

BOOK REVIEWS

Michael Bauman and David Hall, eds. *God and Caesar: Selected Essays from the 1993 Evangelical Theological Society's Convention at Washington, D.C.* Camp Hill, PA: Christian Publications, 1994. 370 pp. \$14.99 (paper). Reviewed by Dennis M. Swanson, Seminary Librarian.

The annual meetings of the Evangelical Theological Society in recent years have grown in significance. A problem with the meetings has been a failure to provide wide circulation of the scholarly contributions, making it difficult to access them after the meetings.

In addressing that problem, the editors of this volume have assembled selected papers from the 1993 annual meeting whose theme was "God and Caesar." In selecting papers for inclusion, the editors state, "Some of the scholars who contribute to this volume are well-known and need no introduction. Others are fresh voices, eager to be heard and worthy to be heard" (5).

The papers, presented as individual chapters within the book, deal with a Christian view of government. Sixteen chapters, divided into "historical" and "practical" sections, deal with various stimulating topics, ranging from individuals as ancient as Irenaeus (27-40) and as contemporary as Rush Limbaugh (241-60). Though all the chapters are samples of excellent scholarship, a few deserve special notice. Ronald Glass' study of the Reformed struggle with latitudinarianism and establishmentarianism (79-114) is outstanding. Another important chapter is Francis J. Beckwith's study of the New Age movement and public education (285-318). As is common with scholarly papers, the chapter titles are occasionally long and cumbersome, causing some readers not to examine further the excellent material found in the essay itself. Perhaps future installments of this series would do well to use more accessible titles. Also, the book would be more useful with some indexing.

As the editors state, the work in this volume represents "some of the best political and economic thinking of one of America's premier

evangelical professional organizations, The Evangelical Theological Society" (5). The editors deserve commendation for their work in giving these papers the wide hearing they deserve. The same editors have completed a similar work for the 1994 meeting which dealt with the subject of hermeneutics. Hopefully, this collection of the 1993 papers will be the beginning of a long and well-received series.

James A. Beverley. *Holy Laughter and the Toronto Blessing, An Investigative Report*. Grand Rapids: Zondervan, 1995. 185 pp. \$10.99 (paper). Reviewed by Ted Bigelow, ThM candidate, The Master's Seminary.

James A. Beverly, Professor of Theology and Ethics at Ontario Theological Seminary, published an article entitled "Toronto's Mixed Blessing" (*Christianity Today* [September 11, 1995]), but this book is broader, including detail of the "Toronto blessing's" connection with the Association of Vineyard Churches and the Word-Faith movement. The volume's purpose is to provide "guidance through the maze of issues that emerge . . . [from] Holy Laughter and The Toronto Blessing" (8). The author is clearly a "middle of the road" advocate of the phenomenon. He neither condones nor castigates all the movement's experiences or leaders, but does point out some of its inconsistencies. On the whole, however, his "middle of the road" approach impedes his attempt to provide guidance.

In his early chapters he accepts charismatic interpretations of events, based apparently on a predilection for experiences rather than biblical interpretations of those experiences. For example, a Vineyard pastor received "a powerful renewal, including the manifestation of Holy Laughter" (14) through the laying on of Rodney Howard-Browne's hands, and John Arnott (pastor of the Toronto Airport Vineyard Church) "had been anointed by the Pentecostal Claudio Freidzon" (14). He accepts these claims at face value apart from any consideration of biblical interpretation. His endorsement of other undefined phrases such as "Christians who needed a touch from God" (14), "renewing touch of the Holy Spirit" (15), and "slain in the Spirit" (19, 21) shows an uncritical defining of spiritual experience based on evangelical buzz words, not Scripture. As he passed a "woman

waving her arms wildly" (18), Beverley credits the Holy Spirit – whom he also views as the source of the woman's frenzied behavior – with providing him safety. Yet he later criticizes foolish behaviors such as a woman "pawing the ground like an angry bull" (99).

Ultimately, the book's weakness is hermeneutical. After describing the woman who acted like a bull, Beverly writes, "What course in hermeneutics will explain this behavior? . . . It is hard enough for Christians to agree on the meaning of Scripture. Must we now spend valuable time sorting through the wilder manifestations?" (99). These words represent the broad approach of the book. Rather than comparing the religious phenomena of Holy Laughter and animalistic behaviors with Scripture, he devotes most space to the experiences themselves. Though instructing readers to have a "proper understanding of the basics . . . of the Christian faith" (30), he implies that people of a cessationist persuasion "have a lack of openness" (31) to these phenomena. He dismisses or at best minimizes the role of hermeneutics, which role is determinative in learning what scriptural authority dictates about life, including the Holy Laughter movement.

This reviewer noticed no instance in which the author answered the natural question, "Does the Bible condone Holy Laughter, barking, or animal imitations?" Nor does he respond to the fallacy of Rodney Howard-Browne and others when comparing these actions to the outpouring of the Spirit in Acts 2 and 10. Instead, he proposes ten vague and arbitrary "Tests for Truth" (25 ff.), tests that are of little value in comparison to God's guidance through exegesis of relevant Scripture.

Early in the book, Beverley commends leaders in the Holy Laughter movement for holding to "high Christology" (29) based on his "Christological Test" (26). Yet on the book's last page he notes only 143 references to Jesus in about 90 sermons at the Toronto Airport Vineyard, calling this "a lost opportunity in preaching to give a clear focus on the Son of God" (160).

In responding to John MacArthur's *Reckless Faith* and its discussion of Holy Laughter, Beverley does not put MacArthur's words in proper context and does not substantiate his rebuttals. For example, he says, "These experiences [Holy Laughter, barking like dogs, etc.] are rooted in Christian worship and obedience to biblical faith" (86). But he does not tell where or how they are rooted.

The author has an extensive bibliography of works both for and

against the movement, a bibliography that is well worth the price of the book about this recent development in the charismatic world. Subsequent to the book's publication, the Association of Vineyard Churches has disfellowshipped the Toronto Airport Vineyard Church because of the Holy Laughter activities in the Canadian church.

Marc Zvi Brettler. *God is King: Understanding an Israelite Metaphor*, JSOTS, #76. Sheffield: JSOT, 1989. 239 pp. \$43.50 (cloth). Reviewed by David C. Deuel, Associate Professor of Old Testament.

Biblical authors draw upon metaphorical language to emphasize different aspects of God's attributes and works. The present work explores what Scripture teaches about God when it presents Him as king. In Brettler's own words "to what extent and in what ways do writers project elements of kingship onto God?"

A detailed examination of the institution of Israelite kingship and its comparison with the attributes of God as king open a new type of window toward understanding the biblical God (16). But this is a complex matter for at least two reasons:

We must consider the possibility that some references to God as King predate the Israelite monarchy, in which case the Israelite monarchy could not have been the vehicle for the metaphor. Second, we must allow for the possibility that the image of God as king might have shaped human kingship rather than vice versa (14).

The first question considers the source of kingship imagery prior to the monarchy in Israel. In response, the author examines the kingship of adjacent cultures to consider their impact on the biblical presentation of God's kingship. The second question addresses the issue of archetypal meaning. Did Israel take its understanding of kingship from God's attributes and works? Not surprisingly, the author takes great pains to establish the primary basis for the metaphor in Israel's kingship, and within the framework of its historical development where possible. This is difficult because the

way Scripture records the trappings of kingship varies in clarity and detail. Brettler focuses on specific aspects of kingship imagery, giving careful attention to the manner in which biblical writers select only the details of kingship that magnify God's attributes and works. The frailties are either virtually omitted or postured in such a way as to bring honor to the Great King: "Thus most entailments of human kingship that are projected on to God convey God's superlative nature, combining the metaphor 'God is King' with the theological notion 'God is incomparable'" (163). It follows that the superlative nature of God's kingship receives emphasis by failure to project on to God expressions from the human sphere which denote royal weakness. In brief, these and other superlative expressions use the metaphor "God is King" to portray God as the overlord *par excellence*, whose kingship surpasses that of any human monarch (33).

