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Theological Dictionary of the Old Testament, edited by G. Johannes Botterweck and Helmer Ringgren, translated by John T. Willis. Volume I. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974. 479 pp. \$18.50.

This is the first of a projected six-volume set which will do for the vocabulary of the Old Testament what Kittel & Friedrich's *Theological Dictionary of the New Testament* has done for that of the New. That is, it includes articles on the meaning and usage of every theologically significant word in Biblical Hebrew. This volume covers all words beginning with 'aleph and the first several which begin with bet.

The need for a tool such as this is obvious. Any genuinely serious approach to Old Testament concepts must rest upon an understanding of the meaning and usage of Hebrew terms. Prior to this, there was no handy and comprehensive work to which a person could turn to test and compare the results of his own study.

To be sure, the disclaimers which James Barr and others have leveled at the *Theological Dictionary of the New Testament* are also relevant here. It is a given context which determines the particular shades of a word's meaning rather than the word's having a rigidly fixed content which it forces on every and any context. Therefore, the user of this volume must beware of saying: "The *Theological Dictionary of the Old Testament* says the word means thus and such, so that's what it means in this context regardless of what the context seems to be saying." On the other hand, the above comments must not be allowed to negate the value of the enterprise. Words are not merely empty baskets waiting for contexts to fill them with meaning. All of language is based on the idea that there is a minimal consistency in the meaning of a word regardless of where it is used. Thus, it is entirely proper to attempt to determine what that minimal element is and also to chart the range of flexibility which the Biblical contexts give to a given word.

It may be asked whether a person who does not know Hebrew could benefit from the volume. Very probably, if he or she will take the time to learn the Hebrew alphabet. Then by using a concordance such as Young's, which lists the English words according to their Hebrew equivalents, one would know which articles to consult in the *Theological Dictionary of the Old Testament*.

Few of the contributors are evangelical, and non-evangelical theological presuppositions and conclusions are quite commonly in evidence. However, these do not mar the fundamental worth of the work. If one will do his own study and then read critically, great value can be derived from this new tool.

John N. Oswalt
Associate Professor of
Biblical Languages and Literature

Creating a Successful Christian Marriage, by Cleveland McDonald, Grand Rapids: Baker Book House, 1975.

Designed as a textbook for college students in a course on Marriage and the Family, *Creating a Successful Christian Marriage* by Cleveland McDonald gives central attention to a Biblical view of marriage. Presenting a traditional approach, Dr. McDonald seeks to allow the Word of God to influence one's thoughts and actions in the activities of dating, mate selection, and marriage. Apart from college students this text may prove to be valuable for those who have not read a textbook on marriage from a Christian perspective. Chapter titles include: "Social Change and the Christian Family," "Role Concepts in Christian Marriage," "Adjustment in Christian Marriage," "Adjustment to In-laws," "The Christian and Mixed Marriages," "The Single Life," and "Counseling for Family Problems."

Fred Van Tatenhove
Assistant Professor of Pastoral Care

What is a Family?, by Edith Schaeffer, Old Tappan, NJ: Fleming H. Revell, 1975. \$6.95.

Pastors, serious about the business of upgrading the family in this age of domestic crisis, will use this book to great profit. Indeed, it should be required reading, especially for young people beginning a home and for families with children. Pastors' wives will read it with special delight and find it beautifully usable for counsel with young mothers.

Edith Schaeffer, wife of Francis, speaks out of her own family life, and the larger L'Abri family existence with all its mobility and uncer-

tainties. She comes to grips with the varied stages of domestic experience and inevitably brings to bear on today's urgent problems a set of creative solutions. Her fidelity to what the Schaeffers have called "true truth" demonstrates her knowledge of the Bible and its application to the nitty-gritty of everyday affairs.

