

## BOOK REVIEWS

*How Modern Should Theology Be.* By Helmut Thielicke. Philadelphia: Fortress Press, 1969. 90 pp. \$2.50. Reviewed by Clark H. Pinnock, Trinity Evangelical Divinity School, Deerfield, Illinois.

This book consists of four sermons preached in Hamburg on a Saturday afternoon to congregations including large numbers of young people. The messages cover four themes central to the modern discussion of religion, and yet are biblical sermons designed for worship services. It is Thielicke's conviction that preaching has primacy over theology and that issues of wide public discussion ought to be handled by the preacher of the gospel. The book's title is also the title of the first sermon. Theology should be modern in the sense that it has to be explained afresh to new generations of hearers with their own unique questions and concerns. It should, however, consist of the biblical message of pardon and redemption. In another sermon, Thielicke asks 'How reliable are the biblical accounts of Jesus?' He concludes that the normal standards of objectivity simply do not apply, because the writers are involved in and deeply concerned about the events they describe. In typical neo-orthodox manner, Thielicke repeats the speculative criticism of the gospels in virtual isolation from objective evidence of any kind. He likes to see the Gospel writers writing of the Christ of faith without great concern for the actual facts. Even Luke cannot convince Thielicke that faith and fact can be friends! The miracle stories, the subject of sermon three, are 'permeated with theological reflection.' They report the incident out of 'the store of experience which is *now* at their disposal'. Thielicke is neo-orthodox in a Barthian way. He seeks to rescue faith by placing it beyond the reach of secular criticism. He only succeeds in creating the question whether faith is illusion. Without doubt Thielicke has a deep faith in biblical religion himself. But the apologetic procedure he adopts is doomed to failure. The book is not impressive.

*Exposition of Isaiah, Vol. I.* By Herbert Carl Leupold. Grand Rapids: Baker Book House, 1968. 598 pp. \$7.95. Reviewed by Allan A. MacRae, Faith Theological Seminary, Elkins Park, Pennsylvania.

Professor Leupold's various commentaries on Old Testament books have been well received by members of the Evangelical Theological Society. This commentary on Isaiah 1-39 follows the same pattern as his previous publications. It gives evidence of wide reading on the part of the author, deals fairly and objectively with critical theories, and usually

reaches a conservative conclusion regarding questions of criticism. The Messianic passages are interpreted as being indeed predictions of Christ's coming.

The book reads more easily than is usual among commentaries of equal scholarship. From it one can readily obtain a good general idea of the course of Isaiah's teaching and of the reasons why the author rejects the critical denials at particular points.

Professor Leupold has given his own translation of each verse in the 39 chapters. The translation reads smoothly and gives a good idea of the progress of thought. Occasionally it is somewhat too free, as in Isaiah 11:4 where it substitutes "he shall smite the earthly-minded" for "he shall smite the earth."

Many portions of Isaiah which appear at first sight like a succession of rather isolated verses prove on careful study to contain a closely integrated development of thought, though sometimes considerably investigation is required to determine the exact interrelation of some of the precise words that are used. Once this is done, and the key to the passage is found, all the parts of the puzzle fall into place and the divine teaching becomes crystal clear.

One should not look for such interpretations in Leupold's book. He does not often search below the surface, and in many cases he fails to see the subtle but definite interrelation of the parts. Occasionally this results in his giving a rather unfortunate free translation to words which translated more literally would fit into the overall teaching of the passage. Two instances of this are found in Isaiah 24. Thus in verse 15 where the prophet predicts the progress of God's people through suffering and persecution by the words, "glorify ye the LORD in the fires," it is rendered as "glorify the Lord in the East." Previous interpreters, including the Revised Standard Version, have suggested this translation but it has no sound philological basis.

More serious, perhaps, is the translation in verse 21 where the prophet foresees the release of Satan for a little season (cf. Delitzsch *in loc.*) by the words, "after many days shall they be visited." Leupold renders it "after many days they will be tried," as if divine justice, like human justice, suffered from long delays before trial. The Hebrew word occurs 15 times in Isaiah 1-39, but nowhere else does Leupold translate it "tried."

There is no English word that expresses exactly the idea of this Hebrew word. It represents the intervention of a higher power in the affairs of a lower one in order to make an important change in the situation of the lower one. Thus it is used of the activity of a king in mustering an army. It is used when God visits His people to relieve them from famine (e.g., Ruth 1:6). It is also used when God visits his people with punishment (e.g., Isaiah 26:14). The rendering "tried" is quite contrary

to the force of the word, which does not indicate examination, but decisive action.

*The Death Christ Died: A Case for Unlimited Atonement*, by Robert P. Lightner: Regular Baptist Press, 1967. pp. 151. \$2.95.

