly. He shuns the expression "Word of God" and applies to the Bible the vague word "message."

There are many assertions which the author makes that must be challenged because they conflict with sound Biblical hermeneutics and pedagogy. He says, for example: "All the language of the church is a language of symbols. In all of it we are pointed to God. The immediate meaning of our words is not the ultimate meaning." What does that do for the certainty of Biblical teachings? Apply that to the command, "Take eat this is my body; take drink this is my blood!" Are these words just symbolical? What about the REAL PRESENCE? The same criticism could be made of other assertions in this book which flow from a philosophy of religious education not consonant with sound Biblical theology.

Raymond F. Surburg

EPOCHS IN THE LIFE OF JESUS. By A.T. Robertson. Reprint. Baker Book House, Grand Rapids, 1974. 192 pages. Paper. \$2.95.

This is the first in a series of four reprints by Baker in the "A.T. Robertson Library." The remaining three volumes are about Paul, Peter, and John. EPOCHS IN THE LIFE OF JESUS were originally delivered as popular lectures at a summer camp in July 1906. The eight chapters dwell on eight periods in the life of Jesus. Robertson's attitude toward Jesus and Scripture comes to the surface early in the volume: "We drop out of sight as wilfully blind those who deny that Jesus ever thought that he was the Messiah, who even say that the Old Testament does not predict a Messiah" (p. 8). Robertson was adamant on the historicity of the Scriptures, the divinity and humanity of Jesus Christ. Missouri Synod clergymen who had Dr. Arndt as a teacher remember that he was an admirer of Robertson. As one reads this one remembers Arndt quoting Robertson again and again. Arndt followed Robertson in considering John 5:1 as a reference to the Passover. Robertson saw no conflict between John and the Synoptics. Of course, Robertson was a loyal Baptist when it came to baptism. "Those that repented he (John the Baptist) immersed in the Jordan" (p. 15). "It was the coming of the Holy Spirit that constituted the anointing of Jesus, and not the baptism" (p. 18). That is true in itself but it reveals Robertson's view of baptism. Nor can one accept everything else that Robertson says. He allows for "the pressure of devilish suggestion on the mind of Jesus" as opposed to an objective visitation in the temptation (p. 19). He accuses the Pharisees in Luke 11 of having committed the unpardonable sin (p. 79). Jesus does not say they have committed the sin but rather warns them against it. Concerning the transfiguration Robertson says: "The miracle consists not in the glory, but in the presence of Moses and Elijah" (p. 112). But, by and large, much can be learned from this volume. Here are examples: "It is not forethought that Jesus here condemns, but anxiety. It is not work, but worry that wears out the machinery of life" (p. 68). "He will not turn back even to stay with a father till he die. This is what the expression 'Bury my father' means" (117). "'I am the light of the world' (John 8:12), he said, It is an astonishing saying, if one is not prepared to go to the full length of the deity of Christ, indeed otherwise an impossible saying" (p. 123). Concerning Luke 14-16, "We may thank the Pharisees for one thing. They furnished the occasion for the most marvellous parables in all the world" (p. 131). Concerning the resurrection narratives, "If one says that this is the after-reflection and theological interpretation of the disciples, one must recall the fact that the narratives tell unhesitatingly their own blunders, shortsightedness, lack of faith, difficulty of belief in the resurrection of Jesus" (p. 170). Though this book was written just seventy years ago this month it is easily worth the price.

Harold H. Buls

STUDIES IN PAUL'S TECHNIQUE AND THEOLOGY. By Anthony Tyrrell Hanson. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1974. 329 pages. \$8.95.

