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BOOK REVIEWS

I. BIBLICAL STUDIES

HOW WE GOT OUR BIBLE. By Ralph Earle. Beacon Hill Press, Kansas City, 1971. Paper. 119 pages. \$2.95.

One of the most heartening trends of the last twenty years, says author Earle, is the increased interest in the study of the Bible. The first fifty years of this century witnessed the appearance of about half a dozen new series of English commentaries on the Bible. In the next ten years (1950-1959) no less than ten were begun, one of which is the (Lutheran) *Bible Commentary*. During the next decade (1960-1969) other new series were started, including the *Anchor Bible*. Earle sees all of this as a sign that more and more people are becoming interested in the Bible. So he adds his brief book to the growing list of books on Bible study. In a somewhat theologically confused and over-simplistic discussion of inspiration, the author concludes that God could have sent down the Bible "inscribed with complete revelation and bound in black leather, divinity circuit, gold edged, silk sown, india paper, even dedicated to King James." Rather, he chose to have "the light of divine revelation" break in on the soul of the various human writers. As most attempts to explain the "how" of inspiration, this one also fails. It is unfortunate that so many evangelical scholars cannot be content with the simple biblical declaration that the Scripture is *theopneustos*: God-breathed. By virtue of such inspiration, the human writings that constitute the Scripture are at the same time God's word to us. The author's discussion of the origin, preservation, transmission, communication and propagation of the Bible is not intended to be scholarly; yet it is well written and will serve as a helpful guide, particularly for the Christian layman who is becoming increasingly concerned with the Book concerning which there has always been so much theological controversy. Helpful questions follow each chapter, and an epilogue brings a word of personal testimony to Jesus Christ as Savior and Lord. The author provides helpful advice when he relates his own discovery that a richness of meaning is to be found in reading many of the translations which have appeared. No single translation is the best rendering of every verse; different translators get varying insights into the meaning of particular passages. The author is also to be commended for stating that the "miracle" of the Bible is that, though written by many men over so many centuries, it has a single message: divine redemption.

John F. Johnson

THE BIBLE IN HUMAN TRANSFORMATION. TOWARD A NEW PARADIGM FOR BIBLICAL STUDY. By Walter Wink. Fortress Press, Philadelphia, 1973. 90 pages. Paper. \$2.95.

The author is Associate Professor of New Testament at Union Theological Seminary in New York City. In Chapter 1 Dr. Wink writes about "the bankruptcy of the Biblical Critical Paradigm." The historical-critical method, which has employed a radical form of literary criticism, form and redaction criticisms, has reached a point where this method is unable to

evoke personal and social transformation today. Wink in the preface is greatly concerned "that these arguments not be seized upon by reactionary dogmatists and used against those who still struggle for freedom of inquiry and an empirical method" (p. iv).

Dr. Wink has some good perceptive remarks to make about the part the historical-critical method played as the tool of theological liberalism to combat the beliefs of orthodoxy. He claims that far too little attention has been paid to the origin of Biblical criticism as polemics and apologetics directed against orthodoxy. Richard Simon (died 1712) used the historical-critical method against the Protestant dependency upon the Bible as the sole source of authority for doctrine and life; while Reimarus employed it to assault the basis of Christianity itself (p. 11).

Conservative orthodox exegesis had interpreted the Bible in the context of a total theological construction of history. Higher criticism, that began in the eighteenth century and continued to rule the nineteenth, destroyed this total construction through analysis and came up with smaller units which were not related. According to Wink the Graf-Wellhausen hypothesis as a method destroyed the conservative understanding of the Bible's inspiration and canon, and so wiped out the entire ideology of orthodoxy (p. 12).

Inasmuch as the historical-critical method has failed to do justice to the Bible, Wink argues that a new hermeneutic must be adopted. "The anomaly in which it (i.e. the historical-critical method) has now foundered is the inability of that method to render the Bible's own content and intent inaccessible for human development" (p. 18).

Chapter three contains suggestions for "a new paradigm for Biblical study" (19-80). Wink calls his new approach a "dialectical hermeneutics" whose dynamic moments might be schematically outlined as follows:

1. Fusion
N¹ Negation of fusion through suspicion of the object.
2. Distance
N² Negation of the negation through suspicion of the subject.
3. Communion

The main purpose of Wink's book is to construct a new paradigm for Biblical study which is not based upon the objectivistic models of the natural sciences, but on the model of personal interaction as used by the human sciences, especially psychotherapy. The professor from Union Seminary believes that his dialectical hermeneutics allows for a new type of exegesis that permits use of all the tools of the historical-critical method which places the exegetical method in a framework where the text is able to evoke human change. Wink is convinced that his hermeneutics is objective in the highest sense of the term and that it enables the interpreter to recover the original intention of the texts, while at the same time making it possible for human encounter with the text as a legitimate part of the interpreter.

Dr. William Boyden Howes of the Guild for Psychological Studies wrote the appendix on pages 80-90. Dr. Wink spent a sabbatical leave in San Francisco, working under the supervision of Elizabeth B. Howes and Sheila Moon at the Guild for Psychological Studies, where Jungian analysis

is practiced. That will tell the reader much about the dialectical hermeneutics proposed for New Testament exegesis as set forth in *The Bible in Human Transformation*. The method outlined by Winks appears to be a combination of ideas obtained from Bultmann, Ebeling, Heidegger, Gadamer, Fuchs, Funk, Jonas, Nietzsche, Jung and others.

