

## BOOK REVIEWS

*I Corinthians*. By Irving L. Jensen. Chicago: Moody Bible Institute, 1972. 112 pp. \$1.50; and *Ephesians*. Chicago: Moody Bible Institute, 1973. 96 pp. \$1.50.

These two thin paperbacks are intended as guides either for private study of the Scripture or for group study with a leader. The volumes are so clearly written that they could be used profitably in a do-it-yourself study by a new Christian. They are fitted with such excellent tips for a book study including outlines, charts, memory devices to help retention, maps, and bibliographical suggestions that they may be profitably used also as teaching aids for a class of serious lay students of the Bible who will be forced to dig into the Biblical text to discover exactly what it *really* says and not just what the minister or group leader *says* it says. Questions on controversies among evangelical Christians are usually noted, but the student is directed to Scripture to find his answer.

*Historical Geography of the Holy Land*. By George A. Turner. Grand Rapids: Baker Book House, 1973. xvi, 368 pp. \$11.95. *Old Testament History*. By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1973. 640 pp. \$12.95. *Baker's Bible Atlas* rev. ed. By Charles F. Pfeiffer, ed. Grand Rapids: Baker Book House, 1973. 333 pp. \$7.95. Reviewed by Ronald C. Scharfe, Head Librarian and Assistant Professor of Bible, Fort Wayne Bible College, Fort Wayne, Indiana.

The first of the above works is a highly useful text on the history and geography of the Holy Land produced by George Turner, Professor of Biblical Literature at Asbury Theological Seminary, in Wilmore, Kentucky. It consists of twelve chapters, with a bibliography, index of persons and places, and index of Scripture references. Included in the text are 15 maps (there are 26 maps at the conclusion of the book), and numerous photos strategically placed throughout the work. Unfortunately many of the photos are of a dark complexion and tend to detract from the otherwise over-all pleasing appearance of the book. However the author's material itself is lucid and indicates his scholarly ability in biblical research. According to the introduction the work was designed to serve as: (1) a reference tool, (2) a textbook for courses on the history and geography of the Holy Land, (3) as a useful guide for tour agencies and their clients, and (4) as a helpful companion in Bible study and exposition.

Charles Pfeiffer's various works on different aspects of Old Testa-

ment history have for long been in popular use in seminaries and Bible colleges. This present work is a combination of seven of his former texts and the result is a beautifully produced publication that is both comprehensive in scope and lavishly illustrated. Beginning with the Patriarchal age and continuing through to the period between the testaments, Pfeiffer has provided the student with a wealth of historical and cultural information pertaining to the background of Old Testament times. This is a substantial and thorough text and succeeds in its aim of illuminating the setting of the Old Testament.

It will no doubt be of interest to readers of this journal to learn of the recent release of a revised edition of the *Baker Bible Atlas* edited by Charles Pfeiffer and assisted by Leslie Carlson on the Old Testament and by Martin Scharlemann on the New Testament. Though not exactly in the same class as the *Macmillan Bible Atlas* or Grollenberg's *Atlas of the Bible*, the *Baker Bible Atlas* (originally published in 1961) has gone through eleven printings and now according to the publisher approximately 100,000 copies are in print. It is safe to say that this helpful work will continue to enjoy a widespread reception among teachers and students of the Bible. The reliability of the text, the clearly organized material, and the carefully chosen photographs and maps are characteristics that guarantee its worth.

*The Christian Psychology of Paul Tournier.* By Gary R. Collins. Grand Rapids: Baker Book House, 1973, 222 pp. \$4.95. Reviewed by Stephen M. Clinton.

Dr. Collins, seemingly in the interest of his own developing counseling program, spent six months living in Geneva in order to dialogue with Paul Tournier. Beginning with a brief historical sketch of Tournier's life and summary of his sixteen books, Collins proceeds to analyze the basic ideas in Tournier's thought. These summarizations occur in chapters 3-6 dealing with psychology, theological methodology, and practical wisdom. In the two concluding chapters Collins points out that the lasting contribution of Tournier has been to present a valid foundation for building an integrated counseling technique using the best of modern psychology and orthodox Christianity. The present book is a beginning of a systematic Christian psychological position based on the eclectic practice and writing of Dr. Tournier.

This book could easily have been doubled in length by including more quotes and secondary references or by in-depth discussion of particular aspects of Tournier's thought. But to do so would have been un-Tournier-like. One who has read a number of Tournier's books will readily recognize this as an accurate and empathetic summarization. It is considerably more logical and theoretical than Tournier's own writing.

Collins quotes Tournier in the final chapter: "I will go on telling people that psychology and the Bible can and must be integrated, but

others will now have to do the integration." Hopefully Collins and others trained in psychology and orthodox in faith will take this suggestion and build upon the foundation laid by Tournier. Much work remains before this will become a transferable technique for Christian counseling.

