

BOOK REVIEWS

Leith Anderson. *Dying For Change*. Minneapolis: Bethany, 1990. 208 pp. \$12.95 (cloth). Reviewed by Irvin A. Busenitz, Professor of Bible and Old Testament.

"Change," according to Dr. Leith Anderson, "is not the choice. How we handle it is" (p. 11). With that as his premise, the senior pastor of the Wooddale Church located in the Minneapolis suburb of Eden Prairie endeavors to expose the changes in society that currently shape our world, analyze the spiritual and sociological changes that the church will face, and chart specific plans to expedite these changes, including the type of leadership required. Within that framework, he proceeds to "examine recent changes in our world and country and use them as a basis for looking to the future" (p. 19).

And examine he does! For more than 100 pages, the author interestingly, accurately, and, at times, redundantly records the numerous changes that have occurred during the last half century. His research leaves little doubt that the world is experiencing rapid and far-reaching change. Beginning essentially with the decade of the 1940's and the "baby-boomers," he traces such notable changes as globalization, urbanization, resurgence of fundamentalism worldwide, mobility, ethnic diversity, and the proliferating emphasis on self-fulfillment (pp. 21-41).

Government, he adds, is having an expanding influence in the affairs of the church. Malpractice suits against churches, sexual and financial improprieties by church leaders, and limitations enacted by municipalities against churches have dragged the church into the jurisdiction of secular courts, establishing a procedure for governmental involvement and infiltration (pp. 43 ff.).

Consequently, Anderson contends that a church's continuing virility requires that "changes in the community and culture must be identified and addressed. . . . A problem arises when leadership

becomes entrenched in yesterday's social structures and practices" (p. 130). To diagnose the issues that confront a church and to chart a course of action designed to generate renewed health and vigor (pp. 139 ff.), the author suggests a series of questions to ask, including, "Why do we exist?" "Who's in charge?" or "Which way do we look? In or Out?" (p. 156). Borrowing insights from management experts, he urges churches to look for "early warning signs" such as excess personnel, tolerance of incompetence, bureaucracy, replacement of substance with form, and loss of effective communication (pp. 158-59). He concludes with excellent thoughts on effective leadership, including the observation that power is often delegated, handed from the top down, while authority is earned from the bottom up through confidence and trust (pp. 190 ff.).

Although one may not agree with the author on all his perspectives, the book offers many excellent insights and helpful suggestions to churches and pastors who wish to be effective leaders amidst rapid change.

Myron Augsburger, Calvin Ratz, and Frank Tillapaugh.¹ *Mastering Outreach and Evangelism*. Portland, Oregon: Multnomah, 1990. 168 pp. \$12.95 (cloth). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

The third volume in the delightful "Mastering" series spearheaded by *Leadership* and *Christianity Today*, this book offers a fresh approach and suggestive insights into the Great Commission of the church. Its purpose is to provide ways for getting the congregation focused outwardly and committed to making a difference.

The three authors, though distinct in personalities and ministries, have one thing in common: they are committed to evangelism. Myron Augsburger is pastor of Washington Community Fellowship in the inner city of the nation's capital. Calvin Ratz pastors

¹Editor's Note: The volume by Augsburger, Ratz, and Tillapaugh has valuable discussions and suggestions, especially from the first two contributors. Inclusion of this review is not intended to minimize the seriousness of Frank Tillapaugh's recent moral disqualification from ministry.

Abbotsford Pentecostal Assembly in Vancouver, British Columbia. His interest and gifts in evangelism have earned him the privilege of also serving in the Billy Graham School of Evangelism. The third author, Frank Tillapaugh, took the Bear Valley Baptist Church of Denver, Colorado in 1972 and built it from 70 to twelve hundred. The strength of the book lies not so much with the methodologies proposed as with the heart and passion of the authors. This reinforces the old adage that the desire to evangelize is "more caught than taught."

Though primarily evangelistically oriented, this volume contains a great deal of teaching. The authors take turns contributing to the three major divisions of the book. The first division, "Preparing the Way" has a chapter by Augsburg on "Overcoming the Obstacles of Evangelism." This is followed by one on "The Pastor's Role" by Ratz. The latter emphasizes the pastor's role as a model for evangelism. Ratz states, "My people will not become what I say they should be; they'll become what they see is important in my life. And that's true with evangelism" (p. 26). This reminds us of what our Lord said, "Follow me and I will make you fishers of men" (Matt 4:19).

The second section discusses structures for evangelism, including chapters on preparing the church for evangelism. Although each author is an evangelist in his own right, the treatment centers on getting the corporate church involved in outreach and evangelism. This section is particularly helpful since every pastor knows that mobilizing people for outreach is one of his most difficult tasks.

The third and final section suggests practical strategies in the areas of outreach, preaching evangelistically, and assimilating newcomers into local assemblies. The pragmatism and uniqueness of the ministries discussed make it unlikely that everyone will be able to use these as a blueprint for outreach. The suggestions, however, serve as useful in stimulating our minds to seek our own strategies to reach the lost and the unchurched.

With the Great Commission being such a great commission, we welcome this useful volume to the arsenal of resources for helping Christian leaders to help their churches to reach out and evangelize.

Joseph Blenkinsopp. *Ezra`Nehemiah: A Commentary*. Old Testament

Library; Philadelphia: Westminster, 1988. \$29.95 (cloth). 366 pp.
Reviewed by David C. Deuel, Associate Professor of Old Testament.

