

BOOK REVIEWS

Jesus: God, Ghost or Guru? By Jon A. Buell and O. Quentin Hyder. Grand Rapids: Zondervan, 1978, 135 pp., \$3.95 paper.

This book, authored by the vice president of Probe Ministries and executive editor of the Christian Free University Curriculum (Jon Buell) and a Christian psychiatrist who maintains a private practice in New York City and is medical director of the Christian Counseling and Psychotherapy Center in midtown Manhattan (O. Quentin Hyder), is another on a very timely subject: the deity of Christ. I am sure many more will be written in the future in this area. The book comes largely from Buell's study on this subject occasioned by interaction with students as he lectured on college and university campuses in the United States and Canada.

The abstract of the book acknowledges the "widespread debate over the past century" on the deity of Christ. "Was the assertion of his deity superimposed upon him by others or was it his own self-representation?" This question has again been fired by *The Myth of God Incarnate* (ed. by J. Hick; Westminster, 1977), to which M. Green responded by editing *The Truth of God Incarnate* (Grand Rapids: Eerdmans, 1977). This is one of two central questions of the book. The authors answer very positively that Jesus personally claimed deity and explore this contention. Based on this assertion the book then discusses the three logical options to explain the claim of Jesus: (1) He was deliberately misrepresenting his identity; (2) he was sincere but deluded; (3) he was sincere and correct. Thus the other central question is: "Was Jesus correct in making these claims of deity for himself?" Answer: "Yes!"

At the end of the author's text there is an excellent short (three pages) response by F. F. Bruce. In regard to Jesus' reply to the high priest's question (Mark 14:62) Bruce says: "His judges recognized that this was, in effect, a claim to be a peer of the Most High. They did not stay to consider whether or not it was a well-founded claim; that it could be true of any man was, in their eyes, out of the question. The validity and personal implications of his claim still challenge us to a decision." One can also profit greatly, personally and as a resource for dissemination, from *The Deity of Christ* by F. F. B. and W. J. M. (St. Ann's Churchyard, Manchester: North of England Evangelical Trust, 1964; 24 pages).

Jesus: God, Ghost or Guru? exhibits the excellence in book style, literary form, use as a tool to stimulate further reading, and documentation (143 footnotes) that this writer has come to expect from Probe Ministries, and which we *should* see in all Christian publications. As an introductory text on the deity of Christ for the college student (which I am sure is the intent) or the "average" church member, this book is a valuable addition to the literature at hand on a most important issue.

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Romans: a Devotional Commentary. By C. O. Rosenius. Translated by J. Elmer Dahlgren and Royal F. Peterson. Chicago: Covenant Press, 1978, 227 pp., \$5.45 paper.

Rosenius was a Swedish layman of Lutheran persuasion who exercised a considerable influence in his own land and among Swedish Lutherans as well as others in the United States from the middle of the last century on. His work on Romans is a fitting memorial of a useful life.

The Swedish original has been reduced substantially by the translators to make it more readable and still able to preserve its essential message. It is not a critical commentary. The translators decided to use the *RSV*, which created a problem for them since the author did not have this text before him. The problem surfaces only occasionally, as at 16:5 where the *RSV* indicates that Epaenetus was Paul's first convert in Asia and the commentary locates him in Achaia, which is the reading of the *KJV*.

Rosenius' widening influence during his lifetime seems to have stemmed from a growing conviction of assurance regarding his salvation. Also he was greatly helped by reading Luther, whom he quotes more liberally than any other author. He is crystal clear on the gospel, which he stresses at every opportunity. One senses his concern to minister to spiritual needs. It is not enough for him to explain what the text means. He feels compelled to go on and exhort his readers to live by the truth of Scripture so as to glorify God. Though he was a layman, his comments have a "preacher" quality about them. One gets the impression that this man lived in the Word, pondered its meaning, prayed over it and absorbed its message until it powerfully affected his thoughts and actions.