This method is so complex and philosophically involved that this reviewer believes it will win few adherents and illustrates the sad fact that higher criticism is constantly moving but never knows where it will be heading nor where it will end. Winks asserts "for since truth is not absolute, but only approximate and relational, its relevance can only emerge in the particularity of a given community's struggles for integrity and freedom" (p. 11). Jesus, as reported in John 8:31-32 has stated a diametrically different position.

Raymond F. Surburg

THE PENTATEUCH IN ITS CULTURAL ENVIRONMENT. By G. Herbert Livingston. Baker Book House, 1974. 296 pages. Cloth. \$8.95.

Professor G. Herbert Livingston of Asbury Theological Seminary has written a book that should be of great value and interest to students of the Old Testament. The author has brought together and synthesized a wealth of knowledge concerning particularly the world of the Pentateuchal age. Dr. Livingston's book sheds light on the first five books of the Old Testament. The Table of Contents reflects the rich enlightening contents of this book: I. A Chronological Frame for the Ancient Near East; II. The People of the Ancient Near East; III. The Languages of the Ancient Near East; IV. The Scripts of the Ancient Near East; V. The Literature of the Ancient Near East; VI. The Ancient Literature Compared with the Pentateuch; VII. Ways of Looking at the Pentateuch; VIII. The Manuscripts and Mosaic Authorship; and IX. The Pentateuch and Canonization.

Dr Livingston reflects what would be termed a conservative approach to Biblical studies. His position relative to Mosaic authorship was summarized as follows:

All in all, the evidence for a close relationship between Moses and Pentateuch has been strengthened by the vast amount of research that has been done during the century. This evidence has not solved all problems nor answered all questions that surround a claim of Mosaic authorship, but headway in that direction has been made. At the same time it should be not forgotten that a number of prominent Old Testament scholars, most notably the late Martin Noth, have been persistent in denying that there ever was a Moses who took an important leadership role among the Hebrew people (p. 262).

The author shows acquaintance with all schools of criticism and believes that form criticism has contributions to make to Old Testament studies. Not all statements made by the author will find acceptance by conservative scholars, particularly his views relative to the infallibility and the inerrancy of the Scriptures.

This volume is excellent for the seminary and Bible college as a textbook or for supplementary reading. Much valuable material is brought together, found only scattered through many volumes. It is a book which

informed pastors will wish to own. For anyone interested in the history of the Near East this book will supply much interesting and up-to-date material.

Raymond F. Surburg

PSALMS 1-72. By Derek Kidner. InterVarsity Press, Downers Grove, Illinois, 1973. 257 pages. Cloth. \$5.95.

This is the eighth in the series of Tyndale Old Testament Commentaries, under the general editorship of Donald Wiseman, Professor of Assyriology, University of London. The aim of this series is to give a handy, up-to-date commentary on each book of the Old Testament. The primary emphasis is centered on exegesis. Although major issues in the area of interpretation are recognized and responsibly discussed, undue technicalities are eschewed.

Derek Kidner, the author of the *Genesis* and *Proverbs* Commentaries in this same series, is Warden of Tyndale House, Cambridge, England. While this commentary is not specifically devotional, its study will inspire, deepen and strengthen personal worship.

Both laymen and professionals will find fresh and penetrating remarks about the Psalms contained in Books I and II of the five-book Hebrew Psalter. The length and variety of the psalms precludes an exhaustive treatment within the number of the pages allocated the commentator. The commentaries in the Tyndale Old Testament series have been averaging about 255 pages per volume.

In the introductory section the following items are discussed: Hebrew poetry, the structure of the Psalter, some trends in the modern study of the Psalms, the Messianic hope, cries for vengeance, titles and technical terms and Davidic episodes in the headings.

Here is a sample of what Kidner says about Psalm 22, traditionally considered to foreshadow and predict the events of the First Good Friday and in the latter part of the Psalm, the resurrection of Christ:

No Christian can read this without being vividly confronted with the crucifixion. It is not only a matter of prophecy minutely fulfilled, but of the sufferer's humility—there is no plea for vengeance—and his vision of a world-wide ingathering of the Gentiles.

Again: Whatever the initial stimulus, the language of the psalm defies a naturalistic explanation; the best account is in the terms used by Peter concerning another psalm of David . . . Being therefore a prophet . . . he foresaw and spoke of . . . the Christ (Acts 2:30f. [p. 105]).

We look forward to the second part of the Psalter, hopefully written by Mr. Kidner.

Raymond F. Surburg

JEREMIAH AND LAMENTATIONS. By R. K. Harrison. InterVarsity Press, Downers Grove, Illinois, 1973. 240 pages. Cloth. \$5.95.

This is one of the *Tyndale Old Testament Commentaries*. For the first nine years of its life this useful series produced only five volumes.

Then in 1973 *Exodus*, *Psalms 1-72*, and *Jeremiah-Lamentations* were added. The general editor of the *Tyndale Old Testament Commentaries* is Donald Wiseman, Professor of Assyriology at the University of London.

Dr. Harrison, the author of numerous volumes in the area of Semitics and Old Testament Studies, has packed much information into the 240 pages of a commentary which treats the second longest book of the Hebrew Old Testament Scripture, in addition also furnishing a commentary on Lamentations, ascribed by the Septuagint translators to Jeremiah.