The author, who is professor of theology at the University of Hull, first provides exegetical studies of Colossians 2:13-15; Romans 15:3 and other passages dealing with the reproach of the Messiah; the references to Abraham in Romans and Galatians; Romans 9:6-13; Galatians 4:21-5:1; Romans 11; and Romans 12:9-13:10 (in which Paul's use of rabbinic material comes to the fore). It is largely on the basis of the points made in these exegetical studies that Hanson then proceeds to write in a more general way about Paul's theology and method of

Old Testament interpretation. Hanson is a difficult writer, because one rarely knows where he is going. The reader does, however, often arrive in this meandering way at some very interesting corner of Hanson's mind where one bumps into a valuable exegetical insight which can be fitted into one's own system of thought. We have always appreciated, moreover, the careful manner in which Hanson (in this book and his preceding ones), himself a critical scholar, distinguishes between critical theology and the theology of the New Testament itself. Consider this example of his self-awareness (pp. 234-235):

The view of inspiration held by the writers of the New Testament is one which we cannot accept today. As we have seen, attempts have been made to rehabilitate New Testament (or at least Pauline) views of inspiration. It has been suggested that Paul held a more flexible, open, charismatic view of inspirations than did those who were under the influence of Greek notions of divine inspiration, whoever we may put into this category. And it is true that various approaches to inspiration can be found inside the New Testament itself. As we have seen, Paul did not have exactly the same view of inspiration as did the author of I Peter. And he in his turn must be distinguished in this respect from the author of 2 Peter. But when all necessary distinctions have been made, every writer of the New Testament is far more like every other writer of the New Testament, and like every rabbi whose opinions have come down to us, as far as the question of inspiration is concerned, than he is like any modern scholar. We do not have the conception, as did all the ancient interpreters of Scripture, of one Spirit carefully directing and co-ordinating God's revelation in Scripture: so that it does not really matter as far as Paul is concerned whether a given utterance is attributed to Moses, or David, or Isaiah, or directly to the Holy Spirit. All is of equal value and authority. The whole conception of the inspiration of Scripture is one which suffers from considerable obscurity among modern scholars and there is a great deal of diversity of opinion. But nobody except the most extremely conservative evangelicals would espouse a conception of inspiration such as Paul held.

We must admit, however, to the existence of a number of points at which we cannot concur in Hanson's presentation of Pauline thought. The Hull professor, for instance, assumes that the apostle shows no knowledge of the tradition of Christ's virgin birth and, indeed, is inclined to think that Paul would have found no difficulty in assigning Christ a human father (pp. 89-90). It seems to us, contrariwise, that Paul, not only knew of the virgin birth from the *proto-evangelium*, Isaiah 7:14, the testimony of the earlier apostles, and Matthew's gospel (published, we feel, around 45 A.D.), but also refers to this doctrine in Galatians 4:4.

Judicius

THE MAKING OF A CHRISTIAN LEADER. By Ted W. Engstrom. Zondervan Publishing House, Grand Rapids, 1976. 214 pp. Cloth. \$6.95.

Effective leadership is a rare commodity, indeed. Good leaders are scarce and almost desperately sought after. And great leaders appear on the scene so infrequently that their effect upon people and movements cannot help but be as powerful as they are pervasive. *Time* featured a lengthy study on leaders and leadership phenomena in its July 15, 1974, issue, and published a sequel to that edition which coincided with the 1976 national elections. This subject is

of keen interest to members of the business world and to the institutions which turn out specialists in management and business leadership. Ted Engstrom, who has authored an examination of the issues from a Christian leader's viewpoint, has added his name to the list of those who have investigated and analyzed leaders of all kinds and the phenomena related to leadership. He has served as the Executive Vice-President of World Vision International and as President of Youth for Christ International.

The central purpose of Engstrom's work is to help the Christian leader get a clear idea of what he wants to be as a leader, and what he wants to *do* as a leader at the congregational level. The parish pastor will welcome this volume, inasmuch as there is a dearth of material which specifically addresses itself to this area of church life. While the target audience is congregational lay leadership personnel, there is a wealth of material that is directly applicable to pastoral responsibilities. There is a determined and successful attempt throughout this volume to keep in touch with Scriptural wisdom, admonition, and counsel. That is evidenced by its careful analysis of the characteristics of various Biblical leaders. Of those studied Nehemiah emerges as one of the Old Testament's most striking figures. If it can be said that leadership is, at bottom, the influencing of behavior, we find in Nehemiah an apt example of the leader. A too hasty coverage of the Pauline epistles is a bit disappointing, but that is not a serious detraction from an otherwise sensitive examination of the Bible's many references to leadership and leaders.