But the metaphor's lack of correspondence in every detail is instructive. The fact that only certain of the "appellations applied to God illustrate *in what way* God was seen as king in ancient Israel" (48, emphasis added). In the interpretation (or "unpacking") of metaphors, it is tempting to go beyond the correspondences given by the text's own controls and "fill out" the picture. The biblical writer's own restrictions should serve as a warning against "creative" exegesis (e.g., illegitimate totality transfer).

Brettler commonly makes observations that are helpful to the methods and conclusions of metaphor research, even to the limitations of metaphor for representing God's true greatness:

The biblical authors were aware that even these full-fledged royal appellations fail to describe God properly. . . . These discontinuities are central to a proper understanding of God as King for they show precisely where he fails to be bound by the metaphor. . . . The use of particular royal appellations offers general boundaries for understanding God, but through morphological syntactic and contextual modifications, the biblical authors clarify that God's Kingship is qualitatively different from human Kingship (49).

It goes without saying that Brettler's work has broader implications for a biblical theology. The "figurative" dimension of language, although equal in importance to grammatical and syntactical controls, has not received proportionate attention. This apparent lack seems out of balance when one considers the amount of metaphorical language

in Scripture.

This reviewer highly recommends Brettler's work to those whose commitment to interpreting Scripture is sufficient to carry them into a somewhat unfamiliar and complex area of language.

D. A. Carson, R. T. France, J. A. Motyer, and G. J. Weham, eds. *New Bible Commentary: 21st Century Edition*. Downers Grove, IL: InterVarsity, 1994. xiii + 1455 pp. \$39.99 (cloth). Reviewed by Keith Essex, Assistant Professor of Bible Exposition.

For over forty years, *The New Bible Commentary* has been a standard, one-volume, evangelical commentary on the Scriptures. This is the fourth edition and the third major writing of the commentary. The first edition appeared in 1953 and was followed by a second edition with minor revisions a year later. The Authorized (King James) Version was the translation used as the basis for the first two editions. In 1970, a third edition, a major rewriting of the commentary, appeared with the Revised Standard Version replacing the Authorized Version. Now, for this new edition the New International Version serves as the English base. It contains a rewriting or thorough revision of every article in the 1970 edition. The only contributors involved from 1953 to 1994 are Leon Morris and George Beasley-Murray. The 1994 work employed only eleven of the forty-six authors involved in the 1970 work. This is truly a new Bible commentary.

The commentaries on the biblical books are consistently well done. Each begins with an introduction, usually including authorship and date, structure, theology, and resources for further reading. The commentaries proper proceed through a book, section by section, paragraph by paragraph. As the preface notes, "we have chosen to concentrate on the 'flow' of books and passages" (vii). The comments reflect this purpose. A major distinction of this edition is its emphasis on the literary structure of the biblical texts. This is not surprising, given contemporary concern in biblical studies for the literary form of the text. Though affirming source criticism in the Pentateuch—i.e., none of the writers on the Pentateuchal books affirm Mosaic authorship of the present form of the text—and the synoptic Gospels,

the commentators unite in seeing the final form of the scriptural text as the Word of God. As Gordon Wenham states, "While the critical debate has continued, it has been widely accepted that the commentator's first job is to explain the present form of the text. . . . So what this commentary focuses on is the present final form of the text" (55). The commentaries also deal more in depth with significant passages where diversity of interpretation within evangelicalism exists.

The theological tone of the commentaries is decidedly orthodox. For instance, R. T. France comments on Matt 28:19, "The trinitarian `formula' is striking" (945), and Donald Guthrie remarks concerning John 1:1, "John must be affirming the Godhead of the Word" (1025). Moreover, the work consistently affirms the doctrine of justification by faith alone in Jesus Christ. The commentators have a common bent in emphasizing the continuity between Israel and the church. As David Wheaton writes in the introduction to 1 Peter, "Whether his readers were Jewish or Gentile Christians, Peter is keen to encourage them to believe that they are the `new Israel'" (1371). However, within the continuity perspective, the volume states both amillennial and premillennial positions. For example, Sinclair Ferguson interprets Daniel amil-lennially, while Beasley-Murray states of Revelation, "The `binding' of Satan for a thousand years coincides with the `reign' of Christ for a thousand years. . . . The kingdom over which the Messiah rules is typically represented [in the OT] as a kingdom of this world, centred in Jerusalem" (1451).

Seven introductory articles augment the commentaries. The first, "Approaching the Bible" by D. A. Carson, is a cogent introduction to bibliology and biblical hermeneutics. The article "Biblical History" by Gordon McConville assumes a late date for the Exodus (22); however, Bruce Waltke gives arguments for the early date in his introduction to Joshua (234). The other articles introduce the Pentateuch, biblical poetry, Jewish intertestamental literature, the Gospels, and the Epistles.

This volume benefits the reader in a number of ways. First, and foremost, its purpose is to lead the reader to know, love, and submit to the Bible as the Word of God. Second, it gives insight into contemporary, mainstream Anglo-American evangelical biblical scholarship. Third, this commentary is foundational to the more detailed evangelical commentaries on the individual biblical books. It will be a

valuable addition to the library of a biblical expositor.

Timothy and Denise George, eds. *Payday Someday and Other Sermons by Robert Greene Lee*. Nashville, TN: Broadman & Holman, 1995. 280 pp. \$19.99 (cloth). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

Timothy and Denise George have put their hearts and pens together to give the Christian reading public a series of books entitled *Baptist Classics*. From America's largest Protestant denomination, the Southern Baptists, they paint the portraits of some of their most colorful and influential preachers.

Payday Someday is a compilation of some of the best and most famous sermons by Dr. R. G. Lee when he was pastor of Bellevue Baptist Church in Memphis, Tennessee. This reviewer had an opportunity to hear a cassette tape of the famous sermon by Lee called "Payday Someday," and so was pleased to see a book featuring the preacher's best sermons.

The book contains a brief biography of Dr. Lee in which the editors show the great influence he had for Christ and also upon the Southern Baptist Convention. Then it offers the reader twelve of the most effective sermons Dr. Lee preached.

These sermons are not expositions of texts or passages of Scripture. They are vintage sermons, oratorical masterpieces, framed to entice the soul into heaven rather than instruct the mind. A comparison of the written with the spoken sermon shows that much of the Dr. Lee's impact in preaching was delivery and not merely in the sermon's crafting.

The editors intended the book to be a help to students of preaching. The last section of the book contains questions for group discussion and personal reflection. The simple fact that a man's sermons earn so much attention marks the stature of this famous preacher.

The volume is not for those looking to improve their expositional preaching, but it will bless one's soul and move a preacher to better crafting of his sermons. Non-Baptists can thank the Georges for preserving such a rich heritage.

Timothy George is Senior Editor of *Christianity Today* and Founding Dean of Beeson Divinity School. His wife is a prolific writer in her own right.

Joel B. Green and Michael C. McKeever. *Luke-Acts & New Testament Historiography*. Grand Rapids: Baker, 1994. 148 pp. \$11.99 (paper).

Edwin C. Hostetter. *Old Testament Introduction*. Grand Rapids: Baker, 1995. 106 pp. \$7.99 (paper).

