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# Book Reviews

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*The Holiness Revival of the Nineteenth Century*, by Melvin Easterday Dieter. Metuchen, N.J.: The Scarecrow Press. 366 pp., \$17.50.

The publication of *The Asbury Seminarian* editor's doctoral dissertation in this revised form is welcomed, for it makes more widely available a significant contribution to our understanding of the nineteenth century religious scene. It not only deepens our insight of Perfectionism as it emerged in the American context, but it also delineates that movement's relationship to nineteenth century evangelical revivalism. In many ways, this work provides the historical backdrop for Timothy Smith's classic *Revivalism and Social Reform in Mid-Nineteenth Century America*.

Dr. Dieter argues that the American Holiness Movement emerged as a blend of historic pietism, American revivalism and Wesleyan perfectionism. This mix, he suggests, produced a movement set apart from earlier perfectionistic strands appearing within the church. It was perhaps more importantly, he contends, a movement quite distinct from the Wesleys' promulgation of holiness.

He locates the synthesis in the formation of Phoebe Palmer's "Altar Theology". In this reformulation of Wesley's distinctive doctrine, Mrs. Palmer emphasized three aspects of sanctification: (1) entire consecration, (2) faith, and (3) confession. She taught that Christ was both the sacrifice for sin and the altar upon which she could consecrate herself entirely to God. She reasoned that the divine promise of fullness of spiritual life, and freedom from self-will with its tendency to sin, could be actualized in every Christian life. All that was necessary, she argued, was that the individual consecrate himself as a gift of faith upon the "Altar Christ". This freedom from self-will would remain constant as long as the individual continued to exercise faith and obedience. In her theology, the *substance* of the Wesleyan message was retained, but the *emphasis* had changed. Striving toward perfection as the goal of Christian life had been transformed to confession that perfection had been attained. Revivalism's appeal to "claim naked faith on a naked promise for assurance of justification" became the method by which the assurance of sanctification could be received as well.

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From the fountainhead of Palmer's Tuesday meetings, Dieter traces the penetration of this theology into Methodism, Calvinism, and Anglicanism, as well as the Anabaptist, Baptist, Quaker and Roman traditions. He demonstrates the spread of the movement in ever enlarging concentric circles throughout the United States, Canada, and Europe. His analysis of the transformation of the movement that took place following America's Civil War is treated with penetrating insight.

An underlying theme which runs throughout the book comes into sharp focus in his final chapter. Dieter argues that the primary concern of the movement was the reformation of the church, particularly in terms of its ethical life. Though thousands of converts were swept into the movement, and though pioneering efforts were forged in the areas of social reform, the role of women, and lay leadership, the primary task remained an insistence that salvation obtained through faith must be evidenced by transformed behavior. This transformation of individuals was to find corporate expression by a return to "New Testament Christianity".

As America became increasingly pluralistic following the Civil War — a result of industrialization, urbanization and immigration from southern Europe — this vision of church reform became increasingly difficult to hold. As a result, the movement whose beginnings were characterized by ecumenical endeavor became increasingly sectarian in spirit. The vision of the ideal church was kept at the expense of losing its catholicity. By the end of the century, the movement, like the more broadly based evangelicalism which it had penetrated, began to fragment.

This thoughtful, balanced analysis of the holiness contribution to nineteenth century evangelical revivalism appears at the juncture of a new period of evangelical resurgence. As Wesleyans seek to help give shape to this renaissance, they can well take note of the insights gained from this earlier period of their history.

Since this is the first of a series entitled "Studies in Evangelicalism", we can look forward to many more future contributions on this important era. Editors Donald Dayton and Kenneth Rowe and publisher Scarecrow Press are to be commended for this venture.

D. William Faupel

Associate Professor of Bibliography and Research  
Asbury Theological Seminary

*Songs of Heaven*, by Robert E. Coleman. Fleming H. Revell, 1980. 159 pp., \$6.95.

Professor Coleman has added another to his impressive list of published books — this time a devotional exposition of the book of Revelation. He has correctly isolated fourteen expressions of praise which are spread throughout the book from chapters 4 through 19. A judicious commentary on each of these songs is provided, accompanied by carefully documented footnotes and a rather impressive variety of sources. Interspersed with Coleman's exposition is some well-chosen poetry from modern times; many of the poems are hymns. The book as a whole is characterized by devotional perspectives. The author finds rapport with the genius of the book, with its triumphs over and through tragedy.

Altogether the volume is of practical interest to bolster one's devotional life by a needed emphasis on praise and celebration. At the same time it is instructive and provocative to the more serious student. No reader can peruse this devotional commentary without both spiritual and intellectual profit.

Dr. George A. Turner  
Professor of Biblical Literature, Emeritus  
Asbury Theological Seminary

*Study Guide for J. Gresham Machen's New Testament Greek for Beginners*, by David L. Thompson. New York, Macmillan Publishing Co. Inc., 1980. 258 pp.

Almost everyone who has taught an introductory course of New Testament Greek for a number of years becomes dissatisfied with all the available Greek texts and, given the opportunity, would like to produce his or her own text. Indeed, we have seen a significant increase in recent years in the number of texts made available to Greek instructors. One of the most enduring of all texts has been Machen's *New Testament Greek for Beginners*, first published in 1923, which continues to have wide appeal. The volume under review is a study guide which builds upon the obvious strengths of Machen's text but also attempts to provide a certain corrective to the equally obvious shortcomings. Thompson mentions four specific deficiencies which his study guide seeks to overcome within Machen's framework: (1) the almost total lack of exposure to the Greek text of the New Testament until the final lessons; (2) the neglect of some points of grammar and syntax; (3) the delayed presentation of the

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perfect tense and the *mi* verbs; and (4) the minimal emphasis on sentence structure.

Dr. Thompson has succeeded in what he set out to do. He has made Machen's text more usable — especially for the student who may be trying to learn Greek on his own. Thompson's own material clarifies, underscores ("Believe Machen"; p. 30) and re-enforces Machen's material by repeated reference back to the content of previous lessons. From the opening lesson he directs the student to exercises in the Greek New Testament itself. These draw upon the Johannine texts until the last half dozen lessons when the text of Acts 4 is utilized.

The format in typescript makes it very easy for the student to fill in the blanks which Thompson provides throughout the text. In this sense it is as much a *work book* as it is a *study guide*. The emphasis in diagramming the sentences in the early lessons is especially useful in view of the fact that countless numbers of students are apparently getting into seminaries without having diagrammed a sentence in their lives.

The volume concludes with an Appendix which contains translations of all of Machen's exercises. These translations include enough alternative possibilities in parentheses to remind the student that there are various ways to say the same thing yet without overdoing this to the point of pedantry.

This study guide is especially admirable for its clarity of expression, its sensitivity to what the beginning student is feeling, and its succinctness and overall awareness of the nature of New Testament Greek. It is a thoughtful complement to Machen's text which can only help ensure the on-going usefulness of the latter.

Robert W. Lyon, Ph.D.  
Professor of New Testament Interpretation  
Asbury Theological Seminary

*Protestant Pioneers in Korea*, by Everett N. Hunt, Jr.. Maryknoll, New York: Orbis Books, 1980. 109 pp., \$7.95.

There is widespread interest these days in the vitality and growth of the Church in South Korea, which is rightly referred to as "the show case of modern missions." Many are asking: What is the secret of the success of the Church in that Asian land? This publication will be of great interest to those who seek an answer to this question.

The success of any movement is usually traced to its historical

foundations, and the Church in Korea is a classic illustration of this fact, as the author so effectively points out. He traces the beginnings of the Protestant mission in Korea from the time of the arrival of Dr. Horace Allen in 1884 to the year 1890, when the young church had already taken firm root in the country.

With keen insight, Dr. Hunt describes the various political, social, religious, and methodological factors that contributed to the vitality of the early Christian movement in Korea. Cordial diplomatic relations between the Korean court and the U.S. government paved the way for the entry of Protestant missionaries. The medical skill of Dr. Allen, particularly in saving the life of one of the members of the royal family, was a strategic factor in dispelling the suspicion and fear of the Korean people. The wisdom, tact, and courage of the pioneer missionaries, such as Horace Underwood and Henry Appenzeller, helped to create a reservoir of good will in both official and public circles. Finally, the general lack of commitment to any non-Christian religion created a vacuum in the hearts of the Korean people and an openness to the gospel of Jesus Christ.

