

## BOOK REVIEWS

*Kant Dictionary*, by Morris Stockhammer. New York: Philosophical Library, 1972. 241 pages. \$6.00.

The philosopher who modestly embarked on a program which he felt would make him the "Copernicus of modern philosophy" would inevitably feel the need to create a new vocabulary by which to articulate his system. The reader of the *Critiques* feels, of course, the esoteric quality of much of Kant's terminology. This volume is designed to give definition to the terms in the Kantian writings which are most difficult to understand by the layman.

At the outset, one is inclined to ask whether the writings of Kant, in themselves, contain sufficient terms requiring special explanation to justify a volume of this length. Pages 10–11, which code by letter the several works treated by the author, clear up this problem. Professor Stockhammer has surveyed not only primary works of the great Sage of Königsberg, but also a number of secondary sources. This would account, for instance, for an entry defining the term "drop out."

The definitions of the terms which are characteristically Kantian seem carefully drawn. One could wish that the author had given more attention to a few of these, such as "a priori," "a posteriori," "analytical," and "synthetic(al)." On the other hand, the treatment of the subject, e.g., of "dualism" is thorough. The volume might be less attractive in format, but would certainly be more useful to the careful scholar, if the points of reference for many of the quotations were documented. The absence of such documentation tends to reduce the usefulness of the volume for in-depth work in Kant.

Harold B. Kuhn

*Faith and Doubt*, by Norman Lamm. New York: KTAV Publishing House, 1971. 309 pages. \$10.00.

This book is a collection and revision of essays which have previously appeared in various journals. The theme which unifies the collection is an attempt by the author to bring the insights of traditional, or orthodox, Judaism to bear upon the problems which face modern man, especially as these problems threaten Judaism. As professor of Jewish philosophy at Yeshiva University in New York City, Dr. Lamm is eminently qualified for this undertaking.

Among the topics he considers are the possibility of doubt in a life of faith; the conflict between Torah and Wisdom, or revelation and education; the place of man in the universe, especially in the light of the possibility of extraterrestrial life; ecology; leisure; and the New Morality etc.

An evangelical will find this book exceptionally instructive. He will gain an increased understanding of the way in which the devout Jewish mind operates, especially with respect to tradition. He will also benefit from seeing a monotheist, who is a supernaturalist with a profound respect for Biblical revelation, yet not quite like the Christian, attempting to counter the debilitating effects of modern thought. Both of these aspects will give perspective to the orthodox Christian in his own struggle.

Some will find the continual reference to Jewish tradition confusing and boring. Others will note a certain strident defensiveness, especially in the chapter on the New Morality. However, the benefits noted above and the often profound insights (particularly good is the chapter on extraterrestrial life) make this a book well worth reading.

John N. Oswalt

*Why Not Creation?* ed., W. E. Lammerts. Grand Rapids, Michigan: Baker Book House, 1970. 388 pages. \$7.50.

Articles by almost a dozen and a half writers make up this anthology extracted from the first five volumes of the *Creation Research Society Quarterly*.

The introduction by the editor briefly outlines how the Creation Research Society which now has a research center in San Diego, California, came into being.

All of the scientists who contribute to *Quarterly* reject the theory that all nature (its origins, processes and goals) can be explained as an evolutionary development. Positively, all of these writers hold that a Creator God made the heavens and the earth, that He set in motion and maintains the processes of nature.

None of the writers in this volume rejects science as a methodology. In fact, they endeavor at every point to use the scientific method to show how invalid many of the conclusions of the General Theory of evolution actually are.

The articles are of varying worth. Some are so technical they are incomprehensible to a non-scientist. A few writers endeavor to interpret scientific data to support a theory that the earth was created less than 6,000 years ago and that the flood happened in the third millennium B.C.

Many of the authors quote from varied evolutionists to show how broadly they disagree with each other, how deeply some are troubled about the problems which face the evolutionist.

G. Herbert Livingston

*Romans, An Exposition of Chapters 3:20–4:25, Atonement and Justification*, by Martyn Lloyd-Jones. Grand Rapids: Zondervan, 1971. \$5.95.

Dr. Lloyd-Jones left the practice of medicine to enter the parish ministry. Still a young man, he was called in 1938 to share the ministry of Westminster Chapel in Buckingham Gate, London, with the late Dr. G. Campbell Morgan. This ministry continued for thirty years until Dr. Lloyd-Jones retired in August 1968.

Dr. Lloyd-Jones has long been noted for his skillful verse-by-verse exposition of the Bible. Perhaps his most famous exposition is *The Sermon on The Mount*, 1959. However, nowhere is his method seen to better advantage than in this treatment of Paul's Epistle to the Romans.