Joseph Blenkinsopp, John A. O'Brien Professor of Biblical Studies at the University of Notre Dame, is perhaps best known for his work on prophecy. He now provides a stimulating commentary on Ezra`Nehemiah.

No lack of commentaries exists on this dyad, but few give as focused attention to the history of Israel during the period of Persian domination as this one. This uniqueness is surprising because to understand the issues within Judaism, the ministry of Jesus, and the early church, these subjects "must be traced back to a formative period of the two centuries of Persian rule . . ." (p. 38).

Even though authorship of the two books is disputed, Blenkinsopp stresses "how essential it is to maintain the structural unity of Chronicles and Ezra`Nehemiah" (p. 37). In terms of its function, the overarching message purposes "to sustain the life and energy of the community . . ." (p. 37). Yet maintaining the structural unity does not necessarily require a single author for Ezra, Nehemiah, and Chronicles. "Author," the writer suggests may "stand for a plurality or school rather than an individual . . ." (p. 48). Thus Blenkinsopp supports his case for structural unity by tracing common foci and subject matter throughout the two works without linking these to a common hand.

The commentary weds theology and the early history of post-exilic Israel. Those with such interests will find this volume helpful for filling gaps in this little-understood but important period.

F. F. Bruce. *The Epistle to the Hebrews*. NICNT, rev. ed.; Grand Rapids: Eerdmans, 1990. xxii + 426 pp. \$27.95 (cloth). Reviewed by Irvin A. Busenitz, Professor of Bible and Old Testament.

Prior to his death, F. F. Bruce revised his 1964 commentary on Hebrews, replacing the American Standard Version (1901) text with his own *ad hoc* translation and incorporating 25 years of additional relevant research. He summarizes the essence of the epistle this way:

Hebrews "has this to say: that true religion or the worship of God is not tied to externalities of any kind" (p. xi). Later he adds: "This is the book which establishes the finality of the gospel by asserting the supremacy of Christ`his supremacy as God's perfect word to man and man's perfect representative with God. More than any other New Testament book it deals with the ministry which our Lord is accomplishing on his people's behalf now" (p. xii). With broad strokes Bruce then traces the theme of the book, giving the reader a clear picture of the whole before commencing with a detailed commentary of its individual parts.

The author devotes close attention to the identity of the addressees (pp. 3-9), including a well-documented discussion of the various views. He concludes that they appear "to have been a group of Jewish Christians who had never seen or heard Jesus in person, but learned of him from some who had themselves listened to him. . . . Yet their Christian development had been arrested; instead of pressing ahead they were inclined to come to a full stop in their spiritual progress, if not to slip back to a stage which they had left. . . . He encourages them with the assurance that they have everything to lose if they fall back, but everything to gain if they press on" (p. 9).

He gives equal attention to the book's destination, authorship, and date. He cautiously suggests Rome as the destination (p. 14). He vigorously disputes the notion that Paul authored the book and demonstrates the unlikelihood that Aquila and Priscilla penned it. He is willing only to venture a broadly worded conclusion that "the author was a second-generation Christian" (p. 20). His discussion of the date is just as ambiguous, but he sees use of the epistle by Clement of Rome (c. A.D. 96) as proving a first-century date, the period immediately preceding A.D. 70 being a possibility (pp. 20-22). He concludes his introductory chapter with an excellent survey of the epistle's use of the OT Scripture (pp. 25-29) and a recognition of its magnificent harmony with the accounts of Jesus' life and ministry as portrayed in the gospels (pp. 29-34).

The introductory section alone is worth the price of the volume, but its explicit and thorough exegetical commentary on the text elevates its value even more. It investigates difficult passages with depth and precision. Discussions of Hebrews 6 and 10, for example, are lucid and non-evasive. He concludes that the "author emphasizes that continuance is the test of reality. . . . He is insisting that those who

persevere are the true saints" (p. 144). Commenting specifically on Hebrews 6:4, Bruce suggests that "enlightened" be understood in the sense of baptism and that "tasted the heavenly gift" connotes the Eucharist (pp. 145-46). The phrase "partakers of the Holy Spirit," he contends, is to be compared to the situation of Simon Magus in Acts 8:9 ff. (pp. 146 ff.; 260 ff.). "Whether it is possible for one who has been in any real sense a partaker of the Holy Spirit to commit apostasy has been questioned, but our author has no doubt that it is possible in this way to 'outrage the Spirit of grace' (10:29)" (p. 146). He provides excellent thoughts on the great faith chapter Hebrews 11 especially those about the faith of Abraham.

The commentary represents the quality of work commonly associated with F. F. Bruce. Shortcomings are hard to find. Though revised, it still bears the marks of the 1964 commentary, however, with many references to works dated prior to 1960. Basically it is the same commentary, with updated footnotes. The bibliography (pp. 34-43) has been updated from the earlier edition as well. Footnotes located at the bottom of the page, with actual Greek terms and phrases included, are very helpful to the serious student. Yet the lay person will not be disappointed. This volume is an excellent blending of a technical with a practical, and sometimes hortatory, exposition of the text. It should become part of the library of pastors, students, and laymen.

Lyle W. Dorsett. *E. M. Bounds, Man of Prayer: His Life and Selected Writings*. Grand Rapids: Zondervan, 1991. \$7.95 (paper).

