

BOOK REVIEWS

The Prophets of Israel. By Leon J. Wood. Grand Rapids: Baker, 1979, 405 pp., \$11.95.

The Prophets of Israel is one of Leon Wood's last major works before his untimely death in 1977. It is in the traditional format of introductions to the prophets discussing the date, background, authorship and nature of each prophetic book. An outline is given for each of the prophetic books as well. Almost one third of the volume (Part I) is devoted to the subject of "prophetism" in which the author considers the basic issues and problems associated with the phenomenon of prophecy in Israel.

The section on prophetism contains a helpful survey of prophecy in the ancient Near East entitled "Contemporary Prophets." While the discussion is entirely dependent on secondary sources it is accurate and informative and contains a helpful refutation of alleged instances of divination in the OT. Wood has previously demonstrated his interest in the question of prophetic ecstasy in several articles. The chapter dealing with ecstasy is, perhaps for that reason, particularly strong. While an adequate response is given to most of the arguments for prophetic ecstasy, Wood does not interact with the three passages in which the root *nb'* connotes the concept of raving (1 Sam 18:10; 1 Kgs 18:29; 22:10-12). He uses these contexts to admit the concept of emotionalism to his understanding of the root *nb'*, however, giving as his definition of prophesying "to speak *fervently* for God." But the lack of a response to the implications of those passages for prophetic ecstasy leaves an unanswered question in the mind of the reader.

Wood sees the central mission of the prophet as reformation, not innovation. The task of the prophet was to call the people to conformity to the law. The fact that the law is not mentioned frequently in the prophets is explained as an attempt on the part of the prophets to avoid externalism in religion, for the legal observances could well have become an end in themselves. In this, Wood is in agreement with Eichrodt.

Wood demonstrates a familiarity with current liberal as well as conservative works on the prophetic material. Typical of his treatment of liberal thought is his discussion of the contention of A. Haldar and A. Johnson that the prophets were cultic functionaries. Wood points out that the prophets were often critical of the cult, pointing to such verses as Jer 6:20 and Amos 5:21-25 where sacrifice, as practiced in the prevailing cult, is roundly condemned.

Wood argues for the view that the prophets wrote their own books. He finds it easier to attribute the sections written in the third person to the prophetic authors themselves than to attribute them to others, because the third-person form is common in the Bible. Many conservative scholars will allow for a secretarial role, or even an editorial role on the part of the disciples of the prophets, but Wood's concern is with the view that the editorializing was done long after the time of the prophetic ministry. Since he is dealing with critical contentions here, illustrations of the commonness of the third-person form outside the prophetic corpus would have been helpful. If he has the Hexateuch in mind as the context of these forms, the examples would not convince a critic because of the questions surrounding Hexateuchal authorship. Third-person forms are not easily found outside the Hexateuch and the prophetic corpus. The discussion, however, is adequate and his critique of Lindblom's arguments for the editorial role of prophetic disciples is cogent.

The remaining chapters in this section are entitled "The Holy Spirit and Prophecy," "False Prophecy in Israel" and "A General Overview." In the chapter on "The Holy Spirit and Prophecy" Wood argues strongly for an *ab extra* element in prophecy produced by the Holy Spirit. The argumentation in this chapter is geared mainly to a conservative audience. He appeals to the prediction of Cyrus in Isa 44:28; 45:1 as proof of the supernatural agency

in prophecy, but this is done without reference to the critical problems surrounding the authorship of this section of the prophecy of Isaiah.

The chapter on false prophecy covers all the relevant issues in a thorough manner. In "A General Overview" Wood discusses the historical background of the prophetic period from Moses to Malachi. He sees an ideological unity between the pre-writing prophets and the writing prophets, showing that the two groups were interested in social reform and opposed the worship of false deities and disobedience to God.

In Part II, "The Prophets," Wood discusses the prophetic work of each of the prophetic figures. He begins with Miriam, Deborah and an unnamed prophet from the time of Gideon. Moses and Joshua are not treated because "both men were primarily administrators rather than prophets." While one could question the omission of Moses from this discussion, the section is quite valuable in that these early prophets are given a full treatment. Their "work" and "person" are discussed in this chapter. The chapter on Samuel is particularly helpful.

The thoroughness of this section is evident in Wood's treatment of such figures as Zadok, Heman, Ahijah and even the "man of God" of 1 Kings 13.

Part III deals with the "Writing Prophets." Wood places Obadiah and Joel in the ninth century. He understands the locust plague in Joel to prefigure "a vast Gentile army . . . brought together by the Antichrist in the . . . great tribulation." He adopts the proleptic view of Hosea's marriage and argues strongly for the unity of the prophecy of Isaiah.

The section dealing with the eighth-century prophets is quite thorough. Wood discusses the meaning of *nôqēd*, for example, in his treatment of Amos' work as a shepherd. But the social concern of the prophet is given little emphasis in the book. The teacher using this volume will find it necessary to supplement at this point if he wishes to emphasize the relevance of the prophetic message to social conditions in our day.

The work as a whole is excellent. While certain uncritical assumptions in the book might make it unsuitable for some seminary courses, it is well suited for survey courses on most educational levels, particularly where a very conservative and dispensational approach to the prophets is desirable.

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The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7. By D. A. Carson. Grand Rapids: Baker, 1978, 157 pp., \$6.95. *Christian Counter-Culture: The Message of the Sermon on the Mount.* By John R. W. Stott. Downers Grove: InterVarsity, 1978, 222 pp., \$3.95 paper.

It is a pleasure to recommend two recent volumes dealing with the sermon on the mount. Donald Carson's book represents the printed form of addresses given to different audiences since 1974. John Stott's volume is the most recent contribution to a series of expositions known as *The Bible Speaks Today*, which he and J. A. Motyer edit.

Carson believes that the theme of the sermon is "the kingdom of heaven" (p. 11), and so he develops his commentary under such headings as "The Kingdom of Heaven: Its Norms and Witness" (chap. 1), "The Kingdom of Heaven: Its Demands in Relation to the Old Testament" (chap. 2), and "Kingdom Perspectives" (chap. 4). Two appendices, one entitled "Reflections on Critical Approaches to the Sermon on the Mount" and the other "Reflections on Theological Interpretations of the Sermon on the Mount," are included. Unfortunately, such additions may give the impression that these issues are not important for an understanding of the text itself.

This little commentary by Carson provides one with a helpful outline and development of the truths that are imbedded in the sermon. Most readers will not find anything particularly new or novel in the author's exposition. The beatitudes, for example, echo a number of things that William Barclay wrote much earlier. Beyond that, however, the book has much to commend itself. Carson's insights on the demands of the kingdom (Matt 5:17-47) are ex-

ceptionally well done. Here he provides a good contextual base as well as practical application. The author has an attractive way of contemporizing perennial problems—viz., hypocrisy in the areas of prayer, fasting, and almsgiving (pp. 55-73). Helpful solutions on concerns that lead God's people to worry (6:19-43) are plentiful. "What," he asks, "does this principle imply for Christians in the professions, in trade unions, in big business?" (p. 92). All of us need to be reminded again and again of God's providence and beneficence. Carson succeeds in doing that.

Those who desire a commentary on the sermon that utilizes the critical tools will be disappointed for, apart from the appendices, Carson makes no attempt to discuss any of the textual or compositional problems. One hopes that this is not the reason for the subtitle: "An Evangelical Exposition of Matthew 5-7." While the book is written for lay people, there are a few occasions where the author gets caught up in some needless rhetoric. For example: "By now it is clear that the Sermon on the Mount is not soporific sentimentality designed to induce a kind of feeble-minded do-goodism" (p. 38). And what, one may ask, would most Christians understand by a "monochromatic" interpretation of revelation (p. 116)? Finally, readers who prefer books written in the third person may find the use of the first person, as well as the personal references (viz., pp. 78, 87, 94), somewhat distracting.

John Stott's book is appropriately entitled *Christian Counter-Culture* because the author understands the teaching of Jesus to be at variance with attitudes in the non-Christian world. "The Sermon on the Mount," says Stott, "is the most complete delineation anywhere in the New Testament of the Christian counter-culture" (p. 19). In it Jesus summons us to renounce the prevailing secular culture in favor of something that is new.

Because of this theme, much of Stott's exposition deals with the contrasts, antitheses and alternatives in the sermon. 5:3-12 present Christian values and standards on riches, happiness, popularity and integrity that are in direct conflict with those commonly accepted in the world. The six antitheses that Jesus unfolds in 5:17-48 reveal a quality of righteousness that departs radically from the Pharisaic understanding of ethics. The same is true in the areas of "religious righteousness" such as almsgiving, praying and fasting, or in the Lord's prayer, where one is to be concerned with God's name and will. Ultimately the Christian is not to seek material security (6:19-34) but to submit to God's rule, to seek first the kingdom of God and *his* righteousness (6:33).

Finally, Stott covers the area of relationships (7:1-12), stressing that for the Christian "counter-culture is not an individualistic but a community affair" (p. 174). The sermon appropriately ends by offering the reader a choice between the ways of the world and the values and ideals of Jesus. Our Lord, concludes Stott, "summons us to renounce the prevailing secular culture in favor of the Christian counter-culture" (p. 210).

This commentary is characterized by careful exposition and is full of practical advice. The author offers many helpful insights on such relevant issues as world hunger, prayer, suffering and social action. An added plus is his selected and discerning use of commentators such as Luther, Calvin, Spurgeon, A. B. Bruce, C. S. Lewis, Bonhoeffer and H. Thielicke. All this makes for a very enriching and helpful book.

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Mark: The Way for All Nations. By Willard M. Swartley. Scottdale, PA: Herald, 1979, 244 pp., \$4.95.

Of the making of books on Mark there is no end. Although neglected for 1800 years of Church history, Mark has enjoyed "center stage" in gospel studies for the past hundred years, and there seems to be no end in sight to this interest. Here is yet another book on Mark—this one a manual for group Bible study of the gospel in which the author has incorporated some of the results of a Ph. D. dissertation written at Princeton Theological Seminary in 1973 entitled: "A Study of Markan Structure: The Influence of Israel's Holy History Upon the Structure of the Gospel of Mark."

Swartley's book has many commendable features. (1) It is sound pedagogically. The approach is inductive. Each section begins with a pre-session study guide that includes thoughtful questions on the text to be studied. This is followed by an exposition of the text in which the questions are answered and much additional helpful information is given. A structural diagram of the passage (an excellent teaching tool) follows, and finally there are suggestions made for discussion, reflection and action. It is apparent that the author has tested his material in the crucible of the classroom. (2) The book is written in clear, easily understood language—important for a study guide. (3) The author is obviously aware of current studies in the gospel of Mark. (4) A unique feature is the inclusion of seven of Urie A. Bender's chorics—dramatic interpretations of Mark's gospel—at strategic points in the book. (5) The appendices list valuable material for further study in the gospel: historical references to John Mark; information on Biblical interpretation and inductive Bible study; and a selected bibliography.

The main thesis of the book—that Mark's redaction of the gospel material follows, whether consciously or not, the sequence of holy history in the OT as indicated by the redemptive place motifs of sea, mountain, wilderness, way and "from temple unto the nations"—is less than convincing. And even if it could be demonstrated, what significant aid in understanding Mark's message does such a structural analysis give us? One must ask whether Mark's primary concern was to describe the gospel events as they happened, or whether we are to be constantly looking for subtle redactional themes. I wonder how Mark's original readers read his gospel?

Despite this criticism, Swartley's book has much to commend it as a study guide for serious group study of Mark's gospel.

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The Community of the King. By Howard A. Snyder. Downers Grove: InterVarsity, 1978, 216 pp., \$4.25 paper.

The author confesses that he writes this book "out of frustration and hope." Many committed Christians are excited about the concept of the Church as presented in the NT, but many of the same people may be filled with some frustration at the apparent lifelessness of the institutional Church in so many areas. Where can we look for a resolution of this continuing tension? This book presents some Biblical insights in an attempt to move the Church even perceptibly closer to the ideal community.

In his quest for new directions, Snyder seeks to explore the relationship of the Church to the kingdom that Christ preached. The Church is to take the form of a community of God's people becoming in its life and activity an earthly expression of the kingdom of God. The essential elements in this kingdom-consciousness are an emphasis on the cosmic dimensions of the gospel, a recovery of the dynamic breadth of the Word of God, a recovery of a sense of history, a new emphasis on the ethics of the kingdom and a Christian view of culture. Emphasis is not to be placed on ecclesiastical structure as such but rather on the cultivation of community, the exercise of spiritual gifts, and the provision of charismatic leadership to enable the Church to fulfil its divine mandates of evangelism and edification. Consideration is also given to the evaluation of structural models of the past centuries and to the establishment of a workable Biblical model.

The concepts presented are well expressed and are faithful to the text of Scripture, although some may prefer to develop the model of Church life and activity with some variant directives. However, Christians are still left with a conceptual model of a Church that perhaps too seldom ever comes into empirical existence. Our generation has been gorged on a steady diet of books on the subject of Church renewal. Intellectualized visions of the Church are necessary and helpful, but the issue that gives rise to frustration focuses on a lack of commitment to the Biblical way of life and on a failure in so many institutionalized

churches and parachurch organizations to be essentially a Church of Christ in its time and place.

William Foster

The Moral Teaching of Paul. By Victor Paul Furnish. Nashville: Abingdon, 1979, 143 pp., \$4.95 paper.

Furnish selects four topics discussed in Paul's writings that involve certain ethical issues current today. They are marriage and divorce, homosexuality, women in the Church, and Christians and government. The author strives to set Paul's writings more firmly in the original context to "make them more meaningful in modern life." He writes clearly and uncomplicatedly but also out of a depth of scholarship that makes his volume a stimulating and manageable one, whether or not the reader has broad background in moral theory and theology.

Each of the four topics mentioned above has its own chapter, and Furnish provides brief but enlightening bibliographical essays at the ends of the chapters. Placing Paul's treatment of these topics in the sociopolitical context and ecclesiastical settings of Paul's day is a chief strategy of Furnish. Along with this he takes pains to treat carefully the main passages that illuminate each topic. Crucial to some of his conclusions is the distinction between the letters that "most Pauline scholars would agree are certainly the Apostle's own (Romans, I and II Corinthians, Galatians, Philippians, I Thessalonians, Philemon)" (p. 86) and those that are not. Furnish holds that Ephesians, Colossians, I and II Timothy, and Titus should probably be regarded as non-Pauline letters. Throughout, his treatment of the four topics and related current-day issues weaves a web for the capturing of fruitful discussion and constructive disagreement.

For example, his discussion of homosexuality generates, for this reviewer, the following observation: One who holds that Paul's letters are divinely inspired and that the inscripturation is the inerrant word of God would have no quarrel with Furnish's understanding of Pauline pronouncements against sexual relations between members of the same sex. But such a person would stagger in unbelief at Furnish's interpretation of such pronouncements as not being antihomosexual (cf. p. 66 and context).

His approach to all four topics turns on his claim that Paul's writings should be considered as neither a sacred cow nor a white elephant. In the first chapter he warns his readers "to be aware of a fundamental issue that confronts anyone who seeks guidance from the Bible in matters of conduct" (p. 13). It is the issue of one's understanding of the nature and authority of the Bible. The sacred-cow view is held by those who "at least read the Bible as though they believed, that scripture is the written deposit of God's truth, mediated through inspired writers in centuries past, but valid in both general and specific ways for all times and places" (p. 14). The white-elephant view is that Paul's ethical teachings are obsolete—"perhaps once useful, but now outmoded, irrelevant, maybe even a little ridiculous" (p. 19).

Furnish's development of an alternative to both the "sacred-cow" and "white-elephant" views is insightful but still plagued by certain weaknesses. Consider two. First, it seems that the author reduces Paul's writings to a mere tradition among other traditions (cf. p. 18). If such a reduction is intended, then the question arises as to whether or not Peter's pronouncement against the twisting of Paul's letters by unstable people (2 Pet 3:16) applies to it. Second, it appears difficult to dig out the embedded timeless truths Furnish has in mind, especially if they do not yield rigid—that is, inflexible—codes. Furnish says, "There are timeless truths to be found in his letters, but these are embedded within particularities designed to be relevant to those whom he was addressing. . . . Paul nowhere lays down a rigid, legalistic code of Christian conduct" (p. 17). "Legalistic" is an unfortunate inclusion here, but "rigid" is not. In all of his writings Paul pronounces against adultery, for example. His position in respect to this much of Christian conduct is thus rigid—i.e., inflexible—and

certain timeless truth is thereby discernible. But one is hard pressed to identify timeless truth, given Furnish's apparently somewhat relativistic stance. And yet despite whatever weaknesses Furnish's position has, it has the strength of particular insights into Paul's writings as showing us "faith enacted in love, and love seeking to effect its transforming power in the midst of this present age" (p. 28).

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Revelation: An Introduction and Commentary. By Homer Hailey. Grand Rapids: Baker, 1979, \$11.95.

Hailey's commentary on Revelation can best be described as symbolic nonmillennial. The reader who has grown accustomed to a fairly literal approach to Revelation will be in for a surprise. Hailey holds that all of Revelation up until chap. 20 was fulfilled prior to the time of Constantine (early fourth century). The millennium symbolizes that historical period from Constantine (and the end of the Roman persecution) until the release of Satan from the bottomless pit. Thus the only part of Revelation that is distinctively future is 20:7 through chap. 22.

This schema has a number of interesting implications. Christ does not come in chap. 19. The appearance of the Warrior-King in 19:11-21 is "not a description of Jesus' 'second' or final coming, but of the victorious war against the forces that have been under discussion" (p. 381). Armageddon was fought and won in the complete defeat of the Roman empire. "To look for a physical military battle between human armies to be fought in northern Palestine at some future date is completely without scriptural support and foreign to the spirit and purpose of Revelation" (pp. 336-337).

Hailey begins his book with seventy-five pages of introduction and historical background. The author is John the apostle. John wrote from the isle of Patmos about A.D. 91-96. Numbers are always symbolic. Hailey's interpretive approach is eclectic. He places great stress on the assumption that the book is fulfilled in the events of the first two or three centuries. The major theme of Revelation is that of war and conflict between good and evil resulting in victory for the righteous and defeat for the wicked (p. 51).

Hailey follows the normal division of the book of Revelation. Chapters 1-11 set forth general principles of the moral and spiritual conflict between the forces of God and the forces of Satan. The second half of the book reveals and develops the theme of Satan's conflict with the Lamb and his faithful saints. This section is rooted in God's declaration in Genesis that he would "put enmity between thee and the woman and between thy seed and her seed."

A writer's interpretive approach to Revelation is revealed in his interpretation of the book's major symbols. Consider the following: 24 elders—the redeemed of both covenants (p. 168); 4 living creatures—a special order of heavenly beings (p. 171); the scroll of chap. 5—the grand scheme of redemption (p. 179); the four horsemen—the going forth of Christ in the gospel, the persecution of the saints, discrimination in labor and business, judgments that fall on society as the result of rejecting the divine message (pp. 186-193); the 144,000—the total number of saints on earth at any given time (p. 204); the victorious multitudes—victorious believers (p. 207); the great tribulation—the 240 years of Roman-Christian conflict (p. 210); the seven trumpets—partial judgments on the wicked (p. 218); the two witnesses—the witnessing Church (p. 254); the radiant woman—God's people (p. 269); the first beast—the Roman empire (p. 285); the second beast—the political and religious power of the province (p. 293); the harlot—the world of lust (p. 342); the thousand years—the post-Constantine era (p. 392); Gog and Magog—such forces as atheism, humanism, communism, materialism, etc. (p. 397).