Craig A. Evans. *Jesus*. Grand Rapids: Baker, 1992. 152 pp. \$9.99 (paper). Reviewed by Dennis M. Swanson, Seminary Librarian.

These three works are the initial installments in the proposed 14 volume series of *IBR Bibliographies*. The Institute for Biblical Research is sponsoring this set under the editorship of Tremper Longman III and Craig Evans. The series' stated purpose is to enable the scholar, minister, student, and layman to "keep in touch with the vast materials now available for research in the different parts of the canon" (Series Preface, 7). Given the almost exponential growth of theological and biblical literature, the undertaking is vast, and the publisher, editors, and individual contributors deserve commendation for their efforts.

The scope of the series includes bibliographic information for works primarily published or translated into English, with a limit of 5% for non-English titles. It numbers each entry individually, and within the author index directs the reader to that entry number (not the page number) for each title by a given author. This feature is quite helpful, but the format is not mentioned or initially apparent to the reader. The bibliographic entries include books, multi-author works, journal articles, and *festschriften*. Authors of the individual volumes have also provided brief annotations for each entry.

In terms of the layout and format, the volumes are well-conceived and quite accessible. Each subject has major sections with short introductions. This reviewer would also have liked to see an alphabetical index of the individual titles included. Both IBR and the publishers address the significant problem of maintaining currency in any bibliographic project with a commitment to "publish updates of each volume about every five years" (*ibid.*).

In any bibliography one can quibble about what is and is not included. The volumes are thorough in the selections, although it appears that there is a decided favoritism for works supporting the various historical-critical and liberal approaches to the text of Scripture.

Green's and McKeever's *Luke-Acts*, is well done and has the most thorough annotations of any of the three. The work majors in journal articles, leaving the commentary section rather sparse. The researcher will need to supplement this lack with other bibliographic resources such as Dr. James Rosscup's *Commentaries for Biblical Expositors* (Grace Book Shack, 1993). Also information on a significant new series, *The Book of Acts in Its First Century Setting* (the first four volumes of a proposed seven-volume set by Eerdmans now available) apparently was not available for inclusion in their work.

Hostetter's *Old Testament Introduction* is a valuable contribution and covers a wide spectrum of material. Though there is an inexplicable omission of the *Theological Wordbook of the Old Testament* (Moody, 1980), the chapter on Language (43-61) is very thorough. His chapter dealing with the Old Testament Environment (78-102) is also particularly helpful.

Evans' work *Jesus* is perhaps the most disappointing of the three. He acknowledges that this work is an abridgment of his *Life of Jesus Research: An Annotated Bibliography* (Brill, 1989), with additions of materials published from 1990-91. The tone of the bibliography decidedly leans to the liberal and Bultmannian influenced segment of gospel scholarship. Conservative scholars represent an insignificant percentage of the entries. One example of this leaning is the inclusion of Eta Linneman's *Jesus of the Parables: Introduction and Exposition* (Harper & Row, 1967), a work that she herself now rejects, and the non-inclusion of her two works, *Historical Criticism of the Bible: Methodology or Ideology?* (Baker, 1990) and *Is There a Synoptic Problem: Rethinking the Literary Dependence of the First Three Gospels* (Baker, 1992), which reject both the methodology and conclusions of the various critical theories that dominate Evans' work.

This series will undoubtedly be a valuable contribution to students of biblical studies and must be recommended for the serious student. The attractive pricing will make it readily available to all and hopefully regular updates will keep the series current. This reviewer recommends that future volumes reflect more balance in the selections

and that editorial oversight insist on a more even-handed presentation of works from a conservative-evangelical perspective. He commends IBR, the general editors, and individual contributors, however, for undertaking a project that will undoubtedly become a valuable addition to individual and institutional libraries.

Philip W. Janowsky. *The Evangelical Essential. What Must I Do to be Saved?* Grisham, OR: Vision House, 1994. 132 pp. \$13.99 (cloth).
Reviewed by James E. Rosscup, Professor of Bible Exposition.

The author pastors the Community Methodist Church in Pagosa Springs, Colorado. He spends nine chapters dealing with the way evangelicals are drifting away from biblical authority. He bemoans strange definitions of people who see themselves as "evangelical" as he sees the term widening to embrace anyone who believes in God and speaks from the Bible. Typical of the issues dividing evangelicalism are the feminist movement, pro-choice/pro-life, gay rights in which those "politically correct" assume superior intelligence and academic ability, as if they alone "get it" (13). Janowsky accounts for these by a shift in hermeneutics, made to avoid offending someone.

As the title indicates, the central issue of the book is salvation by grace through faith, a different view from that of Roman Catholicism. The book assumes the apostolic tradition of Rom 10:9 and also of the rest of the NT, especially in Paul's letters. The actual term "evangelicalism" arose during the Protestant Reformation, used by Catholics and by some later to apply to Martin Luther and his followers (20). The loyalty of evangelicalism centered in justification by faith in Paul's letters, and the sole authority of Scripture in matters of faith and practice (22). This contrasts with the Roman Catholic practice of attributing to extra-biblical church traditions the same inspiration and authority as to Scripture itself. One tradition was that a person must merit the salvation merited by Christ, through confession, penance, and good works to achieve perfection and go into Christ's presence at death, rather than to purgatory (25, 100). The Catholic church broke with the Pauline doctrine in the early centuries, but the Protestant Reformation recovered it (88). Paul's justification by

faith apart from merit was supplanted by the Roman Catholic faith plus works of supererogation (96). The wrong view sees the Sermon on the Mount as tied to the old covenant, preaching the law (62), and the necessity to be perfect to achieve salvation (Matt 5:48). This implies that Jesus taught a salvation by perfection maintained by good works to the end of life, a doctrine leading to despair (101-2). Janowsky holds that Jesus intended His teaching on perfection to bring men to condemnation, not salvation. It would destroy any hope of self-righteousness (103), so that they would look to Him who justifies by faith (Rom 7:25). Janowsky argues that the centerpiece of Christianity is not the Sermon on the Mount but Christ's resurrection (63).

The writer is not clear in some of his remarks (75-77). He contrasts the old covenant which addresses the salvation of Israel as a *nation* with the NT which sees salvation as *individual*. However, the OT has several examples of *individual* salvation by faith (e.g., Abraham, Gen 15:6; David, Ps 32:1-2; Naaman, 2 Kgs 5). Hebrews 11 reviews many such examples. God dealt with a nation, but with individuals within that nation too. The book needs to clarify this and integrate it into the total picture.

The book sees the church as "the new Israel" (78), "true Israel" or an "extension of Israel" (81). The twelve tribes in Jas 1:1 are "Christians" in general (82). The book also *seems* to leave no place for a future millennial aspect in God's kingdom program (82); it at least lacks clarity, as it focuses only on a kingdom that is "spiritual" and "eternal."

Janowsky writes against those who feel that relying on Paul's teaching is unbalanced and in error (107). One he disfavors is Richard Quebedeaux in *The Young Evangelicals* (108), but he does not spell out much to clarify the offender's case. He refers to others, not naming them or documenting (112), further creating an air of mystery. Explanation would help here. On the other hand, Janowsky sees no problem in citing such a writer as Emil Brunner (114), a neo-orthodox theologian. He cites Ernst Käsemann (118-19), also a non-evangelical. Many will wish Janowsky had cited some friends of the evangelicalism he is defending.

Janowsky thinks Clark Pinnock has watered down evangelical convictions (129). Pinnock has changed ideas of eternal punishment and made the concept more palatable to human perspectives by teaching annihilationism of those unrepentant to a postmortem offer

of salvation.

