

- It is unethical to try to impose a western culture on the poor of the world. The church has to preserve the specific culture of the people while working towards social and spiritual transformation.

This volume is not meant to be read from cover to cover. The individual articles, ranging in length from three to eleven pages with one paper of 19 pages, lend themselves excellently for daily reading and meditation. In this way one could read through the entire book within one month.

In sum: Sharing the Good News With the Poor offers not only careful biblical exegesis and a discerning understanding of the contemporary situation of the poor, but also relates the two. The present reviewer therefore recommends this book to all Christians who wish to grasp more deeply and in a fresh way the truth that Christ became poor to bring salvation to all people.

Gabriele Renz
London

EuroJTh (1998) 7:1, 68

0960-2720

Life in God: Studies in 1 John. Life in Christ 5

D. M. Lloyd-Jones

Wheaton, Illinois and Nottingham,
England: Crossway Books, 1994. vii+
206 pp. £6.99.

ISBN: 1-85684-092-1

RÉSUMÉ

Cet ensemble de sermons de M. Lloyd-Jones porte sur tout le chapitre 5 de la première épître de Jean. Lloyd-Jones analyse attentivement les versets et les thèmes de ce chapitre ainsi que le style de Jean, la structure du chapitre et le cours général de la pensée, dans le but d'appliquer le texte aux chrétiens du XX^e siècle.

ZUSAMMENFASSUNG

Diese Predigtsammlung von D.M. Lloyd-Jones führt die Leser durch 1. Johannes 5. Lloyd-Jones diskutiert eingehend die Verse und Themen dieses Kapitels, kommentiert den Schreibstil des Johannes, die Struktur des Kapitels und den Gedankenfluß im Ganzen, und er ist bemüht, den Text für Christen des zwanzigsten Jahrhunderts anzuwenden.

This collection of sermons was edited by Christopher Catherwood, D.M. Lloyd-Jones' eldest grandson. It is the fifth and concluding

volume in the series Studies in 1 John. The preceding titles were Fellowship with God, Walking with God, Children of God, and The Love of God. In Life in God, the readers are led through 1 John 5 in 17 sermons each dealing with up to four verses.

The various themes explored in the sermons include the doctrine of rebirth and its fruits, namely the belief that Jesus is the Christ, love for God, and love for the brothers; how Christian life manifests itself, namely in 'loving God, keeping His commandments, loving the brethren, holding faith' (p. 32); how faith helps believers to overcome the world ('I fly to Christ in utter helplessness, but I also work faith out. I reason out the implication of believing that 'Jesus is the Son of God'; p. 65); why Christians can be sure that Jesus Christ is the incarnate Son of God, namely through the testimony of the three witnesses, spirit (=the Holy Spirit), water (=Jesus' baptism), and blood (=Jesus' death); why Christians can have confidence when they pray to God ('we know we speak to our Father, the Father of our Lord Jesus Christ, the one who loved us so much as to send His Son to the death of the cross for us'; p. 126); and how to avoid the dangers of idolatry ('to remember the truth about God and to live in communion with Him'; p. 202). However, for fear of falling into 'Catholicism', Lloyd-Jones does not dare to translate doctrine into practical suggestions for the lives of Christians on a Monday morning. This creates the impression that the Christian life takes place only in the mind ('reasoning', 'knowing', 'remembering').

Lloyd-Jones discusses the verses and themes of 1 John 5 thoroughly and regularly reminds his audience of John's style of writing, the structure of the chapter and the general flow of thought. Nevertheless, Life in God is not a commentary. D.M. Lloyd-Jones preaches from 1 John as if the letter was directly written to Christians in the twentieth century. Historical questions, such as why John wrote exactly this and no other letter, are not addressed. Therefore, it is little wonder that at times the preacher's exposition is influenced more by his theology than by careful biblical exegesis.

On the whole, this book puts the emphasis firmly where many people would want to put it, but it does not offer serious theological reflection or practical guidelines. The present reviewer therefore did not find the book very edifying.

Gabriele Renz
London, England