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## Book Reviews

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*Healing for Damaged Emotions*, by David Seamands. Wheaton, Illinois: Victor Books, 1981. 144 pp., \$3.95, paperback.

A little classic! The book deals in astonishingly realistic terms with those who have memory banks heavily weighted down with guilt, personal wounds, low self-esteem, deadly perfectionistic conditioning and depression. The author has discovered, not only for himself but for others, ways and means of finding answers to the pains of human existence. Reading this book is a therapeutic experience.

Pastors should study this book carefully for their own personal growth and as a resource for sermon building. Dr. Seamands' material is not only therapeutic, it is also homiletical. Pastors and Sunday school teachers should note the availability of a study guide to go along with this book as an aid for group discussions.

Unfortunately, this little volume does not carry an index.

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching  
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*A Linguistic Key to the Greek New Testament*, Vol. 2, Romans — Revelation, by Fritz Rienecker. Translated and revised by Cleon L. Rogers, Jr. Grand Rapids: Zondervan Publishing House, 1980. 518 pp.

In many ways this book is an excellent help for those who are uncertain or insecure in their abilities to work with the Greek of the New Testament. It treats the major or focal terms of each verse, translating and giving the basic meanings for most words, amplifying certain terms in the light of the context (Jewish, Hellenistic, Roman), and providing references to sources which supply complete studies of the terms or phrases under consideration. Substantives and adjectives are given in the nominative case to facilitate the use of a lexicon or dictionary, and most verb forms are parsed and the basic form of the word is given. There are many cross-references to other passages which contain the same or similar term, syntax, or

construction, and where further information or reference material may be found. The type and function of syntax is explained, especially the more unusual forms and anomalies, and grammatical elements are described with additional references for study provided. At points, insights into the structure of a passage are given. A few variant readings are noted, usually with references to sources which provide more complete discussion. Throughout the work, interpretive remarks abound, usually with reference to sources from a broad range of scholars which more adequately expound the issue. With the more difficult interpretive passages several references to commentaries and articles are given.

As with any work of this magnitude, there are weaknesses. The referencing of additional resources is somewhat inconsistent, with volume and/or page numbers being given in some instances and not in others. (The most common oversight is the failure to give volume and page for Kittel's TDNT.) There is also an inconsistency in noting *hapax legomena* (words which appear only once in the New Testament), some are noted and others, while treated in various ways, have no mention of their uniqueness. In the parsing of verbs, voice is often omitted and person and number seem to be given only for irregular forms. This requires a facility with Greek on the part of the reader which would most likely make the use of the volume unnecessary. While this reviewer did not check every verse with the United Bible Societies *Greek New Testament* upon which the work is based, spot checks turned up some disconcerting errors: syntactical — ἀγαπωσιν as a genitive plural instead of dative plural in Romans 8:28; typographical — Colossians 1:5: “ἀληθείας gen. of quality belonging to logos followed by the gen. λόγος (should be εὐαγγελίου) which explains the words ‘the word of truth’.” These may be the only errors in the whole book, but the nature of the errors suggests that the volume was not given a thorough and painstaking proofreading.

In spite of these weaknesses, if used with care this work can be a helpful and useful resource for the student of the New Testament. The user should be careful, however, to distinguish between information and interpretation. As a resource for information about the Greek of the New Testament, this work is an adequate and helpful guide into the various grammatical and syntactical issues which should concern the careful exegete (although exegetes should further pursue most of these issues on their own). As a resource for

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the interpretation of the New Testament, this work presents the perspective of its author and reviser, usually supported by scholars who hold the same position, although at times alternative possibilities are noted. Exegetes should critically assess these interpretive remarks as part of the exegetical task of arriving at their own understanding of the meaning of the text.

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*The Old Testament and the New*, by S. Lewis Johnson, Jr. An Argument for Biblical Inspiration. Grand Rapids: Zondervan, 1980. 108 pp.

The author has a Th.D. from Dallas Theological Seminary and taught systematic theology at that institution for many years. This small volume is a thoughtful and provocative study of one of the most difficult problems for conservative New Testament scholars: the use of Old Testament quotations in the New Testament. The author's purpose is to refute those who claim (D.M. Beegle and others) that writers of the New Testament often misquoted and misused citations of the Old Testament to substantiate a theological position. He argues that in each instance today's scholar can agree not only to the New Testament writers' adherence to conclusions but also with their methodology. This is a formidable task for one who is prepared to defend verbal inerrancy in both testaments as well as the hermeneutics of the first century writers. Johnson deserves respect for his dialectical skill even if his conclusions are not always convincing. The most debatable part of the book is the author's conviction that today's scholar should follow the methodology of the writers of the gospels and epistles.