Because of his academic training and experience, Dr. Everett Hunt is well qualified to deal with the subject matter of his book. He earned his doctorate from the Chicago Divinity School in the area of Church History, and served effectively for a number of years as professor of Church History and Missions in Seoul Theological Seminary in Korea. At present, Dr. Hunt holds the position of Vice President for Overseas Ministries with O.M.S. International at Greenwood, Indiana. He has done careful research for his book, and has presented the material in a style that readily captures the interest of the reader.

John T. Seamands

John Wesley Beeson Professor of Christian Missions  
Asbury Theological Seminary

*Proclaiming The Truth: Guides To Scriptural Preaching*, by Donald E. Demaray. Baker Book House, 1980. 148 pp., \$5.95.

“One hears sermons that are based vaguely on the Bible, that are generally in accord with the Bible, perhaps are illustrated from the Bible, that are Christian in tone, and advocate Christian attitudes. But the proclamation of the Word with authority — I would go far out of my way to hear it.” John Bright said it over ten years ago (*The Authority Of The Old Testament*, p. 163), and any contribution

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toward real “Scriptural preaching” is as welcome now as it was then. This is especially true of Dr. Demaray’s well rounded and useful book, *Proclaiming The Truth*. This no-nonsense, how-to book covers in seven brief chapters important terrain all the way from a general orientation to what excellent preaching is and one’s first sermonic contact with the text to authority in delivery.

By design the book sets forth and amply illustrates basic principles of sound sermon building and delivery. Thus *Proclaiming The Truth* is suitable as a college or seminary text. An actual sample worksheet appears in the discussion of “Interpretation: How to Determine Meanings,” (p. 38). Illustrative outlines to clarify discernment of structure (pp. 56 ff.), usable transitional sentences to help build movement and coherency, and specific vocabulary suggestions (pp. 64 ff.) all enhance the pedagogical value of the work. A splendid bibliography (122 entries), full documentation, and an index further commend the book for class use.

Beyond these basic principles and specific examples, Dr. Demaray has succeeded in bringing together a wealth of insights from recent literature on the craft of sermon preparation and delivery and from his own rich experience which promise fresh stimuli to experienced preachers as well as to beginning students.

As for the goal of fostering “authentic biblical preaching” (p. 14), detailed discussion of the whole exegetical process is beyond the scope of this brief work. But with regard to the preacher’s homiletical preparation, Dr. Demaray calls for direct, new contact with the text itself, paying serious attention to the passage’s own message and flow and to its literary, lexical, and historical contexts — all matters seldom discerned in much contemporary “preaching.”

A craftsman of the English language, Professor Demaray presents all of this in highly readable style, anything but “text-bookish,” with an annotated booklist of “100 Books for the Preacher’s Library” as a bonus.

David L. Thompson  
Associate Professor of Biblical Literature  
Asbury Theological Seminary

*An Analytical Concordance To The Revised Standard Version Of The New Testament*, by Clinton Morrison. Philadelphia: The Westminster Press, 1979. 773 pp., \$39.95.

Westminster Press hales this work “the publishing event of the

year!" The publisher claims further that, "Morrison's Concordance is the first to analyze both the English of the RSV New Testament and the original Greek words being translated. . . ." Along side English words the Greek terms appear. At the close of the Concordance, New Testament Greek words are both transliterated and translated; more, this index to the Concordance also lists every variant translation appearing in the RSV.

Dr. Morrison, a New Testament professor at Louisville Presbyterian Theological Seminary, demonstrates remarkable achievement in that every Greek word of the New Testament finds inclusion in the work — that is, every word except four common terms: "the", "and", "but", and "self" ("he", "she", "it"). (Since these terms occur something like 37,000 times in the N.T., the impracticality of their inclusion in the Concordance becomes obvious.) The work even includes two maps (pp. 772-3), one of Palestine during the ministry of our Lord, the other of St. Paul's journeys.

There are other aids, and Morrison has been at pains to couch his material in a form understandable to the one who has had no exposure to the *Koine* Greek of the New Testament. This non-technical explanatory language will find appreciation on the part of the untrained.

Appendix I provides analytical notes on the RSV New Testament, a help to those wishing to pursue grammatical interests. Appendix II is of value to those interested in the changes made in the RSV since the New Testament first appeared February 11, 1946. Each change finds its place, and coding aids the reader (A=1946; B=1952; C=1959; CE=Catholic Edition, 1965).

This welcome reference work, a genuine analytical concordance based on a modern translation, is the product of enormous effort. Two full years of sabbatical research went into the work, in addition to continuous effort over a longer period of time. The range of detail included is unbelievable (he even includes references to RSV footnotes!). Many scholars made suggestions and reviewed materials; Clinton Morrison acknowledges these in his Preface. Among those included: Weigle, Cadbury, May, Metzger, and Keck.

Plainly, this tool makes possible the most careful kind of Bible study. One can trace any New Testament word in all its usages and identify it in all its references. Pastors, Sunday school teachers, scholars — anyone at all wishing to engage in analytical study, will recognize the great value of the work. In durable casebound format,

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the book will easily last a lifetime of ordinary use.

Donald E. Demaray  
Granger E. and Anna A. Fisher Professor of Preaching  
Asbury Theological Seminary

*The New International Dictionary of New Testament Theology*, three volumes, Colin Brown, editor. Grand Rapids, Michigan: Zondervan Publishing House. Vol. I, 1975, 822 pp.; Vol. II, 1976, 1023 pp.; Vol. III. 1481 pp., \$95.85.

It is not easy to decide whether this new reference work is basically a translation of a German work or whether it is a new offering in itself. It is, perhaps, both! Its title page says that it is "Translated, with additions and revisions, from the German *Theologisches Begriffslexicon zum Neuen Testament*. The "additions and revisions" probably amount to more than 25 percent of this English edition — a not inconsiderable amount of which is by Colin Brown himself.

Unlike Kittel's *Theological Dictionary of the New Testament*, the present work is organized alphabetically on the basis of English terms rather than Greek words. In addition, words are grouped together so that the articles discuss terms and concepts rather than words. At times this makes for an obviously arbitrary grouping of words so that the indices become necessary. For example in Volume I, Sarah, Hagar and Isaac are included under Abraham. The advantages of such an arrangement are also obvious, for the authors are able to write on theological topics and issues rather than on more narrow matters of words.

Each article treats its topic on the basis of its classical, Old Testament and New Testament references. The classical material is normally quite brief (and properly so to this reviewer) in order that most of the space can be given to the biblical evidence. A large majority of the articles include supplements by English speaking writers to the original German material. There are also at least 70 new articles treating almost 200 Greek words. Bibliographies which are consistently good to excellent are included with most articles.

As with any work of this type involving many writers and many editorial decisions, elements of surprise and inconsistency become apparent. As the project developed there seems to have been a tendency toward longer articles. "Remember" (Vol. III) covers 17



pages while such terms as “forgiveness,” “freedom,” “foreknowledge,” “repentance” and “advocate, paraclete” (all in Vol. I) are given less than ten pages. Other surprises include “laugh” covering seven pages while, for example, “mystery” is good for only five pages. But, as has been said, this is almost inevitable and should not be allowed to detract seriously from the finished product.

The third volume contains a number of significant survey articles which enhance the value of the whole work. Among these are “The Structure and Content of the Early Kerygma,” “The Resurrection in Contemporary Theology,” “The Messianic Secret” (all by Colin Brown); “Jesus and Revelation” (by M. Langley); “Language and Meaning in Religion” (by A.C. Thiselton); and a significant discussion of “Prepositions and Theology in the Greek New Testament” (by M.J. Harris), to which many Greek instructors will direct their students.

Comparison with Kittel’s *TDNT* is inevitable. It is perhaps even inevitable that this three volume set might come to be known as “a poor man’s Kittel”. That would be unfair if it implied that the quality of material was inferior to Kittel. Yet it cannot do in three volumes what Kittel does in nine. The many students who either cannot afford Kittel or are discouraged from using Kittel by the frequent untranslated quotations in Hebrew and Greek now have an excellent alternative. Now very few will have an excuse for not owning a significant theological dictionary. And perhaps best of all, most of this reference tool can be used as well by informed laymen as by the trained clergy.