In these two Scriptural books, the Biblical reader will find a record of one of the most tragic series of events in the life of Yahweh's Chosen People. From the writings of Jeremiah, dealing primarily with the pre-exilic period, the Judeans are portrayed as indulging unabashedly in the grossest forms of Canaanite, and Babylonian idolatry, despite frequent warnings by Yahweh as to what would happen to Judah and Jerusalem for such violations of the Sinaitic covenant. Terrible punishments were announced for those persisting in ignoring Yahweh's warnings. In Lamentations the author has poignantly described the devastation and agony which followed on the heels of many years of ignored warning. These two books together give "a theology of disaster commensurate with the nature of the catastrophe, but by their insistence upon the ethos of the Sinai covenant they point the way through suffering to spiritual renewal" (p. 9).

Harrison is convinced that Jeremiah took the requirements of the Sinaitic covenant seriously and endeavored to reenforce the covenant ideals as set forth in Deuteronomy. The author has taken cognizance of the most recent literature in the area of Jeremiah studies. In the introduction he alludes and briefly discusses such problems of the two different versions of Jeremiah, the Hebrew text and the Septuagint version, having 2700 words less of text, amounting to about seven chapters. The lack of chronological arrangement is noted. No solutions for any of the problems discussed are suggested.

Raymond F. Surburg

LUTHER'S WORKS. ECCLESIASTES, SONG OF SOLOMON, 2 SAMUEL 23:1-7. Vol. 15. Jaroslav Pelikan, editor. Hilton C. Oswald, Associate editor. Concordia Publishing House, St. Louis, 1972. 367 pages. Cloth. \$7.00.

According to Heinrich Bornkamm Luther spent ten times as long working on the Old Testament as on the New. In terms of today's classification of theological professors, the Reformer would be assigned to the Exegetical Department, specifically as Professor of Old Testament Interpretation.

The three commentaries translated in this Luther volume span a period of almost two decades in Luther's life. The *Notes on Ecclesiastes* (Weimar, XX, 7-2-3; Saint Louis, V, 1372-1579) was based on a series of lectures delivered in 1526. In Luther's opinion this book had suffered from misinterpretation of the worst kind. Because commentators have failed to understand the real purpose of the book, they have therefore read all

kinds of things into this Solomonic book that are foreign to it. Skeptics and fatalists have found in the book support for their utterly wrong positions. Modern critical scholarship has endeavored to find support in Luther's prefaces to Ecclesiastes for the rejection of the Solomonic authorship of this wisdom book. The name "Preacher" Luther averred, should not be applied to the author of the book but to its contents. "Therefore I think that these words were spoken by Solomon in some assembly of his retinue, perhaps after dinner or even during dinner to some great and prominent men who were present. He spoke this way after he had thought long and hard to himself about the condition and the vanity of human affairs, or rather human affections. Then he poured this out to those who were present, as usually happens, and afterwards what he said was put down and assembled by the leaders of the community or of the church" (p. 12). Luther believed that Ecclesiastes should be called Solomon's "Economics," or the "Politics" (p. 5). According to the Wittenberg Reformer Ecclesiastes does not condemn the creatures of God; it condemns man's depraved affections and desires. Those things which God has given men may be employed with thanksgiving without being anxious about those things that still will happen.

The *Lectures on the Song of Solomon*, translated by Ian Siggins, originally were delivered during 1530 and 1531. Luther describes previous interpretations of the Song of Songs as "immature and strange." In commenting on 1:1 the Reformer said: "The book derives its title from the subject matter, because it deals with the greatest of all human works, namely, government; or else from the style, because it is written in the fashion of grand oratory. Together with Ecclesiastes, the Song of Songs, so Luther contends, "is an encomium of the political order, which in Solomon's day flourished in sublime peace. For as those who wrote songs in Holy Scripture wrote in them about their own deeds, so in Solomon this poem commends his own government to us and composes an encomium of peace and of the present realm."

The *Treatise on the Last Words of David*, a product of the last years of Luther's life, deals with the proper method of interpreting the Old Testament. This was translated by Martin Bertram. Luther sums up the matter in one sentence: "Whoever does not have or want to have this Man who is called Jesus Christ, God's Son, whom we Christians proclaim, must keep his hands off the Bible . . . The more he studies, the blinder and more stupid he will grow, be he Jew, Tartar, Turk, Christian, or whatever he wants to call himself" (p. 268).

In these three commentaries the reader will find Luther employing the hermeneutical principle: Scripture interprets Scripture. The Old Testament is interpreted as a part of the Biblical canon that is interrelated with the New Testament. The Holy Trinity is found in the Old Testament. The words of David are those of the Holy Spirit. According to Luther, the Old Testament cannot be understood apart from Christ. There certainly exists a great gulf in the understanding of the Old Testament on the part of many Lutheran Old Testament scholars who have embraced the historical-critical method and that of Martin Luther's Old Testament hermeneutics!

Raymond F. Surburg

LUTHER'S WORKS. MINOR PROPHETS III. ZECHARIAH. VOL. 20.
Hilton C. Oswald, Editor. Concordia Publishing House, St. Louis, 1973.
371 pages. Cloth. \$8.00.

Luther lectured on the Minor Prophets, beginning with Hosea in March 1524 and continued with brief interruptions, until about March 1526. Luther followed his exposition in the order in which the Minor Prophets are found in the Hebrew Bible. Toward the end of 1525 he arrived at Zechariah and completed the book early in 1526. Vol. 20 contains the Latin text of the Altenberg manuscript, which was translated by Richard J. Dinda. The second half of the Zechariah volume contains the German commentary on Zechariah, published by Luther himself in December 1527. This was translated for English readers by Walther M. Miller. The German commentary is not a translation of the Latin Lectures. John H. John has made indexes of topics discussed and of the Old and New Testament passages cited in the body of these two commentators.