Whether or not one agrees with Hailey, he will have to admit that the author has presented a consistent interpretation of the book of Revelation as a whole. Readers who have grown to appreciate Hendriksen (*More Than Conquerors*) will find general support for their position in Hailey's work.

Several minor alterations would have made the book of greater help. The lack of any subject or reference index is unfortunate. At times Greek characters are transliterated in different ways. In fact, the constant reference to Greek words is of dubious value to the reader. The works of Vine and Thayer are regularly quoted. These language aids were of considerable help at an earlier period, but both have now been replaced with more up-to-date studies. Hailey does refer with some regularity to the more recent lexicon translated into English by Arndt and Gingrich. The name Suetonius was misspelled throughout the book.

These, however, are but minor irritations. The work as a whole is well conceived, carefully developed, and clearly written.

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The New International Dictionary of New Testament Theology. Ed. Colin Brown. 3 volumes. Grand Rapids: Zondervan, 1975, 1976, 1979; \$27.95, \$27.95 and \$39.95 respectively.

In 1965, the first fascicles of a new work began appearing in Germany: *Theologische Begriffslexikon zum Neuen Testament (BNT)*, edited by L. Coenen, E. Beyreuther and H. Bietenhard. The team that produced it consisted primarily of conservative scholars, and the three volumes appeared in 1967, 1969 and 1971. Their purpose was to update and improve the as-yet-unfinished *Theologisches Wörterbuch zum Neuen Testament*. That work was deemed too massive and broad, and they sought to avoid several of the problems inherent in that work.

First, they sought to abbreviate the massive size of the other and thereby to produce their work in a much shorter time. In this they certainly succeeded, as the three volumes were completed within six years compared to the forty years it took for the earlier work. As a result there is a greater uniformity in both the style and the quality of this work. Any comparison between the early and later volumes of *TWNT* will illustrate the absence of later exegetical tools and sources such as Qumran from the early articles.

Second, we might note the classic criticism of *TWNT* by James Barr in his *The Semantics of Biblical Language* (1961). He argued that the etymological approach of *TWNT* is artificial, since the meaning of a term does not depend on its history but on its usage within the period in which it is employed. Moreover, he discussed "illegitimate totality transfer," by which he meant the tendency to read the total semantic field into each particular use of a term. While this was rectified in later volumes of *TWNT*, it was glaringly apparent in the earlier ones.

BNT was written in light of such criticisms. It attempts to rectify these by delineating the different uses of a term in various Biblical writers and books. This work also decreased the depth of discussion in the classical period in order to devote more space to the Biblical material. While the classical section is much briefer in *BNT* than in its counterpart, the Biblical discussion is often longer.

Third, *TWNT* is organized on the basis of each individual Greek term, arranged alphabetically according to the Greek. As such, there is a great deal of overlap among synonymous terms. By contrast, *BNT* organizes itself semantically around related theological concepts (thus *Begriffslexikon*). This seeks to avoid redundancy and to aid the study of the concept rather than reading too much into the individual term. Whether or not it succeeds in this endeavor is a moot question (e. g., in the articles on "might" in vol. II and "strength" in vol. III of the English edition), but it is a step in the right direction. Further, *BNT* is organized around German rather than Greek terms, which makes it more accessible to the nonscholar. On the whole it is less technical and therefore less intimidating to the pastor and layman.

NIDNTT has continued the purposes and format of the German original. In each case it has updated the German edition, adding important excursuses, further articles and more recent bibliography to its precursor. The fact that it is an English edition, of course, means

a total reorganization, and articles from all three of the German volumes appear in each of the *NIDNTT* volumes. The organization is still quite similar to *TWNT*: Each article discusses the term first in light of its "classical" usage (CL), which covers not only classical Greek but also the Koine period; then its pre-Christian Jewish background (OT), which covers OT and the complex intertestamental development and debates, including Qumran, LXX, rabbinic and apocryphal ideas; and finally its New Testament usage (NT), tracing the concept through the various Biblical writers.

In the three volumes there is a progressive separation of content and approach from the German original. The first volume expanded the glossary of the German edition from 84 to 128 terms and added 39 new articles and entries to the 86 it revised. The second contained 22 totally new articles and 71 new entries on particular terms. The third contained 32 new articles and 87 new terms treated. The length of each volume has also increased, from 822 to 1023 to 1481 pages respectively.

One of the major critiques of *NIDNTT* by nonevangelical scholars has been the overwhelmingly conservative cast of the research team assembled by editor Colin Brown, formerly of Trinity College, Bristol and now of Fuller Theological Seminary. R. E. Fuller in *Int* 32/2 (1978) 205 laments the fact that the team not only produces major additions from an evangelical position but also takes it upon themselves to "correct or tone down the more radical opinions of (their) German colleagues." For the evangelical, however, this is a welcome call to a higher degree of scholarship within evangelicalism as a whole. It is refreshing to be able to recommend a work of high quality to the evangelical student without qualification and thereby to stimulate that student to a higher level of academic achievement. It is also exceedingly valuable to have answers to the complex problems of NT research collected in a single work.

Several aspects of this work make it a masterful teaching aid. The preacher who wishes to add Biblical theology to expository proclamation will find it extremely useful, simpler than *TDNT* and arranged on a conceptual rather than purely linguistic basis. The bibliography is divided into English and foreign-language categories, which makes it useful for both the beginning and the advanced student. Also, while naturally it is not comprehensive, it is nearly always well done in tracing the major works in an up-to-date manner (vol. I through 1974, vol. II through 1975, vol. III through 1977).

Each volume concludes with an appendix covering the terms covered and various places those terms are discussed. The final volume contains a comprehensive index in three parts—Hebrew and Aramaic, Greek, and English terms, with the major discussion(s) in bold print. One could have wished for a similar index on passages, especially since another strong feature of *NIDNTT* is its detailed exposition of many problem passages (e. g., Matt 19:9 in vol. I, p. 500; the Lord's prayer, vol. II, pp. 869-873; the temptation narrative, vol. III, pp. 804-808). However, this can be somewhat overcome by looking up key terms in the index (*porneuo*, *proseuchomai*, *peirazō* respectively).

A survey of individual articles, naturally, is impossible in a review of this length. Moreover it is unnecessary, for the student should do his own. A few representative samples, however, will help to illustrate the value of this volume. Among the major contributions in volume I would be "anger, wrath," which correctly defines "righteous indignation" as man's participation in the anger of God; "apostle," with the ongoing dialogue on the twelve and the council of Jerusalem set into bold relief by the quite different conclusions of D. Müller and C. Brown, respectively; "baptism, wash," in which G. R. Beasley-Murray updates his magnum opus and then R. T. Beckwith adds an excellent excursus on infant baptism (which one naturally differs from Beasley-Murray in its conclusion); and "explain," in which one is treated to an excellent, concise presentation of NT hermeneutics by A. C. Thiselton.

Some weak articles would appear to be "angel," which is too cursory for so important a topic; "demon," where again a discussion of this crucial topic for NT theology would have been invaluable (e. g., the centrality of the cosmic conflict in Mark; or its absence [?] in Luke [according to Conzelmann; the discussion under "Satan" in vol. III somewhat alle-

viates this but again is too brief]); and "foreknowledge," which seems to reflect the British lack of concern regarding the Calvinist-Arminian controversy. The article on "birth," which significantly omits a discussion of the virgin birth, is corrected via the excursus in vol. III, pp. 660-664.

In vol. II the quality is even better. Three added articles highlight this volume. A short but important article on *homoousios* by M. Farmery (pp. 505-508) traces the Christological debate that led to the Council of Nicea. G. L. Archer writes on "Coins in the Bible and Theological Issues" (pp. 847-853), which discusses the background to such passages as Mark 12:42 and Matt 17:24-27 but unfortunately omits the important issue of the money-changers and Jesus' cleansing of the temple (note especially the excellent bibliography). Finally, the editor writes one of the most important essays in the collection, "The Parousia and Eschatology in the NT" (pp. 901-935), which may well be one of the best introductory articles in print on this complex topic and the multitudinous "schools" that have arisen on this subject (for advanced students there is a four-page bibliography attached).

Other important articles would be "glory," though one could have wished for a discussion of "Shekinah glory" as part of the background to the concept; "God," a very worthwhile article (both on linguistic and theological grounds), which should be required reading in theology courses; "head," which contains a good essay on 1 Cor 11:2-15; "holy," though slightly stronger on the OT than the NT; "house," with a good discussion of the parable of the unjust steward but slightly weak on the Qumran background; "I am," a good survey of the area; "Jesus Christ" (pp. 330-348), with a five-page bibliography but at times too cursory a treatment (see the critique in I. H. Marshall's review in *EQ* 49/2 [1977] 118); "King," very comprehensive; "knowledge," especially crucial in reaction to Bultmann's gnostic-based essay in *TDNT*; "law," a good presentation of Paul's view but less satisfactory (because too brief) on Jesus' view and unfortunately ignoring the oral vs. written Torah as background; "life" (pp. 474-484), with a good discussion of differences of stress among the writers regarding realized and final aspects; "Lord" (pp. 508-520) and "Lord's Supper" (pp. 520-538), further "must" articles for the student; "love" (pp. 538-551), with a good discussion of the eschatological basis to the concept as well as synonymy and differences between the terms; "magic," comparing Jesus' miracles with contemporary practices; "myth," with a classical approach by F. F. Bruce; "name" (pp. 648-656), a too-often-neglected theological concept; "parable," another excellent essay tracing the various debates on this crucial topic; "Pentecost," a little too brief on intertestamental developments but good on its NT significance; and "prayer," which contains an extremely valuable discussion of both terms and key passages.

Articles that are somewhat disappointing would include those that for some reason or other (editorial decision, one would expect) are given too cursory a treatment—e.g., "Gospel," "hell," "image," "old" (so important to Pauline anthropology though somewhat rectified by the article on "new"). The article on "hope" takes too topical an approach (failing to note differences in emphasis between various Biblical writers), and the article on "peace" is good on Jewish background but again is topical on the NT; it is especially weak on Jesus' teaching. "Poor" is good on the whole but fails to note the "remnant" associations of the term (especially noteworthy in the beatitudes).

Finally, vol. III contains the highest quality of the three. One could wish that the length and standards of this had been followed in the first two, as excellent as they are. The number of major excursuses has been expanded to nine—the editor himself has written on "The Structure and Content of the Early Kerygma" (pp. 57-68), "The Resurrection in Contemporary Theology" (pp. 281-309), and "The Messianic Secret" (pp. 506-511); N. Hillyer has written "Precious Stones in the Apocalypse" (pp. 395-399) and "The Genealogies of Jesus Christ" (pp. 653-660); J. Stafford Wright has produced an essay on "The Virgin Birth" (pp. 660-664); M. Langley has a valuable addendum on "Jesus and Revolution" (pp. 967-982); and A. C. Thiselton has provided a parallel article to his already classic work on semantics (in I. H. Marshall, ed., *NT Interpretation*) with his "Language and Meaning in Religion" (pp. 1123-1147). Perhaps most importantly of all, Murray J. Harris has produced a major

appendix on "Prepositions and Theology in the Greek New Testament" (pp. 1171-1215) which not only corrects a key omission in *TDNT* (this covers only a few of the prepositions) but will probably become the classic essay on the subject for years to come.

In addition the articles themselves are lengthier, and so many are worthy of mention that we must be even more selective in the examples we select. The articles on "priest" and "prophet" are well done, blending the background development and NT emphases (though the former is too brief on the "high-priestly prayer" of John 17). In contrast, "rabbi" is so brief (only one page) that one misses the importance of the term as the earliest title for Jesus (and the debate regarding its meaning). "Reason" contains a worthwhile discussion of Biblical psychology, and "reconciliation" a valuable survey of soteriology (e. g., Dodd's thesis on expiation vs. propitiation). Other soteriological terms receiving good treatment are "redemption, salvation, etc.;" and "righteousness" (especially well done). "Remember" is another of the classic articles that will definitely stand the test of time, especially in the ethical force it finds in both OT and NT *contra* Greek. The tremendous relevance of the "stone" passages (1 Pet 2:4-10; Matt 16:18; etc.) receives excellent coverage in the article on "rock." The article on "Sabbath" likewise examines a topic of growing cruciality with conciseness and yet thoroughness (though one could wish that the brief sections on "Theological Insights" and "Deductions" were extended). Good background articles are noted on the "Sadducees," "Herodians," "Samaritans"; unfortunately, the "Zealots" are omitted from lengthy discussion (though see pp. 1167-1168), which would have been helpful in light of many current theories regarding their influence on the NT (e. g., Brandon). Another "must" for the theological reader is the article on Scripture, though surely a topic of this great an importance is worthy of a major excursus (somewhat rectified by the excursus on "revelation"). Superlatives fail when explaining the value of the articles on the "Son" titles, in which Otto Michel and I. H. Marshall have done so tremendous a job (let alone the two excursuses here on the genealogies and the virgin birth). Further, the coverage of "Spirit" is also excellent, with J. D. G. Dunn showing his expertise in this area where he has produced two major works. The article on "woman" provides a good essay on Jesus' elevation of womanhood and their place in the ministry of the early Church. There are very few weak spots in this volume; two would be the articles on "rabbi" and "Satan" (both discussed above).

The overall quality of *NIDNTT*, in the mind of this reviewer, is indisputable. Its major weakness, however, lies in the somewhat artificial organization of its contents. G. Friedrich, in a major review article, "Das bisher noch fehlende Begriffslexikon zum neuen Testament," *NTS* 19 (1973) 126-152, states that any alphabetical arrangement is artificial, since the relationship between the major concepts (and, we would add, often between the Greek terms discussed within the concepts) are not delineated. Friedrich himself argued for an arrangement according to theological rather than alphabetical groupings. This is a valid criticism, and the student will often have difficulty distinguishing exactly where a concept is discussed. One who is studying divorce, for instance, will have to find *porneuō* discussed under "discipline" (?!), *apostasion* under "divorce," and *moicheuō* (important for a proper understanding of *porneuō*) under "marriage, adultery." Christology would be a difficult subject to trace, for "Christ" is discussed under "Jesus" (as is "Christian") and other titles are scattered throughout. The deity of Christ is relegated to three pages within the article on "God" (vol. II, pp. 80-83). If one were studying miracles, the major synoptic term, *dynamis*, is discussed separately under "might," so that synonymity and differences in the terms are not truly explicated. This single major weakness, however, can be rectified somewhat by a judicious employment of the indices. In fact, this tool would be difficult for the average student to use were it not for these indices.

All in all, however, it must be stated that this is certainly one of the most important (if not the single most important) publication of the seventies for evangelical scholarship. A special note of thanks must go to senior editor Colin Brown, whose achievement staggers the imagination. Not only has he performed the back-breaking chore of editing this voluminous work in record time, but he has also added extremely competent material ranging

from short notes to major additions to entire excursuses. This alone elevates him to the very front rank of NT scholarship. He has exhibited a panoramic range of knowledge that bridges the entire field of Biblical research.

Two further suggestions might be tendered with regard to future editions of this magnificent set. First, an index of Biblical references would be an enormous help to exegetes and would save a great deal of time in research, since so many passages are discussed in several places. Second, a more liberal use of excursus articles, especially in the first two volumes, would greatly enhance the quality of the set. One would appreciate, for instance, articles on the deity of Christ, demonology and miracles. In conclusion, while *NIDNTT* can be improved somewhat, it is a must for pastor, layman and scholar—a truly remarkable achievement that belongs on the shelf of anyone serious about studying the Word of God.

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The International Standard Bible Encyclopedia. Gen. ed. Geoffrey W. Bromiley; assoc. eds. E. F. Harrison, R. K. Harrison, W. S. LaSor; proj. ed. E. W. Smith, Jr. 4 vols. Grand Rapids: Eerdmans, 1979. Vol. 1, xxv + 1006 pp. + 21 plates + 26 maps, \$29.95.

The first volume of the “fully” revised, long-awaited *ISBE* has finally made its appearance on the seminary library shelf. But should it be on your shelf? According to the preface (p. vi), if you are a “teacher, pastor or student” this work is one your library cannot afford to be without. But how truly “revised” is this first volume (the 1929 edition also claimed the title of “revision”), and how does it compare with other encyclopedias on the market today (especially *The Zondervan Pictorial Encyclopedia of the Bible* and *The Interpreter's Dictionary of the Bible*)?

This current revision of *ISBE* was planned and developed beginning in the early 1960s. It claims continuity with the original edition (and the 1929 revision) in being consciously international, in maintaining an attitude of reasonable conservatism, in its comprehensiveness, and in its retention in emended and unemended form of many of the original articles (e. g., “Bible” by J. Orr, “Inspiration” by B. B. Warfield remain unchanged).

Consciously international: This new revision boasts over 250 contributors including such outstanding scholars as Y. Aharoni, F. F. Bruce, K. Kitchen, B. Ramm, W. Stanford Reid, N. H. Ridderbos, Wilbur Smith, G. E. Ladd and D. Wiseman. Approximately 40% of the 250 are contributors to the original *ISBE* (with about 20% overlap with *ZPEB* and only 2% with *IDB*). Although the majority of contributors are from the United States, others are from Israel, Spain, Canada, New Zealand, Australia, England, Wales, South Africa, Singapore, Germany, the Netherlands, Italy, Scotland and Lebanon.

Comprehensiveness: This new revision claims that every Biblical person and place has an entry. Significant terms from the apocrypha are also included. The *KJV*, *NEB* and *RSV* are cross-referenced throughout. Not only has this reviewer not found any Biblical term omitted, but a comparison of the first 100 pages shows that this first volume contains more than 50 entries not found in *IDB* and 39 not found in *ZPEB*. Most of these entries are word studies (e. g., abhor, able, abolish, abound, abroad, abuse, etc.), but they include significant articles such as “Accommodation,” “Accountability” and “Africa,” which are noticeably missing from *IDB*.

The new *ISBE* like the original *ISBE* includes articles not directly Biblical but that throw light on Biblical material. Prominent among these are articles on “Bible Dictionaries and Encyclopedias” by Wilbur Smith, “Archeology of Arabia, Asia Minor, Egypt, Greece, Rome, Iran, Mesopotamia, Palestine and Syria,” “Biblical Theology of City” by D. W. Gill, “Aramaic” by W. S. LaSor, “Anthropology” by G. W. Bromiley, “Biblical Theology” by G. Ladd, “Astronomy” by J. M. Everts, and “Creeds and Confessions” by A. S. Wood.

Retention of original material: To maintain continuity, the original articles in many cases have served as guides in “selection and execution.” On examination, however, there appears to be no uniformity of approach. Some have kept the same outline (e. g., Daniel,

1 Corinthians), but others show no correspondence to the original (e. g., Colossians, Biblical Criticism). Where actual content has been retained the end result proves to be less than satisfactory. New material has often merely been appended to each section with little or no attempt at integration (e. g., NT Chronology).

Some emended articles are uneven in quality of updatedness (e. g., "NT Chronology" where the synoptic section maintaining Matthean priority has not been revised). Emendation has mostly taken the form of condensation resulting at points in the exclusion of both key material (e. g., "Cease" has been reduced to a mere comparison of present-day translations of Num 11:25 and Acts 12:5) and important connective material (e. g., "Abimelech" where in the opening paragraph the antecedent to an argument was dropped).

