final analysis by the sexologists because they can explore little more than the physical. This brings out also the supreme pleasure found in sexual experience, something else that cannot be explained. It explains our difficulty in giving sex education even to our own children because biological facts cannot explain intercourse.

Part of the mystery is that love can legitimate sexual experience. Sex as a purely physical expression would be using another person to meet personal needs, but as love infuses the act it becomes a legitimate expression of something beyond the ability of words to communicate.

A number of new directions can be taken from this book. If human sexuality—that is, the bisexual nature of humanity—reflects the image of God, then an argument may be developed for prescribed sex roles in marriage. As the Son submits to the will of the Father without in any way being his inferior but always his equal, so also the wife can submit to the will of her husband without in any way being his inferior, while actually being his partner in life.

This work also suggests that there is a divine purpose behind the creation of two sexes. Unisex approaches calling for egalitarian marriage fail because they cannot explain this diversity. Men and women are not the same except for minor biological differences. Although in many ways the same, they are profoundly different because God chose their diversity to reflect the diversity within the Godhead.

But we might also ask Small for further words. His attacks on fornication, homosexuality and the Playboy philosophy are devastating in their thoroughness. How does this theology of sex, however, approach the problem of masturbation and premarital petting? These are two of the most pressing problems confronting Christian counselors. Possibly they can be discussed in a future revision.

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This commentary on the ASV (1901) of Mark's gospel can be warmly recommended to reading laymen. Serious students and pastors will also profit from it, even if they will want to turn as well to such commentaries as those by W. Lane and C. E. B. Cranfield.

Written by Hiebert's prolific pen, this book is at its best when it is unpacking the text phrase by phrase and word by word. It is weaker in the matter of discerning the theological significance of each pericope. The trees, and sometimes the knots in the trees, stand out with reasonable clarity; the forest, however, is harder to locate. The author in his brief preface advises his reader that the work "is not intended as a contribution to contemporary studies in Markan theology." Therefore he should not be faulted for failing to interact with recent
redaction-critical studies, most (but certainly not all) of which are in any case far too speculative to stand the test of time as well as this commentary will.

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