He concentrates on six areas: the use of Psalm 82:6 in John 10:34-36; Psalm 41:9 cited in John 13:18; Psalm 102:25-27 viewed in Hebrews 1:10-12; Psalm 40:6-8 seen in Hebrews 10:5-7; and Psalm 2:9 applied in Revelation 19:15. Commendably, the author addresses himself to the *phenomena* of Scripture as well as general statements in the effort to ascertain the view of the Old Testament held by the New Testament authors.

In the author's summation there are three groups of evangelicals. Some, with Beegle, F.F. Bruce, and P.K. Jowett believe that the Bible contains errors in non-revelatory details but is trustworthy in

essential truths. The second group is represented by Daniel Fuller, Bernard Ramm, and David Hubbard. They believe the Bible contains errors in details of history, in geography, and in science, but is inerrant in its “revelatory material.” The third group — John Gerstner, Kenneth Kantzer, and Harold Lindsell — hold that “the New Testament writers need not give completely accurate renderings, if the sense the New Testament authors find in the Old Testament message is really there.” Johnson appears to be even more conservative than this third group. He argues that the New Testament does give “completely accurate renderings of Old Testament quotations.” He undertakes to prove this by an examination of the six passages cited above.

Johnson finds in John 10:34-36 proof that in the mind of Jesus the inerrancy of the Old Testament Scriptures extends even to *words* used *casually*, as well as in basic revelatory truths. For example, he accepts the usual argument that if certain men are called “gods” it is not blasphemous to be called the “Son” of God.

After examining Jesus’ application of Psalm 41:9 to Judas, Johnson concludes that the Old Testament is often fulfilled typically and indirectly, not precisely and literally. Thus Ahithophel who betrayed King David and then hanged himself is a type of Judas who betrayed David’s son and then hanged himself. Johnson argues the prophecy may include more than the prophet intended, hence the New Testament writers are justified in finding more than the Old Testament author knew or intended. He rejects the view that “hindsight is represented as known by foresight.” He approves of the statement by Donald G. Miller that “God had more to say through the prophets than they themselves were aware.”

Thus, Johnson insists that the modern exegete is not only warranted (as with most evangelicals) in agreeing with the conclusions of the New Testament writers in their exegesis of the Old Testament, he also insists that their methods (quoting out of context, rabbinic modes of exegesis, use of typology, etc.) are also good precedents for our use today.

The author’s purpose is commendable. But presuppositions sometimes preempt his conclusions. He dislikes the inductive method by which conclusions await the collection of evidence. Likewise, statements in the Bible about its own inspiration and inerrancy take precedence over the *phenomena* of Scripture. He concludes that the modern interpreter, following the methodology of

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the New Testament writers, should not only follow their method in certain instances, but feel free to do so in areas not specifically dealt with by them. Despite the author's erudition and care, the reader may well conclude that his determination to prove inerrancy in essentials, as well as "non-revelatory details," leads to conclusions beyond what even the New Testament writers did not exhibit or intend.

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*Winterflight*, by Joseph Bayly. Waco, Texas: Word Books, 1981. 174 pp.

This novel reflects on life as it may be in the United States in the early 21st century. Its characters struggle with a way of life inherited from the complacent generations of the 20th century. The issues focus around biomedical ethics and the faithful Christian response. The drama focuses on two characters: Stephen Stanton, a six-year-old hemophiliac, and his seventy-five-year-old grandfather, George Duncan.

Stephen's hemophilia had escaped detection until a fall on his bicycle caused bleeding into the hip. In a world where congenital diseases are completely eliminated (at least officially) the need to seek professional attention endangers Stephen's life. Diseased persons are sent to the "Organ House," officially known as the "Center for Life Support Systems." In this institution brain death would be induced, but Stephen's body would be nourished and kept alive for use in organ transplant operations. This theme is reminiscent of the medical thriller, *Coma*, except that in *Winterflight* the horror is legal.

