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## Books Received

Claus Westermann. *Basic Forms of Prophetic Speech*. Translated by Hugh Clayton White. Foreword by Gene M. Tucker. Cambridge: Lutterworth Press; Louisville: Westminster-John Know Press, 1991. xvi + 222 pages. Paper. \$18.95.

Claus Westermann. *Prophetic Oracles of Salvation in the Old Testament*. Translated by Keith Crim. Louisville: Westminster-John Knox Press, 1991. 283 pages. Paper.

Greg L. Bahnsen. *No Other Standard: Theonomy and Its Critics*. Tyler, Texas: Institute for Christian Economics, 1991. xv + 345 pages. Paper.

James W. Skillen, editor. *The Problem of Poverty*. By Abraham Kuyper. A translation of the opening address at the First Christian Social Congress in the Netherlands, November 9, 1891. Grand Rapids: Baker Book House, 1991. 94 pages. Paper.

Charles Van Engen. *God's Missionary People: Rethinking the Purpose of the Local Church*. Grand Rapids: Baker Book House, 1991. 223 pages. Paper.

William David Taylor, editor. *Internationalizing Missionary Training: A Global Perspective*. Exeter, England: The Paternoster Press; Grand Rapids: Baker Book House, 1991. xii + 286 pages. Paper.

Jerry K. Robbins, editor. *The Essential Luther: A Reader on Scripture, Redemption, and Society*. Grand Rapids: Baker Book House, 1991. 93 pages. Paper.

William V. Crockett and James G. Sigountos, editors. *Through No Fault of Their Own: The Fate of Those Who Have Never Heard*. Grand Rapids: Baker Book House, 1991. 278 pages. Paper.

Duane A. Garrett. *Rethinking Genesis: The Sources and Authorship of the First Book of the Pentateuch*. Grand Rapids: Baker Book House, 1991. 273 pages. Paper.

Gilbert Meilaender. *Faith and Faithfulness: Basic Themes in Christian Ethics*. South Bend and London: University of Notre Dame Press, 1991. xii + 211 pages. Cloth. \$22.95.

J. A. Loader. *A Tale of Two Cities: Sodom and Gomorrah in the Old Testament, Early Jewish, and Early Christian Traditions*. Contributions to Biblical Exegesis and Theology, 1. Kampen, The Netherlands: J. H. Kok Publishing House, 1990. 150 pages. Paper.

Alan Geyer and Barbara G. Green. *Lines in the Sand: Justice and the Gulf War*. Louisville: Westminster-John Know Press, 1992. 187 pages. Paper. \$11.95.

## Book Reviews

**TWO HUNDRED YEARS OF THEOLOGY: REPORT OF A PERSONAL JOURNEY.** By Hendrikus Berkhof. Translated by John Vriend. Grand Rapids: William B. Eerdmans Publishing Company, 1989.

Long-time professor of dogmatic and biblical theology at the University of Leiden in the Netherlands, Hendrikus Berkhof, now retired, presents much more than a folksy travelogue through the theological meanderings of the past two centuries. This is a critical analysis of the thinking of the theological "greats" during a period of time that felt the impact of the Enlightenment very deeply. In view of the fact that "today what theology offers on a world scale is more confusing than ever" (p. 310), Berkhof urges that theology, along with its concern for the gospel, be sensitive to the demand for contextuality that rises from various corners of the globe (the Third World, the oppressed masses of Latin America, the feminist agitators, etc.) lest the gospel go unheard in the situation estranged from it. By means of such sensitivity "the message gains superiority over all that which emerges from our situational analyses" (p. 312).

The fundamental objective of Berkhof in this book is to survey the efforts that have been made to bridge the gulf in the relationship between the gospel and modern liberal thought. The result is an impressive analysis of the thinkers who endeavored to address the leading "cultured despisers" of the Christian gospel in the aftermath of the Enlightenment. The focus is almost entirely on the liberal "lights" who played their roles on theology's stage during this period. The text becomes an extremely helpful handbook on the thought and influence of a long parade of theological and philosophical liberals during the last two hundred years. Berkhof does not totally ignore the place of conservative theology during this period, but he argues that it has received even less hearing from the "cultured despisers" than has liberalism. That observation allows him to make rather short shrift of his fellow Dutchman, Gerrit Cornelis Berkouwer, eminent dogmatician for many years at the Free University of Amsterdam. Berkhof devotes considerable space, however, to Berkouwer's colleague and former student, Harry Kuitert, who as a post-Barthian argued that theology should start with man, with the "anthropological floor" that believers share with unbelievers. Aply, objectively, even sympathetically Berkhof traverses at some length the systems of Kant, Fichte, Hegel, Schleiermacher, and the like. The book thus becomes a handy textbook on these thinkers and their systems. The unique position of Kierkegaard, not fitting any particular mold, receives respectful handling. The same is true of the special character of British theologians (special attention being given to Coleridge, Maurice, and Newman) and Roman Catholic theologians, such as Blondel, de Lubac, and Rahner. As might be expected, a good analysis of Dutch theology is also included.

Berkhof pays apt attention to the contributions of A. Kuyper and H. Bavinck in the conservative movement that led to the founding of the Free University of Amsterdam and the conservative Dutch Reformed Church. Barth and Bultmann, both of whom owed a debt to their teacher, Wilhelm Hermann, continue to cast a spell over liberal theology in Berkhof's opinion, as does Schleiermacher. North American theology is largely confined to a treatment of Rauschenbusch, the social gospel movement, the Niebuhrs, and the like. Tillich rates a special chapter by himself. One would have to appraise this kind of study as a high-level, academic, intensive scrutiny, especially useful on the graduate level.

Berkhof ends the book with Luther's famous statement at Heidelberg: only "the theologian of the cross calls things by their right names." The last two hundred years has needed more theologians of Luther's mind! Missing in virtually all the principals delineated by Berkhof is a *Knechts-gestalt*—a commitment like Luther's to God's holy word, the inspired Scriptures. Only such faith can keep human reason in tow, so that it abandons its vaunting and flighty subjectivism and listens obediently to what God is saying instead of itself. Only then will reason be quiet when God speaks.

Eugene F. Klug

MARKETING THE CHURCH. By George Barna. Colorado Springs: Navpress, 1989.

The ethical dilemmas of salesmen are immense, even if they are rarely considered in any formal way. Many a salesman is out to "kill" the competition and win his place at the top at the expense of virtually everyone else. Machiavelli is the patron saint of predatory capitalism. Not a few salesmen find some way to convince themselves that they are rendering some positive good to their customers. For the ethical salesman the struggle with the old Adam is the struggle to make a marriage work between enlightened self-interest and service to one's neighbor. Of great utility here is Luther's discussion of the Seventh Commandment in the Large Catechism.

The point is that this reviewer is not unfamiliar with marketing. Before entering the ministry he worked for a top company known for its aggressive and successful marketing. He also worked for an insurance firm and a small privately owned business. One of the several positive lessons he learned as a salesman was to respect those lone journeymen of the marketplace who go from door to door and business to business in an

effort to support their families and make a positive contribution to their communities. It takes a great deal of *chutzpah* to speak to a stranger about all the good one's product will do him when one knows that his next meal depends on making this sale.