Luther believes that the prophets who prophesied after the Babylonian captivity had as their purpose "to comfort the remnant of the dispersed people wretchedly afflicted by captivity and to encourage them not to despair. They should not lose confidence that the divine promises made to them about their coming king would be fulfilled: that Christ their king would finally come in spite of their totally desperate situation, in spite of their devastated land, in spite of a dispersed people facing a miserable death" (p. 3).

As far as Luther is concerned he ascribes all 14 chapters to the prophet Zechariah, not merely chapters 1-8, as modern critical scholarship does. He also believes that many passages in Zechariah's book deal with the time of the New Testament and finds specifically prophecies about Jesus Christ the Messiah. Luther considers the first six chapters the most difficult to interpret. He complains about the many different interpretations regarding the eight night visions current in the literature available to him. Luther takes Jerome especially to task for his exegesis (p. 73). The Branch mentioned a number of times, is identified with Christ.

Part II of Zechariah, chapters 9-14 Luther claimed dealt with the future, namely, about the succession of the time up to and after Christ (p. 89). Chapter 9:9, cited in Matt. 21:5; John 12:15, Luther claims "describes the very rich comfort and broad propagation of the kingdom of Christ throughout the world among all nations" (p. 94). Chapter 11:12, 13 are interpreted by Luther as prophetic of Christ's being sold for thirty pieces of silver. In connection with the discussion of the matter of 11:13 which is cited by Matthew and ascribed to Jeremiah, Luther proposes a number of possible solutions and proceeds to berate those who spend their time trying to find discrepancies in the Scriptures. "In the meantime, they neglect the lifeblood of religion, when they ought to be performing this one duty especially-teaching a ruling Christ. This is something all the apostles do with unanimous agreement. They teach everywhere the mystery of the suffering and resurrection of Christ as if they have forgotten all the rest of His miracles and activities (p. 125, 126). The piercing in 12:10, the fact that a fountain shall be opened for sin (13:1), and the smitten shepherd wounded in the house of friends (13:6-7) are all understood as prophetic of Christ.

Luther would not allow the separation of the Old Testament from the

New. For the Reformer there was one complete revelation, consisting of the books of the Old Testament and New Testament. Luther finds the Trinity, the person of Christ, the atonement, law and gospel, the cross and the resurrection in Zechariah. Scattered throughout the Commentary are also interesting comments on proper hermeneutical rules to be observed in the interpretation of Biblical prophecy.

Raymond F. Surburg

BIBLICAL THEOLOGY: OLD TESTAMENT I. By Chester K. Lehman. Herald Press, Scottsdale, Pa., 1971. 485 pages plus bibliography and indices. Cloth. \$15.95.

According to Bernhard Hasel, Old Testament Theology is undeniably in crisis and although the discipline is centuries old, Old Testament theology is now not certain of its identity. Professor Childs has written a book entitled *Biblical Theology in Crisis*, cf. especially pp. 61-87. Dr. Lehman who has 45 years of teaching experience behind him shares with his readers his conception of O.T. theology. He served as Dean of Eastern Mennonite College (1924-1956) and as head of the Bible Department from 1921 to 1965, serving also as Professor of Theology in the Seminary. He also authored a number of other Biblical writings.

In the area of methodology employed he followed his mentor at Princeton Theological Seminary, Geerhardus Vos and the work of J. H. Titcomb, *Revelation in Progress from Adam to Malachi* (1871). The approach of Lehman's book is conservative. Like Dr. Vos the author holds that "Biblical theology should be Bible-centered and that in the Bible contains a record of an unfolding revelation of God, progressive in nature, and culminating in the revelation of God through Jesus Christ" (p. 7). Lehman approaches the Old Testament as a collection of books that are theopneustos, "God-spirated," "Sprit-breathed." This position Lehman holds also with regard to the New Testament.

In the interpretation of the Biblical books the author has followed the grammatico-historical method, an area "where no one has spoken the last word. There is a continuing need for study and research in the entire field of hermeneutics" (p. 7). He believes, like his mentor Vos, that there are close interrelations among the periods of biblical history and the stages of God's revealing activity. For Lehman divine revelation is composed both of God's actions in history and His spoken and written words in the Bible. In his portrayal of Old Testament Biblical theology the author operates with the unity of the canon; unlike many other writers of Old Testament theology he accepts the New Testament interpretations relative to the coming of the Messiah and the establishment of the New Testament kingdom.

Dr. Lehman stands in the Anabaptist Mennonite theological tradition. Myron S. Augsburger, President of Eastern Mennonite College, in the introduction believes that in the 16th century the Anabaptist movement carried the principle of "sola scriptura" further than their contemporary reformers and insisted the authority of Scripture be seen in the total life of the disciple. Augsburger states: "An essential aspect of the Anabaptist Mennonite theology is the conviction that God's self-disclosure in Scripture culminates in the person of Jesus Christ and that the Bible is interpreted

properly only through Him. This has led to regarding the Bible as an unfolding revelation in which the New Testament is on a higher level than the Old Testament" (p. 12).

Dr. Lehman operates with this principle of hermeneutics in setting forth the messages and theology of the Old Testament in a way which takes seriously the various Biblical themes of the Old Testament and interprets them in a manner consistent with the whole scope of revelation. The reader will find that the author operated with a "high" view of the Bible, as the reliable written Word of God.

A writer's isagogical views will control and affect his interpretation of the theology of the Older Covenant. While Lehman rejects the Documentary Hypothesis (pp. 33-36), he lists seven reasons for the acceptance of the Deutero-Isaiah theology. Yet Daniel is placed by Lehman in a setting around 600 B.C. (pp. 353-354).