Reviewed by James E. Rosscup, Professor of Bible Exposition.

This is the first sketch of Bounds aside from shorter accounts in dictionaries of biography, pamphlets, and entries in some of Bounds' eight books on prayer. Dorsett is Professor of Ministries and Evangelism and also Director of Urban Ministries, the Institute of Evangelism, Wheaton College, Illinois. Bounds (1835-1913) is today one of the most widely-read men on prayer, especially his *Power Through Prayer*, also sometimes titled *Preacher and Prayer*.

Readers until now knew little of this unusual man of prayer. Dorsett searched for every scrap of paper about Bounds he could find and pored over the family's correspondence. He also talked with descendants. Pages 12-66 cover the life of Bounds. After footnotes, pp. 71-254 assemble Bounds' writings on twenty-six topics, including subjects like the Bible, heaven, Christ and prayer, being crazy for God,

devotions, the Holy Spirit and prayer, hymns, materialism as a hindrance, revival, and Satan. Some entries have been unavailable since appearing in *The Christian Advocate* of Nashville, which Bounds edited (1890-1894).

Dorsett traces the Bounds' forefathers from Maryland to Kentucky, then to Missouri. Bounds was 5-feet, 5-inches tall, slender, and with piercing hazel eyes accentuated by bushy brows (pp. 7, 26) and black hair (p. 28). Dorsett only found three pictures of Bounds, taken when he was old with gray or white hair [cited from personal letter to this reviewer, January 18, 1991]. In the book's only picture, a very small one on the cover, Bounds appears very old and austere.

What Dorsett learned about this paragon of prayer, though brief, challenges readers to deepen and lengthen their prayers. Bounds was a chaplain for the Confederacy, then a pastor in Tennessee, Missouri, and Alabama, and lived his last nineteen years in Georgia. People remembered him for his gripping public prayers, stirring messages, courage, childlike faith, holiness, and revivalism. Stirred at twenty-four by a serious encounter with God, he took down his law shingle to devote his life to preaching. For many years he prayed daily from 4 to 7 a.m., and at seventy-six lengthened this to 3-7 a.m. He added fragrance to the rest of his daily schedule with seasons of prayer. A pastor friend, Homer Hodge, through zealous effort was instrumental in the publication of most of Bounds' books (cf. a list of eleven, p. 254) after his death.

Dorsett has included many details that should stir Bounds' band of readers that is still growing so long after his departure. It is a pity that he could not include pictures of a younger or even middle-aged man. And many of the more serious readers will regret that of the 254 pages, fewer than sixty describe the subject's life and ministry. It is puzzling why very lengthy sections reprint much that is already available in such books as *Power Through Prayer*. A few outstanding personal incidents *are* sprinkled through the biography. Could not more pages have been allotted to telling about Bounds and giving anecdotes? After all, many have long wondered about the personal life of this writer who, though gone, speaks and helps encourage people to pray.

Still, all in all, readers can be grateful for Dorsett's portrait of a man God has used so greatly. They will echo Dorsett's sentiments. Bounds' summons to prayer, Dorsett says, "drove me to my knees with

renewed vigor, vision, and expectation" and "revitalized by faith in a living and powerful Christ" (p. 7). It is not too much to say that every Christian will grow more in prayer through a willing response to Bounds' summons.

Roger S. Greenway and Timothy M. Monsma. *Cities: Mission's New Frontier*. Grand Rapids: Baker, 1989. \$18.95 (paper). 321 pp.
Reviewed by David C. Deuel, Associate Professor of Old Testament.

This book is a stirring challenge to give due consideration to urban missions, both the need for them and their uniqueness. It also addresses numerous issues related to missions in general. The following are several notable examples of many correctives the authors propose.

Missiologists plan how best to reach specific sectors of society. This necessitates setting strategies and programs based on empirical statistical data resulting from research and development. Contrary to what urbanologists once conjectured, family ties do not necessarily disintegrate in the city with the home playing a significantly smaller role in the lives and attitudes of city dwellers (p. 19). In fact, quite often it is the very opposite. Homes may well provide the primary matrix for social networking, etc.

Another significant corrective focuses on the role evangelization plays in social reform. Based on the research of Emilo Willems, a sociologist but not an evangelical, Greenway says, "*Conversion to the evangelical faith is the most important single factor in the reorientation of individual and family lives and in general upward mobility in the urban setting*" (p. 20). Still the authors argue for the church's additional involvement in meeting physical needs. In other words, the gospel will ultimately affect the social climate of the families who receive it, but the church should provide biblically prescribed help for family needs before salvation, expecting nothing (even conversions) in return.

A third corrective addresses the manner in which modern churches tend to view missions as a task force of professionals. Greenway says that "conversion was enlistment, and missions meant

everybody" in the early church (p. 24). He bemoans the fact that "whatever strengths the Western churches possess, they are weak in the area of practical discipleship and lay witnessing" (p. 24). Professionalism that often characterizes American churches runs the risk of suppressing all kinds of "lay ministry."

The chapter entitled "Pastoring in the City" supplies sage advice regarding the unique opportunities and problems in shepherding a city flock. Regarding preaching in the city, Greenway debunks the age-old myth that "urban ministry . . . is for activists, and not for students of the Scriptures, because most of a city pastor's time is spent dealing directly with people's problems and city congregations do not expect a great sermon on Sunday" (pp. 255-56). The discussion of "The Pastor and the Prisoner" is helpful in illustrating the kinds of outreach an urban church can have.

