

BOOK REVIEWS

Recovering Biblical Manhood and Womanhood, edited by John Piper and Wayne Grudem. Wheaton, IL: Crossway Books, 1991. Pp. 576. \$19.95 (paper).

The preface of this book begins with a statement that sets the agenda of the whole book.

A controversy of major proportions has spread through the church. It began over twenty years ago in society at large. Since then an avalanche of feminist literature has argued that there need be no difference between men's and women's roles — indeed, that to support gender-based role differences is unjust discrimination. Within evangelical Christianity, the counterpart to this movement has been the increasing tendency to oppose any unique leadership role for men in the family and in the church. 'Manhood' and 'womanhood' as such are now often seen as irrelevant factors in determining fitness for leadership (xiii).

This large volume has been written by some twenty evangelical scholars, most notable besides the editors being D.A. Carson, George W. Knight III, John M. Frame and Vern S. Poythress, whose articles uphold the full authority of Scripture and which endorse the Danvers Statement published in 1988 by the Council on Biblical Manhood and Womanhood. The first four and the tenth of the ten affirmations of this Statement say: "1) both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood; 2) distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart; 3) Adam's leadership in marriage was established by God before the Fall, and was not a result of sin; 4) the Fall introduced distortions into the relationships between men and women; 10) we are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large" (470-471). These affirmations, if true (and we believe that they are true because they are biblical), point to the serious consequences which the increasing impact of feminism is having upon our society today.

The book under review consists of five sections containing twenty-six chapters, plus two appendices, additional notes for each chapter, and four indices. The editors have contributed four chapters and a few others have written more than one chapter. In addition, three women (Dorothy Patterson, Dee Jepsen and Elisabeth Elliot) have contributed chapters.

Since the book is large, the editors themselves suggest the best way to read it. Chapters 1 and 2 contain an overview of the book's subject matter and therefore should be read first. Those interested in the discussion of specific biblical texts should read chapters 3-11. Theological questions are treated especially in chapters 12-14. More specialized material (history, biology, psychology, sociology and law) are found in chapters 15-19; while questions of practical application are treated in more detail in chapters 20-25. The final chapter consists of a response to the statement issued by Christians for Biblical Equality who in 1989 issued a statement of twelve "Biblical Truths" and six points of "Application." The authors of the book under review therefore not only recognize the position taken by evangelical feminists, but are in active dialogue with it.

An almost incidental and yet helpful feature of the book is its recognition of the status of unmarried people, and in the Foreword the reader finds eight important theses given which single people should find particularly worthwhile.

In a book of this nature, with its diversified treatment of the subject, it is difficult to single out particular chapters that stand out above the others. Chapter 2, however, is exceedingly helpful for anyone who wishes an overview of central concerns about the subject, for it lists some fifty-one questions and answers that quite exhaustively cover the whole range of the subject. This can be seen from a merely random selection of the questions like: "1) why do you regard the issue of male and female roles as so important?; 3) . . . where in the Bible do you get the idea that only men should be the pastors and elders of the church?; 7) . . . where in the Bible do you get the idea that husbands should be the leaders in their homes?; 16) . . . aren't the arguments made to defend the exclusion of women from the pastorate today parallel to the arguments Christians made to defend slavery in the nineteenth century?; 18) . . . what about the liberating way Jesus treated women? Doesn't he explode our hierarchical traditions and open the way for women to be given access to all ministry roles?; 26) . . . doesn't Paul's statement that "there is . . . neither male nor female . . . for you are all one in Christ Jesus,' (Gal. 3:28) take away gender as a basis for distinction of roles in

the church? 27) how do you explain God's apparent endorsement of women in the Old Testament who had prophetic or leadership roles?; 31) aren't you guilty of a selective literalism when you say some commands in a text are permanently valid and others like, 'Don't wear braided hair' or 'Do wear a head covering,' are culturally conditioned and not absolute?"