He was evidently a close student of Scripture as a whole, for his illustrations are taken from this source almost entirely. The author is at home in both Testaments, citing numerous parallels to Paul's statements.

The commentary lacks an introduction to the epistle and makes no attempt to prepare the reader for what is coming by providing brief statements of the gist of the chapters or sections of the book. But these omissions are of minor importance for a devotional approach, especially in light of the excellence of the work as a whole. It is a book that the general reader can understand and from which he can profit greatly.

One sample must suffice. Commenting on the last two verses of chap. 8 the author says, "Death may be likened to a servant sent by a king to tell me that my king is about to give me a high place of honor. The servant is stern and sober, but this would not lessen the joy of the good news he conveys. Death is a disguised visitor who comes to rescue me from all my trials and difficulties."

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Is Adam a "Teaching Model" in the New Testament? By J. P. Versteeg. Nutley, NJ: Presbyterian and Reformed, 1978, 67 pp., \$1.75.

In this small work a professor at the Theological Seminary of the Christian Reformed Churches in the Netherlands proceeds to demolish H. M. Kuitert's thesis that the Adam portrayed in Scripture was not an historical figure but a "teaching model" or "pedagogical example" devised to affirm humanity's common existential condition and the significance of the Christ-event. Kuitert's thesis is similar to that developed in *The New Catechism* and in P. Lengsfeld's *Adam und Christus*.

In assessing the meaning of Adam in the NT Versteeg systematically works his way through the major texts, beginning with Romans 5:12-21. Whereas Kuitert explicates the Adam motif in this crucial text allegorically and Bultmann existentially, Versteeg correctly posits a typological development. Central to Versteeg's argument is the assertion that a type (here Adam) is always cast in a concrete redemptive-historical framework. Hence it follows that Adam is not merely illustrative of the common human condition (Everyman) but is in fact determinative of the spiritual condition of the race as its divinely appointed representative. The phrase "from Adam to Moses" (Rom 5:14) and other evidence leads to the unavoidable conclusion that Adam was a genuine historical figure. Examination of Luke 3:38; 1 Cor 15:22, 45; 1 Tim 2:13, 14; Jude 14 confirms the judgment that the NT writers viewed Adam as far more than an impersonal pedagogical device.

Versteeg, furthermore, critiques the thesis of A. Richardson, W. Marxsen, *et al.*, that a distinction exists between the Biblical writers' intentions and the significance of Adam for

the modern situation. The latter argue that from the perspective of limited knowledge the Biblical writers falsely assumed that Adam was an historical personage. But in our age of advanced learning one must interpret the real (existential) significance of the Adam texts without being duped by claims of historicity.

Correctly, in our judgment, Versteeg argues that the reductionism that translates Adam into a nonhistorical paradigm leads to fatal theological consequences. The reality of sin and guilt is severely compromised if Adam were no more than a symbol of humanity's inherent condition. Moreover, redemption from sin reduces to the dogma of the inevitable ascent of man in the evolutionary advance. And finally, from the Adam-Christ parallelism, the Redeemer himself threatens to become with Bultmann and others an ephemeral idea rather than a concrete historical person. The integrity of Christ and his redemptive work thus hang on the historical validity of Biblical Adam.

With assistance from authorities such as Ridderbos and Ellis, Versteeg convincingly accomplishes what he sets out to prove. Adam is more than a nonhistorical teaching model cited in passing to affirm the common human condition. The judgment of the NT is that Adam was the historic representative of the human family, the one who provides the key to the fall of mankind and the redemption of the race through Christ, the second Adam.

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The New Testament Teaching on the Role Relationship of Men and Women. By George W. Knight, III. Grand Rapids: Baker, 1977, 76 pp., \$3.95.

This is the best argument I have read for a conservative position on the role of women in the Church. Knight speaks of the relationship between men and women as a "role relationship . . . that is ordained by God for all cultures, societies and times" (p. 9). He cautions that not every relationship among men and women is one in which headship or authority is in question (p. 9) but argues that in two areas—marriage and church office—the Biblical teaching is clear.