Of all the recent theologies of the Old Testament this reviewer likes this one by far. Of course, in nearly 500 pages of material there are going to be assertions and position taken that a reviewer from within a Lutheran perspective will question. Each chapter is supplied with many bibliographical references, and has suggested readings from all Biblical theologies produced since the inception of "the Biblical Theology Movement."

In setting forth the development of Old Testament theology Lehman followed the historical principle, dealing with the Primitive Period of revelation (Gen. 1-11), then the Patriarchal period, followed by the Mosaic period. This material occupied pp. 42-197. After the Mosaic period Prophetism was taken up. Here again the message of the various prophets was presented in historical order. Pp. 197-408 dealt with the central message of the various prophetic writings. Part III deals with the Hagio-grapha, the Kethubim of the Hebrew Bible. In this portion of the volume, Lehman follows a topical principle, treating topically the theological teachings as found in Psalms, Proverbs, Job, Ecclesiastes and Song of Solomon. This part of the work is outstanding. It is with this major division of the Hebrew Old Testament that practically all Old Testament theologies have a problem, that they do not carry out their objective, of presenting the data of the writings in terms of the organizing principle that was chosen.

Much useful material is found in this volume, which is to be completed by Professor Lehman, who is also writing a *Theology of the New Testament*.

Raymond F. Surburg

THE NABATEANS IN HISTORICAL PERSPECTIVE. By John Irving Lawlor. Baker Book House, Grand Rapids, 1974. 159 pages. Paper. \$3.95.

This book by Professor Lawlor of Baptist Bible College, Clarks Summit, Pennsylvania, is the 11th volume in *Baker Studies in Biblical Archaeology*, a series of monographs describing findings of archaeology in a form which is intelligible to the nonspecialist as well as to the scholar. These studies will help students of the Bible to read and study the Scriptures in the illuminating light of archaeological discoveries.

In Lawlor's monograph the reader will find a study of a people who

are usually not discussed in books that treat Old Testament archaeology. It was the Nabatean people who literally carved Petra, "the rose-red city" out of the sandstone mountains. The Nabateans were the successors of the Edomites, the sons of Esau. It was especially in the second and first centuries B.C. that the Nabatean Arabs developed trade routes on which various products were transported from southern Arabia as well as merchandise from the East-Africa, India, and China to the "west," which included Greece and Italy, together with Syria and Egypt, located near by.

Dr. Nelson Glueck, who once devoted an entire volume to the Nabateans, characterized the Nabateans as "... one of the most remarkable people that ever crossed the stage of history." Professor Lawlor has written a comprehensive, illustrated study of the Nabateans, the beginnings of whose history can be traced back to 700 B.C. and which extended to A.D. 100. The study is well-documented and those wishing to do more reading in this area have been supplied with a seven-page bibliography. Subject and author indexes enhance the utility of this fine monograph.

Raymond F. Surburg

YOU ARE HIDING GOD FROM ME. By Albert Van den Heuvel. Fortress Press, Philadelphia. 1973. 120 pages. Paper. \$2.50.

This book is about Joshua of Galilee whom we know by the more common name, Jesus. The stories might be titled a fifth Gospel; whatever we call them, they are decidedly lessons in faith. A sampling of the contents serves as the best review.

In "The Prayer" Jesus (Joshua) discusses the existence of God with Thomas. "Do you believe that God exists? Of course. Isn't that a good answer? It sounded cheap because the existence of God cannot be expressed well in words. His being is not arguable; it can only be shown. God's existence is proved only by the faith of his people. And that is what prayer does. But God is such an impersonal word! Therefore say, Our Father . . ." (pp. 74f).

In discussing faith a rabbi recounts how Jesus forgave the sins of the paralytic. "To be a paralytic is not as bad as to live without meaning. The evening that I met Joshua I knew that my life was a failure. Let me try to explain . . ." (p. 118).

This latest in the Open Books series is well worth the reading. Pastors in particular will gain new insights for preaching and teaching. As with all books, one will, of course, read critically, remembering that only the text of Holy Scripture is God-breathed.

John F. Johnson

THAT YOU MAY BELIEVE. Studies in the Gospel of John. By Homer Hailey. Baker Book House, Grand Rapids, 1973. 193 pages. Cloth. \$6.95.

This book is a topical study of the Gospel of John. The first four chapters treat the claims of Jesus as to Himself, to God, to Messianic Hope, and to Human Needs. The last seven chapters dwell on human testi-

mony and that of the Father and the Holy Spirit. This is followed by a bibliography on the last two pages. The author has obviously done a tremendous amount of work, has worked through his material carefully and is very conversant with both the Old and the New Testament. That he has a high regard for the inspired Scriptures of both Testaments is quite apparent everywhere. Compare pages 115-139 where he writes concerning Messianic prophecies all the way from Gen. 3:15 to Ps. 16. A beautiful summary of prophecy and fulfillment is found on page 139. Indeed much can be learned from this book. Incidents are presented from an angle which the reader has not thought of before. Jesus truly is all that Scripture, God and witnesses ever claimed Him to be.