This reviewer also wonders what criteria were applied when deciding whether an article warranted revision or emendation. The Biblically misrepresented "Apollos" was retained along with many of the wordy, often archaic (language) character studies that contain sections of seemingly irrelevant material (e. g., "Andrew"; and why was not "Bartholomew" rewritten to include Biblical relationship to Nathanael?).

This new revision is noticeably well bound. It is printed on good quality paper with the familiar double columns. The printing itself is excellent, which along with the typeset and form (e. g., far more paragraphing than the original) makes for very easy reading—all improvements over the old *ISBE*.

Captions are now offset over each respective column in contrast to the single-page captions of the 1929 revision. Column captions avoid the confusion caused by the original *ISBE* in finding "Ascension" as a page caption for p. 262 when the actual article is on p. 263.

Contributors are listed at the front of the volume (*contra* at the end of vol. 5 of the original *ISBE*). Original 1915 contributors are marked with an asterisk. Also at the front is a list of abbreviations updated to include the Dead Sea scrolls and containing separate listing of publications, ancient authorities and documents, and apostolic fathers (contrast *ZPEB* and *IDB*). An index of color maps is included at the end of the volume. Major positive changes in layout also include transliteration of all original Greek and Hebrew terms.

Not all changes, however, have been propitious. All content indexes (the hallmark of a genuine encyclopedia) have been eliminated for purposes of expense to the buyer (p. vi—i. e., general subject, Scripture texts, Hebrew and Aramaic words, Greek words and illustration indexes). At least an index of contributors should have been retained. The end result approaches more the concept of dictionary than encyclopedia (even the *NDB* has an index of illustrations). But note that *ZPEB* and *IDB* are equally culpable in this regard.

It is a boon for the nonlinguist to include a transliteration of all original language terms (which *ZPEB* and *IDB* do not include), but why did the editors not retain the Hebrew and Greek for the busy linguist?

To aid the busy reader the original *ISBE* employed a system of boldfaced headings, subheadings and indented numerical headings for easy access to content. The current revision, however, has compromised accessibility by merely italicizing subheadings and numerical, nonindented headings (*ZPEB* and *IDB* include boldfaced subheadings that make it much easier to locate specific categories of material; cf. articles on the Dead Sea scrolls—*IDB* has 11 boldfaced headings, *ZPEB* 12 and *ISBE* only 3).

There is a noticeable shift in methodology with respect to word studies. The old *ISBE* highlighted Scripture chapters. The new *ISBE* capitalizes and highlights variant renderings from other English translations. Not only is it difficult to locate a particular Scripture passage, or some Greek or Hebrew term amid the forest of capitals, but such capitalization seems pointless apart from the corresponding Scripture references and original language terms (cf. "Band" in *IDB*).

The new *ISBE* appears to be fairly well cross-referenced (as far as one can judge from one volume), but there is a tendency to cross-reference in only one direction for certain entries (e. g., "Accursed" to "Anathema" but not vice versa; "Belly" is not cross-referenced to "Stomach" or "Womb"; neither is "Bartholomew" cross-referenced to "Nathanael").

The most noteworthy improvement of the new *ISBE* is its illustrative material. There is

wholesale replacement of older maps and illustrations. The first volume contains over 375 charts and photos—an increase of about 100 over the original *ISBE*. The reproduction of artifacts, archeological sites, etc., is far superior to any present-day encyclopedia. Especially helpful is the addition of line-drawn maps.

There are 26 multicolored maps at the end of the first volume that exhibit the latest techniques in topographical reproduction (contrast *ZPEB*). Each of Paul's journeys is traced on a separate map (contrast *ZPEB* and *IDB*, which superimpose all 4 journeys). Included are maps of the first Jewish revolt, the spread of Christianity (neither of which *ZPEB* or *IDB* has) and a modern-day map of Palestine. All maps are color-coded to depict the natural vegetation (the only negative feature is the psychedelic effect of "Early Israelite Settlement in Canaan," which makes reading rather difficult.). The first volume also contains 6 pages of color photos including a satellite photo of the Jordan valley.

Although much the same breadth of illustration is found in *ZPEB* and *IDB* (e. g., artifacts, sculpture, archeological sites, models, line maps, floor plans, reliefs, paintings, etc.), *ISBE* maintains a more consistently high quality. A case in point are city plans. As with Babylon and Jerusalem (map xxvi) *ISBE* provides a scale, represents a larger area than *ZPEB* and provides more detail than either *IDB* or *ZPEB*.

At points, however, the new *ISBE* is weak in choice of photos. For "Baptism" a photo of a bronze relief of Jesus' baptism from the Florence baptistery seems anachronistic. The only other picture provided is a photo of a Qumran cistern, which appears irrelevant since this article does not discuss background (though it should!). For "Dead Sea Scrolls," although the illustrations are photographically superb they are not particularly informative. An air view of the Qumran community has no scale, and a ground view of the scriptorium seems meaningless without a floor plan of the community (both *ZPEB* and *IDB* have one).

With respect to the extent of revision, the most obvious change is the shift in usage from the *ASV* to the *RSV* with cross references to the *KJV* and *NEB* (*ZPEB* and *IDB* are also based on the *RSV*).

Although the new *ISBE* will have only 4 volumes compared to the original 5-volume set, the number of pages per volume has been increased (cf. 668 pages of the old *ISBE* with 1000 pages of the new *ISBE*). In fact, through "D" the reader will have 116 more pages to peruse, plus 100 more illustrations and 11 additional color maps to refer to. In a 50-page block from "Baal" to "Bar" there are 13 new entries, 26 completely revised articles (4 with 50% original material), 6 original articles and 74 articles condensed from the original (either under 100 words or mere cross references).

Although work on this revision extends back to the early 1960s, most bibliographies are surprisingly more recent than either *ZPEB* or *IDB* (cf. "Calendar," where a substantial portion of the bibliography dates in the 1970s while *ZPEB* lists nothing past 1968 and *IDB* nothing past 1959).

Although bibliographies have been revised and updated they are rather scarce. Out of 46 signed articles between "Baal" and "Baptism" only 9 have bibliographies. This is an improvement over the original *ISBE*'s 4, but appallingly low when compared to *ZPEB*'s 25 and *IDB*'s 26. "Baptism of the Holy Spirit" should have listed at least J. Dunn's important work on the subject. Both "Baptismal Regeneration" and "Feast of Booths" lack bibliographic information.

The category of word studies is the weakest feature of this new revision. This must, in part, be due to the limits inherent in working from an English translation (what can one say about a word like "address," which translates such broad, general terms as *legō*, *laleō*, and *'āmar?*), and due to the fact that most word studies have been so condensed from the original *ISBE* that they prove too brief and general to be helpful (e. g., "Abhor" merely lists Hebrew and Greek terms and variant translation renderings with only 1 Scripture reference listed out of 43). Most of the original word studies are of higher quality than the condensed revision (cf. "Banquet"), except for those that have been completely rewritten (e. g., "Abba," "Ablutions"; cf. *ZPEB* and *IDB*) or retained without revision (e. g., "Babbler," "Anew").

ISBE has fallen seriously short of its goal to list unless impractical all uses of a term in the *RSV* and every use that is likely to puzzle the Bible reader (p. ix). Given this goal it is a disappointment not to find John 1:13, 1 Cor 15:50 or Acts 15:20 under "Blood." "Beginning" includes no reference to 1 John 1:1 or the difficult Mark 1:1. "Abyss" lacks Rev 20:1, 3.

A special study of 10 major articles yields the following results regarding quality of content and revision.

"Commentaries" has added 2 1/2 pages of updating to 4 pages of original material. This is a substantial overview, but it is surprising that no mention is made of the new ICC. Nor does the bibliography include the latest survey of OT and NT commentaries by T. S. F. (1977 revisions by M. Branson and D. Carson). Although mention is made of the *Expositor's Greek Testament* being largely obsolete, no mention is made of the new *Expositor's Bible Commentary* edited by F. E. Gaebelein nor of the *New International Greek Testament Commentary* edited by W. W. Gasque and I. H. Marshall presently under way.

"Christology" is a new article concerned exclusively with the development of doctrine through the various historical periods, an excellent survey by the knowledgeable G. W. Bromiley. No comparable article is found in *ZPEB* or *IDB*. Overlap with such areas as the "Atonement" has been carefully avoided.

In "Baptism," a 4-page introductory article on NT usage has been added to the original articles on Reformed, Lutheran and Baptist views. Although no attempt to interpret the data is claimed, several passages of dubious connection with baptism are pressed into service (e. g., John 19:34; Heb 6:2 (10:22?); Rev 7:13; 19:13-14; 16:3-4; 22:1 ff., 17). Primary options for John 3:5-6 are neglected, and overall treatment of Revelation is obscure (there is also some question in this reviewer's mind as to why *hudōr zōn* is translated "giver of eternal water").

The big disappointment with this revision is that nothing on "Backgrounds" was added. This is an especially serious weakness, given the recent Qumran finds. For this the reader will still have to turn to *IDB*.

The 7 1/2-page article on "Biblical Criticism" has been completely rewritten and re-structured. The bibliography, which is substantial, has been updated to include I. H. Marshall's *NT Interpretation* (1977) (although it is surprising that neither NT introduction by Kümmel or Guthrie is mentioned). Five pages are devoted to literary and historical criticism, 2 1/2 pages to form criticism and 2 (!) paragraphs to redaction criticism (where is tradition history?).

Very little is done with redaction criticism in this article, which presents little more than a "how-to" sketch with no names, works or discussion on present state of development (*ZPEB* and *IDB* totally neglect this area as well). On the plus side a helpful evaluation concludes each major section, and the conservative tone of this revision is especially evident in the closing paragraphs on how a conservative should respond to higher critical techniques.

The article on "Calendar" has also been completely rewritten and is decidedly longer than the original (cf. 5 1/2 pages with the original 1 page). The bibliography has been substantially revised and is more up-to-date than either *ZPEB* or *IDB* (which has no *Supplement* article). Although it is a substantial article it is difficult reading (raising doubts as to the author's views on OT dating) and avoids discussion both of calendrical implications for NT study and expected problem areas (e. g., passover, sabbath, etc.).

"NT Chronology" is an example of an article that should have been rewritten (or original material better incorporated). Ninety percent of the material is original (outline included). The treatment of the material between the "Chronology of Jesus" and that of the "Apostolic Age" is uneven. Whereas weighing of options and flexibility of dating is evident under the former, such tends be lacking for the latter. A chronology for the apostolic period is presented as nonoptional for the reader, and the dating of Paul's movements is rather speculative (A. D. 36 for his conversion, A. D. 54 for his Caesarean imprisonment).

New material is appended (not integrated) to each section that in many cases disagrees with the intent of the original author (slightly confusing for the reader). The synoptic sec-

tion needs serious updating. The Biblical data are compromised in preference for unconfirmed extra-Biblical evidence (e. g., one- to two-year Ephesian ministry with no allowance for Paul's movements after Ephesus; cf. Illyricum in Rom 15:19, as well as 1 Corinthians 16; 2 Corinthians 1, 2, 13; Acts 20). Conflicting dates throughout this revision are a frustration (e. g., 1 Corinthians is dated A. D. 54-55 in "Acts," A. D. 57 in "Apollos" and A. D. 52-53 here).

Fifteen percent of the "Daniel" article is original material (outline included). This extremely well-written, well-argued article by R. K. Harrison presents cogent linguistic evidence, significant incorporation of Qumran material and an extensive bibliography (including 23 sources not listed in *ZPEB*). As is characteristic of book studies in this revision, however, little is done with historical background or book outline (contrast *ZPEB*.) One also wishes for more discussion on actual teaching and content.

"1 Corinthians" follows closely the outline, though not the content, of the original *ISBE*. It is very readable and solid regarding content. It cannot be faulted except perhaps for lack of outline, lack of adequate space given to content (cf. 5 pages in *ZPEB* to *ISBE*'s 1 1/2) and lack of even an approximate date for the epistle.

"2 Corinthians" is also very readable and solid with a surprising percentage devoted to critical issues (over 50%). It is more comprehensive than either *IDB* or *ZPEB* in its treatment of fragment theories (excepting 1 Corinthians 10-13 as a 4th subsequent epistle and identification of the "painful letter" with 1 Corinthians). One does wish that more had been done to correlate Acts and 1 and 2 Corinthians regarding Paul's movements during and after his Ephesian stay. (It is also surprising that the nature of the Christian ministry is confined to chap. 5.) The bibliography has been updated to include C. K. Barrett's 1973 *N. T. H. C.* (contrast *ZPEB*).

The completely rewritten "Colossians" article is surprisingly sparse on Scripture references (only 16) and short (1 1/2 pp.; cf. *IDB*'s 4 and *ZPEB*'s 3 1/2). Although demonstrating F. F. Bruce's usual Biblical expertise, an outline, views on provenance and inclusion of doctrine or theology would have been welcome.

Lack of thoroughgoing revision, consistency and care in a few areas has prevented this new revision from rising to the standard of evangelical scholarship needed to compete with today's fast-moving theological demands. Nevertheless, it remains at present the most up-to-date encyclopedia on the market. This fact, taken along with its quality evangelical scholarship, easy readability, excellent photographic reproduction, latest map techniques, breadth of coverage and reflection of trends in modern scholarship makes it a valuable tool for every serious student of Scripture.

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Handbook for Bible Study. By Grant R. Osborne and Stephen B. Woodward. Grand Rapids: Baker, 1979, 188 pp., \$8.95.

The evident goal of this manual is to combat various widespread misuses of Scripture by giving the "how-to" of true Bible study, an interaction with the Word that is both comprehensive and intensive.

In the essential interplay between the inductive and deductive methods the authors treat deductions from the whole as the first step, to be followed by the concentrated examination of the parts. While this approach is demonstrably correct (and corrective), at least one stated assumption (p. 21) underlying it—namely, that the paragraph is the basic unit of material—is questionable. Is not the sentence (or "main statement") the basic unit with which one works (cf. p. 41)? The third chapter is a simple guide to the important task of analyzing sentence structure in order to focus attention on the main thrust instead of relatively unimportant modifiers. While such analysis is the second step it need not be termed "advanced" as opposed to "basic." Similarly, since the laws of composition that reveal the development of thought in the context (e. g., paragraph) are likewise expressed by gramma-

tical indicators they are not (*contra* p. 143) to be held over against the factor of sentence structure as a still "more advanced" investigation.

One of the stressed goals of the manual is to encourage a balance between independent research and an informed use of the numerous helpful tools. But in the discussion of the procedures for biographical and, in particular, theological research the latter unfortunately appears to outweigh the former. Rather than beginning, as the authors suggest, with a model and a preliminary definition obtained from elsewhere, the student should start his own cataloging of the evidence he gathers and then define and check his conclusions by comparison. The "internal" (independent) study is then controlled but not unduly influenced from the beginning and thus in essence prohibited by the external factor of the helps.

The fine introduction in chapter five to those basic tools was, however, sloppily transcribed: Note, among others, the incorrect title give to C. Brown's *NIDNTT* on p. 120 (cf. p. 147), and to Bruce's *NICNT* volume on Acts (in confusion with his other) on p. 130; Kidner's treatment of Ecclesiastes mentioned on p. 125 is *not* included in his Tyndale volume on Proverbs but in another series (*The Bible Speaks Today*).

Chapter seven offers many constructive suggestions promoting a Bible-study-centered approach to the whole pastoral ministry, sermon preparation and delivery, teaching technique and a school's objectives.

All in all the authors are to be thanked not only for their simple explanations, appropriate examples, suggestive charts, useful tips and references, but also for a compelling presentation of the spiritual dimensions to such mental exercises. It is hoped that despite its exorbitant cost this eminently practical manual will get wide circulation and that the authors will attain their lofty objective of motivating Christians on all levels to take the time and do the work that is indispensable to profiting fully from the inspired writings.

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Compact Bible Atlas with Gazetteer. Grand Rapids: Baker.

In spite of the fact that we live in a "space-time" world, geography—history's spatial counterpart—is often a largely ignored category as applied to the study of Scripture. And yet no commentary on the history of Israel or the NT Church can be more beneficial and luminous than Biblical geography. For a student of the Bible to be able to catch a glimpse of geographical perspective on events portrayed in the Bible is of inestimable value, providing an experience that greatly enhances one's appreciation of those events. Any instrument that facilitates such an experience is to be welcomed with open arms.

The *Gazetteer* contains an alphabetical index of geographical entities, including a location reference system keyed to maps, thus enabling the user to find a desired location expeditiously. It also contains 19 colorful and well-illustrated Hammond maps (also available in overhead transparency form from Abingdon Press), together with an index of modern place-names.

A number of features in the *Gazetteer* are particularly noteworthy. First, the maps themselves are of singularly excellent quality and production. An outstanding characteristic is the clarity and precision with which the topographical configuration of the Near East is presented. In the mind of this reviewer, no maps exist in atlas form that are superior to these. An especially helpful map is number 19, which depicts the location of sites in Israel and parts of Jordan that have been explored and/or excavated archaeologically (as far as I know, this map is available elsewhere only in *ISBE* [revised edition, 1979]). Second, the north Syrian site of Ebla (modern Tell Mardikh), currently headlining the interests of OT students, is located at last on an atlas map. Finally, its modest cost renders the *Gazetteer* immediately accessible to any Bible student anxious to understand the Scriptures better.

Notwithstanding these features, the *Gazetteer* is not without its flaws. The map illustrating the migration route of Abraham is at once too specific and too general. On the one hand, the uncritical equation of "Ur of the Chaldeans" with modern Tell al-Muqayyar, the

mound excavated by Woolley, is simply undemonstrable. Any number of scholars have been convinced by a growing mass of evidence to the contrary (*n. b.* Hammond's own map in the *Hammond Atlas of Bible Lands*). On the other hand, the route between Haran and Shechem charted for Abraham conforms to absolutely no established second-millennium caravan route connecting those or other cities.

One will observe several typographical errors, and occasionally a modern name equivalent to its Biblical counterpart will be inconsistently employed on the maps. Admittedly the problem of space efficiency weighed over against the priority of geographical data to be depicted is one that plagues any geography project. Nevertheless, this reviewer feels that the four maps delineating Paul's missionary journeys and journey to Rome could very easily have been compressed into two, providing space to include a map on the territorial allocation of Canaan to the twelve tribes after the conquest and a map on part or all of the itinerary of Jesus. I for one would be pleased to see such modification incorporated into a revision (both maps are available from Hammond).

On balance, however, Baker Book House is to be complimented for its publication of this fine volume.

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An Expository Dictionary of Old Testament Words. By W. E. Vine; ed. F. F. Bruce. Fleming H. Revell, 1978, 176 pp., \$7.95.

With the appearance of this work, Biblical students have available a companion volume to Vine's previously published NT dictionary. The two have much the same format, though this latest offering is much shorter, apparently due to the incomplete state of the manuscript. In addition to a discussion of some 128 words or word groups, there is a comparative time-line of Biblical books, characters and events, as well as selections from a work called *How, When and by Whom Was the Bible Written?* by J. Todd, and a bibliography for further study in the Hebrew OT.

As an example of the format and content of one article, one could present at random the entry on "banner" in which two Hebrew words are discussed. A literal translation is given as well as references to this literal usage. There are also related uses such as Exod 17:15 in which Moses called the altar of thanksgiving "Jehovah My Banner." The denotations and implications of the words are also given.

