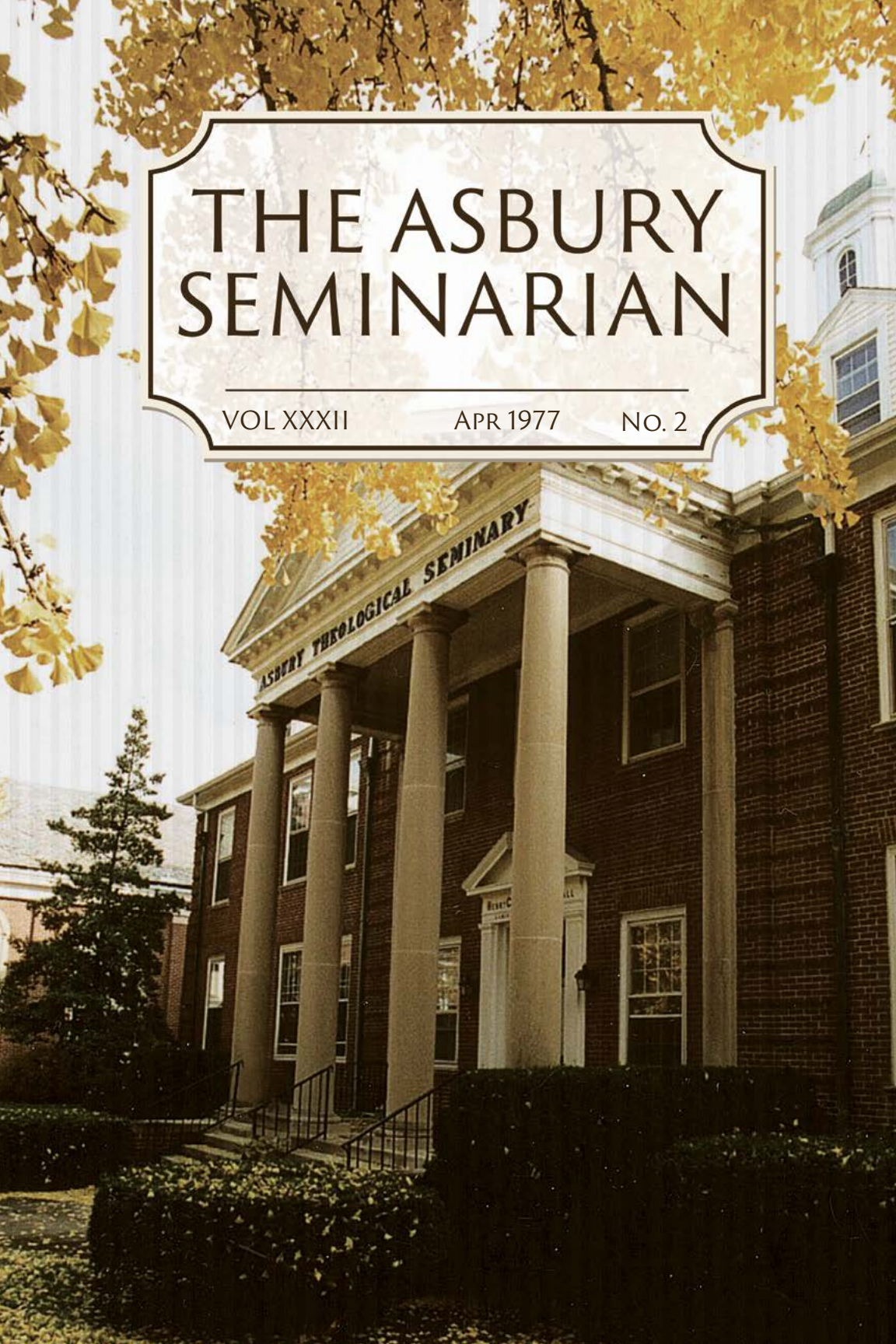


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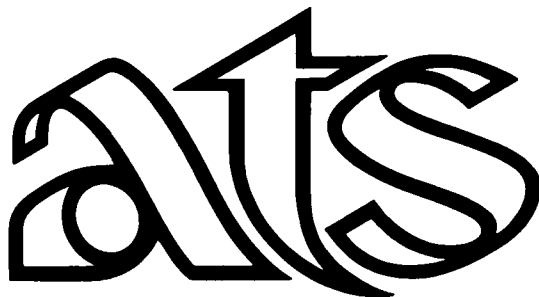
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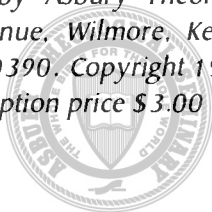
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*The Wesleyan Message
in the Life and Thought of Today*



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The purpose of this publication is to serve as an organ of Asbury Theological Seminary for the dissemination of material of interest and value primarily to its immediate constituency of alumni, students and friends, but also to a broader readership of churchmen, theologians, students and other interested persons.

