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The Ministry of Shepherding, by Eugene L. Stowe, Kansas City: Beacon Hill Press. 256 pp. \$5.95.

This volume is by the general superintendent of the Church of the Nazarene who has served as president of Nazarene Theological Seminary, as superintendent of the Central California District, and as pastor of four churches on the west coast. Within the pages of this attractively bound volume are sections dealing with the whole gamut of opportunities and responsibilities for the modern Christian pastor.

The author has read on the subjects from significant sources as well as bringing to his task a wide variety of personal experience. Scarcely anything of importance to the pastor goes unnoticed. The author is acquainted with the older standard works on the ministry as well as more modern and up-to-date treatments of the various facets of the pastor's role. The pastor's wife is also noticed and her role helpfully defined. Among the important facets of the minister's role treated here from a practical standpoint are the pulpit ministry, counseling, pastoral calling, administration, and finance — to mention only a few.

This volume placed in the hands of a young pastor should be an invaluable aid to his professional and personal effectiveness. This reviewer, while perusing this book, felt again the challenge of the pastoral ministry as being the most honored position one could fill. It is hard to see how any pastor could help but profit by an examination of this volume and it would seem that every church library and every pastor's study should include this book. It deserves a wide circulation.

George A. Turner
Professor of Biblical Literature

Biblical Preaching for Contemporary Man, compiled by Neil B. Wiseman, Kansas City: Beacon Hill Press of Kansas City; or, Grand Rapids: Baker Book House, 1976. 159 pp.

At last, here is a book on biblical preaching by someone within the

Wesleyan-Arminian tradition. The work has been done by nine practicing Church of the Nazarene preachers — six of them pastors. It was produced basically for their denominationally sponsored pastors leadership conferences. It is now shared with all who long to “preach the Word!”

Biblical preaching is not understood in the mold of Bonhoeffer or Barth, but more in the cast of Donald G. Miller. That is, biblical preaching has to do solely with the substance and not the homiletical form of sermons. Each member of the symposium has a sensitivity toward responsible exegesis and hermeneutics. (Chapter two, “Responsible Biblical Interpretation,” by Mildred Bangs Wynkoop is worth the price of the volume.) In each subject handling there is also a strong sensitivity that preaching of the Bible is *for contemporary man*, as the book title suggests.

The Bible is given to communicate. That is not to say, however that sermons come easy — “after the labor of exegesis comes the toil of homiletics” (p. 23). Two-thirds of the book is devoted to possible variations of sermonic substance and form. Along with the “how to,” and examples, there is an excellent list of old and new preaching authorities under “Reference Notes.”

I wish all preaching done today would be done from the principles proposed in this handbook.

Donald C. Boyd
Assistant Professor of Preaching

You Must Be Joking, by Michael Green, Wheaton: Tyndale House Publishers, Inc., 1976. 220 pp. \$1.95.

Pastors, have a look at this little piece of apologetics which marshalls in straightforward, simple, and clear form arguments against typical excuses for rejecting the Gospel. Canon Green, well known present-day English preacher, comes to grips with such excuses as “All religions lead to God”; “It doesn’t matter what you believe as long as you are sincere”; “You can’t change human nature.”

University youth, struggling or helping someone in the grip of doubt, will also find this paperback useful.

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

Christian Mission in the Modern World, by John R. W. Stott, Downers Grove, IL: InterVarsity Press, 125 pp., 1975. \$2.95.

Without a doubt, this is one of the most significant publications in recent years, dealing with the contemporary issues of Christian mission from a truly biblical standpoint.

John Stott is rector emeritus of All Souls Church in London and speaks from experience and with authority.

In recent years, the mission of the church has been defined in two divergent ways: on the one hand, evangelism and discipleship only; on the other, involvement in social-political issues. The author, through a careful definition of five terms — *mission*, *evangelism*, *dialog*, *salvation* and *conversion* — attempts to bring these two groups together and show that the mission of the church really includes both.

“Although I have no wish to disguise myself or to conceal that I am a Christian of ‘evangelical’ conviction,” Dr. Stott writes, “this book is not an exercise in party propaganda. I have no axe to grind, except to go on seeking to discover what the Spirit is saying through the Word to the churches.” Approaching the subject in this spirit, he writes with the courtesy and warm friendship which Christians owe to one another when they are discussing their differences. He speaks biblically, clearly and fairly. His chief concern is to bring both ecumenical and evangelical thinking to the same independent and objective test, namely that of the biblical revelation.