The incomplete nature of the manuscript is evident from the words involved—or, rather, from those excluded. For example, the first discussion is of "Abib" but there is no entry for such things as any other of the months, "month" itself or even "time." There is a page concerning the "Queen of Heaven" but none dealing with God. As a final example, a useful selection on "High Places" has no counterpart such as "Temple" or "Sanctuary." This of course is not at all meant to deprecate the articles included but simply to point out the nature of the work as it now appears.

The appendices contain the elements noted in the first paragraph above and are in interesting combination. J. W. Cawood in his time-line has a sixth-century Daniel, Job written during the time of Abraham and the Biblical order Ezra-Nehemiah, reflecting common conservative positions, though his date for the birth of Jesus as 6 B. C. is a bit early for many scholars. J. Todd, in his contribution, holds a less common view among conservatives, namely a thirteenth-century exodus under the pharaoh Merenptah. He presents a discussion of the dates and authors of the OT books.

In the final, bibliographical section, there is a useful annotated list of works under the headings "Old Testament Texts," "Concordances," "Grammars of Hebrew and Aramaic," "Dictionaries and Word Studies," "Old Testament Introduction," "Geography," "Archaeology and Customs," "Old Testament History," and "Commentaries." Though the list shows a lack of appreciation for contemporary critical scholarship, it will be a useful tool for those starting in the area of OT studies.

In spite of the limitations mentioned, the book is to be recommended for its lucidity and will be a good beginning in the riches of the study of the language of the Hebrew OT. The editor and publishers are to be thanked.

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An Introduction to the Old Testament Poetic Books: The Wisdom and the Songs of Israel.
By C. Hassell Bullock. Chicago: Moody, 1979, 281 pp., \$8.95.

The blurb on the dust jacket suggests that this book be used in college and seminary classrooms. By its content and format it would seem that the author has intended such a use by evangelicals. Throughout, the work is conservative in its orientation. For example, while the author accepts intercultural influences on Israelite religion he rejects that religion as being the product of an evolutionary process and instead favors divine revelation. Mythological allusions in Job are seen to be poetic not polytheistic. Biblical quotations are mainly taken from the *NASB* with the *KJV* in second place and occasional resort made to the *RSV*, plus one (if my count is correct) to the *NIV*. With this conservative approach Bullock does not, however, enter the lists against his opponents. His disagreements with them are made in an irenic spirit.

That the author's primary aim is to introduce Job, Psalms, Proverbs, Ecclesiastes and the Song of Songs to the beginning student rather than to advance scholarly debate can be seen in his writing style. The phrase "some scholars" is used frequently to indicate variant opinions, with perhaps a footnote reference to only one of those scholars. It can also be seen in the manner in which he treats subjects like the hypothesis of an Israelite new year festival. Bullock's opinions in that regard are clearly stated, but extended discussion is eschewed and no item relating to the festival appears in the subject index. The inquisitive student, however, may pursue the topic by consulting the works mentioned in a footnote.

The book opens with two introductory chapters, one on subjects such as OT wisdom, near eastern parallels and Hebrew poetry and the second on the theology of the wisdom books. The discussion of each of the five Biblical books considers the usual matters of date, authorship, and so forth, plus hermeneutical questions, and an extended analysis of each book's content. A bibliography of nearly fourteen pages is representative of recent books and articles in English (with two exceptions) by both Christians (conservative and more liberal) and Jews. This material is reorganized at the end of each chapter to form topical reading suggestions, a helpful arrangement for both the beginning student and his teacher. Now although fourteen pages can hardly provide an exhaustive listing, one does wonder at some omissions: F. I. Andersen's commentary on Job and D. Kidner's on Proverbs; also, the introductions by Eissfeldt, Fohrer, and Pfeiffer appear, but not that by Soggin. Indexes are given for subjects, authors, Scripture, and for twenty-eight transliterated Hebrew words. The one for subjects needs to be more extensive.

Inclusions that the reader might not expect are the section on the use of the Psalms in the temple, synagogue and church, and the one called "Reflective Postscript." Devotional observations surface with regularity throughout the academic presentation. "God forbid that the spirit of Qoheleth should conquer the world! But God forbid that it should die!" and "The fact that God was speaking those words to Job [i. e., those in 38:4a] involves the existential truth that man is very important to Him, not by man's but God's design" are two instances.

In such a work further mention needs, perhaps, to be made of influential critical approaches like form criticism and structuralism. The college or seminary student should be made aware of these methods of handling the sacred text. Bullock does introduce some results of such critical studies—notably, Gunkel's classification of the Psalms. But little concerning form criticism itself is included. And again no mention of it occurs in the subject index.

Finally, one wonders at the continued use of the term "poetic books" to refer to these

five portions of Scripture. In a day when the poetic form and quality of much of the OT is understood, it would seem better to omit the phrase as a specific designation for these five books. The subtitle—which incidentally does not appear on the front or spine portions of the dust jacket—would seem to be a better title choice.

These criticisms, clearly, are about minor items. The book as a whole should prove to be a helpful tool in college and seminary courses on the OT books of wisdom and song.

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Ecclesiastes: Total Life. By Walter C. Kaiser, Jr. Chicago: Moody, 1979, 128 pp.

The author deals successfully with one of the most fascinating books of the Bible, about which Derek Kidner said “that there are depths and subtleties . . . which are never-ending.” His exposition is full of a joyful mood, an acknowledgment of the gift of life, an exuberance in the knowledge that there is a plan and purpose to existence if man fears—i. e., believes in—God. This book may “turn on” the contemporary college student (p. 9), but it also baffles him the most because it seems to condemn everything under the sun as futile and meaningless.

It is at this point that the discussion of the key term *hebel* gains such importance, and Kaiser does offer some help when he recognizes the time emphasis in such sentences as “it is instead a composition on the transitoriness of man” (p. 50), “all fleeting and altogether temporary is the popularity accorded men” (p. 73), and “youth and life itself are so ‘transient’ or ‘fleeting’ ” (p. 117). The reviewer would argue that this emphasis rather than the stress on waste and futility is the underlying thesis of Ecclesiastes so that Qoheleth has written a “treatise on how [the transitoriness of] life is to be enjoyed as it was planned by God” (p. 118). Research has shown that *hebel* can be translated “transient, transitory” in almost all occurrences in Ecclesiastes. No doubt Kaiser’s exposition would be enhanced by the adoption of this research since the tenor of his work is on the “joy of life . . . clearly taught in Ecclesiastes” (p. 3).

The strong point of Kaiser’s study is doubtless the schematization of Ecclesiastes so that we do not have a string of sayings and observations but “an argument that came to a conclusion in 12:13-14” (p. 43) and that is developed by a “four-fold division,” each part concluding with a “formal refrain” (p. 21). Very valuable is the introduction (taking ancient near eastern texts into consideration) and Kaiser’s definitions of “fear” (p. 34), “suffering” (p. 95), “remember” (p. 118) and “death” (p. 122). The author is not afraid to pitch his research against the translations (p. 44) and to take the unpopular view regarding capital punishment (p. 64).

A few corrections need to be mentioned. “Fairly recent” (pp. 11-12) commentaries turn out to be 1898-1908 material (not Gordis, Hertzberg, Loretz, Scott or Kidner—i. e., 1951-1976 publications); on p. 69, v 22 is missing from the schema; on p. 69, the phrase “I saw” is claimed to be in 3:18 (where it is not, though in v 22) and although 4:13 “does not use . . . this introduction” (p. 69) it is found in v 15, no doubt due to the “variation of order” (p. 73) detected by Kaiser; change “is” to “in” on p. 51 (line 6 from bottom); the sequence Hebrew *gānan*, German *Garten*, English *garden* would be more correct if the meaning of “to fence in, enclose” rather than “to guard” was adopted (some readers might be tempted to think that “guard” and “garden”/“*Garten*” are etymologically connected); change the references on p. 71 from Prov. 24:24 and Joel 2:4 to Prov. 42:22 and Joel 2:14; eliminate the dot over the “z” on p. 124 in the transliterated Hebrew word of the second paragraph.

Some arguments are simply not convincing to this reviewer. When Qoheleth writes (1:16) that he has “increased wisdom more than all who were over Jerusalem before me,” is it probable that he had only the three Canaanite kings in mind mentioned on p. 28? To argue on the basis of word count (17 times—p. 42) that “the mood of Ecclesiastes is one of de-

light" does not do justice to other word counts (compare p. 62: 28 times "time"; ca. 30 times "under the sun"; ca. 40 times "*hebel*"). If one argues from the standpoint of common grace (pp. 40-41), then it is surely *not* surprising that Solomon and the Egyptian writers shared many common topics (though one could argue quite convincingly merely from common experiences producing common topics in literature). To summarize 3:14 by stating that "God's work and plan remain intact" appears to be extremely weak when compared to the powerful statement of Qoheleth about God's permanence in view of man's transitoriness. The most interesting discussion on pp. 70-71 leaves one unsatisfied since at no point does Kaiser's translation reflect the introduction "who knows." If the Hebrew "calls for a direct object" (p. 71—Prov 24:22 obviously belongs to the same category of direct object, being merely an inversion), should not the translation be something like "and who knows the spirit of the sons of Adam which is ascending upward . . ."? But how does such a translation fit into Kaiser's argument?

These and other weaknesses must not detract from the importance of this book. It will be of great help to questioning students and pastors alike. The careful analysis and exegesis of the author aids the reader in not only a proper understanding of the text but also a warm appreciation of the message of Qoheleth for our time. Appropriating this message, as so clearly expounded by Kaiser, will aid the reader in understanding much better what Jesus meant in John 10:10.

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Christ in the Old Testament. By James A. Borland. Chicago: Moody, 1978, pp. viii + 195, \$4.95 paper.

Borland clearly identifies the purpose of his book at the beginning. He intends to show that "all Old Testament theophanies that involved the manifestation of God in human form were appearances of the second person of the Trinity" (pp. 3-4). He further desires to discuss the purposes and characteristics of theophany. The writer then proceeds to a chapter on definitions. He raises the question of precision in definition of theophany but then fails to satisfactorily resolve it. His definition does contain some helpful elements, though—i. e., theophanies are "unsought, intermittent and temporary, visible and audible manifestations" of deity in which "God . . . communicated something to certain conscious human beings" (p. 10). But he seems to move too quickly to the conclusion that the person of the Godhead manifested was Christ. It would have been helpful if, when Borland defined theophany in terms of Christophany, he had identified it as a working definition that would be supported later by exegetical argumentation. Also, there is a premature presentation in this chapter of the characteristics of Christophany before the exegetical foundation has been given. A beneficial portion of the chapter is the writer's careful distinction of theophany from other ways in which God manifested himself and communicated with man in the OT.

Chapter two, "The Christophany Proved to Be an Appearance of God," is the heart of Borland's work. First he sets forth the Biblical evidence for the presence of theophanies in the OT: the "angel of the Lord" appearances and the appearances of the Lord. Then he describes and refutes explanations of these appearances that say that a person other than God is involved. Finally the writer deals with three approaches to the evidence that see it as presenting divine appearances. By a process of elimination and a provision of supporting arguments he arrives at the conclusion that the Second Person of the Trinity was the one who "must have been sent as the divine participant in the Old Testament human-form theophanies" (p. 72). Borland's presentation is comprehensive as he gives the various ways of interpreting these Biblical texts. He argues strongly for the "angel of the Lord" as being Christ. Yet one question continues to remain. Is the purpose of the appearance—to bring a divine message—a strong enough reason for why the Biblical text identifies Christ at these points as the "angel of the Lord"?

The final two chapters contain a description of the Christophany's form and the theology of Christophany. The writer gleans evidence for the characteristics of theophany from a variety of passages. The weakest argumentation occurs in his handling of the pre-fall experience of Adam and the brief description of Enoch. Borland then handles problem passages. He harmonizes his concept of Christophany with the OT teaching that no one can see God and live, by identifying theophany as the "physical manifestation of the invisible God and not the very essence of his being" (p. 100). The treatment of the theology of Christophany is comprehensive in scope and well argued. Only his contention that Christophanies intimate Christ's deity and the Trinity is unfounded. The writer admits as much when he says that this purpose is "nowhere directly stated in Scripture" (p. 132). Helpful appendices on the history of interpretation on theophany and the figure of Melchizedek conclude the book.

The strengths of this work are a thoughtful presentation of all the evidence for Christophany, a coherent picture of its characteristics and a perceptive evaluation of its theological significance. Unfortunately the work is flawed by a lack of engagement with contemporary nonevangelical literature in the subject area. The writer shows little first-hand knowledge of the literature (cf. footnotes on pp. 57-58). When he does discuss contemporary non-supernaturalistic theories of interpretation he dismisses them not by showing how they inadequately explain the Scriptural data but by an appeal to their incompatibility with his presuppositions (p. 60). Further, pejorative language is used to describe contemporary critics (pp. 23, 52). The book would have been considerably strengthened by a careful critique of contemporary approaches to theophany narratives. A well-reasoned establishment of the historicity of key theophany narratives by an argument from the Biblical data would have made an important contribution to current discussion so dominated by form-critical and history-of-tradition analysis. Borland's book is appropriate for use in adult Christian education in the local church context but would need to be supplemented if used in an academic setting.

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New Testament Prophecy. By David Hill. Atlanta: John Knox, 241 pp.

This volume is the third to be published in the New Foundations Theological Library, a series whose purpose, claims the publisher, is "to provide a selection of scholarly yet readable books covering various areas of Christian theology." *New Testament Prophecy* admirably fulfills this purpose. There is a bare minimum of notes (at the back of the book), foreign language quotations are translated, and the style (despite some occasional German-length sentences) makes for relatively easy reading. On the other hand, Hill's thorough acquaintance with the subject and the secondary literature makes this a book that no NT scholar can ignore.

After seeking to define what is meant by a "NT prophet" (on which more in a moment) Hill briefly explores the background against which the NT phenomenon must be understood, limiting himself almost exclusively to the "Hebrew-Jewish tradition." The section on OT prophecy is extremely short, more so perhaps than even the format of this volume can justify, and attention is also directed to the intertestamental literature, Josephus, Philo, the rabbis, Qumran and John the Baptist. In view of the strong tendency in recent NT Christologies to emphasize the prophetic character of Jesus, Hill's more nuanced position on this point is welcome, although one still feels that too much is attributed to this conception: Must endowment with the Spirit and martyrdom be understood solely in prophetic categories?

Interestingly, it is with the book of Revelation that Hill begins his study of Christian prophecy (Jesus being regarded as part of the prelude). Hill prefers to regard this book as a prophecy, noting the author's explicit claims to this effect (1:3; 22:7, 10, 18-19), the lack of the *sine qua non* of apocalyptic, pseudonymity, and the *heilsgeschichtlich* view of history. While there can be little doubt that John's Revelation exhibits several features that serve to

distinguish it from the apocalyptic genre, I am not convinced by Hill's arguments. He never deals with what looks like the author's own characterization of his book in 1:1 ("an *apokalypsis* of Jesus Christ"), and there is just too much in the book that is similar to apocalyptic to permit the simple designation "prophecy." (G. Ladd's "prophetic-apocalyptic" still has much to be said for it.)

But that Hill can so characterize Revelation suggests that his understanding of Christian prophecy is rather broad, a supposition confirmed by his definition: "A Christian prophet is a Christian who functions within the Church, occasionally or regularly, as a divinely called and divinely inspired speaker who receives intelligible and authoritative revelations or messages which he is impelled to deliver publicly, in oral or written form, to Christian individuals and/or the Christian community" (pp. 8-9). This definition seems to me too broad, as being also an adequate (though not comprehensive) characterization of, e. g., the apostle, evangelist or pastor—ministries that Paul distinguishes from that of prophecy. In other words, Hill's definition lacks that specificity required to distinguish what is *uniquely* prophetic. It is in Hill's treatment of Acts and the Pauline materials that the implications of this rather general definition are most clearly seen.

The author of Acts, Hill asserts, saw in prophecy a gift given to all believers and justifies this statement by appealing to the import of the Joel 2 quotation in Acts 2, the description of the believers in Acts 4:31 as "filled with the spirit" (which in Jewish usage is "tantamount to saying 'becoming prophets'"), and the fact that the disciples of John prophesied after receiving the Spirit (19:6). Furthermore, according to Luke—claims Hill—this prophetic gift has as its purpose the proclaiming of the good news, a conclusion founded on an apparent equation of the gift of the *Spirit* with the gift of *prophecy* (pp. 97-98). Philip's evangelistic interpretation of Isaiah 53 in Acts 8 is also understood in terms of prophetic vocation because "prophetic characteristics are evident" (!)—even though Philip is never said to be a prophet (in 21:8 he is called an *evangelist*), and the term is not used in Acts 8. The argumentation by association employed here (to be "filled with the Spirit" can indicate the prophetic gift, and therefore all who are so filled are prophets; Philip was "transported" in a manner resembling some of the OT prophets, and therefore he is exercising a prophetic ministry) is a problematic methodology to say the least.

Similar difficulties crop up in the treatment of Paul. Hill uses the term "pastoral preaching" to designate the function of the prophet according to Paul, stressing the purpose of prophetic speech suggested by Paul in 1 Cor 14:3: "strengthening, encouragement and comfort" ("the nearest approach in Paul's letters to a definition of the prophetic function"—p. 123). While Hill's insistence on the intelligibility of prophetic speech, its value, over against tongues, in edifying the Church and in convicting unbelievers is clearly justified, one must question whether the category "pastoral preaching" does not encroach too extensively on the separate gift of teaching. After all, edification and comfort can be brought to the Church in many different ways. And how does the need for "weighing carefully" the prophetic word (1 Cor 14:29) fit in with "pastoral preaching"? In both this chapter and the one on Acts, Hill displays a tendency to downplay the elements of prediction and immediate revelatory divine communication in the role of the Christian prophet and, while these can be overemphasized, one must ask whether Hill has given them sufficient weight.

In chap. 6 Hill investigates prophecy in "other books and traditions." Hebrews is regarded as an "example of the (written) 'pastoral preaching' of a Christian prophet, possibly Barnabas" (p. 146), a view that stimulates the question Hill himself poses elsewhere: "Were Christian prophets—speaking to men for their upbuilding and encouragement and consolation—the only preachers or homilists in the first-century Christian communities?" (p. 149). Hill refrains from attributing the Johannine discourses to a prophet but sees clear prophetic characteristics in the ministry of the Paraclete. Influence of Christian prophecy on the Q tradition and the redactions of Matthew and Luke is also discerned.

The most valuable chapter of the book (reproducing the essence of an earlier NTS article) is that dealing with the evidence for the creative role of the Christian prophet in the for-

mation of the synoptic *logia Jesu*. Hill raises serious questions about this view with its far-reaching implications for the authenticity of Jesus' sayings and concludes that, while the prophetic creation of such sayings cannot be deemed impossible, not many in fact are likely to have originated in such a manner.

After briefly tracing the decline of prophecy, Hill glances at the contemporary (largely pentecostal) phenomenon of prophecy in a final chapter—space that could have been perhaps more profitably employed in drawing together the threads of the investigation and in critiquing the original definition of a Christian prophet in light of this.

David Hill is to be commended for the comprehensiveness of the material treated in *New Testament Prophecy*, for his consistently fair interaction with other positions and for the solid exegetical foundation on which his conclusions are reached. If I have focused on the negative in this review, it is not because the book is poorly argued or consistently problematic in its conclusions but because the issue of definition is so basic and significant.

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Notes de Lexicographie Néo-testamentaire. By Ceslas Spicq. Göttingen: Editions Universitaires Fribourg Suisse, Vandenhoeck & Ruprecht, 1978, Vols. 1 and 2, 980 pp., Fr. 183.