The author assumes that an unbiased reader is reading his book. He assumes that the reader can come to only one conclusion. But therein lies the one great fault of the book. "Reason must determine the answer" (p. 25). Lutheranism claims, on the basis of Scripture, that Scripture is not only normative but also *causative*. The Holy Spirit works faith through Scripture. Faith is not merely a rational decision. Rationalism and synergism pervade this book. We quote two sentences from page 180 which are typical: "In the face of the evidence, we are left with the decision that Christ's claims are such that either He is the Son of God or He is blasphemous . . ." . . . "As reason weighs the evidence and fits it all together in every part, it can but conclude that Jesus is what He claimed to be and what John claimed for Him; He is the Christ, the Son of the living God!" Compare similar statements and sentiments on pages 19, 23, 25, 101, 142, 151, 181, 182, 184, 189, 190, 191, 193. Scripture is more than factual evidence. It is that. But it is also the power of God unto salvation. And because of synergism this book appears to lack the punch of the vicarious atonement of Christ and the presentation of Him as Savior from sin, death, the devil and hell.

Further criticisms: "In Godhood they (the Father and Son) were equal; in eternal superiority, in rank, and in preeminence, the Father was greater than He" (p. 36). That is a confusing sentence. Again, Ps. 8 (p. 61) is not considered Messianic. On page 98 Martha's faith, John 11:27, is called an imperfect faith "for if Jesus could have prevented the death of Lazarus, could He not raise Him even now?". On page 104 John is called "the immerser." With reference to John 5:39-40, page 116, this statement: "The life was not in Scripture, but in the 'me' to whom Scripture testified." This is a disconcerting statement. On page 168 we are told that John 14-16 were spoken to the apostles, not to all disciples. And on page 174 we are told: "The Holy Spirit did not come until Pentecost, fifty days after the resurrection; hence His work was after the close of the Book of John." That sentence needs qualification in view of passages such as John 20:22.

Nonetheless, if the reader will read the book, keeping these differences from Lutheran theology in mind, he will profit therefrom.

Harold H. Buls

PREACHING ON JOHN, Sermon Outlines, Homiletical Hints. By R. C. H. Lenski. Baker Book House, Grand Rapids, 1973. 194 pages. Paper. \$2.95.

This is a reprint originally published in 1928. The book is enthusiastically recommended to the reader and, for once, no criticisms are forthcoming. The author states in the introduction: "The text studies and the added homiletical hints are intended to assist the preacher in arranging for a series of sermons all dealing with St. John, both his person and choice portions of his teaching. Some of the texts offered afford material for more than one sermon. Thus from at least eight up to twelve sermons may be preached from the studies submitted." The author truly lives up to this objective.

In this book Lenski expounds three texts from the Gospel of John, one from Mark, one from Matthew, one from I John and two from Revelation, for a total of eight. The book could be used for sermonizing, for a Bible class, or for a plain spiritual uplift. The reviewer read the book in two sittings and was much inspired by the book.

The focus of course is on John. Much is written about Peter. But there is one fascinating passage about Judas which should bait the reader: "To the very last Jesus tries to make Judas turn. Every means is used and exhausted in his case. The door to repentance is opened wide, and powerful urgings are made to bear upon Judas' heart to enter that door; the road to obduracy is not smoothed for Judas, but every obstacle of which Jesus' love knew is thrown in the path to block Judas' heart from entering it. Judas actually had to fight his way through to gain perdition" (pp. 81-82). Buy this book. Try it. You'll like it.

Harold H. Buls

ACTS, AN INDEPENDENT STUDY. By Irving L. Jensen. Moody Press, Chicago, 1973. 239 pages. Paper. No price listed.

This book follows the method detailed by the author in his INDEPENDENT BIBLE STUDY. It is an inductive study written for the layman. There are more pages than listed above but the reviewer is uncertain as to the exact number. According to the Table of Contents, Part Four begins with page 241 but in the copy sent to the reviewer the pages following page 240 are duplicates of pages 225-239. The copy is defective. Therefore this review does not cover Part Four of the book.

This manual constantly directs the reader to four questions: What does it say? What does it mean? How does it apply today? How may I give this to others? (p. 15). The author considers the Bible the inspired, infallible Word of God. (p. 23). He carefully leads the reader through the Book of Acts and serves both as teacher and guide. The reader is expected to do a lot of work. This manual is not for a lazy person. With helps the reader is asked to read, reread, and read again, to analyze and organize the thoughts of the text. Along the way much bibliographical material is afforded in the footnotes. The reviewer cannot vouch for the reliability of all the works cited for he does not know them all, but many are cited. Each chapter has explanations, further advanced study, and questions. The undersigned did not do all the analytical work suggested but must admit that he refreshed his memory and learned much by reading the book through in two sittings. The book could profitably be used by pastor, layman, Bible class or even as an outline in an exegetical course on the Seminary level. But the main asset in this book is that it affords private Bible study for any one who is willing to do careful Bible study.

