

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

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

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

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

Andrews University

GEORGE E. RICE

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

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

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

which has often been said to lack unity. Indeed, Hals claims not only an "astonishingly high degree of unity" in the OT, but states that grace and faith "are the most important aspects of that dynamic and continuing unity" of the OT (p. 86).

The author comes to the core of his study's argument in the chapter that deals with "God's gracious law." He asserts that "the central place in which God's grace is to be encountered is in his law" (p. 57). Hals, himself a Lutheran, argues forcefully against the Lutheran law/gospel dichotomy as a key for understanding the nature of law in connection with salvation. "The Ten Commandments," he states, "were never given as a way of salvation, as a way to become God's people"; indeed, "the law never was a way of salvation either in the Old Testament or in Judaism" (p. 63). Rather, the law is a loving revelation of God and his demonstration of grace: "It simply reveals to his people how they are to express their response to the great saving acts by which God has made them his own" (p. 64).

I would agree with Hals that the purpose of the law and the need of man's obedience to the law are not designed in such a way that the keeper gains life or salvation by keeping it, but that it is a demonstration that salvation has been gained, with law-keeping or obedience being thus a faith-response. However, I strongly disagree with the author's statement that in Judaism the keeping of the law was never considered a way of salvation. Not only in Judaism, but also in OT Israel, there is evidence of this attitude toward God's law. God's gracious law could be, and was, misapplied; and even in the OT there is evidence that some individuals put their trust for salvation in obedience to the law rather than in faith in the Giver of the law. Thus we have faith-righteousness distorted into the works-righteousness against which the prophets of the OT and the writers of the NT (particularly Paul) so insistently argued.

On the whole, this study provides stimulating and provocative reading.

Andrews University

GERHARD F. HASEL

Holmes, C. Raymond. *It's a Two-Way Street*. Washington, D. C.: Review and Herald Publishing Association, 1978. 128 pp. Paperback, \$4.95.

Out of his rich background of study and preaching in both the Lutheran and Seventh-day Adventist traditions, Holmes has produced a very significant contribution to a theology of preaching. Authorities on preaching have often referred to preaching as "Event." The emphasis has been, not on content, but on what happens when the sermon is preached.