Based on more than thirteen years of intensive study, this, and succeeding volumes in this series will doubtless become classics in the field.

First delivered as Friday evening sermons February to October 1957, these masterpieces of exposition are a fountainhead of the apostolic manner and method of preaching. On many counts — the human concern, frank insight, penetrating analysis and exegetical principle — they are apt for the present moment. This is testified to by the 1000–1200 “Friday-nighters” who came to listen as the sermons were preached. The basic Evangelical presuppositions are there, too.

It has been said that truth and timelessness make the full preacher. Dr. Lloyd-Jones incorporates this with his religious fervor, his social conscience, his eloquence, and his homely humor to set forth in non-technical language Paul’s view of Justification and the Atonement as found in Romans 3:20–4:25.

The author finds in this passage the most extended treatment in Scripture of “the crucial and vital doctrine of justification by faith.” He identifies this doctrine, indicating God has contrived a way whereby man and woman might be saved and reconciled to Himself. It is all His doing. God on the basis of what He has done in His Son freely forgives and absolves from guilt. The penitent one is furthermore clothed with Christ’s righteousness and declared just and righteous in God’s sight. Man is “constituted” righteous in the presence of a righteous and holy God.

A most welcome feature of this style of book is the emphasis on applying Biblical thought to contemporary living. Hear him as he says: Man’s first need is the need of knowing God, of discovering . . . a gracious God, not a gracious neighbor.

This is man’s primary need. ‘Ungodliness comes before ‘unrighteousness,’ for unrighteousness is but a consequence of ungodliness. Failure to recognize this is the whole tragedy of the modern world.

Throughout the book, Dr. Lloyd-Jones seeks to clarify the nature of the God to whom we relate. He exhorts:

God is holy and so are all the attributes of God.

Is it not at this point that the church has gone astray — even at times the evangelical section of the Church? God is forgotten . . . They pray to ‘Jesus’; they start with ‘Jesus’, they end with ‘Jesus’. They never mention God the Father, the holy God with whom we are concerned, God in His utter

righteousness and absolute holiness, the God who revealed Himself and His holy character to the Children of Israel. That is the great message that runs through the whole of the Old Testament.

Whether or not one accepts Dr. Lloyd-Jones approach to Scripture one will admit this book is a useful contribution to contemporary concerns. He who would preach on Romans 3:20–4:25 will find help in consulting this book. It suffers as do most books of this nature, from the sermonic style and the lack of time to explore significant tangents raised in the discussion. Those who delight in expository sermons will appreciate this volume. Others may be frustrated by the style.

David D. Bundy

*New Testament Word Studies*, by John Albert Bengel, a new translation by C. T. Lewis and M. R. Vincent. 2 vols. Grand Rapids: Kregel Publications, 1971. 925 and 890 pp. \$29.95.

The world of New Testament students can only welcome the reprinting of Bengel's *Gnomon*, a work that has been appreciated and used by men of every theological camp for over two hundred years. It could easily become the most important item in the Kregel Reprint Library if its price does not severely hinder its sale.

Until the present reprint edition the work has always been known as the *Gnomon*, a word not even listed in Cassell's Latin Dictionary. A gnomon is the stem of a sun dial which creates the thin shaft for telling time. Bengel's *Gnomon* is that type of commentary – short, pithy expressions which penetrate to the real meaning of the text. One seldom finds here any long extended discussions. Instead sometimes only a word or phrase is used. But they are consistently incisive, imaginative and useful for preaching. An indication of Bengel's continued value may be noted in a comment by Stephen Neill who puts Bengel in a class with Augustine, Calvin and a couple others as ones "to whom we shall always turn with gratitude for the timeless insights that are to be found in their writings."

Those of the Wesleyan tradition especially should be mindful of Bengel's formative influence on Wesley whose own *Explanatory Notes on The New Testament* is at times an *editio minor* of Bengel. In his preface Wesley wrote,

I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world . . . Bengelius that I entirely changed my design, being thoroughly convinced it might be more service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti* than to write many volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged . . . giving the substance. .

Bengel represents the best of Lutheran pietism in eighteenth century Germany where he was known as much for his personal devotion as for his theological writings. He brought together a virile piety and sound theological learning and in so doing managed to provide a corrective for some of the excesses of the pietistic tradition. In his critical work he foreshadowed the literary and historical criticism of the nineteenth and twentieth centuries. Some have also identified him with the beginnings of the *heilsgeschichtliche* approach to Scripture.

The present edition is a reprint of the translation which first appeared in 1864. The translators have added (always in brackets and thus easily identified) brief notes by other commentators when Bengel needed to be corrected. So we have a little more than the *Gnomon*. This writer has only one negative word: although the original title does not give a clue to most people as to the contents of the book, it is a renowned book title and should have been kept. The new title is a poor choice possibly suggesting it may be a small Kittel. We would urge the publishers to restore the original title as soon as possible. Everyone knows of the *Gnomon*. To the reader — buy it. It's one of the few books you *should* have.