Material published in this journal appears here because of its intrinsic value in the on-going discussion of theological issues. While this publication does not pretend to compete with those theological journals specializing in articles of technical scholarship, it affirms a commitment to rigorous standards of academic integrity and prophetic forthrightness.

EDITORIAL

"O for a Thousand Tongues to Sing"

by Dennis Lee McCardle

It was the genius of our Creator, the Master of all music and loveliness, to create man with the insatiable desire for music. This God of all music, theme of all song, demands our praise. And throughout sacred history the most potent form of Christian praise has been the hymn. To know and study the hymnody of the church is to know something of its great ascent throughout the ages. Contained and preserved in our hymnals are the struggles and triumphs of God's people. E. E. Ryden, in "The Story of Christian Hymnody" quotes Henry Ward Beecher:

Hymns are the jewels which the church has worn, the pearls, the diamonds, the precious stones, formed into amulets more potent against sorrow and sadness than the most famous charm of the wizard or the magician. And he who knows the way that hymns have flowed, knows where the blood of true piety ran, and can trace its veins and arteries to the very heart.

Perhaps the earliest definition of the hymn is given to the church by St. Augustine. "A hymn is the praise of God by singing. A hymn is a song embodying the praise of God. If there be praise, and praise of God, but not sung, it is not a hymn. For it to be a hymn, it is needful, therefore, for it to have three things — praise, praise of God, and these sung."

Erik Routley presented a twentieth century definition during a recent lecture series: "The hymn is the theology for the untheological and music for the unmusical." What the hymn does, then, is to make the

Dennis L. McCardle is Teaching Associate in Church Music at Asbury Theological Seminary. He holds the A.B. from Pennsylvania State University and the M.A.R. from Asbury Theological Seminary.

doctrines of our church come alive, and to the musically untrained the hymn, for centuries, has been the only vehicle of musical expression.

It would be impossible to calculate the impact and influence that the hymn has played in the development and spread of Christianity. Every significant movement from the establishment of the New Testament church to the present has been accompanied by the hymn. The New Testament itself confirms the famous report of Pliny, Governor of Bithynia to the Emperor Trajan (112 A.D.), that the Christians in his area “sang antiphonally hymns to Christ as to a god.” So hymnlike are the phrases of the New Testament that one is tempted to see a veritable ground swell of hymnody underlying the prose of its praise. It was the hymn, a vital weapon of controversy, that Ephraem the Syrian in the East and Ambrose of Milan in the West used to thwart the Arian heresy. It was the prophetic foresight of Luther that envisioned the people singing themselves into Reformed doctrine. Again, it is hardly a coincidence that the Wesleys shook the established church of England to its very foundation on the wings of song.

Millar Patrick states in “The Story of the Church’s Song”:

The discovery was early made in the Christian era that popular religion is moulded largely by the ideas enshrined in its hymns. Sermons often fly over the people’s heads; prayers uttered in their name often fail to carry their hearts and even their intelligence with them: but their songs sink into the memory, color their thought, and fashion their theology much more than any deliberate instruction.



How Can Wesleyans Sing the Lord's Song?

by John S. Tremaine

We, as fulfilled Christians, are perilously near an abyss when it comes to assuming proper responsibility for stewardship of the gift of song. There is no dearth of exhortation in this area from Scripture, particularly in the Judeo-Christian heritage. As early as Exodus 15:1-18, praise comes forth in the Song of Moses, and the structure is clearly that of a hymn of praise. The song contains all the elements of a communicative ascription to God: (1) praise for who He is, (2) praise for what He has done, (3) praise for His victory over the enemy, (4) praise for His constant love, and (5) praise for His "eternal-ness." As we turn to our final Revelation from God we find the saints in exultant praise: "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give Him the glory . . ." (Rev. 19:6, 7).

Singing is serious business, but, like the plan of salvation, it is at once simple and profound. At no point in Scripture is corporate praise delineated as an exclusive thing to be tested and evaluated along aesthetic lines.

This is not to excuse to any degree a careless approach. It is important that we underline the demand for the best stewardship of talent which lies within us. But with the same underlining, the word *all* assumes the utmost importance. In true praise, *all* participate without question. As talents and gifts differ, so will quality. But the charge is clearly there: *all* are to sing.