Chap. 1 introduces Knight's basic contention: "Equality and role differences are compatible" (p. 14). Chap. 2 deals briefly with submission and headship in marriage. God created men and women to be equal, in that both bear the image of God to the same degree (Gen 1:27), and to be different, in that masculinity and femininity reflect God's image in different and complementary ways (2:18-25). "Nor does our spiritual equality as joint-heirs of life remove our maleness and femaleness and the role relationship which that created difference brings to the relation of man and woman as instanced in marriage (1 Peter 3:1-7; Eph. 5:22-23)" (pp. 20-21). In an especially well-argued section (pp. 21-27) he answers the objection that requiring submission of wives to husbands also demands that we uphold slavery and government by kings.

Chap. 3 treats submission and headship in the Church. After a detailed examination of several passages Knight concludes (1) that men and women equally bear God's image (Gal 3:28), (2) that God has in creation ordained different roles and functions for men and women and that this results in the exclusion of women from the ruling-teaching office and functions in the Church (1 Tim 2:11-15; 1 Cor 14:33b-37), and (3) that women rightly should engage in the diaconal task of the Church and in the teaching of women and children (1 Tim 3:11; 5:9 ff.; Titus 2:3-4; Rom 16:1) (p. 40). While answering several objections concerning 1 Cor 11 and 1 Tim 2 Knight concludes—rightly, it seems to me—that prophesying in 1 Cor 11:5 is different from the public teaching that Paul forbids, because such prophesying "does not necessarily imply or involve authority or headship over others" (p. 46). Finally, he cautions, "even teaching and exercising authority are ruled out only when they involve the church as a whole or men in particular" (p. 53).

Chap. 4 treats two more objections from Paul K. Jewett and includes a forceful comparison with the Trinity: "The New Testament insists, in opposition to Jewett, that subordina-

tion does not imply inferiority. . . . The ontological relationship analogous to that between man and woman, writes Paul, is that between Father and Son (1 Cor. 11:3). That Christ submits as Son and as incarnate . . . does not mean therefore that He is inferior to the Father, nor does it cast into doubt His deity" (p. 56; cf. p. 33). The significance of Knight's argument here must not be overlooked. In fact, a proper understanding of the doctrine of the Trinity may well turn out to be the most decisive factor in finally deciding this current debate.

The book concludes with a reminder that headship requires love and service, not tyranny. "Elders and husbands are heads not because they are inherently superior—for they exercise their functions among and with equals—but because they have been called by God to their tasks" (p. 59). An appendix reproduces a paper presented to the Reformed Ecumenical Synod in 1972 on office in the NT and the ministry of women.

The strengths of this book are its continual grounding in Scripture, its repeated emphasis on both equality and role differences, its clear focus on the Bible's expressed reasons for authority differences (namely, the way God created male and female, and the nature of God himself), its careful and gracious interaction with opponents—particularly Paul K. Jewett, Letha Scanzoni and Nancy Hardesty—and its wisdom in refraining from drawing conclusions where the evidence still seems inconclusive (e. g., the precise meaning of 1 Tim 2:14; pp. 31, 66).

My criticisms of the book primarily involve the need for still more of the kind of work Knight has already done. More precise definitions could be given to the concepts of submission and headship in marriage. Further exegesis of 1 Tim 2:14 is needed (what does it mean that Adam was not deceived but Eve was deceived?), as is some explanation of 2:15 (is "bearing children" a synecdoche for "obeying God," just as if Paul had said, "Men will be saved through tilling the soil"?). In 1 Cor 11 the reasons for not requiring head coverings of women today need clarification. The discussion of 1 Cor 14:33b-38 leaves the reader uncertain whether Knight sees Paul as prohibiting all speaking by women in public worship or only teaching—and if only teaching, it is unclear how the Corinthian readers would have known Paul's intent (they had not read 1 Tim 2). A better solution would seem to be that 1 Cor 14:34-35 means that women are to be silent during the oral evaluation of prophecies, the topic most nearly related contextually (v 29b). An attempt to apply Knight's conclusions to difficult or borderline cases such as the teaching of high-school or college Sunday-school classes or the leading of home Bible studies would be very helpful. Less reliance on lexicons and greater citation of original sources from which the lexicons draw their conclusions would also strengthen the argument (for example, p. 30 n. 1 on *authentēin* and p. 32 n. 6 on *kephalē*).