This is a belated and apologetic book review of a volume by one of our able evangelical scholars, Dr. Lightner, now Professor of Systematic Theology at Dallas Seminary. The "Real Issue" as to the meaning of Christ's death, so the author declares, is not what Calvin or Arminius or, presumably a "regular Baptist" has taught: it is rather: "What Saith the Scriptures?"

Students of theology will find this volume a mine of information in its summaries of historical viewpoints and in its references to the crucial passages of Scripture. In transparent honesty the author disclaims any "last word" and reminds us continually that there are problems for defenders of both the "limited and the unlimited viewpoint." Charity therefore is particularly appropriate towards those who may disagree.

A weakness of the volume is a tendency to cite Biblical passages on either side without getting down to the knitty-gritty details of hard Biblical exegesis of the Greek and Hebrew text. Still, the amount and quality of exegesis is as much as could be compressed into a relatively slender volume, and the author never seeks to avoid a discussion of key passages troublesome to his own view. Traditional Calvinists would feel the exegesis to be at times superficial and never quite to hit the real issues head on. Modified Calvinists will find it a clear modern statement of their view of an unlimited atonement. All Biblical scholars will rejoice in the loyalty of the author to Biblical authority and a really valid methodology of "doing theology" by the searching of Holy Scripture.

*The Future of Roman Catholic Theology*. By George A. Lindbeck. Philadelphia: Fortress Press, 1970. Pp. xvi plus 118 and index. \$4.75.

In this small but important volume a contemporary Lutheran theologian, now professor of theology at Yale University, interprets Vatican II as a compromise between the old and the new—a compromise which caught the new theology, currently being developed in the Roman Catholic church, at a point of transition to a far more radical view. Some contemporary Roman Catholic theologians have now spelled out for us the logical thrusts of this new position towards which Vatican II was already headed. This Catholic theology of the future will be more acceptable to Greek Orthodox and to Protestant churches than traditional Roman Catholic theology. Herein lies the possibility for an ecumenical reproachment. Protestant ecumenists, who are willing to learn from the new Roman Catholic insights, may thus hope for one church that will not be Roman or yet quite Reformation, but *more* Biblical.

From the viewpoint of a conservative evangelical like this reviewer,

Professor Lindbeck makes a convincing case that Rome with its nascent modification of ecclesiastical infallibility in union with Protestantism which has moved away from its older doctrine of Biblical infallibility may yet find a way first for cooperation and, ultimately, for one church. Professor Lindbeck cautions his readers that the way may be long and that Roman claims to infallibility of dogma, however much attenuated, make it very difficult to see how this can be accomplished. Still it is a legitimate hope for the future.

Unfortunately, the author never even mentions the disconcerting fact that the Roman Scripture and the Reformation Scripture are not by any means identical but continuously speaks of *Scriptura sola* as a common ground between modern Roman Catholic and Protestant theologians.

The truly splendid analyses of current Roman Catholic trends and the significance of these trends for the ecumenical movement are partly vitiated by the author's acceptance of the neo-orthodox view of revelation as non-propositional, his limitation of the Bible to the role of errant witness to revelatory act of God, and the correspondingly greater relativity which he ascribed to all doctrinal pronouncements of any human confession.

*Survey of the New Testament.* By Robert Gundry. Grand Rapids: Zondervan Publishing House, 1970. Price: \$6.95. Reviewed by Cyril J. Barber, Librarian, Trinity Evangelical Divinity School, Deerfield, Illinois.

Introductions to the New Testament are either too pedantic to be of value to the average reader or so superficial that they merely restate the obvious and reiterate what can be gleaned from a perusal of the Biblical text. Gundry's book, however, is different. It is backed by solid scholarship, and yet it presents the material in a highly readable and enlightening way. As might be expected, each book of the N. T. is carefully outlined; and the salient material pertaining to the authorship and theme is presented lucidly and without ostentation. Historic, geographic, social, and economic factors are included only where these enhance the reader's understanding of the Biblical material. In addition, appropriate pictures of places, artifacts, manuscripts, coins, and inscriptions are provided for further enlightenment.

Gundry, a Ph.D. in New Testament from the University of Manchester, England, has contributed scholarly articles to journals in England, Europe and the United States. He first received recognition as a scholar when E. J. Brill published his doctoral dissertation on the *Use of the Old Testament in St. Matthew's Gospel* in 1967. At present he serves as Associate Professor of Biblical Studies, Westmont College, Santa Barbara, California.

In his *Survey of the New Testament* Gundry provides an adequate introduction to the period of the New Testament, and his comments on the political and cultural environment and the social and religious milieu will be particularly helpful to those approaching a serious study of the New

Testament for the first time. Each section is prefaced with pertinent questions, and these enhance the value of the book for discussion purposes.

