

Book Reviews

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

The Significance of Barth's Theology, by Fred H. Klooster. Grand Rapids: Eerdmans, 1961. 98 pages. \$2.95.

After a year of study under theologian Karl Barth in Switzerland, Dr. Fred Klooster, professor of Systematic Theology at Calvin Theological Seminary, gives three lectures summing up the highlights of Barth's contribution to theology. Most of the material is drawn from Barth's monumental *Church Dogmatics* and concentrates on the doctrines of election and reconciliation. Klooster shows how Barth professes to base his doctrine on the Bible and Reformed theology but in practice does not accept the full historical accuracy of the Bible and alters the meaning of classical theological terms. In effect his is an independent and original interpretation rather than a restatement of Reformation doctrine. He notes that in his later years Barth gives more sympathetic attention to the subjective effects of the atonement, an emphasis which Pietists or Methodists appreciate.

Klooster's treatment is objective and fair. He knows his subject and has keen perception into basic issues. This slender volume is an excellent scholarly appraisal of recent emphases in Barth's theology and it is written in a popular style. The author concludes that this "neo-orthodoxy" has not led to a new Reformation, and, because of its deficient handling of the Bible, is not likely to do so.

George A. Turner

Total Prayer for Total Living, by Thomas A. Carruth. Grand Rapids: Zondervan, 1962. 116 pages. \$1.95.

This is a book about praying, by a specialist in the life of prayer. The author, who now serves as Field Secretary of the E. Stanley Jones Institute of Communicative Arts, has devoted

much of his Christian ministry to the study of prayer, the practice of prayer, and to leadership in prayer movements.

This is not primarily a book for him who wants to study about prayer. It is for the individual who wishes to enter into an effective prayer experience, especially with others. While one section deals with private prayer, most of the book is devoted to praying with others--in the family circles, in groups, in local churches, in the "beloved community," and across all barriers in a world fellowship.

The volume is rich in practical techniques for effective praying, both personal and corporate. It contains the most complete listing of the various patterns of praying that this reviewer has ever seen. It mentions actual persons and groups now engaged in an effective prayer ministry. An appendix furnishes a suggestive bibliography which should prove helpful to the person intent upon a prayer life which embraces all the possible relationships of prayer.

Throbbing in these pages is a two-fold premise: (1) prayer must become an utterly natural experience to him who prays, and (2) the highest accomplishment of prayer is reconciliation, man with God and person with person. This volume is a passionate appeal to explore the limitless horizons of intercessory prayer.

Frank Bateman Stanger

The Bible and Archaeology, by J. A. Thompson, Grand Rapids: Eerdmans, 1962. 468 pages. \$5.95.

The author of this lavishly illustrated and attractively bound volume is lecturer in Old Testament Studies in New South Wales and author of several earlier volumes on archaeology. In this volume some of these earlier studies are presented again and related to the general field of Bible study. The relevance of the recent archaeological finds to the entire Bible is traced from the patriarchal age to the time of the New Testament. The treatment of material illustrating the intertestamental period is ably treated. In addition there are chapters dealing succinctly with recent scroll discoveries, coins, pottery, and other data which help illustrate and interpret biblical texts.

The general viewpoint of the book is conservative and evangelical. Instance after instance is cited in which

archaeological discoveries have forced change or abandonment of many conclusions of the liberalism of the past three generations. The volume is not unduly defensive but is generally objective and judicious. The author does not content himself with quoting the standard authorities, but is alert to reports of specialists in current periodicals. These materials are related deftly to the subject and integrated into a smooth-flowing narrative. Among the authorities most frequently quoted are Albright, Wright, Cross, Prichard, Wiseman, and Kraeling. The discerning reader will especially appreciate the author's alertness to the most recent finds, some of which invalidate conclusions of some of the "authorities." For instance, Dr. Thompson does not place a blind reliance on a savant's conclusions, but uses them with discrimination. Where evidence is inconclusive he says so. The end result is a volume that is up-to-date and trustworthy as well as informative and readable. This treatise should do for our generation what Ira Maurice Price's volume did for an earlier generation. It will make an excellent textbook for college and seminary classes dealing with the bearing of archaeology upon biblical studies.

George A. Turner

Preaching and Biblical Theology, by Edmund P. Clowney. Grand Rapids: Eerdmans, 1961. 124 pages. \$2.50.