Exegetes will want to take note of this set of concise studies of 468 NT words with its rich source of references to philological, papyrological, historical and some theological material. Many of the references are to recent studies and to lexicographically new citations, but specialists will be aware that Spicq covers highlights of the standard literature in the background of a given word when necessary.

The word studies offered to us here, a gold mine of information in convenient form, would appear to be the fruit of a lifetime of study on the part of this distinguished scholar. While one might detect the expected limitations of a single investigator doing all the work, Spicq's work easily takes its place alongside the standard tools like BAG, *TDNT*, Moulton-Milligan and Deissmann.

Spicq's notes are not meant to be exhaustive and are not aimed at the major NT words. A sample from Pitkin's *TDNT* index shows that roughly 70% of the words addressed by Spicq do not appear there, and there is even less interaction with Brown's *NIDNTT*. When there is overlap, however, it is surely complementary as Spicq is more oriented to establishing theological meaning from specific papyrological and epigraphical texts and from generally contemporaneous literature. His method is to work toward establishing meaning of a word (or set of words) as spoken in the *koine* by appealing to the "basis of thought" in the usage of a particular NT word. He is more oriented to a grammatico-historical method than a historico-critical one. In comparison to the standard lexicon format Spicq's notes allow for a considerably fuller discussion from the references, discussion in which he stresses that *notre intention est théologique*.

Those who have occasion to do serious research on meanings will find Spicq's volumes a vital addition to their working library.

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John, Evangelist and Interpreter. By Stephen Smalley. Exeter: Paternoster, 1978, 285 pp., £7.

This work is now the third in a series of gospel introductions begun by Paternoster. Like the two companion volumes preceding his, Smalley's contribution offers the reader a clear, thorough and imaginative study. In his preface Smalley indicates that his aims are twofold. He sets out to describe the current state of affairs in Johannine scholarship and to take that scholarship a step further. Following the lead of his former instructor at Cambridge, J. A. T. Robinson, Smalley's approach is representative of the "new look" on the fourth gospel. He rightly identifies that the central issue in the current debate is not authorship *per se* but

the presence of an historically reliable Johannine tradition that is not directly dependent on the synoptics. In chap. 1 he carefully analyzes various similarities and differences between John and the synoptics and refreshingly concludes that where they overlap, as well as where John stands apart, a well-grounded historical tradition is discernible.

This in turn opens up an array of other questions. If John has a primitive tradition, what is its heritage? In chap. 2 Smalley discusses the background of the gospel and concludes that Hellenism was not chiefly responsible for John's thought. The "Johannine ethos" is persuasively shown to be Judaism. The Aramaic question, John's use of the OT, and rabbinic influences all point in this direction.

A correlate to the question of background is authorship. If John's tradition is not only primitive but Jewish, the originator(s) of the tradition must be sought. Here Smalley turns to the elusive figure of the beloved disciple as the key. But is this John the son of Zebedee? After a line-up of candidates is studied, the apostle is elected. Unfortunately Smalley does not deal with the opinion of Cullmann and others that the beloved disciple appears to be an "outsider" among the twelve and a competitor with Peter throughout John.

These three conclusions (historical tradition, Jewish background and apostolic origins) characterize the "new look" on John as Smalley sees it and makes his contribution a welcome scholarly alternative to otherwise critical trends in Johannine research. He does not gloss over difficulties but places them in balanced perspective. The structure of the gospel is a case in point. The Johannine signs, discourses and "I am" sayings have been notoriously scrambled and edited in recent research. Smalley, however, argues for a literary unity (chap. 3). Viewing the signs as the literary core, he makes connections between them and the surrounding discourses and sayings. Therefore the discourses were not necessarily born through the imaginative whim of the author but began life with the signs and stand alongside the passion material as having serious historical credibility.

In his fourth chapter Smalley turns to the reasons why John was written and asks about the gospel's original audience. Two points deserve mention. Smalley effectively jettisons the view that John is merely a restating of the gospel message in Hellenistic terms. Yet he does not succumb to the modern temptation of seeing polemic and splinter groups at every turn. In the Johannine church Jewish Christians held a low Christology while those from a Hellenistic background may have been influenced by a "divine man" tradition. John strikes a middle course to overcome this unnecessary polarization.

Thus far things have been relatively straightforward. But for conservative readers the major questions still lie ahead: To what extent is John *historical*—or is this gospel a collection of *theological* musings disguised in the form of an account of Jesus' life and teachings? The amount of scholarly debate here is enormous. Smalley has entitled his book *John, Evangelist and Interpreter* to address this issue. In chap. 5 he argues that John is a traditional evangelist: He has roots in history and is entirely faithful to the earliest kerygma. But John is also an interpreter (chap. 6): He develops and advances the kerygma.

It is important to remember that Smalley is writing in an academic world that continues to give John minimal historical credibility. His task, as he sees it, is to establish a firm protest to this unwarranted skepticism. But while his discussion of the faithfulness of the Johannine kerygma is noteworthy (pp. 153-162), his "historical soundings" in the signs and discourses are disappointing. In the Lazarus episode, for example, Smalley finds the historical "core" in a resurrection sign much like the raising of Jairus' daughter. John, however, has added to this the setting (place and family), the discourse elements, much dialogue material, and finally the pericope's chronological placement in the gospel. Granted, the discourses are far more difficult. But Smalley's results on John 17 are again unsatisfying: Only the three petitions introduced by *patēr* (17:1, 11, 24) form the historical nucleus. The rest is "a literary composition which owes its character to the Johannine church" (p. 189). One is surprised to learn how little Smalley is willing to attribute to history and how much to Johannine embellishment.

By p. 190 many readers will have already loaded their rifles and taken aim at this author. Smalley's opponents, however, are radical critics, not conservatives. He has at-

tempted to use the tools of historical criticism to prove what is *objectively historical* in this gospel—not what is unhistorical. Smalley's meager results should issue a challenge to evangelicals. Johannine studies have long needed a thorough, scholarly, conservative study of history and theology in the fourth gospel. To date, this subject has almost been the sacred domain of the critics.

On the whole, Smalley's work is to be strongly recommended to the serious student on John. Although his conclusions will sometimes arouse strong disagreement, he has begun to break ground where evangelicals need to build. Smalley is currently writing a commentary on the Greek text of John. No doubt in that volume we can anxiously look forward to an even fuller presentation of his perspective on the fourth gospel.

G. M. Burge

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The Community of the Beloved Disciple. By Raymond E. Brown. New York: Paulist, 1979, 204 pp., \$3.95.

Raymond E. Brown is a familiar name among students of John. Well known for his numerous articles and his two-volume AB commentary, Brown is manifestly qualified to take us on a voyage into the "frontiers" of Johannine research.

We have learned through the "new look" on John that this gospel was not only faithful to the apostolic tradition but also was autonomous to it as heir to a completely independent tradition preserved through the beloved disciple and his followers. Recent research has sought to explore the nature of this early Christian community. Using the gospel and epistles as portals into community history and composition, scholars such as Brown have attempted to chart "the life, loves, and hates" of the Johannine Church. Two presuppositions, however, govern this attempt. First, the gospel must be read on two levels (following J. L. Martyn). Of course the life of Jesus is the level the gospel purports to examine. But beyond this, John's selectivity and emphases unveil the community behind this document. Second, John's community experienced development. Scholars indicate that the gospel's chronology in its early chapters is relevant here—and that the epistles, their opponents, and their relationship with the fourth gospel all provide useful data.

In his usual lucid and compelling style, Brown sets out to sort and interpret the clues and write a history of the Johannine Church from its birth to the second century. Above all, he feels, this community was honed by struggle both within and without. "If the Johannine eagle soared above the earth, it did so with talons bared for the fight; and the last writings that were left us show the eaglets tearing at each other for possession of the nest" (p. 24).

Brown suggests four phases in community life. In the first and earliest period (A.D. 50-80) an originating group of followers of John the Baptist were joined by Samaritan converts. These were led by the beloved disciple who, in Brown's view, was a follower of Jesus but *not* an apostle. Above all, in this period Christology became the catalyst for intense conflict with "the Jews."

Phase two occurs when the gospel itself is written (ca. A.D. 90). In this stage the community is moving toward sectarianism through increasing conflicts. The Jamnia expulsion (A.D. 85) is being carried out now (John 16:2), and the polemics in the gospel give away the Church's various opponents. This is undoubtedly Brown's weakest section. He "identifies" various groups of believers (crypto-Christians, Jewish Christians, apostolic Christians, etc.) often on slim evidence and counterposes these over against the Johannine Church.

Phase three (ca. A.D. 100) finds the Johannine community torn by internal schism as the epistles are written. Their author (simply "an elder") is confronting heretics within. The secessionists are not naive docetists but rather Christians with an extremely high Christology who denied that the *human* death of Jesus was significant for salvation. Their success stemmed from two sources: They debated from their own interpretation of the fourth gospel—and as pneumatists they found authority for their work through the Paraclete within them.

Finally, the second century finds the community divided into two camps (phase four). The secessionists continued to develop toward docetism and gnosticism while the conservatives joined "the Church catholic" (Ignatius). This accounts for the wide acceptance of John in heterodox groups and the reluctance of orthodox teachers to use it till late—and then only because of traditional apostolic origins. For Johannine Christians, this merger had a price tag. Charismatic leadership (proved vulnerable in the schism) was sacrificed for unity and structure.

Brown's study has much to commend it. It is at once imaginative and compelling reading that fully challenges us to rethink much of what is assumed about John. To be sure, his explanation of the gospel's cautious reception in the second century provides a valuable corrective to the usual argument about disputed apostolic origins.

It would be easy for the reviewer to split hairs with Brown on specific points of interpretation. For example, in his AB commentary he identified the beloved disciple with John the apostle but rejects that identification here because the disciple is set over against Peter as if he were an outsider (pp. 32-34; 177-178). But could no such rivalries have been present in the circle of apostles (Mark 10:35-41)?

The chief concern for conservative readers will be Brown's methodology. Scholars often debate about how much audience can be seen behind the gospels (e. g., form criticism). Rather than deeming John more or less opaque in this regard, Brown ascribes to the gospel a transparency that is frankly disturbing. For him, historical narrative sections become mere foils for *community* history. Is the blind man in John 9 simply "acting out the history of the Johannine community" (p. 72)? Are the brothers of Jesus in 7:3-5 meant to represent Jewish Christians of inadequate faith (p. 75)? Is the preexistence Christology that is said to divide Johannine and apostolic Christians (pp. 85 ff.) really based on an inadequate argument from silence (cf. pp. 19-20)? And does Peter appear in John 21 as "a paradigm" to positively reintroduce apostolic Christians to the Johannine circle (p. 162)? Further, Brown seems to use the same data to find followers of the Baptist both within the original community and later opposed to it (pp. 29-30, 69-70).

For this reviewer, Brown seems to press the texts too hard. His confidence in scholarship's ability to unveil community life and history is far from compelling. But possibly his overstatement forces us at least to see the more general contours of Johannine Church life. In his preface he hopes that only 60% of his detective work finds acceptance. If we grant this, we can certainly learn from the trials of this early Church for our own Church life. A noteworthy strength of Brown's effort is his consistent attempt to bring out the practical lessons for today gleaned from Johannine Church history (pp. 66, 68-69, 73, 80, 135, 162-163, 183-184).

Here then is a provocative book of first-rate importance. Even though it may spark disagreement, it cannot but inspire further discussion. It is also a hint of good things to come. Raymond Brown is currently preparing the AB commentary on the Johannine epistles promised for 1981. In that forthcoming volume he will no doubt give even fuller attention to the suggestions advanced here.

G. M. Burge

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The Theology of John. By W. Robert Cook. Chicago: Moody, 1979, 284 pp., \$8.95.

Robert Cook here offers the reader "a serious treatment" of "Johannine theology from a conservative vantage point (thus going against the preponderant tide of contemporary scholarship)." The first part of this volume provides concise statements about the distinguishing characteristics of Johannine thought and about Cook's approaches to critical problems, the interpretation of the Apocalypse and the nature of Scripture. This first part (pp. 21-64) concludes with an outline of John's doctrine of God, of Jesus Christ and of the Holy Spirit (pp. 40-64). The second part of the book (pp. 67-102) is entitled "Soteriology" and in four short chapters treats the doctrine of sin, the Savior, the Holy Spirit and the

work of salvation respectively. Part three (pp. 105-154) deals with "the Christian life," under three headings: "the theology of the Christian life," "the hamartiology of the Christian life" and "the ecclesiology of the Christian life." The fourth and final part of the book (and by far the longest: pp. 157-248) is entitled "Eschatology." This is almost exclusively a treatment of the book of Revelation. It is "most fitting" that John should give an entire book to the prophetic future because, *inter alia*, "he was by nature suited to apocalyptic vision" (p. 157). Cook devotes a number of chapters to the future of the Church, the future of Israel, the future of the nations, the future of the individual and the future of spirit beings. A standard dispensationalist approach to Revelation is adopted throughout Cook's exposition.

It is refreshing to read a book that treats the Bible as the Word of God and does not find it necessary to apologize for such a stance. Moreover it is encouraging to find evangelicals venturing into the difficult area of Biblical theology. Yet it is only with serious reservations that I could commend this work. My first hesitation does not spring simply from the fact that the book fails to interact with the broad spectrum of contemporary Johannine scholarship except in the most superficial way, for that would be to demand of the author that he write a book other than the one he chose to write. An exposition of the theology of some Biblical corpus does not *require* exhaustive interaction with contemporary options. But surely it requires some significant interaction if it is to hold its own against other positions. A glance at the bibliography and footnotes by anyone abreast of Johannine scholarship will generate certain doubts, and a detailed reading of the text will not remove them. Cook's preliminary statement on the hermeneutical problems surrounding the Apocalypse, for instance, will convince no one but the convinced. More disturbing is the failure to interact with alternative *conservative* options, except in a very few instances. For instance, Cook seeks to refute Gundry's posttribulational conclusions on Rev 3:10, but he does not deal with the structure of posttribulational thought. Worse, he does not wrestle with amillennialism or postmillennialism (I write as a premillennialist); he makes no mention of (*inter alios*) Allis, Berkouwer, Boettner, or foreign language works; and what brief references he does make to other positions tend to be peremptory and of the "everybody who thinks about it can see this is wrong" variety. Would any self-respecting amillennialist acknowledge that he approaches the Apocalypse with an "allegorical hermeneutic" that is "totally unwarranted" (p. 31)?

My second reservation is that Cook, in my view, is not really writing Biblical theology but systematic theology. Biblical theology must be distinctively inductive and nuanced and must pay close attention to history. There are occasions when Cook approaches these standards, but more often he sounds like a systematician working on a more restricted corpus than is customary for the systematician. I do not leave his book feeling I have come to grips a little better with John; I leave feeling I have learned a little more about dispensationalism. There is no doubt merit in that, and I am certainly not decrying the importance of systematic theology. But it should not be confused with Biblical theology.

Along the same line I am uncertain how to react to a volume dealing with "the theology of John" when the John in question has penned books as different as a gospel, three epistles, and a prophetic/apocalyptic work like the Apocalypse. Assuming a common author (which, though not unlikely, is not *required* by the texts themselves) does not altogether overcome the differences in genre and perspective from book to book. It would be good, for example, to read a thorough integration of the emphasis on inaugurated eschatology found in the fourth gospel with the emphasis on apocalyptic found in Revelation. But to subsume the former under the latter, or to swallow up the former by the latter, is scarcely to deal equitably with *Johannine* theology. Is it an accident that C. H. Dodd, three of whose works appear in the bibliography, appears elsewhere in the book only twice—and that in rather incidental footnotes?

My criticism may be too strong. If you are looking for a book that competently handles the Johannine corpus as a quarry for dispensationalism, this is a choice volume. If you desire a book with many insights on details of Johannine exegesis, this volume retains some

value. But a thorough Biblical theological treatment of the Johannine corpus, prepared by an evangelical, is still a distant goal.

D. A. C.

Wrestling With Romans. By John A. T. Robinson. Philadelphia: Westminster, 1979, xii + 148 pp., \$5.95 paper.

Robinson has written a brief but insightful "tour" of Romans. This volume grew out of lectures he gave to his students, and Robinson has purposely retained much of his speaking style throughout the volume.

In the preface Robinson proclaims his vow never to write a Biblical commentary, "for in a commentary you have to say something on everything, whether you have anything to say or not." So instead of a commentary Robinson offers his readers "a sort of conducted tour" of Romans to enable the student or educated layman to wrestle with the message of Romans. It is a tour that sifts through the voluminous writings on Romans and provides a crisp summary of Paul's reasoning and theological concerns. The volume is full of the stimulating perceptions of a scholar well acquainted with the thought of the apostle Paul.

In the ten-page introduction Robinson defends the date of Romans as early as A. D. 57 and the integrity of Rom 1:1-16:23. The purpose of Romans, according to Robinson, is "to set down a considered statement of his gospel as Paul had come to understand it prior to embarking on a new stage in his missionary career" and to prepare Paul's way for his future visit to Rome. Although Robinson offers no outline of the book, he does depict the structure as a series of canal locks whose height comes in chap. 8. The introduction also includes a list of selected commentaries on Romans.

The format of the commentary is as follows: Sections of Romans, which are untitled, are divided by Robinson according to the structure of Paul's argument. The text of the *NEB* is printed in full by section, and then Robinson's comments follow. The only parts of Romans that receive no comment are 15:14-16:27. In many sections the entire argument up to that point is reviewed and the many developing threads of theological insight are explicated. In almost every section the reader will find citations from the apocrypha, pseudepigrapha and Dead Sea scrolls as they illumine the theology of Judaism in the first century and Paul's own arguments.

From Robinson's perspective, the themes of Romans could be compared to a symphony. There may be a brief statement of a theme that is not fully developed or further embellished until a later point in the book. An example of this is 1:16-17 where Paul states that the man who is righteous on the basis of faith shall live. But before this is fully developed in 3:21-26, Paul first addresses the hopelessness of mankind in sin. Beyond 3:21-26 the concepts of righteousness and justification reappear often in Romans.

One section that is particularly stimulating is 7:7-8:4 where Robinson rejects all previous interpretations that attempt to explain the passage by referring to Paul (or Jews in general) under the law or to Paul (or Christians in general) under grace but affected by sin. Instead he claims that "the concentration on the *time*-references (past or present) has put people on the wrong track." The purpose of Rom 7:7-25, says Robinson, is "not . . . to show how the Christian is freed from the law . . . but to show why, *although* the law is 'spiritual,' . . . it can do nothing for man who is 'fleshly.'" This is but one example of what makes this book such exciting reading.

Of course, as in any book, there are things with which one disagrees. For instance, Robinson's belief that Paul in Rom 5:12 ff. "quite possibly" sees Adam as an allegory or myth is indeed questionable. The treatment of chaps. 9-11 as "almost an excursus" seems to ignore the importance of this/these argument(s) in the larger scope of things. Robinson also does very little in the way of exegesis in chaps. 12 and 14, which are central in the ethical life of the Church. Some readers may be bothered by references to P and D or 2 Isaiah, although such references have no impact on how Robinson interprets the text at a given point. In a

more general way, Robinson seems best in his comments when he is on his own and not so dependent on the work of C. H. Dodd. At places Dodd's influence has kept Robinson from taking a harder look at the text.