We should have noticed by now that this book is important because it deals with an issue inseparably connected with the way Scripture is to be interpreted (i.e., the question of hermeneutics). Radical feminists have long since abandoned Scripture as an authoritative source for their views. Elisabeth Schüssler Fiorenza, for example, has written an article, "Toward A Feminist Biblical Hermeneutics" (in a book edited by Donald K. McKim, *A Guide to Contemporary Hermeneutics*: [Eerdmans, 1986]) and contrary to the title of her essay, the views she advocates are anything but biblical. She openly charges the Bible with being patriarchal and sexist and agrees with Elizabeth Cady Stanton's charge that, throughout history and especially today the Bible is used to keep women in subjection and to hinder their emancipation. While not going so far as Stanton who proposes that a "Woman's Bible" be made up which would be a collection and interpretation of all statements referring to women in the Bible; Fiorenza proposes that there be a feminist theological interpretation of the Bible that has as its canon the liberation of women from oppressive sexist structures, institutions and new values must consequently maintain that only the non-sexist and non-androcentric biblical traditions and non-oppressive biblical interpretation have the theological authority of "revelation." In other words, only those parts of the Bible which support the radical causes of feminism are to be regarded as the Word of God.

Fiorenza frankly acknowledges that this not only means rejection of parts of the Bible as not being "revelation" but also that the extra-biblical hermeneutic of viewing all from the standpoint of the liberation of women and all oppressed people be the means employed by which properly to interpret the Bible.

Radical feminists at least are honest enough to admit that the Bible's teaching about the separate roles of men and women are incompatible with their views, and therefore openly reject the Bible's authority. The same, however, cannot be said of evangelical feminists (e.g., Letha Scanzoni, Nancy Hardesty, Paul K. Jewett, Gilbert Bilezikian, and others). They aver that they do not reject the Bible's authority and truthfulness. But then they go about giving a *new interpretation* of the Bible to support their claims which, we might add,

is causing the confusion in evangelical and Reformed circles that, in the end, results in setting aside the authority of God's Word as effectively as it is done by the radical feminists.

Examples of this come readily to hand. Once the authority of God's Word has been set aside, the women in office issue manifests itself as simply an example of the way the new hermeneutic operates in re-interpreting, if not setting aside, the Word of God. The approval of homosexuality, non-gender terminology for references to God, and yes, even the approval of abortion (as has recently been done by the Uniting Church in New South Wales, Australia) press to the top of the agenda.

Nor should we think that these things are only taking place in non-Reformed circles. The Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland) are well along in their travel down this path, not simply with women in office but with a new relativizing approach to Scripture (cf. their *God With Us* report), acceptance of theistic evolution (cf. their repeal in 1967 of an earlier synod's affirmation of the historicity of the opening chapters of Genesis), acceptance of homosexuals as officebearers in the church, and increasing tolerance of doctrinal and ethical deviations.

Sad to say, these same things are taking place in the Christian Reformed Church at the present time. The women in office issue, which has troubled this denomination for the past twenty years, is actually only one manifestation of the different direction in which the C.R.C., like the G.K.N. earlier, is moving. At the synod in 1991, the report on Creation and Science was received which gives nature (i.e., the pronouncements of science) equal authority with Scripture, and three controversial Calvin College professors were granted the continuing right to promote theistic evolution and to continue their "scientific" investigations regarding man's origins (after all, perhaps man has descended from an animal ancestry?). Homosexuality appears to be the next looming issue, since a Christian Reformed minister has recently openly declared himself to be a (non-practicing) homosexual and has called upon the church to repent of its attitude toward homosexuals. Among the feminists on the left in the Christian Reformed Church, there are statements of dissatisfaction with the "maleness of the Trinity." Will non-gender references to Deity be the next step? All this, of course, is mounting evidence of a change in the interpretation of Scripture, which is definitely a cause for concern regarding the future of these once strongly Reformed bastions of scriptural orthodoxy.

Michael Barnard, who is a journalist in a secular Australian newspaper, *The Age*, has put these matters well in a recent article under

the title, "Are Churches Losing Faith?" Among other things in a cogent analysis of the situation, he says,

Thus, for example, we have the dangerously divisive distractions over ordination of women (a virility display for militant feminism with no scriptural base); over the accommodation of homosexuality to the point where an Anglican bishop will happily ordain a homosexual who advocates (and claims in a previous guise to have celebrated) same-sex weddings; and over continued attempts to re-interpret the Scriptures as a matter of modern convenience and to pervert once beautiful scriptural and liturgical prose in the name of gender-inclusiveness.