George Duncan, at seventy-five, had reached the age of termination. He had received his notice to report to a thanotel, on a specific date, where he would receive whatever he desired for his last meal before termination at a specific time.

The characters who surround Stephen and George are forced to examine the meaning of their faith. Doubt becomes real for a Christian family. The relationship of Christians to the state is explored. Must Christians accept whatever the state says is right? Dr. Price Berkowitz, a Jewish physician who becomes involved in Stephen's life, cites Thoreau to the effect that he would not yield his conscience to the state. Price tells Stephen's family that they, with most of the people in their society, have surrendered their

consciences. Faith healing is explored as an option, but without the hoped-for results.

There are several grim ironies in the book. The characters look back to the beginning of their era when six million people were terminated. The Jewish doctor reflects on the similarity to Nazi Germany, and on the fact that his father, who had survived Auschwitz as a child, was terminated in a thanotel. Russia and China appealed this massive execution to the United Nations. At one point in the novel, when Dr. Berkowitz had been exiled, George Duncan wrote an appeal to the humanitarian concern of the Soviet premier on behalf of the physician.

The most significant event influencing the lives of Bayly's characters happened before some of them were born: the U.S. Supreme Court decision to make abortion legal "for any cause or none."

The resolution of this novel is discouraging. Twentieth century Christians may see it as an unreasonable scare tactic. If so, Bayly would clearly respond to such persons, "Your acquiescence could lead to this."

The novel provides an easy afternoon of reading. Reflection on the ramifications of such a work and its challenge to faith will take considerably longer.

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*Be Good to Yourself*, by Thomas A. Whiting. Nashville: Abingdon, 1981.

This book of twelve sermons was presented over The Protestant Hour radio broadcast in the summer of 1981. Out of Whiting's extensive experiences in the pastorate and clinical settings, and with use of psychology, he has addressed issues that relate to self-worth and self-fulfillment. Each sermon begins by identifying a problem. Then practical self-helps and guidelines from a sound biblical base are developed.

The book is easy to read, has language that is free from technical jargon, and the author's use of illustration brings his material alive.

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*The Broken Image*, by Leanne Payne. Westchester, Illinois: Cornerstone Books, 1981. 187 pp., paperback.

“Restoring Personal Wholeness Through Healing Prayer” identifies the approach as that essentially of Agnes Sanford. But the subject matter is more elusive. The “broken image” is an oblique reference to homosexuality. Two cases, one of a lesbian and the other of a latent homosexual, form the hub around which the book revolves.

This book will be important to all of us who wish to deal hopefully and compassionately with sexual orientation problems. A brief chapter on contemporary theories on the causes of homosexuality should have been omitted. The author discloses an almost total lack of interest or awareness for diverse research and theoretical work on this important subject.

The strength of the book lies in its appeal to what I often call “reconstructive” prayer, by which the healing counselor prays the client through the full span of time from conception to the present moment, invoking God’s healing grace where pain and trauma remain.

Dr. Donald M. Joy  
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*The Jew and the Christian Missionary: A Jewish Response to Missionary Christianity*, by Gerald Sigal. New York: K.T.A.V. Pub. House.

Gerald Sigal is a Jewish educator who has spent 25 years studying the doctrines and beliefs of evangelical Christians (whom he calls fundamental missionaries), and how to refute their contentions.

He begins his refutations with the statement that “the entire missionary view of the Jewish relationship to God is fundamentally wrong.” The view of evangelical Christians that Jesus Christ is the fulfillment of Hebrew scriptural prophecy is declared to be false. Then, by comparing the Hebrew Scriptures of the Old Testament and the “Christian Scriptures” of the New Testament, he proceeds to refute each prophecy which evangelicals claim to refer to Jesus as the Messiah. He limits himself to the Old Testament without reference to any other Jewish Scriptures such as the Talmud. His purpose, as he states it, is “to refute the fundamental missionaries by showing that their own teachings about Jesus are false.”

The Torah, he claims, describes the intimate details of the covenantal bond between God and Israel. "The quintessence of Judaism is the tenet that God has never ordained, nor will He accept, any other way for the Jew to enter into a personal, loving relationship with Him than through the Torah." Nothing should replace the Torah, not Jesus by any means.

His work is divided into two main sections: Book I — The Hebrew Scriptures and Book II — The New Testament. Each chapter within those sections is organized as an independent unit around the verse which is used by evangelicals to present the claims of Christ.