Salvation by faith is for Janowsky "the essential." Truly it is an essential! One could also argue for other strong essentials such as holiness of life as contrasted with worldliness, an awakened evangelism, a strong use of Scripture exposition in preaching, and Scripturally toned, Spirit-directed prayer. Janowsky's title might be *An Evangelical Essential*, with an early effort to set other various essentials in perspective and balance.

The jacket, inside the front cover, leaves out the word "who" in its fourth line, "anyone *who* believes. . . ."

The book certainly has its good point, stressing salvation by faith, without merit. One can affirm this with the writer and appreciate his fervor for a key essential as the present reviewer does. The author could have been clearer about who the book disagrees with among *evangelicals* and why it disagrees. This would have spared readers considerable perplexity.

W. C. Kaiser, Jr. *The Messiah in the Old Testament*. Grand Rapids: Zondervan, 1995. 256 pp. \$17.99 (paper). Reviewed by David C. Deuel, Associate Professor of Old Testament.

Walter C. Kaiser, Jr., formerly of Trinity Evangelical Divinity School, is Colman M. Mockler distinguished professor of Old Testament at Gordon-Conwell Theological Seminary. He argues that Messiah is at once a pivotal issue for the true identity and nature of Christianity and a fundamental aspect of promise, the thematic organizational principle or center of Scripture. Within the progress of revelation, the Messiah theme also grows into an argument of its own for "there is an apologetic case to be made for the Messiah in the OT" (232).

Hermeneutical issues play a critical role in articulating the nature and implications of the messiah theme. An interpreter should eschew *Peshet* and *midrashic* methods of interpretation and follow "a straight-forward understanding and application of the text [which] leads one to the Messiah and Jesus of Nazareth, who has fulfilled everything these texts [i.e. OT messianic passages] said about his first coming" (*ibid.*).

Following a brief survey of historical precedents for the debate, the author sets forth definitions for "messianic" and "messiah," and distinguishes futurism from eschatology in order to set the discussion on the right track. Derailments are not uncommon in the controversy due mainly to the lack of a consistent use of such terms. Kaiser then takes the discussion to the fundamental issue of Messiah in Scripture — the essential nature of biblical prophecy. He scrutinizes and rejects dual meaning, single meaning, NT meaning (a technical sense of the phrase), developmental meaning, goal meaning, relecture meaning, and theological-meaning (also a technical sense) formulations of biblical prophecy in favor of a method consistent with the essence of prophesy itself, promise.

The promise was a single one; yet it was cumulative in its net results. Indeed, its constituent parts were not a collection of assorted promises about a Messiah who was to come: instead, they formed one continuous pattern and purpose placed in the stream of history (29).

In other words, prophesy is not a random collection of unrelated passages into which later NT writers injected their content and to which they added, even imposed, an artificial unity. Nor is it a set of disparate predictions. Rather, it is a dynamic process superintended by God and through which He continually unfolded His plan in the progress of revelation. In short, prophesy regarding Messiah is not an afterthought; it is a carefully orchestrated revelatory plan.

The author argues strongly that any departure from the notion of prophesy set forth above for one or a combination of the alternatives (they are not all mutually exclusive) sacrifices the apologetical force intended by later OT or NT writers, and ultimately, the integrity of Scripture itself:

All the alleged apologetic advantages of appealing to the OT texts by the apostles and the four Evangelists of the NT become nonexistent in one stroke by these two-track hermeneutical systems of interpreting messianic passages (23-24).

The author's treatment of the alleged messianic passages in the OT stands as its own apologetic. One can dispute his interpretation of individual passages, but the NT posturing of OT passages as messianic as well as the "natural" meaning of select passages themselves is a single gargantuan argument.

Kaiser's most recent contribution to exegetical theology is a most welcome addition to the literature on Messiah. Rather than speculate on the nature of prophecy and its methods in isolation, he makes his point by allowing the passages to speak for themselves. Pastors and Bible instructors will appreciate this helpful book.

Tremper Longman, III. *Old Testament Survey*. 2nd ed., Grand Rapids: Baker, 1995. 184 pp. \$10.99 (paper). Reviewed by James E. Rosscup, Professor of Bible Exposition.

This is a useful tool, often, as it updates a work published in 1991 with 19 more pages of listings, 1991 – 1993. It is by the Professor of Old Testament at Westminster Theological Seminary.

The book comments briefly (a few lines in most cases) on a broad spectrum of works relating to the OT: introductions, theology, history of Israel, archaeology, atlases, translations of ancient Near Eastern texts, Near Eastern history, dictionaries, biblical-theological dictionaries, concordances, grammars, text-based lexicons and interlinears, canon, the OT and the computer (one listing), and miscellaneous. Four brief appendices deal with an OT library on a budget, the ideal OT reference library, five-star commentaries (the most scholarly in his judgment), and a list of commentaries Longman has written.

Longman rarely includes books before 1960. Exceptions are usually parts of the old *International Critical Commentary* or the *Interpreter's Bible* (1950's), Keil and Delitzsch (latter half of the 19th century), H. C. Leupold's works (1942 ff.), etc. Since they are so few in number, it is strange that he includes some that are far from the best, as H. G. Burrowes, *Song of Solomon*, Banner of Truth, 1958 (originally 1853), a work that Longman holds in low regard because of its allegorism. Another is A. W. Pink's *Gleanings in Genesis*, 1922, again with comments that diminish its value.

The main aim seems to be to list works of a high value in scholarly, critical study, whether Longman agrees with their perspective or not. He leaves out many works that teachers and pastors find of much help in biblical interpretation.

Often the work's annotation offers no help on which

perspective is taken on a prophetic book, such as amillennial or premillennial. Most entries on Isaiah are an example. Longman regards J. Alex Motyer's *The Prophecy of Isaiah . . .* (1994) as "The best of a conservative evangelical approach to the book at the end of the twentieth century," and as "best in matters theological," but beyond these generalities defines nothing on the actual kind of view on prophecy it defends (127-28). Sometimes Longman shows his disfavor of premillennial interpretation. Eugene Cooper's premillennial stance on Ezekiel (New American Commentary) is "difficult to accept" (137). Some find it much less difficult than other views when they face exegetical factors and seek to apply hermeneutics consistently—for blessings as well as judgments. On Jeremiah, Longman bypasses C. L. Feinberg's careful premillennial treatment of the passages (*Jeremiah, A Commentary*. Zondervan, 1982, 335 pp.), but on Ezekiel he does include Feinberg's good but less valuable work. On Zechariah, no premillennial effort finds a place.

Longman does helpfully alert readers (if they need this) to some things, as J. Goldingay's sometimes radical views on Daniel (*Daniel, Word Biblical Commentary*). Goldingay holds that Daniel 1–6 present fictitious stories. Longman's comment does not mention that Goldingay sees the fourth empire (Daniel 2, 7) as fulfilled in intertestamental times. While complimentary in part on Leon Wood's *Daniel, A Commentary* (143), Longman prefers E. J. Young's "theological perspective," apparently his amillennial view.

In some areas, one wonders why books are omitted. An example is archaeology. Only two works appear in such an important area, with no mention of E. M. Blaiklock and R. K. Harrison, eds., *The New International Dictionary of Biblical Archaeology* (Zondervan, 1983, 485 pp.); Amihai Mazar, *Archaeology of the Land of the Bible* (Doubleday, 1990, 576 pp.); Keith N. Schoville, *Biblical Archaeology in Focus* (Baker, 1991, 511 pp.); or Edwin Yamauchi, *Persia and the Bible* (Baker, 1990, 580 pp.). These works are not listed even under "Near Eastern History."