This book deserves study by all who call themselves the followers of Christ, for it deals with the current issue of Scripture's authority and whether its voice will continue to be listened to in matters both doctrinal and practical.

Raymond O. Zorn

A Reformed, Evangelical, Catholic Theology: The Contributions of the World Alliance of Reformed Churches, 1875-1982, by Alan P.F. Sell. Grand Rapids: Eerdmans Publishing Co., 1991. Pp. 320. \$18.95.

Very likely, the reader, in taking notice of this book's title, may well wonder what the author is about in the presentation of this varied mix of theology. However, the sub-title, "The Contribution of the World Alliance of Reformed Churches, 1875-1982," will put him on the correct track of understanding.

The author, presently Professor of Christian Thought at the University of Calgary and formerly Theological Secretary of the W.A.R.C. from 1983-1987, is thus well-qualified to write upon this ecumenical body's theological-ethical stance and activity as this is made apparent by its published materials.

Sell maintains despite certain weaknesses and blemishes that (which he acknowledges and presents to the reader), the Alliance's theological corpus may justly be characterized as catholic (in the line of the apostolic faith), evangelical (biblically oriented to the gospel), and Reformed (the tradition in which the Alliance has had its origins and which it broadly continues to represent, 237).

The book has six chapters, each of which develops a particular theme found in Alliance literature, a concluding chapter by way of

summary, three appendices, a further forty pages of endnotes, and two indices of persons and selected subjects, all of which make evident the author's scholarly research, together with a pains taking effort to make the book a useful reference work for the reader who wishes to delve more deeply into the subject matter presented in the book.

Matters of interest for the reader will almost certainly be found not only in issues of the past and present but also as such may relate to the future and about which the author suggests that further work needs to be done, whether by the Alliance or by others.

Some may be interested in the origin of the Alliance (from nineteenth century Presbyterian and Congregational church bodies) and its early theological emphases (God, Christ, humanity, Holy Spirit, eschatology); others in the Christian heritage the Alliance has sought to represent (creeds and confessions, church polity, the Bible's authority, various Reformed emphases, etc.); still others may be interested in the Alliance's ecumenical vision (including dialogue with other ecclesiastical bodies regarding unity, the sacraments, and ministry).

Sell devotes a chapter to "The Philosophical-Apologetic Climate," and feels that deficiencies may be found here both in the Alliance's attitude and written presentations regarding Marxism, existentialism, a clear definition of the gospel (especially regarding the atonement) and related doctrines, not to mention more recent theologies such as liberation, feminist, black, process, etc. Sell charitably concludes the chapter with the question, "As new theologies proliferate and old foundations are radically questioned, ought not a primary function of . . . the Alliance be to hold in lively debate those who are in quest of ways of presenting the one gospel to the many environments?" (196). An even more basic question, however, which he leaves unasked and therefore unconsidered, would be: How the Bible is to be understood and interpreted by these different factions? For, first settling their diverse hermeneutics must necessarily be the primary concern before any consequent debate about how the gospel is to be presented can lead to any degree of success.

The sixth chapter, "The Ethical Witness" of the Alliance, is of particular interest. Issues like the sabbath, the use and abuse of alcohol, amusements, politics, war and nuclear armaments, the economic order, marriage and the family, human rights, women's ordination, and apartheid, are of continuing relevance even if the solution of the problems they present continues to remain largely elusive.

Sell suggests a continuing twofold role for the Alliance: 1) clarifying doctrinal issues (the atonement, just who is a Christian, the sacraments,

the eldership, racism, development of indigenous theologies); and 2) performing theological tasks for the wider Christian community (the nature and place of natural theology as divine revelation, mixed marriage, collective responsibility re: ethical issues, both as such pertain to structures and to individuals).

The major flaw of virtually all ecumenical organizations is theological and ecclesiastical inclusivism. Nevertheless the comprehensive and usually balanced approach of this author (the issue of women's ordination excepted, which the author favors but in so doing ignores the exegetical data of 1 Corinthians and 1 Timothy) makes his book a worthwhile contribution to the modern theological and ethical scene, even if the continuing worth of the Alliance itself, with its increasingly uncritical inclusivism, might legitimately be challenged. In fairness to the author, it should be noted that he would regard this last criticism to be a virtue, for ecumenists are willing to accept inclusivism as a necessary first step toward the realization of ecclesiastical unity. But to what extent must biblical truth be sacrificed, with the result being that ecclesiastical dialogue (of which Sell is so hopeful) founders on the seas of relativism?