For this reason the reviewer has little use for Mr. Barna's book. This work is simply another instance of a tiresome phenomenon in American life—the sales seminar. This work is to the church what late-night television "infomercial" programs are to the real estate business. Reasonable people today know that baldness cannot usually be cured, regardless of the promises made for the newest treatment from Scandinavia. What is puzzling is that certain church officials cannot recognize the same slick rhetoric when it is being applied to the church.

Mr. Barna claims to have information vital for the growth of the church. He cites certain "facts" which show that the church is "... losing its battle to positively and effectively impact this nation for Christ" (p. 21). However, when one looks for the evidence supporting these "facts," the footnotes refer us to the "... research conducted by the Barna Research Group" (p. 37). This reviewer will not dispute Mr. Barna's "facts." It is reasonable to assert, however, that the state of the church is too important a matter simply to accept his *ipse dixit*.

Ascertaining the facts is particularly important in that Mr. Barna considers himself qualified to pontificate on the nature of the church and ministry. Without any theological qualifications he presumes to speak about what is appropriate to the church's mission. What is appropriate is what he has to sell—marketing principles. His book is promoted as yet another corrective to what the church has been doing so poorly at the seminary. One example will suffice (p. 14):

Ultimately, many people do judge the pastor not on his ability to preach, teach, or counsel, but on his capacity to make the church run smoothly and efficiently. In essence, he is judged as a businessman, an area in which he has received no training or preparation.

One cannot argue with the phenomenology of this statement. People do judge a pastor according to all sorts of expectations. The problem is that it is preaching and teaching that a pastor is called to do faithfully (2 Timothy 4:1-5). One can only wonder what Mr. Barna makes of the understanding which the apostles express of their calling in Acts 6:3-4.

Mr. Barna's use of Scripture is self-serving as well as slight. Whole

chapters are cited without any real understanding of their contents. For example, according to Mr. Barna, the parable of the sower ". . . portrays marketing the faith as a process in which there are hot prospects and not so hot prospects and shows how we should gear our efforts toward the greatest productivity" (p. 31). In point of fact, the parable of the sower is one of the strongest statements against Mr. Barna's promotion of marketing principles. The sower sows his seed giving little care to where it falls. Nowhere does the parable advocate selecting better soil for the seed. In no way does it show us how we are to tell bad soil from good soil. The parable simply states that, regardless of many failures, the seed will produce. In this way our Lord calls upon us to be faithful to the message of His kingdom despite the many different ways in which we might experience failure. Mr. Barna should have read the parable before referring to it.

Some might overlook his manifest errors of exegesis in the hope that Mr. Barna's research would provide some bit of truth that is only available to one schooled in the laws of the market. This hope can only be born of fallacious thinking. If Mr. Barna cannot be trusted with the facts of Scripture, which are available to all of us, why should he be trusted in the arcane role of researcher?

Some apologists for Mr. Barna might protest that he is not a theologian and that this is not a theological work. While it is to be granted that he is no theologian, this book is theological in a thoroughly Arminian way. Jesus is "the premier example" for us. "His concern was people's personal commitment to righteousness" (p. 54). Therefore, outreach must recognize ". . . that righteousness is attained through accepting and following Christ." Lutherans should recognize that marketing the church is acceptable only to an ecclesiology which has at its center a decision made for Christ. In such an ecclesiology righteousness is just another commodity competing for our attention.

In an ironic way Mr. Barna is right about the naivete of clergymen with regard to marketing. If we were a little better schooled in the ways of the world, Mr. Barna would be recognized for the sophist that he is. However, little can excuse the acceptance of his work from a theological standpoint. One can only wonder why this work is being cheerily promoted in the Missouri Synod when so much of it runs counter to the synod's doctrine of the church and ministry.

Michael J. Hill  
Schuyler, Nebraska

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CHRISTIAN BELIEF IN A POSTMODERN WORLD: THE FULL WEALTH OF CONVICTION. By Diogenes Allen. Louisville, Kentucky: Westminster-John Knox Press, 1989.

During the past half-century the modern outlook has increasingly become the object of philosophical criticism, so much so that it is now commonly claimed that our intellectual culture is at a major turning-point—turning from the modern outlook to the postmodern. In his latest work Diogenes Allen argues that postmodernism is a new and more promising intellectual situation for Christian faith. Theologically the victims of modernism fall into three categories: unbelievers who think that modern science has rendered Christian belief intellectually groundless and superfluous, believers who have eliminated or reinterpreted those elements of the faith most inconsistent with the modern outlook, and believers who have held to traditional Christian teaching largely by turning their backs on the philosophical issues raised by modern science. Allen's analysis is addressed to all three categories.

To the open-minded unbeliever Allen offers an *apologia*. Historically Christianity has not been hostile to modern science; to the contrary, Christianity played an important role in its development. The real victim of the scientific and philosophical criticism of religion is not Christianity but deism. Properly understood, science does not make religion superfluous; for, of all the many things they may eventually explain, the sciences can never tell us why there is a world at all and why it has the particular order it does. These are legitimate questions that science cannot answer, but religious belief can. What is more, we have deep, legitimate needs that lead us to seek God. So, while there is no proof of God, any reasonable person should be, if not a believer, at least a seeker. Seeking becomes faith, not by further philosophical proofs, but by the experience of God's grace, which comes through contact with Scripture and a community of believers. This faith, Allen argues, is not contrary to reason, but is that higher dimension on which much of our important reasoning depends.

To the Christian who would sacrifice "the full wealth of conviction" to the basic tenets of modernity, Allen argues that the sacrifice is unnecessary: much of "modernity" has collapsed intellectually. Allen argues against Gordon Kaufman and Maurice Wiles that it makes sense to speak of God acting in human affairs. Against John Hick, he argues for a Christian theology of other religions that does not sacrifice the uniqueness of Christianity. To the intellectually fearful Christian, Allen counsels courage. The traditional Christian has much to say both to the philosoph-

ical unbeliever and the modernist Christian, if he will but take the time and effort to enter the fray.

Throughout the book, Allen does a masterful job of bringing recent developments in philosophy and the history and philosophy of science to a theological audience. The philosophical argument for religious faith is a first-rate essay in the philosophy of religion and merits special and careful study by those interested in doing justice to the claims of both reason and faith. Less satisfactory are the more theological sections of the book, in part because Allen often takes on too much; as a result, what he says is, almost of necessity, incomplete, hurried, and only suggestive. What is more, too often "the full wealth of conviction" turns out to be Simone Weil's particular philosophical reading of the faith. Still, the book certainly deserves and amply rewards a careful reading.

Robert Holyer  
Batesville, Arkansas

PSALMS 60-150: A COMMENTARY. By Hans-Joachim Kraus. Minneapolis: Augsburg Publishing House, 1989.