The book does not examine the rather extensive literature available from such recognized authorities as Likert, Bennis, Schein, Boulding, Argyris, or Blake. And that is a serious oversight. The consequence is that the reader is necessarily thrown back upon the gleanings of one man's experience. We nonetheless commend this book for use at the parish level. The "care and feeding" of Christian leaders in congregations has been too long neglected and this book takes a meaningful step in that direction.

Warren N. Wilbert

**A GUIDE TO BIBLICAL PREACHING.** By James W. Cox. Abingdon Press, Nashville, 1976. 142 pages. \$6.50.

Cox, who comes out of a Southern Baptist tradition, is professor of preaching at Southern Baptist Seminary in Louisville, KY. He writes as one who has had broad experience in the pastoral ministry. He identifies well with the Lutheran ideals of sound textual preaching using a good pericopic system. In this rather compact, short volume the author issues a summons to return to solid Biblical exposition and preaching. Cox is not content merely with exhortation but furnishes good advice as to the "how" of the sermon craft. In brief, succinct paragraphs he handles such topics as selection of text and interpreting the text (here the reader will find invaluable the fourteen questions that should be asked when working with a text, keeping in mind the needs of the hearer). There is an excellent chapter on various types of sermons with examples of outlines, with both type and outline flowing from and faithful to the Biblical text. The chapters on sentence structure and word use are also helpful. Of particular value is the section that deals with how to develop a point in fleshing out the outline.

In short, the preacher who feels that his technique has slipped, his skills dulled, and his sermon preparation become somewhat slovenly, will find this book of great benefit to sharpen those skills and up-grade his technique. One would, however, have appreciated a discussion of how to handle law and gospel in a sermon. On this point the book is glaringly deficient.

Norbert H. Mueller

**I BELIEVE: A Study of the Three Universal or Ecumenical Creeds.** By Bjarne W. Teigen. Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minnesota. 25 pages. \$1.00

Without frills, but with salient details accounted for, this pilot effort tells the story of the three ecumenical creeds. It launches a five-year study program under the auspices of the Evangelical Lutheran Synod, the "Small Norwegian Synod," Missouri's erstwhile (till 1963) partner in the Synodical Conference. Future studies in the series, covering the whole Book of Concord, are scheduled as follows: on the Formula of Concord, 1977; Smalcald Articles, 1978; the Small and Large Catechisms, 1979; and the Augsburg Confession and Apology, 1980. The format clearly has the average reader in mind, especially group study in the churches. The pages are folder-sized, double-column, punched, and obviously intended for insertion into a three-ring folder cover. Discussion questions for each of the eight chapters appear in an appendix.

Prof. Teigen taught the Confessions for many years before his recent retirement as president of Bethany Lutheran College and Seminary. In a lively, readable style he explains that these three creeds are the church's "fixed formulas summarizing the essential articles of the Christian faith," especially those which in early Christian history have been "under attack within the external church." Included are discussions of the historical background, content, and meaning of each creed. Select photographs of persons and places are added to make the workbook more attractive to the reader. There is much to commend in this initial study by Teigen; it augurs well for the rest of the series as a useful tool for discussion classes.

E.F. Klug

**THE WALK, CONVERSATION AND CHARACTER OF JESUS CHRIST OUR LORD.** By Alexander Whyte. Baker Book House, Grand Rapids, 1975. 340 pages. Cloth. No price listed.

This is a book of 35 sermons delivered by a Scottish Divine in a series of evening services at the beginning of this century. The sermons were originally published in Edinburgh in 1905. As one would expect from the title of the book most of the sermons are based on texts from the Gospels. These are a few of the impressions which the book leaves on a person: First, Whyte was a Calvinist who knew his Bible most thoroughly, both in the vernacular and in the original languages. He truly believed that the Bible is the Word of God and must be taken seriously. Secondly, this man must have been a very studious person. He constantly quotes authors both ancient and modern. Thirdly, he was interested in his parishioners and truly fed them when he preached. And, finally, his constant and main theme was the sinfulness of man and the grace of God in Christ. The book revives one's drooping faith and restores his confidence in the preaching of the Word. This man must have had a very vivid imagination. For example, in his sermon entitled "About Thirty Years of Age," the author speaks about the sorrows which Jesus must have experienced in his own home: "Does it not look to you as if His four brothers had all gone away to homes of their own by this time, and had left their widowed mother and her unmarried daughters dependent on her eldest son? Yes." (p. 79). He must have been a man who meditated much on Scripture and how Jesus read the Old Testament. Without denying the divinity of Jesus this preacher talks in one sermon about how Jesus must have found Himself in the Scriptures when he read Ps. 16 and Is. 53. It must be granted that sometimes he goes too far. For example, in his sermon entitled "Not Yet Fifty Years