There is something electrifying and confirming about a group gathered for corporate praise when the Spirit has infused it with His presence and understanding. It is then that a combination of text and tune clearly vindicates itself if it is worthy. The singer, unskilled though he may be, can be caught up in the divinely appointed act and be edified as he becomes a part of the whole. It is here that each person is as im-

John S. Tremaine is the William Earle Edwards Professor of Church Music at Asbury Theological Seminary. He holds the B.Mus. and M.Mus. degrees. He has done graduate work at several institutions and is a Choirmaster in the American Guild of Organists.

portant as the other, and the “joyful noise” (not to be caricatured here as it too often has been) becomes “music for our Lord to hear.”

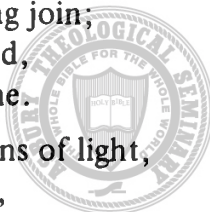
Church music has all too often been a “spectator sport,” as we are all aware. The sensitive church musician has long known that a balance must be achieved and kept between congregational participation and the leadership of skilled artists. The latter must lead and assist as they provide dedicated inspiration — never must they entertain. There is never a place in church music for the willful display of talent. Exceptional talent, however, when used unequivocally for the glory of God (Bach: *Soli Deo Gloria!*) has a subtle way of encouraging others less talented to do their best as they join heartily in corporate praise.

Richard Raines, in his preface to the *Wesley Hymnbook*, quotes Bishop Asbury thus:

In examining the arrangement (Asbury’s own hymn publication in 1808), you will find every particular head well furnished with suitable hymns in which are contained a body of excellent divinity, explanatory of, and enforcing, the fundamental doctrines of the Gospel. We now cheerfully commend the work and you to the protection and care of Almighty God, hoping you will still sing with the Spirit and the understanding also: guarding particularly against lifeless formality in this and all other devotional exercises, till you are called to join the innumerable company who in heaven sing the song of Moses and of the Lamb.

What clearer direction could there be than this? It is to all intents and purposes another articulation of Paul’s exhortation in Colossians 3:16 and Ephesians 5:19! Charles Wesley puts it vibrantly into lyrics:

Meet and right it is to sing,
In every time and place,
Glory to our heavenly King,
The God of truth and grace:
Join we then with sweet accord,
All in one thanksgiving join;
Holy, Holy, Holy Lord,
Eternal praise be Thine.
Thee the first-born sons of light,
In choral symphonies,



The Lord's Song

Praise by day, day without night,
And never, never cease;
Angels and archangels all
Praise the mystic Three in One,
Sing, and stop, and gaze, and fall
O'erwhelmed before Thy throne.

Vying with that happy choir,
Who chant Thy praise above,
We on eagles' wings aspire,
The wings of faith and love:
Thee they sing with glory crowned,
We extoll the slaughtered Lamb;
Lower if our voices sound,
Our subject is the same.

Father, God, Thy love we praise,
Which gave Thy Son to die;
Jesus, full of truth and grace,
Alike we glorify;
Spirit, Comforter divine,
Praise by all to Thee be given;
Till we in full chorus join,
And earth is turned to heaven.

John Wesley, in his seven "Directions for Singing," from the preface to *Sacred Melody*, 1761, is explicit as to total participation and "how to do it." His rare combination and balance of discipline and spiritual zeal were constantly evidenced in his editing of hymns (mostly Charles') for the people called Methodists. The business of congregational singing was no mere theory for the Wesleys and their followers: it was put to the test, and it worked! Eric Routley, in *The Musical Wesleys*, states that John was a "thorough-going conservative" when it came to music, and that he (John) often alluded to the fact that the music of the ancients was as simple as that of the Methodists. It was possibly this element of arch-conservatism musically which made him more able to communicate with the masses in hymns. A clear melodic line was of utmost importance. He said in essence, "Leave the fancy stuff to the artists."

Bishop Short, in writing of Wesley genius, reminds us that the brothers continuously urged their followers to sing, then pause and consider what they had sung. They managed to place full responsibility

upon the singer for what he had uttered.

My experience with the Methodists of Great Britain has convinced me that they are seriously committed to the perpetuation of the genius of Wesleyan hymnody. There seems to be no possibility in these days of austerity that a new hymnal will be published; but there is a unity of conviction that the best of Wesley hymns must be preserved and put before the congregation to sing.

Of the 984 hymns in the current *Methodist Hymn Book* (British), 243 are from the pen of John and Charles, many of John's, of course, being translations from the German. Thereby hangs another significant fact: the solid contribution of the Moravians, not only to hymnody in general but to the vitality of personal experience and congregational praise as a deeply devotional exercise. It was, as we all know, this factor which first attracted the Wesleys' attention on the memorable voyage to America in 1735.

What the German reformers utilized in 1517 and the English discarded in 1534, the Wesleys, building upon Isaac Watts' pioneering, revived. Music of the people became again an essential ingredient, and the congregation sang its faith with fresh and lasting enthusiasm.