This volume is a translation of *Die Psalmen, 60-150* (1978) in the series known as the *Biblischer Kommentar*. Augsburg Publishing House is doing a great service in making this magisterial German series available in English. Fortress Press has previously translated certain volumes in its series called *Hermeneia* (e.g., H. W. Wolff's *Joel und Amos*). The translator, Hilton C. Oswald, will be recognized by many readers of this journal. He has done masterful work, not only in rendering the German into faithful yet elegant English, but also in providing translations of a number of patristic and Latin citations in the original.

For those unfamiliar with the format of *Biblischer Kommentar*, a number of features make it exceedingly useful. First, each psalm is prefaced with pertinent bibliography in German, French, and English. For example, the chief titles in the secondary literature on Psalm 110 are provided just prior to the translation proper (p. 343). Specialized studies are thereby made readily available to the student who wants to pursue a particular aspect of the text in more depth.

Kraus' translations tend to be cautious and reflect the Massoretic Text, although on occasion the text is emended a bit too readily. A real strength of the commentary is its care in addressing textual issues and problems just below the translation proper. Each psalm is then discussed

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under the headings of "form," "setting," "commentary," and "purpose and thrust" (the German *Ziel*). The commentary section as well as the discussion of purpose will probably prove the most useful for the parish pastor who is preparing a Bible class or homily. Particularly the commentary contains helpful exposition of the Hebrew both at the grammatical level and at the level of possible meanings within the life of Israel.

The prospective purchaser is encouraged to read the treatment of Psalm 150 (pp. 569-571) as a sample of Kraus' approach. Here the place of *musica sacra*, not only in the post-exilic community, but also in ancient Israel, is fully and succinctly expounded. A look at the less adequate treatment of Psalm 133 will provide another perspective. Here too great an emphasis falls on the wisdom character over against the purported and later sacralizing of the psalm (p. 485). The antithesis which Kraus projects into the text was surely not perceived by the ancient community at worship.

Readers of this journal will note the late dating of certain psalms. Psalm 90, traditionally dated (with the superscription) to the time of Moses, is placed in the post-exilic period (p. 215). Similarly, concerns can be raised about the manner in which the messianic psalms are treated, although Kraus clearly rejects as inadequate the views of Gressmann and similar expositors (p. 353).

It is doubtful whether any future commentary on the Psalms will supplant Kraus as the critical standard. If the pastor's library had this set, along with Leupold and perhaps Perowne, he would be equipped for many hours of profitable study. If any incentive is required for such study, voices from Luther to Bonhoeffer should call one's attention to the pivotal significance of the Psalms in framing a biblical theology *and* a biblical piety.

But it is a dangerous error, surely very widespread among Christians, to think that the heart can pray by itself. For then we confuse wishes, hopes, sighs, laments, rejoicings—all of which the heart can do by itself—with prayer. And we confuse earth and heaven, man and God.

... And so we must learn to pray. The child learns to speak because his father speaks to him. He learns the speech of his father. So we learn to speak to God because God has spoken to us and speaks to us. By means of the speech of the Father in heaven his children learn to speak to him. Repeating God's own

words after him, we begin to pray to him.

So says Dietrich Bonhoeffer in *Psalms: The Prayer Book of the Bible* (Augsburg Publishing House, 1970, p. 9).

Dean O. Wenthe

**WORD BIBLICAL THEMES: HOSEA-JONAH.** By Douglas Stuart. Dallas, Texas: Word Books, 1989.

Douglas Stuart is professor of Old Testament and chairman of the Division of Biblical Studies in Gordon-Conwell Theological Seminary. He has a doctorate from Harvard University. *Word Biblical Themes: Hosea-Jonah* is a companion to his previous work in the Word Biblical Commentary Series devoted to the same books of Scripture. The Word Biblical Themes Series is not intended to be a set of commentaries. They were written to explore the major themes found in the books of Scripture. Thematic studies of Scripture are essential to the study of God's word and to the preaching and teaching of its truths.

In dealing with the books of Hosea, Joel, Amos, Obadiah, and Jonah, Stuart has provided an excellent resource for the preacher and teacher. He has dealt not only with the main theme of each book, but also with underlying themes necessary to a fuller understanding of God's message through the prophets. In Hosea, for example, he explores the following themes: God's covenant with Israel, idolatry, prostitution, the law, blessings and curses, corporate and individual sin, guilt and guiltiness, Yahweh's "wife" and "child," the distant past, and the ultimate future.

Jeffrey H. Pulse  
Burt, Iowa

**WORD BIBLICAL THEMES: ISAIAH.** By John D. W. Watts. Dallas, Texas: Word Books, 1989.

John D. W. Watts is professor of Old Testament Interpretation in Southern Baptist Theological Seminary. He has degrees from New Orleans Baptist Theological Seminary and Southern Baptist Seminary. *Word Biblical Themes: Isaiah* is a companion to the two-volume commentary on Isaiah by Watts in the Word Biblical Commentary Series.

Watts divides the major themes of the Book of Isaiah into two main categories: (1.) knowing God and His ways (revelation) and (2.) serving God and His plan. Watts describes this procedure in his preface: "The

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Book of Isaiah is one of the greatest in the Bible in two respects. On the one hand, its presentation of the character and work of God is revelation at its best. On the other, it treats the theme of serving God and those who do it as comprehensively as any part of Scripture."

Watts deals with six major themes and twenty-two sub-themes in this volume. Watts has also provided points of reference to his main work on Isaiah in the Word Biblical Commentary Series for quick access and further study. This volume is a useful tool when studying the book of Isaiah and preparing to teach and preach its message.

Jeffrey H. Pulse  
Burt, Iowa

THE SPIRIT OF THE TEN COMMANDMENTS: SHATTERING THE MYTH OF RABBINIC LEGALISM. By Roger Brooks. San Francisco: Harper and Row, Publishers, 1990.

Lutherans, as C. F. W. Walther demonstrated a century ago, have a unique understanding of the law—one not shared by the Roman Catholics, the Reformed, or pagans. Whereas other denominations exalt man's ability to meet the requirements of the law and thereby mitigate the demands of the law, Lutherans believe that the law always shows us to be unholy: *lex semper accusat*. Only by the death of Christ are the demands of the law fulfilled. Lutherans, therefore, apply the law of God to the smallest offenses, including thoughts and words as well as deeds under the stricture of the law, while at the same time believing that the gospel delivers from the punishment demanded by the law.

Just as use of the law in Lutheranism has been misunderstood by non-Lutherans, so too the attitude to the law in Judaism, which is also unique, is frequently misunderstood. For those who wish to understand Jewish law on its own terms, *The Spirit of the Ten Commandments* is a good introduction. Roger Brooks attempts to demonstrate that Judaism is not a legalistic, casuistic religion. He shows that the rabbis of the Talmud do not derive their morality merely or even chiefly from the Ten Commandments, but strive to incorporate the whole Torah into their ethical thinking. Judaism, accordingly, connects many violations of the law with idolatry, and rightly so. To violate a law of the Torah is at the same time to disregard the God who gave the Torah. Often the rabbis, in proving a point of morality, ignore seemingly obvious passages and choose rather obscure passages as the prooftexts, since they wish to stress the unity of the morality taught in the Torah. The study of Jewish law

(*halakhah*), therefore, involves learning how to arrive at a decision rather than memorizing legal minutiae. The process is more important than the conclusion. This fact explains why the rabbis in the Talmud often take different stances on the same issue. Lutherans, because of their view of the law and their insistence that ethics, like doctrine, be drawn from clear *sedes doctrinae*, cannot accept the premises of Judaism in its treatment of the law. *The Spirit of the Ten Commandments*, nonetheless, is excellent reading for those who wish to understand Judaism better.