Old," he reasons that when his enemies said, "You are not yet fifty years old," Jesus looked older than he actually was. That is an unwarranted conclusion and is not the point of the passage. But, by and large, these sermons will make you think about the Word and what it means for you. This preacher had a great gift of preaching the Gospel to the sorrowing sinner. It is a good book.

Harold H. Buls

**ADULT EDUCATION.** By Henry J. Boettcher. Vantage Press, New York, 1975. 151 pages. Cloth. \$4.50.

The name of Henry J. Boettcher ranks high in any list of twentieth-century contributors to Christian education. One of "Springfield's Venerable Fathers" this vital and still productive octogenarian retains a challenging, forthright, and Biblically-based viewpoint in addressing issues and problems in Christian education. His latest work, *Adult Education in the Parish*, still another evidence of his unflagging zeal and passion for excellence in education that is Christian, finds him characteristically engaged in probing soft-spots in parish activities. The nine major chapters of the book are really not so much inquiries into possibilities in adult Christian education as they are outlines for the study of topics that are of interest to adults of various ages. Consequently, one cannot expect that a preeminently "how-to" book will lay a thorough-going foundation for adult education. Although there are a few opening statements with regard to the discipline of adult continuing education, they are not documented with the same thoroughness as the theological thrust of the volume. But the author's goal, after all, is to get the congregation's adults back into the Word!

An outstanding chapter is "Marriage, Parenthood, Children, Youth, Parents: Philosophy and Study Guide." The author leads us through the four sections which comprise each chapter: (a) a section on orientation and scope of the unit; (b) the Bible readings which serve as the basis for the study; (c) a cursory statement on what others have said about the topic; and (d) an action section, which brings the central issues of the unit into sharp focus as adults apply what they have learned.

Warren N. Wilbert

**THE ACT OF MARRIAGE.** By Kim and Beverly LaHaye. Zondervan, Grand Rapids, 1976. Paper. 294 pages. \$2.95.

Marriages often perish for want of knowledge. This volume talks about sexual love in an informative, forthright, and chaste manner. "The art of mutually enjoyable love-making is not difficult to learn, but neither is it automatic. No one is a good lover by nature. . . . Yet no one need settle for a lifetime of sexual frustration."

The authors discuss not only the anatomy of man and woman, but also the psychological aspects of the sexual relationship of marriage. To a man, love-making satisfies his sex drive, fulfills his manhood, enhances his love for his wife, and reduces friction in the home. To a woman love-making fulfills her womanhood, reassures her of her husband's love, satisfies her sex drive, relaxes her nervous system, and gives her the ultimate experience.

The authors contend that the basis for frigidity in women and impotence in men is basically psychological. Frigid wives are often beset by ignorance, resentment, guilt, fear, and cholerical dominance. Behind impotence in men often lie loss of vital energy, anger, fear, guilt, mental pressure, or feminine dominance. "Doctors, ministers, psychiatrists, and especially formerly impotent men believe that most impotence exists in the head—not in the glands" (p. 176).

The author is quite correct when he says that the missing dimension in too many marriages is the spiritual. A sex survey report of 3,377 people gives the reader an idea of attitudes towards sex and sexual mores of those who participated in the survey.

Henry J. Eggold

**THIS FELLOW JESUS.** By Louis Cassels. Warner Press, Anderson, Indiana, 1973. Paper. \$.95. 93 pages.

The author of this little book is a wire-service reporter writing for young people today. He writes as a journalist and what he has written is very readable. He considers the Gospels as true history and wants nothing to do with Bultmannian methods and doubt. He believes that what he reads in the Gospels truly happened. That is to his credit. The author has a winsome way and is sympathetic to a culture that has been filled with lies by so-called theologians who simply will not accept the historicity of the Biblical books and also deny the supernatural.