A word about tunes is in order here: it has been a most revealing and sometimes frustrating experience to be a part of vastly differing groups around this country and Great Britain, where certain tunes have implanted themselves with certain texts through the years. There are many to whom new or otherwise associated tunes are intolerable, and others to whom a new tune becomes a challenge and even brings stronger meaning to a text. While volumes could be written upon this subject, there are a few simple guidelines which we who deal with congregational praise should heed: a good tune should be musically strong and relatively simple, both in vocal range and melody line. The "feeling" it carries (and this of course is controversial, but to a degree conclusive) should be sympathetic to the text.

We find entirely too frequently the impression that Charles Wesley adapted just any common tune that would do, in order to get people to sing. This does not "hold water" upon close scrutiny. Any tunes which have come down through the years have been found to be worthy. The folk tunes used were almost certain to have been the sort which would not lend themselves to vulgar usage.

Although there is little positive proof, we note in referring to the rare 1868 collection, *The Poetical Works of John and Charles Wesley*, very often the direction: "to be sung to . . ." followed by the title of

The Lord's Song

a previously written hymn or some well-known song. When a tune fit, it was used, there being a general knowledge of metre, for many alternate texts. The object was to get God's people to sing, but worthily, by a tune which suited the text. Enough fragments have been preserved from early tune books to prove this point, although music was scarce, and still is in many quarters.

We of Wesleyan persuasion often lose sight of the fact that there were two specific classes of hymns used for years among Methodists. The first, called forth in amazing quantity by the urgency of their zeal and times, were manifest to convert the unsaved and support a sweeping mass evangelism. The second type was just as evidently pointed to the educative and spiritually deepening process of the societies.

The Poetical Works of John and Charles Wesley (1868), by far the most comprehensive collection of their output in hymns, is most revealing in its scope and significance in its chronology. No facet of Christian experience goes untouched. The authors' own comments and titles indicate an incredible insight into the needs of their times, the propagation of the doctrine of "free grace," and a steady and insistent search for Christian perfection. The passing years show a sure progress toward affirmation of the sanctified life as the only goal for every believer. Truly the Wesleyan hymnals are textbooks of Methodist theology; and let us say parenthetically that the most recent hymnbooks in the Methodist tradition have done infinitely better with authentic texts and emphasis than their predecessors had done for a few decades. The newest, *Hymns of Faith and Life*, is in many instances a masterpiece. It even includes a number of Wesley hymns overlooked in the British *Methodist Hymnbook* which are rich in the best Wesleyan tradition.

How then shall we of Wesleyan faith and practice sing the Lord's song? First, we are committed as Christians and by example to the very best. This means that the selected text, be it Watts, Wesley, or another, must be Scripturally and doctrinally sound. Then it must be singable. If there is any doubt in the minister's mind, it should be dispelled by his musical associates, given the above guidelines. Next, a contagious enthusiasm born of conviction and knowledge of the text will be bound to convey itself to a congregation when they know their primary object is heartfelt praise. The "how" can come as we proceed.

Countless ways of improving congregational singing have been advocated; but any "gimmick" short of a Spirit-born exuberance is in es-

sence shallow. I am reminded of a scheduled hymn-sing at the inception of the 1970 Asbury Revival when Charles Wesley's "See How Great A Flame Aspires" was requested by a student who selected it only on the basis of its appropriate text. As far as we knew, it had never been sung here before, and even the tune was new. However, it was sung by an inspired congregation with assurance and great fervor. Need we further proof?

Lest we be accused of taking our title out of context, we must insist that the Lord's song will always be in a sense "in a strange land." The life in Christ is an enigma to the unbeliever, who must be wooed and won by such means as anointed preaching and singing. Then he will discover to his great delight that the vehicle of song carries the message of his heart strongly in the company of others, feeble as his own efforts may be.

Every hymn must stand the test of its acceptability for corporate praise or prayer. This ruled out many of Charles Wesley's poems from publication in hymnals, and we could have profited by John's careful editing in many songbooks since his time! Voices lifted in concert must vocalize experiences and affirmations which are within reach of all and Biblically based. There is no room for apocryphal assertions.

Shall we, then, without carelessness or smugness, appropriate and utilize the heritage which is ours in Wesleyan hymnody? This is not in any sense an argument for exclusiveness. Wesleyan hymnody is not the one "ultimate," but no branch of Christendom has been more richly endowed in both authorship and effective use of sacred song. It then behooves us to give it its rightful place in the rich and ever-expanding area of congregational praise; and to subject our choices to the same careful scrutiny these founding fathers of ours demonstrated.

