

a reprint of pp. 25-100 of Conybeare and Stock's original work, which contains their treatment of LXX grammar.

The book is divided into the two major divisions familiar to all Greek students—Accidence and Syntax. Under Accidence, changes in classical usage are noted that have been passed on and can be seen in the Greek NT. Also noted are changes in classical usage that appear in the LXX—but are not seen in the NT.

Under Syntax, besides examples of evolutionary changes in the Greek language that appear in the LXX—e.g., the decline of the participle as seen by its misuse—, scores of examples of the influence of the Hebrew language on LXX Greek are noted. As one would expect, many of these are seen in NT Greek.

The student of NT Greek will appreciate the work of Conybeare and Stock as to how and at what points the Greek of the LXX has influenced the NT, and will also value the contribution of this small grammar when moving from reading the NT to reading the OT in the Greek language. Without the insights contained in this work, many of the forms in the LXX would appear foreign and would prove difficult to understand.

Zondervan is to be congratulated for having the foresight to make this grammar available in its new form.

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GEORGE E. RICE

The Expositor's Bible Commentary. Frank E. Gaebelin, gen. ed. 12 vols. Vol. 9: *John-Acts* (*John* by Merrill C. Tenney, *The Acts of the Apostles* by Richard N. Longenecker). Grand Rapids, Mich.: Zondervan, 1981. xvi + 573 pp. \$19.95.

The preface in vol. 9 of *The Expositor's Bible Commentary* states the following aims and presuppositions of the editorial staff and the writers: (1) to present a "new and comprehensive commentary" of the Bible that is written "by expositors for expositors"; (2) to take advantage of the resources of contemporary evangelical scholarship in producing a new reference tool for understanding the Scriptures; (3) to establish the meaning of the text at the time and in the context of its writing; and (4) to present a work that is readable, yet scholarly. The presuppositions of those who produced this work are "the divine inspiration, complete trustworthiness, and full authority of the Bible." They are committed "to the supernatural Christianity set forth in the inspired Word" (p. vii).

The expositions of *The Gospel of John* and *The Acts of the Apostles* are preceded by (1) an "Introduction" that deals with the background of the book, authorship, date, literary form and structure, etc.; (2) a selected

bibliography; (3) an outline of the book; and (4) maps of geographical locations that play an important part in the book being exegeted.

The material in the introductions is quite helpful. Expositors of a more liberal stance should be pleased to see that most sides of a disputed issue are presented fairly, while expositors of the evangelical stance should be pleased that the writers adequately present the evangelical position and provide answers to the objections that come from the more liberal camp. Especially is this so in the "Introduction" to *The Acts of the Apostles*, since debate continues on the construction of the speeches in Acts (cf. the recent article by F. G. Downing, "Ethical Pagan Theism and the Speeches in Acts," *NTS* 27 [1981]: 544-563), the sources of Acts, the accuracy of Acts' presentation of the apostle Paul, the kerygma and history in Acts, etc.

The commentary portion is divided into three sections: (1) the scriptural passage to be exegeted (taken from the *NIV*), (2) the exposition, and (3) critical notes on the passage. In the exposition, all Greek words are transliterated. In the critical notes, the Greek characters are used along with transliterations and English meanings.

A student of the Gospel of John or of Acts who desires an insight into the text that is based on the belief that these books resulted from divine inspiration, will find *The Expositor's Bible Commentary* to be a useful tool.

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Hals, Ronald M. *Grace and Faith in the Old Testament*. Minneapolis: Augsburg Publishing House, 1980. 95 pp. \$3.75.

Ronald M. Hals of Trinity Seminary in Columbus, Ohio, treats the subject of grace and faith in the OT by investigating these twin themes in four settings or contexts; namely, those of God's gracious acts (pp. 21-32), choices (pp. 33-56), law (pp. 57-69), and judgment and promises (pp. 71-83). His book also contains brief introductory and concluding chapters which frame this central section of the work.

The conclusion reached is "that the presentation of the grace of God in the Old Testament and the understanding of his people's response of faith are essentially similar to the way the same two realities are described in the New Testament" (p. 86). In addition, it is affirmed that "this much remains unalterably firm—the basic shape or pattern in which we encounter grace and faith in both Testaments is the same" (p. 19). These conclusions of necessity have major implications both for the interrelationship of the Old and New Testaments, which in much of Christian theology (particularly in Lutheran theology) has been seen as law (OT) on the one side and gospel (NT) on the other, and for the theology of the OT,