If one dimension of the book stands above another, surely it is *creativity*. It seems she is possessed of more ideas to enrich the family than she has days in which to bring her ideas to fruition. The chapter in which she discusses caring for ill children is an absolute gem. Little Frank, confined to his bed, was visited by a brain surgeon, and before the family knew what was happening, the doctor was describing in fascinating detail his surgical procedures. One of the designers of the Boeing 727 called on the small boy only to have his brains picked too . . . and eventually to draw actual designs! Clearly, it is impossible to suffer boredom with Mother Schaeffer at the helm infusing minds with that priceless commodity, curiosity.

Most all the phases of a Christian household find expression in this remarkable volume (medical aspects of marriage do not). Wise counselors will use this readable book repeatedly and in many settings.

Donald E. Demaray
Professor of Preaching

Perfect Love and War, A Dialogue on Holiness and War and Peace, by Paul Hostetler, ed. Nappanee, Indiana: Evangel Press, 1974. 170 pages.

This paperbound volume is a result of a conference in Winona Lake sponsored by the Christian Holiness Association and the Brethren in Christ Church. The Chairman of the Planning Committee was John K. Stoner. There were seventy participants. For each major paper there was a short response by another specialist. There was an evaluation of the entire conference by this reviewer and by Dr. C. O. Wittlinger.

As background for the seminar, there was a historical survey of attitudes toward war and peace within the American Holiness Movement written by Donald and Lucille Dayton.

This was the first meeting of its kind in which the prime purpose was to dialogue among those who felt that war is sometimes consistent with Christian commitment and those that felt that Christian discipleship necessitates an avoidance of the use of force. The seminar was launched by an address of Dr. Myron Augsburger of Eastern Mennonite College

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presenting the view of non-violence. Dr. Timothy L. Smith, of Johns Hopkins University, concluded the seminar with a sermon.

All agreed that war should be avoided as being contrary to the Christian way of settling disputes. Among the main differences were differing attitudes toward the State; those of the Anabaptist background tended to view the State as demonic with the Christians as citizens of a heavenly country with little responsibility for secular institutions. Those in the reformed and Wesleyan tradition were influenced by the Thirteenth Chapter of Romans and other portions of the Scriptures in which Christians are urged to be supportive of existing governments, unless these governments clearly act in a manner opposed to the law of God. As a result each came to understand and appreciate the other's position better and the seminar and its sponsors were universally applauded. There were few conversions, however. Most participants left with the same convictions that they brought to the seminar. This book should be read by all Christians as it deals with one of the fundamental moral issues of our day. It raises questions which should be faced and not avoided. It leaves still unresolved the question of how one can be a disciple of Jesus and still be relevant in today's world.

George A. Turner
Professor of
Biblical Literature

Facing Grief and Death, by William P. Tuck, Broadman Press, 1975, 153 pp.

Facing Grief and Death by William P. Tuck is the product of personal study and experience. Dr. Tuck serves both as a Baptist pastor and as adjunct professor of religion at Virginia Intermont College. The depth and extent of grief found among his congregation led him into a study entitled "Living with Dying." *Facing Grief and Death* is the outcome of that study. He combines Biblical truth with psychological insights to provide both practical and inspirational counsel for facing the reality of death and bereavement. In Part I, Dr. Tuck discusses from a pastor's viewpoint "Thinking About Death." Chapters include "The Fear of Death," "Learning How to Meet Grief," and "Helping a Friend in Grief." Part II, "Talking About Death," provides the reader unique insights from four professional persons who are also confronted with death and grief. Each chapter presents a view of death from one of the

following persons: a teacher, a lawyer, a funeral director, and a physician. This is a book with ample footnotes and a suggested reading list for future references.

Fred Van Tatenhove
Assistant Professor of Pastoral Care

Every Member Evangelism for Today, by Roy J. Fish and J. E. Conant, New York: Harper and Row, 1976. 111 pp. \$2.95.

Dr. Roy Fish, Professor of Evangelism at Southwestern Baptist Theological Seminary, has updated the language and illustrations of this classic work, first published in 1922, which has had such wide influence upon an earlier generation.

The author maintains that every Christian must witness continuously to those outside the church. It is God's place to send; man's duty to go. No one has authority to send another in his place. That the ministering role of the believer has been largely assumed by a few gifted specialists is seen as a strategy of the devil. Avoiding this pitfall, the pastor must equip his congregation to fulfill the ministry which they share together.