Raymond O. Zorn

War Against the Idols: The Reformation of Worship from Erasmus to Calvin, by Carlos M.N. Eire. Cambridge, New York, and Melbourne: Cambridge University Press, 1986 (reprint 1990). Pp. 325. \$17.95 (paper).

With this book, Carlos Eire, Associate Professor of Religious Studies at the University of Virginia, reopens an important window on Reformation studies. We say "reopens" because while earlier histories of the Reformation (e.g., Merle D'Aubigne) gave due prominence to a revolution in worship as the second great fundamental of the specifically Reformed Reformation, Eire points out that this matter has been given less attention in recent years. The early Reformed agreed with Luther on the failure of Roman Catholicism to teach a biblical doctrine of justification, but they also added a severe criticism and rejection of Roman Catholic worship as being nothing else than idolatry. Luther saw the Romanist use of images, saint's relics and the mass in worship as a weakness, but the Reformed saw these things as wicked idolatry.

War Against the Idols reopens this window on the study of the Reformation by itself being an excellent history and assessment of the

iconoclasm of the Reformed Reformers, and of the principles which stood behind their reformation of worship. After laying his groundwork with a description of late medieval Roman Catholic piety, Eire examines the criticism of this "non-spiritual" worship by Erasmus. Although Erasmus never left the Roman church, and indeed left his home in exile in Basel immediately after the destruction of the images there, there is no question that his own primitivism and transcendentalism concerning Christian worship were large influences in leading Zwingli (by his own testimony) and others to iconoclastic conclusions.

Eire points out the iconoclasm of Andreas Karlstadt, Luther's early colleague in Wittenburg, even though no direct connection has been established between this and later Reformed teaching. As early as 1518 Karlstadt declared that images, relics, holy shrines and worship practices connected with them, which Erasmus had seen only as empty and foolish, were in fact wicked. As a result he began, during Luther's enforced 1522 absence, to lead in the removal of images from the churches, a move which Luther opposed upon his return. This was not so much because the latter thought images were good, but because he saw them as indifferent and thought Karlstadt was moving precipitously.

Eire views Ulrich Zwingli as the one who laid the foundations for later Reformed teaching about proper worship. Zwingli lays down two fundamental dicta for worship, first, that the material cannot contain the spiritual and second, that worship not commanded in Scripture is illicit. Following these themes through the teaching of several of the leading Reformers, Eire also chronicles the iconoclasm they inspired, which removed images, crosses and saints' relics from Reformed churches across Europe. In this way, our author claims, theologians, governing officials and the populace all actively participated in reformation, though not always in an orderly fashion. Eire then concludes with three chapters on the views and actions of Calvin with reference to worship, and the political revolution he somewhat inadvertently inspired against Roman Catholic monarchs as a result of his iconoclasm.

This well-written book is highly recommended to pastors and others interested in an accurate picture of the Reformation and in maintaining a healthy Protestantism. It is very well documented with numerous references, many to materials not available in English. The book includes a useful index of some six pages and a fairly detailed table of contents. We found one typographical error, "or" for "of" in the last line of the second paragraph on page 23. We have also found it available at a discount from several Christian book distributors.

Robert E. Grossmann

The Concise Evangelical Dictionary of Theology, edited by Walter A. Elwell. Abridged by Peter Toon. Grand Rapids: Baker Book House, 1991. Pp. xix + 569. \$19.95.

To appreciate the nature and usefulness of this *Concise Evangelical Dictionary of Theology*, it is necessary to trace its lineage. In 1964 Baker Book House published *Baker's Dictionary of Theology*, a dictionary which provided explanations of theological terms for a general audience authored by evangelical writers. This earlier dictionary was a kind of landmark in the theological development of the broad movement known as "evangelicalism" in North America; it represented the growing maturity and influence of the movement, providing an alternative voice to that of liberal and modernist theology. This dictionary was followed by a successor in 1984, when Baker Book House published the *Evangelical Dictionary of Theology*. With a list of contributors representing a kind of "who's who" among evangelical theologians, this second, evangelical dictionary of theology became a kind of standard for the movement as a whole.