This reviewer would like to have seen a separate chapter specifying other unique missions options in the city. For example, two excellent missions opportunities within the pale of urban missions are international students and the disabled. International students are a foreign field that is present in the United States. This can be a call to mobilize American churches for missions. About 4,000 international students reside at the University of Southern California alone. The disabled, perhaps one of the last frontiers in missions, is a virtually unreached people-group. Because the disabled are often concentrated in cities and because nonurban disabled persons often move to cities for help and greater accessibility, urban missions cannot afford to neglect them.

A second suggestion is the addition of a Scripture index, particularly for the chapter dealing with a biblical framework for urban missions. One is needed for the three subsequent chapters, too. This would help those who investigate the biblical basis for and principles of application to urban missions.

The book has an articulate and powerful challenge and is well researched. Its extensive documentation and generous bibliography supply direction for those interested in further study. Pastors, particularly those in city churches, will be encouraged and gain insight from this long-overdue treatment of urban missions.

R. K. Harrison. *Numbers*. Wycliffe Exegetical Commentary, Kenneth Barker, gen. ed.; Chicago: Moody, 1990. xvi + 452 pp. \$25.95 (cloth). Reviewed by Irvin A. Busenitz, Professor of Bible and Old Testament.

The Wycliffe Exegetical Commentary series, of which this volume is a part, stresses "the development of the argument of a given book and its central theme(s). An attempt has been made to show how each section of the book fits together with the preceding and following sections" (p. xii).

R. K. Harrison, professor of the Old Testament at Wycliffe College, University of Toronto, has in general achieved this stated goal. Even in the brief preface, the author begins to set forth succinctly the role of Numbers within the OT canon (pp. xiii-xiv, 1-5) and to establish its pivotal importance. He contends, "Numbers must be examined against the background of inclusion in a literary corpus [i.e., the Pentateuch] before it can be studied in its own right" (p. 1).

Harrison gives a rather detailed overview of the debate about the authorship, date, and compilation of the book. His conclusion is that a significant number of literary sources and documents were used in writing the book. For example, he argues that the oracles of Balaam (Numbers 22-24) were of non-Israelite origin, existing "as a separate literary entity, extraneous to the Israelite narratives but incorporated into Numbers because of its importance for the historical and theological dimensions it exhibited" (p. 13). These conclusions have led Harrison to go to considerable lengths to demonstrate the record-keeping role of the *šōtērîm* ["scribes," Num 1:16-18; Josh 1:10], priests (Num 5:23; 17:3), and even Moses himself (Exod 17:14; 24:4, 12; 34:27; Deut 29:27) in Israel.

While his frequent references to a "compiler" (pp. 14-21) could suggest to a casual reader an openness to a more recent non-Mosaic theory of authorship, Harrison argues clearly that "under these conditions of literary activity over a comparatively short historical period, it is not improper to regard Numbers as a product of the great Hebrew leader, containing accurately recorded historical, legal, religious, and other matters that came from credible eye-witnesses" (pp. 22-23). Later he concludes, "During the wilderness period, therefore, Numbers took substantially the form with which the modern reader is familiar. Moses can be regarded as the supervising

author, giving oversight to the assembling of relevant sources by the various literate officials and priests, adding his own written contributions, and probably acting as the final drafting editor" (p. 23).

As to date, Harrison is less precise, opting to place the work of Moses within the Late Bronze Age (1550-1220 B.C.) (p. 24). Unfortunately, he yields to archaeological evidence alone without allowing for biblical evidence. Omission of any effect of 1 Kgs 6:1 on dating is both glaring and puzzling, leaving the reader to wonder why.

Following the lead of early commentators, Harrison views the book of Numbers as "a study in the contrast between God's faithfulness and human disobedience" (p. 25). In contrast to her seminomadic background and lack of a central law, he notes that when God implemented the covenant, Israel underwent "a cultural change of vast significance. . . . Henceforth they were required to obey God's will implicitly, regardless of their personal feelings, because that will represented God's side of the covenantal agreement" (p. 27).

The volume contains helpful explanations and historical insights. For example, it points out that as early as Hammurabi, patriarchs in their last will and testament enjoyed the right to name grandsons as sons, as Jacob did with Ephraim and Manasseh (Gen 48:13-20) (p. 44). Also, an occasional excursus treats a topic of special significance. The separate treatment of "redemption" (pp. 76 ff.), though brief, adds technical understanding as well as devotional help. Though these are not exhaustive, they succinctly provide a good understanding of various issues and alternate solutions.

An excellent treatment clarifies the validity of the census numbers in the book (pp. 45 ff.). After discussing different views, he concludes that "there are difficulties with the large numbers both here and elsewhere in the OT that cannot be resolved without further information. . . . The conclusion at which Gispén arrived will probably be shared by many—namely, that the numbers in the MT are correct, whatever the accompanying difficulties" (p. 47).