Robert W. Lyon, Ph.D.  
Professor of New Testament Interpretation  
Asbury Theological Seminary

*Will To Live/Will To Die*, by Kenneth L. Vaux. Minneapolis: Augsburg Publishing House, 1978. 134 pp., \$7.95.

The author is currently professor of Ethics at the University of Illinois School of Medicine at Chicago. His approach is Christian. He affirms the Biblical principle that truth is found in paradox. There is a dialectical character to life and to death as well. Life itself, he suggests, posits a “willingness to die.” Man is not satisfied to secure present life; he wants to explore the furtherance and preservation of it.

Throughout the book there is a fine thread of moral values woven

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intricately with a sophisticated presentation — modern technology's frenetic search for answers to life and death. The chapters are sprinkled, though sparsely and somewhat awkwardly connected, with Biblical references. There are numerous quotes from Greek mythology, philosophy, science, and contemporary medical research. These are presented in dialectic fashion which is the basic approach of the book.

Much is made of the tension between self-affirmation and self-sacrifice. The struggle to live and avoidance of death persist. From the beginning of time death has been the enemy of man, not his friend as the early Greeks thought. In light of this, moral questions are raised as to appropriate initiatives to death. Examples are cited of some who faced their inevitable death by embracing it at their own appointed time and manner. There is a contemporary cultural phenomenon of "intending death." In so doing, paradoxically, it is hoped to seize life and preserve it beyond the dreaded experience of the moment. Anabiosis, cryogenics, hibernation, cryosurgery, and cryobiology are some of the frightening experimental approaches. Hopefully, believe the technocrats, immortality will be achieved. Vaux does not share this futile dream, since immortality is in the hands of God alone!

Despite man's search for longevity, he is born to die. Our mortality is a clue to our destiny. Artificial life is not living as God intended. And living within the bounds of our natural order brings with it a set of moral values we all must address. This is what attests to meaning today and future hope beyond our present years.

Dr. V. James Mannoia  
Associate Professor of Pastoral Ministry  
Asbury Theological Seminary

*Church Growth Strategies That Work*, by Donald McGavran and George Hunter III. Abingdon, Nashville, 1980. 123 pp., \$4.95.

This publication is one of the *Creative Leadership Series* edited by Lyle E. Schaller. The co-authors are both experts in the subject of church growth. Donald McGavran is Dean Emeritus of the Fuller School of World Mission, and George Hunter III is the Assistant General Secretary for Evangelism, United Methodist Board of Discipleship in Nashville, Tennessee. Each one has contributed three of the six chapters that comprise the book.

This volume is an excellent introduction to the church growth

movement from the perspective of the American religious scene. It distills from twenty years of research on church growth the basic lessons that constitute the foundation for a congregational strategy for growth.

The opening chapter is an interesting historical survey of the development of the church growth concept, and of several of the key leaders involved in the movement. Following is a discussion on the basic principle of church growth, namely, finding “the bridges of God.” The writers contend that “the faith spreads most naturally and contagiously along the lines of the social network of living Christians, especially new Christians.” Undisciplined people usually accept the invitation to faith when it is extended to them by credible Christian friends, relatives, and neighbors from within their own social web.

The two chapters on motivating and training the laity for church growth comprise one of the most helpful sections of the book.

In the last part of the volume the writers make a strong case for the urgency of planting thousands of new churches in order to evangelize and shepherd the 165 million unreached people in the United States, 60 million of whom belong to various ethnic sub-cultures.

The material is presented in an interesting and persuasive manner, with many practical suggestions illustrated by concrete examples and case studies. This book will prove a most helpful guide for anyone interested in creative techniques for church expansion.

John T. Seamands

John Wesley Beeson Professor of Christian Missions  
Asbury Theological Seminary

*Beside Still Waters: Devotional Thoughts for Every Day*, by Hughes W. Day. Kansas City: Beacon Hill Press, 1979. 418 pp.

This devotional book takes the reader through the full calendar year, each day providing a biblical text and a concise exposition thereof. The author is a medical doctor, founder of “the world’s first intensive coronary care unit at Bethany Medical Center in Kansas City, Kansas.”

The author’s hope and prayer is that the use of this volume will “strengthen the hearts of all God’s people”. This prayer is almost certain to be answered. *Beside Still Waters* is carefully done, utilizing a judicious, concise exposition of biblical text and generously using prose and poetry from other authors and poets. These selections are

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well chosen and very relevant to the text being explained.

Devotional books still continue to be among the best sellers. This one takes its place among several others and will prove to be helpful to those who peruse its pages with diligence. The fact that it comes from a medical doctor makes it the more remarkable. Also remarkable is the fact that the author's professional concerns do not obtrude; instead the book is obviously the labor of love by a devout Christian. What comes from the heart usually goes to the heart.

Dr. George A. Turner  
Professor of Biblical Literature, Emeritus  
Asbury Theological Seminary

*Discover Your Possibilities*, by Robert H. Schuler. Irvine, California: Harvest House Publishers, 1978. 249 pp., \$1.95 (paperback).

Read Robert Schuler. And Norman Vincent Peale. In this hour of crisis, America calls for positive thinking and image-building writers and preachers. One component of the secret for righteousness relates to constructive attitudes. Dr. Schuler sees God and His grace as basic to attitudinal change.

A book of inspiration, *Discover Your Possibilities* is filled with examples of people who have made good against great odds. Messages come laced with simple stated laws of successful living. "Fill your life with a dynamic, positive faith and fear goes. If fear goes, jealousy will go, resentment will go, and hate will go" (p. 204). "It's not *where* you are, but *what* you are that matters" (p. 153). "... goals always rise out of problems — never out of 'ego-tripping!'" (p. 115).

Well known for his rhyming outlines, Schuler carries the reader along and aids the memory. For example, his fivefold scheme for handling frustration: (1) Don't tape your frustrations, (2) Don't scrape them, (3) Don't escape them, (4) Don't drape them, (5) Do shape them. "Every frustration has the potential to make you into something (pp. 74-79). Preachers could do with a bit more mnemonically geared material.

What improvement could we wish for Dr. Robert Schuler? Strong biblical material. The pages need more overt reference to Holy Scripture, to the Spirit's power, to the person and place of Jesus Christ. Readers require more than a mere laying-on of Bible verses. Persons respond to expository treatments of great faith passages.

In this world that seems under the domination of the depressive six o'clock news, we can thank God for a strong positive thrust framed in a Gospel context.

Donald E. Demaray  
Granger E. and Anna A. Fisher Professor of Preaching  
Asbury Theological Seminary

*History and Theology in the Fourth Gospel*, revised and enlarged, by J. Louis Martyn. Nashville: Abingdon, 1978. \$8.95.

Professor Martyn has served New Testament scholars and students well by offering an up-to-date account of his seminal study which first appeared in 1968. Over the past decade he has seen his earlier work open up new possibilities for an understanding of the origin and nature of the fourth gospel. In this second edition he responds to the criticisms of others, but also seeks to incorporate new insight gained from the continuing flow of studies on the Gospel of John, a flow that shows no signs of abating.

At first the title of the book might create false expectations. The book is not about the historical Jesus or about the historicity of the Johannine tradition. Rather Martyn seeks to show how the history of John's own city is portrayed in what he describes as the "two-level drama." On the one hand there are accounts of stories of Jesus in the beginning (Martyn employs the German term *einmalig* throughout: "once back then" this happened). But these are then developed in terms of the present drama being played out in John's own city. This drama has to do with the synagogue response to the Christian claim that Jesus is the Messiah. Reaction to that claim leads to excommunication (John 9.22), then to persecution (John 7.32). When this fails to stem the tide of believers from the synagogue to the nascent Christian community, opposition occurs in the form of debate as to the significance of the signs of Jesus and his claim to be the Messiah (or the Mosaic-prophet messiah). Martyn begins with John 9 to show how this works out. A healing miracle from the authentic Jesus tradition is retold (vv. 1-7; represents level one of the drama) and what follows (vv. 8-41; level two) is a "sermon" relating to the present history in John's own city revealing the struggle between synagogue and church. John 5 reveals the same two-level drama: vv. 1-15, from the Jesus tradition; vv. 16-47, the sermon reflecting the local drama.