We could very well be entering a new and stronger day of effective singing by applying both content and principle of our rich past to the creativity of contemporary Christian song. There is no question as to the validity of this theory if it is really practiced.

Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven.

— VII from John Wesley's preface to *Sacred Melody*, 1761

Holiness and the Christian Year in the Hymns of Charles Wesley

by C. Barron Buchanan

Evelyn Underhill, in her classic study “Worship,” says, “since the Christian revelation is in its very nature historical — God coming the whole way to man, and discovered and adored within the arena of man’s life at one point in time, in and through the Humanity of Christ — it follows that all the historical events and conditions of Christ’s life form part of the vehicle of revelation. Each of them mediates God, disclosing some divine truth or aspect of divine love to us. Here lies the importance of the Christian Year, with its recurrent memorials of the Birth, the Manhood, the Death and the Triumph of Jesus, as the framework of the Church’s ordered devotion In Christ, and therefore in all the states and acts of Christ, history and eternity meet.”

The writer also states that, “Christian worship is always directed towards the sanctification of life . . . (and) is to be judged by the degree in which it tends to Holiness.”

It is not surprising to find these two themes — the historical and the holy — interwoven in many of Charles Wesley’s hymns, and the hymns for the celebration of the Christian year have an emphasis on sanctification that is unique among hymn-writers. Each aspect of Christ’s life and ministry is viewed in its particular relation to the ultimate goal of the believer’s life: holiness.

The Christian year opens with “Advent,” a word meaning “coming.” Beginning four Sundays prior to December 25th, it is a season of serious preparation for the celebration of our Lord’s birth. Traditionally we bear in mind three “comings” of Christ: His entrance into the world in Bethlehem, His birth here and now in our hearts, and the final

C. Barron Buchanan is Associate Professor of Church Music at Asbury Theological Seminary. He holds the B.Mus. degree from Ohio Wesleyan University, and the M. Sac. Mus. from Union Theological Seminary.

Advent, when He will appear in judgment and glory. In the hymn, "Come, Thou Long-Expected Jesus," Wesley states the theme of our sanctification in the words,

From our fears and sins release us;
Let us find our rest in Thee.

The celebration of Christ's birth on December 25th dates from the early part of the fourth century. This day was chosen not because of any tradition of memory of the exact time of our Lord's birth, but, in part at least, because of the Church's desire to offset the pagan festival of the sun. The connection between the two festivals is suggested in one of the most ancient collects for Christmas: "O God, who hast made this most holy night to shine with the illumination of the true light" Devotion to Christ, the "Sun of righteousness," supplanted the cult of the unconquered-sun. In the third stanza of "Hark! The Herald Angels Sing," we find in the phrase, "Hail the Sun of Righteousness" a reminiscence of the old tradition. This hymn, first published in 1739, was entitled, "Hymn for Christmas-Day." Wesley's original stanzas one through six are found in the *Methodist Hymnal*, and conclude with the line, "Born to give them second birth." However, in the hymn as it was first sung, this was followed by the theme of a still deeper reconstruction of human nature:

7. Come, Desire of Nations, come,
Fix in us Thy humble home;
Rise, the woman's conquering Seed,
Bruise in us the serpent's head.
8. Now display Thy saving power,
Ruined nature now restore;
Now in mystic union join
Thine to ours, and ours to Thine.
9. Adam's likeness, Lord, efface,
Stamp Thy image in its place;
Second Adam from above,
Reinstate us in Thy love.
10. Let us Thee, though lost, regain,
Thee, the Life, the Inner Man:
O! to all Thyself impart,
Formed in each believing heart.

Hymns of Charles Wesley

A little-known collection, “Hymns for the Nativity of our Lord,” has two superb examples: In “Hymn V,” which begins, “Let earth and heaven combine,” the closing stanzas read:

5. He deigns in flesh to 'appear,
Wildest extremes to join,
To bring our vileness near,
And make us all Divine;
And we the life of God shall know,
For God is manifest below.
6. Made perfect first in love,
And sanctified by grace,
We shall from earth remove,
And see His glorious face;
His love shall then be fully showed,
And man shall all be lost in God.

In “Hymn XV” from the same collection, beginning, “All-wise, all-good, almighty Lord,” we find:

5. In my weak sinful flesh appear,
O God, be manifested here,
Peace, righteousness, and joy,
Thy kingdom, Lord, set up within
My faithful heart; and all my sin,
The devil's work destroy.
6. I long Thy coming to confess,
The mystic power of godliness,
The life Divine to prove:
The fullness of Thy life to know,
Redeemed from all my sin below,
And perfected in love.

