

This review is perhaps somewhat longer than usual, but this is on account of the rarity of publications on the topic of OT ethics. Also, I would state that although in the foregoing paragraphs I have raised some basic issues relating to Kaiser's volume, his work is a serious attempt to come to grips with OT ethics in a refreshing way. The cheap law/gospel and simplistic OT/NT or old-covenant/new-covenant dichotomies are avoided, and the Bible is set forth so as to be seen as a whole, without denying the varieties of emphasis it contains.

The indexes of texts, names, subjects, and Hebrew words enhance the usefulness of this tome. I would urge that in any future printing all Hebrew terms be transliterated, so that the person without a knowledge of the Hebrew alphabet can use this volume with maximum benefit. It indeed deserves that broad a readership.

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LaRondelle, Hans K. *The Israel of God in Prophecy*. Berrien Springs, Mich.: Andrews University Press, 1983. 226 pp. \$14.95/\$9.95.

Hans K. LaRondelle studied under G. C. Berkouwer at the Free University of Amsterdam. He seems to have inherited the latter's ability to combine rigorous exegesis with a worshipful faith in the God of Scripture.

Known among his students as a dynamic and seminal lecturer, LaRondelle, in *The Israel of God in Prophecy*, attempts to lay the groundwork for a biblical hermeneutic with respect to the interpretation of prophecy. This attempt is carried forward in continual dialogue with Dispensationalism.

LaRondelle's basic presupposition is that Scripture is the Word of God and, as a result, is to be understood as a spiritual unity (pp. 3, 8). This presupposition leads him to the following basic approach: (1) Texts are to be interpreted in the form in which we find them in the canonical text (p. 3). (2) The "analogy-of-Scripture" principle, whereby related passages unlock each other's meanings, is valid (p. 3). (3) Unfulfilled prophecies must be studied in the light of NT fulfillments. Thus the NT becomes the ultimate norm for the interpretation of the unfulfilled prophecies of the OT pertaining to Israel (p. 8). (4) All prophetic interpretation must be related to the nature and work of Christ (pp. 4-8).

The third point is elaborated in the second chapter as *the* crucial issue in prophetic interpretation (pp. 10-20). LaRondelle accuses Dispensationalism of treating the OT essentially as a closed canon with respect to prophecy. However, the OT, by itself, cries out for completion; it looks

forward to a consummation. The NT claims to explicate that consummation, to be *the* authoritative interpreter of the OT. As a result, LaRondelle feels that the basic principles for the interpretation of unfulfilled OT prophecies must be grounded in the way the NT interprets those prophecies that are already fulfilled.

After discussing what he considers the extremes of literal (Dispensational) and allegorical exegesis (pp. 23-32), LaRondelle sets forth his understanding of the hermeneutical method NT writers were using when they proclaimed that OT prophecies had been fulfilled. He calls this method "typological exegesis" (pp. 35-55). Typological exegesis is not allegorism; it sees, behind the words of the human author, God's intended meaning in Scripture—a meaning made clear by the subsequent revelation of the Holy Spirit (p. 46; cf. p. 75).

As an example of NT typological exegesis, LaRondelle offers the interpretation of Ps 110:1-4 given in Heb 1:3, 13; 8:1; 10:12, 13; 12:1; and in Acts 2:36. He states: "The context of these Psalm verses indicates that this divine promise applied first of all to the reign of the Davidic King on his earthly throne in Jerusalem (vss. 2, 3). However, both the author of Hebrews and the apostle Peter transfer . . . the throne of David from its earthly location in Jerusalem to God's throne in heaven" (p. 42). This is only possible if Christ, in his sitting down at the right hand of God, is seen as the fulfillment of the promises to David. Thus, the NT writers studied the OT in the light of the life of Christ; and, guided by the Holy Spirit, they drew conclusions as to its moral and theological implications. LaRondelle then gives numerous examples of such "Christological interpretation" in the NT (pp. 60-78).

After a chapter on the theological significance and mission of Israel in the OT (pp. 81-96), LaRondelle comes to the nexus of his debate with Dispensationalism, the role of Israel in the NT era (pp. 98-121). In opposition to Dispensationalism, he argues that the NT sees the Church as the true, messianic remnant of Israel. By ordaining the twelve disciples, Christ constituted a new Israel to replace the literal twelve tribes of Israel (Matt 23:32; 21:43). This new Israel is made up of Christ-believing people from all nations (Matt 8:11-12). The NT does not postpone God's kingdom, but sees it as having its fulfillment in the life and work of Christ (Acts 2:23; 4:28; cf. Ps 2:1-2). The church is *not* an unforeseen entity in the OT (Acts 2:16-21; cf. Joel 2:28-32); it is part of God's predetermined plan (Eph 2:11-16; cf. Eph 1:4-14). The promises God made to Israel are fulfilled in and by the church (1 Pet 2:9; cf. Exod 19:5, 6; 1 Pet 2:10; also cf. Hos 1:10; 2:23). This is especially true of Hosea's predicted future restoration of Israel (Acts 13:47; cf. Isa 49:6; Acts 26:22-23).

