

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.

Holmes endeavors to establish a theological base that emphasizes *both* content and event. He says:

"It would seem, therefore, that the term *preaching process* is better suited to a Seventh-day Adventist theology of preaching. It is a more dynamic term than *event* and takes into account those elements that make preaching the word of God" (p. 60). Holmes sees preaching, "not as an event to which the living Christ, the living preacher, and the living listener come, but as a *process* in which all three are engaged" (p. 61).

The author's development of this point of view is, in the opinion of this reviewer, particularly intended for ministers, seminarians, and teachers of the Adventist Church, but it also should be of general interest to the clergy as a whole. It is submitted as a corrective to one-sided views, and it is reflective of Adventist theology which declares not only that something *has* happened, but that something *is* happening (see p. 61).

Holmes has produced a book that is significant not only to the minister but to the informed layman as well. His first four chapters are entitled, "You and Your Preacher," "The Need to Listen," "The Listening Task," and "The Listening Response." The author maintains that "there are as many, if not more, commands in the Bible to hear the word of God as there are to preach it" (p. 25).

The final chapters of the book are of interest to *both* preachers and listeners. Of special interest to this reviewer was chap. 10, "Attributes of Seventh-day Adventist Preaching." The fourteen points listed serve as an indictment to narrow, "one-idea" preaching. The closing statement of this chapter summarizes the message of the book:

"The age requires preachers who have a living experience with Jesus Christ, who believe the Bible to be the Word of God, who understand the age, who are full of the eternal gospel and committed to the preaching of it, come what may.

"The age also requires hearers who will respond fully to the call of this eternal gospel as servants and witnesses, who have heard Christ speak through the preaching of the word and have answered 'Here I am! Send me!'" (p. 115).

This work deserves wide reading. It is mature, stimulating, and reflective of the best preaching tradition of Seventh-day Adventism.