Motivating this witness is love — a divine compulsion wrought in the heart of the obedient disciple by the Holy Spirit. Persons living the Spirit-filled life by faith have this compassion. Where it is missing, revival is needed — the kind of spiritual renewing seen in the Book of Acts.

Others have said the same things, but few have put it as forthrightly as J. E. Conant. We can be grateful that Dr. Fish has given the message a new hearing in our day. It deserves to be read by the whole church, for we need a kick in the pants to get our priorities in New Testament order.

Robert E. Coleman
S. E. McCreless
Professor of Evangelism

New Testament Commentary: Exposition of the Gospel According to Matthew, by William Hendriksen. Grand Rapids: Baker Book House, 1973. 1015 pages. \$14.95.

The author, a well-known reformed theologian, educator and pas-

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tor has given us another volume in his series of major commentaries on the books of the New Testament. As in his other volumes the author provides his own English translation as the basis for his expositions. One very quickly senses that Hendriksen has spent a lifetime with this book.

Several features of the commentary may well be noted: First, we find a consistently devotional tone throughout. Portions of hymns and poetry are found frequently. Devout exhortation to a life of piety and service accompanies critical and technical material at every point. Dr. Hendriksen's devotion to Christ comes through loud and clear.

Second, a strong and urgent apologetic pervades the commentary. Whether it is the virgin birth, miracles, differences between Matthew and the other synoptists or the resurrection, the author seeks to make it clear that a conservative stance is a reasonable one. Though we clearly recognize the value — yes, the inevitability — of apology, we raise two questions: is it necessary to have this much apologetic in a book that should be commentary, and is it not possible that some of Dr. Hendriksen's answers are somewhat facile? Is it sufficient, for example, to suggest that the differences between Matthew and Mark or Luke arise from the fact that Jesus repeated himself on different occasions and in different places? We must certainly acknowledge the significant role played by the early Church in shaping the material during the oral period. If we acknowledge this in principle (as Hendriksen does on p. 71), then we must work through what this involves in terms of historical study. The gospels convey the story of Jesus, but they tell us almost as much about the early church.

A third feature is, what appears to be, a thorough acquaintance with the Holy Land and its history. It seems that Hendriksen has spent considerable time in the land. Many of the comments could not be derived from secondary sources. For a commentary on any of the synoptic gospels this is a significant contribution. From what has been said it is clear that this commentary has much to offer and will be used by many to enhance preaching and teaching.

Having said this, however, it is necessary to make some comments in another direction. Although the author acknowledges certain contributions of form and historical critics, he seems to proceed without taking into account some of their basic insights — to say nothing of those of Papias early in the second century — regarding the lack of interest on the part of the evangelist in chronology. Thus, according to Hendriksen, the Sermon on the Mount was delivered in the spring of A.D. 28 and is part of the "Great Galilean Ministry" which is unfolded in 4:12 —

15:20 (p. 239). This is followed by “The Retirement Plus Perea Ministries” recounted in 15:21 – 20:34 – retirement being from April to December in A.D. 19, followed by ministry in Perea until April the following year (p. 621). Apart from the problem of the year of the crucifixion, can anyone today question the statement of Papias that Mark (and so the other evangelists) had no interest in the sequence of events? While we may believe the historicity of the material was of supreme importance to the early Church – and continues to be for us today – we have little at stake in the framework in which the material is placed. Dr. Hendriksen is very much aware of the differences in the three synoptics, but he does not allow some fairly obvious implications to surface. Is he not begging the question when he writes, “Is it not more natural to suppose that Jesus repeated himself, as is done by many traveling speakers today?” (p. 35). Again on page 53 (as mentioned above) he indicates that the differences in Matthew, Mark and Luke may be due to different occasions when Jesus performed similar deeds in various places. A much better approach clearly calls for a recognition that the gospels are not only the story of Jesus but, indirectly, the story of the early Church, that is, how the early Church thought of Jesus and how they formed the story of his ministry so as to elicit faith. The gospels preserve valid accounts of the ministry of Jesus, but in a way that served the needs of the Church. Dr. Hendriksen only barely acknowledges the latter point.