Under biblical-theological dictionaries, Longman includes encyclopedias, yet mentions only W. A. Elwell, ed., *Baker Encyclopedia of the Bible*, 2 vols. (Baker, 1988). Why is there no mention of the *Zondervan Pictorial Encyclopedia of the Bible* or the *New International Standard Bible Encyclopedia*? Works on manners and customs and on chronology gain no place.

Longman has a greater confidence in the Word Biblical Commentary as being evangelical than some do. He says that of the entries in this set, "most clearly are" evangelical (57). He writes from the perspective of acknowledging a very broad range of scholars who regard themselves as evangelical.

Certainly the book offers much help as far as it goes. A more vigorous attempt to include works from 1991 on would be of far greater help. Also, for the many who have access to biblical libraries, more of the contributing older works could be present. Many of the annotations would offer more help if more definitive, even if still concise. As an overall assessment, the work is of substantial assistance on many OT books, and hopefully, future editions can make it much better.

Jeffrey J. Niehaus. *God at Sinai: Covenant and Theophany in the Bible and Ancient Near East*. Grand Rapids: Zondervan, 1995. 426 pp. \$18.99 (paper). Reviewed by David C. Deuel, Associate Professor of Old Testament.

Jeffrey J. Niehaus, Professor of Old Testament at Gordon-Conwell Theological Seminary, writes to explain biblical glory theophany. His method explores the OT data "against the background of similar ancient Near Eastern thought" (16).

A theophany is an appearance of God. God has appeared on many occasions and in various forms or manifestations. "What Israel knew of God, it knew through his own self-disclosure" (17) "As God of all creation, the God of the Old Testament could appear whenever and wherever he chose" (18). Unlike the alleged gods of the nations, Yahweh *only* appeared when and where he chose (20). God appears for a purpose, accomplishes that purpose, then disappears (21).

The two primary reasons for God's visitation are to save and to judge. Later biblical writers call these "the mighty acts of God" (cf. Job 40:6-14). Niehaus concludes by implication that "*the mere revelation of God both saves and judges*" (24). God's appearance or theophany in the OT is not merely an apparition. It is not neutral; it is *defining*. So it was when God revealed himself to Moses: "Do not come any closer . . . take off your sandals, for the

place where you are standing is holy ground" (Exod 3:5). This self-revelation of a holy God, in essence, "defines Moses immediately" (24). God subsequently reveals His name to Moses: "I will be what I will be" points to the fact that "only God is essentially self-determining" (24, emphasis added). The Exodus 3 theophany "envisioned Yahweh's *deliverance* out of Egypt and his *judgment* of Pharaoh" (24). The author concludes, "In Yahweh's first appearance to Moses a collocation was made between Yahweh's self revelation and his role as Savior and Judge" (25).

The primacy of Mt. Sinai as the "proto-theophanic" appearance of God is without question:

The Sinai theophany is taken as a touchstone for prior and subsequent glory theophanies in the Bible because the Sinai event was constitutive in Israel's history and crucial in salvation history. As God came to Sinai in the clouds to impart his law, so he will come again on the clouds of heaven to judge those who have broken that law (16).

Later biblical writers would look back upon, allude to, and quote the Sinai passages, oftentimes elaborating known points of theology or introducing new ones.

In the remainder of the book, the author compares biblical theophany with ancient Near Eastern parallels, then examines the Pre-Sinai, Sinai, and Post-Sinai theophanies. Within the last category he subgroups the discussions into Historical and Prophetic, Psalms and Prophets, and NT and beyond.

The book examines an issue that spills over into other areas of theological study. Its implications for the incarnation and the Spirit's presence and role deserve individual treatments that reach the pew, for the basic issue of what it means for God to "visit" or be present is crucial to the life of faith.

This reviewer appreciates Professor Niehaus' careful research and recommends the book highly.

Mark A. Noll. *The Scandal of the Evangelical Mind*. Grand Rapids: Eerdmans, 1994. 271 pp. \$19.99 (cloth). Reviewed by Trevor Craigen, Associate Professor of Theology.

The preface describes this book as a "historical meditation in

which sermonizing and the making of hypotheses vie with more ordinary exposition" (ix). Then, on the same page, Noll adds what is obvious from the opening salvoes in the first chapter that the book "is meant to incite more than it is meant to inform." An accurate evaluation indeed! The author's gripe (and that is the best term to use) is that no recognizable evangelical mind exists. This is the scandal about which he writes. It deeply disturbs him that modern American evangelicals have miserably failed in sustaining intellectual life. But when all is said and done and this failure has been charted in chapter after chapter, one has to ask, "What are you looking for, Dr. Noll? Do you want evangelical writers to gain recognition by the academia of the day as making a significant contribution to their fields of study? In fact, has the modern academic world shown an ungrudging willingness even to consider seriously research done by evangelicals?" Noll causes such questions, yet he himself acknowledges in the first chapter a rich theological harvest from the pen of "different subtraditions" within evangelicalism (7). Yes, he did explain that he wants an effort made to think like a Christian—i.e., to think within a Christian framework—in all areas of modern learning (7). But is it really true that evangelical writing has not done so?

The opening chapter provides definitions of "The Life of the Mind," "Evangelical," and "Anti-Intellectual," and sketches the cultural, institutional, and theological aspects of the Scandal. Unfortunately it also alerts the reader to Noll's bias against and summary dismissal (a) of those who hold to creation without allowing scientific theories to cloud their exegesis of special revelation and (b) of those who carefully study prophecy trying to bring it to bear upon current events. The areas of Bible and science and prophecy deserve earnest study, and good students and researchers in these areas are not less than intelligent or far less responsible than previous generations of writers. Do not tar all with the same brush, Dr. Noll, for many write well and thoughtfully on these issues.

Is it really right to view careful research done by "creationists" to be a sad tale of a fatally flawed interpretive scheme totally unendorsed by responsible Christian teachers of church history? One wonders if Noll ever considered objectively the outstanding contributions made by the highly qualified members of the Creation Research Society and the Institute for Creation Research. Are such writers deemed anti-intellectual fundamentalists who are

irresponsible? Are these really those who are "bereft of self-criticism, intellectual subtlety, or an awareness of complexity" so that "they are blown about by every wind of apocalyptic speculation and enslaved to the cruder spirits of populist science"? (14). No *objective* appraiser of the evangelical scene could ever draw such a conclusion. The criticism is unfounded and indicates Noll's utter subjectivity. The opening chapter, therefore, causes the reader to begin immediately to wonder about the integrity of the analysis given in the succeeding chapters. But then, since the book is a historical meditation and sermonizing, perhaps the loss of objectivity is excusable. Yet when the book clearly implies that modern creationism arose from an attempt to present Ellen White's Seventh-Day Adventist literature as *the* framework for studying the history of the earth (189), the discerning reader must shake his head in disbelief, and wonder if the author has an axe to grind.

The book is easy to read and with its rapid survey of a broad span of church history forces the reader to recall names, books, and events of the past, and to reflect on whether Noll's assessment of their contribution or influence really is accurate. In all probability this book calls for a whole review article—if not another book—instead of a brief review such as this. Are those who practice normal historical-grammatical interpretation guilty of a "misplaced Baconianism" or of indulging in a Manichaeian attitude toward knowledge about the natural world? Are creationists guilty of deductive dogmatism which in some non-scholarly way forcibly and simplistically reads the Bible onto the natural world and into the metaphysical issues posed by modern theories of evolution?