The use of the *NEB* as the text for Romans may limit the appeal of this volume to some readers, as might the high price for a 150-page book. The overall excellence, however, of Robinson's exposition of Romans should cause many people—particularly students and pastors—to wrestle through Romans with this gifted scholar.

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Paul's Aeon Theology in 1 Corinthians. By French L. Arrington. Washington: University Press of America, 1978, 195 pp., \$8.50.

Arrington's work, which began life as a dissertation, appears here as a photographic reproduction of the original typescript. Its purpose, to investigate "the relation of Jewish apocalypticism—especially the apocalyptic scheme of the two-aeons—to the First Letter to the Corinthians" (p. 6), is carried out in five chapters.

Following chap. 1, which sets out the problem to be examined and the methodology of the work, two survey chapters appear. Chapter 2 assesses the correlation that J. Weiss, A. Schweitzer, R. Bultmann, C. H. Dodd and E. Käsemann see between Pauline eschatology and Jewish apocalypticism. According to Arrington, Käsemann rightly stresses that in 1 Corinthians "apocalyptic has left its stamp on the New Testament and that Paul fought eschatological enthusiasm with apocalyptic expectation" (p. 64). It is this emphasis that Arrington expands on in a later chapter.

The third chapter gives a clear and concise survey of Jewish apocalyptic with respect to a number of theological motifs (understanding of history, the *Urzeit-Endzeit* scheme, angelic and demonic powers, messianic expectation and final judgment) with a view to using some of these same categories in examining eschatology and apocalyptic in 1 Corinthians. Neither of these two survey chapters presents anything new, but they do provide a good background against which Arrington works in the balance of the book.

In chap. 4 Arrington provides an exegesis of those passages of 1 Corinthians that shed light on the question of Paul's use of Jewish apocalypticism. The whole of the chapter is conditioned by his understanding of Paul's purpose in writing the letter. He says, "The assumption here is that the letter arose out of problems created by Hellenistic enthusiasm that thought that eschatological conditions had already been fulfilled" (p. 114). He states further that "the specific problems to which Paul addresses himself in 1 Corinthians were only symptomatic of the fundamental error that apocalyptic hope was already realized and that the redeemed already transcended the world" (p. 116). Arrington argues that this situation ("present eschatology") arose from Paul's preaching at Corinth, which had been "cast in apocalyptic terms similar to those found in his letters" (p. 115) and had been misunderstood by his Hellenistic audience. It seems to this reviewer that it is difficult to argue that the misunderstanding of Paul's original preaching, which was given in apocalyptic terms, would be corrected by further apocalyptic language in this later letter to Corinth.

Arrington's specific concern in the chapter is with the apocalyptic doctrine of the two aeons. It is impossible to comment on all of the chapter so let it suffice to select one area—that of the messianic woes that presage the coming aeon. Arrington argues that "the apocalyptic expectation of woes finds its expression in Paul in the believer's present experience of suffering with Christ" (p. 120). In his exegesis of 1 Cor 4:9-13; 7:17-31; 15:31-32 Arrington posits (1) that Paul's sufferings are related to the messianic woes and (2) that in light of the impending distress (7:26), which he takes to refer to the eschatological woes, believers must not become entangled in earthly relations. In the balance of the chapter Arrington is able to illustrate several times over how Paul's thought is affected by apocalyptic. He wisely concludes, however, "that Paul's thought in 1 Corinthians stands in both continuity and discontinuity with Jewish apocalyptic" (p. 171), and in this the reviewer concurs. Where there

is discontinuity it is frequently because Paul has modified apocalyptic thought as dictated by the Christ-event.

Arrington concludes his study with "An Excursus: On the Problem of Gnosticism" and a "Select Bibliography." One might question the appropriateness of the excursus, given that gnosticism does not figure in the discussion in the text of the work.

The work is marred by a few more errors than one would have wished to see. There are several typographical errors (e. g., pp. 73, 74, 75, 105) and a few cases of words missing from the text (e. g., pp. 9, 44, 137, 138). One other small complaint is that the first chapter refers to chapters by numbers but neither the table of contents nor the first page of these chapters uses these numerical designations.

In conclusion, Arrington's contribution is in demonstrating that apocalyptic has had a definite influence on Paul as illustrated in 1 Corinthians without making Paul a slave of Jewish apocalypticism. The same kind of work now remains to be done on other Pauline literature.

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Stand Fast in Liberty: An Exposition of Galatians. By Robert G. Gromacki. Grand Rapids: Baker, 1979, 199 pp., \$5.95 paper.

Like Gromacki's earlier commentaries on the Corinthian epistles, this volume is designed so that it can be used by adult Sunday-school classes or Bible study groups. Its format is attractive and well-suited to this purpose. A brief introduction, dealing with the standard problems of special introduction, is followed by thirteen chapters, each of which concludes with seven discussion questions. The material within each chapter is so arranged as to make it possible to use the book for either 13 or 26 sessions. One of the greatest strengths of the book lies in its analysis of Galatians, and well-formulated headings clearly summarize the contents of the epistle.

The use of the *KJV* is assumed throughout the commentary, but the author does not hesitate to correct some of that translation's infelicities. He rightly notes, for instance, that the preposition *dia* should be rendered "because of" rather than "through" in Gal 4:13 (p. 132) and that *pēlikois grammasin* in 6:11 should be translated "what large letters," not "how large a letter" (p. 189).

Although the exposition offers valuable insights into Galatians and its relevance to contemporary Christianity, there are many points where the interpretation put forward is questionable, and alternative (preferable?) views are not even mentioned. This involves not only such minor issues as the debatable suggestion that a distinction in meaning between *heteron* and *allo* was intended in 1:6, 7 (p. 29) but also matters of much greater consequence. For example, the notion that the Mosaic covenant should be distinguished from the other covenants between God and Israel on the grounds that it alone was conditional (p. 98) is very suspect. *Stand Fast in Liberty* would be useful in the preparation of Bible studies on Galatians but ought not to be used without supplementation.

Sydney H. T. Page

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God's Ultimate Purpose: An Exposition of Ephesians One. By D. M. Lloyd-Jones. Grand Rapids: Baker, 1979, 447 pp., \$9.95.

Readers of this journal are probably already familiar with Martyn Lloyd-Jones' books of expository sermons on Ephesians. Previously published were a volume on Ephesians 2 and three volumes on Eph 5:18-6:20. The present volume, dealing with the first chapter of Ephesians, has appeared later than the others because the author, as he himself admits, yielded to the pressure to publish those sermons that were more directly pastorally relevant

first, even though the teaching of the first chapter of the letter is in fact foundational to what comes later.

Lloyd-Jones' method of exposition is also likely to be familiar. He takes the words of a text one by one, dealing with what he believes is their place in the particular verse but also dealing with the place of the concepts of which they speak in the whole gospel as he understands it. His understanding is best described as that of experimental Reformed theology. The questions Lloyd-Jones asks of the text and the answers he receives from it reflect this perspective and also that of the preacher with a deep pastoral concern for the spiritual growth of his hearers. Generally this approach does not lead him too far astray if one is judging by exegetical standards how faithful Lloyd-Jones' theology is to what Paul is likely to have meant originally, and indeed it can be argued that his approach is quite appropriate to the broad theological themes that emerge in Ephesians 1. He rightly argues that an appreciation of 1:10 where Paul expresses his vision of God's final purpose with respect to this world provides a key to understanding the chief practical intent of the whole epistle.

The one place where many exegetes would argue that Lloyd-Jones' approach has seriously misled him and is not characterized by enough exegetical rigor is his treatment of the sealing of the Spirit in 1:13. Unfortunately five chapters are devoted to this topic and it is argued that the sealing of the Spirit, which is equated with the baptism of the Spirit, is in Paul's thinking a subsequent event to believing and that the *KJV* is right in its interpretation of the aorist participle in 1:13 as "after that ye believed, ye were sealed with that Holy Spirit of promise." One sympathizes with Lloyd-Jones' view that many believers are missing out on an experiential relationship to the Spirit but not with the attempt to give this deficiency normative status by reading a two-stage experience into this text. Surely the verse is better translated in a way similar to that of the *NIV*: ". . . when you believed, you were marked with a seal, the promised Holy Spirit"—and Paul holds in this verse, as elsewhere, that the sealing or baptism by the Spirit is part of the one conversion-initiation complex that the believer experiences.

Lloyd-Jones is at his best when, echoing the apostle, again and again in these sermons he drives home to his hearers the glory and majesty and greatness of God and attempts to draw them away from preoccupation with themselves and point them to what God has done in Christ and to the joys and privileges of sharing in the salvation that has been accomplished on their behalf. Another strong emphasis of these sermons is on the distinctiveness that an other-worldly perspective should bring to one's living as a Christian. Lloyd-Jones at one point asserts that "if the Epistle to the Romans is the purest expression of the gospel, the Epistle to the Ephesians is the sublimest and most majestic expression of it" (p. 12). His own exposition of its first chapter will surely prove helpful to many in their assimilation of the letter's magnificent themes.

Andrew T. Lincoln

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God's New Society: The Message of Ephesians. By John R. W. Stott. Downers Grove: Inter-Varsity Press, 1979, 291 pp., \$5.95 paper.

"One of our chief evangelical blind spots has been to overlook the central importance of the church." Any book beginning with such a note deserves our warmest welcome and very close attention. And this book in particular does not disappoint us, for the author makes good his initial promise that "nobody can emerge from a careful reading of Paul's letter to the Ephesians with a privatized gospel." Furthermore, in the course of his exposition Stott faithfully conveys the great concerns of the letter (e. g., "because God's people are called to be one people, they must manifest their unity, and because they are called to be a holy people, they must manifest their purity," p. 147) and courageously applies those concerns to the controversial issues facing us today.

This reviewer would like to emphasize, however, another virtue of the book that de-

serves special commendation—namely, its success as *Biblical exposition*. For several years in my exegesis classes I have sought to impress students with the need to expound the original text of Scripture without resorting to verse-by-verse treatments that almost inevitably miss the wood for the trees. Stott has that rare ability to focus on the major thrust of individual paragraphs without, however, ignoring exegetical difficulties (indeed, he devotes more than five pages to the complicated problems surrounding Eph 1:22). Moreover the author has been responsible in his use of modern critical work on Ephesians. Although he is not really at home with contemporary articles in the scholarly journals, he has made a conscientious effort to take seriously the state of present scholarship (as represented, for example, in the work of M. Barth).

It is inevitable, of course, that some weaknesses should surface. As is common in popularized works (and even in scholarly volumes), the author tends to over-interpret the Greek tenses. The verb *exelexato* in 1:4 is said to indicate "a definite decision" because it is an aorist (p. 36). The perfect *sesōsmenoi* in 2:5, 8 is paraphrased, "You are people who have been saved and remain for ever saved" (p. 80; see also p. 209 and John 2:7). His lexical method can also be faulted at times, as when he remarks that *praotēs* indicates "the gentleness of the strong" because it is used of domesticated animals (p. 149), or when he perpetuates the common overemphasis on "agapē-love" (said to be "sacrificial" in contrast to "the weak word *phileō*," p. 226). These weaknesses, however, which are relatively innocuous in any case, are not at all frequent; Stott is quite consistently sober in his exegesis. A more substantive criticism could be raised regarding his failure to see the full significance of the eschatological perspective that characterizes Ephesians. If the author had made use, for example, of A. T. Lincoln's fine study of the expression "the heavenlies" (*NTS* 19 [1972-73] 468-483) the book would have been strengthened in a fundamental way.

But these caveats do not overturn the simple fact that next time a lay Christian asks me for a good commentary on Ephesians I will not hesitate to direct him or her to *God's New Society* as my first choice. I will also recommend it warmly as a model for preachers who see themselves primarily as teachers of the Scriptures. Would that we had comparable studies for every book of the Bible!

M. Silva

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Treasures of Wisdom: Studies in Colossians and Philemon. By Homer A. Kent, Jr. Grand Rapids: Baker, 1978, 184 pp., \$3.95 paper.

Kent has given us a number of popular commentaries on NT books. Now he has added to them an exposition of Colossians and Philemon that is characterized by the same clarity of thought and expression as the earlier products of his pen. Here is a book that both pastors and laymen will find valuable and that would make a good textbook for a series of Bible studies.

Eleven chapters are devoted to Colossians and two to Philemon, with several discussion questions being appended to each. Although the Biblical text is not reproduced in the commentary, frequent reference is made to various English translations, especially the *KJV* and *NASB*. Familiarity with Greek is not presupposed in the body of the commentary, but the footnotes often refer to the original language (in transliteration) and even contain brief discussions of problems of textual criticism.

In general the exposition is sound. Perhaps the weakest section is chap. 6, dealing with Col 2:6-15. It is surprising to find no mention of the possibility that the term *stoicheia* in v 8 refers to personal demonic forces and to read that water baptism is not in view in v 12 (p. 86) and that "the principalities and powers" of v 15 are good angels (pp. 88-89). Fortunately these exegetical oddities are not typical of the book as a whole and do not impair its usefulness.

A four-page bibliography concludes the book. Considering some of the items that are included, one wonders why no mention is made of the commentaries of C. F. D. Moule, E. Lohse and R. Martin.

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Paul's Ethic of Freedom. By Peter Richardson. Philadelphia: Westminster, 1979, 172 pp. + index, \$6.95 paper.

It should be no news to students of Paul that his theological program, which is liberation "in Christ," should give way to an ethical agenda that is also rooted in the freedom of life made new "in Christ." Both belief (indicatives) and behavior (imperatives) follow from the believing community's new location "in Christ." The real question, then, becomes: What is the content of that freedom, and how can it be interpreted (re-presented) for God's people today? Peter Richardson offers a study of his understanding of moral freedom as interpreted by Paul and how that can be useful for today's Church. Richardson's treatment offers nothing really new: His essential thesis appropriates Gal 3:28 as programmatic, concluding that all people in Christ are liberated to be both worthy and useful for a life of faith and faithfulness. Obvious enough. What troubles me is not what Richardson says but what he assumes. First of all, he assumes that we all have the same idea of "freedom." Paul's "freedom" is the same as our "freedom" that we find bantered about in the various liberation theologies and movements in vogue today. The result is almost always a too-optimistic picture of what one is liberated from—as if Paul removed all limits. It could be, too, that within the Galatian context—an important one for Richardson's thesis development—freedom could simply be either a freedom from the "elements of the world" or a freedom to choose Spirit over flesh—thus, moral freedom in the strictest sense. In any case, Richardson ought not to assume a definition of freedom; he must argue more effectively for the one he does utilize. Secondly, he assumes, as many do, that somehow Gal 3:28 is more programmatic than other less egalitarian passages within the Pauline material. What about the institutional hierarchy of the pastoral material (which Richardson rejects as non-Pauline) or of the *Haustafeln*? The result of making the more favorable Gal 3:28 somehow programmatic for Paul's theology demands that we set aside other Pauline passages as less authoritative for our use today. Some other kind of hermeneutics must be established if the Church still is to claim the entire Christian Scriptures as canon.

Because of what he assumes, Richardson's treatment of Pauline ethics becomes too speculative, too selective. It might be as some have argued that the rich diversity of Pauline imperative makes it impossible to articulate a unified Pauline ethics. These concerns aside, let us move on to more positive features of Richardson's work.

It is to Richardson's credit that he attempts to argue for a Pauline ethics that works in the life of the Church. He constantly goes beyond description and seeks to interpret what is being described in terms of the current Church's ills and their remedy. Some of the Pauline emphases, then—such as orderliness, male-female roles, sexuality, the nature and function of gift—are first described from within the Pauline material and then applied to today's Church. Richardson is functioning both as a churchman and as a theologian for the Church—something much needed today, especially within evangelical Christianity. Further, I find Richardson's exegesis balanced—that is, his description of what Paul meant to say by what he wrote about is carefully and critically considered. This is also an advantage because so much of how Paul is used today to warrant and justify moral decisions is frankly illegitimate. Evangelical Christians must be constrained in how they use Paul by what Paul meant by what he said. Richardson functions as paradigm in this regard. His emphases on the pneumatic nature of Pauline ethics and his application to Church as com-

munity (i. e., "otherward" and "shared" as focus of moral action) are both distinctively (yet often forgotten) Pauline ideas and very important in the practice of Pauline advice today.

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Revelation. By J. P. M. Sweet. Philadelphia: Westminster, 1979, xvi + 361 pp., \$8.95 paper.

The Pelican Commentaries are intended to reach an audience midway between the specialist and the devotional reader. Based on full scholarly study, they aim at helping Christian readers toward a deeper and more informed appreciation of the Biblical text.

Sweet has produced an excellent commentary on Revelation that admirably fulfils the overall intention of the series. His material is carefully researched and clearly laid out for the serious lay reader. The format itself is conducive to maximum usage by a varied audience. In each unit the RSV text is first printed, then follows a running narrative that highlights the basic theme (or themes), and finally there is added a section of exegetical notes. The introduction is limited (54 pp.) but covers the essential questions concerning the nature of apocalyptic, interpretive approaches, date, setting, authorship, structure, etc. The book closes with 41 pages of indices. Unfortunately my review copy is paperback and absolutely refuses to lie open on the desk. Commentaries are reference books and must not put up a struggle against the reader. What a shame to break their spines in order to make them cooperate!

Sweet's understanding of the nature of Biblical prophecy is crucial to his approach to Revelation. The prophet is not just a predictor of future events but one who sees beneath the surface of contemporary events. He is concerned with the realities they express and how this should affect human conduct. No matter if his specific predictions prove wrong: The important thing is his vision of God's nature and will.

Sweet holds that the book of Daniel is indispensable for a proper understanding of Revelation. This is true both from a literary and from a theological point of view. From the crisis connected with Antiochus in the second century B.C. there arose a Jewish theology of martyrdom. The veiled references to the Greeks in the book of Daniel were reapplied to the Romans in the synoptic Apocalypse. As Jesus updated the themes of Daniel, so also does John update the synoptics for his own period in time. The book of Revelation is presented as an expanded and adapted version of the events contained in Matthew 24. The four numbered sequences (letters, seals, trumpets, bowls) parallel the Olivet discourse (see pp. 52-54 for a detailed chart).

Sweet follows Farrer in his observation that there is a link between the themes in each of the first four letters and the themes of the corresponding septet. Although this linkage is not explicit, it serves as a basic principle of interpretation for the commentary.

A commentator's basic approach to the Apocalypse is revealed in his identification of its crucial images. For Sweet the 24 elders are OT worthies who already have a place in heaven (p. 118), the scroll is the total revelation of God's will and plan in Scripture—Christ can "open" it because he is the subject of the book (p. 123), the rider on the white horse is not Christ but represents the "faithful witnesses" that follow—cf. 19:11-16 (p. 138), the sealing of chap. 7 provides protection against spiritual attack (p. 147), the three and a half years of chap. 11 is a way of describing the entire life and work of the Church as witness, opposition and final vindication (p. 183), the first beast (at the moment) was the Roman empire (p. 208) and the false prophet was the local Asian enthusiasts (p. 215), chaps. 17 and 18 are not a tirade against contemporary civilization but against those within the Church who have turned to that civilization as if it were the light of the world (p. 253), the millennium is an interim period reserved for the martyrs (p. 287) after which Satan will be released to demonstrate the terrible consequences that flow from man's innate capacity for sin (p. 290), and the new and eternal order of things is simply God (p. 296).

Sweet's excellent work on Revelation will play a major role in the continuing discussion

of what is normally held to be the most difficult book in the NT. The author is fully abreast of the current literature and yet in no way enslaved by any particular school of thought. His concern is to interpret the book as it is, not to fit it into a prearranged eschatological pattern. His style is crisp and his line of thought easy to follow. You will enjoy the book and profit immensely from it.