In commenting upon the life of Christ and the "sources" behind the Gospel narratives, Gundry sets forth in a simple, unsophisticated way the documentary hypothesis, the priority of Mark, and the four-document theory of Streeter. He shares F. F. Bruce's dilemma about the date of Mark's Gospel and its priority (p. 68; cf. Bruce, *Commentary on the Book of Acts*, pp. 22-23n); and after stating the usual arguments in favor of the Marcan priority, passes on to discuss form criticism, the *kerygma*, and redaction criticism.

While Gundry correctly points out the five-fold division of Matthew's Gospel, his outline contains only three main headings; and it appears as if he has missed the thematic arrangement of the Matthean record. However his analysis of the Gospels (pp. 78-116) is only a prelude to a very clear, concise harmony (pp. 117-178) in which he follows Robertson's *Harmony* and a geographic treatment of Christ's life and ministry.

Gundry's treatment of the Acts and Epistles is distinctive. His excellent outlines, able documentation of incidents, and careful reconstruction of events are admirable. He manifests a thorough knowledge of the critical problems and provides succinct rebuttals to higher critics—rebuttals which can be understood by the average layman.

Brief but helpful bibliographies for further study are included at the end of each section and these serve to introduce the reader to additional material.

Gundry's book will prove helpful to those teaching a New Testament Survey course in a Bible College, or leading young peoples discussion groups in churches. And to the many whose only "classroom" is a book and who delight in the study of the Word of God, we heartily recommend this work.

*Christ's Imperatives.* By Emerson S. Colaw. Kansas City, Missouri: Beacon Hill Press 1969, 179 pages, paperback. Reviewed by George A. Turner, Asbury Theological Seminary, Wilmore, Kentucky.

The author of this attractive volume is pastor of the Hyde Park Community United Methodist Church, Cincinnati, Ohio, where he has served for many years. The messages of this volume, tested in his own pulpit, are Wesleyan evangelical, in theology and evangelistic in spirit. The author addresses himself to such titles as *The New Birth*, *The Problem of Sin in the life of a Christian*, *The Missionary Imperative*, *How to Pray*, *Christians and the Separated Life*, and *Dedication for Service*. The volume is documented with footnotes which help the reader to get behind the author's message to some of his sources. The volume reflects a busy pastor who takes time to read and who is able to digest his reading and relate it to the biblical message. He is also alert to contemporary thought and its

application to contemporary issues. A sample of the author's thrust is in his statement that much of Protestant preaching is summed up by the words "let me suggest that you try to be good" rather than with Paul determining to know only "Jesus Christ and Him crucified." To preach Christ is Dr. Colaw's constant concern and his emphasis is upon the Master's imperatives. Throughout the volume the reader is both instructed and edified.

*The Zondervan Pictorial Bible Atlas*. Edited by E. M. Blaiklock. Grand Rapids, Mich.: Zondervan Publishing House, 1969. pp. xx plus 491 and maps. \$9.95. Reviewed by S. Barabas, Wheaton College.

There was a time, not too many years ago, that anyone wanting to make use of a good Bible atlas had available to him only one, George Adam Smith's *Historical Atlas of the Holy Land*. Since 1946, however, when G. E. Wright and F. V. Filson brought out their *Westminster Atlas of the Bible*, more than half a dozen Bible atlases have come out, each one apparently aiming to rival its predecessors in sumptuousness and excellence.

The most recent is *The Zondervan Pictorial Bible Atlas*, edited by Dr. E. M. Blaiklock, an authority on the history and literature of the ancient classical world, who is assisted by an international team of nine scholars, each one an expert in his field, among them F. F. Bruce, R. K. Harrison, and M. S. Tenney. The book has 220 photographs and over 85 maps. The main part of the text gives the story of the biblical events from Genesis to the end of the Apostolic Age, including the story of the great empires of the ancient world and their cultures; and the rest is made up of chapters on the important cities of the Bible, the archaeology of the Bible, the languages of the Bible lands, and the geography of the Bible lands and adjacent regions.

The photographs are carefully selected to clarify the text. Many of them, however, are annoyingly small; and almost all are so dark that they are lacking in clarity—a defect that could probably be corrected by the printer. The trans-vision overlays and the full-color maps from Rand-McNally are good. About seventy specially prepared maps are interspersed throughout the text. These are extremely helpful in throwing light on the Bible and its historical and geographical setting, but some of these are so small that the place names are difficult to see. There are about forty page indexes of Scripture references, and of persons, subjects, and places. This atlas ranks as one of the best of the Bible atlases now available.

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