My only substantive exegetical criticism concerns Knight's treatment of Eph 5:21, "submitting to one another in the fear of Christ" (p. 59). The passage does not teach the mutual submission of all Christians to each other. Although other passages in Scripture teach us all to respect others and put the interests of others before our own (possible senses of the English term "submit to"), the Greek verb *hypotassō* simply does not take that sense. A quick check of a concordance will show that the verb always involved obedience to a higher authority: citizens to the government, demons to the disciples, children to parents, the universe to Christ, the Son to the Father, and wives to husbands. In the Eph 5:21 sense of "submit to," nowhere does the Bible say that husbands should submit to wives, parents to children, Christ to the universe, or the disciples to demons. Eph 5:21 enjoins Christians to be obedient to rightful authorities, and 5:22-6:9 gives specific examples that cannot be reversed.

But these criticisms do not challenge the overall argument of the book, which is carefully and convincingly presented. This is a significant book that cannot be ignored by any evangelical interested in the current debate about the role of women in the Church.

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RECENT REPRINTS

Three publishers have recently sent us copies of books they have reprinted. Some of these are classics, volumes of immense importance; and all of them are worthwhile.

From Baker we have received a reprint of the third edition of A. Edersheim's *The History of the Jewish Nation After the Destruction of Jerusalem under Titus* (pp. xiv + 553; \$7.95); R. Law's *The Tests of Life: A Study of the First Epistle of St. John* (paper, pp. xvi + 422; \$5.95), a book from which every later commentator quotes extensively, owing not a little to Law's superb prose; and four paperbacks of works by A. T. Robertson: *The Glory of the Ministry: Paul's Exultation in Preaching* (pp. 243; \$3.95); *Jesus as a Soul Winner, and Other Evangelistic Messages* (pp. 158; \$2.95); *Paul's Joy in Christ: Studies in Philippians* (pp. 265; \$3.95); *Types of Preachers in the New Testament* (pp. 238; \$3.95). No serious student of Acts can afford to miss the reprint of the five volumes of F. J. Foakes Jackson and Kirsopp Lake, *The Beginnings of Christianity*, Part I: *The Acts of the Apostles*. The five volumes are: I: *Prolegomena I: The Jewish, Gentile, and Christian Background* (pp. xii + 480); II: *Prolegomena II: Criticism* (pp. xiv + 539); III: *The Text of Acts* (pp. cccxx + 464); IV: *English Translation and Commentary* (pp. xii + 423); V: *Additional Notes to the Commentary* (pp. xiv + 548). All of these are well bound in paper, and the set retails for \$49.95. It is almost impossible to purchase these secondhand: I tried strenuously for three years in Europe and always discovered that someone else beat me to it. They are dated, of course, but irreplaceable none the less. Equally valuable is the ten-volume set of reprints of the works of William F. Ramsey, whose work has contributed not a little to high assessments of the historical credibility of Acts, Paul and Revelation advanced by F. F. Bruce, W. W. Gasque, C. J. Hemer and others. The ten volumes, bound in paper, retail as a set for \$59.95. The individual titles are: *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (pp. xiv + 427); *The Church in the Roman Empire* (pp. xxiv + 510); *The Cities of St. Paul: Their Influence on His Life and Thought* (pp. xiv + 452); *A Historical Commentary on St. Paul's Epistle to the Galatians* (pp. xii + 478); *The Letters to the Seven Churches* (pp. xx + 446); *Luke the Physician and Other Studies in the History of Religion* (pp. xiv + 418); *Pauline and Other Studies in Early Church History* (pp. xii + 415); *St. Paul the Traveller and Roman Citizen* (pp. xxviii + 402); *The Teaching of St. Paul in Terms of the Present Day* (pp. xiv + 457); *Was Christ Born at Bethlehem?* (pp. xii + 280).