James A. Kellerman  
Chicago, Illinois

THE COMPASSIONATE MIND: THEOLOGICAL DIALOG WITH THE EDUCATED. By Donald Deffner. St. Louis: Concordia Publishing House, 1991.

A campus pastor turned seminary professor, Donald Deffner has provided the church with a book that promises to be of assistance in speaking the word of the Lord, both law and gospel, to educated men and women living in the pluralistic context of late-twentieth century North America. Deffner's book is evangelistic without merely offering an evangelistic program that meets the needs of the educated adult. Rather, Deffner focuses his attention on characteristics of the educated adult and makes suggestions as to how educated Christians might be engaged in conversation which clearly confesses the one saving gospel of Jesus Christ. As the confession of that gospel never occurs in isolation from a particular context, Deffner aptly looks to modern literature for clues to the current thought patterns of the Old Adam, who constantly and consistently is concerned to justify his own existence.

Literature, then, can be used as an arm of the law as it works a diagnosis of idolatry and sentences the sinner to death, as in the case of Albert Camus' *The Fall* (pp. 72-83). Yet Deffner is careful to point out that "the reader should remember that the novelist's 'law diagnosis' is not to be equated with the full law of God found in Scripture. Secular literature knows only the 'law affirmation' of humanity's entrapment. God's law, His demand for perfect righteousness and holiness, must be spelled out" (p. 58). Likewise, Deffner warns against premature and unfounded "Christianized" interpretations of secular literature. It is the apostolic gospel of Christ crucified and risen, the gospel given in the Holy Scriptures, that is to be proclaimed for the salvation and comfort of sinners. It is the Jesus born of the Virgin Mary, crucified under Pontius

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Pilate and resurrected on the third day, and not some mythic "Christ figure," that is the content of Christian proclamation.

Deffner freely shares stories from his many years of campus ministry in Berkeley to illustrate his theology of evangelism. Deffner is a gifted storyteller and his stories echo with "the ring of truth." David Scaer writes, "Any Lutheran theology of evangelism should be informed by Luther's oft-quoted phrase that, while he and Melanchthon drank beer, God spread the gospel. Of course, the New Testament knows of organized missions to evangelize. Jesus sends out the twelve and the seventy. Jerusalem, Antioch, and Rome are bases of missionary operations. But foundational to any theology of evangelism is that, like salvation, evangelism is an extension of grace 'without any merit or worthiness in us.' Evangelism, 'comes of itself, without our prayer, but we pray in this petition that it may happen among us.' Synergistic enthusiasm produces fanatics, not Christians" ("Evangelism—Not Evangelicalism," *Lutheran Forum*, August 1990, p. 30). It is, indeed, the most helpful feature of *The Compassionate Mind* that Deffner operates with an anti-synergistic understanding of evangelism. He does not provide the would-be evangelist to the educated with an arsenal of techniques, programs, and gimmicks but, instead, Deffner urges his readers to draw from Christ, His word, and His sacraments.

*The Compassionate Mind* is not a scholarly treatise on missiology; it is a seasoned journal of a pastor-professor who has labored for the kingdom in the academy. It is a book complete with many insightful observations about the educated. It is also a bountiful resource book that contains short descriptions of books that could become texts for Bible studies or discussion groups in the parish. *The Compassionate Mind* will, no doubt, come to be a standard book for those committed to the church's apologetic task in North American culture.

John T. Pless  
Minneapolis, Minnesota

PASTOR: A DAY AND A WEEK IN THE LIFE OF A PARISH CLERGYMAN. By Gary C. Genzen. Lima: Fairway Press, 1990.

If one wishes to read a book detailing what things a pastor does in the course of his days, then this is the book to read. While this description of daily and weekly pastoral life is intentionally specific to Genzen's experience, most readers will discern the elements of that experience which are common to the lives of all pastors. Genzen's approach is

somewhat piecemeal, but he covers all the territory eventually; for example, although the table of contents lists no chapter on teaching duties, those tasks are fully covered in parts throughout the book.

Genzen's style is so forthright that some readers may feel an uncomfortable closeness to the author as he describes his feelings about even the most mundane pastoral tasks. But this candor is the book's strength, and Genzen achieves with this transparency his goal to help readers understand "the pastor's life" and not merely "the pastor's work."

Genzen's tone is often wistful, and some readers may feel that he is complaining of a perceived lack of appreciation by lay-people. A detailed explanation of why he entered the parish ministry and why he perseveres in it might have mitigated the effect of this wistfulness. Yet even in the absence of such an explanation, discerning parishioners will gain from this book what Gary Genzen promises—an accurate accounting of how their pastors spend their time in the vocation of the care of souls.

Andrew Dimit  
Duluth, Minnesota

**INTERPRETING THE PAULINE EPISTLES.** By Thomas R. Schreiner. Guides to New Testament Exegesis. Grand Rapids: Baker Book House, 1990.

The art of interpretation involves both a cultivation of philological skills (e.g., grammar and vocabulary) and an understanding of hermeneutical principles (such as "Scripture interprets Scripture"). While the latter must be regarded as the more important, the former is still an indispensable part of the task of interpretation. Schreiner's volume, one of seven in a series, deals only briefly with the latter but admirably with the former.

The opening chapter's discussion of the methods of "rhetorical criticism" offers a sober analysis, bringing the reader up to date and saving him much time reading material of limited value. The bibliographical material in general is welcome; in addition to drawing attention to "old standbys" of earlier decades, it also alerts the reader to worthy volumes of the eighties. Schreiner thereby provides much worthwhile material for further study—but not so much that the reader is simply overwhelmed.

Most useful are the chapters on sentence diagramming (complete with thirty-three brief examples and one extended example) and on tracing the argument. In both chapters the author effectively illustrates the use of

diagrams to open up the grammatical meaning and overall argument of given pericopes and even of entire epistles. If the other books in this series are of the same quality as this one, these volumes will be useful in courses for upper-level college and beginning seminary students (the audience for which they are intended). More seasoned exegetes will learn a thing or two from them as well.

Paul Deterding  
Satellite Beach, Florida

**FAITH AND WEALTH: A HISTORY OF EARLY CHRISTIAN IDEAS ON THE ORIGIN, SIGNIFICANCE, AND USE OF MONEY.** By Justo Gonzalez. San Francisco: Harper and Row, 1990.

In the Missouri Synod one hears so much talk of congregations and synodical institutions in financial trouble that this book should draw some attention. What is the theological relationship between faith and wealth? This question is far more important than how the church obtains money. Justo Gonzalez, the author of *A History of Christian Thought*, examines how the early church viewed money and its relationship to the life of faith.