The author discusses Balaam's oracles at length (Numbers 22-24), elaborating on the historicity of Balaam (which he firmly embraces), the nature of Mesopotamian divination, and the speaking donkey (pp. 291 ff.). While agreement on the historicity of Balaam is not difficult to embrace, this reviewer has difficulty with his explication of the phenomenon of a speaking animal. For instance, he

asserts that "in describing an event there is sometimes a difference between the narrating of the happening, whether oral or written, and the event itself. . . . As the donkey brayed, she conveyed a message of anger and resentment that the seer understood in his mind in a verbal form and to which he quite properly responded verbally. Through her opened mouth the braying animal retaliated against her undeserved treatment by uttering sounds that were unintelligible to the other onlookers but that Balaam was able to comprehend through processes of mental apperception that are not well understood. This situation may be paralleled to some extent in charismatic religious utterances . . ." (p. 300).

The commentary concludes with an excellent epilogue (pp. 431 ff.). It discounts once again the untenable nature of the evolutionary origin of Israel's religion and reiterates the historicity of the book, a relatively early date of writing, and a divinely ordained, propositionally given culture`religious, social, and legal.

The commentary is technical, but the transliterated and defined Hebrew and Greek terms help make it user-friendly for all. The devotional aspect, though not prominent, is skillfully interwoven into the fabric of the commentary, providing another rich dimension. With the present shortage of good commentaries on many OT books, the educator, the pastor, and the layman, will find in this text a welcome resource.

Norman C. Habel. *The Book of Job: A Commentary*. Old Testament Library; Philadelphia: Westminster, 1985. \$39.95 (cloth). 586 pp.
Reviewed by David C. Deuel, Associate Professor of Old Testament.

The author has written another work entitled *The Book of Job* (Cambridge University Press, 1975). His approach is professedly selective: he pays careful attention to the legal metaphor in Job and the book's literary dimension within the larger exegetical task. This leads him to conclude, "The meaning of the book of Job is found in the interplay of literary design and theological idea" (p. 9). Without denying the possibility of editing, the author examines the book as a "literary totality" (p. 9). He has previously discussed literary

applications to Job in "The Narrative Art of Job: Applying the Principles of Robert Alter" (*JOT* 27 [1983] 101-11). Without limiting himself to the discovery and reconstruction of literary forms in the book, he focuses on "the unique way in which forms, poetic patterns, structures, and language are transformed and made subservient to the governing design or focus of a particular unit" (pp. 23-24).

An example of his sensitivity to literary creativity is seen in his treatment of Elihu, the fourth and somewhat unexpected among Job's comforters. For Habel, the seemingly intrusive and redundant Elihu is the foreshadowed arbiter whom Job summoned to conduct his hearing (31:35). Actually, however, Elihu is neither intrusive nor redundant if he responds to Job's request for an arbiter. Allegations of redundancy may well come from emphasizing the similarities of his message to those of the others and not its uniqueness enhanced by the literary craft. The author explains, "This objection fades once we recognize that the 'answer' of Elihu is not, first and foremost, thematic and theological but forensic and dramatic, . . . the answer of orthodoxy given in a trial situation" (p. 36).

The present work is a splendid contribution to the previous literature on Job. In viewing the pericopes of the book as parts of a literary whole, he highlights the book's overarching theological message rather than numerous smaller and seemingly irresolvable issues that often control related discussions. For preachers and teachers of Job frustrated by the latter, the shift is a boon.

Gerhard F. Hasel. *Understanding the Book of Amos*. Grand Rapids: Baker, 1991. \$10.95 (paper). 171 pp. Reviewed by David C. Deuel, Associate Professor of Old Testament.

The author, Professor of Old Testament at Andrews University, summarizes for the serious Bible student the unusually rich thoughts about and research into the book of Amos. His book, not a commentary per se, focuses primarily upon major issues in the already extensive research on this formative OT book.

Hasel feels that the significance of understanding Amos can hardly be overstated. Because the book is the first of the writing prophets (dating "probably somewhere between 780 and 760 B.C." [p.

12]), it serves as a "paradigm`if not a microcosm for the study of all of the prophetic writings of the Old Testament" (p. 11). In short, "To understand Amos means to understand and to have a key to Old Testament prophecy" (p. 12).

The author shows great reserve when pointing out the tentative nature of many issues involved in past studies of Amos. No universally satisfactory solution to many intensely studied problems, particularly those of an introductory nature, has emerged. One difficult passage and "the most notorious *crux interpretum* of the book of Amos" (p. 45), Amos 7:14, continues to elude scholarly consensus. In fact, the issue of Amos' role as a prophet remains largely unresolved (p. 45). Even Amos' place of origin is problematic. Disputing with Stanly Rosen-baum, who argued that Amos' home of Tekoa was in the north, the author defends the southern Tekoa solution and concludes, "It appears that the northern Tekoa hypothesis calls for complex linguistic exercises that go beyond the readings of the Hebrew text" (p. 55).

Because Amos was the first of the writing prophets, continuity with earlier Scripture is a major focus in the book's analysis. To what extent does Amos introduce new or build upon old elements in Israel's religion? An answer to this question highlights the importance of the prophet's use of earlier Scripture. He explains the continuity of themes in Amos neither as "linked singularly to cultic, wisdom or other traditions" (p. 75) nor to the covenant alone. He uses internal evidence to conclude, "The thought and connections of Amos are too rich to restrict him to one or another major tradition" (p. 75), and again, "The current trend is to steer away from the unilinear backgrounds and connections and to see Amos as drawing on a rich reservoir of Israelite thought that he creatively adapts and transforms to his proclamation" (p. 81).

