

BOOK REVIEWS

Richard E. Whitaker, compiler

The Eerdmans Analytical Concordance to the Revised Standard Version of the Bible

Grand Rapids: William B. Eerdmans

1548 pp., 1988, \$49.95

This is an important book. For generations students of the Bible have been using Young and Strong for their word-study concordance work. While these are still valuable tools, the fact that most readers of Scripture don't use the King James version upon which they are based has led to extra work and aggravation. Now we have available a concordance based on the Revised Standard Version (RSV), probably the version of choice for most of today's readers, which will rival if not surpass Young and Strong in usefulness.

Each entry in the work, arranged in alphabetical order, starts with the heading word in dictionary form, that is as the infinitive for verbs and the singular noun form. This is then followed by a numbered list of all of the foreign words in Hebrew, Aramaic, Greek and Latin (the latter since the RSV apocryphal books are also included) which are translated in the RSV by the heading word or a form of it. Then follows a listing of all occurrences of the heading word, plus a few words of context, in whichever grammatical form they are found in canonical order, except for the apocrypha, which is placed after the New Testament entries. Each of these is followed by a number corresponding to the numbered foreign word translated in the relevant passage. At times heading phrases are used if one original word is translated by a phrase in the RSV, or if several original words were used which do not correspond exactly to words in the English translation.

Following the main section of the work there are separate listings of proper names and numbers, as well as indices of Hebrew, Aramaic, Greek and Latin words with a list of English equivalents used for each in the RSV.

The type of the volume, though small, is legible, and the large format of the book allows three vertical columns of material on each page, so wasted space is at a minimum and the layout is clear and visually attractive. The production of the volume was a mammoth undertaking even with the use of the latest computer technology (which should insure a high degree of accuracy), so the price, while high, is not exorbitant, though it is unfortunately higher than some editions of Young and Strong. The volume should appear in all church libraries and will sure-

ly find its place in the study of many pastors and students when they experience its great usefulness. Our sincere thanks go to all involved in the production of this monumental work, and especially to the publishers who underwrote the project.

— Dr. David Baker

Walter C. Kaiser, Jr.

Toward Rediscovering the Old Testament

Grand Rapids: Zondervan

219 pp., 1987, \$17.95

Walter C. Kaiser, Jr., Academic Dean and Professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School, is well-known in conservative circles for his books on various aspects of the interpretation and application of the Old Testament. The present volume brings to four those directing readers 'toward' various aspects of the discipline, including Old Testament theology, exegesis and ethics.

Kaiser holds that *the* key problem facing the church today is how to understand and use the Old Testament. He spends his first chapter justifying this position, pointing out several options which have previously been suggested for its use.

In the book's body, Kaiser deals with three main areas, the relationship between the Old Testament and: (1) scholarship, in which he discussed canon and criticism, (2) theology, investigating 'promise' as theology's center, as well as the Messiah and salvation, and (3) ethics, that is Scripture's practical application in everyday life and preaching. He concludes with four brief challenges of the Old Testament to society, scholarship, the church and missions. The author uses a moderate number of footnotes, though the book is characteristically not endeavoring to provide new scholarly advances, but practical help for the church. He provides a fifteen page bibliography organized after the chapter headings, as well as indices of Scripture, authors and subjects.

This book deserves not only to be in seminary libraries but also in pastors' studies and on students' desks since it concerns a question vital to their very preaching, teaching and study: Can we use the Old Testament for anything more than just a source for stories and illustrations? Students in college and seminary Bible courses will find this book suggestive in matters discussed all too rarely in introductory Bible courses.

— Dr. David W. Baker

Walter C. Kaiser, Jr.

Quest for Renewal: Personal Revival in the Old Testament

Chicago: Moody

163 pp., 1986, \$6.95

Walter Kaiser, dean, vice-president and professor of Old Testament and Semitic languages at Trinity Evangelical Divinity School, is a prolific author whose popular level books are widely known and used among Evangelicals. This volume will prove no exception, since it addresses an issue of pressing need both for the church and for society today — revival.

Noting a serious lack among volumes on revival on the subject of revivals in the Bible, Kaiser leads the reader through a useful study of revival in the Old Testament during the lives of ten individuals. These range in time from Jacob to Nehemiah. Though brief, each chapter explains the relevant biblical texts and concisely alludes to possible applications to our contexts today. Not a serious academic study, the volume will provide useful insights for preaching and seems well suited for a Bible study class.

— Dr. David W. Baker

Lawrence O. Richards

The Teacher's Commentary

Wheaton: Victor

1200 pp., 1987, \$27.95

This is a very helpful teaching tool for laypersons. The book is complete with outlines, charts, questions for different age groups, topics to explore in preparation and/or class presentation, and ways to expand the text into a complete teaching hour.

Richard displays his command and understanding of scripture as well as his desire to provide quality Christian education experiences for learners of all ages.

The Teachers Commentary incorporates the Bible from Genesis to Revelation and concentrates on New Testament passages. While the subjects in chapters and verses are not thoroughly and completely addressed, the text is comprehensive and very well presented.