He is a thorough scholar and although he claims not to direct criticism at all Christians, he proceeds to discredit Jesus as a phony and a liar and His Apostles as deceiving people by their false teachings. There is a bitter attitude which permeates each chapter. I have the feeling Mr. Sigal is much more interested in proving Jesus a phony than helping people find the truth.

It is sad that Jesus Christ is rejected by so able a scholar. There are many more proofs of the Messiahship of Jesus in the Scriptures that Mr. Sigal did not deal with. Thousands of books and articles have been written to substantiate the claims of Christ. But the ultimate proof comes in experiencing the Lord Himself by faith — a reality which many millions of Jews and Gentiles alike have experienced.

It is enigmatic that the book should end with a quote from "The Thirteen Principles of Faith" which reads, "I firmly believe in the coming of the Messiah; and although He may tarry, I daily wait for His coming."

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*Biblical Preaching: The Development and Delivery of Expository Messages*, by Haddon W. Robinson. Grand Rapids: Baker Book House, 1980. 234 pp., \$9.95.

This excellent volume by the President of Conservative Baptist Theological Seminary, Denver, Colorado, comes after the author's many years of teaching homiletics. It reflects also his years at Dallas Theological Seminary. Evaluating six thousand sermons in class, the author is hailed as one who has given a significant exposition of the nature of biblical preaching.

This is a workmanlike book geared practically to the student in the



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classroom where guidance and lessons are carried out. From a historical, grammatical, and literary study of the text in context, the Holy Spirit applies first to the preacher and then to hearers.

From text to sermon the way is by *development* as exegesis must formulate the idea and homiletical purpose. Then follows the progress of the idea from introduction to application.

*Delivery* notes the design and use of illustrations if the message is to convince and persuade. Words, style and personality intertwine to form appeal.

Exercises are directed to basic interpretation. While not advocating other types of sermon construction, there is the underlying conviction that all preaching should follow the *expository* method if it is to be truly biblical preaching. There is much missionary work to be done in this generation and this book is a stimulant to better preaching.

Because Robinson's book came to my desk after Donald E. Demaray's *Proclaiming the Truth* had been read and used in classroom, an obvious comparison came into view. Demaray's, to my way of thinking, is more inspirational. Robinson's keeps to a more rigid form of biblical interpretation; whereas, Demaray is more open to a variety of views.

Recognizing that Robinson's volume is intended solely to stress expository preaching, this is what has been done and done well.

Demaray's volume has more strings on the violin of exegesis and format, and thus has a wider appeal.

However, we welcome both as genuine contributions to biblical preaching. This is to be appreciated when other writers are concentrating upon various extraneous methods of preaching. Our generation, while suspicious of dogma, is nevertheless wistful for genuine faith.

God will have His advocates and truth its witnesses.

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*Why Children Misbehave*, by Bruce Narramore. Grand Rapids: Zondervan, 1980. 150 pp.

The subtitle: "A guide to positive parenting," sets us up for another fine book from Dr. Narramore. "Preventive Parenting" is a section

of three chapters in which the objectives are to get ahead of problems, conflicts, and unnecessary harrassment between parent and child. There is even a chapter on “parents have rights, too.” Parents without child-development training will find his categories into which to fit their child quite helpful; those who study child development or read even the popular magazines may be in touch with other ways of identifying children’s behavior, and they will tend to find Narramore superficial.

I find the chief values in *Why Children Misbehave* to be (1) a solid biblical and psychological base for building a child’s sense of worth — as over against the Moral Majority’s idea that children must know that they are bad. (2) A quick grid for checking out why a child is misbehaving, including the possibility that there are perfectly normal (as over against carnal) reasons for a child to misbehave and perform less well than an adult might want. (3) A helpful discussion of original sin in “your child and Adam.” This chapter would be enriched by a Wesleyan supplement which distinguishes between “guilt” for one’s own failure and sin, and the more typical frustration over a sense of inner turmoil, loneliness, and self-will. Typically, the child must deal with the primary responsibilities of obedience and conformity to expectations and demands — in which failure brings guilt and necessary repentance. Only much later can the young adult wrestle with reflective skills on the defective motivation, the deliberate rebellion and self-will, and submit these to the inward cleansing of original sin.

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