Gonzalez offers an overview of the economic conditions in the Greek, Roman, and Jewish societies which helps the reader understand some of the challenges facing the fledgling Christian church. After painting this background, he interprets the New Testament ideas about money by emphasizing the idea of *koinonia*. For Gonzalez *koinonia* was not limited to spiritual sharing, but referred to a material sharing of goods as well. Gonzalez makes a strong case for this interpretation and sees it as the key to understanding the teachings of the early fathers.

This book attempts to summarize material from each of the fathers through the time of Augustine. Some fathers are viewed as more faithful to the *koinonia* of the New Testament than others. Clement of Alexandria is noted for his contribution in linking worldly goods to an original order of creation which called for a commonality of goods. Cyprian is seen as a figure who moves the church from the sharing of goods (*koinonia*) to almsgiving (*eleemosyne*). Chrysostom and the Cappadocians have many things to say about the question of faith and wealth which are more faithful to the commonality of goods than Cyprian. Augustine is seen as the figure who finally moved the West away from the concept of *koinonia*, because he "reverted to his Roman legal upbringing" (p. 221).

The chief short-coming of this book is its failure to place the comments of the fathers on money within the incarnational theology and sacramental life of the church. For example, Chrysostom and Augustine seem to view the sacramental unity of faith established in the Lord's Supper as the impetus toward a common sharing. Gonzalez does tease the reader with quotes from Athanasius in his *Historia Arianorum* which present the shameful treatment of widows and orphans by the Arians as intimately connected with their denial of the incarnation. For theologians of the cross the issues which Gonzalez raises stimulate thought about the application of incarnational theology to practice.

Karl F. Fabrizio  
Greenfield, Wisconsin

THE SUPREMACY OF GOD IN PREACHING. By John Piper. Grand Rapids: Baker Book House, 1990.

John Piper, a New Testament scholar (D.Theol., University of Munich) and pastor of Bethlehem Baptist Church in Minneapolis, is the author of this short devotional-theological reflection on the nature and content of preaching. Part I of the book is devoted to an exploration of the author's contention that "the glory of God should be supreme in preaching." Here the author works with an articulate Calvinistic theology centered in the greatness and majesty of God. Piper develops his theme in trinitarian fashion: (1.) The goal of preaching is the glory of God. (2.) The ground of preaching is the cross of Christ. (3.) The gift of preaching is the power of the Holy Spirit. In this section the author sustains a much-needed polemic against contemporary preaching which is folksy and non-textual. While Lutherans will resonate to much of Piper's critique of anthropocentric preaching, his theology of preaching is an exposition of the bare majesty of God and not the glory of God in the crucified Christ. To be sure, preaching is always doxological; the doxology is a confession of the truth and wisdom of the cross. It is the glory of Christ that He makes Himself to be the friend of sinners who dies for their sins and is raised again for their justification. Lutheran preaching holds that it is the cross, not "the freedom of God's sovereign grace," which must dominate Christian proclamation.

Clearly, Jonathan Edwards is Piper's spiritual guide in the preaching task. The second part of *The Supremacy of God in Preaching* is something of a preacher's guide to the theology and homiletical thought of the great American Puritan divine. Piper writes as one who is at home

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in the writings of Jonathan Edwards and seeks to urge others to find in Edwards a remedy for shallow and careless preaching. In John Piper, Edwards has found both a disciple and interpreter who makes a winsome plea for current application of Edwards' theology in the pulpit.

John T. Pless  
Minneapolis, Minnesota

**PREACHING IN AND OUT OF SEASON.** Edited by Thomas G. Long and Neely Dixon McCarter. Louisville, Kentucky: Westminster-John Knox Press, 1990.

The intent of this collection of essays is to assist preachers who wish to preach according to the calendars of secular society and ecclesiastical programmers instead of restricting themselves to liturgical preaching. Discussions of preaching on nine topics are included: race relations, family, church and nation, global witness, work, evangelism, ecumenism, stewardship, and giving thanks. The book attempts to provide "theological and biblical reflection upon these ongoing concerns of the Christian church" (p. 15).

The first essayist (Lischer) warns the preacher that addressing the calendars of society and church programs may lead into the trap of moralism. Yet the great majority of these essays (including his) fall into that trap. There is a great deal of emphasis given to the law and the law's application to contemporary church and society. The gospel is rarely mentioned and, when it is, it is usually presented as a new law or is overwhelmed by the law.

In interpreting texts the essayists strive to be innovative. So Joanna Adams suggests that the preacher mine the parable of the Good Samaritan for a new surprise: where was the Samaritan "going after he left the inn?" (p. 49). Adams advances one possibility—he was going to see if something could be done with the bandits. Such a fresh approach to the parable, she writes, "invites us to trust once again in the power of the story to get the society . . . on its way to being home again" (p. 50). Other such unique interpretations are found in Buttrick's gospel-reductionism of Jesus' teaching on divorce (p. 35), Allen's discussion of *koinonia* (pp. 108-114), and Wardlaw's use of Matthew 11:28-30 to talk about fulfilling labor.

The collection is not without value. Buttrick offers some well-aimed shots at typical family preaching. Lischer discloses the prevalence

of racism. Long provides an analogy that helps shape preaching to the newcomer, yet defends the use of theological words in sermons. Craddock rightly argues that giving thanks is only the result of God's gift of grace to us. For the most part, however, this work has little to offer a pastor who wishes to preach Christ by expounding the texts of Scripture rather than the agendas of men.

David C. Fleming  
Warrenville, Illinois

**CHRISTIANS WHO COUNSEL.** By Ray S. Anderson. Grand Rapids, Michigan: Zondervan Publishing House, 1990.

Ray S. Anderson, a professor at Fuller Theological Seminary, has sought to provide readers with a book about Christian counseling. The book is supposed to address Christian counseling as practiced by lay, pastoral, and so-called "professional" Christian counselors. Having struggled with Anderson's book for many weeks, the reviewer is not at all certain that he succeeds in reaching most lay or pastoral counselors. Perhaps the third group, the "professional" Christian counselors, may reap some benefit from this book, especially if one is a Ph.D. in clinical psychology and also a Th.D. in New Testament studies.

This reviewer has no doubt that Anderson understands what he has written in this book. This reviewer cannot claim to have understood but a portion of the book under review. It is, without question, one of the more difficult books that the undersigned has ever attempted to review. It reads more like a complex academic dissertation than like a book written primarily for clergy and laity. The reviewer found himself reading sentences and paragraphs many times and still coming away with only a vague understanding of the material.

According to Dr. Anderson, a goal of Christian counseling is the integration of the physical, spiritual, and mental aspects within the individual. Much of his thinking seems to have been influenced by the *Gestalt* school of psycho-therapy. He views Christian counseling as a calling of some Christian laity, clergy, and mental health professionals. Anderson seems to view prayer as a helpful modality in the counseling process. He would also hold that Scripture has a role in counseling, as it informs and provides wisdom to the counselee. Yet the reviewer saw no hint in the book that Scripture has any unique power to change lives. The Christian counselor, in Anderson's view, provides both directive and non-directive therapy, with probably slightly more weight given to directive-

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interpretive modalities. Anderson sees therapy-counseling as one route by which God's grace is communicated to the counselee's life.