In the end of the struggle we find that the debate focuses on the

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identity of Jesus. Martyn pays special attention to the motif of Moses and the Messiah and finally Jesus as Son of Man. Here again the two-level drama in John is played out through the Paraclete who continues in the present the *einmalig* work of Jesus. The pattern of Martyn's study is neatly caught (would that all Tables of Contents were as effective!) in the titles of the parts and chapter headings of the book. The seven chapter titles tell the story of this study: (1) A Blind Beggar Receives His Sight; (2) He Is Excluded from the Synagogue and Enters the Church; (3) The Jewish-Christian Beguiler Must Be Identified; (4) He Must Be Arrested and Tried by the Court; (5) Yet the Conversation Continues; (6) From the Expectation of the Prophet-Messiah Like Moses; (7) . . . to the Presence of the Son of Man.

Professor Martyn's presentation is fascinating and contributes significantly to our attempts to understand this enigmatic gospel. The struggle between synagogue and church at the end of the first century was real and at times intense, and some of this undoubtedly is reflected in John. The reviewer however has two over-arching questions (not desiring to discuss here any of the particular details). The first is whether we are able to be as precise as Martyn in identifying the struggle in John's city with the recent decisions and actions of the Jamnian Council of Rabbis. There was significant cleavage between Jew and Christian apart from Jamnia, though Jamnia made it concrete and gave it form. On Martyn's terms an earlier date for the gospel (such as has been suggested by, *inter alios*, M. Barth and J.A.T. Robinson) is impossible. The second question has to do with whether the gospel is as apologetic in its purpose as Martyn's thesis indicates. The Jesus-tradition serves as little more than a launching pad for "level two." This is not to argue for the precise historicity of all the scenes in the narrative, but only to ask if the purpose of the gospel is not somewhat larger than the local scene, more kerygmatic than apologetic, more Christo-centric than community-centered. Yet in spite of such questions we are undoubtedly the richer in our appreciation of the fourth gospel because of Professor Martyn's creative interaction with it. This book will continue to influence future study.

It is unfortunate to close on a negative note: it is disappointing to note how inaccurate the Indexes for both the biblical references and modern authors are. Many page references are incorrect — usually missing the correct page by one or two pages. Perhaps this can be

corrected in a future reprint.

Robert W. Lyon, Ph.D.  
Professor of New Testament Interpretation  
Asbury Theological Seminary

*Pentecostal Grace*, by Laurence Wood. Wilmore, Kentucky: Francis Asbury Publishing Company, 1981. 276 pp., \$8.95.

Occasionally there are books that come along that open up new insights into familiar questions and give promise for tomorrow. This is one of those volumes. The author, Laurence Wood, leaves us in his debt.

The subject is not new. It is the old question of what the fullness of God in the human soul really means with the subsidiary, but crucial concern as to whether it is available to us now.

Wood, a good Methodist, relates this to Wesley's teaching on perfect love and sees it fulfilled in the believer's life through fullness of the Spirit. Hence the title: *Pentecostal Grace*. That capsule conclusion is deceptive, however, for it is the way he comes to that conclusion that is exciting and gives promise of better things.

Wood begins with the fact that the redemption of Israel from Egypt was a two-stage process: the exodus from Egypt and the conquest of the Land of Promise. He then turns to the Book of Acts and shows from the sermon of Paul in Acts 13, the defense of Stephen in Acts 7, and the preaching of Peter in Acts 2, that these first Christian witnesses saw in Jesus the fulfillment of the promise given to Israel through Abraham. This fulfillment had its two stages: Christ's passion and resurrection, and Pentecost with its gift of the Spirit. Wood sees in the Biblical text support for the old notion that the earlier events in Israel prefigure, in the divine plan of redemption, the realities revealed through Easter and Pentecost. Wood suggests that God was not content to get Israel out of Egypt. His real concern was to get Egypt — its ways, its values, and its idolatries — out of the heart of Israel. He wanted to remove them from the enslavement of Egypt in order that Israel might serve God with whole hearts in the freedom of perfect love. Deuteronomy aptly confirms Wood's contention here. Would God the Father of our Lord Jesus, after the marvelous Incarnation and the giving of the Holy Spirit, expect any less now? Wood says an emphatic "No!"

The deliverance now is more subtle. It is the deliverance of one's spirit from its self-enslavement into the freedom that comes when

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Christ's love-producing Holy Spirit (the spirit of holiness) informs that person's own spirit. Pentecost, with its results, pictures that full deliverance.

Wood turns our attention to the language used of the Pentecostal experience and demonstrates that it is language used in the Old Testament to describe the conquest of Canaan. This fits his thesis that the relationship between the Exodus/conquest and Easter/Pentecost is truly analogical.

One of the most informative and helpful sections of this book for this reviewer came in a surprising chapter on the historic Catholic view of initiation into the Christian life. (Wood uses here the term "Roman Catholic," though I suspect he is dealing with Catholic rather than simply Roman theological traditions.) Historically this was done in a two-stage process: baptism and confirmation. Baptism was the first rite. From current Roman Catholic literature, Wood shows that this is associated with the Easter event. The second rite, which is looked upon as completing or bringing to full development what begins in baptism, is confirmation. The historic Catholic tradition relates this event to Pentecost. Thus, the two-stage view of the entry into God's full will for man is reflected in the Exodus/conquest story, the Easter/Pentecost event and baptism/confirmation rite. His point is clear. Wesley's emphasis upon entire sanctification as an experience subsequent to regeneration is neither an innovation nor an aberration. Rather, he is focusing upon a crucial part of our theological heritage that finds its roots in Old Testament, New Testament, and the best of the traditions of the Christian church.

One thing seems obvious to this reviewer. Methodists, as well as evangelicals of other persuasions in the last century, have become captive to Reformation categories to the extent that at least part of the purpose of the reformers have been frustrated. The reformers wanted to rediscover the power, the purity, and the freedom of the early church. It is evident from Wood's work that the promise of the Scripture and early church is that grace, for the believer's heart, was larger than justification. Wesley saw this. What Luther and Calvin had done for the experience — symbolized in Exodus, Easter, and baptism — Wesley wanted to see done for the fuller grace symbolized by the conquest, Pentecost, and confirmation. That is, as we said, neither innovation nor aberration. It is reformation at its best.

A section on the dispensational teaching of John Fletcher should be of interest to all students of the modern treatment of the



relationship of the Holy Spirit to Christ and the Church. The many quotations from twentieth century theologians of almost every persuasion will buttress the conviction, which grew upon this reviewer, that the subject at hand is not idiosyncratic with Wesleyans or charismatics. It is a central concern of the Christian church because it speaks to a significant need in the human heart. Not all will agree with the author's conclusions. But no one who reads carefully, examines the Biblical data treated, or thinks with the author as he moves through his argument, will go away unprofited.

Dennis F. Kinlaw, President  
Asbury College

*Reason Enough: A Case for the Christian Faith*, by Clark H. Pinnock. Downers Grove, Illinois: Inter Varsity Press, 1980. 126 pp., \$3.50 (paperback).

Over a decade has passed since Dr. Pinnock published his last defense of the Christian Faith. *Set Forth Your Case* aimed squarely at the problems faced by Christians when their faith collided with the culture and theology of the secularized 1960's.

*Reason Enough* addresses a slightly different situation. Now Pinnock writes "for those people who do not believe, and for those who experience difficulties in their believing" (p. x). The nemesis in *Reason Enough* is that tacit current in modern culture that equates Christian Faith with intellectual suicide. Pinnock, therefore, invites the reader: "Let us think about believing together, and let me share why I think there is reason enough to put our trust in Christ." (Ibid.)

Pinnock's apologetic develops in "five circles" of "five basic areas of evidence" which buttress Christian truth claims. He builds intellectual and experiential bridges to transport the reader from doubt to belief. The author meets his readers at the fringes of faith and moves them closer and closer to the center of Christianity by passing through five concentric circles of evidence.

The first circle is "The Pragmatic Basis of Faith." Here the reader is asked to judge whether or not the gospel supplies credible answers to the deepest questions about the meaning of life. The second circle, "The Experiential Basis for Faith," asks whether Christianity is experientially satisfying. Pinnock's third circle, "The Cosmic Basis for Faith," examines those "clues" pointing to God's hand in the world we know through our senses. The fourth circle, "The Historical Basis for Faith," stresses the historicity of the Christ event.