“Mission,” he argues, “is not a word for everything the church does, nor does it cover everything God does in the world. ‘Mission’ describes rather everything the church is sent into the world to do. It embraces the church’s double vocation of service to be ‘the salt of the earth’ and ‘the light of the world.’ ”

Thus, social action is a *partner* of evangelism. As partners the two belong to each other and yet are independent of each other. Each stands on its own feet in its own right alongside the other. Neither is a means to the other, or even a manifestation of the other. For each is an end in itself. Both are expressions of unfeigned love.

The author believes that within the area of evangelism there is a place for genuine dialog. He defines dialog as a conversation in which each party is serious in his approach both to the subject and to the other person, and desires to listen and learn as well as to speak and

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instruct. Dialog is a token of genuine Christian love, because it indicates our steadfast resolve to rid our minds of the prejudices and caricatures which we may entertain about other people. to struggle to listen through their ears and look through their eyes so as to grasp what prevents them from hearing the Gospel and seeing Christ; to sympathize with them in all their doubts, fears and “hang-ups.” In dialog, however, we should not cultivate a total “openness” in which we suspend even our convictions concerning the truth of the Gospel and our personal commitment to Jesus Christ. To attempt to do this would be to destroy our own integrity as Christians.

John Stott seriously challenges the definition of “salvation” espoused by both the Uppsala (1968) and the Bangkok (1973) assemblies. Although liberation from oppression and the creation of a new and better society are definitely God’s will for man, these things do not constitute the “salvation” which God is offering the world in and through Jesus Christ. They could be included in the “mission of God,” in so far as Christians are giving themselves to serve in these fields. But to call socio-political liberation “salvation,” and to call social activism “evangelism” is to be guilty of a gross theological confusion. It is to mix what Scripture keeps distinct — God the Creator and God the Redeemer, the God of the cosmos and the God of the covenant, the world and the church; common grace and saving grace; justice and justification; the reformation of society and the regeneration of men. For the salvation offered in the Gospel of Christ concerns persons rather than structures. It is deliverance from another kind of yoke than political and economic depression.

“*Conversion*,” the author insists, is the necessary response to the Gospel. The word literally means “to turn around,” to turn away from idols and sin and to turn toward God and Christ. Thus the biblical equation is “repentance + faith = conversion.” Conversion leads to regeneration or the new birth, and involves a change in the life of the individual. Conversion also leads to social responsibility, for it does not take the convert out of the world, but rather sends him back into it, the same person in the same world, and yet a new person with new convictions and new standards.

J. T. Seamands

John Wesley Beeson Professor of Christian Missions

The Good News Bible; In Today's English Version, New York: The American Bible Society, 1976.

In this volume we have one of the most recent attempts to put the language of Scripture in speech familiar to the average English reader today. The project began when several of the United Bible Societies cooperated to produce the Greek New Testament, the third edition of which appeared in 1975. *The New Testament in Today's English Version* appeared in September of 1966. It was prepared by Robert Bratcher for the Society and was designed for those for whom English was a second language. For that reason he used vocabulary and sentence structure that would be intelligible for those who had learned English in addition to their native tongue. The idiom and habits of speech of the Hebrew and Greek writers, which are largely reflected in the older versions, were ignored in the interest of communication to the present generation of English readers. To the surprise of the Bible Societies it was discovered that this rendition of the New Testament attracted many readers for whom English was their mother tongue. They therefore prepared to do the same with reference to the Old Testament and the public was given the results this fall. This complete Bible, like the New Testament, is accompanied by line pictures suggested by the Bible text and skillfully executed by the same artist. Appended to this Bible is a glossary of terms, a list of passages of the New Testament from the Greek Old Testament, a chronology, some maps, and two appendices.

Each book in the Bible is given a brief preface together with an outline of its contents. Alternate readings are given at the bottom of each page and one also finds there some Scripture references to other relevant passages. Interspersed in the text are subject titles, ten of which embrace several paragraphs.

The language used is what the translator thinks would be used today to express the same thoughts. "In the beginning, when God created the universe, the earth was formless and desolate" (Gen. 1:1,2). "Now the snake was the most cunning animal that the Lord God had made. The snake asked the woman, 'Did God really tell you not to eat fruit from any tree in the garden?' " (Gen. 3:1). "Then Adam had intercourse with his wife, and she became pregnant. She bore a son and said, 'By the Lord's help I have begotten a son'" (Gen. 4:1).