The book, in both Freudian and Rogerian fashion, maintains that the counselee has within himself the solution to the problems of living. Christian counseling helps release these solutions. While this reviewer agrees in part, the book does not seem to lay much stress on sin as an impediment in the life of the counselee—and one that only God in Christ can remove.

Anderson is attempting to set forth a theory and theology of Christian counseling. Many other books attempt the same thing. Unfortunately, his book is not written in an easy style. It may appear on seminary library shelves and may be of interest to some pastoral counseling specialists. One doubts, however, that it will have much impact on Christian lay or pastoral counselors. It is definitely not light reading for an evening or a vacation.

Gary C. Genzen  
Lorain, Ohio

THREE RIVAL VERSIONS OF MORAL ENQUIRY: ENCYCLOPAEDIA, GENEALOGY, AND TRADITION. By Alasdair MacIntyre. South Bend, Indiana: University of Notre Dame Press, 1990.

Few books in moral philosophy have received sustained attention equal to that given Alasdair MacIntyre's *After Virtue* (published in 1981). To a large degree the decade since then has been filled with discussion and argument generated by that book in which MacIntyre sought to depict the state of moral fragmentation in society and the academy, to offer a narrative explaining how we came to be in such a confused state, and to outline a vision of a renewed Aristotelianism by which such fragmentation might be confronted and perhaps overcome. Arguing that fruitful moral argument could take place only within a tradition of discourse that did not seek some neutral starting point, the book ended hauntingly: "We are waiting not for a Godot, but for another—doubtless very different—St. Benedict."

In *After Virtue* MacIntyre himself noted that the moral theory he was developing needed an account of what it meant to be rational. He sought to supply that account in 1988 with the publication of *Whose Justice? Which Rationality?* This book, which made clear MacIntyre's own return to the church, argued that rival intellectual viewpoints might be, strictly

speaking, incommensurable. If they could not be successfully translated into each other's terms, the only possibility for overcoming fragmentation and conflict would come from those able and willing to inhabit each tradition as though a native speaker of it. This argument was developed in dense detail in *Whose Justice? Which Rationality?* It is now set forth in what will prove to be a more accessible book, *Three Rival Versions of Moral Enquiry*, the published form of MacIntyre's Gifford Lectures in Edinburgh.

The three rival versions are represented by three significant texts of the late nineteenth century: the Ninth Edition of the *Encyclopedia Britannica* (which began publication in 1875), Nietzsche's *Genealogy of Morals* (1887), and the encyclical *Aeterni Patris*, published by Pope Leo XIII in 1879. These represent respectively the view that moral thinking can begin with neutral, timeless premises; the view that in argument we are given only different and irreconcilable perspectives which disguise self-assertion and that, therefore, moral fragmentation is our natural condition; and the view that moral thinking must work within a tradition of discourse that provides standards of rationality, though it may seek a truth that is independent of historical circumstance. MacIntyre argues that the third of these positions, the Thomist one, is the most adequate.

A peculiarity of his discussion is that *Aeterni Patris* itself is never really explicated in its own historical circumstances. It stands simply as an injunction to return to Thomas. Many of MacIntyre's claims will require—and will certainly stimulate—protracted debate. Especially interesting is the final chapter in which he considers the implications of his argument for the modern university. Lutherans may wish to consider whether their own peculiar theological vision raises any critical questions for MacIntyre's Thomism, since in his version of the history of philosophy the Reformation plays little part. This is an important book by an important philosopher. It will repay careful study—and very likely will repay no other sort of study.

Gilbert Meilaender  
Oberlin, Ohio

1 PETER. By Peter H. Davids. New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Publishing Company, 1990.

The works of E. G. Selwyn (1946-1947) and J. N. D. Kelly (1969) have stood at the forefront of English language commentaries on this important

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New Testament epistle. To this distinguished company we may now happily welcome this volume by a teacher of New Testament literature in Canadian Theological Seminary in Regina, Saskatchewan. While the commentary proper is a welcome addition to studies on 1 Peter, the same cannot be said of the introduction. With the exception of a fine excursus on the letter's teaching regarding suffering (with particular reference to pastoral care), these opening pages have little to offer.

Thus, it is a most pleasant surprise to turn to the exposition and notes and to find such sober and careful analysis of the text and its message. Even in those places where one must disagree with the author's interpretation, one will find much relevant information to aid in the task of exegesis. Davids is probably best known for his work on the Epistle of James (NIGTC, 1982). In the present volume he makes frequent comparisons between 1 Peter and James, especially the ethical portions. While one is tempted to conclude that the author does so out of an inclination to interpret everything in light of what he knows best, these comparisons are helpful in pointing out the unity of the New Testament and lend support to the idea (championed by Selwyn) of a common form of catechetical instruction being present already in New Testament times.

An important part of any commentary on 1 Peter is its treatment of 3:18-21 and of 4:6. Davids' exposition of the latter verse may be commended without qualification and, while the same cannot be said of the interpretation of the former passage, it is far more satisfying than that of most commentaries (in this regard Davids outdoes both Selwyn and Kelly). This relatively brief commentary is to be heartily recommended to all students of the First Letter of Peter.

Paul E. Deterding  
Satellite Beach, Florida

**PRAYER IN PASTORAL COUNSELING: SUFFERING, HEALING AND DISCERNMENT.** By Edward P. Wimberly. Louisville, Kentucky: Westminster-John Knox Press, 1990.

When the undersigned received this book for review, he assumed that it would be a book of guidelines describing how and when to use prayer as part of pastoral counseling. Such a book might be welcome, based on suspicions that the power of prayer may be overlooked in some contemporary Christian counseling. As a matter of fact, Edward Wimberly, Associate Professor of Pastoral Counseling at Garrett Seminary, has provided a book of guidelines for the use of prayer in

counseling—and much more. The book is more than just a set of sample prayers for use in counseling situations. Instead Wimberly constructs a theological and psychological basis for the use of prayer in counseling work, and he provides major illustrative case-studies in the last two-thirds of a well-written volume. He discusses the use of prayer, plus other counseling modalities, in individual, marriage, and family counseling.

Wimberly uses prayer in those counseling situations where it seems appropriate, but does not pray with every counselee in every counseling session. He does indicate that he often prays, privately, for specific counselees between sessions. According to the author, prayer reminds the counselee that God is already at work in that person's life. Prayer is also a way to ask for God's help and to thank Him for the insights provided. Prayer is also viewed as a reminder of our need to cooperate with God in the healing process which He has initiated. The book also discusses the roles of empathy, problem-framing, goal-setting, and action stages in pastoral counseling.

Lutheran readers may be uncomfortable with talk about "cooperating with God." Wimberly, however, does not use the term in connection with regeneration. He uses the word in connection with the counseling setting. For example, God may be moving the counselee to visit a pastor or a physician for help. Cooperation means that the counselee seeks such help. While the reviewer did not view this book as one which every pastor must have, it will help pastors to think more about the potential role of prayer in pastoral counseling.