Recognizing the importance and influence of these earlier dictionaries, Baker Book House has now issued an abridged or concise edition of the earlier 1984 dictionary. Because of the "generous reception" (Preface) afforded this earlier work, the idea was born to publish it in a "shorter format for quick reference." Though this idea was initially resisted by some who felt the earlier dictionary was already in a short format, providing a "one-volume compendium of the essential details of theology," eventually Baker Book House consented to the frequent requests for the publication of a concise version of the earlier book. Hence, the publication of *The Concise Evangelical Dictionary of Theology*.

The format of this concise dictionary follows closely that of its predecessor. Only two-hundred articles of the original are wholly removed. The remainder, abridged by the well-known evangelical theologian, Peter Toon, are retained, albeit in reduced form. The abridged version is intended to provide readers with the "most basic information" needed on a theological term or subject. It is not intended to serve as a substitute for the earlier, unabridged dictionary, which will still need to be consulted for further and more complete information on many entries.

It is not possible in a review of this kind to survey the many entries even of a concise dictionary of theology. Nor is it possible to cite the strengths and weaknesses of the various contributions. However, a

further comment or two on the format and quality of this concise dictionary is in order.

After a brief preface, explaining the rationale and relationship of this dictionary to its predecessor, the contributors are listed and identified. The entries for theological terms and persons are given in abbreviated form, some considerably more abbreviated than others. One of the significant omissions from these entries is the bibliographical information provided in the earlier *Evangelical Dictionary*. The range of entries is impressive, covering a wide variety of theological terms and concepts, as well as theologians and churchmen of influence in the history of the church. However, as was already true of the earlier edition, this concise version has some noteworthy omissions (e.g., though there is an entry for Edward John Carnell as an apologist, there is no entry for Cornelius Van Til!). It also neglects to indicate which entries have been dropped and what criteria may have served to determine whether an entry would be retained or excised.

Though the editor and abridger have done a yeoman's task in producing this concise dictionary, its usefulness will be limited. Perhaps it will serve the casual church member who wants a brief definition of a theological term, but is unwilling to spend much time in further study. But it will not serve the member of the church, certainly not the minister of the Word, who wants to be informed in a more adequate way. Those who want to be adequately informed on the subject will still have to consult the earlier dictionary and follow the bibliographical helps for further study.

Furthermore, like its larger predecessor, this work raises the question of what defines an "evangelical" perspective on the subjects considered. In addition to the inescapable unevenness in the quality of the entries, it is perhaps saying too much for the editors to declare in their preface that "[n]othing in *EDT*, though, casts doubt on any fundamental truth of the Christian faith or on the absolute trustworthiness of the Bible." The range of conviction that characterizes "evangelicalism" and that makes it such a difficult movement to identify is evident in this volume. Consequently, this dictionary is as much a measure of the movement as it is a study aid for inquiring believers or would-be students of theology.

This concise dictionary should be used, therefore, with care and within obvious limits. It may help some to start their inquiry, but it will not serve, as its editors also acknowledge, as anything more than a point of departure for further study.

Cornelis P. Venema

In het krachtenveld van de Geest, by Klaas Runia. Kampen: J.H. Kok, 1992. Pp. 249. f45.00.

In 1955 the Reformed Theological College was founded in Geelong, Australia, as an institution for the training of young men for ministry in Reformed and Presbyterian churches. Dr. Runia joined the fledgling faculty two years later in 1957 and taught Systematic Theology and Ethics for the next fifteen years.

In 1971 he returned to the Netherlands in order to occupy the chair of Practical Theology at the Theological University in Kampen. Ten years later the Festschrift, *Bewerken en bewaren*, was presented to him in recognition of his silver jubilee of teaching.

Now, at the time of his retirement, this second Festschrift has been dedicated to Prof. Runia. While the earlier commemorative book consisted of essays written by others, this one consists of eleven articles, all of which have been written by him on various occasions which are duly noted in the table of contents.

The articles have been grouped into four divisions: Hermeneutics, Spirituality, Ecclesiology, and Homiletics. Seven of them are in English and four are in Dutch, the latter also having a number of German quotations.