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Many books of the Old Testament are more easily read than in other versions. In some cases, where there are rather tedious lists of numbers and geneologies, this version condenses the language of several verses into a few. Thus many repetitions are avoided without altering the meaning. The census of the Levites (Numbers 4:34-48; cf. 13:3-15) is condensed into a table more visible and in much less space.

Some may think that the attempt to ease the task of the reader is overdone when “leprosy” becomes “a dreaded skin disease” (Deut. 24:8; Mark 14:3); “Decapolis” becomes “ten towns.” Instead of “swine” we have “pigs” in Mark 5:11. An example of brevity without loss of meaning is seen in the rendition of Deuteronomy 4:16-18. In the Revised Standard Version “Beware lest you act corruptly by making a graven image for yourselves in the form of any figure, the likeness of male or female, the likeness of any beast that is upon the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth.” In *Today’s English Version* it becomes “Do not sin by making for yourselves an idol in any form at all — whether man or woman, animal or bird, reptile or fish.”

Many changes are not likely to be welcomed by serious students of the Bible but will be welcomed by most readers. Instead of the familiar passages “Thou preparest a table before me in the presence of my enemies” it becomes “You prepare a banquet for me where all my enemies can see me” (Ps. 23:5). A more direct and less oracular format is seen in Proverbs 22:1: “If you have to choose between a good reputation and wealth, choose a good reputation.” Less happy is the rendering in Mark 14:27, “God will kill the shepherd.” This is a quotation from Zechariah 13:7 which reads, “Wake up sword and attack the shepherd who works for me.” Sometimes euphemisms and quaintness yields in favor of a more contemporary mode of speech. Thus “You shall have a stick . . . and when you sit down outside you shall dig a hole with it and turn back and cover up your excrement,” whereas in *Today’s English Version*, “carry a stick . . . so that when you have a bowel movement you can dig a hole and cover it up” (Deut. 23:13).

The artist gives the reader a word picture of the entire life of Jonah in about 20 drawings dramatizing his career. In Nineveh “more than 120,000 persons who do not know their right hand from the left, and also much cattle . . .” (R.S.V.) becomes “more than 120,000 innocent children in it as well as many animals . . .” (T.E.V.)

Time will tell whether *The Old Testament in Today's English Version* will be as popular as the *New Testament*. It could well be even more popular since many of the more quaint Hebrew modes of thought and expression give way to contemporary speech. It would seem that this version would be more welcome to *new* Bible readers than to many of the older ones; to those familiar with the existing versions, the new may not be as welcome. The serious Bible student will need a version closer to the original language and thought forms of the original. But every reader will find the new version arresting, responsible, and above all readable. It will probably find its place among the many other more popular and more idiomatic translations.

Dr. George A. Turner
Professor of Biblical Literature

Power for the Day: 108 Meditations from Matthew, by John T. Seamands, Nashville: Abingdon, 1976.

Dr. Seamands, the John Wesley Beeson Professor of Christian Missions at Asbury Theological Seminary, writes out of deep personal conviction that the daily "quiet time" is essential to the Christian. The devotions are biblically based, progressively developed, and designed to challenge the reader to deeper Christian commitment. The commentaries on the daily Scripture texts are followed by incisive, pithy spiritual axioms which fix the truth in the reader's heart and mind.

Melvin E. Dieter
Associate Professor of Church History

Alive to God through Praise, edited and paraphrased by Donald E. Demaray, Grand Rapids: Baker Book House, 1976.

Many modern devotional aids are preoccupied with man, his work, and his problems. In this volume Dr. Demaray, the Granger E. and Anna A. Fisher Professor of Preaching at Asbury Theological Seminary, has chosen some of the select "praise passages" from

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Scripture and devotional literature and placed them in a contemporary paraphrase with his own inimitable style. Thomas a Kempis, St. Augustine, Walter Hilton, A. W. Tozer, E. Stanley Jones, and others in church history who have given eloquent human expression to praise join the biblical writers in inviting the reader into the presence of God. The brief biographical sentences which introduce each author are helpful.

Melvin E. Dieter
Associate Professor of Church History

Christian Holiness in Scripture, History and in Life, by George Allen Turner, Kansas City: Beacon Hill, 1977.