Robert H. Mounce

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Jesus Against the Rapture. By Robert Jewett. Philadelphia: Westminster, 1979, 147 pp., \$4.95 paper.

In this short study Jewett attempts to show that Jesus' teachings are in opposition to the doctrine of the rapture, at least as understood and promulgated by certain popular fundamentalistic writers and preachers of our time.

The study focuses on seven passages from the synoptic gospels: Matt 16:1-4; 23:29-33; Mark 13:32, 33; Luke 4:16-30; 10:17-20; 22:14-17; 23:28-31. These the author calls "unexpected prophecies," "unexpected because they contradict what many Christians are taught to believe" (p. 12). One chapter of the book is devoted to each prophecy to "clear up" its meaning, and in the process the author attempts to bring insights from modern fiction writers such as Saul Bellow, Flannery O'Connor, John Cheever, Chaim Potok and Walker Percy.

Jewett has legitimate concerns about some of the writing and preaching about the rapture that is abroad today: the tendency toward date-setting; the rapture viewed largely in terms of escape; the apparent lack of concern for the fate of the wicked; the quest for signs of the end; the overconfident and overpious claim to be on God's side; and the overemphasis on the Satanic control of this world with its resultant irresponsibility in the face of social evil. Most evangelicals will find little to disagree with on these points.

But the book has some basic flaws. The most serious one is the author's view of Scripture. The eschatology of Jesus, according to Jewett, is in conflict with that of the OT. Thus when Jesus quoted Isa 61:1, 2 in the synagogue at Nazareth (Luke 4:18, 19) and stopped short of "and a day of vengeance of our God," he "challenged the dogma of a totally inspired Scripture" (p. 55). This leads Jewett either to reject the reality of eschatological wrath or to play it down significantly. He seems uninterested in what the rest of the NT (e. g., Rom 5:9) teaches about God's wrath. Also, Mark 13 is "full of traditional sayings about the end of the world, many of which lack the distinctive marks of the original sayings of Jesus" (p. 21). These theological presuppositions result in exegetical conclusions that will be unacceptable to those who hold to a high view of Scripture. I would not recommend this book as a reliable guide for either what Jesus taught or did not teach about the rapture.

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The Abomination of Desolation in Biblical Eschatology. By Desmond Ford. Washington: University Press of America, 1979, xiv + 334 pp., \$11.00 paper.

This challenging book is the product of the author's doctoral studies at Manchester University under the direction of F. F. Bruce. The focus of the study is the phrase *bdelygma tēs erēmōseōs* in Mark 13:14, but Ford also treats the OT backgrounds (particularly in Daniel) as well as the larger development of the concept in the NT (primarily in 2 Thessalonians and Revelation). The interweaving of the *bdelygma* idea with numerous other eschatological themes forces the author to synthesize a wide range of apocalyptic materials and entails a broader discussion than the title alone might suggest.

The history of exegesis follows four main schools of thought on Mark 13: (1) exclusive application to the fall of Jerusalem (A. D. 70); (2) exclusive application to the end of the age; (3) application to both events as distant in fulfillment from one another and under-

stood to be such by Christ himself or the evangelist; (4) application to both events as promised by Christ to his own generation. Ford rejects the first two approaches on the ground that "each depends heavily upon reading metaphorically an important section of the chapter, and taking literally that which the opposing school refuses so to construe" (p. 63). Thus the first school must interpret figuratively the cosmic signs of vv 24-27, and the second school must universalize the local reference to the environs of Jerusalem in vv 14-19. The author's critique, however, seems more appropriate in the first instance than in the second. While the first approach is compelled to adopt the metaphorical application, there is nothing inherent in the second that requires the denial of a local reference. Ford has ignored those interpreters who understand vv 14-19 both literally and eschatologically (e.g., dispensationalist writers). The third view of Mark 13 runs aground on the unity of the passage, which seems to allow for no great gaps of time between the fall of the city and the end of the age, and also on the problematic *genea* of v 30, which the author believes can only reasonably be understood of Christ's contemporaries.

It is the fourth approach that finds endorsement as "the plain meaning" of these verses. Jesus prophesied the attack of the Roman legions upon Jerusalem as the beginning of aggression against his Christian "elect." This would quickly spread throughout the world and be brought to an end only by his glorious appearing. The phrase *bdelygma tēs erēmōseōs* is an allusion to four passages in the book of Daniel (8:13; 9:27; 11:31; 12:11), all of which Ford believes had original reference to Antiochus Epiphanes. Jesus, however, saw in the descriptions of Antiochus a foreshadowing of the eschatological opposition to Jerusalem and the Church that would begin with the devastations of the Roman armies but would culminate in the manifestation of the Antichrist. All this would take place within the lifetime of those addressed by Christ. But is not the logical conclusion of this interpretation that Jesus was in error regarding the time of the end? Ford argues that this need not be the case. Rather, Mark 13 may be understood as a contingent prophecy similar to Jonah's "yet forty days, and Nineveh shall be overthrown." Hence "it is possible that he [Jesus] believed that if the early church proved faithful to its missionary commission, and if the chastened Jewish nation repented, the end would transpire in the same Age" (p. 76).

The author next examines the Pauline contribution to the *bdelygma* theme. What the Olivet discourse is to the synoptic gospels, 2 Thessalonians is to the Pauline corpus. The close parallels between the two suggest not a literary dependence but, most probably, a common oral tradition circulating in the early Church. In spite of the denials of some exegetes, Ford believes that "it is beyond successful refutation that the *bdelygma tēs erēmōseōs* standing in the holy place, and the *anthrōpos tēs anomias* sitting in the temple of God, . . . point to the same phenomenon" (p. 201). Paul understood the Antichrist not as an impersonal, malevolent force or as a succession of individuals in history but rather as a unique, personal, eschatological counterfeit of the true Christ. The *naos tou theou* (v 4) speaks neither of a literal temple nor of the Christian Church. It only indicates metaphorically the usurpation of divine honors by the Antichrist. Ford's exegesis of the mysterious "restrainer" (vv 6-7) is an amalgam of the more common solutions offered by others: "The Thessalonians were taught that civil law would restrain the natural rebellion of human depravity for as long as the Holy Spirit moved on men's hearts urging them to yield to the gospel" (p. 219).

The final section of the work examines the *bdelygma* theme in relation to the Apocalypse. To understand the message of this difficult book it is imperative to recognize "that in the thinking of the seer, the Christian church has taken the place of literal Israel" (p. 257). This involves the corollary that references to the holy city, Babylon, Armageddon, etc., are not to be understood locally but must be given universal application. Following these principles Ford offers a fairly predictable survey of chaps. 11, 13, 14, 16, 17, and 20, interpreting these as pictures of the eschatological conflict between the forces of the Antichrist and the people of God. He shows a commendable reserve toward the idea that John was dependent on the popular myth of *Nero redivivus*, emphasizing instead the powerful influence of OT themes.

This book is a worthwhile contribution to the continuing discussion of Biblical eschatology. It is particularly valuable in its concern for systematic correlation of materials from both Testaments. Perhaps the major weakness of the study is its *a priori* dismissal of certain opposing positions. To refuse to interact exegetically with "millenarian fanatics" and "extreme interpreters . . . such as Walvoord" (pp. 254, 281) smacks of a presuppositional approach to exegesis that Ford repeatedly deplors. His treatment would have been better balanced had he faced all the opposition.

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The Bible and the Future. By Anthony A. Hoekema. Grand Rapids: Eerdmans, 343 pp., \$12.95.

It has been said that two topics are of ultimate interest to people, hence help to fill the empty pews: sex and eschatology. No wonder that the book market has seen a vast increase in publications on both topics. Hoekema's book on eschatology, however, does not cater to the sensational element in his audience. His presentation is based on Scriptural exposition and deals with every important issue and subject, giving straightforward and often convincing answers to the many questions.

After a necessary and well-researched introduction of 78 pages entitled "Inaugurated Eschatology," the next 210 pages deal with those issues about which all Christians have had questions—immortality, the intermediate state, signs of the times, the millennium, resurrection of the body, eternal punishment, the new earth (to mention a few). Every treatment is based on his understanding and exegesis of the Biblical texts and presented in a style that is neither too high and dry nor too simplistic.

An important section in this book is Hoekema's concise and cogent presentation of the "major millennial views." Here the reader is able to identify himself with either the amillennial, the postmillennial, the historic premillennial, or the dispensational premillennial position. In an appendix Hoekema treats the "recent trends in eschatology" from A. Ritschl to J. Moltmann's *Theology of Hope*. A bibliography and very useful indices conclude this study in which Hoekema so ably presents his well-thought-out amillennial position.

Hoekema concludes his study: "As we live on this earth, we are preparing for life on God's new earth. Through our kingdom service the building materials for that new earth are now being gathered. Bibles are being translated, peoples are being evangelized, believers are being renewed, and cultures are being transformed. Only eternity will reveal the full significance of what has been done for Christ here. . . . At the center of history is the Lamb that was slain, the first-born from the dead, and the ruler of the kings of the earth. Some day we shall cast all our crowns before him, 'lost in wonder, love, and praise.'"

Harold H. P. Dressler

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God, Revelation and Authority. By Carl F. H. Henry. Waco, Texas: Word, 1979, Volumes 3 and 4, \$24.95 each.

Members of ETS will most certainly welcome the appearance of the next two volumes of Carl Henry's epochal and massive investigation of divine revelation. Many of them will, for good reason, come to view Henry's work as the definitive evangelical treatment of the issues to this point. When the first two volumes were published in 1976, Henry thought he could conclude his work in two final volumes. Obviously something happened, since the appearance of the last volume (or volumes?) is delayed until 1983.

Henry chose to tackle the complex of issues surrounding divine revelation in terms of fifteen theses. The final eight of these theses are covered in these two huge volumes. So detailed are Henry's comments that the reader, in effect, ends up getting several books for his money. Book-length treatments of several important topics are presented: Biblical author-

ity (120 pages), inspiration and inerrancy (360 pages), propositional revelation (240 pages), the Christian concept of the Logos (90 pages), and Christology (150 pages). Even this list is incomplete. Separate chapters deal with vital issues like historical criticism, the canon, the nature and mission of the Church, liberation theology, and the current hermeneutical crises arising from debates about feminism, homosexuality and other social issues.

Henry's treatment of inerrancy is probably clearer and more detailed than anything yet available. Evangelicals have not always distinguished themselves with their grasp of the philosophical and theological underpinnings of the faith. Henry's exploration of the manifold dimensions of the Logos concept ought to be required reading.

In fact, if members of the ETS believe they only have time to read one book this year, it ought to be one of these two fine volumes.

Ronald H. Nash

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God Incarnate: Meeting the Contemporary Challenges to a Classic Christian Doctrine. By George Carey. Downers Grove: InterVarsity, 1978, 67 pp., \$1.95. *The Mystery of the Incarnation.* By Norman Anderson. Downers Grove: InterVarsity, 1978, 162 pp., \$3.95.

These are evangelical contributions to the recently renewed debate over the relationship of the divine and the human in the person of Christ. Both books interact (Carey's more directly and almost exclusively) with *The Myth of God Incarnate* (ed. John Hick), the publication of which in 1977 gave heightened visibility (notoriety?) to the neo-liberal view of Jesus as a most unusual Palestinian prophet who was gradually elevated to divine status by the mythic language of the early Church.

Carey, author of the volume on man in the "I Believe" series edited by Michael Green (Eerdmans), argues that the Christology of the authors of *The Myth of God Incarnate* cannot explain Jesus' disciples' impressions of him, his own sense of divine purpose, or the New Testament's portrayal of the love of God. Against the view that divine honor was gradually attached to Jesus' memory as a late development in the early Church's theological evolution, Carey cites the evidence of Jesus' unique awareness of sonship toward God (including his unprecedented use of *Abba*) and of his resurrection, with its revolutionary impact on the original disciples. He touches on a few key Pauline texts as well as the testimony of John's gospel (and its credentials) and of Hebrews. Other chapters sketch the implications of soteriology for Christology, an answer to the charge that Christianity's claims for Jesus are excessively exclusive, and some outworkings in life of the "new" versus the classic Christology.

While Carey raises many telling points against neo-liberal Christology, his book is just too brief to handle the issues raised by the incarnation debate adequately. Little reference is made to the history of the Christological controversy in the Church. And too often we find conclusions and generalizations that could and should have been supported by more extensive documentation or exegetical argument. He writes, for example, that the force of scholarly scepticism about the authenticity of Jesus' words in Matt 11:27 has "weakened considerably, because research has shown that, rather than being a Greek saying, it is clearly Jewish in style" (p. 22). But one is left wondering: What research? By whom? Where can it be found? What other scholars have now found it persuasive? Again, Carey observes, "Jesus unfailingly spoke of God as 'my Father' and 'your Father' but never as 'our Father'" (p. 19). Yet the significance of this omission is not made explicit. On controversial passages such as Acts 2:36 (p. 24), 2 Cor 5:16 (p. 32), and Phil 2:5-11 (pp. 33-34) Carey's brevity of style leaves us with little more than exegetical conclusions. Certainly detailed exegesis of the vast number of NT texts dealing with the person of Christ would be impossible, but one would expect a more carefully developed argument at crucial points in a book as polemic as this one. On the other hand, when Carey turns conciliatory in his discussion of non-Christian religions (pp. 55, 58), he grants his opponents far more, I suspect, than would either the OT prophets or the NT apostles.

The Mystery of the Incarnation fills in many of the gaps left by *God Incarnate*. Anderson, a seasoned author, brings to his subject a lawyer's concern for evidence and an historian's perspective on the long past of this debate. His book, originally delivered as the Bishop John Prideaux Memorial Lectures at the University of Exeter, surveys the NT evidence, the history of the Christological controversy from the early councils through post-Reformation developments, and the standpoint of comparative religion (in answer to Hick's article in *The Myth of God Incarnate*), and then examines the anti-Chalcedonian Christologies of four modern theologians: J. Knox, J. A. T. Robinson, D. N. Nineham and G. W. H. Lampe. All of these he judges inadequate according to two fundamental principles that are operative throughout his discussion and finally made explicit in the concluding chapter: (1) We must "grapple with the biblical evidence as a whole," not suppressing or ignoring that which perplexes our theories (p. 135); and (2) no view of the incarnation "can be true to the biblical revelation unless it also explains the meaning and significance of the Atonement" (p. 137). If Jesus was less than God incarnate it is impossible to affirm the effects accorded his death by the NT or to identify his death as the highest expression of *God's* love for us. Anderson's examination of the four representative theologians leads one to conclude that it is more than coincidental that "low" Christologies, ancient and modern, are often accompanied by a diminished sense of sin's seriousness or even a complete recasting of man's basic problem, so that noble example or new revelation, rather than redemption, becomes all the "salvation" we need.

The most stimulating part of Anderson's book is the series of "tentative propositions" he draws from his two fundamental principles in the last chapter. He critiques both "functional" modern Christologies and the philosophical categories of the classic creeds. He offers keen and careful observations on man as the image of God, on the subordination of the Son to the Father, and on the limitation involved in his incarnation. While Anderson occasionally speculates on topics that are virtually beyond our knowledge apart from new revelation (e. g., Jesus' boyhood, p. 140; or Jesus' inner self-consciousness, p. 149), his conclusions are judicious, rigorously thought through, and full of that reverence that comes from recognizing that the mystery of the incarnation is to be probed not simply as a field for academic sparring but as the way to our reconciliation with God.

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Grace in Experience and Theology. By Harold H. Ditmanson. Minneapolis: Augsburg, 1977, \$6.95 paper.

Harold Ditmanson begins this study with the thought that grace "is and ought to be the central, dominant, and illuminating Christian word" (p. 9). He shows that this word and its concept are largely neglected or misused in theology today. The author attempts to restore grace to the central place it had in the NT, especially in Paul's writings. His attempt is not a study of the NT itself so much as it is a report of what has been written about the subject over the years. This, I believe, is the basic weakness of the book.

The book is divided into two parts. Part I, "The Shape of the Doctrine of Grace," is concerned to show that theology develops as a result of experience. The Christian doctrine of grace is no exception (pp. 16, 19). In this section, grace is defined basically as "God's self-giving," and this grace is evident in all the creation and permeates human nature as well as all the structures of society. This is practically equated with Calvin's concept of "common grace" (p. 118) and Luther's concept of God's "masks" or "veils" (p. 119). Since grace is everywhere, Ditmanson says, "the ultimacy of grace rules out pessimism" (p. 146). Evil and sin exist and should be opposed. These realities are being overcome continually by grace as it moves through nature, personality, social processes and historical events.

One problem with this view is that it does not give Jesus Christ his proper place. He is treated as little more than a means by which grace reaches man (p. 47). He is only a specific manifestation of grace. Grace, however, is to be experienced everywhere (pp. 20 ff.).

Part II is an appeal for the use of the term "reconciliation" as the best word to describe God's grace as it is experienced by men. Reconciliation, he says, is actually grace in action. Ditmanson presents a rather detailed discussion of the theology of A. Ritschl. This nineteenth-century writer emphasized reconciliation as being a personal, experiential sharing in grace in contrast to the dogmatic propositions that caused the "gospel of grace" to "become a form of objective knowledge" (p. 155). Ditmanson then surveys a number of nineteenth- and twentieth-century writers to trace the same concept in their writings. His point is that reconciliation is a better concept of grace than the older—more static—views of grace as justification and/or atonement.

Ditmanson discusses the five passages in Paul's letters where the word translated "reconciliation" is used. He almost equates love and grace (p. 196) and makes love the basic thing in reconciliation. He suggests that the Confession of 1967, adopted by the General Assembly of the United Presbyterian Church, U. S. A., could be a model for expressing the concept of grace today since its key word is reconciliation (pp. 191-192).

The book has some interesting aspects but seems to fall short of making grace appear as the unifying principle through which all Christian doctrines are interconnected. This could have been achieved, I believe, had the author spent more space and time dealing with the text of Scripture instead of quoting so many human writers.

Leon Crouch

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Understanding Spiritual Gifts. By Robert L. Thomas. Chicago: Moody, 1978, 238 pp., \$3.95 paper.

Motivation for this book is said to be taken from the observation made in the preface that the body of Christ grows most rapidly as its spiritual gifts function properly. The preface cites the widespread interest in their proper function as meaning increased effectiveness for the Church. It is unexpected then that Thomas takes no note of which sectors of Christendom have evidenced the most rapid growth rate. And if indeed Thomas refers here mainly to spiritual growth subsequent to such numerical growth, it is hardly appropriate to ignore that this growth has been influenced by a reasonably proper function of the gifts in pentecostalism and in the charismatic renewal for some time, a fact that has created the widespread interest that Thomas cites as motivation for his book.

Thomas deals with chaps. 12-14 of 1 Corinthians in six sections plus a supporting section of more detailed explanatory notes. In the "Uniqueness of Spiritual Gifts (12:1-3)" Thomas correctly concludes that an accurate view of the person of Jesus Christ as Lord and Son of God is needed to confidently identify active grace of the Holy Spirit, yet he does not make contact with other criteria or discussion about them.