Runia has been a prolific writer over the years. Besides writing several books and numerous brochures and encyclopedia articles, he was while in Australia the editor of the monthly, *Trowel and Sword*; and after his return to Holland he became the editor of the weekly, *Centraal Weekblad*, a position he continues to fill to the present. In addition he has been a regular contributor to the *Fries Dagblad*. At the back of the book, therefore, there is a bibliography of over thirty pages of Runia's writings which reveal all manner of subjects: theological, ethical, and practical. A five page "Felicitation Register" of names concludes the book's contents.

Space limitations require that only brief comments be given about the articles in this book.

Of the three making up the "Hermeneutics" division, two are in English. They are respectively entitled, "The Hermeneutics of the Reformers" and "Some Crucial Issues in Biblical Interpretation." In the first we learn about the hermeneutics of Luther and Calvin (which was grammatico-historical), in contrast to the fourfold manner of interpreting the Bible in the Middle Ages. To be honest, the literal method was also one of the four means by which Scripture was interpreted in the Middle Ages but in competition with the other methods (allegorical,

moral, analogical), its message had been lost sight of. Taking seriously the plain sense of Scripture, Luther (and following him, Calvin) rediscovered the central teaching of the sinner's justification by God's grace through faith in Christ.

In the second article Runia deals with some crucial issues connected with the Bible's proper interpretation, e.g., the history-of-salvation approach, the relationship between the two Testaments, the place of the law as over against the gospel's message of grace, etc. Runia correctly challenges a modern mode of interpretation, current in the Netherlands and elsewhere, which allows a term such as "love" to "transform" (re-interpret?) specific teaching in Scripture so that it gives way to the alleged "broader sweep" of Scripture (50).

In the third article, "Wat is ketterij?," Runia points out that the original meaning of heresy as doctrinal defection has gradually been broadened to include the ethical sphere to the point where the latter has all but swallowed up the former. Heresy today virtually devolves about such things as apartheid, racism, etc. Runia concludes that whatever diminishes or darkens the gospel falls into the category of heresy (72).

Of the three articles in the next section, "Spirituality," two also are in English. In "Experience in the Reformed Tradition," Runia gives attention to the relationship of Christian experience to the assurance of salvation. While the basic aspect of the believer's assurance is his faith in the objectivity of Christ and His salvation (as Calvin puts it, "Christ is the mirror of our election," 78), English Puritanism and Dutch Pietism also stressed the subjective side, or looking for the fruits of the Christian life for grounds of assurance. Referred to as the *sylogismus practicus*, Runia points out that this can be found in the teaching of Calvin and Q. & A. 86 of the *Heidelberg Catechism*. He feels, however, that as its development took place in Puritanism and Pietism, it led down a fruitless and unprofitable road which, "instead of producing more certainty, led to spiritual uncertainty" (83).

In the article, "Towards a Biblical Theology of Experience," Runia rightly challenges the teaching of two stages in Christian experience (first, salvation by justification, and then full sanctification-perfection also achieved by an act of faith); for the process of salvation is unitary even though its experience may not be uniform.

In the Dutch article, "Bevinding en ervaring," which is placed between the two English articles, Runia points out that, while both Dutch terms mean experience, the former developed its own meaning as it related to "our inner reactions which are wrought by the Holy

Spirit as He makes us partakers of Christ and all His benefits" (88). Runia makes it clear that, while Christ's salvation is based upon historical objectivity, the fact must also be stressed that where it is a reality in the justified sinner's experience, it must produce the fruits of the Spirit in his life (91). Runia goes on to lament the lack of this emphasis in much of modern-day preaching, catechetical teaching, and pastoral work (96).

The third division on "Ecclesiology" has three articles, all of which are in English. In "Renewal and the Doctrine of the Church: Issues in Modern European Church History," Runia deals with the decline of European churches and suggests some methods of renewal as we can learn about this from the Reformation and movements after the Reformation. He suggests that much modern faulty thinking about the church (invisibility, spiritual unity, separation, lack of church discipline) will need correction, besides prayer and the working of the Spirit if revival is to take place.