These essays on biblical holiness in the Wesleyan tradition by Dr. Turner, Professor of English Bible at Asbury Theological Seminary, complement his other significant contributions to understanding the life of total commitment in the fullness of the Spirit.

Although the essays are the substance of lectures originally given to college students, their style is such that the book serves as an excellent summary of the history and practice of Christian holiness throughout church history. In addition to an exposition of the Wesleyan doctrine of entire sanctification, the essays outline other traditional concepts of sanctification as they relate to Wesleyan biblical understanding.

Concise outlines of broad areas of theological and historical truth, the essays naturally lack detailed or extended development, however, the reader can readily identify basic outlines of the truths and issues under consideration. Here is a book pastors can use to help Christians who want an understandable exposition of the possibilities of the holy life as witnessed to in the present as well as in history.

Melvin E. Dieter
Associate Professor of Church History

The Holy Spirit in the Christian Life, by W. Curry Mavis, Grand Rapids: Baker Book House, 1977. 144 pp. \$3.50.

Refusing to analyze at popular superficial levels, Dr. Mavis comes to grips with issues both psychological and religious. Pastors and church leaders will welcome the book as a study guide for groups. The kinds of questions currently asked about the work of the Holy Spirit find satisfying answers in the language of contemporary psychological man.

Dr. Mavis, Professor of Pastoral Ministry, Emeritus at Asbury Theological Seminary, concludes each chapter with provocative questions aimed to deepen one's understanding of the life of God in the soul of man. The chapters constitute excellent orientation for answering the questions with richness and meaning. Serious Christians will read and study this book with eagerness.

Occasionally the materials seem repetitious; in actuality, the author comes to grips with his concerns now this way, now that, and then still another, until at the end the tapestry begins to take on the appearance of a finished work.

The practicality of the little volume commends it: anger, guilt, anxiety are each treated; prayer, growth, truth perception are all handled carefully and helpfully. And the chapter on witnessing (number eleven) is a little classic.

Heartily recommended!

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching

A Critical Lexicon and Concordance to the English and Greek New Testament, by Ethelbert W. Bullinger, Grand Rapids: Zondervan Publishing House, 1975. 999 pp. plus Appendices.

This reprint of a well known nineteenth century reference work will continue to find a grateful response — especially for those who work primarily from the English text and who also know how to use a concordance.

The design of the book is clear: in the words of the preface it is “to give every English word in alphabetical order, and under each, the Greek word or words so translated, with a list of passages in which the English word occurs, showing by a reference figure which is the Greek word used in each particular passage. Thus, at one view, the Greek word with its literal and derivative meanings may be found

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for every word in the English New Testament” (p. 7).

The Authorized Version (KJV) is used, but variant readings noted in critical editions are also included — especially if found in the critical text of S. P. Trigelles which the author regards as “probably the most exact representation of the ancient plenary inspired Text of the Greek New Testament ever published.” (This preface was written, however, before Westcott and Hort.)

One may take for example the word “holiness” in the Authorized Version. In this concordance under “holiness” five different Greek words are listed. Then each biblical text is listed where “holiness” is found and accompanying number tells which Greek stands behind the English word.

The body of the concordance is found by an Index of Greek words; under each is given every English word by which it is translated in the Authorized Version. The student can then go to each of these English words.

The design is simple, clever and useful, but there are certain limitations. Every year fewer people use the King James Version for study purposes. We simply need a better Greek text than it illustrates. Also the definitions of the Greek words are at times outdated since they were given before the mass of (mostly) Egyptian papyri shed their light. Finally, if a student knows enough Greek to use this volume, he would be better to use a straight Greek concordance. This volume will help the student who can barely use Greek, but who is perceptive enough to note the diversity which this concordance points out.

One final note: the concordance appears to be exhaustive, for every form of the verb “to be” is listed separately!

Robert W. Lyon
Professor of New Testament Interpretation

A History of the Criticism of the Acts of the Apostles, by W. Ward Gasque, Grand Rapids: Eerdmans, 1975. 344 pp. \$20.00.

The volume is based on the doctoral dissertation written at the University of Manchester under the tutelage of F. F. Bruce and is included in the monograph series on biblical exegesis, edited by Oscar Cullmann and others.