In "Unified Source of Spiritual Gifts: the Triune God (12:4-11)" Thomas emphasizes that every single Christian "possesses a spiritual endowment" (33), but he conceives of this possession as static and predetermined in that "it is futile for an individual to wish to have some spiritual qualification that he does not already possess" (50). This extreme position is wrongheaded, as the sovereignty of the Spirit's distribution can be balanced by answer to prayer when the commandment to seek in order to edify is obeyed (14:1, 12). Further, Thomas might have offered a guideline for his concept of "possessing" a gift, like learning by repeated operation of that gift in the ministry of a believer according to the will of the Spirit for the needs of the community. The Spirit is not bound to act always in fixed ways for every believer, however, so that some experience is necessary in localizing the Spirit's grace on various occasions. While the jacket notes encourage the prospective reader to expect to be aided by a treatment of how his or her gifts may be employed in the Church, Thomas pays little attention to the actual operation or deployment of various gifts. In this regard he also overlooks that Corinthian readers of chaps. 12-14 had "received the Spirit" (2:12), language that suggests a familiarizing interaction with the Spirit, a basis for more concrete understanding of endowments from an invisible spirit, something that is crucial

for Thomas' topic. Paul's use of similar language in Ephesus, from where he penned the epistle, is also overlooked (cf. Acts 19:2). Overall, Thomas fails to correlate Paul's various descriptive phrases and their spiritual dimensions with their operation in human life. He does not lead the reader from source to application, a serious weakness in hermeneutical strategy.

In this section the reader will be surprised to learn that gifts like healing, prophecy and discernment "were in the main void of informational content" (35). How could one prophesy *sans* informational content? Who or what is being healed or discerned? Neither does Thomas see these gifts as possibly working in concert with the words of wisdom or knowledge. In the preface the reader may have been encouraged to hear that "charismatic variety is illustrated in a partial list of gifts in verses 12:8-10" (10). In this section, however, the reader finds a rather imaginative approach in which the aforesaid variety is arbitrarily truncated by imposing on the text a theory that gifts in this list were to "confirm" those at Corinth (or anywhere else) who wrote Scripture!

This is contrary to the understanding of Paul that such gifts were to edify. At best Thomas might detect support for his unnecessarily exclusive "confirmation" theory in the long ending of Mark, which this reviewer doubts, but not in 1 Corinthians. Indeed the opposite is true. Paul intended his readers to rightly expect to have themselves confirmed, in part, by these very gifts while they waited for the coming of the Lord (1:5-8). In reality Thomas here misrepresents the person of Jesus Christ by setting forth an inaccurate and contradictory view of his character, as one who is unwilling to confirm or support with said gifts the word that he gave through Paul simply because he gave that word to future readers in Scripture as well.

Those who with Thomas conclude that the preferable understanding of "kinds of tongues" (12:10) is limited to supernatural ability with foreign languages might wish to press this distinction less forcefully in light of objective work on possible meanings that can really be attributed to that phrase (cf. V. Poythress, "The Nature of Corinthians Glossolalia: Possible Options," *WTJ* 40 [1977] 130). In addition Thomas curiously does not consider the aspect of Paul's prayer in tongues to God when he claims that all of Paul's tongue-speaking (in foreign languages) was used in missionary labors. It is doubtful in the view of this reviewer that vulnerable arguments for the foreign language position can be sustained (e. g., recent criticism of that position is offered by E. Best, "The Interpretation of Tongues," *SJT* 28 [1975] 45 and A. Thiselton, "The 'Interpretation' of Tongues: A New Suggestion in the Light of Greek Usage in Philo and Josephus," *JTS* 30 [1979] 15).

In "Unified Nature of Spiritual Gifts: a Spiritual Body (12:12-31a)" Thomas reasons that the drinking of the Spirit and being brought into the body (12:13a, b), which involves the concept of a baptism into the body, cannot be two events because this would strain the unity of the body (*contra* R. Cottle, "All Were Baptized," *JETS* 17 [1974] 75). Thomas too quickly equates this baptism into the body with Christ's baptism with the Holy Spirit. More serious research is needed to justify this automatic equation as the linguistic evidence is not all in Thomas' favor. He necessarily then digresses into Acts here to note that "speaking in tongues occasionally accompanied Spirit-baptism (Acts 2:17, 18, 33; 10:44-45; 11:15-16; 19:6) in the days immediately after the initial outpouring, but this was not the norm for first-century Christianity, not even for the period of the book of Acts" (57). Perhaps after such an inclusive claim the reader should have been alerted that the Ephesian pentecost was twenty-five immediate years after the first Jerusalem pentecost. The naive reader may well wonder if Thomas has access to histories of the early Church that cite these other occasions of Spirit baptism. Thomas is indeed confident on such little data in his favor. More modesty and fewer assumed pat solutions which have become consistent with experience are needed if Thomas' methodology would be critical.

Here he again overworks his "confirmation-verification" motif on the data available to him, with much of the meaning of the texts perishing under the blows imposed. He neither looks for nor finds any significance in Luke's documentation of charismatic activity coincident with some sense of receiving the Spirit. He apparently sees no possibility that this may

imply some kind of historical precedent for God's activity or for what God might want to do. That the possibility of such a unifying historical precedent is not even discussed, whether or not it be accepted, seems strange. Far from unifying the source and nature of spiritual gifts, Thomas has in effect constructed a pre-canon and a post-canon God with quite different natures. Sometimes they act harmoniously, often they repel each other. To be frank, it appears that only Thomas knows what they will do. Theophilus or the Corinthians reading Luke or Paul would not anticipate or likely appreciate Thomas' theological program.

In "Unquestioned Superiority of Spiritual Fruit: Love (12:31b-13:13)" Thomas scores several mature points helpful for the Christian walk. Nonetheless, the charismatic variety suggested at the outset is again impoverished. We are assured that gifts that "pertained to earlier stages of the church's corporate life" will no longer be operative in its corporate life today. Thomas embarks here on a course of improbable exegesis of extraordinary proportions without the required grammatical or textual support. In essence the key to his argument is that the "that which is perfect" or "that which is complete" of 13:10 is the canon *plus* a hypothetical Church-maturity state that Thomas imposes on the text. If this be so then many gifts are partial, passing, etc. In all fairness, however, there will be many students of Paul who will find it difficult to believe that such a thought was in his mind at 13:10. The majority will find it highly unlikely. Indeed, it is fair to observe that if Thomas' distinctive position is nonapostolic both in practice and intention, then his postulates, which apparently predict God's will and activity, are in turn invalid and nonpredictive. If this be so the life of faith, hope and charity may include in God's plan for any time and place a full spectrum of *charismata* until the coming of the Lord and the final eschatological state of his kingdom.

The section "Unified Purpose of Spiritual Gifts: Edification (14:1-36)" is routine, but one may wonder why the need for so much discussion about the use of gifts that supposedly no longer occur. While women at Corinth receive an evenhanded treatment, Thomas is perhaps too severe with the unified purpose of the ministry of women in the Church at large (*contra* E. Howe, "Women and Church Leadership," *EvQ* 51 (1979) 97 f.; M. Boucher *et al.*, "Women and Priestly Ministry: The New Testament Evidence," *BCSR* 11/2 (April 1980) 44-46). Thomas concludes with a brief section on orderly conduct (14:37-40) that applies to any given first-century congregation—i. e., one quite far removed from Thomas' world.

In summary, the book tends to stifle the proper function of the Spirit's gifts. Interpretations are not influenced by much current scholarly literature, which is restricted mainly but not entirely to selected commentators (ignoring Conzelmann). Thomas appears unaware of scholarship and discussion produced in the various renewal movements. Church history is also ignored, and this is puzzling as it could at least suggest some checks and balances to Thomas' distinctive thesis. Thomas is adept at labeling and organizing his material, but more balance in the areas of understanding and function is needed for credibility in this subject domain. The result is a presentation that is neither theologically or exegetically insightful, nor is it helpful as a guide in experiential reality if this be defined as the area of interaction of the Spirit with the believer. Instead of allowing the texts to speak meaningfully as evidently intended, Thomas' approach is too often circuitous and dispensationally stodgy. Instead of the purported unity in the Spirit's dynamic operations, readers will be disappointed to find a fragmented, narrow and essentially negative stance toward far too much such gift-channeled grace. Thomas' plan for the effective recognition and use of spiritual gifts differs markedly from that of Paul and Peter. If given credence it does not deserve, it would tend to retard the spiritual growth taking place in the body of Christ throughout the world today.

In historical perspective the book attempts to continue many of the misunderstandings concerning the proper work of the Spirit common to the ultradispensationalist tradition, although this rough and ready characterization is probably grossly unfair. The presupposition of a pre-canon God, who must radically change his planned activity after the last ink dried or after enough scrolls circulated to somehow define "maturity," controls the exegesis so as to present a post-canon God whose gracious interaction with his people is severely per-

turbed with respect to his divine forerunner. This perturbation is particularly acute in the spiritual channels of the spiritual gifts, and the exegesis to justify the change of sovereign will is acute as well in the demands it places on the texts and on interpreters locked into this model. It will be of interest in the next decade to see whether Thomas' pupils follow his lead and attempt to shore up his theories at the pastoral level or whether they will reject his untenable posture of divine cleavage as being too difficult to support exegetically in favor of a more pastorally responsible and Scripturally-based position.

One should not be ungrateful for several of the serious points scored in Thomas' exposition of these three chapters that are worthy of attention by conservative scholars, such as giving a greater role to gifted teachers in the local church. Yet while I appreciate the effort of a warmly gifted scholar, due to the distance between the meaning I believe Paul intends in a large number of places and that advocated by Thomas it is difficult to recommend this particular work to those who would be guided in the thought of the great apostle.

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Women and World Religions. By Denise Lardner Carmody. Nashville: Abingdon, 1979, 168 pp., \$5.95.

"One-issue political groups destroy our democracy," claim many politicians and news analysts. The same might be applied to Denise Carmody's *Women and World Religions*. Can we really lump all religions together for evaluation according to their treatment of women? Let us see.

Women and World Religions gives an excellent overview of women in the major religions of the world. Carmody examines the holy books of six major religions (where they exist), each religion's historical treatment of women and, finally, modern treatment of women. Whereas I cannot claim expertise in each of these religions, I have worked extensively on the position of women in both rabbinic Judaism and in Christianity and I think Carmody has done a commendable job while facing a tremendously difficult and complex task. As with any survey, I might wish that she had done some things differently. For example, she failed to note the liberating aspects of early Christian teaching for women when compared with Greco-Roman religion or with Judaism. But this survey is excellent and well worth reading.

As she examines Judaism and Christianity she reveals the tensions between elevating and what she calls subordinating tendencies in both religions. She notes the praise the ideal woman receives in Proverbs 31 while also pointing out that women were excluded from the priesthood. She sets side by side Paul's statement that in Christ there is neither male nor female (Gal 3:28) and his prohibitions against women speakers and his subordination of a wife to her husband with the bridal imagery between Christ and the Church. If she did as well with the other religions, her book is well done.

For the evangelical this book gives a good example of how people examine religion, particularly Christianity, by a single issue—not necessarily central to our faith. For Carmody this issue is how women are treated. If treated well, then Christianity is good; if not well, then Christianity is not good. Included in this evaluation are numerous, highly diverse items. For example, do churches support programs to alleviate spouse abuse, do churches support abortion, do churches support women in leadership roles, do churches support similar sexual standards for both men and women? In some instances we have to admit that we have failed even by our own standards, for example, in not helping the victims of spouse abuse. In other instances, such as abortion, we admit that we will never live up to the views of an abortionist.

But we challenge these standards for evaluation. Even among liberationists opinions on some of these issues—for example, abortion—differ. The problem with Carmody's standards is that they are anchored in nothing other than the changing face of sociopolitical concern. While some of what she says can be related to Biblical morality, indicating to us

where we have failed, much of what she says is indicative of the contemporary sociopolitical climate. Will it change again in the next few years? We cannot tell. The only abiding guide for evaluating human relationships continues to be the Bible. It alone gives a guide that lives beyond all social and political movements, giving a consistent means of evaluating our relationships with others.

Are men and women at war with one another? As we read the literature of women's liberation, we are increasingly distressed by this theme. Numerous statements in *Women and World Religions* suggest that we are at war. When a change takes place between what a religion teaches in its holy books and what it does at the present time, Carmody often suggests that this change took place because men wanted to elevate themselves over women, implying a consciously worked out decision. At other points we get the impression that women will only succeed when they similarly assert themselves over men. Yet Biblically we want neither war nor subjugation of one sex by the other. We only want to fit into God's pattern—no matter what that might be.

Carmody's analysis poses a very interesting problem for feminists. She states that all religions have some sort of "fall" where men and women fell out of harmonious relationships with one another and the man became the ruler in both home and society. She also shows that in almost all religions men carry out the primary duties relating to worship and administration of the religion. She then complains that this is unfair, that it should be changed. But let us look at this phenomenon from another perspective.

When we study ancient cultures and find something in common between them we hypothesize that these cultures had contact with one another at some time in the past. But can we argue similarly about these other issues? Is it fair to say that at some time in our common past all mankind must have experienced a fall in which man received preeminence over woman? Possibly even that God built this into the very nature of humanity as a result? Similarly, could it be that men hold the preeminence in almost all religions because at one time God gave instructions that men should hold preeminence? Such universality suggests not that one sex has exploited the other (although this has often happened) but that something exists in the very nature of creation that demands that men should take leadership. Is not this Paul's reasoning in 1 Cor 11:2-16? That men have led in religion, politics, and the home suggests that male leadership is built into the very nature of humanity as created by God.

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Fossils in Focus. By J. Kerby Anderson and Harold G. Coffin. Grand Rapids: Zondervan, 1977, 95 pp., \$2.95 paper.

Although evolutionists continually point to the fossil record as their best evidence for evolution, the evidence from the fossil record actually supports creation and is, in fact, contradictory to the concept of organic evolution. Such is the message of *Fossils in Focus*. Although this message has been proclaimed often by creationists, it has not been said with quite as much clarity and sophistication as in this lean volume.

The authors first describe the three principal models of origins: the classic neo-Darwinian model, the newer punctuated equilibria model, and the special creation model. They then demonstrate from the fossil record of the invertebrates, the vertebrates and the plants that the rigorous, objective fossil evidence best squares with the concept of special creation.

Because most Biblical scholars have very little science background and do not feel at home in the scientific literature, there has been a great deal of intimidation by the scientific community at the Bible/science interface. The current inerrancy issue itself focuses on the accuracy of Scripture in the areas of history and science. Works such as this are desperately needed by Bible scholars and theologians to make them aware of how strong the case for inerrancy really is in the area of creation.

J. Kerby Anderson is associated with Probe Ministries and did graduate work at Yale University. Harold G. Coffin is one of the most distinguished of creationist geologists. The association of Coffin's name with this book is enough to guarantee it as a work of reasoned scholarship. In the past, Coffin's writings have been largely confined to the technical scientific journals and the rather limited audience of his own denomination. Probe Ministries is to be commended for making him more accessible to the larger evangelical community.

In creation studies, two issues are often confused. The first issue is the fact of special creation. The second is the time element or the date of creation. *Fossils in Focus* properly identifies the first issue as the more critical of the two and devotes itself entirely to that area. Since the authors do not discriminate between the recent creation position and the progressive creation position, the book can be used by both to great advantage. In the creation/evolution controversy the fossil record is the crucial battleground, and this book strikes at the heart of the matter. It deserves to be answered by evolutionists. Its evidence seems irrefutable. Evolutionists have often placed more faith in the fossils that they hope to discover rather than to squarely face the implications of the fossils already discovered.

A second issue within creationism is the taxonomic level at which creation took place. The Bible does not teach fixity of species, but it does teach fixity of "kinds." All special creationists recognize that change and diversity have taken place since creation. The question is: "How much?" R. L. Mixter, in his two-page response at the end of the book, seeks to place creation at the *order* level. This, of course, would demand a great deal of diversity in the animals and plants since creation and imply that a great deal of time was needed to accomplish this diversity. But since the scientific taxonomy is based primarily on structure and the Biblical taxonomy seems to be based primarily on environment (day five, marine animals; day six, land animals), I suspect that it is quite unfair to the Biblical account to try to foist the current scientific taxonomy on it. Anderson and Coffin wisely avoid this error.

Christians in the sciences know by painful experience that if one is a creationist he is by definition *persona non grata* as far as his fellow scientists are concerned. This prejudice has made it difficult for creationist scientists to get a hearing in the secular world. To overcome this difficulty many creationist scientists have adopted the technique of quoting from evolutionists, themselves, to show the weaknesses of the evolutionary position. From the standpoint of rules of evidence, this is an excellent tactic. When an evolutionist is brought into court to testify for creationism, no one could ever accuse him of bias toward that position. Anderson and Coffin use this method most effectively.

It is at this point, however, that one sees a defect in the book. Of the eighty-seven evolutionary works cited in the book, only fourteen are from the 1970s. Thirty-one works are from the 1960s, twenty-six are from the 1950s and sixteen are earlier than that. While even in science there are abundant reasons for citing older works, many of these citations seem to deal mainly with "the state of the art." Since the book does truly represent the condition of the fossil record today, and since abundant current quotations setting forth the same facts do exist, one fears that the excessive use of older quotations could compromise the effectiveness of the book in the minds of the very audience the book seeks to reach—the student world.

Since a monograph like this is so desperately needed, and since the authors have stated the case so well, one could wish for a revision of the work in the near future using more up-to-date references—even though the ones they do use still legitimately express the true condition of the fossil record. They could then include some of the discoveries made since the book was published—such as the remarkable discovery of vertebrates (fishes) in the Cambrian (*Science* 200, 529-531). It seems that each year the fossil evidence for special creation gets stronger, and Biblical scholars should be aware of this fact.

The area of the fossil record of greatest interest to most people, the human fossils, is not included in this volume. Probe Ministries informs me that their plans call for an entire monograph to be devoted to paleoanthropology. One waits for this with much anticipation.

This book is one of the first in a very ambitious series of monographs called The Chris-

tian Free University Curriculum embracing all of the sciences and the arts. Not a series of textbooks, they are instead statements for modern man demonstrating the relevance of Christian faith and its world view to twentieth-century life. If the quality of this monograph is representative of the entire series, the future of Christian apologetics is bright indeed.

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History in the Making: An Introduction to the Study of the Past. By Roy Swanstrom. Downers Grove: InterVarsity, 1978, 137 pp., \$3.95.

Christian historian John Lukacs opened his perceptive study, *Historical Consciousness* (Harper & Row, 1968), by noting that "historical thinking has entered our very blood." This is a generalization that has not always been applicable, until quite recently, to the American evangelical community, which has been more typically concerned with the present and the future than with the past. Roy Swanstrom has given this movement toward evangelical historical perception a thrust forward by writing this lucid introduction to history in general and to Christianity and history specifically.

This is not a book for professional historians but a book definitely for beginners who would like to know something about what history can be viewed to be and how history relates to Christian thinking and practice. As such it is a useful tool for evangelical educators who constantly face the task of introducing history as an endeavor within the context of a Christian world and life view.

Although Swanstrom's chapters are short, they are not simplistic and range from historical definition and method in general to specific analysis of philosophies of history and a wide range of Christian concerns related to historical thinking and scholarship. Although apparently aimed at students this is also a helpful "introduction to the study of the past" for lay people in evangelical churches who often need to be encouraged to explore historical as well as theological ramifications and rootage for their faith. The book concludes with a short but helpful bibliographical essay that lists some classic writings on Christianity and history as well as recent works by evangelicals, whose efforts are often reflected in *Fides et Historia*, the journal of The Conference on Faith and History organized by evangelical historians.

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