Gary C. Genzen  
Lorain, Ohio

JOURNEYS TOWARD NARRATIVE PREACHING. Edited by Wayne Bradley Robinson. New York: The Pilgrim Press, 1990.

For a preacher who thrills to a logical sermon outline, it is a tremendous temptation to review *Journeys toward Narrative Preaching* by stating a clear, concise theme and then developing it with three subdivisions: (1.) well-reasoned; (2.) well-supported; (3.) well-illustrated. As the book's six contributors have demonstrated, however, there is another way to convey the intended message (cf. pp. 23, 67, 107, 109). Narrative preaching, the editor maintains, has the potential to be one of the ways, if not the most forceful way, to carry out the homiletical challenge. It has the power to transform lives, to affect the volitional, not just the cognitive side of people, because we see ourselves in narrative;

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all life itself is a narrative, a progression, a journey (pp. 1-2).

Of course, no two individuals follow identical paths, and here six members of the Narrative and Imagination Working Group of the Academy of Homiletics describe very different personal journeys in their homiletical development. They even arrive at different destinations. No one clear definition of narrative preaching suits all of these models. Rather they invite every preacher to take the trip for himself.

The preacher who has never thrilled to anything but a tight three-part outline may benefit from at least considering a side-trip into narrative preaching.

Carl C. Fickenscher II  
Garland, Texas

TRACKING THE MAZE: FINDING OUR WAY THROUGH MODERN THEOLOGY FROM AN EVANGELICAL PERSPECTIVE. By Clark Pinnock. San Francisco: Harper and Row, 1990.

Clark Pinnock attempts here to make some sense of the chaos of modern theology and to provide a way to choose between the plethora of options which it offers. In Part One of his book Pinnock organizes the ingredients of modern chaos under the categories of three "ideal types" of theologian. The *progressives* "always want to bring the original message up to date so that it connects with today's issues and experiences." "They will insist that Christian theology is not locked into past formulations." The *conservatives* "press in the very opposite direction, stressing the importance of remaining faithful to the original revelation." The *moderates* (Pinnock's heroes) "try to achieve a better balance of the text and context poles" (p. 13). In Part Two Pinnock attempts to make sense of the chaos of modern theology by giving a historical sketch of how theology landed in its present state, attempting to give the reader some understanding of what lies behind the panorama of contemporary theologies. In Part Three Pinnock proposes a way to choose between the options with which this panorama presents us by taking up the questions of what is the essence of the Christian message and, therefore, what should Christian theology be like.

*Tracking the Maze* is interesting, can be informative, and offers some good insights and ideas, but it ought not be read uncritically. There are many points at which Pinnock has gone wrong. For example, the way in which Pinnock sets up his trichotomy of theological types implicitly and

falsely suggests that in order to "connect with today's issues and experiences" theologians must be willing to sacrifice something of historic orthodoxy. Secondly, Pinnock does not exhibit an adequate grasp of the proper roles of Scripture, creeds and confessions, experience, reason, and faith in the guidance of the Spirit. Thirdly, many difficulties attend Pinnock's claim that we ought to pursue a "narrative" rather than a "propositional" theology. Some of what he says in this regard seems not only mistaken but incoherent. Finally, Pinnock clearly holds a lower-than-maximal view of the reliability-in-detail of Scripture.

Jonathan Strand  
South Bend, Indiana

**HEALING EMOTIONAL WOUNDS.** By David G. Benner. Grand Rapids, Michigan: Baker Book House, 1990.

How does one work through the pain of an emotional loss? This question is the subject of an excellent book by Dr. David G. Benner, a clinical psychologist and also a member of the faculty of McMaster University Divinity College. According to Benner, depression and anxiety are usually by-products of some emotional loss. Because of the pain of loss, people tend rapidly to convert their hurt to anger. This anger, if one does not deal with it, tends to become self-directed, causing either depression, anxiety, or both. Meanwhile, defense mechanisms, such as repression, cause the original hurt or loss to be pushed from consciousness.

Benner advocates a combination of listening, interpretive, and educative therapies which will help the counselee reexperience the hurt and release the anger. He asserts that the Christian, who knows Christ's forgiveness, has been given the resources to forgive the hurts caused by others. Genuine forgiveness is seen to bring emotional healing, and the topic of forgiveness is explored at length.

While the reviewer does not believe that Benner's book covers much "new ground," it does restate some thoughts which pastors may tend to forget in their counseling work. The book is written in a popular style and, while well-documented, was probably designed to serve as both textbook and self-help book. Indeed, readers may find the book helpful as they examine and deal with pain and loss in their own lives. As a review of the theory and practice of helping persons confront loss, anger, and depression, Benner's book deserves a place on the reading list of the parish pastor. It is also a book that can be read with profit by parish-

ioners who are counselees.

Gary C. Genzen  
Lorain, Ohio

THE BOOKS OF NAHUM, HABAKKUK, AND ZEPHANIAH. By O. Palmer Robertson. New International Commentary on the Old Testament. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990.

In this commentary O. Palmer Robertson has done well in balancing thorough scholarship and pastoral concern. It becomes immediately clear that the author has consulted much of the scholarly literature on each of the prophetic books treated, especially in the case of Nahum. The fruits of the various disciplines involved in the study of the ancient Near East are brought to bear on many of the exegetical and historical questions which Nahum raises. At the same time, Robertson manages to avoid becoming overly technical and is able to make Nahum's prophecy speak to pastors. The same type of balance is found in his treatment of Habakkuk and Zephaniah. Robertson offers a straight-forward defense of the integrity of these prophetic books. It is significant that he includes a section on "Messianism in Seventh-Century B.C. Prophets" in the introductory section. All too often American Evangelicals become preoccupied with defending the inerrancy of the Old Testament and give short shrift to its christology. Robertson admirably avoids this pitfall.

The criticisms required of this volume are minor. Robertson attempts to label parallel structures in the poetry of these prophets. Occasionally his scheme seems forced. Moreover, the parallelism seen in the English is not always the same as that of the Hebrew (e.g., page 66, where Nahum 1:4b is depicted as ABAB while the Hebrew is ABBA). An apparent typesetting error occurs on page 245, where footnote 3 is missing. As with other volumes of the NICOT, the bibliography is placed after the introductory material but before the commentary section, making it difficult to locate.

Lutherans will find some excellent theological insight in this commentary, although they will notice some Reformed tendencies (i.e., "the sovereignty of God in working salvation," p. 61). Robertson uses the prophetic text to counter the numerical emphasis of "church growth theology" (p. 125), and he notes that the Israelites, as modern people still do, often erred in assuming that worship was dictated by one's conscience rather than by God through His word (p. 264). These are but two

examples of the worthwhile insights to be found in this commentary.

Andrew E. Steinmann  
Cleveland, Ohio

GEORGE WHITEFIELD: GOD'S ANOINTED SERVANT IN THE GREAT REVIVAL OF THE EIGHTEENTH CENTURY. By Arnold A. Dallimore. Westchester, Illinois: Crossway Books, 1990.

Arnold Dallimore, a Baptist minister, offers in this work a brief chronicle of the life of one of the most important figures of the First Great Awakening in England and America, George Whitefield. Dallimore is no novice to the field of Christian biography, having previously authored works on the lives of Charles Wesley and Charles Spurgeon, nor is he unacquainted with the life of Whitefield, having authored a two-volume account of the evangelist's life, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival* (Edinburgh: The Banner of Truth Trust, 1970).

The author's purpose in recording the saga of Whitefield's life is to identify him, and not John Wesley, as the constitutive figure in the unfolding of the eighteenth-century Methodist movement. Of central concern to Dallimore is the conflict between Whitefield and Wesley over the doctrines of predestination and perfectionism. Unfortunately for Dallimore, while Wesley left an account of this controversy, Whitefield did not—a fact which forces Dallimore to rely on secondary sources in his efforts to "correct" the accounts of the contention between the two men.

Does the Dallimore gain his objective? Few will think so. He continually portrays Wesley in such a poor light that his analysis lacks objectivity. Although much of the credit for the ascent of Methodism must go to Whitefield, Dallimore purposely downplays Wesley's integral role and magnifies Whitefield's role. Thus, the book is a prime example of popular religious hagiography (the subtitle is noteworthy) and leaves much to be desired as historical interpretation. (One wonders whether the book was published as a result of the recent revival of Wesleyan studies. On this development one may consult Ted A. Campbell, "Is It Just Nostalgia? The Renewal of Wesleyan Studies." *The Christian Century* [April 18, 1990], pp. 396-398.)

Yet the book does serve the purpose of introducing the reader to the general chronology of Whitefield's life and work, as well as placing due stress on his labor in the United States; although the undersigned would

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have appreciated acknowledgment of Whitefield's ties with Lutheran patriarch, Henry Melchior Muhlenberg. It should be noted that the present edition is a condensed version of Dallimore's more extensive work and, as is the case in many digests, there is much material omitted which is crucial to understanding the subject's character. As a result this little book relegates itself to introductory status for the college-level student. Nevertheless, for those who desire more information, the author provides a very good bibliography which identifies the chief resources for further study of this notable historical figure.

Lawrence R. Rast  
Nashville, Tennessee

THE PASSION OF OUR LORD. By Erich H. Kiehl. Grand Rapids, Michigan: Baker Book House, 1990.

Dr. Kiehl, professor of New Testament Exegesis at Concordia Seminary in St. Louis, here provides the reader with a vade-mecum of theological and historical information about our Lord's passion. The purpose of the book is to "let each of the Gospel writers speak on his own terms regarding Jesus' passion" ("Preface," page 9). The method involves "careful attention . . . to the total setting, for example, the messianic expectations, both the Jewish and Roman law of that time, the topography of Jerusalem, the historical sites where these events took place, and recent archeological researches . . ." (ibid.).

After an introductory chapter dealing with messianic hopes and the coming of Jesus, Professor Kiehl's monograph is divided into thirteen chapters which examine Jesus' final trip to Jerusalem and the events of Holy Week. The work follows the chronological order of the events and compares or harmonizes the four gospels, as well as incorporating Hebrew, Greek, and Latin material, archaeological data, linguistic information, and contemporary and ancient scholarly opinions. Chapter fifteen is an epilogue dealing with the resurrection of Jesus. The book has two appendices ("Deuteronomy 21:22-23 and the Crucifixion" and "The Piercing of Jesus' Side"), twenty pages of endnotes, twenty pages of bibliography, and two indices. There are also helpful maps, photographs, and figures or drawings.

Reading the book from beginning to end, especially during the Lenten season, will help pastors understand and interpret the crux of the gospel narratives. On the other hand, Dr. Kiehl's detailed analysis makes his monograph serve as a reference book where both sources and summary

information can be quickly reviewed. To this reviewer, chapter 9, "Jesus' Trial before the Council," seemed especially well done. Information about the organization and responsibility of the high priests was judiciously presented. Abuse of power and corruption was duly noted, yet without rancor.

The strength of the book is the vast amount of material covered and the clarity with which the author presents his opinions. As with any book of such scope and complexity, every reader will question some opinions. Thus the book will also serve as a catalyst to further Bible study and research.

Robert Holst  
St. Paul, Minnesota

THE SONG OF SONGS: A NEW TRANSLATION AND INTERPRETATION. By Marcia Falk. San Francisco: Harper Collins, 1990.

Falk is a poet and a specialist in comparative literature, with Jewish and feminist associations. Her book is beautifully printed with superb woodcut illustrations of some of the flora and fauna mentioned in the Song. Falk views the Song as an anthology of thirty-one love poems by various authors with a long oral history, accounting for the lack of a coherent plot. She interprets the Song in a humanistic way as a celebration of sexuality and nature, saying "the Song contains no mention of the name of God" (p. 102) and downplaying the last Hebrew word of 8:6 (p.193), which says that the love which is the subject of the Song is a "flame of Yah(weh)." It is most unfortunate that she, along with the NIV, RSV, and many other translations, ignores the theological implications of 8:6. In any case, Esther shows that a book does not have to contain the name of God to have a strong theological message.

Falk provides a helpful discussion of the *wasf* genre, themes and motifs, and the flora and fauna. Her poetic translation, intended to be a dynamic equivalence, often captures the meaning and emotion exceedingly well. However, it frequently departs radically from the usual understanding and omits Hebrew words. Hebraists will be agitated that her textual notes in chapter 6 provide scant linguistic justification. Theologians will be annoyed at her disregard for the canonical context and the didactic message of the Song itself.

For example, the refrain, "Do not stir up love until it is willing" (2:7;

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3:5; 8:4), is usually and best understood as a warning against premarital sex, but Falk translates and explains it as the opposite: "Swear not to wake or rouse us till we fulfill our love," a warning against disturbing the lovemaking of the unmarried couple! She also misses the message of 8:8-10, which extols premarital chastity, and the theme of marital fidelity throughout the Song. However, Falk does avoid the unjustified graphic sexual interpretations found in Marvin Pope's Anchor Bible commentary.

This book provides an artistic rendering with beautiful illustrations. The reader, however, who is seeking a careful translation with philological and theological comment will be disappointed. The book is of little help in understanding the rich and profound message of the Song regarding chastity, fidelity, and the exquisite pleasure of the love that is a "flame of Yahweh."

Christopher Mitchell  
St. Louis, Missouri

TEACHING FOR CHRISTIAN HEARTS. Souls and Minds: A Constructive Holistic Approach to Christian Education. By Locke E. Bowman, Jr. San Francisco: Harper and Row, 1990. 118 pages. Cloth, \$15.95.

In this work Locke E. Bowman assesses the current educational scene in mainline Protestantism, including an interesting overview of trends since World War II. His essential thrust is on what we want learners to *know*, and yet he holds that what we teach in the church is not just a body of technical knowledge but a *way of life*. He draws heavily on the work of the late Rabbi Max Kadushin, stressing that curriculum should deal with the soul of students as well as their minds. The body of this book and the appended notes give a fair insight into much of today's Protestant religious education. One wishes, however, that Bowman would give more attention to the ongoing doctrinal plagues besetting Christian education—moralism and synergism.

Donald L. Deffner