But the Lutheran reader is warned about the following defects: Pages 66, 103 and 104 indicate that the author is a millennialist. He suggests a number of books for the premillennial view but only one for the millennial view of the Kingdom of God. Secondly, it is not clear where the author stands on the charismatic movement. On page 81 he states correctly that the term "gift of the Holy Spirit" in Acts 2:38 is the Spirit Himself. On page 135 he states that the delay of the phenomena in Acts 8:15 "should not be taken as a normative Christian experience." But his notes on Further Advanced Study on pages 77 and 90 are a bit bewildering. Perhaps the undersigned has misunderstood the author. Again, on pages 83 and 101 the author plainly confuses the foreordained will of God with reference to the work of Christ with that of the predestination of the individual Christian, or at least the questions might imply such confusion. Furthermore, on page 124 we are told that in Rev. 1:13 and 14:14 the title "Son of Man" is not the same as that used in Acts 7:56. Again, on page 140 the author takes no stand on baptism but merely refers the reader to a work which discusses the different viewpoints. Again, on page 188 the author commits the serious error of saying that in Gal. 2:11ff: "The motives of both Peter and Barnabas were obviously sincere." The text plainly says that they played the hypocrite. The author maintains that Paul made an issue of Peter's actions to avoid splitting the church into a Jewish faction and a Gentile faction. That is not so. Paul was plainly dealing with the subject of how a man is justified before God, not a split in the church. Again, on page 207 the author plainly reveals that he believes that the New Testament Sunday has grown out of the "decision," "saved," and "surrender" (pp. 138, 141, 142, 144) the author indicates a synergistic bent. Lutherans believe that, though man does the believing, such faith is wholly a work of God in man, not due to any latent power in his reason or will. The words of Luther in his explanation to the third article are dear to every Lutheran: "I believe that I cannot by my own reason or strength believe in Jeus Christ, my Lord, or come to Him. But the Holy Ghost has called me by the Gospel, enlightened me with His gifts, etc."

If the Lutheran reader will keep the aforementioned defects of this book in mind, he can use it with profit. We Lutherans don't read our Bible as or as much as we ought. This book will get you into one of the books, The Acts of the Apostles.

Harold H. Buls

BOOKS RECEIVED

- Wellsprings of Renewal. Promise in Christian Communal Life*, by Donald G. Bloesch. William B. Eerdmans Publishing Company, Grand Rapids, 1974. 124 pages, Paper. \$3.25.
- New Testament Words*, by William Barclay. The Westminster Press, Philadelphia, 1974. Cloth. 301 pages. \$3.95.
- Spiritual Gifts and the Church*. By Donald Bridge and David Phypers. InterVarsity Press, Downers Grove, Illinois, 1973. Paper. 160 pages. \$1.75.
- Everyone a Minister*, by Oscar E. Feucht. Concordia Publishing House, St. Louis, 1974. 158 pages. Paper. 95c.
- The Secret of the Singing Heart. Revised and Abridged*. By C. W. Naylor. The Warner Press, Anderson, Indiana, 1974. 126 pages. Paper. \$1.25.

- New Life, New Lifestyle.* By Michael Green. InterVarsity Press, Downers Grove, Illinois, 1973. 159 pages. Paper. \$1.50.
- Lord of the Universe Lord of My Life.* InterVarsity Press, Downers Grove, Illinois, 1973. 40 pages. Paper. 60¢.
- Say Yes to Mission.* By Ralph D. Winter. InterVarsity Press, Downers Grove, Illinois, 1974. 28 pages. Paper. 25¢.
- Competent Ministry. A Guide to Effective Continuing Education.* By Mark Rouch. Abingdon Press, Nashville, 1974. 190 pages. Paper. \$3.75.
- Release for Trapped Christians.* By Flora Slosson Wuellner. Abingdon Press, Nashville. 1974. Cloth. 94 pages. \$3.75.
- Jesus and Christian Origins Outside the New Testament.* By F. F. Bruce. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1974. 215 pages. Paper. \$3.45.
- Out of the Miry Clay.* By John Hercus. InterVarsity Press, Chicago, Illinois, 1968. 136 pages. Paper. \$1.75.
- Finding the Old Testament in the New.* By Henry M. Shires. The Westminster Press, Philadelphia, 1974. 251 pages. Cloth. \$7.50.
- Responding to Suicidal Crisis.* By Doman Lum. Wm. B. Eerdmans Publishing Co., 1974. 222 pages. Paper. \$3.95.
- Abingdon Marriage Manual.* By Perry H. Biddle, Jr. Abingdon Press, Nashville, 1974. 254 pages. Cloth. \$4.95.
- Kingdom Come.* By Robert S. Paul. Wm. B. Eerdmans Publishing Co., Grand Rapids. 1974. 88 pages. Paper. \$2.25.
- Minister's Worship Handbook.* By James D. Robertson. Baker Book House, Grand Rapids, 1974. 136 pages. Cloth. \$3.95.
- Love Makes the World Go Round.* By Keith Huttenlocker. Warner Press, Anderson, Indiana, 1974. 128 pages. Paper. \$2.50.
- Hunting the Divine Fox.* By Robert Farrar Capon. The Seabury Press, New York, 1974. Cloth. 167 pages. \$5.95.
- Jesus: the Fact Behind the Fact.* By C. Leslie Milton. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1974. 152 pages. Paper. \$2.95.
- The Interaction of Law and Religion.* By Harold J. Berman. Abingdon, Nashville, 1974. 174 pages. Cloth. \$4.95.
- Ritschl and Luther.* By David W. Lotz. Abingdon, Nashville, 1974. 215 pages. Cloth. \$10.50.
- The Supernaturalness of Christ.* By Wilbur M. Smith. Baker Book House, Grand Rapids, 1974. 231 pages. Paper. \$2.95.
- To Whom Shall We Go?* By D. M. Baillie. Baker Book House, Grand Rapids, 1974. 199 pages. Paper. \$2.95.
- Living and Loving.* By A. Triton. InterVarsity Press, Downers Grove, Illinois. 1972. 95 pages. Paper. \$1.25.
- Myths About Missions.* By Horace L. Fenton, Jr. InterVarsity Press, Downers Grove, Illinois, 1973. 112 pages. \$1.50.
- Ministerial Life and Work.* By W. H. Griffith Thomas. Baker Book House, Grand Rapids, 1974. 236 pages. Paper. \$2.95.
- Praying Today, Practical Thoughts on Prayer.* By Norman Pittenger. Wm. B. Eerdmans, Grand Rapids, 1974. 107 pages. Paper. \$1.95.
- The Ten Commandments.* By G. Campbell Morgan. Baker Book House, Grand Rapids, 1974. 126 pages. Paper. \$1.95.
- The Gospel of Liberation.* By Moltmann Jurgen. Trans. by H. Wayne Pipkin. Word Books, Waco, Texas, 1973. 136 pages. Cloth. \$5.95.
- Teaching.* By C. Campbell Morgan. Baker Book House, Grand Rapids, 1974. 90 pages. Paper. \$1.95.
- Hosea: the Heart of the Holiness of God.* By C. Campbell Morgan. Baker Book House, Grand Rapids, 1974. 159 pages. Paper. \$2.45.
- Commentary on the Gospel of Mark.* By William L. Love. Wm. B. Eerdmans, Grand Rapids, 1974. Cloth. \$12.95. 652 pages. \$12.95.
- The Atonement.* By Archibald Hodge. Baker Book House, Grand Rapids, 1974. 440 pages. Paper. \$3.95.
- The Approach to Preaching.* By William E. Sangster. Baker Book House, Grand Rapids, 1974. 112 pages. Paper. \$1.95.
- Underground Manual for Ministers' Wives.* By Ruth Truman. Abingdon, Nashville, 1974. 173 pages. Cloth. \$4.95.
- Preaching from the Bible.* By Andrew W. Blackwood. Baker Book House, Grand Rapids. 1974. Paper. \$2.95.
- Epictetus. A Dialogue in Common Sense.* By John Bonforte. Philosophical Library, Inc. New York, 1974. 178 pages. Cloth. \$6.00.
- Sounds Sounds Sounds Sounds.* Paul Beckwith, ed. InterVarsity Press, Downers Grove Illinois. 1973. 64 pages. Paper. \$1.25.
- Pro.exist.ence.* By Udo Middlemann. InterVarsity Press, Downers Grove, Illinois, 1974. 126 pages. Paper. \$1.95.
- Memo for 1976.* By Wesley Pippert. InterVarsity Press, Downers Grove, Illinois, 1974. 120 pages. Paper. \$1.95.