This would probably not be so serious if it were confined to the introductory material. But it explains why so much seemingly extraneous historical material at times relegates theological insight into the background. We have, then, a commentary with much devotional insight and encouragement, and consistently reliable historical and geographical data to support the exegesis. But one longs for the theological “plumbing of the depths” which, to this reviewer, Matthew himself sought to reveal.

Robert W. Lyon
Professor of
New Testament Interpretation

The Meditations of Elton Trueblood, edited by Stephen R. Sebert and W. Gordon Ross, New York: Harper and Row, 1975. \$5.95.

The thoughtful reader will be impressed almost at once by the care

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and discernment with which the readings have been selected. He will also be impressed with the remarkable appropriateness of the Scripture passages chosen to go with the materials.

The work is divided into three parts: (I) *People in Groups*, (II) *The Idea of God*, and (III) *Overcoming the World*. A concluding essay — “Yokefellows: A Movement from the Meditations” — is done by Stephen Sebert.

This book is suggested either for private devotion or group study. Thoughtful and meditative, the book can profit one greatly: the reader will find himself deepened and enriched by devotional study and spiritual application.

Dr. Ross, a professor emeritus at Berea College, and Mr. Sebert, director of the Yokefellows retreat center at Shakertown, Kentucky, have produced this work *gratis*, all proceeds going to the Shakertown center. It is entirely possible the book will go down as a twentieth century devotional classic.

Donald E. Demaray
Professor of Preaching

Bonhoeffer: Worldly Preaching, by Clyde E. Fant, Nashville & New York: Thomas Nelson, 1975. 180 pp. \$6.95.

Of the contribution of Dietrich Bonhoeffer to the Christian world, whether affirmative or negative, the discussion rolls on. On the one hand, Bonhoeffer has been appropriated by the secular theologians, by whom ideas which he threw out for discussion were thus somewhat like random stones virtually canonized. From the statements in *Letters From Prison*, secularized structures in theology have been given support. On the other hand, some evangelicals have found assistance as they attempt to “do theology,” particularly from his earlier works.

Clyde E. Fant, formerly on the faculty of Southwestern Baptist Theological Seminary in Fort Worth, has concluded as a result of his studies at the University of Tübingen that those who selected such terms from the *Letters* as “Jesus, man for others,” “man come of age,” and “religionless Christianity,” have neglected the major body of Bonhoeffer’s writings, particularly those which bear upon the reality and the importance of the Christian Church.

Part I of the volume deals carefully with Bonhoeffer’s writings and public pronouncements, noting especially his “secret (arcane) discipline”

and his insistence upon renewed care in the use of "religious" language. The author seeks to explain Bonhoeffer's tendency to back off, almost as a reflex, from the use of the word 'religion' and to justify his use of the term "world come of age." What is not always clear is whether Bonhoeffer is attacking a naive form of Evangelicalism, or whether he has in mind liberal distortions of the Gospel.

Part II is comprised of Bonhoeffer's lectures on preaching at the underground seminary in Finkenwalde. These merit careful reading, and probably are most valuable for the light they throw upon his earlier thought, especially as reflected in the *Ethics*. These lectures appear for the first time in English, and are in reality worth the price of the book. This reviewer feels that further evaluations of Bonhoeffer need to be made, but that Professor Fant's volume makes a worthwhile contribution to the subject.

Harold B. Kuhn
Professor of Philosophy of Religion

Crisis in the Pulpit, by Chevis F. Horne, Grand Rapids: Baker Book House, 1975. 144 pp. \$4.95.

Horne, a Baptist pastor, has given us a thoughtful, if sometimes plodding, book on the preacher's task. Thoroughly aware of the crisis of the pulpit, the author tells it like it is. His reading is fairly broad in the field, and he quotes freely. His concerns are at once legitimate and authentically stated.

Chapter seven on power is excellent and should be read with spiritual sensitivity.