Hasel has provided a current survey of the enormous accumulation of scholarly research on Amos. The issues with which he deals are necessarily selective, but they supply a basis for Hasel's interpretation of Amos. His extensive work on the remnant theme furnishes a most important support for the unified interpretation of the book and a defense of the book's unity. Those preaching and teaching the book of Amos will find this to be one of the most concise, best-organized, and amazingly readable treatments of Amos (a good companion to Shalom Paul's new commentary on Amos).

J. Gerald Janzen. *Job*. Interpretation: A Bible Commentary for Teaching and Preaching; Atlanta: John Knox, 1985. \$18.95 (cloth), 273 pp. Reviewed by David C. Deuel, Associate Professor of Old Testament.

The focused objectives of this commentary series are noteworthy. The purpose of the Interpretation series is not only to present "the integrated result of historical and theological work with the biblical text" (p. v), but also to be "faithful to the text and useful to the church" (ibid). Unlike detailed exegetical commentaries, its format deals "with passages as a whole, rather than proceeding word by word, or verse by verse" (ibid). In the parlance of E. D. Hirsch, it produces "an interpretation which deals with both the meaning and significance [i.e., terms roughly equivalent to the traditional categories of interpretation and application] of biblical texts" (p. vi).

Janzen builds on other studies of Job. For example, he incorporates the works of Marvin Pope and Robert Gordis so heavily that "where no page number is given, it is to be assumed that reference is to their [i.e., Pope's or Gordis'] discussion of the passage in question" (p. viii).

In challenging some interpretations by proponents of the history-of-religions school, he frames one of the organizational features of his volume. In his introduction he summarizes and critiques Frank Cross and Thorkild Jacobsen in their works *Canaanite Myth and Hebrew Epic* and *The Treasure of Darkness*, respectively. He finds much that is commendable in both, but concludes, "Their assessment of the Joban resolution . . . is off the mark" (p. 9).

Specifically Janzen is referring to the overall message of the book. For him, Job addresses two universal questions, Job's and God's. Job's question is, "Why do the righteous suffer?" It follows chronologically and thematically God's question, "Why are the righteous pious?" (p. 2) this is a question of the adversaries, too. Jacobsen, like many others, "focuses entirely on questions which Job addresses to God" and "ignores completely the question raised in heaven concerning Job, in the prologue" (p. 9).

F. Cross argues that Genesis`2 Kings provide an inadequate

interpretation of Israel's religious experience and that "Job brought the *ancient* religion of Israel to an end" (cited by Janzen, italics added by Janzen). Janzen argues, "Where Cross reads disjunction from the 'ancient religion' we read critique, deepening and even transformation, but in any case fundamental continuity" (p. 10). Janzen then lists seven points of continuity in defense of his interpretation. The significance of this discussion is great. Cross, in essence, argues that much of the OT is off the mark in its message about God and man and, in short, about reality itself.

Readers may disagree with Janzen, for example, in his view that Job was written in the exile in response to the tension between the historical upheaval of that period and Israel's religious traditions (p. 5). Yet the author's attempt to account for the questions asked by both God and Job as well as his desire to draw the line with Cross and Jacobsen (the Canaanite and Mesopotamian history-of-religions paradigms, respectively) are typical of unique contributions that make his commentary helpful to those wanting to get a grasp of this difficult yet cherished book.

Thomas Edward McComiskey. *Reading Scripture in Public: A Guide for Preachers and Lay Readers*. Grand Rapids: Baker, 1991. \$9.95 (paper). 196 pp. Reviewed by David C. Deuel, Associate Professor of Old Testament.

"All too often . . . we hear the Scriptures read in a manner that fails to reflect their authority" (p. 15). "If we want our hearers to develop a deeper sense of the Bible's authority, we must not read it in the same way we read the weekly announcements" (p. 15). To meet this need, Thomas McComiskey, Professor of Old Testament at Trinity Evangelical Divinity School, has "set forth principles of oral interpretation as they relate to the public reading of Scripture" (p. 9).

With the intensive and time-consuming challenge of learning exegetical skills often comes an unfortunate neglect. It is wrongly assumed that students will learn how to read the Scriptures publicly on their own. The present work both exposes the error of and prescribes a corrective for this assumption: "That effective public reading is *interpretation* and effective use of vocal emphasis is

exposition" (p. 9, emphasis added). A glaring implication of this principle is that the reader must first understand the passage before he reads it. Interpretation and exposition are essential elements in an appropriate reading of Scripture. Only after the listener has heard the reading *pre-interpreted* will he catch the sense of the passage (p. 10).

To read Scripture interpretively so as to communicate the sense of the passage requires first an understanding of the basic kinds of biblical literature. The overlapping categories of narrative and poetry are "literary styles" (p. 27) with differing characteristics. Biblical narrative is a "literary framework composed of recounted events" (p. 27). By contrast, biblical poetry has a more "exalted literary style" (p. 52) or "beauty of literary expression" (p. 53). It has "appeal to the emotions" (p. 53), "expression of high thought in appropriate language" (p. 54), and "*symmetry of expression*" (p. 54) that create structural beauty. The distinctions between narrative and poetry require different reading techniques.

The author feels that the sermon is a handmaid of the Scriptural reading and not, as some suggest, the other way around:

The Bible has meaning and relevance for those who hear it in faith. It does not need the sermon to give it force (actually the converse is true). The Holy Spirit brings insights to the mind whether we are reading the Bible alone or hearing its words in a congregation (p. 15).