But we quote two paragraphs from the final pages of this book: "Throughout the world, people of all ages, and particularly the young, are rediscovering Jesus and claiming him as their guide to life. Best of all, they do not stop with reading and hearing *about* Jesus. They insist on getting to know him personally. And of course, that is just as possible today as it has been for all ages since the day of Pentecost. Through the power and presence of the Holy Spirit, Jesus still dwells among men and women as guide, friend, and companion. There are many ways in which you can encounter him—or rather, become aware of the fact that he's always been beside you, waiting for you to recognize him and admit him into your life.

"Awareness of Jesus may develop through loving service to others . . . through the companionship of others who know him. . . through reading about him in the Bible and other books. . . through participation in the public worship and sacraments of the church. . . and especially, through prayer."

But if Cassels reads the remainder of this review he will likely classify the reviewer as an ossified theologian. Cassels has not led the young to Jesus through this book. Jesus himself said: "If ye continue in My Word, then are ye My disciples indeed and ye shall know the truth and the truth shall make you free." Paul put it this way: "Faith cometh by hearing and hearing by the Word of God." And Jesus said, "The Son of Man came to seek and to save that which was lost," and again, "The Son of Man came not to be served, but to serve and to give His life as a ransom for many."

That is not to say that the author never says anything about what God, in Christ, has done for us. On pages 36-39, where he discusses love and the parable of the Prodigal Son, he speaks much of the love and forgiveness of God. But, according to Cassels, Jesus merely came to tell the good news. He says very little about the fact that Jesus gave Himself as a payment for our sins.

It must be said to Cassel's credit that he advises young people sanely about marriage, working within the establishment, and not falling into the trap of self-righteousness of which they accuse their elders. But Jesus is the incarnate Son of God. He is the God-man. Why? To save mankind from the guilt and power of sin, death, and the power of the devil. That message comes to us through the Word of God which works faith in the heart of the lost and condemned sinner. Faith is the work of God the Holy Spirit in man's heart. Jesus performed miracles primarily to prove that He was truly what He claimed to be.

Many individual items in this book could be criticized but we shall conclude by limiting ourselves to only one. On pages 39-43 Cassels discusses the parable

of the Good Samaritan. He rants and raves at the priest and the Levite. And thus he has missed the whole point. It is quite obvious from the context that Jesus spoke this parable to the lawyer to bring him to a true knowledge of himself. All men, including the reviewer and Cassels, are mirrored in the priest and the Levite. The lawyer was self-righteous. He was not a Christian. The parable should cause all of us to say: "Lord I have a loveless heart. I am a sinner. But I know and believe that you are my Savior. Forgive me." And He does. It is true, of course, that in this parable, as a secondary purpose, the Good Samaritan is a model of how men should love each other. But Jesus is always first and foremost the Savior of sinners: the reviewer, Mr. Cassels, the priest, the Levite.

Harold H. Buls

**THE POWER OF THE KINGDOM.** By W. A. Poovey. Augsburg Publishing House, Minneapolis, 1974. Paper. \$2.95.

The author states his purpose in the introduction: "This book is not a verse by verse commentary but rather a series of reflections on significant passages in the Gospel According to Matthew. These passages are grouped under five headings—the events of Jesus' life, his parables, the people he met, his miracles, and his teachings."

The book is well written. Poovey must be a lively preacher who can hold people's interest. The book contains many good things: "Jesus is the fulfillment of all that had been written before" (p. 14). "They worshiped Jesus and declared: 'Truly, you are the Son of God.' And this reaction is a key to all the miracles performed by Christ" (p. 103). In the first paragraph of Matthew 5:13-16 he asks this question: "Why are you saved? Why does God save anybody?" And his illustrations are often good. "You can't live on enthusiasm any more than you can live on cotton candy, no matter how good it may taste" (p. 19). "Perfection is the impossible dream for man. Try as we will, we fall short. We are like the book that was printed, claiming to contain no typographical error but the printer misspelled a word in his boast about perfection" (p. 111).

But one wonders at other things in the book. These days a reviewer must ask the writer what is his attitude toward the Word. Poovey tells us: "The gospels are missionary treatises, propaganda tracts, teaching aids to tell the church about the good news Jesus brought to man" (p. 7). With reference to Pentecost this: "Luke adds the words: 'Some, however, laughed it off. 'They have been drinking too much new wine,' they said' (Luke [sic] 2:13 Jerusalem Bible)" (p. 93). This sounds like the modern view of scripture.