In "The Renewal of the Church," he goes more deeply into this aspect, stressing the need of both personal and congregational renewal. He suggests some eight things that should be done (repentance, Spirit-filled preaching, use of the Spirit's gifts, etc., 140-141), in order that the local church may become what it ought to be, namely, "a *missionary* and *diaconal* congregation" (142).

In "The God-given Ministry Between Spirit and Situation," Runia takes up the subject of church polity. He traces its development, beginning with Ephesians 4:11 (Christ has given apostles, prophets, evangelists, pastors and teachers). Since this article was originally dedicated to the retiring principal of the Anglican (Episcopal) Moore Theological College in Sydney, this reviewer is of the opinion that Runia too often uses the data of the New Testament in a descriptive rather than prescriptive way. But surely, the risen Christ has given more direction in His Word for the government of His church than simply to leave it to the developments of history. This relativistic approach leads Runia to conclude, "the form [of church government] certainly changed in the first century and might do so again" (165).

Two articles appear in the "Homiletics" section, both of which are in Dutch. In "Prediking, prediker en Heilige Geest," Runia elaborates upon the theme, "True preaching from start to finish is the work of the Spirit" (169). But in order for it to be such, it needs theological correctness and the personal involvement of the preacher as to his devotion to God's Word and prayer life, if his preaching is to be Spirit-filled as it concentrates upon the presentation of Christ (182).

The final article is Runia's farewell address and is entitled, "In het spanningsveld van competentie en be-*Geest*-ering." Some of this is biographical as Runia discusses how preaching and the form of the sermon have changed in the past quarter century. Changes in communication, the media, psychology, language study, liturgics, etc., have placed more emphasis upon the hearer and his experience as well as upon the form and delivery of the sermon. Consequently, the need of the hour is for competence on the part of the preacher (in interaction with his audience), theological expertise, and the power of the Holy Spirit.

While the reader may not agree with everything Runia says or supports (e.g., women in office, 141), he will nevertheless be stimulated by these articles. The committee is to be commended for its discerning selection of essays which will remain of continuing benefit to the reader and to the church of Christ.

Raymond O. Zorn

The Grand Demonstration: A Biblical Study of the So-Called Problem of Evil, by Jay E. Adams. Santa Barbara, CA: East Gate Publications, 1991. Pp. 120. \$7.97 (paper).

In some ways, this book is a daring departure from the norm of books being published today in the general field of theology.

Jay Adams is well-known for his books about nouthetic counseling and about homiletics, though he has written other books of which this is the latest example.

In this book he tackles the problem of evil (i.e., why sin, disease, violence, pain, death?) and makes bold to say that God is the cause of it all. This is not to say that evil may be ascribed to him whom Scripture teaches is "the overflowing fountain of all good" (*Belgic Confession, Art. 1*). But as Adams correctly affirms, God is completely sovereign in creation, providence, and redemption. The world and all he has made exist for his purposes and to manifest his glory, as Revelation 4:11 and other Scripture clearly teach.

When man, as a rebel against God, sets himself up as the measure of all things and thereby becomes the builder of his own kingdom rather than God's, he winds up with all manner of "problems" about the ways of God in relation to his creation. And, while Christians, who have the clear light of God's Word, should know better, even they, in succumbing to the humanistic (man-centered) thinking of present society, wind up

with all manner of hang-ups about the problem of evil, God's retributive wrath, the "fairness" of God, predestination, etc.

Adams' book, therefore, is a timely reminder that God is not only good but that He is also just. All that He does is "not some afterthought, but, rather, the outworking of a grand, overall, eternal plan" (24) in which evil (for which the rebellious creature is responsible) serves the purpose of revealing God's wrath and power (28), as redemption manifests His mercy and benevolence (39).

Adams devotes twelve chapters to the development of this thesis and in so doing deals with such questions as the problem of evil, Satan, wicked and good angels, the fairness of God, man's freedom, election, the ultimate destiny of all things, etc.

Adams tells the reader, already in the Preface, that in writing this book he has been under no illusions that the thesis will be popularly received in today's theological climate. But his attempt at being forthrightly biblical is to be commended. As he himself recognizes, it may move in the direction of an increasingly lonely path as the price to be paid (4), but the hearts of those who love God and His truth will resonate receptively to the subject matter of this book. And in so doing, they will not only have a number of today's difficult "questions" answered but will also be given the broad biblical perspective of "the grand demonstration," the greatness and glory of God (9).