In essence, this volume is a study of the oral interpretation of Scripture. To facilitate improvement, McComiskey prescribes exercises with a tape recorder. He supplies abundant practical advice such as "you should read sentences, not verses" (p. 22) and at the end of a paragraph "drop the pitch of the voice and slow the speed of . . . reading" (p. 42). Warnings against reading abuses are also helpful. He cautions against overdramatizing by recommending three words to remember: "*appropriate, natural, and controlled*" (p. 62). The volume facilitates an improved understanding of hermeneutics as well as an improved reading of Scripture.

John Piper. *Love Your Enemies*. Grand Rapids: Baker, 1991. 273 pp. \$9.95 (paper). Reviewed by Irvin A. Busenitz, Professor of Bible and Old Testament.

In *Love Your Enemies* John Piper, pastor of Bethlehem Baptist Church in Minneapolis, has revised and updated his doctoral dissertation at Ludwig-Maximilians-Universitat, Munchen, originally published by Cambridge University Press in 1979. Noting that the authenticity of "love your enemies" is one of the few unquestioned sayings of Jesus, he seeks "to analyse the history of the tradition of Jesus' command of enemy love and to interpret the way it was understood in the various stages of early Christian tradition within the New Testament" (p. 1).

One senses quickly that this book is not like the others for which the writer is known. Because it was originally a doctoral dissertation, Piper pursues the topic in a technical and critical fashion (his endnotes, bibliography, and indexes occupy ninety-eight pages). Though formatted in a more scholarly style, however, it does have some practical emphases, provided the reader is willing to wade through a mass of material to find them. Piper is eager to take the reader beyond the preponderantly intellectual, contending that "if a book about this command does not ultimately lead beyond mere thinking to an active realization of what the command intends, then that thing itself, in all its possible technical accuracy, becomes worthless" (p. 3). This is his stated objective, but the primary burden to achieve it falls on the reader.

Piper begins with references to the three principal passages about enemy-love in the NT epistles: Rom 12:14, 17-20, 1 Thess 5:15, and 1 Pet 3:9. He observes, "The negative command to renounce retaliation is never found in the New Testament paraenesis without a positive command of some sort. The command to bless was a certain constituent of the tradition" (p. 17). Though the concept of enemy-love was present in OT and Hellenistic sources (pp. 19-48), it varies from Jesus' command in that the former were given with specific qualifications or exceptions. In contrast, the command of enemy-love in early Christian tradition [i.e., the epistles] establishes without equivocation or qualification the requirement not to repay evil with evil, but to do good, to bless, etc. (pp. 49-65).

Piper discusses at considerable length the enemy-love command of Jesus in relation to His teachings on the Kingdom of God (pp. 69-88) and the law (pp. 89 ff.), including such topics as non-resistance *vs.* the *Lex Talionis* and abolition *vs.* continuation of the law.

He explores the use of Jesus' love command in the letters of Paul (pp. 102-19) and Peter (pp. 119-28) and follows this with a discussion of the content of the command (pp. 128-33). Though the section is brief, the author provides good observations about the command's essence, concluding that "the gospel tradition [as recorded in the synoptics] intends to witness to the sayings of Jesus as . . . a summons to repentance in view of the coming kingdom; the paraenetic tradition [as recorded in the epistles] passes the sayings on from the exalted Lord to his community as helpful examples for behavior" (p. 134).

His discussion of the Sermon on the Mount provides some noteworthy insights, especially his comparison of the enemy-love passage with the instruction in the disciples' prayer of Mt 6:9-13 (pp. 142-45). In concluding his treatment of this command, Piper observes that enemy-love requires "a renewed mind which can prove the perfect will of God. *Jesus* called for a transformation so radical that it left nothing in a man untouched. The *paraenesis* summons the Christian to realize the newness which he has been given 'through the resurrection of Jesus Christ from the dead' (1 Pt 1:3)" (p. 174).

In conclusion, the book makes worthy observations and generates helpful insights on this very significant statement by our Lord. Most of them, however, are mired in the formalities of a dissertation format that focuses more on explaining research methodology than findings. This will discourage all but the most persistent. Consequently, the value of the book is mostly critical, not exegetical, pastoral, or devotional. The reader should beware of occasional references to form criticism, the Q document (pp. 163-165), and redaction criticism (p. 151). The extensive documentation is noteworthy, but its relegation to the end of the book makes it more difficult to use. The bibliography is extensive too, but no works later than 1975 are in it.

Jerry K. Robbins, ed. *The Essential Luther: A Reader on Scripture, Redemption, and Society*. Grand Rapids: Baker, 1991. 93 pp. \$6.95 (paper). Reviewed by Irvin A. Busenitz, Professor of Bible and Old Testament.

Noting the passion of Martin Luther for the education of

Christians "Of all the Christian educators in history, Luther certainly ranks among the foremost" (p. 7) Robbins has designed this handbook as a "brief introduction to some of the major religious ideas of the Reformer" (p. 7), primarily as an introductory reader for college and seminary students (back dust cover).

Following Luther's three fundamental principles of justification by faith, the Bible as the sole authority for faith, and the priesthood of all believers, Jerry Robbins, campus minister for the Lutheran Campus Center at West Virginia University, excerpts central themes from the essays, letters, and sermons of Martin Luther. In addition, each concept is augmented with an editor's summary.