Speaking of "theories of evolution" should have caused Noll to realize that what is still theoretical, and thus unproven, could never redefine, amend, and otherwise tamper with the factual statements of the historical narrative in the Genesis account. The history of science shows that theories of origins come and go and thus cannot determine any age's interpretation of God's special revelation. Noll's evaluation of creation-science as having done much damage to the evangelical mind in preventing clear thinking about human origins, the age of the earth, and the mechanisms of geological and biological change (196) is, frankly, unacceptable. Of course, he is not obligated to accept creation-science if he chooses not to, but then neither must creation-scientists listen to him. An irenic spirit can prevail, but this does not

mandate an endorsement of his views.

This reviewer has focused predominantly on creation-science issues, but similar reactions arose in reading of other chapters, particularly "The Intellectual Disaster of Fundamentalism" and "Political Reflection." The reader will ask himself, "Is that so?" "Are you not overstating the case or showing unnecessary bias?" "Are you not too quickly creating a caricature or stereotype?" and "Are you not exhibiting a distinct dislike for dispensational and premillennial writers?" Perhaps one could conclude that the author has expressed his irritation and frustration with an evangelical world that will not kowtow to an unregenerate world's views, theories, and conclusions, but reserves the right to challenge, research, and think without losing the authority of biblical revelation in its thinking. This does not constitute anti-intellectualism or something less than a Christian mind.

Thanks to Professor Noll for his "inciteful" book. It will motivate readers to analyze the history of ideas, biblical themes and their ethical impact, creation-science, and prophecy, but it is doubtful that significant and substantial mergers of the differing convictions and views will occur. Reactions to his book will linger for years to come. Hopefully, it will be the catalyst to cause a serious, non-caricaturing re-consideration of the value of creation-science, of premillennialism, of fundamentalism, and of presuppositional apologetics and to make evangelicals realize they need not be ashamed of the wealth of material they have from good thinkers in their ranks.

Robert A. Peterson. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg, NJ: Presbyterian & Reformed, 1995. 258 pp. \$12.99 (paper). Reviewed by James E. Rosscup, Professor of Bible Exposition.

This book provides the most careful, recent, overall theological argument for eternal punishment of the unsaved that the reviewer has seen. Peterson is Professor of Systematic Theology, Covenant Theological Seminary, St. Louis. His book has forewords by John MacArthur, Jr., and David F. Wells. It is a lucid, cautiously argued thesis for the orthodox view of conscious, endless punishment. The author is courteous to those with whom he disagrees, but pleads

firmly for the view he is convinced the Bible teaches.

Peterson has twelve chapters. His introduction sets the issues in competing views: life after death is improbable, universalism, a postmortem chance to receive the gospel, annihilationism, and unbelievers suffering eternity in an endless, conscious way in hell. Then he devotes Chapters 2-5 to Bible teaching on the subject (OT, Jesus, apostles), 6-7 to views of key figures in church history, 8-9 to a critique of opposing views, 10 to a topical summary of Bible teaching, 11 to the relationship of eternal punishment with other tenets of the faith (e.g., God, sin, Christ's saving work, heaven). Chapter 12 deals with three difficult questions: What about purgatory? What about the fate of those who never heard the gospel? and What happens to babies who die?

He argues that two texts give a clearer OT picture of the final destiny of the wicked, Isa 66:22-24 and Dan 12:1-2. Isaiah speaks of the ungodly when they are dead corpses suffering for ever, using an image of maggots that do not die and a picture of fire that does not go out. Daniel speaks of God's raising the godly to never-ending life, but the ungodly to never-ceasing disgrace.

The author deals in detail with words of Jesus, who said more about the fate of the wicked than anyone else in Scripture (54). He takes up various passages from Matt 5:21-22 to 25:46. Among his points are these: God rules the final destiny of the unsaved (10:28) which is for those who rejected God (7:23; 8:11-12) and involves pain (13:30, 40-43) pictured by such things as a fiery furnace. In 18:6-9, hell is a fate worse than drowning in the sea with a heavy millstone weighted to one's neck.

In 2 Thess 1:9, Peterson reasons that "eternal destruction" means never-ceasing destruction, not annihilation. The next words, in v. 9, suggest this: ". . . and shut out from the presence of the Lord and from the majesty of his power." Separation from the Lord, he argues, presupposes that people still exist (81).

In Rev 14:9-11, Peterson reasons that smoke rises perpetually because the fire has not used up its fuel; the picture would have smoke cease if the fire went out (88). "No rest day or night" (v. 11) means "no relief at any time," not "no relief so long as their suffering lasts," as though pain were only temporary. The lake of fire lasts "day and night forever and ever" (Rev 20:10). Peterson discusses Rev 22:15 also. The ungodly enjoy eternal life in the New Jerusalem, whereas "outside

are the dogs," the unsaved, continuing to exist but cut off from God's gracious presence (198).

Chapter 6 seeks to show that eternal punishment was the church's predominant conviction from early days through the Reformation, as in Tertullian, Augustine, Aquinas, Luther, and Calvin. Origen was one who defected, choosing universalism. In the 18th to 20th centuries most scholars held to eternal punishment (e.g., Jonathan Edwards and W. G. T. Shedd), but some held annihilationism (e.g., William Whiston; Friedrich Schleiermacher).

Chapter 8 offers detail on universalism, particularly responding to John Hick's idea, "justice demands that God win all to Himself" (140). Peterson also argues against the postmortem evangelism and conversion of Clark Pinnock, who believes that all without a *desire* to repent face annihilation (151). This takes Peterson to such texts as 1 Pet 3:19-20, where a further offer of the gospel would clash with 4:17-18, which teaches that those who do not obey the gospel will face an awful destiny. Another passage is Heb 9:27, death and after it judgment, which is not, as Pinnock sees it, an opportunity to receive grace (151).

Annihilationism is the topic in Chapter 9. Peterson answers what he rates as the best four books for the theory: H. E. Guillebaud, *The Righteous Judge* (1941); Basil Atkinson, *Life and Immortality* (1960's); LeRoy Froom, *The Conditionalist Faith of Our Fathers*, 2 vols. (1965-66); and Edward Fudge, *The Fire That Consumes: A Biblical and Historical Study of Final Punishment* (1982). Peterson feels that John R. W. Stott pulls together the logic for annihilationism well (Stott with David Edwards, *Evangelical Essentials*, 1988, pp. 312-20). Peterson responds to the five main arguments: vocabulary of destruction, hell-fire imagery, God's justice, universalist texts, and conditional immortality.

"The Case for Eternal Punishment" comes in Chapter 10. Crying and grinding teeth show pain related to fire (Matt 13:42, 50). Hell is also a place of darkness and separation (8:12; 22:13; Luke 13:28); being cut in pieces, i.e., in extreme pain (Matt 24:51; cf. Deut 32:41; Heb 11:37); and death/destruction while conscious (Matt 10:28; Rom 2:12). Revelation 20:7, 10 mention torment day and night forever and ever after the thousand years, apparently eternal in contrast to a long period of time; the "beast" and "false prophet" are in the fire already a thousand years before the devil also is cast in. Contending for hell being eternal, Peterson argues the more natural view in the parallelism

of Matt 25:46: the wicked go to eternal punishment, but the righteous to eternal life. The punishment side of the contrast is eternal—i.e., endless just as the bliss side is (196). Teaching on hell should stir in people a desire to escape such a fate, leading to a greater boldness in evangelistic zeal (201).

Copious notes appear at the end of each chapter, in addition to indexes to Scripture, names, and topics at the volume's end. The book updates discussion on the subject, gathers many arguments on different passages, and is the best work on the orthodox view related to the recent debate. Every serious student of Scripture ought to read it and think soberly about its relevant aspects.