Robert W. Lyon

*Ethics: Alternatives and Issues*, by Norman L. Geisler. Foreword by Harold B. Kuhn. Grand Rapids: Zondervan, 1971. 270 pages. \$6.95.

According to Dr. Geisler, Chairman of the Department of Philosophy of Religion at Trinity Evangelical Divinity School, Deerfield, Illinois, there are six basic options with respect to ethical norms. Antinomianism claims that there are no ethical norms. Generalism holds to many ethical norms of general but not universal application. Situationism does not have laws for everything, but only one law for everything, the law of love. Non-conflicting Absolutism states that there are many absolute ethical norms and that though they may seem to be conflicting at times, do not really conflict. Ideal Absolutism upholds many absolute ethical norms and at the same time admits that sometimes they do conflict. When two norms are in conflict, ideally neither should be broken. But since this is impossible, one has to do the lesser of the two evils and ask for forgiveness for the evil he inevitably has done. Ethical Hierarchicalism maintains "a hierarchial arrangement or ordering of ethical norms based on the relative scale of values they represent. It implies a pyramid of normative values which *in and of themselves* are objectively binding on men. But when any two or more of these values happen to conflict, a person is exempted from his otherwise binding obligation to a lower norm in view of the pre-emptory obligation of the higher norm" (p. 114).

After an introductory chapter, six other chapters in the first part of the book treat, in turn, each of these six ethical alternatives. These chapters generally follow the same pattern. First the particular position is presented. Then the positive contributions of the position are discussed and the problems with the position are raised. The author opts for Ethical Hierarchicalism which synthesizes the essential truth of each of the other views. He offers the following seven principles as a guide for a hierarchy of ethical values: (1) Persons are more valuable than things. (2) An infinite person is more valuable than a finite person(s). (3) A complete person is more valuable than an incomplete person. (4) An actual person is more valuable than a potential person. (5) Potential persons are more valuable than actual things. (6) Many persons are more valuable than few persons. (7) Personal acts which promote personhood are better than those which do not.

In the second part of the book the author applies Ethical Hierarchicalism to thorny contemporary ethical issues: the Christian and self-love, the Christian and war, the Christian and social responsibility, the Christian and sex, the Christian and birth control and abortion, the Christian and mercy-killing, suicide and capital punishment, and finally, the Christian and ecology. He is not content with merely discussing ethics theoretically but realistically comes to grips with some touchy ethical issues of today. He analyzes these problems and proposes some practical guidelines for the Christian way of dealing with them. One may not agree with him in every detail, yet the author is to be commended for doing this and having done it, in general, well.

Another welcome feature of the book is that the author treats the subject not only philosophically but also Biblically. In the Bible, Abraham was commanded by God to sacrifice his son Isaac (Gen. 22:2). The Hebrew midwives lied to save innocent lives and God blessed them for it (Ex. 1:15–22). Rahab told a lie to save the spies as well as the nation of Israel and was blessed (Judg. 11:31). Ethical Hierarchicalism can best account for these difficult Biblical data. In the discussion, when it is possible, the author cites Scriptural passages to support his points. However, at times one could wish that he had discussed in more detail how a certain Scriptural passage substantiates his position. For example, how he can derive from Matthew 18:3 the proposition that “the childish has some advantage over the senile in that it yet has the chance to mature” (p. 117). How Luke 9:23 substantiates the point that “the Bible exhorts men to hate” the self (p. 155). How I Cor. 6:16 gives rise to the thesis “The Bible considers every conception to be the result of wedlock whether it was legalized by the state or not” (p. 222, n. 13).

Bibliographical footnotes and a selected bibliography at the end of each chapter enhance the value of this book.

Joseph S. Wang

*When Love Prevails: A Pastor Speaks to His Church in Crisis*, by J. Herbert Gilmore, Jr. Eerdmans, 1971. 141 pages. \$3.95.

On October 25, 1970, Dr. J. Herbert Gilmore preached his last sermon at the prestigious First Baptist Church of Birmingham, Alabama. Following that sermon, 300 individuals withdrew their membership in protest of the church's action that refused membership to two blacks. This became the nucleus for a new church, the Baptist Church of the Covenant in Birmingham, Gilmore serving as pastor.

This volume of Gilmore's sermons reflects the drama and the tension prior to his departure. It depicts the struggles when a pastor "speaks to a Church in crisis." He states that the published discourses are in the order in which they were preached and serve as "windows through which may be seen the agony of a pastor trying to be faithful to the Lord of the Church and to his conscience." Attempting to "drive nails in the casket of racism," Gilmore proclaimed a Gospel that liberated man from prejudice. His conscience refused to remain idle.

His sermons are short, barely twenty minutes. Each one deals with a particular theme relative to the church's crises in juxtaposition with the Good News. His main assertions are well illustrated and biblically substantiated. The conclusions are so clear that no one could straddle the fence. In his final sermon, he stated, "I have learned in our travail that every man must take a stand." He preached a Gospel that "challenges and comforts, guides and goals, blesses and blames."

Any minister facing a similar crisis, or any desiring to move toward integrating the congregation, would find this volume of sermons enlightening, provoking, and directive.

Charles Killian

*The Church Music Handbook: A handbook of practical procedures and suggestions*, by Lynn W. Thayer. Grand Rapids: Zondervan. 1971. 190 pp. \$5.95.

In this day of sundry digests, when everyone is reaching out for a "how to" book in his field of endeavor, the idea of a church music handbook is no phenomenon. In fact, this reviewer has perused quite a number in the last few years, some intensely practical, but few comprehensive.

This neat little volume comes the nearest to fulfilling both qualifications. The significant fact that the author has had long experience, both in the area of administering a church music program and in guiding teachers, has equipped him to be authoritative in this practical field of dealing with people at the heart of their dedication and doing.

Church music unquestionably involves the total person; otherwise it is not effective. Therefore, dedication of God-given talent is implicit in the way the author plunges into his stated subject. Chapters in the handbook are brief and specific; illustrative drawings are clear and to the point. Preceding his introduction, Mr. Thayer delineates eight categories of people and groups for whom this book is written. Beginning with the music committee, he places much more responsibility upon its members than they often assume in the local church. Although some denominations publish manuals for various commissions and committees, they are sometimes ill-defined, and certainly often not heeded. By use of a handbook such as this one, music committee members can come to understand the wide scope of the ministry of music in the church. It is well-known and thoroughly proven by now, that the successful church has a strong music program.

Mr. Thayer majors on careful division of responsibility in every minute area of church music, freeing the director and singers for priorities. Things of which the average layman would not dream, such as organized recruitment and library care, can be exceedingly time-consuming. Spelling out these details in the relationship with other factors in a balanced music program is imperative; this the author has done.

Following the "springboard" of initiating the music program through securing proper personnel, Mr. Thayer deals with the characteristics peculiar to each age-group choir, the congregation, church school, and then logically he discusses library and functional equipment. Thoughtful attention is given to equipment such as proper seating, lighting and accompanying instruments. This underlines the fact that if money is spent, it should be spent wisely; his budget outline and long-range development plan supports this theory well.

All in all, though there are areas which call for much greater research on the part of the minister of music, such as an emphasis upon the instrumental section of a well-rounded choir program, as well as the mention of hand-bell choirs, now a thoroughly acceptable unit, this book is a well-above-average handbook. In this instance a good bibliography is essential, and one is found at the end, not by any means

exhaustive, but basically excellent. This reviewer is familiar with most of the books mentioned and they are either timeless in their relevance or up-to-date in new materials and approaches.

John S. Tremaine

*Jesus—Jeshua* by Gustat Dalman: Studies in the Gospels, translated by P.P. Levertoff. New York: KTAV Publishing House, 1971. 256 pages.

As the last of Dalman's major works on the background of the gospels published in 1922 when he was 67 years old, this volume represents both a lifetime of firsthand contact with gospel origins and a labor of love in which the author's Moravian devotions finds expression. As such it is more than a technical treatise.

Dalman was among the pioneers in the study of Aramaic origins at the turn of the century. Although his works have been superseded in the linguistic field by M. Black and in the historical field by J. Jeremias, they should still be read by those seeking to understand the origins and background of the gospels. It was he who finally established the fact that Jesus spoke and taught in Aramaic, and in Greek.

Along with his earlier works, *The Words of Jesus* and *Sacred Sites and Ways*, this study is an attempt to view Jesus as he looked among the Hebrews. After an opening essay on the three languages of Palestine (Hebrew, Aramaic, Greek), Dalman discusses briefly (1) the synagogue service and how Jesus appeared; (2) the Sermon on the Mount with special consideration of the themes of law and righteousness; (3) The Pass-over Meal; and finally (4) the cross. Together these chapters provide us a cameo of Jesus among Jews, a Jew but more than a Jew.

Throughout this study Professor Dalman has offered splendid exegetical and theological insight as well as technical linguistic data. It has a "spirit" not commonly found in books on a topic which itself is recondite. This reviewer is pleased that the book has again become easily available through the people of KTAV.

Robert W. Lyon