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And the fifth circle, "The Community Basis for Faith," points to the existence and vitality of the body of believers as an indication that Christianity's life-changing, world-shaking claims are true.

A main strength of *Reason Enough* is the way Pinnock develops his argument. He guides the reader through various types of apologetic resources, creating a coherent, compelling picture of the Christian Faith. Like five strands of hemp wound into a strong cord, Pinnock's five circles *do* argue a strong case for Christianity. The reader who follows Pinnock through his paces will be well prepared to "give reason for the hope that is within him," (I Peter 3:15).

This book is readable! Like most Inter Varsity titles, it not only addresses the collegiate reader, but is easily accessible to any adult. The absence of suggestions for further reading emerges as the most obvious omission in the book, particularly in view of its introductory nature. Pinnock's extensive footnotes are helpful, but they are no substitute for a bibliography.

*Reason Enough* is one book that will be as useful in the Church library as in the pastor's study. It could be readily adapted for use in adult church school classes. And it is destined — I hope — to become one of those little books passed from hand to hand by those crossing the frontiers of faith.

John R. Tyson  
Associate Professor of Theology  
Houghton College

*Peter, Stephen, James & John: Studies in Non-Pauline Christianity*, by F.F. Bruce. Grand Rapids: W.B. Eerdmans Publishing Co., 1979. 159 pp.

F.F. Bruce is much appreciated for his earlier work, *Paul: Apostle of the Heart Set Free*. He had not written on the non-Pauline leaders of Christianity as he had intended to do at an earlier time.

Bruce discusses Peter and the eleven. Peter denied Christ, but his repentance was so sincere and complete, and his acceptance by Christ at the early breakfast on Galilee impressed the eleven so much, that his leadership was not damaged. Peter became a prominent leader in the early church and Bruce traces that leadership.

He follows that chapter by examining Stephen and the movement associated with him. Stephen was a Hellenist and Bruce identifies him clearly with that group of Christians.

The next focus is upon James, the brother of Jesus, who unlike

Peter and the others, stayed in Jerusalem and was the recognized leader of the church there.

In the final chapter, Bruce looks at St. John and the circle of theology which grew up around him. He examines the available evidence concerning John's identity, with a very intense and deep scholarship, and John's relationship to the five documents in the New Testament which bear his name.

F.F. Bruce is retired from the University of Manchester, England. He has written numerous books on Biblical and historical subjects and serves as the general editor of the *New International Commentary on the New Testament*. This book, *Peter, Stephen, James & John*, will be welcomed by all interested in the New Testament. It puts into balance the place of the non-Pauline leaders and gives us a new perspective of *their* value.

C. Dorr Demaray  
President Emeritus  
Seattle Pacific University

*The Preaching Event*, by John R. Claypool. Waco, Texas: Word Books, 1980. 139 pp., \$5.95.

This book comprises the Lyman Beecher Lectures on preaching given at Yale Divinity School in 1979. Many years have intervened since the distinguished Baptist John A. Broadus delivered similar lectures in 1889. There are differences, and yet the same essentials are underlined after a century of time.

A Southern Baptist, the author is experienced as a pastor and has matured in the art of preaching in the pastoral relation. The lectures do not deal with Homiletics, but they bring stimulus and enthusiasm for the over-all task of the ministry.

Using the key words "What, Why, How, When?" he interprets the preaching event with the pastor-preacher as Reconciler, as Gift-Giver, as Witness, as Nurturer. These categories relate to the timeless questions above. The exposition is clear-cut and concise as the lectures progress from beginning to end. Suitable illustrations emerge from pastoral life. Personal examples are shared with discretion and refreshing directness.

Claypool insists on the power of the spoken word as deed, act, event. This is commendable as in this is the heart of preaching. Let the Word be released through the words of a pastor-preacher and the event of the ages changes the mind and heart of contemporary people

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as in other days. Thus the dedicated pastor-preacher is encouraged to plod on in the light of the preaching event.

Ralph G. Turnbull  
Professor of Religion in Residence  
Warner Pacific College

*A Fresh Start*, by Steve Harper. Elgin: David C. Cook, 1979. 189 pp., \$3.95.

Steve Harper, an Asbury Theological Seminary professor, has written a creative approach to the study of John's gospel. He writes in the preface, "This series of daily readings is for anyone who wants to make a fresh start." Professor Harper's book is especially helpful to those seeking to study the Book of John devotionally. For that reason, the reader is advised to spend a period of weeks with this book, taking a day for each of the brief sections.

The daily readings all follow a similar pattern: (1) The reader is directed systematically to a progression of Scripture readings from John's gospel. By reading these passages daily, one will complete the entire gospel in three months. (2) Each day a specific text is printed for meditation. (3) A daily commentary on the selected text reflects the writer's response to the text. (4) The daily study concludes with a short prayer.

The purpose of the author is to stimulate the reader to select his or her own texts, reflect personally, and construct his or her own prayers — all of which will help the reader develop a lifelong pattern of regular devotional exercises.

Although the author does not have the development of theology as a primary goal in this book, it is full of solid theological truth. Perhaps the greatest strength of the volume is that it grapples with practical and down-to-earth daily issues that every Christian sooner or later encounters. Threads of optimism and hope run through the book, making it at once inspiring, helpful, and delightful to read. I recommend it to anyone who wishes to make a fresh start.

Kenneth Cain Kinghorn  
Professor of Church History  
Asbury Theological Seminary

*Biblical Games: A Strategic Analysis of Stories in the Old Testament*, by Steven J. Brams. Cambridge, Massachusetts: The MIT Press, 1980. 196 pp., \$15.00.

Steven Brams is Professor of Politics at New York University. In this book he uses a highly complex theory of game analysis to study the relationships among persons, both human and divine, in the Old Testament. Throughout the study he both implies and states directly that the mathematical basis of game theory will give a new precision to Biblical analysis. However, this is hardly the case.

What is demonstrated is that when persons apply overly abstruse theories to the Bible, whether mathematical as this one, or literary/sociological as structuralism, the main result is not so much illumination of the Bible as a proof of the author's facility with the theory.

That is the case here. Brams is evidently well-versed in game theory. What is not so clear is whether application of this theory can yield valid results. In particular, there are three reasons to distrust the validity of the outcome: (1) his need to speculate on the motives lying behind most of the players' choices; (2) his attribution of self-serving motives in most cases, but especially to God; (3) his inadequate consideration of the literary and theological contexts of most of the stories.

In this light, it will come as no surprise that Brams concludes that all of the Old Testament figures are self-serving, God most of all. What he does not explain is how this view of God as manipulative, distrustful and selfish accounts for a religion which emphasizes love, trust, and human worth in contrast to the rest of the world's religions.

In summary, this book is more a curiosity than a helpful contribution to understanding the nature of Hebrew/Christian faith.

John N. Oswalt  
Professor of Biblical Languages and Literatures  
Asbury Theological Seminary

*The Gospel According to St. John*, by B.F. Westcott. Grand Rapids: Baker Book House, 1980. 677 pp., \$16.95.

Happy is the person who can have in his library classic material previously out of print! Thanks to Baker Book House, Westcott's landmark commentary on the Gospel of John is once again available. Westcott's work originally appeared in two volumes in 1908. Baker has reprinted both volumes in one, allowing the reader to have all the original material in a single cover.

Even after seventy years Westcott's work is still regarded as one of the best on the Gospel of John. For the Greek scholar, Westcott and

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Hort's text appears at the top of each lefthand page. But even those less astute in Greek will find the work helpful, for on the top of each righthand page is the corresponding text drawn from the English Revised Version. Underneath are the author's comments on every word or phrase in the text.

In addition to the textual commentary, the work is prefaced with a scholarly introduction and followed with a useful index to the notes. The finished product is one which any student of John will be pleased to have on the shelf.

J. Steven Harper  
Assistant Professor of English Bible  
Asbury Theological Seminary

*The Archaeology of New Testament Cities in Western Asia Minor*, by Edwin Yamauchi. Grand Rapids: Baker Book House, 1980. 180 pp., \$7.95.

In this book Dr. Yamauchi, professor of history at Miami University, Oxford, Ohio, presents archaeological discoveries in the cities of Roman Asia Minor, Assos, Pergamum, Thyateira, Smyrna, Sardis, Philadelphia, Ephesus, Miletus, Didyma, Laodicea, Hierapolis, and Colossae, all located inside present Turkey. Included are the cities of the seven churches in the Book of Revelation, and all, except Didyma, are mentioned in the New Testament.

Yamauchi is well qualified to write this book. He knows the ancient world well and is at home with Biblical archaeology. His previous publications in the field include *Greece and Babylon; Men, Methods, and Materials in Biblical Archaeology*; and *The Stones and the Scriptures*. The ample footnotes in this present book indicate his acquaintance with the scholarly works. He has visited all of these cities except Thyateira and Philadelphia, where there is very little archaeological remain.

For the individual city, the author indicates location, New Testament references, reports on historical background and history of the excavation. He then describes the major buildings such as temple, theater, gymnasium, and library one by one, as well as their significances. From time to time he shares, from ancient literary or other sources, some information about daily life in New Testament times. For examples, he describes imperial cult, functions of gymnasium, religious privileges of the Jews, prestige and privileges of athletes, office and functions of Asiarch, an example of mass riot

at Ephesus similar to the one brought about by Demetrius, a silversmith, against Paul. These informations are of interest to Biblical students.

In the archaeology of Roman Asia Minor the works of Sir William Ramsay were most remarkable. When he first went to Turkey in 1880 he thought the New Testament was not reliable. However, his own research in Roman Asia Minor convinced him of the essential trustworthiness of the New Testament. He wrote many books to defend the reliability of the New Testament and enlarged our knowledge of the Roman Asia Minor. Seventeen of Ramsay's books have been reprinted in recent years. After Ramsay's death in 1939, many subsequent discoveries reinforced his major positions. However, some minor positions of Ramsay have to be modified. Yamauchi points these out. Ramsay thought the Greek Artemis and the Anatolian Cybele were but forms of the same goddess. A subsequent discovery indicates that they were different goddesses. Ramsay wrongly doubted the existence of a direct route connecting Philadelphia and Thyateira. Ramsay favored the position that the neocorate temples were founded by city. On the basis of recent publication of inscriptions, Louis Robert favors the position that they were founded by the province of Asia. Ramsay was inclined to view Apollo, Asklepios, and even Zeus Laodiceus as simply the Hellenistic manifestations of the local god Men Karou. However, each of these gods appears with his own attributes on the coins discovered later.

The present reviewer has visited seven of these cities including Pergamum, Sardis, Ephesus and Hierapolis where more extensive excavations have been carried out and for which Yamauchi devotes more pages in the book. This book brings back many wonderful memories. Yamauchi covers the major points of interest well. This book is a good review for those who have visited and a good preview for those planning to visit these cities. Those readers who do not have the privilege of visiting these cities can obtain good knowledge about these archaeological sites as well as some aspects of daily life in New Testament times.

The 11 figures, 55 clear photographs, and four indices enhance the value of the book.

Dr. Joseph S. Wang  
Professor of New Testament  
Asbury Theological Seminary

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*The Ordination of Women*, by Paul K. Jewett. Grand Rapids: William B. Eerdmans Publishing Company, 1980. 141 pp., \$5.95.

In this inductive study Jewett addresses three main arguments which have been raised against the ordination of women: the nature of women, the nature of the office, and the masculinity of God. His theological base for responding is his thesis from a previous book, *Man as Male and Female* (Grand Rapids: Eerdmans, 1975): God created humankind in his image as male and female, therefore men and women should relate to each other as partners in Christian life. He concludes that as equals both should share in all the responsibilities and privileges of the ministry. Women called of God must be trained in seminaries and ordained in all denominations.

Jewett supports relational theology when he challenges Christians to live as partners. His own style of writing, however, reveals him as an authority figure who has found fault with “stultifying” male domination (p. 3). He insults contemporary writers (such as C.S. Lewis’ inability to reason, p. 24-25, 37, 57). He contends that fellow theologians have merely “paused to discuss the matter briefly” (p. 4). Jewett quotes the feminists, but ignores opponent spokeswomen. While these techniques are often found in a scholarly work, they are inconsistent with Jewett’s thesis. His own non-relational manner damages his credibility. His topic, theology, and lifestyle should be in harmony. In the words of the author, “. . . good theology is always relevant and should never be done in detachment from the human situation” (p. 102).

The topic is complex. Jewett successfully employs several disciplines as sources including history, literature, theology, and Biblical languages. His simple definitions of ‘fact’ and ‘symbol’ (p. 87) would have been strengthened, however, with material from communication theory. His suggestions in the Eilogue for changing sexist language in order to change attitudes (behavior modification) should have been placed in a framework from psychology or anthropology.

Although this reviewer agrees with Jewett in theory, she finds it difficult to relate to him as a Christian partner. Labeling this text a ‘sourcebook’, she does not intend to purchase a copy for her bishop!

Kathryn Faupel  
Master of Divinity Student  
Asbury Theological Seminary



*Christian Counseling: A Comprehensive Guide*, by Gary R. Collins. Waco, Texas: Word Books. 477 pp., \$10.95.

This book is another production of magnum opus proportions in the field of Christian counseling during the last seven years. The other was *The Christian Counselor's Manual* by Jay E. Adams published in 1973. A major difference between the two is their intended use. The former was written for laymen; the latter for college and seminary students.

In his first chapter, Collins presents another major difference that should be noted between these two major works. He states emphatically his pro-psychology position in Christian counseling: “. . . careful psychological research and data analysis have led to a vast reservoir of conclusions which are known to be of help to counselees and to any person who wants to be an effective people-helper” (p. 19). In contrast, he cites Adams as a rejector of psychology in counseling quoting his own words: “by studying the Word of God carefully and observing how the biblical principles describe the people you counsel . . . you can gain all the information and experience that you need to become a competent, confident Christian counselor without a study of psychology” (p. 18). Collins goes on to observe: “clearly this influential writer sees little hope that psychology or related fields of study will be able to help the church leader to counsel more effectively” (p. 18). Finally, he affirms his own stated position: “Let us accept the fact that psychology can be of great help to the Christian counselor” (p. 19). From this pro-psychology stance Collins goes on to offer his views and research in Christian counseling with strong evangelical emphasis.

The title of Collin's work is qualified as a comprehensive guide. It lives up to its stated purpose, covering the broad spectrum of counseling from the theology of the Church to the use of common sense in providing appropriate environment and decor in the counseling setting. The material is presented in clear, simple, and understandable language. The treatment is not exhaustive, but it is obvious that this was not the intent of the author. Nevertheless, touching so many areas in such abridged fashion becomes its weakness for the more advanced reader. The fact that the book is correlated with a supplementary program, *The Christian Counselor's Library*, consisting of guidebook and tape series, compensates for the somewhat superficial treatment of the many areas covered.

*Christian Counseling* is easy reading and moves rapidly from

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subject to subject. There is an abundance of listings such as “steps,” “areas,” “basic elements,” etc. It does not carry long protracted case studies nor extended examples or illustrations. It fits well the “guide” it is meant to be.

Chapters 1-4 are basic orientation and explanatory, and help to prepare the reader for the remaining 27 chapters which are concerned with practical issues. Each chapter is a unit and can be read independently of the others.

Four major divisions deal with personal problems, marriage, family, and sex/interpersonal matters. A closing division takes up with finances, drugs, sickness, grief, spiritual life, etc. The chapters in this division could well have been distributed in the four major divisions above.

The author documents his work well. Many footnotes and notations appear at the end of each chapter. Suggested readings are given with each chapter, which enriches the guidance intended. They also compensate for the limited treatment mentioned earlier.

Christian counselors will find this volume a handy reference source in the routine of counseling. The learner counselor will find its significance as a guide in working with the guidebook, tapes, and tape worksheets. Finally, for groups under proper leadership, the book becomes a source for meaningful discussion in both conceptual and problem areas. To assist in this exercise, eight questions are listed at the front of the book which can be applied to the issue-oriented chapters.

V. James Mannoia  
Associate Professor of Pastoral Ministry  
Asbury Theological Seminary

*Judaistic Christianity*, by Fenton J.A. Hort, ed. by J.O.F. Murray. Grand Rapids, Michigan: Baker Book House, 1980. 222 pp.

F.J.A. Hort's *Judaistic Christianity*, originally published posthumously in 1894 but recently reprinted by Baker, makes a significant introductory contribution to an understanding of “one great and interesting element in early Church history” (p. 6). His purpose is to trace the history and development of Judaistic Christianity which he defines as that tendency which falls “back to the Jewish point of view” and “ascribes perpetuity to the Jewish Law, with more or less modification” (p. 5). Written during the reign of the Tubingen school, Hort proposes to offer an alternate picture of those

first years of the Christian community.

The inquiry commences with a careful examination of the gospel materials in order to discern Jesus' attitude toward the Law and Judaism of his day. Jesus is portrayed as the fulfiller of the Law and Prophets in that he sought to give effect to their true purpose and inner meaning. Although the Law was no longer binding, he obeyed them and encouraged his disciples to do likewise — as long as it did not involve the hypocrisy of the Pharisees and making void the intents and purposes of God (p. 37). Thus, "the end of the old order and the beginning of the new were to overlap. . . Hence part of our Lord's action and teaching had reference to what was permanent in the new order of which he was the head and foundation; part of it had reference to temporary requirements of present circumstances" (p. 38).

Jesus' own fulfillment of the law without retaining it as a code of commands was hard to grasp and gave opportunity for ambiguity (p. 37). This view of the role and potential ambiguity of Jesus' own attitude towards the old covenant finds support in the earliest history of the Christian community — especially as the church began to extend into Gentile territory. In other words, in Hort's view, it is Jesus' own teaching and activity which gave rise both to the "problem" of a Judaistic Christianity and, he later contends, to its solution.

Our author then traces the characteristics of the early communities in Jerusalem, Antioch, and the confrontations resulting from the initial ministry of St. Paul. In all, Hort's claim seems to find substantiation in that, for a time, "the two sides of our Lord's teaching and action in respect of the Law were both . . . embodied in living societies of men" (p. 82). Whereas, in predominantly Gentile bodies Jesus as fulfiller of Law liberated from legal strictures and brought freedom under grace, among Jewish converts that same Fulfiller ennobled the Law by explicating its true intent (p. 82f.). Thus, living with both sides of the coin and doing full justice to Jesus' teachings was, at times, a matter of great theological and practical difficulty. This is strikingly illustrated in the two instances when Paul is faced with the question of whether to circumcise a missionary companion. Hort's analysis of both the Timothy and Titus incidents is instructive in the theological complexity of the issues involved as well as Paul's genius in dealing with them and their practical consequences (p. 84ff.).

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With this foundational understanding the author proceeds with a discussion of the various difficulties or heresies against which Paul battles in his letters (among which Hort includes the Pastorals with some hesitation). Most interestingly and against the tide of his times, he concludes that the Colossian heresy and doctrinal aberrations of the Pastorals may be explained on Jewish grounds — the syncretistic Judaism of the dispersion as opposed to some form of incipient gnosticism. The investigation concludes with an analysis of later, more explicit forms of Judaistic Christianity which extended into the fourth century with Palestinian Ebionism.

Certainly one of the strongest elements of Hort's discussion is his starting point. On the probable premise that the development of Christian communities bears some relationship to Jesus, it is both prudent and necessary to begin with the gospel materials, particularly in view of the fact that for many years Jesus seems to have been lost in the whole discussion or seen only as the antithesis to the more prominent Pauline approach.

Precisely at this point, however, one might raise a methodological question in regard to the way Hort assesses the gospel evidence. More recent scholarship has recognized, at least, the possibility that the Gospels may reflect some tensions within the early church and that such factors may have been important for the selection and, perhaps, arrangement of materials. If this is so, one would think that such factors should enter into any attempt to discern Jesus' teachings on a given subject. For example, if one of Matthew's aims is a polemic against Pharisaic Judaism and the dangers that poses for his community and if this is a factor in his selection of materials, that may require a different kind of "reading" of Jesus' statements about the Law than what we find in Luke. Another issue related to this has to do with Hort's analysis of Paul's relationship with and visits to Jerusalem as they appear in Acts and Galatians. Perhaps the author harmonizes a bit too easily. For instance, in the epistle, Paul does not seem at all dependent upon (or even concerned with?) the Jerusalem leaders which is not the same picture one gleans from the Acts. This may suggest either two different visits or two perspectives on the event — one of Paul and one of Luke in the broader context of his "church history." In any event, these differences and possible explanations should, perhaps, enter the discussion more prominently.

Far outweighing the few problematic elements of Hort's work are the percipient and lasting contributions arising out of his inquiries.

To this reviewer three of these are particularly noteworthy. First, to start with Jesus and to realize that the unique historical setting of his life and ministry gave rise to ambiguities in assessing the relationship between old and new covenants is both a provocative and instructive conclusion. The further assertion that Jesus' own attitude gave some clues as to the direction his church should and did take is likewise suggestive and merits further investigation. Next, Hort appears to be way ahead of his time in recognizing that the lines of distinction between what is Jewish and Hellenistic are by no means as clear as was once assumed. Particularly in regards to gnosticism and its influence on the early church, he raises a number of questions about the precise nature of Judaism which either had not been recognized (during his day) or were ignored as insignificant. Finally, although not explicitly a part of this work, Hort's study of these concerns raises issues which are of continuing importance for Biblical studies. Among these are: the precise relationship between the Old and New Testaments; the relationship between the believer and the Law in particular and tradition in general; and the lines of continuity (and contrast) between Jesus and the Christian community (past and present) in relation to these questions.

David W. Kendall  
Teaching Fellow in Greek  
Asbury Theological Seminary

*Listening To The Giants: A Guide To Good Reading and Great Preaching*, by Warren W. Wiersbe. Grand Rapids: Baker Book House, 1980. 354 pp. plus index, \$9.95.

Dr. Wiersbe has done it again! First, *Walking With The Giants*, a fascinating and delightful survey of great preachers and equally great reading. Now, in this second volume (will Warren Wiersbe produce a third? perhaps a fourth book?), we have equally good material. So good, in fact, one stands almost in awe of the rich detail about the great preachers and writers of the past. For example, Peter Roget earned the M.D. at Edinburgh (one of twelve out of about 400 who tried), practiced medicine, wrote a paper that led to the invention of the motion picture, and first published the famous *Thesaurus* in May 1852 (circulation since — over 20,000,000 copies).

But the work does more than rehearse fascinating information. It furnishes high level inspiration and motivation, provides basic minister's library list, and creates a thirst for solid ministry-

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oriented reading.

Pastor Wiersbe organizes his book in three parts. Part I gives biographical sketches of Newman, Trench, Lightfoot, Matheson, Scofield, Meyer, Drummond, Thomas Spurgeon (Charles' son), Griffith Thomas, Jowett, Kemp, Ironside and Culbertson. Following each sketch comes a sample sermon. Then follows a bibliography.

Part II, "Classic Books for the Preacher," puts into our hands materials about the miracles, parables, sermon series approaches, quotations books, the thesaurus, anthologies. Part II closes with a chapter on the minister's basic library.

Part III, "Miscellania," divides into six chapters ranging from Dwight L. Moody's theology to the marks of a mature minister. Pen sketches right through the book add interest. And thank God for the index! Why do publishers so often omit a working index?

This reviewer would make but few suggestions. The Emma Dryer section (pp. 322-3) sounds as if the author hurried through his research notes (trying to make a publication deadline?). Perhaps in a future revision that pair of pages could undergo smoothing.

I must confess to devouring this book. From beginning to end it held me fascinated.

Warren Wiersbe, give us more from your pen! Now that you have left the busy pastorate of Chicago's Moody Church, we hope the lecture circuit will contribute to, not detract from, your publications ministries.

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching  
Asbury Theological Seminary

*The Encounter*, by Helen Bass. Nashville: Broadman Press, 1976.  
One act play.

*The Encounter* deals with the simple sharing of the salvation story. The cast of two, along with minimal props and staging, would lend itself for chancel presentation. While the dialogue is somewhat simplistic, the intent of "bringing" one to Christ is clear. Although the resolution is a bit contrived, the playwright does use enough emotional interaction, tension, and conflict to make the dialogue more than trite. I recommend it for beginning drama groups, for discussion groups, and for those looking for a good evangelism tool.

Charles Killian

Professor of Preaching and Drama  
Asbury Theological Seminary

*Bible Activities For Kids (1 and 2)*, by Donna Lugg Pape, Virginia Mueller, and Carole Karle. Minneapolis: Bethany Fellowship, Inc., 1980. Two paperbacks, 64 pp. each.