John Sailhamer. *NIV Compact Bible Commentary*. Grand Rapids: Zondervan, 1994. 608 pp. \$14.99 (cloth). Reviewed by Keith Essex, Assistant Professor of Bible Exposition.

"The purpose of the commentary is . . . to show how the Bible fits together and how the parts fit the whole" (7). This is how John Sailhamer, formerly Professor of Old Testament at Trinity Evangelical Divinity School and presently Scholar in Residence at Northwestern College, describes his purpose in writing this new commentary. His desire is that the reader of the Bible see the great themes in the Bible and how these themes develop throughout the whole of the Scriptures.

Although this commentary uses the New International Version as its basis for comments, the author substitutes his own translations when he deems it necessary.

Sailhamer never explicitly states what he thinks the unifying theme of the Bible is. However, his emphasis seems to be that the theme that unites the Scriptures is "the universal reign of the future Davidic king whom the Old Testament anticipates and the New Testament identifies as Jesus Christ." From Genesis to Revelation, Sailhamer continually speaks of the coming kingdom. For example, when commenting on Genesis 12, he states, "The way of life and blessing . . . is now marked by Abram and his seed. . . . This one seed who is to come to whom the right of kingship belongs, will be the 'lion of the tribe of Judah' (cf. [Gen.] 49:9)" (25). Concerning the book of Daniel, he affirms, "The eternal Davidic kingdom is pictured as a

divine kingdom that rules over all the earth and puts an end to the kingdoms of humankind" (241). At his first advent, "Jesus came to establish the kingdom promised in the OT prophetic literature . . . a visible, universal rule of the Messiah" (444). And at his second advent, in fulfillment of Daniel 7, Jesus will bring "first judgment, then the kingdom" (598). Sailhamer subsumes all the other themes of the Bible (e.g., blessing, life, seed, covenants, land, judgments, salvation) under the dominant theme of Jesus and his coming kingdom.

One of the strengths of this compact commentary is the fact that it does concentrate on the "big picture." However, at times its brevity leaves the reader wishing for a fuller explanation of some statements. For this reviewer, a further clarification of the relationship between the kingdom and the church would have been helpful. Sailhamer states that because Israel rejected the kingdom at Christ's first coming, "that kingdom . . . would begin in a small, almost imperceptible, form" (444). This was something that was not a part of the OT view. During this age, the church equals the kingdom of God. "The establishment of the church and the spread of the Gospel is intended to be understood as the beginning of the reign of the kingdom of God" (497). The kingdom has been established, but not yet restored to Israel. He does not explain how the church is the kingdom. However, he does affirm the pretribulational rapture of the church (600) and the future establishment of Christ's earthly kingdom (593).

A number of jarring errors in presentation mar the excellence of this commentary's content. Foremost among these are many mistakes in the outlines which accompany the text. For instance, point "A" on p. 11 needs correcting to "(1:1-2:24)" (11). The discussion of Esther needs a point "D" for the section "5:9-9:17" (310). In 2 Corinthians, division "III" should read "(2:14-9:15)" (540). Many more of such mistakes appear. Further, on p. 356, the author refers to a unit on "Wisdom Literature." The commentary has no such unit. Hopefully, subsequent editions will correct these errors and others.

In spite of these shortcomings, the commentary will help the reader get a good grasp of the "big picture" of the Bible. A small investment will return rich dividends.

John Sanders, ed. *What About Those Who Have Never Heard?* Downers

Grove, IL: InterVarsity, 1995. 166 pp. \$10.99 (paper). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

The eternal destiny of the heathen has always been an intriguing question for Christians. Do the heathen need to hear the gospel to be saved? This is the question debated in *What About Those Who Have Never Heard?*. John Sanders, an instructor in theology and philosophy at Oak Hills Bible College, has edited this concise book to show the various positions on the ultimate destiny of those who have never heard. The format of the book presents the three most popular positions held by the Christian church, and subsequent rebuttals of each position by the other two.

John Sanders, one of the writers, advocates the position known as *inclusivism*, which holds that God saves people only because of the work of Christ, but people find salvation without knowing about Christ. God grants them salvation if they exercise faith in God as they know Him revealed through creation and providence.

Gabriel Fackre, Professor of Theology at Andover Newton Theological School supports a second position called *divine perseverance*. Fackre argues that those who die unevangelized receive an opportunity for salvation after death. It says that "God condemns no one without first seeing what is his or her response to Christ" (13).

The third view, called *restrictivism*, has as its advocate Ronald H. Nash, Professor of Theology and Philosophy at Reformed Theological Seminary. Nash argues that God provides salvation only in Jesus Christ, making it necessary to know about the work of Christ and exercise faith in Jesus before one dies to receive salvation. "God has divinely appointed the means of salvation, and that is exclusively through the preaching of the gospel – there is no other possibility" (12).

The merit of this work is its clear presentation of each view and the subsequent rebuttal by its opponents. It does much to help the reader think through the issues and clarify positions based on Scripture and/or logic. The reviewer profited much from the analysis of the texts offered in support of each position, and found help to clarify further his restrictionist position. This is a helpful tool for those concerned about world evangelism.

Eugene Seals and Matthew Parker, eds. *Called to Lead*. Chicago: Moody, 1995. 196 pp. \$12.99 (paper). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

Called to Lead is about African American leaders and its purpose is to inspire the next generation of African American leaders. The authors are both leaders in the black community. Eugene Seals is Founder and President of Quality Publishing Systems in West Bloomington, Michigan. Matthew Parker is President of the Institute for Black Family Development, and a consultant to a number of Christian organizations.

The list of contributors is a Who's Who of leaders in the Black Community. Some of the chapters and contributors include,

"A Call to Leadership Is a Call to Character" by Charles Ware

"Filling the Leadership Vacuum" by John M. Perkins

"Prayer is Leadership" by Joseph C. Jeter, Sr.

"Called to Lead Existing Organizations" by Eugene Seals.

The book also includes a number of chapters written by African American women such as Delores L. Kenney-Williams, Sherry Sherrod Dulree, and Beverly Yates.

Written in a popular, down-to-earth style, its design is to encourage the layman as well as the existing leadership. It is a book to inspire black Americans to take charge of their lives and of their institutions.

Non-blacks can profit much from this little glimpse at the life and times of black leadership. Some of the principles described apply to any culture and serve anyone interested in becoming a leader. Here is a welcome contribution to Christian leadership preparation.

Timothy A. Turner. *Preaching to Programmed People*. Grand Rapids: Kregel, 1995. 150 pp. \$7.99 (paper). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

Preachers today must strive to be relevant, and relevance is often set by the media, or more specifically television. *Preaching to Programmed People* is a book about a generation of Americans raised on television. The author Timothy A. Turner is both a pastor and a

lecturer on the media, the family, and preaching. The book contains two sections:

First, "What Has T.V. Done to Preaching?" including five chapters:

1. T.V. Has "Captured" Your Congregation
2. The T.V.-Conditioned Mentality
3. T.V. Refashions People
4. Seven New Kinds of Listeners
5. The T.V. Pulpit and the Electronic Pew

Second, "What Should Preachers Do About T.V.?" which provides answers to questions in the first section:

6. Capitalize on T.V.
7. T.V.'s Achilles' Heel and Preaching's Power
8. Purge Boredom Factors
9. Preaching to Programmed People
10. Media-Relevant Preaching
11. Media-Proof Your Message
12. Media-Proof Your Church

Turner offers a refreshing alternative to those who advocate sermons short on time and short on content. His premise is that preaching today has an articulate and sophisticated competitor, and that preachers must understand it and use it to the gospel's advantage. Preachers who wish to minister to a contemporary generation will find help in these insights.

