

## BOOK REVIEWS

THE GRACE OF GOD. By Charles C. Ryrie. Moody Press, Chicago, 1963. 126 pp., \$2.50.

Many segments of the church since New Testament times have been disturbed concerning the matter of grace versus sin. Dr. Ryrie has written a book that can do much to clarify the subject of God's grace.

Never overwhelmingly technical like some of the deep nineteenth century systematic theologies, The Grace of God is a practical presentation.

Whenever exegesis of key Old and New Testament words is required Dr. Ryrie does this with skill. Definitions are brief, eliminating confusion which often arises from lengthy, multiple explanations of terms.

Chapter III, "Display of Grace in the New Testament," is a pleasing panorama of the doctrine of grace in the New Testament books. The five main divisions include the Gospels, Acts, Pauline Epistles, Hebrews and General Epistles. The summary at the end of the chapter gathers together the main points to be considered.

In the final chapter, part III, "Law of Christ," is one of the most helpful treatments of the subject that this reviewer has read. The illustration in the final paragraph on page 113 is a graphic summary of the chapter. Two appendices: "What is Legalism?" and "What is Liberty?" must not be overlooked. Footnote 1, page 93, is a fine reference to Dr. McClain's booklet on law and grace. Inclusion of a bibliography would enhance Dr. Ryrie's book.

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NEW TESTAMENT COMMENTARY, EXPOSITION OF PHILIPPIANS. By William Hendriksen. Baker Book House, Grand Rapids, Michigan, 1962. 218 pp., \$5.95.

This book is but another step in the prodigious task Dr. Hendriksen has set before himself, the writing of a complete New Testament Commentary. The author, who is recognized as a conservative theologian, pastor, and teacher of note, shows his keen insight into the Scriptures and their practical purpose. The entire commentary should be a most helpful addition to any Bible student's library.

After thirty-eight pages of excellent introductory material to set the stage, the epistle is approached as a personal letter from Paul to his beloved friends in Philippi. No central theme is found, but rather, the many facets to the character of the apostle are brought to light. He is seen as The Joyful Servant, The Optimistic Prisoner, The Humble Cross-Bearer, The Thoughtful Administrator, The Indefatigable Idealist, The Tactful Pastor, and The Grateful Recipient.

Each section of the epistle is treated in a similar manner. A brief summary and outline precede the author's own translation. A verse-by-verse comment follows, structured by an enlarged outline. Critical matters are handled by footnotes, thus avoiding any disruption of the main thread of thought. The summary is enlarged into a "synthesis" at the close. This manner of treatment will be found in the other books of the author's New Testament Commentary. Frequent references are made to other works and an extensive bibliography is to be found at the close of the book. Hendriksen has listed what he feels are the three most helpful sources in a "Select Bibliography": those of

redirects, reinvigorates, and regenerates that life of man, expressed in all human works, which in present actuality is the perverted and corrupted exercise of a fundamentally good nature.<sup>14</sup>

The problem is to convert culture not to replace it. Every area of culture is subject to Christ's transforming power. This is possible because Christ is the supreme ruler over every phase of human activity.

## DOCUMENTATION

<sup>1</sup>Frank Thilly and Ledger Wood, A History of Philosophy (New York: Henry Holt and Co., 1958), p. 167.

Material for Augustine's position on faith and reason is found in The City of God, Bk. XI, Chap. 2; Bk. XIX, Chap. 18; in his essays, "Of True Religion" and "The Usefulness of Belief;" and in B. B. Warfield, "Augustine's Doctrine of Knowledge and Authority," The Princeton Theological Review, Vol. V, #3 (July, 1907), 353-397.

<sup>3</sup>The Thomistic position on faith and reason is elaborated in the Summa Contra Gentiles, I, 1-8.

<sup>4</sup>Arthur Holmes, Christianity and Philosophy (Chicago: Inter-Varsity Press, 1960), p. 25.

<sup>5</sup>Albert William Levi, Varieties of Experience (New York: The Ronald Press, 1957), p. 3.

<sup>6</sup>Cited in Melvin Rader, The Enduring Questions (New York: Holt, Rinehart and Winston, 1962), p. 13.

<sup>7</sup>Edwin A. Burt, Types of Religious Philosophy (New York: Harper and Brothers, 1951), pp. 37-38.

<sup>8</sup>Holmes, op. cit., pp. 12-13.

<sup>9</sup>J. V. L. Casserley, The Christian in Philosophy (New York: Charles Scribner's Sons, 1951), p. 11.

<sup>10</sup>Sir William Hamilton, cited by Holmes, op. cit., p. 35.

<sup>11</sup>Casserley, op. cit., p. 255.

<sup>12</sup>E. J. Carnell, A Philosophy of the Christian Religion (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), p. 512.

<sup>13</sup>This is available in paperback in the Harper Torchbook Series. H. Richard Niebuhr, Christ and Culture (New York: Harper and Brothers Publishers, 1951).

<sup>14</sup>Ibid. p. 209.