*The Minister in His Study.* By Wilbur M. Smith. Chicago: Moody Press, 1973. 128 pp. \$3.95. Reviewed by Stephen M. Clinton.

This volume reflects the core of Wilbur Smith's lifetime of preaching. It is written to help the minister as he is alone in his study preparing for his week's messages. The topics range from Bible Atlases, to books on the meaning of the cross, to methods of note taking to preserve the fruits of one's study. It will prove useful to ministers seeking key sources for commentary, interpretive, and homiletical study. One of the unusual advantages of this book by Dr. Smith is the inclusion of a number of books that are not traditionally mentioned in such bibliographic discussions but which contain material of "abiding value." The chapters of the book were originally given as lectures at Trinity Evangelical Divinity School in 1972.

*Moses, The Servant of Yahweh.* By Dewey M. Beegle. Grand Rapids: Wm. B. Eerdmans, 1972. 368 pp., \$7.95. Reviewed by Carl Edwin Armerding, Regent College, Vancouver, British Columbia.

Dewey M. Beeble is well-known to JETS readers for his celebrated (and castigated) attempt to square an evangelical doctrine of Scripture with the (to Beegle) troubling phenomena of the Old Testament. His book, *Inspiration of Scripture* (Philadelphia: Westminster, 1963) called forth a storm from some of his evangelical brethren, and forced Beegle out of certain circles of evangelical scholarship.

Now, from the same author we have a major work on the book of Exodus, to which is appended a section on the later life and ministry of Moses as illuminated by portions of Numbers and Deuteronomy. The audience envisaged is "open-minded persons who . . . have not had a meaningful experience with Scripture"; and the goal is "to encourage an interest in biblical study" and "to instruct all those who have the desire but lack the knowledge to interpret the Bible effectively."

Beegle, who is now Professor of Old Testament at Wesley Theological Seminary, is joined by Prof. F. F. Bruce in a Foreword (Bruce must by now have set some kind of record for the number of forewords he has contributed). Bruce, who commends the work (as he does most others), expresses some skepticism about the author's literary source-analysis, but otherwise highlights Beegle's ability to communicate something of the greatness of Moses in the ongoing revelation of God.

With regard to critical matters, Beegle is a cautious but apparently convinced believer in standard documentary positions. His caution is

that of his teacher, W.F. Albright, with some overtones of his more conservative convictions coming through as well. An apologetic tone comes through in the opening sections, where the author seems overly concerned not to offend any group of prospective readers. Under the circumstances, this is an impossible dream, but the concern is to be commended.

The book is strongest in its handling of archaeological backgrounds to the story of Moses, though for a contrasting treatment of the same data one should consult John J. Davis' *Moses and the Gods of Egypt* (Grand Rapids: Baker, 1971). Beegle takes the usual "late" date for the exodus from Egypt, a fact which colors whatever historical background studies he gives for the period.

A few samples of Beegle's work will suffice for this review as there is nothing in the book that has not been reflected in earlier works. First, in his section on the critical problem, he interacts chiefly with Martin Noth and Umberto Cassuto, rejecting both "extremes" as unconvincing. Unlike many contemporary scholars, Beegle also considers the claims of Kenneth Kitchen, but rejects Kitchen's analogies with Ancient Near Eastern sources as insufficient.

Abraham is seen as a member of the Hapiru clans, who was also a donkey caravaneer (but probably not with camels in great numbers). Jacob and Joseph are likewise treated as historical personages whose reasons for migrating to Egypt related to general movements of Asiatics in the Middle Bronze Age. The sojourn is explained as probably of about 400 years duration, with the extra thirty in some traditions possibly related to calculations made by the Hebrews from an Egyptian stele found at Avaris. The Hyksos are considered Joseph's friends and the Ramessides the oppressors. The final amphictyony is built on the core of tribes who came out of Egypt, mixed (as mentioned in Ex. 12:38) with others in Sinai and still others at Shechem.

Greta Hort's thesis on the natural progression of the plagues is used as a basis for a most helpful discussion of that subject, though at the end of the entire passage Beegle concludes that there is still too much evidence for a two-source theory to hold to the unity that Hort's material seems to demand for the story.

Some attempts at form-critical study are made, notably in discovering themes that are worked into the narrative, but the classical approach to form-criticism is missing. The Song of Moses and Miriam (chapter 15) is dated in the thirteenth century (with Albright, on linguistic grounds), and the subsequent value of the wilderness experience is analyzed (with G.W. Coats) both as to its form and the lessons it gave to later Israel. The Kenite theory of Yahwism's origins is discussed inconclusively.