Horne writes out of a busy pastorate, and the very flow of the material suggests the struggle of his own soul. That, no doubt, accounts for the fact that some passages are more lively than others. Nonetheless, the thoughtful, careful reader will benefit by this slim volume, and the preacher alert to quotable material will make a solid collection of 4 x 6 file cards.

Donald E. Demaray
Professor of Preaching

A Reader's Greek-English Lexicon of the New Testament and a Begin-

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ner's Guide for the Translation of New Testament Greek, by Sakae Kubo, Andrews University Monographs, Volume IV, Grand Rapids: Zondervan Publishing House, 1975. \$9.95.

Many students will find this to be a very useful book, especially as they are seeking to develop a facility for reading through the New Testament. The author has put all New Testament words in one of three places: (1) in Appendix I he has listed the 301 words of the New Testament used more than 50 times. This represents something of a minimum vocabulary every student should have if he is to have any confidence in working with the text. (2) Words used 50 times or less, but more than 5 times in a single book are placed in a 'Special Vocabulary' list for each book of the New Testament. For example, in the special Vocabulary for Acts, 123 words are listed, in II Corinthians, 23 words. The student who is working in a particular book can thus be directed to those words which are not frequent enough in the New Testament to be part of the basic vocabulary, but are frequent enough in a given book to merit special attention. (3) All other words — those used less than 50 times in the New Testament and 5 times or less in a particular book — are listed verse by verse right through the New Testament. The student is thus saved much time in looking up words in the New Testament.

As each word is given, its frequency in the New Testament is given and in the case of (2) and (3), the frequency within the given book. With only a little effort one is thereby enabled to note the vocabulary that is special in a given book or for a given author.

Appendix II contains an alphabetical list of irregular verbal forms which may not be easily spotted in the other lists. This is followed by a "Beginner's Guide" which is a very brief, succinct summary of many items having to do with word formation and syntax. Though it is well done, this reviewer would suggest that future printings drop this part of the text which represents 15 percent of the book so that a reduced price will entice more students. One volume cannot do everything and these pages — though useful — are a *potpourri* of the elements of Greek. Sooner or later the student needs to be directed to the grammar.

That suggestion aside, this reviewer believes the book will have an appreciative body of students who are grateful for the fact that much of value has been set in one text.

Robert W. Lyon
Professor of New Testament Interpretation

A Theology of Christian Education, by Lawrence O. Richards, Grand Rapids: Zondervan Publishing House, 1975. 324 pp.

Larry Richards has been regarded by some as the father of an evangelical movement to dump the Sunday school. This image trails after him in spite of his forthright denials and the conspicuous antidotes such as his experimental curriculum development program (funded largely by Standard Publishing Company, Cincinnati) entitled "Sunday-School Plus." In this significant new book he feeds the myth by acknowledging that he is not focusing on "the educational ministry of the church through school-like agencies designed for that task," but has emphasized, instead, "the nonformal rather than the formal educational processes." It was not Larry who said that he longed for the day when he could dance on the grave of the Sunday school; it was Bob Girrard whose Our Heritage Wesleyan Church community in Arizona is now Richards' home base as a practicing layman and leader.

But anyone hung up by old images had better look again at *A Theology of Christian Education*. More than 100 pages lay a theological/Biblical basis for the church and for educational ministry through the church. Then more than 150 pages explore ways of implementing Christian education in the local church: building the Body, childhood education, and adult education comprising the major divisions. I applaud Larry's commitment to Scripture as a baseline from which to infer our concept of the church and of ministry. A "Dallas" graduate who is now at least by label a Wesleyan, he moves among us in the Asbury community as a facilitator and sometimes a troubler; each visit to our campus leaves in its wake a sense of appreciation that Larry is on the front edge of new (but radically Old and New Testamentish) concepts about ministry, the church, and education. (And if you ever publish a 300 page book without an index, Larry, I promise to boycott its sale and to picket against your publisher who had the audacity to put "Notes" at the top of eleven pages where your index belonged!)

Don M. Joy
Associate Professor of Christian Education