Having said this, LaRondelle undergirds his position by a careful examination of a number of "problem texts" which have long been in

dispute between Dispensationalists and other Christians: Gal 6:16 (pp. 108-111); Jer 31:31-34 as applied in Hebrews (pp. 114-121); Rom 9-11 (pp. 124-133); Amos 9:11-12 as applied in Acts 15:16-18 (pp. 147-150); Isa 11:10-12 (pp. 150-160); Matt 23:39 (pp. 160-164); Luke 21:24 (pp. 164-167); and Dan 9:24-27 (pp. 170-182). Along the way he adds a study of the territorial promises made to Israel in the OT as seen from the NT perspective (pp. 135-145).

In the final chapter (pp. 186-204), LaRondelle deals with the relationship of the Tribulation to Christ's Second Advent. Based on the exegesis of passages where such terms as *παρουσία*, *ἀποκάλυψις*, and *ἐπιφάνεια* are used, LaRondelle concludes that the Tribulation precedes the *parousia* and is related to the church, the eschatological Israel. LaRondelle feels that Pretribulationism fails to prepare the church for what is coming and thus offers a false hope.

In the conclusion (pp. 207-210), LaRondelle suggests that it is not accurate to say that the church has replaced Israel, rather that it *continues* Israel: It has replaced the Jewish nation as Israel. The NT has only one olive tree (Rom 11), one spiritual temple (Eph 2), one apocalyptic woman (Rev 12), and one New Jerusalem (Rev 21) for God's people in all eras.

Although LaRondelle does not summarize the NT "methodology for the interpretation of OT texts," the following principles seem to stand out at various places in the book:

1. Since Christ is the God of both the OT and NT, the Bible is a spiritual unity in him. Thus, all prophetic interpretation must find its center in Christ.

2. The Christian Church is the fulfillment of God's OT promises of a new covenant and the restoration of Israel.

- 3. As a result, the NT universalizes these covenant promises. Israel is no longer limited ethnically or geographically, but finds its fulfillment in a world-wide spiritual nation—the church.

Not all will be happy with LaRondelle's conclusions. Dispensationalists, obviously, would be uncomfortable on a number of points. For one thing, Dispensationalism today includes a variety of viewpoints. LaRondelle in his book confronts a more "popular Dispensationalism" with which many Dispensational scholars also find fault. Most Dispensational scholars do not stake everything on the kind of literalism that LaRondelle is attacking. They would probably agree with LaRondelle's fundamental assumption that there is only one way of salvation for both OT Israel and the Christian Church. Another arguable point is whether the NT use of the OT *necessarily* excludes literal application of every single OT prophecy in relation to the second coming of Christ. (I am indebted to my good friend and colleague Dale DeWitt, Associate Professor of Bible at Grace Bible College in Grand Rapids, Michigan, who has helped me to

understand better the Dispensational perspective.) Nevertheless, LaRondelle's critique provides a fresh approach to prophetic study which Dispensationalism cannot afford to ignore.

The more critical scholar will be uncomfortable with LaRondelle's high view of inspiration. Nevertheless, the book sheds much light on the problem of how the NT writers used the OT and the things of Israel in their existential situation. While critical scholarship by and large rejects the NT world-view, it is interested in understanding that world-view, and LaRondelle's book makes a powerful contribution to that understanding.

In conclusion, LaRondelle writes in a moving style that leaves the reader with a sense of windows opening on Scripture, letting in fresh light and air. The book is a rich source of parallels between the OT and the NT, resulting in what is virtually a mini-theology of biblical prophecy. (A random sampling indicates that LaRondelle cites nearly 2000 biblical passages in the volume.)

It is this reviewer's judgment that, regardless of one's perspective, the reader interested in biblical prophecy will consider the perusal of LaRondelle's book to be time well spent.

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Larson, Bruce. *Luke*. Vol. 3 in *The Communicator's Commentary*, ed. Lloyd J. Ogilvie. Waco, Texas: World Books, 1983. 347 pp. \$14.95.

The purpose of *The Communicator's Commentary* series is to place into the hands of "pastors, teachers, Bible study leaders, church school teachers, small group enablers, and individual Christians" a commentary that will give a penetrating view of New Testament Scripture, and will facilitate practical communication of "the abundant life" (p. 7).

Considering each believer in Jesus Christ as one who is called to communicate the Gospel, *The Communicator's Commentary* attempts to make the message of the New Testament books readily understandable for busy preachers and laymen, hoping, in turn, they will be adequately prepared for the communication of the Word to congregations and classes. This commentary series does not pretend to be a scholarly study. Its approach is unsophisticated, and is designed to appeal to and inform those who have had little or no training in biblical studies. The titles used in outlining the Gospel of Luke illustrate the attempt to make this Gospel as practical as possible; e.g., "Holy Horticulture: Roots or Fruits: 3:1-20"; "Worship: Duty, Diversion or Dynamite: 6:1-19"; "Jesus and the New Psychiatry: 8:22-39"; "How to Make Your Money Work for You: 16:1-31"; etc.