Secondly, we have clear examples of *synergism* in this book. "We too can have the power of the kingdom but only if we are willing to yield our life to Jesus Christ" (p. 8). "God can change even the world's meanest man, if he will only give God a chance" (p. 44). "Like the other disciples, Matthew had to let loose if he would be part of Jesus' kingdom" (p. 60).

Thirdly, the reader will find traces of *millennialism* in this book. One example ought to suffice: "The healings of Jesus then are a taste of that kind of world. For a few moments people caught a glimpse of what life will be like when God takes complete charge of his earth. The healings performed by Jesus were an indication that the flaws in human society could be mended and that God intended to mend them" (p. 83).

And there are other assertions in this book which are just plain contrary to Scripture. "The first Palm Sunday was a failure. It was a Dead End Sunday" (p. 20). Jesus in Gethsemane, pp. 24-26, is pictured primarily as an example. The crucifixion of Jesus, pp. 27-29, is depicted as an example of love. On page 82 the fall of man is described as a "flaw." On page 121 the reader is told: "So



we love God by loving our fellow men." When the reviewer laid the book down he came to the conclusion that the book is not truly Lutheran. Despite the occasional insights which the book might give, it cannot be recommended.

Harold H. Buls

**PREACHING FOR THE PEOPLE.** By Lowell O. Erdahl. Abingdon, Nashville, 1976. Cloth. 127 pages. \$5.95.

This volume is a cleverly contrived dialogue between listener and preacher, written by one who listened as assistant professor of preaching at Luther Seminary and who is now senior pastor of University Lutheran Church of Hope, Minneapolis. He talks about the why, the what, and the how of preaching. Regarding the why of preaching, the hearer says: "I look for resources to live from and purposes to live for" (p. 11). Hence, the preacher seeks to affirm the listener's yearning for life by centering his message, not on man's goodness and activity, but on God's mercy and power.

The what of preaching is God's yes, God's no, and God's go. Says the hearer: "Don't just tell me to decide to be a better person or even to decide for Christ. Proclaim God's yes to me. Affirm the grace which makes faith, hope and love possible" (p. 22). Hence, we must preach the gospel. But the hearer complains: "You sometimes talk about the gospel without proclaiming the gospel" (p. 46). Therefore, we must remember that sermons are to be more than lectures about grace; they are to be means of grace in our lives. When preaching grace, we should avoid two evils: (1.) cheap grace ("I love to sin, and God loves to forgive"); (2.) conditional grace ("God will be gracious, if you repent"). Preach God's no. The law must be preached as confrontation so that the hearer will not live in a world of self-deception. The law knocks the props from under our idols. Preach God's go, sending men to the work they have been created to do. "Being loved not only obligates but enables us to love" (p. 44).

To the question, "How shall I preach?" Erdahl responds: Preach vital sermons characterized by clarity; use a direct, no-nonsense delivery; make the Biblical witness relevant. Erdahl's thoughts on Law and Gospel, pages 39-43, are excellent. I recommend the book as one that will give the preacher new zest for preaching.

Henry J. Eggold

**SYMBOLS OF THE CHURCH.** By David W. Thompson. Drawings by Lucille Van Deusen. Whittemore Associates, Needham Heights, Massachusetts. 64 pages. Paper.

This is one of a series of booklets published by Whittemore Associates that are especially good for lay people. This booklet contains drawings and descriptions of some of the important symbols of the Old and New Testaments. It also has symbols of birds, animals, and insects; symbols of the Trinity and each Person of the Godhead; symbols employed in the early church; symbols of the cross, the church, the holy apostles, the four evangelists, and the saints; symbols of Advent, Christmas, Epiphany, Lent, and Easter. This little volume also contains symbols of contemporary design, variations of the cross, symbols used by Jesus in the Gospels, and symbols of the Christian soldier. It concludes with symbols of the sower and seed. An index enhances the usefulness of this informative booklet. It could be employed as a reference booklet in religious educational courses.

Raymond F. Surburg