One of the best sections of the book is the section on the Sinai covenant. Again, the Albright school (especially Mendenhall) with its work on the covenant comes strongly to the fore, and the ten words (commandments) are seen as a part of the original covenant form. In a latter discussion of Deuteronomy as a restatement of the covenant, Meredith Kline's thesis is accepted in a somewhat modified form, though no credit is given to Kline for having contributed to the discussion.

In short, Beegle's work, despite a certain defensiveness and unevenness, contains much valuable information and should be useful for the average seminarian or college student. His critical position is certainly more moderate than many, and the wealth of archaeological and historical research is currently available in no other book. If the book cannot be as enthusiastically recommended for the layman as the author hoped, that is only a flaw with respect to its intended audience. Change the audience, and you have a book which, though neither brilliant nor especially original, is highly useful.

*The Unbelievable Pre-Trib Origin.* By Dave MacPherson, Kansas City, Mo.: Heart of America Bible Society, 1973 12 pp. Paperback, \$1.95. Reviewed by J. Barton Payne, Professor of Old Testament, Covenant Theological Seminary, St. Louis.

Be not deceived by the sensational title: MacPherson's small book is the most in-depth study yet to be made available on the historical origins of pretribulationism. The racy style of its newsman author and the suspenseful unfolding of its plot—so that it reads like a mystery novel “you just can't put down”—gloss over painstaking research conducted on both sides of the Atlantic, into obscure documents of 19th century ecstatic Irvingism. MacPherson has once and for all overthrown Ernest Sandeen's assertions that the Irvingites never “advocated any doctrine resembling the secret rapture” and that to connect J. N. Darby and early dispensationalism with Irving's church is “a groundless and pernicious charge. . . . There seems little ground for giving it any credence” (*The Roots of Fundamentalism*, pp. 64-65). But while MacPherson has definitely confirmed conclusions of George Ladd, Robert Gundry, and the present reviewer that such connections did exist, he has uncovered significant refinements to S. P. Tregelles' charge (1864) of pretribulationism's originating in an “utterance” in Irving's church.” He has shown that the ecstatic movement began at Port Glasgow, Scotland, and centered in the experiences, starting early in 1830, of a Margaret Macdonald and her two brothers. The family refused several Irvingite invitations to visit in London, but this did not prevent the others from coming to them. Francis Sitwell, one of Irving's twelve “apostles” visited the Macdonald home and came away saying, “If you are not sealed, you must be left in the tribulations, while those who have obeyed His voice shall be caught up to meet Him.” Robert Baxter, another Irvingite Leader, spoke likewise of the “manifestations” at Port Glasgow and “that before the second coming of Christ, and before the

setting in upon the world of the day of vengeance, the saints would be caught up to heaven." To top it off, dispensationalism's J. N. Darby, who mingled directly with the Irvingites on various occasions, himself came to Port Glasgow in mid-1830 to investigate, claimed to be unimpressed (especially by the tongues speaking), and by December had been converted to pretribulationism—solely through the study of II Thess. 2:1-2 it is asserted.

To the present reviewer, Margaret Macdonald's quoted description of what "burst upon me with glorious light," how "many passages were revealed, in a light in which I had not before seen them," is not entirely coherent as an explication (pp. 105-108) of the partial-rapture, pretribulationism that she seems to have impressed on her hearers (cf. p. 103, where MacPherson has fairly reported Sandeen's skepticism in this regard). Yet Robert Norton, another Irvingite sympathizer, who was one of the 1830 visitors to Scotland and the recorder of the Macdonald visions, insists that "Here we first see the distinction between that final stage for the Lord's coming, when every eye shall see Him, and His prior appearing in glory to them that look for Him." So we must now trace pretribulationism back to an utterance, a short time before tongues speaking broke out among the Macdonalds, and to a pious Scottish mystic, several months before the English Irvingite heresies. For serious students of the history of dispensationalism the study of MacPherson's discoveries has become a must.

*Peter Speaks Today*. 1967. Pp. 159. \$3.75; *II Peter: A Short Commentary*. 1972. Pp. 78. \$2.50; *The Johannine Logos*. Pp. 90. \$2.95. By Gordon H. Clark. Phila. Pa.: Presbyterian and Reformed Press. Reviewed by Mary M. Crumpacker, Valparaiso University, Valparaiso, Ind.

Here is an ideal trilogy for the self-taught Bible student or for a layman's Bible study. All three works are the result of good scholarship, even though not by a specialist in New Testament studies. They represent the type of work specialists can not afford to be ignorant of even though they do not display the external trappings of scholarship and are not really intended for a scholarly audience.