The writers of these two small paperback volumes have presented booklets for practical use in Sunday school and Bible study activities for children. Both volumes present a wide variety of challenging puzzles in Bible activities suitable for children of school age who have verbal, writing, and reading skills. Hopefully, these activities will "refine verbal, manual and thinking skills." They represent "fun-to-do activities" which serve to "develop an awareness of the Bible and its message."

The puzzles in both volumes take the forms popularly utilized in objective testing procedures in some educational circles, involving concepts of completion, matching, identification, and skills demanding spelling, reasoning, and recognition. Emphasis is placed primarily on the mastery of Bible facts. Exercises of these kinds should serve to excite the interests of children and challenge their skills at least at the Junior age level. In some of the exercises an air of mystery is involved. Some of the puzzles take the form of games to be played.

Admittedly, among some teachers, activities of this kind will appear to be rather simplistic and somewhat superficial. However, it is also apparent that exercises of this kind do have a place, provide a change of pace, and elicit interesting response among small children.

H.W. Byrne  
Professor of Christian Education  
Asbury Theological Seminary

*Pastoral Counseling and Preaching: A Quest for an Integrated Ministry*, by Donald Capps. Philadelphia: The Westminster Press, 1980. 156 pp.

Donald Capps is Professor of Pastoral Care and Psychology of Religion at The Graduate Seminary of Phillips University.

In this book he adequately illustrates how preaching and pastoral counseling can mutually benefit each other. After showing the weaknesses of previous approaches toward establishing the relationships between these two types of ministerial acts, he establishes that their similarity lies in that they both are formally

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structured and utilize some common features in their functioning. These features are a carry-over from a previous book by Dr. Capp, *Pastoral Care: A Thematic Approach*. He sees four basic elements, from counseling, beneath the specific types of sermons, be they expository or topical. He illustrates his thesis through sermon examples from John Wesley, Martin Luther King, Jr., John Henry Newman, Austin Farrer, and Friedrich Schleiermacher.

The key element in Capp's approach is the feature of *theological diagnosis*. In counseling or proclamation he sees the necessity of entering into another's internal frame of reference. This is done by following Carl Rogers' critique of the diagnostic attitude (Capp identifies six types in sermons), and of the type of relationship focus between counselor and counselee, preacher and people (Capp identifies three models: psalmic, proverbic, and parabolic).

The book is an excellent integrating supplement for the inductive preaching method and theological reflection model used at Asbury Theological Seminary.

It is a good help toward exegesis and considering one's sermon and hearers in terms of their relationship to God.

Donald C. Boyd  
Assistant Professor of Preaching and Worship  
Asbury Theological Seminary

*The Family And The Fellowship*, by Ralph P. Martin. Grand Rapids: William B. Eerdmans Publishing Company, 1980. 142 pp., \$4.95.

The author states, "Many Christians today need to see the necessary place of the Church in God's design and take a positive attitude."

It's interesting to note that the volume took final shape not more than one-half mile from where Pentecost occurred.

The author faces the problems of research regarding the full relationship of Jesus to the origin of the Christian Church. It is not known exactly where and when the Church began.

Dr. Martin quotes from I Corinthians by giving us the image of the Church as the "Body of Christ". Paul was later to frame this initial understanding. We are indebted to Paul for working out the philosophy of the Church as the "Body of Christ" in the life of the world.



Luke is the only Gentile author in the New Testament. When he described what happened at Pentecost, he was working under the conviction that the *Living Word* was still leading His people.

Dr. Martin points out that the center piece of the story of the birth of the Church is the coming of the Holy Spirit. The abiding presence of the Holy Spirit is the assurance that the Church will continue.

The author points out the fact that the Church was born in a fellowship of the Holy Spirit. We may think of the Church as the embodiment of a shared life. Dr. Martin recognizes the value of the variety of gifts given by the Holy Spirit. An interesting section in this book has to do with the Corinthian house-groups.

The author treats carefully the New Testament models of ministry. The prophets and apostles were linked together in Ephesians.

The Church is "the body of Christ alive", through which the Lord Jesus continues to minister to the total needs of humanity.

Jesus is Lord!

Thomas A. Carruth  
Professor of Prayer and Spiritual Life  
Asbury Theological Seminary

*The Theology of Calvin*, by Wilhelm Niesel, trans. Harold Knight. Grand Rapids: Baker Book House, 1980. 258 pp.

This volume originally appeared as *Die Theologie Calvins*, Chr. Kaiser Verlag, Munich, 1938. Some revision of the original German text was made by the author for this English edition.

Several fine studies of Calvin's theology have appeared since 1938 (Eg., *Christusgemeinschaft Bei Johannes Calvin*, 1939 and *Die Seelsorg Johannes Calvins*, 1941, Wilhelm Kolfhaus; *Calvin's Doctrine of Man*, T.F. Torrence, 1949; *Calvin, Sources et Evolution de sa Pensée Religieuse*, Francois Wendel, 1950; *The Doctrine of the Knowledge of God, A Study in the Theology of John Calvin*, T.H.L. Parker, 1952; *The Knowledge of God in Calvin's Theology*, E.A. Dowey, 1952; *Calvin's Doctrine of Word and Sacrament*, Ronald S. Wallace, 1953; *Calvin's Doctrine of the Work of Christ*, John Frederick Janson, 1956; and *John Calvin the Man and His Ethics*, Georgia Harkness, revised, 1958, to mention some of the more helpful studies). Yet, this volume remains a standard, and Baker Book House has provided a needed service by keeping in print this classic study of Calvin's theology.

This work makes no attempt to detail every nuance of Calvin's

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theology (One would have to read Calvin's *Institutes of the Christian Religion* for that!) However, the author does illuminate the whole body of Calvin's theological system by selected fundamental examples.

The principle strength of Niesel's work is that he avoids the temptation of interpreting Calvin from any predominant point of view. Rather, he allows Calvin to speak for himself, referring generously to references in Calvin's *Institutes*. Wesleyan theologians might wish for more of a treatment of the dynamic aspects of divine revelation to supplement the strong static categories developed by Calvin and by the author.

A main contention of the author is that Calvin was not motivated by a particular doctrine such as divine sovereignty, but Christology: "Jesus Christ controls not only the content but also the form of Calvinistic theology." A closing chapter concludes that Calvin's work shows "plainly enough how closely the structure of [his] thoughts is dependent on the Chalcedonian definition and so on the living fact of divine revelation." The volume provides a convenient paperback summary reference for Calvin specialists, and for students the work will continue to serve as a splendid introduction to the thought of the Reformer from Geneva.

Kenneth Cain Kinghorn  
Professor of Church History  
Asbury Theological Seminary

*The Joy of Growing Older*, by Peter Mustric. Wheaton, Illinois: Tyndale House, 1979. 118 pp. (paperback).

This slender volume was written by the pastor of the senior citizens' group in a large Baptist church near San Diego. The author's special parish is the 600 people over 60 years of age. The author's qualifications are seen in his own age and in his years of experience ministering to this important segment of his home church.

After addressing himself to the general problems that average aging persons face, Mustric deals in the specifics of the problems and challenges that those in their later years confront. He speaks, among other things, about the opportunities for service while in retirement, the managing of one's finances, the coping with inflation, the relation to one's children, problems with health, hobbies as a vocation, living alone, God's promises to the aging, the church's responsibility to people of this class, and children's responsibility to their parents. It

is a very practical book. It has the advantage of coming from one who has a wide experience, has a Christian perspective, and is knowledgeable in all facets of the matters relevant to the senior citizen. The book is targeted to the more than 20 million senior citizens in the United States.

The author makes effective use of case studies, but does so in a terse and not tedious manner. The author has such a wide acquaintance with so many people that he can illustrate his ideas with concrete examples which make theoretical matters “down-to-earth.” In short, the advice given and the remedies suggested grow out of actual experience and are not simply spun out of theory. In the average church there is an important segment of the congregation of retirees who find difficulty in re-orientation in reference to their relation to the church and life in general.

This book addresses itself to a very widespread and very urgent need among an increasingly important segment of the community. It’s a book of worth not only to the senior citizens but also to their children and to church leaders who are concerned with the matters raised here.

George A. Turner  
Professor of Biblical Literature, Emeritus  
Asbury Theological Seminary