It is a high day for any preacher when the Word of God comes alive with Divine power in his own being and in his preaching. If this is to be fully realized, it is essential that he should grasp and be grasped by the truth. This volume, dealing with the vital relationship between biblical theology and preaching, will stimulate and deepen such a worthy aspiration, and instill confidence in the unity and authority of Holy Scripture. The author is associate professor of practical theology at Westminster Theological Seminary in Philadelphia. Many readers have been introduced to Dr. Clowney's writings through the column by "Eutychus" which appears regularly in *Christianity Today*.

Upon the foundation of a scholarly presentation of what biblical theology is, Professor Clowney discusses the authority, character, and content of preaching. Defining biblical theology

as "that branch of exegetical theology which deals with the process of self-revelation of God deposited in the Bible," he begins his discussion with the conviction that *God speaks* as well as acts. He firmly believes that the Bible records God's revelation given in the course of history, that it presents a consistent message, and that it is both the norm and source for the preacher's message. These convictions are presented in the light of a critical and scholarly analysis of current interpretations of the Bible, such as "demythologizing," "revelation as encounter," and the separation of "the *kerygma* from the *didache*." Such views compromise the true nature of biblical authority and are bound to strip preaching of genuine power.

The biblical doctrine of the Word of God is brilliantly set forth from the standpoint of both the Old and New Testaments. Biblical theology serves to center preaching on its essential message, Jesus Christ. "The unifying structure of Scripture is the structure of redemptive history" (pp. 74, 75). The saving work of God culminating in Christ will issue in ethical demands. The book concludes with helpful suggestions concerning the tools and methods necessary for a more effective pulpit ministry.

The discussion of this vital topic is within the framework of Reformed theology, but the weighty and illuminating materials in this volume will greatly profit any preacher, regardless of his tradition or theological persuasion. It is intellectually stimulating. It is a challenge for the dimension of depth in preaching.

William M. Arnett

Makers of Religious Freedom in the Seventeenth Century, by Marcus L. Loane. Grand Rapids: Eerdmans, 1961. 233 pages. \$4.00.

These brief but meaningful biographies of Alexander Henderson and Samuel Rutherford of Scotland, and John Bunyan and Richard Baxter of England, are compressed into relatively few pages. These men may be looked upon as being among "the saints that moved the world," or as those who first fired the shots which have since been heard around the world. Their total impact upon their respective nations and ultimately upon the

world is a fuller realization of the unfulfilled objectives of the Reformation of the sixteenth century. Prominent among the great truths which are illustrated in the lives of these seventeenth century reformers are the following: the fuller opportunity of religious freedom for all, the separation of church and state, the absolute belief in the ultimate worth and dignity of man as a son of God, and the conviction of the worthwhileness of suffering for the cause of truth.

The author speaks of the moral integrity and native ability which were brought to the service of God and truth by Alexander Henderson. These, he affirms, were assets which must have been of the highest order, for they transformed him from a quiet rural minister into the most prominent man in Scotland. His task at the moment of highest importance was to defend the church in its doctrine and government from the assaults of Charles and Laud--one that required skill, tact, shrewdness, and courage. It was by the combination of divine strength and human courage that Scotland found in him a man to match the hour.

Howard F. Shipps

The Word in Worship, by T. H. Keir. New York: Oxford University Press, 1962. 150 pages. \$3.50.

The book comprises the Warrack Lectures for 1960, delivered at Aberdeen and Glasgow by a leading minister of the Church of Scotland. The theme is preaching and its setting in worship. The reading (and preaching) and hearing of the Word is the locus of the divine-human encounter. "In the sermon God is not under discussion; he is the Person who introduces the discussion... 'Hear the Word of God!' Listen hard, at any moment God may address you, in such a way that you experience that leap of imaginative understanding which is belief, that kindling of the will which is Christ's love in you, that obedient sense of belonging which is faith" (p. 3). When people realize that the Word of God means encounter, they can no longer regard the Bible as just another book. It becomes the book of a Voice (not just of a message).

Dr. Keir discusses the relation of word, worship, and sacrament, and the part played by language and verbal imagery.

The essential theological basis of worship is stated in terms of the activity of the word of God demanding and finding a response from man.

Ministers in the evangelical tradition will find here much to give them pause concerning the nature and conduct of public worship. For instance, in the formative days of public worship nothing seems normally to have preceded the lections. "God had to speak before man could respond" (p. 40). Hence prayers of thanksgiving, adoration, and intercession *followed* the sermon.