* * * * *

8. Come quickly, gracious Lord, that I
May own, though antichrist deny,
Thy incarnation's power.
May cry, a witness to my Lord,
“Come in my flesh is Christ the Word,
And I can sin no more!”

The third season of the Christian year is called “Epiphany,” meaning “manifestation.” Celebration on January 6th, the Western Church came to commemorate the visit of the magi to the Christ-Child, introducing an emphasis upon our Lord’s manifestation to the gentiles. In hymns for this season we will find the theme of Christ as light. In, “Christ, Whose Glory Fills the Skies,” Wesley stresses the idea of “inward light,” and the phrase, “Cheer my eyes and warm my heart,” is expressive of a joyful Christian experience. It is the third stanza that is most specifically oriented to the concept of holiness: “. . . Pierce the gloom of sin and grief; *Fill me, Radiancy divine.*”

In the Early Church Easter and Pentecost were times of initiation of new members into the Christian fellowship. Out of the disciplines preparatory to baptism on Easter Even there developed the season of Lent. By the time of the Council of Nicea in 325, most of the churches had adopted a Lenten fast of six weeks, or roughly forty days. Throughout the season we are led to consider the sufferings of Christ. One of the most poignant Lenten hymns is, “O Lord Divine, What Hast Thou Done.” The third stanza presents the Cross as “pardon”; but the fourth recognizes the even greater power of Christ’s death as “healing”:

Then let us sit beneath his cross,
And gladly catch the healing stream;
All things for him account but loss,
And give up all our hearts to him:
Of nothing think or speak beside:
My Lord, my Love, is crucified.

Easter Day is the primary festival of Christians, the “royal feast of feasts.” Every Sunday is a commemoration of Easter, the first day of the week, when our Lord rose triumphant from the grave. The fifty days from Easter to Pentecost was the only festival observed by the universal church during the first three centuries of its history. The period was one continuing season of joy. Though we are best acquainted with Wesley’s, “Christ the Lord is Risen Today,” there is a collection entitled, “Hymns for Our Lord’s Resurrection.” Number III opens: “Happy Magdalene, to whom . . .” In the fourth stanza we read:

Who can now presume to fear?
Who despair his Lord to see?
Jesus, wilt Thou not appear,
Show Thyself alive to *me?*

Hymns of Charles Wesley

Yes, my God, I dare not doubt,
Thou shalt all my sins remove;
Thou hast cast a legion out,
Thou wilt perfect me in love.

Number VIII in the same collection is the familiar, “Rejoice, the Lord is King!” The fifth stanza stresses the death of our sins:

He all His foes shall quell,
Shall all our sins destroy,
And every bosom swell
With pure seraphic joy:
Lift up your heart, lift up your voice,
Rejoice, again I say, rejoice.

The Feast of the Ascension was instituted in the fourth century by the Church in Jerusalem. The day is the fortieth after Easter, according to the Book of Acts. A splendid hymn is found in the *Methodist Hymnal*, “Come, Let Us Rise with Christ.” Concerning sanctification, the final stanza is quite specific:

To him our willing hearts we give
Who gives us power and peace,
And dead to sin, his members live
The life of righteousness;
The hidden life of Christ is ours
With Christ concealed above,
And tasting the celestial powers,
We banquet on his love.

The Feast of Pentecost (or “Whit-Sunday”) is the celebration of the gift of the Holy Spirit to the waiting Church. This theme and its Blessed Subject moved deeply in the heart of Charles Wesley, and we discover hymn after hymn extolling the Spirit. Here are excerpts from “Hymns for Whit-Sunday,” published in 1746: “Hymn I” begins, “Father of everlasting grace”:

6. Send us the Spirit of Thy Son,
To make the depths of Godhead known,
To make us share the life Divine;
Send Him the sprinkled blood to 'apply,

Send Him, our soul to sanctify,
And show, and seal us ever Thine.

From “Hymn III,” beginning, “Eternal Spirit, come”:

3. No gift or comfort we
Would have distinct from Thee,
Spirit, principle of grace,
Sum of our desires Thou art,
Fill us with Thy holiness,
Breathe Thyself into our hearts.

From “Hymn IV,” beginning, “Sinners, lift up your hearts”:

4. The cleansing blood to 'apply,
The heavenly life display,
And wholly sanctify,
And seal us to that day,
The Holy Ghost to man is given;
Rejoice in God sent down from heaven.

And, finally, from “Hymn XXXI,” which opens, “Spirit of holiness, and Root”:

4. Through Thee the flesh we mortify,
A daily death rejoice to die,
And live from sin for ever free:
An holy sinless life to lead
Is only in Thy track to tread,
To walk in love, in God, in Thee.