- The Second Coming of the Church.* By John Killinger. Abingdon, Nashville, 1974. 112 pages. Cloth. \$3.95.
- Commentary on 1 & 2 Thessalonians.* By Ronald A. Ward. Word Books, Waco, Texas. 1974. 177 pages. Cloth. \$5.95.
- The World, the Flesh, & the Devil.* By Harold Lindsell. Canon Press, Washington, D.C. 1973. 227 pages. Paper. \$4.95.
- The Decision-Makers.* By Lyle E. Schaller. Abingdon, Nashville, 1974. 223 pages. Cloth. \$5.95.
- The Birth, Care, and Feeding of a Local Church.* By Donald J. MacNair. Canon Press, Washington, D.C., 212 pages. Cloth. \$4.95.
- We CAN Have Better Marriages.* By David & Vera Mace. Abingdon, Nashville, 1974. Cloth. 172 pages. \$5.95.
- They Dared to Speak for God.* By Charles M. Laymon. Abingdon, Nashville, 1974. 220 pages. \$5.95.
- The Minister as Crisis Counselor.* By David K. Switzer. Abingdon, Nashville, 1974. 288 pages. Cloth. \$6.95.
- Studies in Colossians and Philemon.* By Thomas Griffith. Baker Book House, 1973. 201 pages. Cloth. \$5.95.
- God's Last Word to Man.* By C. Campbell Morgan. Baker Book House, Grand Rapids, 245 pages. Paper. \$2.45.
- Our Heavenly Father, Sermons on the Lords Prayer,* By Helmut Thielicke. Baker Book House, Grand Rapids, 1974. 157 pages. Paper. \$2.95.
- The Holy Spirit and Contemporary Man.* By Wayne E. Oates. Baker Book House, Grand Rapids, 1974. 123 pages. Paper. \$2.45.
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- The Beatitudes are for Today.* By George L. Lawlor. Baker Book House, Grand Rapids, 1974. 131 pages. Paper. \$2.95.
- Lord of the Universe Lord of My Life.* InterVarsity Press Division of InterVarsity Christian Fellowship. Downers Grove, Illinois, 1974. Paper. 40 pages. 60 cents.
- Judge for Yourself.* By Gordon R. Lewis. InterVarsity Press, Downers Grove, Illinois, 1974. 127 pages. Paper. \$2.25.
- Jesus Christ: Lord of the Universe, Hope of the World.* David M. Howard, editor. InterVarsity Press, Downers Grove, Illinois, 1974. 252 pages. Paper. \$2.95.
- An Introduction to Homiletics.* By Donald E. Demaray. Baker Book House, Grand Rapids, 1974. 156 pages. Cloth. \$4.95.
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- The Revelation of Humanity.* By Jonas Sepetys. Philosophical Library, New York, 1974. 221 pages. Cloth. \$7.50.
- Fundamental Relationships and Their Logical Formulations.* By Frederick S. Johnston, Jr., Philosophical Library, New York, 1974. 231 pages. Cloth. \$7.50.
- The Most Revealing Book of the Bible: Making Sense Out of Revelation.* By Vernard Eller. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1974. 214 pages. Paper. \$3.95.
- The Satan Seller.* By Mike Warnke. Logos International, Plainfield, New Jersey, 1972. 220 pages. Paper. \$2.50.