*Peter Speaks* is devotional and practical rather than technical and critical. It differs from most commentaries by its "leisurely detours into the wider Scriptural background" and the presence of illustrative material. Both of these features are designed to show the unity of the Scriptures, stimulate private meditation, and encourage good habits of Bible study. To demonstrate the unity of the Scriptures Clark looks at each passage not only in its relationship to the immediate context and that of the epistle as a whole but in the light of the entire Bible. By the time the reader has finished *Peter Speaks* he has been introduced to most of the great doctrinal system formulated in the Westminster Confession. The discussion of reverence growing out of the clause "pass

the time of your sojourning here in fear" (1:17) is a valuable example of how Clark helps the reader to understand the unity of the Bible. The handling of election (2:9) is another illustration. Clark's discussion of how the word "choose" is used throughout the Scriptures and its bearing upon election might be cited as one of the good habits of Bible study that can be picked up by the observant student. The whole commentary exhibits the fruits of meditation as Clark understands the term, which in another work he describes as drawing inferences from Scriptural premises.

In this work Clark generally restricts his discussion of other viewpoints to cases where he departs from what is generally accepted. Thus while the author may strike some critics as dogmatic because of the paucity of footnotes and the like, where it really matters, where no consensus has been reached, Clark gives evidence that he has worked from the Greek, considered the results of textual criticism, and weighed carefully the readings of other commentators. For example, before giving his interpretation of how Christ preached to the spirits in prison (3:19) he discusses other views from Irenaeus and Tertullian to the present and he defends his own position well.

In the shorter commentary on *II Peter* Clark gradually introduces the student to various scholarly procedures by inobtrusive observations which are pertinent to the matter at hand. In fact, *II Peter* is excellent for those who, having begun to appreciate the unity of the Scriptures and the meaning of meditation, are now ready to test for themselves the truth of the allegation that the apostle Peter did not write this epistle. Surely anyone who reads this review will agree that few exercises strengthen one's faith quite so much as coming to one's own well-founded conclusion regarding the authenticity of a book of the Bible. Any intelligent Christian can do this in the case of Second Peter, Clark claims, because all the real evidence is internal. Even the great scholar, Joseph B. Mayer, author of the most important commentary on the epistle, admits this. Thus Professor Clark's first aim is to guide the student through a "morass of profundity" in such a way that he does not lose sight of the main argument. At the same time, at appropriate points, he calls attention to the internal evidence for and against the Petrine authorship.

In *II Peter* Clark defends his interpretations by a consideration of the grammar and syntax, the textual evidence, other interpretations, and argument. The scholar will be better satisfied with *II Peter* than with *Peter Speaks* in these respects, although he will doubtless wish that there were a footnote for every vague "some commentators." In spite of his frustration, however, he ought to look at Clark's handling of "the righteousness of God" (1:1), "coming of our Lord Jesus Christ" (1:16), "day star arise in your hearts" (1:9), "denying the Lord that bought them" (2:1), "since the fathers fell asleep" (3:4), and "not

willing that any soul perish" (3:9). Clark does not claim originality for his interpretations. Still, because of the freshness of the approach, they are almost certain to yield some new insights to almost anyone who examines Clark's treatment of them with an open mind.

In my opinion those who study Clark's commentary on *II Peter* will, come away from it convinced of 1) the authenticity of the epistle; 2) the role of knowledge as the basis of sanctification; 3) the profit and pleasure to be derived from delving into some of the deeper riches that Clark has indicated but not fully explored, such as the relationship between the virtues of 1:5-7; and 4) the desirability of learning the Biblical languages.

In *The Johannine Logos* Clark tackles a particular problem: How did the apostle John use the term *logos*? The self-taught student is introduced to another type of study. Unlike many treatments of the *logos* doctrine, which are limited to the prologue, Clark examines every use of *logos* throughout the entire gospel. In addition he analyzes related expressions such as *rheemata*, truth, and saving faith as John employs them in the Fourth Gospel. Although the scholarly apparatus is not allowed to obscure the main argument, it is much more in evidence than in the commentaries. Furthermore we have here a work of original and significant scholarship which deserves consideration by fundamentalist and liberal critics alike. Clark's conclusion is that Augustine correctly interpreted the Evangelist when he wrote in *De Praedestinatione Sanctorum* (2, 5): "To believe is to think with assent."

The lay reader, having discovered from *Peter Speaks* the unity of the Scriptures and the rewards to be derived from meditating upon God's Word, having experienced in his study of *II Peter* the strengthening of faith which results from coming to his own conclusions concerning a controversial question, will leave *The Johannine Logos* with a real desire to expose false teaching, because he will now understand the harm it can do both to Christians and non-Christians. He will be especially concerned to point out that faith is not a subjective experience or an encounter devoid of intellectual content, but rather the assent of one's whole being to God's truth as it is presented to man propositionally in the Holy Scriptures.