— Dr. M. E. Drushal

As a biblical studies instructor, I would also recommend Richards' commentary, which fulfills its express aim very well. Richard says: 'For years now I've felt a need for a commentary just for teachers. A commentary that will guide a teacher to understand the broader meaning of any passage or story he or she might teach, and that will also

contain ideas to help that teacher communicate life-changing truth to learners of every age.'

It is the rightful goal of academic, technical commentaries to interpret Scripture in its original setting so one can understand how it would have been heard by its original audience. It is not a goal for this kind of commentary to make 'the rubber meet the road' by providing specific applications, since these are of necessity more time-bound and context specific. It is in this latter area of application where Richards provides a great service for teachers, even providing exercises by which learners of various ages can come to own the message of the Bible for themselves. There is some general help in interpreting issues in the text, but much of this is deliberately left aside, with frequent reference being made to the *Victor Bible Knowledge Commentary* for further information.

The commentary appears as if it would be useful in a number of different age settings, though adults who have done any previous study, and who are used to doing Bible study at any depth, might find the book too shallow. The book would have been enhanced by including at least a concluding bibliography for those asking 'where do I go from here?' The book well deserves a place not only on church library shelves, but also in the hands of teachers.

— Dr. David W. Baker

Mark I. Bubeck

Overcoming the Adversary: Warfare Praying Against Demon Activity

Chicago: Moody Press

139 pp., 1984, \$5.95

BOOK SUMMARY: Sequel to Bubeck's outstanding book, *The Adversary*. His first book looks at how to have victory over the flesh, the world and the devil. This books focuses on the latter. He carefully discusses the four keys to victory found in Eph 6. 1) Be strong in the Lord — our union with Christ; 2) and in the power of His might — the role and power of the Holy Spirit; 3) putting on the armor of God (Bubeck devotes a chapter to each piece of armor); and 4) praying at all times — the key for implementing the other three keys and taking the offensive. At the end of almost every chapter is a written prayer for appropriating and implementing what's been discussed. Excellent book for teaching and for practicing victory in spiritual warfare! The chapters are nicely summarized in the table of contents. The main point of each chapter follows.

1. **SATAN IS NOT INVINCIBLE.** Our subjective experience of feeling defeated must not be allowed to overrule the objective truth of God's Word that gives us the authority to be victors.

2. **KEEPING A SOVEREIGN PERSPECTIVE.** Our primary dealings and prayers must always be with God, not with Satan. We have complete legal authority over Satan, but must remember that God is our sovereign. Sometimes God permits Satan to test us to refine us (Cf Job, and II Cor 12:6-9). We must seek God's perspective and be ready to accept the refining even while resisting Satan's attack and rejecting him. Centering on God assures victory.

3. **THE BELIEVER'S UNION WITH CHRIST.** We are empowered with courage when we understand we are spiritually invincible in Christ and His Word. We are empowered with dependence when we realize we are helpless without Christ. He reviews five key ways we are one with Christ: we are in His name, in His redemptive work, in His death, in His resurrection and seated with Him in heavenly places.

4. **THE PERSON OF THE HOLY SPIRIT AND HIS MIGHTY POWER.** He warns against seeking spiritistic experiences, lest Satan enter in. He describes the Spirit's work as sevenfold: convicting, indwelling, baptizing, sealing, quickening, interceding and infilling. Special attention is given to the benefits of infilling and the process for being filled with the Spirit.

5. **THE WHOLE ARMOR OF GOD: THE BELT OF TRUTH.** Our ruthless, brutal foe will hit "below the belt" with lies and deceit if we are not wearing the belt of truth. He review four strongholds of truth present in Christ, the Word, the Holy Spirit and the church.

6. **THE BREASTPLATE OF RIGHTEOUSNESS.** A wound in the chest is commonly fatal. Satan is seeking to destroy our heart. Righteousness stands against self-righteousness and false guilt.

7. **THE SHOES OF PEACE.** This includes objective, legal peace with God and subjective, experiential peace of God that allows us to withstand the crises that inevitably come. Peace is apprehended through prayer. Lack of peace may be God's way of calling us to prayer!

8. **THE SHIELD OF FAITH.** We trust not in our faith, but in Christ the object of our faith. He surrounds us in every direction so that while we can see the furious onslaught, we do not feel it inside if our shield is fully in place. Sometimes God permits a dart to come through to further refine us. Fire can destroy (Satan's goal) or refine (God's goal). Guardian angels and the blood of Christ add to our hedge of protection.

9. **THE HELMET OF SALVATION.** Our minds are under siege by Satan (and the world). If our minds go, all of us goes. Bubeck argues that Satan can put thoughts in our minds; hence the great need for putting on our helmet daily!

10. **THE SWORD OF THE SPIRIT,** the Word of God. With the Word and prayer we can and should take the offensive. The best defense is a good offense! We're to claim territory and captives out of Satan's territory, penetrating right through his gates (Mt 16:16, 18-19)! The rest of our armor must be in place before we attack. We must master

the word through memorization and meditation to be skilled for victory. Yet we must not deify the Word. The Word, without the Spirit's empowering and energizing, has no magical power. We must walk in the Spirit and never seek victory by fleshly means.

11. **THE ALLNESS OF PRAYER.** A fourfold "allness" is presented in Eph 6:18. Revival at any level is preceded by great prayer. Praying in the Spirit is not necessarily tongues, but more specifically is praying in harmony with the Holy Spirit. We are called to "sentry duty" prayer when Paul says "With this in mind, be alert..."

12. **INVINCIBLE PRAYER IN ACTION.** "One thing will always mark a person who has both power with men and power with God. He will be a man who is great in prayer." He will be able to move God to action, entering into the burden God gives him (or her).

EPILOGUE: HOLD ON TO THE VISION OF YOURSELF AS NOTHING BUT A WINNER

STRENGTHS: Practical, biblical, excellent warfare and arming prayers at the end of almost every chapter. Well illustrated from real life incidents.

WEAKNESSES: Several times he has warnings for or about charismatics and the "so-called charismatic gifts". His experience of charismatics has apparently not been well rounded or real positive. In spite of this he clearly believes in and appropriates God's supernatural working today through His people. Other than a passing comment, he does not tie this into spiritual gifts. It would be helpful to know whether gifts of discernment or exorcism or any other gifts have a special place to play in spiritual warfare. He does not distinguish between how specially gifted people might function and how every Christian should function in spiritual warfare.

— Dr. David E. Kornfield

Tom and Betty Sue Brewster

Community is my Language Classroom

Pasadena: Lingua House Ministries

135 N. Oakland Ave, #91, Pasadena, CA 91182

240 pp., 1986

BOOK SUMMARY: This book contains first-person accounts of the language learning experiences of missionaries who have learned a language through relationships with people of their new culture. It communicates a sense of optimism about one's potential to learn a language through cross-cultural relationships. The LAMP (Language Acquisition Made Practical) method has as its basic thesis that we learn language socially (as do children) better than we do academically (as in classrooms). In learning socially, learners learn a culture and develop

new relationships in addition to learning the language. Through becoming incarnational in the new culture and developing a network of nonchristian friends, the ministry payoff is high. Principles and techniques for learning a language this way are taught by the Brewsters in a two-week course and are summarized in book form in books available from the same publishing house as above: *Language Acquisition Made Practical (LAMP)* (a how-to book), *Language Exploration & Acquisition Resource Notebook! (LEARN!)*, and *Bonding and the Missionary Task*.

The book includes sixteen stories, three poems and a short quote on incarnational living from Hudson Taylor's autobiography. The sixteen stories cover pre-field training in the U.S. (2), Latin America (1), Asia (3), South Asia (2), South Pacific (1), North Africa (1), West Africa (2), East Africa (1), South Africa (1), Middle East (1) and Europe (1). Story insights include:

1. Becoming "bonded" — the key to successful cross-cultural ministry.

2. It's often uncomfortable being just a learner...dependent...vulnerable...especially for Americans. This calls for approaching others with no status or position of our own, earning their respect and friendship.

3. We need to be careful that people with whom we practice language feel needed, not used. One of the greatest gifts we can give others is the opportunity to help us. Our very weaknesses are the links for bonding.

4. Five step process: GLUEE: *Get* what you need (a *little* each day); *Learn* what you get; *Use* it a LOT! (with 40 or 50 different people!); *Evaluate* what you've learned; and *Envision* what you will need next. This makes words "glue" together to make many useful sentences which "stick" in our memories and "bond" us to people.

5. How to learn language: go to where the people are and sit down!

6. Language learning IS communication — IS ministry!

7. Incarnation and friendship: do I really want to *be* good news or just tell it?

8. Immersing oneself in the culture results in a period of loneliness because of the need to not stay close to English-speakers, but not having yet learned enough language to communicate at a deep level with new friends.

9. Husbands must make a point of seeing that their wives have equal and adequate language practice and relationships or the sense of teamness will be lost.

STRENGTHS: Very simple and readable; every chapter includes a number of insights like those listed above (which come from just the first four stories). Reading all the stories gives a cumulative impact of an incarnational servant/learner approach to missions.

WEAKNESSES: People looking for systems and principles of

language learning will be a little frustrated with the stories. Yet the method of using stories models the essence of the LAMP method in a way that a techniques book couldn't.

— Dr. David Kornfield

C. Peter Wagner

On the Crest of the Wave: Becoming a World Christian

Ventura: Regal

195 pp., 1983, \$7.95

BOOK SUMMARY: "Becoming a Christian is optional. But once you decide to ask Jesus Christ to take control of your life, involvement in world missions is no longer optional." With this premise the rest of the book gives an overview of how any Christian can and should be intelligently involved in world missions. The ten chapters include:

1. **LOOK AT WHAT GOD'S DOING!** The Springtime of world missions, reviewing the tremendous missiological advances in the last two decades, and the tremendous growth of the church in L.A., Africa and Asia recently.

2. **ARE THE HEATHEN REALLY LOST?** He clarifies his key terms and develops a succinct biblical base for missions, explaining that if we can't answer the above question positively, our basis for missions is weak.

3. **EVERY CHRISTIAN IS *NOT* A MISSIONARY:** Good overview of spiritual gifts and how to find yours; defining the missionary gift as the ability to minister cross-culturally, different from the gift of apostleship, linked to calling.

4. **HOW THE MACHINERY OF MISSIONS RUNS:** He compares local church structures and missions structures; he describes missions societies, the various associations of missions — how they function, are governed and financed.

5. **THE HOME CHURCHES BEHIND THE MISSIONS:** Churches nourish missions through sending and giving. Lays out what the money goes to and the five key components to a successful local church missions program.

6. **THE FOURTH DIMENSION OF MISSIONS: STRATEGY:** Not optional. Reviews 4 keys: 1. The right goals — making disciples; 2. Timing — being where the harvest is ripe, using the people approach; 3. Right methods — contextualization; and 4. The right messengers — Spirit-filled, gifted, submitted, empowered disciples.

7. **THE POWER SOURCE OF MISSIONS:** Begins with prayer as evident in Korea and elsewhere; signs and wonders; beautiful illustrations from around the world.

8. **ASKING THE RIGHT QUESTIONS:** Reviews 5 key missions issues: redefining the indigenous church so it's contextualized; the syn-

drome of church development taking priority over evangelism; diagnostic research in clarifying which evangelistic methods are really working; short-term missionary service; and theological education by extension as a critical leadership development method.

9. **FULL CIRCLE: THIRD-WORLD MISSIONS:** 360 degree missions is when the church that is begun becomes a missionary-sending church. This hasn't been taught much, but is now becoming a powerful movement. He reviews the research done in this area, as well as defining "missions."

10. **BECOMING A WORLD CHRISTIAN:** Practical guidelines for how to 1) pray for missions; 2) go to the missionfield; and 3) learn more about missions.

STRENGTHS: Very simple and readable; every chapter concludes with 3-5 practical "Do Something Now!" suggestions; excellent overview of Protestant missions; good index; a multitude of addresses from which to get further informatio; ideal for anyone wanting an introduction to the field of missions.

WEAKNESSES: Very few! Could be clearer on his definition of a "disciple" and possibly overstates his argument regarding the "syndrome of church development."

— Dr. David E. Kornfield

Tipper Gore

Raising PG Kids in an X-Rated Society

Nashville: Abingdon

240 pp., 1987, \$12.95

On the cover of this book is a warning "explicit material — parental advisory" and it is appropriate. This book contains some graphic pictures of explicit sexual violence and suggestive material from rock groups and cinema advertisements.

The responsibility of raising children has never been easy but with the role models available today, the task is even more difficult. This book is **MUST** reading, particularly for those parents who were reared in the "I Love Lucy" and Chubby Checker era, because they can be lulled into complacency very easily. TV, movies, rock groups, and the individuals who produce this material are not what they once were, and parents need to be on the alert.

There is an excellent leader's guide available to be used in a group study. With a group or alone, this book should be read. You may not always agree with the author but the shock value of this material is worth the time invested.

— Dr. Mary Ellen Drushal

John White

Excellence in Leadership: Reaching Goals with prayer, Courage, and Determination

Downers Grove: Intervarsity

132 pp., 1986, \$5.95

What, yet another leadership text which studies Nehemiah as the supreme leader? Because of the personal response questions at the end of each chapter, this text would make a good resource as a study guide for a Sunday School class or a small group. As a text to be read for insight into excellence or leadership in general, it adds nothing to the vast amount of material already available. In fact, I'm surprised this book even made it to print. [See further Dr. Drushal's article elsewhere in this issue of the *Journal*, Ed.]

— Dr. Mary Ellen Drushal

Ruth L. Kopp

When Someone You Love is Dying: A Handbook for Counselors and Those Who Care

Grand Rapids: Zondervan

240 pp., 1985, \$9.95

I have recently lost two loved ones, and Dr. Kopp's text helped in both the preparation for and recovery from this life event. This text is readable, very helpful and provokes the reader to explore difficult concepts of anxiety, denial, anger and finally separation from the loved one.

Throughout this text there is constant emphasis on communicating openly and honestly with the loved one. This book is replete with counsel and will be beneficial for the pastor who has never experienced the death of a loved one and is provocative for those who've encountered death frequently.

— Dr. Mary Ellen Drushal

Terence and Sancy Thornton

Grandpa's Chair

Portland: Multnomah

33 pp., 1987, \$3.95

This is an excellent book for younger readers, or even those in first or second grade who have not learned how to read with fluency. It shows the importance of a grandfather in the life of a growing boy, but even

more importantly, it deals delicately with the subject of death. The book is not preachy, nor does it talk down to its readers/hearers. Rather, it presents death as both a time for grief but also for poignant memories. Its illustrations add considerably to the enjoyment of the book.

I gave the book a 'trial-run' on an 8 and 10 year old and it was appreciated and requested to be read periodically. The book should be in all church libraries and would make an ideal gift to younger children (c. 5-11 years) and their parents.

— Dr. David W. Baker

J. A. Thompson

Handbook of Life in Bible Times

Downers Grove and Leicester: Intervarsity Press

384 pp., 1986, \$34.95

Thompson has admirably achieved the three goals which he set himself for this volume. Firstly, he presents the archaeological discoveries relating to the Bible in a non-technical manner. This he does in seven sections. The first of these deals with introductory matters such as the geography and history of Israel through Bible times as well as the history and method of Palestinian archaeology. This is typically done in a lucid and readable style, as are the following sections on 'people at home', 'food and drink', 'industry and commerce', 'culture and health', 'warfare' and 'religion'.

The second goal was "to bring the discoveries of archaeology to life." This is pleasingly accomplished by the numerous photographs and maps which accompany the text. These make the volume not only useful for the lay reader, but also attractive enough for coffee-table browsing.

The third goal of relating life as illustrated in the volume to that evidenced in the Bible is well-served by numerous biblical references conveniently placed on the outer margins of the good-sized pages. These, as well as indices of places, people and general subjects, make this a useful tool for the lay reader, though a Scripture index would have greatly enhanced the book's value. Brief bibliographies are sprinkled throughout the volume in case one cares to pursue a matter further.

While scholars will not find Thompson sufficient to meet their technical needs, teachers of introductory Bible background, pastors and students of Scripture will find him interesting and useful. The book should be in all church libraries.

— Dr. David W. Baker

John Piper

Desiring God: Meditations of a Christian Hedonist

Portland: Multnomah

281 pp., 1986, \$9.95

Piper insists that the traditional formula of the catechism is not quite right when it says: "The chief end of man is to glorify God *and* enjoy him forever." For this reduces the Christian life to the sub-Christian level of duty, better suited to the Stoics or to Kant's unaffected "ought." Piper says the proper scriptural formula is rather that "The chief end of man is to glorify God *by* enjoying him forever." He believes that the human quest for happiness is a wholesome thing. Humankind's sinfulness is not its desire for happiness, but that it seeks happiness at such low altitudes. Most people are satisfied with too little. They never really ascend the mount of God to find fulfillment in the glorious presence of God.

One of the most exciting parts of the book is the introduction in which the author recounts his steps toward Christian Hedonism. Many will identify with the dilemma of his college day views that any moral action done with the goal of satisfaction ceased to be truly virtuous. But this meant that one had to resist the powerful natural motivation found in the pursuit of happiness and substitute for it the less powerful motivation of duty alone. When he tried to apply this to the aspect of worship, Piper found that worship for duty's sake was a barren enterprise, far from the enjoyment of God depicted in the Psalms.

Piper was rescued from this impasse in his student days at Fuller Theological Seminary through the influence of his teachers and through exposure to some of Christianity's greatest devotional writers: Blaise Pascal, C. S. Lewis, and Jonathan Edwards, among many others. They revolutionized Piper's spiritual life by showing him how to enjoy God. The book is written to share this basic insight and to show its relationship to the various aspects of Christian life.

This is not a light sentimental approach to the topic. The author taught Bible for six years at Bethel College (St. Paul, Minnesota) before becoming the senior pastor at Bethlehem Baptist Church in Minneapolis. The chapters reflect elements of both the classroom and the pulpit; they are both lecture-like in content and sermon-like in application and illustration. Piper is Reformed both in his theological substance and his argumentative style. He both fights with his tradition (as can be noted in his amendment of the Westminster Catechism) and grounds his arguments in the framework of Calvinistic theology (especially in chapters one and two). The model of his piety is that of the Puritans and not the contemporary self-centered pleasure-seeking of either the Christian or secular variety. The enjoyment of God he advocates is that which is deeply rooted in Scripture and in genuine Christian experience.

I felt his chapters on worship, Scripture, money, and missions were among his better ones. He was at his best when he allowed himself to be biographical and practical. When he tried to pay allegiance to his theological framework, his style became more stilted and his impact was more arid. Alas, when David tries to wear Saul's armor, his psalm of Christian Hedonism suffers! If one is not into the Reformed tradition, one may want to bracket chapters one and two, where it is most obvious, and go on to the less theological chapters. One will lose little of the book's merit and may actually enhance the enjoyment of Piper's message.

The book is a little too heavy for a popular audience, though it will do better among those in the Reformed tradition. Students and pastors will find much that is helpful and stimulating. The book's message is timely and powerful. Both those who profess to believe in Jesus and those who think they ought to reject Christ need to know that the true Christian life is both life's greatest challenge and its highest pleasure.

— Dr. Luke L. Keefer, Jr.

Bernard L. Ramm *et. al.*

Hermeneutics

Grand Rapids: Baker

152 pp., 1987, \$4.95

Baker Book House should be spanked for this one. *Hermeneutics* is a slightly altered reprint of a work apparently published in 1967. The reader cannot be sure, for the copyright page does not disclose when the book was originally issued. The only clue is a notice to the effect that this is a collection of articles which appeared together in *Baker's Dictionary of Practical Theology*, edited by Ralph G. Turnbull (1967).

Apart from that, interested readers are left strictly on their own. The book consists of ten chapters by eight authors, not one of whom is identified. Apparently it is assumed that everyone knows just who Ramm & Company are, where they were, and what they were doing when the book first appeared twenty (?) years ago. Dr. Ramm contributed two of the offerings ("Biblical Interpretation" and "The New Hermeneutic") as did Robert B. Laurin ("The Dead Sea Scrolls and Interpretation" and "Typological Interpretation of the Old Testament"). The other article-chapters are by David H. Wallace ("Interpretation of Parables"), Roger Nicole ("Old Testament Quotations in the New Testament"), E. M. Blaiklock ("The Use of Archaeology in Interpretation"), Marvin W. Anderson ("Reformation Interpretation"), William Sanford LaSor ("Interpretation of Prophecy"), and James P. Martin ("Tools of the Interpreter").

Except for the addition of wider margins and one correction, the book is identical to the first edition. This printing includes on pages 44-46 a full column of material from the *Dictionary* that was omitted when it appeared in separate book form around 1967. Everything else is just as it was, and that is the problem. Language which was acceptable twenty years ago is now considered to be sexually exclusive. Chapter references are to nothing published after 1965. The new hermeneutic, in the judgment of some scholars, was already running out of gas by the late 1960s. And Martin's fine bibliographical chapter (on lexicons, grammars, concordances, dictionaries, atlases, and commentaries) is outdated. In the department of Bible atlases alone we now have resources far more plentiful and more adequate than twenty years ago.

The book leaves much to be desired in organization. It contains no preface, or foreword, or word to the reader, or introduction and, at the end, no index. It is difficult to determine for whom it was written. The contents of most chapters are too elementary for experts and may be too advanced for some beginners. Unless an interested reader marks and annotates the volume, what may be helpful in it will be lost without an index. Even the order of chapters is problematic. Why, for example, should a discussion of Reformation hermeneutics be stuck between the Dead Sea Scrolls and interpretation of prophecy?

With a little more effort and attention to important details, Baker could have given us a fine coatpocket-sized resource. As it is, alert readers can find better helps than this book in which to invest their hard-earned dollars.

— Dr. Jerry R. Flora

Nathan DeLynn Smith

Roots, Renewal and the Brethren

Pasadena: Hope

151 pp., 1986, \$6.95

It took some bravery to write this book, and it may take some courage to read it. The Brethren under discussion are the Plymouth Brethren, who began in England about 150 years ago. By 1870 they were migrating to North America, where today they have 1200 congregations in the U.S. and Canada. The book examines their roots as a church renewal movement and their more recent decline. What Smith wants to know is, what has happened to cause serious membership loss among the Brethren in North America, and what can be done about it? *Roots* began as the thesis for his Doctor of Ministry degree and grows out of 22 years of service among the Brethren.

The study opens with five chapters devoted to the origins of the Brethren as a reaction against the Church of England. In their search

for both unity and purity the Brethren could accept neither the established church nor such older renewal movements as the Puritans, the Quakers, and the Methodists. The established church, as so often in history, seemed to have unity without purity, while dissenting groups claiming to be pure could not unite with one another.

The early Brethren contained some strong leaders and some brilliant scholars, nearly all of them in their twenties and thirties. The best-known personage was undoubtedly John Nelson Darby (1800-1882), who did much harm along with some good as Smith sees it. His preferred hero is Anthony Norris Groves (1775-1853), whose motto "labor hard, consume little, give much and all to Christ" influenced many believers, especially George Muller who forsook the Lutherans for the Brethren.

With a quick transition of five lines (p. 41) Smith vaults to the present scene in which North American Brethren experience serious decline. In eight brief chapters he surveys contemporary conditions and calls for renewal in this originally renewing movement. He describes reasons why many persons have left the Brethren, sets out a biblical perspective of the church as God's temple, household, and people, and argues that these divine images were distorted by Darby and other exclusivists who followed him. Regaining the biblical perspective will require understanding the relationship between purpose and structure, the difference between principle and practice, and the distinction between loyalty and conformity.

The heart of the volume, and its longest chapter, assesses the major issues as described by 52 interviewees (39 of them former Brethren): lack of positive, vibrant leadership (the greatest single issue), listless worship services with women marginalized in them, and a parochial spirit of narrowness and anti-intellectualism.

In the concluding chapters Smith sets out how the biblical perspective might be applied to these issues: provide dynamic leadership, develop small group fellowships, and enhance renewal through worship (the key to lasting corporate renewal). Readers are reminded that such renewal, like remodeling a home, "will take longer than you planned, cost more than you figured, be messier than you anticipated, and require greater determination than you expected" p. 105, (quoted from Charles Swindoll).

The author strives to be honest, discerning, and compassionate in dealing with such a sensitive topic. He is to be commended for his courage in openly addressing a problem faced by other evangelical denominations, not to mention individual congregations. One can only hope that his message — to the extent that it is accurate — will be heard, heeded, and acted upon before it is too late.

— Dr. Jerry R. Flora

George M. Kren and George Christlake
Scholars and Personal Computers: Microcomputing in the Humanities and Social Sciences
New York: Human Sciences Press
209pp., 1988, \$29.95

Once I heard an old fellow saying "I seen a mite of changes in my day, and I been agin ever' one of 'em". If we're old enough to be reading this journal, we've seen our share of changes as well, and, while we might not be very excited about all of them, some are here to stay. One innovation which is definately here and is sure to become even more ubiquitous is the computer.

The authors of the present book state: "Both of us are historians who have never taken a course on computers... Both of us enjoyed using a computer; we wrote more, and wrote better... As our colleagues began using personal computers we saw that every new beginner found similar difficulties, and that the available books rarely addressed problems that academics who wished to use microcomputers in their research and teaching encountered" (p. 11). This book sets out to demystify the computer to some extent for those who are not interested in how it does but in what it does, those in need of a research and writing tool.

A list of the chapter headings will illustrate the breadth of the topics covered. The first, 'the academic writer and the computer' chides us for our contentment in incompetence, showing that efficiency has a place in academia as well as in industry. 'Academic word processing' is probably the most important chapter for most writers, since it introduces material which makes the physical process of writing and rewriting immeasurably easier. It introduces various useful features in word processing programs, and briefly introduces over half a dozen individual programs. As an important aside, books like this are out of date as soon as the manuscript leaves the author's hand, so many of the programs listed will be updated and (hopefully) improved by the time this review appears.

Not only programs, but also 'hardware', the computer itself and other pieces of equipment which go with it, are next discussed. There then follows a chapter on 'writing aids and utility programs' covering such goodies as programs which check not only your spelling, but also your grammar, both programs which editors and readers of term papers wish that all writers at every level used. Next follows a chapter on 'databases' which are invaluable for storing bibliographies, notes and other information in such an accessible way that 3" x 5" cards might well become a thing of the past.

Chapter six is entitled "Telecommunications and the academic", and introduces us to the huge database services which are accessible from home computers and which make vast amounts of information available

over the telephone. This is followed by a description of the equipment needed to make use of these resources. Next are covered some of the 'bells and whistles' which are available, including foreign languages, statistics and graphs and even music composition (games could also be included here, though they were not since this is directed toward academics, who of course never play games!).

The final two chapters deal with more specialized subjects. The computer's applications for the teacher in class preparation, student records and committee work is discussed, followed by the computer as a research tool for writing a book.

Many readers of this journal are not 'academics' in the technical sense of the term, but surely all of us are readers and students of Scripture, preparers of sermons, Bible studies or Sunday School lessons, committee members or just inveterate letter writers. Even though the present book is directed especially toward academics, there is much of use for all of the above described people and more. With the price of computers plummeting constantly, it would be worth your while to at least order this book from the library and introduce yourself to something which could revolutionize the way you handle words and, with practice, enhance the way you are able to serve the Kingdom.

— Dr. David W. Baker

Michael J. Hostetler

Introducing the Sermon: The Art of Compelling Beginnings

Grand Rapids: Zondervan

96 pp., 1986, \$5.95

“No contact, no start”: that is the beginning of what turned out to be an interesting and profitable book on sermon introductions. In a perfectly delightful way Michael Hostetler carries the reader through a series of considerations pertinent to good beginnings. His well-made point is carried throughout, if you don't make good contact at first you don't carry the listener with you.

The author argues that preachers put in many hours to develop good sermons through diligent Bible study and through careful organization. These precious sermons “will evaporate into the rafters of the church building unless the introductions make contact with the secular world, the Bible, needs of the people, and the main body of the sermon.”

At the heart of the book is the development and illustration of the four major developmental points he makes regarding introductions. By starting with the secular Hostetler argues that the preacher makes the necessary contact with the “ordinary people” in every congregation. Using this means the preacher naturally encounters the listener “with a secular, life-related contact point.” How unnatural it is to begin with

a religious oration hoping that in some way the listener will make the connection between religion and life. Rather, in order for the secular to make its contact it must also be spiced up so that there is relevance.

Having made his point about beginning with the secular and illustrating how it is done, Hostetler heads his next chapter "Move to the Word." Here the preacher must introduce God's Word. "The nonbiblical sermon does nothing more than add to the din of social commentary we are bombarded with from every conceivable source." The author's emphasis is on preaching God's Word, and as he says, "spelled with a capital W." This, "must be the subject matter, the controlling source, of every sermon." The introduction must show why the sermon is really biblical.

The third contact point is touching the needs of people, or as he puts it, "Touch Home." Essentially he is asking, "who is the sermon for?" Answering the question the pastor colors the entire structure of the sermon. He or she may be simply giving outlet to a personal need, venting frustration, or preaching for God's benefit. "No," he says, "the sermon is for the congregation." That seems so obvious, yet unless a determination is made by a pastor in the study the sermon will not get a good start. The introduction must reflect this decision. "Early in the sermon the listener must be convinced that the sermon is relevant not only to our generation, and that is biblical, but also that it bears directly on his or her own life now."

Finally, Hostetler develops the idea of getting from the introduction to the main body of the sermon, which he says, "can also be a hassle." The fourth contact point is the structural point, it exists to build a bridge between the introduction and the points of the sermon. The listener must see a logical and understandable connection between the introduction and the body of the sermon. And even though it is fourth in position it must be considered early in the preparation. The sermon has to be structurally complete before this fourth contact point can be developed. The structural contact point is short and simply introduces the points to be developed. As Hostetler states, "it bridges the gap between introduction and sermon and leads the audience into an encounter with the Word."

In summary it can be said that the author makes a very good case for a strong introduction by stating four major ideas to be included in every introduction. He challenges the reader to take the introduction to the precious sermon seriously. It should be stated, however, that it seems generally to take into consideration only the deductive sermon approach. Overall it is a very helpful book making a strong case for sound introductions. It is not long and tedious, but very readable.

— Dr. Charles R. Munson

Edward R. Dayton and David A. Fraser
Planning Strategies for World Evangelization

Grand Rapids: Wm. B. Eerdmans

537 pp., 1980, \$15.95

BOOK SUMMARY: the Dayton-Fraser strategy includes ten basic steps which analyze and define the goals in reaching "people groups" and the obstacles standing in the way. They incorporate the social sciences and basic management principles into the context of God's sovereignty and of the church's responsibility to evangelize the world. The introductory section is followed by ten sections discussing each of the ten steps in the cyclical planning model Dayton/Fraser advocate (visualized on page 43). Each section averages three chapters. The key points of each section can be found at the beginning of the section in a page or two titled "considerations". The sections, with one or two main thoughts from each, follow below:

INTRODUCTORY SECTION: Defines and explains the value of thinking in terms of people groups, picturing the future, having a strategy, having good management and applying this to missions in a ten-step circular planning model (circular in that step ten leads back into step one to repeat the whole planning process).

1. **DEFINE THE MISSION:** Defines and explains the need for a vision for the Kingdom of God, the role of the church, the Gospel and evangelism, defining an organization's mission, its field of work and the people on which it will focus.

2. **DESCRIBE THE PEOPLE TO BE REACHED:** Defines and explains what a people is, the value of a people-centered approach and the need to understand a) the meaning system (language, hermeneutics, culture) of a people; b) the (felt) needs of a people; and c) the behavior of a people — which cultural forms can be incorporated into Christianity and which need to be confronted by Christianity.

3. **DESCRIBE THE FORCE FOR EVANGELISM:** Considers missionary qualifications, particularly as related to the people one hopes to reach; reviews how to find the best organization for reaching a given people; and presents a very challenging perspective on recruiting and training, suggesting that the medical model of training with all its rigor be considered as a missionary model for training. This is perhaps the single most challenging chapter of the book.

4. **EXAMINE MEANS AND METHODS:** Defines means and methods, distinguishing between method as philosophy (general, purpose level thinking), method as principle (intermediate level with universality) and method as performance (immediate concrete tools and techniques). Discusses how to choose the best methods and indicates the resources from which we have to draw.

5. **DEFINE AN APPROACH (ANALYZING THE STRATEGY):** Discusses how to plan an appropriate strategy (which begins with go-

ing through the above four steps). Assumptions, especially about ourselves, need clarification.

6. **ANTICIPATE OUTCOMES:** Calls for measurable planning, using a tool like the Engel scale for how far a people are from Christ. The resulting church must be envisioned with clear and realistic criteria. We need to aim at specific measurable changes or results, recognizing that perhaps the most important changes will be in us ourselves! These changes come at four levels, both in us and in the people we are trying to reach: knowledge, attitude, behavior and relationships.

7. **DECIDE OUR ROLE:** We need to think through who we are (as individuals and as an organization) and how we fit — what our place is in God's over-all plan and how we fit with the people we want to reach. As change agents, we need to find or create points of discontent related to their felt needs.

8. **MAKE PLANS:** Lays out the need for clear goals for evangelization, clarifying the benefits of clear goals, why we are afraid of them, and how to write clear goals. Clarifies what they mean by planning, outlines basic (corporate) planning concepts for both short-term and long-term planning and lays out how to plan.

9. **ACT:** Planning goes from goals to means to resources; acting goes from resources to means to goals (while evaluation begins with goals and goes on to means and resources). Action begins with gathering the right resources, particularly the right people mix. As we apply means and methods we need to constantly be replanning for course correction.

10. **EVALUATE:** Evaluation needs to be planned from the beginning, evaluating goals, means and methods, and resources. This will result in clarified priorities as well as posteriorities (those things we must choose to lay aside in order to have freedom to pursue our priorities). They outline ways of evaluating, particularly as it relates to personal performance, which is commonly the hardest to do. Evaluation needs to close the circle in the sense of taking us back to step one of the planning process in redefining our mission. From there we can go on to repeat the ten-step planning process.

STRENGTHS: Perhaps the best organized book I've read as illustrated by the ten page detailed table of contents. The outlines in each chapter enable skim reading in areas with which the reader may be familiar. Content packed, this makes an excellent graduate level text for missions. The "considerations" that preface each of the ten major sections are challenging and provocative at the same time as providing a summary of that section. Every chapter defines key terms before discussing them further. The questions at the end of each section reinforce the main concepts and allow the reader to check his/her comprehension. The authors are able to be objectively critical without being judgmental; they embrace any and all denominations in the places where they are experiencing significant church growth. Sections eight, nine

and ten are shorter because other good books have focused in these areas, particularly Dayton's *God's Purpose/Man's Plans* (1971) and Engstrom's and Dayton's *The Art of Management for Christian Leaders* (1976) and *Strategy for Leadership* (1979). Excellent resources at the end of the book include an unreached people's questionnaire, a 23 page bibliography, a 14 page general index and Scripture index.

WEAKNESSES: Very few! I felt that section seven on "Your Role" could have been more specific. The basic roles through which a missionary can enter a new people group were not outlined. Gifts were referred to as important, but discussion of them was delegated to other reading. Discussion of the function of the apostolic and/or missionary gift would have been appropriate.

— Dr. David E. Kornfield