Raymond O. Zorn

NOTATIONES

The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research, by E. Earle Ellis. Grand Rapids, MI: Baker Book House, 1992. Pp. 188, including indexes of references and modern authors. \$11.95 (paper).

This is the American edition of the same volume published in 1991 by J.C.B. Mohr as volume 54 of *Wissenschaftliche Untersuchungen zum Neuen Testament*. Its material had appeared separately in earlier form, and was revised and expanded for this publication.

In his first chapter, "The Old Testament Canon in the Early Church," the author brings the reader deep into the discussions of early witnesses used in recognizing the Old Testament canon. Questions arise when these witnesses apply the term "Scripture" to documents explicitly excluded from canonical catalogues. The quality of the Septuagint as a witness to the canon receives careful analysis. But clearly, there is more to this enterprise than simply counting witnesses, which leads Ellis to investigate the canon as a hermeneutical process involving particularly the relation between Judaism and early Christianity.

Ellis' brief history of the research surrounding the use of the Old Testament in the New Testament (chapter 2) is exactly that: brief. This certainly will limit its usefulness.

The subject of continuity and discontinuity between Old and New Testaments concerns more than biblical theology. Hermeneutics and exegesis are influenced as well. Ellis is concerned to show this in terms of the use of the Old Testament by New Testament writers, examining their exegetical methods and presuppositions (chapter 3).

The book concludes with two significant appendices, "Jesus and His Bible" and "Typological Interpretation — and its Rivals."

Thorough and informative footnotes make this a very useful tool for introducing students to the field and to primary sources.

Nelson D. Kloosterman

Reading Scripture in Public: A Guide for Preachers and Lay Readers, by Thomas Edward McComiskey. Grand Rapids, MI: Baker Book House, 1991. Pp. 196, including subject and Scripture indexes. \$9.95 (paper).

The purpose of this little volume is "to set forth principles of oral interpretation as they relate to the public reading of Scripture" (9). As a self-help tool for seminarians and pastors, the book can also serve church members who wish to improve their reading skills.

After setting forth the principles of public Scripture reading in Part 1, the author applies them in Part 2 to matters of preparing, improving and using the voice effectively for public reading.

The student will enjoy one useful feature of this handbook: well-constructed exercises using the Scriptures themselves, carefully diagnosing appropriate reading variations suitable to the content being read.

May the Lord use this little tool to provide His people with lively, meaningful pulpit reading of Holy Scripture!

Nelson D. Kloosterman

The C.S. Lewis Hoax, by Kathryn Lindskoog. Portland, OR: Multnomah Press, 1988. Pp. 175. \$12.99.

The title of this book is intriguing. The place of C.S. Lewis as a philosopher, Christian apologist, writer of fiction and non-fiction, is secure, with a reported one and a half million copies of his more than fifty books being sold each year, some thirty years after his death.

What, then, is this hoax about Lewis? The author of this book, besides being an admirer of Lewis, is a writer and occasional teacher at the university level. Her research of the Lewis literary legacy has convinced her that some of the works attributed to Lewis which have been published since his death in 1963 are by imitators seeking to gain from his continuing popularity.

The eight chapters of this book, plus two appendices, make interesting reading, not unlike a detective novel. Lindskoog challenges important aspects of Walter Hooper's account of events following Lewis' death, namely, an alleged bonfire of Lewis' unpublished writings made by his brother, and the rescue of some of them, making possible their subsequent posthumous publication under the titles, *The Dark Tower* and *Boxen: The Imaginary World of the Young C.S. Lewis*, together

with some poems and other minor works. Moreover, some aspects of Lewis' private life have also been romanticized.

The man principally at the centre of all this, Walter Hooper, was for a short time prior to Lewis' death his private secretary, though here too aspects of the relationship, access to Lewis' materials and even the length of his actual time as private secretary are open to challenge.

While some of the book's material may be based upon inferences, most it would seem to have a factual basis. And if this is so, the posthumous works of Lewis will deservedly remain under the suspicion of inauthenticity until and unless Hooper is forthcoming with an adequate rebuttal.

Raymond O. Zorn