The chapters are brief and the treatises succinct, allowing the reader to travel quickly and easily through the foundational principles of the former priest's life. The editor clearly presents Luther's rejection of the allegorical hermeneutic (though Luther himself occasionally lapses into allegory), his unbending commitment to the literalness of Scripture, and the subordination of tradition to Scripture.

Most of the book presents the Reformer's convictions on redemption, a feature not difficult to understand. "For Luther, the central certainty, the central illumination holding all his thought together and giving sense to his vast writings is the Reformation battle cry, 'Justification by faith'" (p. 30). Whether in his *Lectures on Romans*, *Heidelberg Disputation*, or *On Christian Liberty* (also known as *The Freedom of a Christian*), the theme of justification by faith is obviously the central passion of his heart. It pervades all his writings, either explicitly or implicitly.

Through a final window into the life of Luther come glimpses of the impact of his theology on everyday life. Life and theology were inseparably intertwined. Says Robbins, "The overall effect of Luther's writing was to elevate secular life to a new position of dignity and sacred importance. . . . All life is the arena of God's goodness and all noble effort makes that divine goodness active and available" (p. 62). As a result, Luther delivered sermons and treatises on a believer's duty toward religious leaders and government, including the limitations of their power.

The brevity of the book limits its usefulness. Nevertheless, it provides a good overview of the foundation stones of this great Reformation figure. One need stop for only a few moments to catch a glimpse of his passion and feel his theological heartbeat.

DeAnn Sampley. *A Guide to Deaf Ministry*. Grand Rapids: Zondervan, 1990. \$12.95 (paper). 155 pp. Reviewed by David C. Deuel, Associate Professor of Old Testament.

With nearly twenty years of involvement in deaf ministry, the author—a hearing person—writes to help others "begin communicating with thousands of loving, stimulating deaf people who live in every neighborhood and community" (p. 13). The title sounds like a call for committed long-term workers, but it is rather a resounding charge to a community of friends who will *notice* and *love* unconditionally.

In her friendly and personal writing style the author says, "My goal is to whet your appetite for American Sign Language, stimulate your awareness about deaf culture, inform you on the various methods of communication available to deaf people, and prepare you for more effective ministry to deaf people" (p. 13).

Understanding deafness and the deaf community—sections one and two, respectively—take the reader into "a unique culture that has its own traditions, interests, and tastes and—most important—its own language" (p. 9, forward by Joni Eareckson Tada). Understanding is essential to either starting or joining a deaf ministry in a local church, which is the subject of section two.

The final section focuses on communication (broadly defined), the major hurdle to effective ministry among the deaf. Here Samuel Marsh, a deaf pastor, shares his philosophy of ministry and personal desires for ministering to the deaf as he addresses the age-old missiological question of cultural groups and the need for indigenous local churches. Can a hearing church evangelize and disciple the deaf? Pastor Marsh's response is essentially "yes" it can, but only up to a point. He suggests that the hearing community make the most of every opportunity to minister to the deaf, but the deaf community needs its own spiritual leadership, both to direct the ministry and proclaim God's Word. In other words, the deaf community must receive teaching in the clearest and most effective way through American Sign Language with no interpreter—and practice its own giftedness.

The effectiveness of hearing Christians in ministry to the deaf will be proportional to their willingness first to understand this cultural group and in this light answer the questions, "How will the

deaf community hear without a (signing) preacher?" and "What must the church do to present every (deaf) person complete in Christ?"

Richard Chenevix Trench. *Synonyms of the New Testament*. Robert G. Hoerber, ed. Grand Rapids: Baker, 1989. 425 pp. \$24.95 (cloth).
Reviewed by Donald G. McDougall, Associate Professor of New Testament.

Robert Hoerber has provided an inestimable service to students of the New Testament with his revision of Trench's classic work on synonyms. Trench, who was then the professor of divinity at King's College, London, first published this valuable work in 1876. It has seen many printings, but its usefulness to a broader Christian community has been limited by (1) its extensive use of NT and extra-biblical Greek, of Latin, and of Hebrew quotations and (2) the somewhat congested format of the book. These problems are resolved in this recently completed revision.

For starters, the book is far easier to read since "the entire book has been completely rewritten . . . to modernize and simplify the English style, spelling, punctuation, and sentence structure." In addition, all foreign language quotes have been translated into English and the "foreign language titles to works by classical and ecclesiastical authors have been spelled out." Greek, Hebrew, and Latin words have been transliterated, thus increasing the book's value not only to those without an extensive background in languages, but also to those who struggle with words and structures unfamiliar to them from their study of the NT.

An additional value to this reviewer is the arrangement of the material. The old volume was congested and the various sections treated as so many paragraphs in one long work. This revision has rearranged the material from paragraphs into chapters and given the impression of airing the book out. This is evident as early as the table of contents where the addition of English titles and space between the chapter headings makes it far more comfortable to follow.

Another valuable feature is that the biblical Greek and Hebrew words have been coded to match the *New Strong's Exhaustive*

Concordance of the Bible. The meanings of the other Greek words are taken from Liddell`Scott's lexicon with its relevant pagination.

The revision of this classic work is a welcome addition to the library of any serious student of the NT. Even those who own the original work would do well to consult this volume in their local bookstores. It is also highly recommended that Trench's preface be studied carefully before plunging into the book's contents. This reviewer could only have wished that the Greek and Hebrew script had been retained alongside of the transliteration in the work.