James D. Robertson

The New International Commentary on the New Testament: Commentary on the Second Epistle to the Corinthians, by Philip E. Hughes. Grand Rapids: Eerdmans, 1962. 508 pages. \$6.00.

This tenth in a series of seventeen volumes on the New Testament is by a minister of the Church of England, the British editorial associate of Christianity Today, and editor of The Churchman. Though the introduction and exposition proper are strictly in English, in keeping with the policy of the series, scholarly depth and breadth are apparent. Footnotes, at times extensive, clarify and develop technical matters with skill.

A concise outline in the table of content gives the guidelines for the development of the commentary. Extensive indices at the end locate references to proper names and to the great number of verses of Scripture that have been used. An outstanding feature of the introduction is an able defense of the unity of the epistle.

Throughout, the commentary is scholarly, erudite, thorough, and reverent. An honest attempt is made to ascertain the correct text and to expound it faithfully. Implicit faith in the Scriptures and penetrating insights are evident. Familiarity with the best commentators, ancient and modern, as well as with the classics is noteworthy. For the most part, at least, the author is remarkably free from theological bias. Exegesis is straightforward, and exposition is clear and challenging.

This is a useful volume for one who wishes to be both scholarly and faithful to the Word.

Wilber T. Dayton

The New Bible Dictionary, by J. D. Douglas, Organizing Editor. Grand Rapids: Eerdmans, 1962. 1,424 pages. \$12.95.

This is the most important conservative one-volume Bible dictionary now available. The first entirely new work of its kind since Hastings', it is compiled by an international team of 139 authorities under the guidance of a distinguished editorial board. The book is a mine of information not only on the geography and history of Palestine and the surrounding nations but also on the major doctrines and themes of the Christian faith.

The results of recent research, especially in archaeology, are evident throughout. Donald J. Wiseman, Professor of Assyriology (London), devotes 17 pages to archaeology, and elsewhere furnishes the latest available word on Sennacherib, Belshazzar, Darius, Ahab, etc. Professor F. F. Bruce (Manchester) has eight pages on the Messiah, besides numerous shorter articles on the Bible, Biblical Criticism, the Dead Sea Scrolls, Interpretation, etc. Professor K. A. Kitchen (Liverpool) devotes some 16 pages to Egypt alone.

In all there are 2300 new articles, 237 line drawings, 41 photographs, 17 full-color maps, and 33 outline maps and plans. An invaluable feature of the work is the up-to-date and often extensive bibliographies at the end of articles. Here is a handbook that should prove of immense worth to the student who desires an authoritative, comprehensive dictionary of biblical knowledge.

James D. Robertson

The New Testament in Current Study, by Reginald H. Fuller. New York: Scribner's, 1962. 147 pages. \$2.95.

Dr. Fuller, a professor in Seabury-Western Theological Seminary, gives a clear analysis of the main issues of debate over the past two decades as it relates to the Bultmannian and post-Bultmannian schools of thought. Though the book moves on a liberal basis and gives little ground for the strictly traditional or conservative viewpoint, it is of real value for those who want to know what Bultmann really tried to say, how it affected the trend of scholarship, what objections have been

raised, how well they have been sustained, and what factors led to a change of emphasis in the post-Bultmannian school.

The quest for the historical Jesus, which is the central emphasis of the post-Bultmannians, finds definition in this book. The problem is seen in the mythological elements that have been attributed to the gospel records. The new quest is an attempt to get behind doctrinal interpretations that were said to be added after the resurrection and the mythological forms of expression to historical facts more soberly stated. To simple Bible-believing Christians, such tamperings and questioning of the gospel records have always been repugnant. But here is one of the most concise and clear statements of the trend of recent liberal New Testament scholarship for those who need to know.

Wilber T. Dayton

Communism: Its Faith and Fallacies, by James D. Bales. Grand Rapids, Michigan: Baker, 1962. 214 pages. \$3.95.

This is an informative documented book, yet written in a clear and unsophisticated style and vocabulary. The author deals in detail with the philosophy of Communism, including the meaning of "dialectical materialism," the concept of class struggle and revolution, the basis of Communism's attitude toward religion, and Communism's "morality." Since atheism is fundamental to Communism, one chapter is devoted to the subject, "Atheism versus Theism." Although the author writes from his position as a committed Christian, he speaks calmly and dispassionately.

J. Harold Greenlee