Warren W. Wiersbe. *Be Decisive: Taking a Stand for the Truth*. Wheaton: Victor, 1995. 207 pp. \$7.99 (paper). Reviewed by Dennis M. Swanson, Seminary Librarian.

Continuing this well-known and appreciated series of OT studies, Wiersbe has brought his skills of clarity and synthesis to bear on the Book of Jeremiah. As with all of the books in the "Be" series, it is primarily designed for use in Bible studies or Sunday School. A leader's guide is available to facilitate using this book's thirteen chapters as a Bible study resource.

Wiersbe's comments revolve around the main thematic issues of Jeremiah, with some lessons covering as many as five chapters.

Though his comments are sometimes brief and often bypass entire passages, the work is by no means superficial; the comments have the support of sixteen pages of notes, a remarkable feature for a book of this type. Wiersbe's strength lies in his ability to synthesize in a clear, easy-to-read style an enormous amount of background material, Scripture cross-references, comments from other writers, and his own thoughts.

His study of Jeremiah emphasizes the decisive leadership of the prophet and his tireless efforts in proclaiming God's message to a rebellious nation. The lessons Wiersbe brings out will serve the reader well, whether he is a pastor dealing with discouragement in the ministry or a layman seeking to understand the flow of the "weeping prophet's" writing. This reviewer highly recommends the book.

William H. Willimon and Richard Lischer, eds.. *Concise Encyclopedia of Preaching*. Louisville, KY: Westminster John Knox, 1995. xxi + 518 pp. \$32.95 (cloth). Reviewed by Dennis M. Swanson, Seminary Librarian.

In continuing their tradition of excellent reference works, the publishers have produced an important work on homiletics and preaching. The editors provide articles ranging in subjects from the "theological reflection on the meaning of authority in the pulpit to the twinge of anxiety experienced by every preacher who stands to speak" (vii).

The articles extend in size from a few paragraphs to 27 pages for the entry on "The History of Preaching." For many entries on individual preachers, the editors have included a "representative" sermon excerpt to illustrate their messages. This is an admirable goal and an interesting feature, but the excerpts are generally too short and have insufficient background information to help in evaluating the sermonic style of each preacher. Each entry concludes with the author's name and a short bibliography.

Article subjects are wide-ranging, the ones on liturgy, rhetoric, history, and homiletics being the work's strength. Those unfamiliar with preaching traditions from liturgical and liberal backgrounds will derive great benefit from this volume. Articles dealing with

communication and homiletic theory also provide much insight. Though the book contains some articles about Puritan preachers and those of the Calvinistic tradition, its discussion of preaching from Reformed tradition is particularly weak. The absence of references to some standard evangelical works on preaching is noticeable, particularly D. Martyn Lloyd-Jones' *Preaching and Preachers*, Warren Wiersbe's *Preaching and Teaching with Imagination*, the Westminster Seminary faculty's *The Preacher and Preaching*, and The Master's Seminary faculty's *Rediscovering Expository Preaching*.

These minor criticisms aside, the volume will benefit the reader and will become a standard reference work in the area of homiletics.

Davis A. Young. *The Biblical Flood: A Case Study of the Church's Response to Extrabiblical Evidence*. Grand Rapids: Eerdmans, 1995. xiii + 327 pp. \$19.99 (paper). Reviewed by Dennis M. Swanson, Seminary Librarian.

The author, professor of geology at Calvin College, has collected an impressive array of information on the history of interpretation of the Genesis flood account. He chronicles the interpretation of the flood in Christian and Jewish thought with an emphasis on how Christians have interacted with "extrabiblical" evidence related to the flood.

Young categorically rejects the notion of a "universal flood," interpreting Genesis 6–9 instead as "language to describe an event that devastated or disrupted Mesopotamian civilization" (312), i.e., a local flood. Young reaches this conclusion based entirely on "scientific evidence," that is, data from various disciplines including geology, paleontology, and zoology. This reviewer sees two flawed assumptions underlying Young's conclusions: (1) *General Revelation* is self-defining in terms of its scope and authority apart from *Special Revelation*, and (2) *General Revelation* has sufficient authority to inform and correct *Special Revelation*.

Young includes in general revelation all types of human intellectual pursuits leading to the discovery of "truth." Discovery of truth is revelatory and falls into the category of *general revelation* or as Young often calls it, "extrabiblical evidence" (xi). This expanded view

of general revelation is the foundation for various "integrationist" proposals, which the author favors. In the final chapter he calls for an exegetical methodology that integrates "discoveries" in various academic disciplines with Scripture as equals (313). Thus general revelation has the authority to inform Scripture or even correct it (308).

Admitting that Christians for 1700 years have interpreted Genesis 6 – 9 to refer to a global flood, Young declares on the basis of his view of general revelation, "The extrabiblical data pertaining to the flood have been pushing the church to develop a better approach to the flood story and indeed to all the early chapters of Genesis" (310). He admits that some years ago he believed that the "biblical data favor an essentially global flood" (272); but elsewhere concludes, "The cumulative pressure of general revelation can be ignored for only so long" (309).

He spends considerable space discussing John Whitcomb's and Henry Morris' *The Genesis Flood*, but does so at a superficial level. He calls their conclusions "obviously incorrect" (311), based on "untested and untestable speculations that have a more solid grounding in the imagination than in God's creation" (265), and their handling of the evidence "highly prejudicial" (262). Yet he never interacts with their substantive discussions. Young also mistakenly contends that only "Whitcomb and Morris have attempted to address the serious problems posed [by a global-flood view] of biogeography and anthropology" (265), ignoring the extensive work of scientists from such institutions as the *Creation Research Society* and *The Institute for Creation Research*.

Pejorative terminology and a condescending spirit characterize Young's summary of the views of modern commentators who favor a universal flood (280-93). He also displays a consistent antipathy towards "flood geology" and the notion of a "young earth." He refers to flood geology as a "pseudo-science" (215) and "reactionary science" (244), in which "scientific competence, sophistication and integrity" are lacking (266). He describes the proponents of flood geology as those who are "typically self-taught and lack the requisite qualifications for discussing geology" (244). This animosity is clearly visible on pp. 274-76 where he introduces a discussion between Stephen A. Austin of ICR and Donald Boardman of Wheaton College, but he expounds only the conclusions of Boardman. As another reviewer has noted, Young has also mishandled the works of Gerhard Charles Aalders and Oswald T.

Allis (David J. Engelsma, *Protestant Reformed Theological Journal* 29/1 [November 1995]:59-60), saying they are "agnostic about the extent of the deluge" (293).

Young has opted for a dichotomy between Scriptural declarations on matters of faith (theology) and matters touching other disciplines (science, history, etc.). He states, "The doctrine of the Trinity, the doctrine of providence, the two natures of Christ, and the concept of God's saving grace in Christ" must be affirmed "no matter what—simply because Scripture teaches them" (308). However, Young is just as ready to recommend the abandonment of the "traditional interpretation of the Bible in the face of a mass of conflicting extrabiblical evidence when the issue is a matter of a more historical, geographical, or scientific character" (*ibid.*). He admits that the NT presents the flood as unique and global and Noah and the flood as historical, but he strongly implies that the NT is in error on those points (15, 29-30).

Scholars and theologians who properly understand the nature and scope of general revelation as presented in Scripture and the inter-relationship between special and general revelation must address the questions raised by *The Biblical Flood*. Though Young calls for a "re-interpretation" of the Genesis flood account, this reviewer thinks that his re-interpretation is simply a rejection of the historicity and reliability of Scripture and of the historic Christian view of the doctrine of inspiration.