The Significance of Pentecost

by Howard Marshall

For the Christian “Pentecost” is a shorthand way of referring to the initial outpouring of the Spirit on the disciples of Jesus described in Acts 2, although of course the events of that historic day included a public address by Peter and the conversion and baptism of a substantial number of his hearers. The event is scarcely mentioned elsewhere in the New Testament. The narrative in Acts interprets it as the fulfillment of the prophecy of the baptism with the Spirit made by John the Baptist (Acts 1:4f.), and there is one clear reference back to it in Peter’s account of the conversion of Cornelius (Acts 11:15-17; cf. 10:47). Otherwise there is no specific reference to it elsewhere in the New Testament, and there is an account of what appears to be a different bestowal of the Spirit by Jesus on ten of His disciples in John 20:22. Luke’s narrative is filled with problems of interpretation, and the lack of comparative material makes assessment of its historicity and significance all the more difficult. What we may be able to discuss with some hope of success is Luke’s own understanding of the event,¹ since we have the rest of his narrative in the Gospel and Acts as a context to aid us in discovering his interpretation.

I.

The Jewish festival known in the New Testament as Pentecost² is the same as the Feast of Weeks (*Shabuoth*) in the Old Testament. It is called the feast of harvest in Exodus 23:16; cf. 34:22. It celebrated the offering of the first-fruits of the wheat harvest, and was the second of the three great festivals of the Jewish agricultural year.³ According to Deuteronomy 16:9-12 it was celebrated seven weeks after the beginning of the harvest with a free will offering to God. More detailed legislation

A lecture delivered at Western Evangelical Seminary, Portland, Oregon, and also as the Presidential address at the meeting of the Scottish Church Theology Society held in January, 1974, at Crieff. Howard Marshall, Esquire, is Professor of New Testament Exegesis at Kings College, the University of Aberdeen (Scotland).

is given in Leviticus 23:15-21 (cf. Num. 28:26-31), where the date is established by counting 50 days (that is, seven weeks plus a day) from the day when the first fruits of the harvest was offered to the priest. Although this date may originally have been a movable one, dependent on the vagaries of the harvest, it came to be a fixed one, established by its relation to the Feast of the Passover.⁴ The festival thus fell in the third month of the year. In the Old Testament legislation it lasted one day, which was regarded as a sabbath or holiday, and various special sacrifices were prescribed to be offered on it. Elsewhere in the Old Testament, the feast of weeks is mentioned only in the list of regular yearly feasts celebrated in the Solomonic temple, II Chronicles 8:13. In the New Testament there is reference to the Jewish festival in Acts 20:16 and I Corinthians 16:8, apparently as a means of indicating a date, just as a modern Englishman might refer to "Whit-Monday" without thinking of its theological significance.

An important question is whether the festival had acquired any further significance in New Testament times beyond being a festival of harvest. We have clear evidence that in certain circles the festival was associated with the renewal of the covenant made by God with Israel. An allusion to this festival may perhaps be detected in II Chronicles 15:10-12 where a renewal of the covenant took place under Asa in the *third* month of the fifteenth year of his reign. It is also possible that the dating of the events at Sinai on the third new moon after the departure from Egypt (Ex. 19:1) may have been regarded as suggesting a link with Pentecost. The key passage, however, is Jubilees 6, in which God makes a covenant with Noah, and his descendants are commanded to keep the Feast of Weeks annually to renew the covenant. The feast was kept by the patriarchs, and then forgotten until it was renewed by God on the mountain, that is, at Sinai (Jub. 6:19). No date is given in the Qumran scrolls so far published for their renewal of the covenant which apparently took place annually (I QS 1:8-2:18), but if the sect followed the calendar of Jubilees, they may well have done so in the third month, and hence probably at the Feast of Weeks.⁵

How far this understanding of the feast was general in Judaism it is hard to say. In the rabbinic material, which is later in date, Pentecost is regarded as the day when the law was given at Sinai, rather than as a memorial of the covenant with Noah; the earliest datable evidence is a statement by R. Jose ben Chalaphtha, c. 150 A.D.,⁶ and from about the same time Exodus 19 was the appointed lesson to be read on the feast day.⁷ The fact that Philo and Josephus make no mention of this may

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be significant, and suggests that the sectarian view of Pentecost had not yet become the view of official Judaism. The most that we can say with certainty is that the association of Pentecost with the renewal of the covenant and perhaps with the giving of the law was taking place in some Jewish circles by New Testament times.