Klock and Klock (or, variously, James and Klock) are publishing a magnificently bound set of reprints, at prices which by today's standards are most reasonable. The following is a list of their offerings from 1977 and 1978. Pride of place goes to F. Delitzsch, *Commentary on the Epistle to the Hebrews*, 2 vols. (pp. xii + 401, viii + 492; \$24.95 the set); to T. Zahn, *Introduction to the New Testament*, 3 vols. (pp. xviii + 564, viii + 617, viii + 539; \$34.95 the set); and to K. Schilder's trilogy, *Christ in His Suffering* (pp. 467), *Christ on Trial* (pp. 549), and *Christ Crucified* (pp. 564), which retail for \$39.95 the set. Scarcely less important is B. F. Westcott, *Saint Paul's Epistle to the Ephesians: The Greek Text with Notes and Addenda* (pp. lxviii + 212; \$7.95). Both *The Background of the Gospels* (pp. xxiv + 456; \$12.50) and *The Background of the Epistles* (pp. xxiv + 399; \$11.50) by William Fairweather have been reprinted. Other authors with more than one work reprinted by Klock and Klock include: R. Johnstone, *Lectures Exegetical and Practical on The Epistle of James* (pp. xii + 433; \$11.50), and *Lectures on the Epistle to the Philippians* (pp. xii + 490; \$12.50); J. B. Mayor, *The Epistle of St. Jude and the Second Epistle of St. Peter* (pp. ccii + 239; \$12.50), and *The Epistle of Saint James* (pp. ccxci + 264 + 41; \$15.95)—the latter is still especially useful; C. von Orelli, *The Prophecies of Jeremiah* (pp. viii + 384; \$10.95), and *The Twelve Minor Prophets* (pp. viii + 405; \$10.95); and three volumes by W. G. Blaikie: *The Book of Joshua* (pp. viii + 416; \$11.50), *The First Book of Samuel* (pp. viii +

400; \$10.95), and *The Second Book of Samuel* (pp. viii + 440; \$10.95).

Other recent volumes by Klock and Klock include: Thomas D. Bernard, *The Progress of Doctrine in the New Testament, Considered in Eight Lectures Delivered Before the University of Oxford on the Bampton Foundation* (pp. 258; \$7.50—compare this work with J. D. G. Dunn's recent *Unity and Diversity in the New Testament* as an interesting instance of "progress in doctrine"); John Brown, *An Exposition of Our Lord's Intercessory Prayer* (pp. xii + 303; \$8.95); W. H. Green, *The Argument of the Book of Job Unfolded* (pp. 369; \$8.95); S. H. Kellogg, *The Book of Leviticus* (pp. viii + 566; \$15.50); John Lillie, *Lectures on the First and Second Epistles of Peter* (pp. viii + 536; \$14.95); William G. T. Shedd, *A Critical and Devotional Commentary on the Epistle of St. Paul to the Romans* (pp. x + 439; \$12.95); G. F. Oehler, *Theology of the Old Testament* (pp. xx + 594; \$16.50); Edgar C. S. Gibson, *The Book of Job* (pp. xxx + 236; \$7.95); E. B. Pusey, *Daniel the Prophet* (pp. lxxiii + 519; \$16.50); T. Manton, *An Exposition on the Epistle of Jude* (pp. 376; \$9.50); H. P. Liddon, *Explanatory Analysis of St. Paul's First Epistle to Timothy* (pp. 93; \$4.95). Klock and Klock have also reprinted one volume of William Ramsey's works—viz., *A Historical Commentary on St. Paul's Epistle to the Galatians* (pp. xii + 478; \$12.95).

Kregel is the third publisher to have sent us some works recently republished by them. Perhaps the most important two are John Garstang, *Joshua-Judges* (pp. xxiv + 440; \$16.95) and William Wilson, *Old Testament Word Studies* (pp. xviii + 566; \$19.95). Two books by William Arnot have appeared: *Studies in Proverbs: Laws from Heaven for Life on Earth* (pp. 583; \$10.95) and *Studies in Acts: The Church in the House* (pp. 464; \$10.95). A fine gift for a friend is F. B. Meyer's *Devotional Commentary on Philippians* (pp. 261; paper, \$3.50).

D. A. C.

THEOLOGICAL REPRINTS

Baker, Banner of Truth Trust, Klock and Klock, and Kregel continue as leaders in bringing back the great works of the past. Recent reprints across the desk include:

The Lutheran Peter's massive, three-volume work, *Theocratic Kingdom* (Kregel, 4th printing; 1978, 2175 pp., \$49.95). This magnum opus is often appealed to by premillennialists to state the arguments in favor of a continuing identity of national Israel distinct from the Church. It has never been significantly reviewed by an amillennialist. Any takers? Murray's *Calvin on Scripture and Divine Sovereignty* is now (1978) in paper (Baker, 71 pp., \$2.95). Baker is also responsible for a second edition (paper) of Klooster's *Calvin's Doctrine of Predestination* (1977, 98 pp., \$3.95). Klock and Klock has reproduced Liddon's classic lectures on *The Divinity of Our Lord* (18th edition, 1978, 585 pp., \$16.95). Moody has put Pache's *The Person and Work of the Holy Spirit* into paper (1978, 223 pp., \$3.95).

Those interested in more general studies in theology will welcome W. H. Griffith Thomas' *Principles of Theology: An Introduction to the Thirty-Nine Articles* (introduction by J. I. Packer; Baker, 1979, 548 pp., \$8.95 paper). Olin Alfred Curtis' *The Christian Faith; a System of Doctrine*, an attempt to mediate Arminianism and Calvinism, with a stress on holiness, has been reprinted by Kregel (5th reprint; 1978, 541 pp., \$10.95).

Historical theology is blessed by Klock and Klock's 1978 reprint of Shedd's two-volume *History of Christian Doctrine* (916 pp., \$24.95). It concentrates on Christology, anthropology and eschatology. Church history is the richer for the paper edition of Arnold's *The Early Christians: A Sourcebook on the Witness of the Early Church*. This is very useful primary material from Baker (1978, 469 pp., \$8.95). Baker has also gotten the rights to Battenhouse's *Companion to the Study of St. Augustine* (1979, 425 pp., \$7.95). This is a symposium of sixteen scholars, a must for those interested in Augustine. Here we could also mention Baker's paper reprint of Edersheim's *History of the Jewish Nation* (1979, 553 pp., \$7.95), which covers the period from the destruction of Jerusalem under Titus to the fifth century. Theology of history is represented by H. Berkhof's *Christ, the Meaning of History* (Baker, 1979, 224 pp., \$4.95 paper). It is a forceful amillennial work.

Studies in Christian experience are represented by Edwards' sermons on 1 Cor 13 titled *Charity and Its Fruits* (Banner of Truth, 368 pp., £3.00) and Alexander's *Thoughts on Religious Experience* (Banner of Truth, 338 pp., \$7.95), both reprinted for the second time by Banner of Truth in 1978. And, into ethics, it may be happily noted that Baker now has C. F. H. Henry, editor, *Dictionary of Christian Ethics* (1978, 726 pp., \$11.95), in paper. This is a very helpful one-volume work that has little competition.

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