It is the only complete work on the critical study of the book of Acts in any language. Gasque, who served as Associate Professor of New Testament at Regent College, Vancouver, succeeds in his purpose of being relatively objective while he usually ends on the conservative side of the question. His critical review of continental British and American scholars, past and present, is remarkably complete and judicious.

The Lukan scholars he admires most are H. J. Cadbury (deceased) of Harvard and F. F. Bruce, the former for his lifetime of perceptive Lukan studies and the latter for his two commentaries on the book of Acts. Among those who receive least praise are the older generations of German scholars who worked in theological categories and slighted historical, literary, archaeological and similar factors. High praise also is given to the pioneer work of Lightfoot, Conybeare, Howson, and William Ramsay.

After examining in detail the views of various scholars, he concludes that the author of Acts was also the author of the Third Gospel Luke and that Luke was both a careful writer of history and also a theologian.

On the vexing problem of reconciling Acts 15 with Galatians, he commends the researches of C. W. Emmet who concludes that Paul's visit to Jerusalem, mentioned in Acts 11, is the same visit as that mentioned in Galatians 2.

This volume is extremely helpful to those who seek perspective on Lukan scholarship. It is also useful for ascertaining Gasque's own conclusions, which are not obtrusive, but restrained and judicious. The reader will appreciate the fact that this author worked with original sources in German, French, and Latin and spared no pains to make his findings represent fairly those he is reviewing.

George A. Turner
Professor of Biblical Literature

The Holiness Pulpit, Number Two, compiled by James McGraw, Kansas City: Beacon Hill Press, 1974. 110 pp. \$2.95 (cloth).

Eleven well-known preachers in the holiness movement contribute sermons to this slim volume. Material is anecdotal and experiential. Nazarene contributors have that definiteness about their work that

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marks them in our time — that is refreshing. A sermon by Donald Shafer, a bishop in the Brethren in Christ Church, is stimulating for its social concern.

One could wish for a third volume with content reflecting biblical concerns first and foremost, and content applied from the behavioral sciences, too. Sociology and psychology, especially, have much to contribute to the field, and people are hungry for preaching that touches them where they hurt in contemporary society.

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

Prayers and Other Resources for Public Worship, by Horton Davies and Morris Slifer, Nashville: Abingdon, 1976. 96 pp. \$4.95.

The well-known authority in worship. Horton Davies, author of the celebrated five volume work, *Worship and Theology in England* (Princeton University Press), along with a practicing pastor, Morris Slifer, minister of visitation at First United Church of Christ, Quakertown, PA, combine their efforts to produce this little and useful anthology of worship materials. The uniqueness of the volume is just this: it organizes and takes within its compass all the kinds of materials needed in public worship experiences. While materials need not be extracted and used bodily, they provide suggestions and models for serious worship construction.

Seasonal material appears in this slim volume, along with invocations, prayers for illumination (e.g. before sermons), benedictions, dismissals, bidding prayers, offertory materials (sentences and prayers), both general and special occasion prayers, special graces, etc.

Davies and Slifer set for themselves high criteria: materials must be biblical, relevant and reverent (“avoiding all meretricious slickness and superficiality”), and straightforward (simple and honest, in other words).

Materials are numbered for easy reference and logging what has been used, and a double index (Scripture references and subjects) adds to the helpfulness of the book.

Here is a solid resource tool.

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

Deliver Us From Fear, by Eileen Guder, Waco, TX: Word Books, 1976. 117 pp. \$5.95.

Eileen Guder, now Mrs. William Triplett (he is a professor of music at the University of Southern California), presents us with another volume, this one a hard-hitting, insightful treatment of fear. Practical, she comes right to grips with everyday hang-ups about risk, physical danger, death and life itself. We can be grateful for this honest exposé.

We can be grateful, too, for her autobiographical openness. She tells us frankly about her own deliverances and how Jesus Christ invaded her life to release her.

What puzzles me about this book is its rather frequent negative tones. She is unhappy with the manipulative procedures used by the church (the world instead of God's Word has become the model), and with the dishonesty and fakery Christians so often demonstrate. These kinds of things she hits hard. There is no doubt in this reviewer's mind that they need hitting; the question is *how* to hit. Perhaps her result would be stronger had she been subtle, affirming, supportive. The very people who are apt to read this book may well be those who take her "scolding" subjectively . . . anyway, she has done a service for the Church and her book is to be recommended either for private reading or group discussion under supervision.

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching