

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

Greek-English Analytical Concordance of the Greek-English New Testament, compiled by J. Stegenga. Grand Rapids: Zondervan, 1963. 832 pages. \$14.95.

This massive volume is a labor of love. Over 36,000 hours were said to have gone into tedious sorting and arranging of words, references, and meanings "to make a bridge" from the Greek to the English. Its thrust is not only to build a complete and exhaustive concordance of every word used in the Greek New Testament but also to group all forms around the roots from which they are derived and to arrange these roots alphabetically for ready reference. This bringing together of all related words, with prefixes and suffixes, into one place is the unique contribution of the book. As the compiler points out, the root ideas of Greek words are often obscured by the wide variety of English words used in the current translations. Meaningful relationships are overshadowed and destroyed. But his grouping of families of words around the roots from which they derive is a bridge to the viewpoint of the author as expressed in the original Greek.

The book is in part a lexicon. Every word has its English translation. It is an analytical lexicon. Every Greek word is given in the tense, mood, voice, person, number case, and gender in which it is used. It is a concordance. It purports to give every reference where each word is found. It is an analytical concordance. It sets forth the root from which the word is derived and gives the whole family of derivatives to which it is related. References are at hand for all New Testament uses. All is based on the Textus Receptus and King James Version because these contain more words than some others. But the work is easily used with any text or version.

There is a sense in which this is an ultimate tool. It is even claimed that a layman with an "interlinear" and with this concordance can pursue the original meanings. Yet it is recom-

mended also for the teacher, scholar, and writer. And there is a sense in which all of this is fair. Mr. Stegenga, a business man, preserves the layman's viewpoint while he also exhibits the devotion and diligence of a scholar. Though there are indications, particularly in the introductory notes, that he is not schooled in all of the grammatical and critical insights, he has performed well the exhausting work of identifying the Greek forms and bringing them together according to the proposed format.

The book has something for all. But not all will use it in the same manner and to the same degree. Many who know Greek will be impatient with the space given to parsing verbs and declining nouns, pronouns, and adjectives. What they seek could be more concisely done. Some will even consider this "analytical lexicon" aspect a hindrance to the student's mastery of Greek. Nor does the book fully take the place of a good lexicon. It does not give the lexical notes that distinguish the great works. Even for a general concordance one might still prefer the older works except for one factor. There is real merit in grouping the words in families around the roots. This will sell the book to scholars. And its otherwise excess baggage will make it useful to the layman or to the lightly exposed student. It is a book to which one wants access.

Wilber T. Dayton

Unger's Bible Commentary: Zechariah, by Merrill F. Unger. Grand Rapids: Zondervan, 1963. 275 pages. \$6.95.

With the double-column page and clear, heavy type, this volume occupies more space than is commonly devoted to a "minor" prophet. And Dr. Unger, with his broad archaeological background and knowledge of Hebrew exegesis fills it with rich and illuminating material. His style is lucid and facile without sacrificing depth or breadth. His documentation and quotations reflect extensive study and rich insights. The book is valuable whether or not one agrees with the author's emphasis in relation to the main message and outline of the prophecy.

Dr. Unger sees in *Zechariah* not only the unique Messianic emphasis but also a panoramic unfolding of the events connected

with the first and especially the second advent of Christ, with details of the consequent millennial restoration of the nation Israel. Accordingly, many captions in his outline have a specific millennial reference. And, indeed, it is interesting to observe how readily the materials do yield to such a pattern and framework, once certain presuppositions are granted. For one who shares the author's preoccupation with millennial details, this emphasis might be the chief contribution of the book.

Though Zechariah certainly has much to say of Christ, and though apocalyptic and eschatological elements are present in Jehovah's promise to visit His people with deliverance, most scholars would likely think Unger's treatment of the Millennialism more ample than the prophecy warrants. They would appreciate more his excellent historical and archaeological notes that demonstrate Israel's return from the Captivity, the restoration under the Hasmoneans, and the events that relate to the first advent of the Messiah. Some would see a fulfillment of many of the prophecies in the spiritual cleansing and renewal which the Messiah brought. But it is a matter of emphasis. *Zechariah* is highly Messianic. And the apocalyptic and eschatological elements must be reckoned with as well as the spiritual thrust. Whatever one's approach, the book will be read with profit. Dr. Unger has brought to light an abundance of solid information that any Bible-lover can use with delight.

Wilber T. Dayton

The New Bible Survey, by J. Lawrence Eason, Ph.D. Grand Rapids: Zondervan, 1963. 544 pages. \$6.95.

This book is described as a "survey" because it introduces and guides the student through the Bible. Each of the eight divisions, into which the sixty-six Bible books have been grouped, begins with an introduction which sets forth the nature of the division in question and its place as part of the whole. Moreover, each book has its own introduction, including a brief biography of the author, historical and geographical backgrounds, illustrations, chronology, synopses, interpretation, meaning and divine purpose. A selected list of books for further reading is normally included at the end of each discussion of a Bible book.

In affording a comprehensive view of the content of the entire Bible, and at the same time rendering intelligible the significant teachings of each book, the author has put a worthwhile volume into the hands of students pursuing a Bible survey course in colleges and Bible institutes. The work is liberally illustrated by the use of photos, charts, and maps.

James D. Robertson

Essential Christianity: A Handbook of Basic Christian Doctrines, by Walter R. Martin. Grand Rapids: The Zondervan Publishing House, 1962. 114 pages. \$1.95.

This brief and readable book has ten chapters devoted to the basic truths of the Christian religion. They deal with the Trinity, the Deity and Virgin Birth of Christ, the Incarnation, the Vicarious Atonement of Christ, the Resurrection, God's Grace and Human Responsibility, Eschatology, God's Judgments, Universalism, and Vital Christian Experience. The author writes from the perspective of an evangelical Christian who is concerned not only with doctrinal correctness, but with real Christian living. He writes also with an awareness of contemporary cults and their challenge to Christian orthodoxy. His point of view can best be described as "evangelical" in its current connotation. He is convinced that the Bible is inerrant, and bases his arguments entirely upon the Scriptures. He does not hesitate to depart from classic doctrines of the Reformation if he feels Scripture warrant for so doing. Though not a treatise on systematic theology, here is an excellent book for beginners to gain perspective. Its users may be assured of sound thinking and wise guidance.

George A. Turner

The Book of Revelation, by Merrill C. Tenney. Grand Rapids: Baker Book House, 1963. 115 pages. \$2.75.

The Epistle to the Romans, by John R. Richardson and Knox Chablin. Grand Rapids: Baker Book House, 1963. 166 pages. \$2.95.

Both of these volumes are in the *Proclaiming the New Testament* series, which is edited by Ralph G. Turnbull. The purpose of the series is to encourage clergymen to be *expository* preachers. The number of chapters in each volume is the same as the number in the Bible books under consideration. In each chapter there is the biblical text followed by the historical setting, the expository meaning, the doctrinal value, the practical aim, and the homiletical form. In the studies of Revelation, author Tenny of Wheaton College has exercised good judgment in singling out passages with practical homiletic potential. The historical setting comes in for the more extended treatment. The expository meaning often deals with the exegesis of certain important words. Most attention is given to homiletical form which usually consists of a theme, an introduction, and three main points. The author labors under the handicap that the homiletical texts of the Book of Revelation are not fairly uniformly distributed throughout the book. Some of his chapters treat many great texts while others have relatively few. The result is that many rich texts must be neglected. In some chapters, on the other hand, there is evidence of straining to find an adequate homiletical passage. The preacher, however, who uses this book for help in a series of messages on the Book of Revelation will not be disappointed. It will at least set him in the right direction. A brief bibliography of some helpful books on Revelation would greatly enhance the value of the volume.

The Epistle to the Romans contains bibliography and footnotes and treats the text with thoroughness and flexibility. Footnotes not only call attention to other helpful books but explain points of importance, yet not sufficiently so for inclusion in the main text. The general viewpoint of the book is that of modified Calvinism. The treatment of sin and sanctification in Chapter 6 is inadequate in that sanctification is defined simply as growth in grace, nor is deliverance from sin envisioned. The authors are uncertain as to whether Paul speaks of his state prior to conversion or as a Christian when he wrote Chapter 7. They agree with Luther that the Christian is both justified and sinful simultaneously.

A discriminating user of this volume will find it true to the basic doctrines of the Reformation. He will also find therein some very helpful exegetical and homiletical hints.

George A. Turner

Power in Expository Preaching, by Faris D. Whitesell. Westwood, New Jersey: Revell, 1963. 170 pages. \$4.00.

It is the author's aim "not only to stimulate expository preaching but to portray the true sources of power for it in down-to-earth terms" (v). While acknowledging the merits of topical and textual preaching, D. Whitesell nevertheless rates the expository variety first: It carries the ring of authority; it enriches the life and faith of pastor and people and encourages Bible reading; it keeps preaching Bible-centered, and promotes the preaching of the whole counsel of God.

But just what constitutes an expository sermon is ever a moot question. Because actual practice testifies to wide overlapping among the traditional sermon forms, many these days refer to all preaching that is drawn from the Bible as expository preaching. Others feel that only the longer Biblical passage can be the basis of the expository sermon. The author insists that the answer is to be found not in the length of the Scripture passage or in its content but in the way the passage is used. He does think, however, that most men do better in this area when they preach on sizable portions of Scripture; for, in so doing they are more likely to stay on the track of the Word of God. He lists some factors as basic to the expository sermon: getting the basic meaning of the passage, relating the meaning to the context, discovering universal truths that stem from the passage, organizing these around a central theme, and bringing the truth of the passage home to the hearers.

To enrich the ministry of expository preaching, the author gives much practical information concerning the communication of this kind of message. Chapters are devoted to explanation, organization, illustration, imagination, application, diversification, and preparation. This is one of the most enlightening books to appear in recent years on the subject of expository preaching.

James D. Robertson

The Christian and The Couch, by Donald F. Tweedie, Jr. Grand Rapids: Baker Book House, 1963. 240 pages. \$3.95.

The purpose of this book is to emphasize the importance of the spiritual dimension in psychotherapy. Tweedie believes

that contemporary psychotherapy is weak because man is viewed so generally from only a natural viewpoint. He refers to naturalistic therapists as "blind leaders of the blind" who are "swayed by every wind of doctrine."

Tweedie calls for an adequate view of man in psychotherapy. He views man as a creature that is something more than a helpless captive of his id impulses and more than a responding mechanism to the surrounding stimuli. The author holds that man is free, purposeful, self conscious, and spiritual. Tweedie, in his view of human personality, shares the viewpoints of some of the contemporary existential psychotherapists, particularly those of Viktor Frankl of the University of Vienna.

The author also emphasizes to good effect that contemporary psychotherapy needs an objective axiology. Such a system of values should be Biblically-taught and religiously-tested. Many mental illnesses, including neuroses, psychoses, and psychopathic character disorders result from peoples' failures to observe basic moral principles. Sin often causes anxiety and guilt which in turn sometimes leads to illness.

This book offers a good introduction to psychotherapy from a Christian viewpoint. It treats broadly with personality theory, maladjustments, and therapy. The breadth of the subject matter sometimes results in a cursory treatment of important concepts.

Many Christian ministers and counselors may wish that Tweedie had developed further the principles and theory of psychotherapy from a distinctive Christian viewpoint. More attention might have been given to the unique Christian resources and their use. Some therapists may question the validity of the emphasis on hypnotherapy, as suggested in several of the short case reports.

This book may be read generally by pastors and others with profit. It represents another voice crying in the wilderness for the recognition of the spiritual values in psychotherapy.

W. Curry Mavis

A Private and Public Faith, by William Stringfellow. Grand Rapids, Michigan: Wm. B. Eerdmans, 1962. 93 pages. \$3.00.

This book of four essays which the author calls a tract and therefore polemical and personal, deserves careful reading

and re-reading. William Stringfellow is a prominent Christian layman, an Episcopalian and an attorney, well known as author and lecturer. Previous to the publication of this book he lectured in twenty-four seminaries in ten denominations.

His concern is with the "content and integrity of religion and of the churches," the bearing of religion on the lives of individuals and their relationships with one another. Stringfellow's analysis of contemporary religious life in America is strangely reminiscent of the words of St. Paul: "Having a form of godliness but denying the power thereof." He asks: "Do American Protestants much care anyway what they believe, or what the church is, or how the Gospel relates to contemporary life so long as the institutional existence of the churches is protected...?" He speaks of the "religiosity of religion" as a form without content, of "mere religion" contrasted with the true presentation of the Gospel through the Bible in preaching and Holy Communion. The Gospel message is that God can be known here and now and it "is this news the church exists to spread," not to be hidden by creed or ceremony. Too often the practice of religion is substituted for the personal knowledge of God, and he labels as "faith in faith not God" the notion that the content of faith is immaterial as long as one is sincere. The church must refute this sort of atheism with the boldness and scandal of its faith in Jesus Christ. American Protestantism is essentially agnostic, he says. "Perhaps American Protestantism does not want the Gospel anyway. Perhaps it wants what it has instead."

The author has much to say about the mission of the church to its members and to the world. The sanctuary is for worship; the market place is the locus of evangelism.

The task of the ministry is the building of the Body of Christ, a ministry now largely abandoned in Protestantism and for which "evidently precious little preparation is made in the seminaries." He points up the dangers, 1) of professionalizing the ministry, 2) of conforming the discipline of theology to academic categories as law and medicine which are not "confessional," 3) of vested interests which seminary faculty and students acquire in theology as their specialty and proficiency (p. 45-46). He decries the shocking ignorance of the Bible among seminarians and clergymen, the preaching which is not "about the Word of God at all" and which does not bother with the lives and concerns of the people in the pews. Seminaries

have not prepared a priesthood but a "moderately literate and informed laity." Tension results when such clergymen serve congregations in which there are numbers of alert, articulate, and practicing Christians.

The author has much to say about personal religion and its relevance to everyday life.. The power to discern the Word of God is the mark of a Christian. Anxieties are not unwelcome, for Christ is both the end and fulfillment of all anxieties.

This book is the voice of one crying in the wilderness of religious confusion. It calls for genuine personal religion, for a virile church, for a true priesthood, for a return to the Bible in pulpit and pew, for recognition and acceptance of the unavoidable hostility between the Gospel and the world.

The reader often wishes for a definition of terms to facilitate understanding, but this is not a dissertation. One feels that some generalizations are a bit too sweeping, but perhaps the minorities which represent and practice that for which String-fellow pleads are too small, or they have not been sufficiently articulate, or they have not been recognized. Are there not in this day some churches where indeed the Word of God is preached, individual members are required to know God in a personal way as condition of membership, and where there is a clergy with a genuine concern for building the Body of Christ?

Susan Schultz