An associated question which should be raised at this point is whether the law was regarded as being given out at Sinai in the languages of the nations of the world. There is rabbinic evidence that when the law was promulgated this took place in the languages of the 70 nations of the world: "Each word which proceeded from the mouth of the Almighty divided into seventy tongues," said R. Jochanan (Shab. 88b). This statement comes from the third century, but there is a similar rabbinic statement from the second century (R. Ishmael's school) which may permit an earlier dating of the idea.⁸ Reference has also been made to Philo (Decal. 32-39), but Philo refers simply to the law being given for or to all the nations, and makes no reference either to its being promulgated in different languages or to this taking place on the day of Pentecost.

II.

The immediate Lucan context for the events of Pentecost is provided by the words of the risen Jesus to the disciples. Luke has divided the account of this conversation into two parts, one of which provides the conclusion to the Gospel, which thus ends on a forward-looking note, and the other at the beginning of Acts, which correspondingly commences with a clear link with the past. So in Luke 24:49 after the disciples have been commanded to preach repentance and forgiveness to all the nations, and have been appointed witnesses, they are told, "Behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high." There is a similar statement in Acts 1:4, where we are told that Jesus commanded the disciples not to depart from Jerusalem, "but to wait for the promise of the Father." At this point Luke makes Jesus break into direct speech — "The promise of the Father, which," He said, "you heard from me, for John baptized with water but before many days you shall be baptized with the Holy Spirit" (Acts 1:4f.). A further statement adds that the disciples will receive power when the Spirit comes upon them, and will be witnesses to Jesus to the ends of the earth (Acts 1:8). The historical relationship envisaged by Luke between the statements of Jesus in these two scenes is not clear. At first sight the phrase in Acts, "which you

heard from me,” appears to be a reference to the statement in Luke 24:49, but the continuation in direct speech suggests rather that what we have is a repetition of that statement in somewhat different wording; in this case the implication is that the promise “which you heard from me” refers to some statement made earlier by Jesus in His earthly ministry. If so, what statement of Jesus is meant? One possibility is that the following saying about John the Baptist is a quotation of an earlier statement of Jesus not reported in the Gospel; some scholars would claim in fact that Luke has mistakenly attributed to Jesus the saying of John found in Luke 3:16,⁹ but this is quite improbable. When Peter quotes this same saying as a saying of Jesus in Acts 11:16, he is undoubtedly referring back to the present occasion and not to some earlier occasion in Jesus’ ministry. If we are to look in the Gospels for some other saying that might be referred to here, our attention should be turned to Luke 12:12 with its promise that “the Holy Spirit will teach you in that very hour what you ought to say.” The parallel in Matthew 10:20 is closer since it refers to the “Spirit of your Father.” Nor should we ignore the promise of the Paraclete in John 14-16.¹⁰

In both Luke 24 and Acts 1, the word “promise” is used of the Spirit. This usage is paralleled in early church phraseology in which we have mention of the promise of the Spirit (Gal. 3:14) or the promised Holy Spirit (Eph. 1:13). The phrase recurs in Peter’s sermon in Acts 2:33, and the indication is that some Old Testament prophecy is in mind. We may locate this in Joel 2:28-32 or perhaps in Isaiah 32:15, a passage which refers to the Spirit’s being poured upon men from on high and gives a verbal link with Luke 24:49.

The Pentecost event is, then, identified with the baptism of the Spirit promised by John the Baptist. There is no reference in the present version of the saying to “fire” (Lk. 3:16). J. D. G. Dunn suggests that this omission is to be explained by the fact that on the basis of Luke 12:39f, Jesus has already undergone a baptism of fire on the cross vicariously for His disciples so that when they are baptized by the Spirit it is no longer a baptism with fire.¹¹ This exegesis is improbable, since the motif of fire is clearly present in the actual story of Pentecost. Rather, the term “fire” is omitted at this point because it is metaphorical, and the saying concentrates on the reality. The fire has perhaps been replaced by the reference to the power (Acts 1:8) which is to result from the baptism of the Spirit. This link between the Spirit and power is a very common one in the New Testament (cf. Acts 6:8; 10:38; Rom. 15:13, 19; Eph. 3:16; II Tim. 1:7).

Elsewhere I have tried to show that when the term “baptism” is applied metaphorically to the Spirit, the picture is not that of immersion in a liquid, but rather of being deluged or sprinkled with a liquid that is poured out from above.¹² This interpretation is supported by the use of the verb “to pour out” in Acts 2:17f. and 10:45, and perhaps also by the idea of “being clothed” with power in Luke 24:49. But this motif of baptism remains on the sub-personal level, and it needs to be corrected by the concepts of the Spirit coming upon a person (Acts 1:8; cf. Acts 10:44; 11:15) and taking control of him or filling him.

It follows that the experience of Jesus at the Jordan is the pattern for Christian reception of the Spirit, although it should be noted that the experience of Jesus is not called a baptism with the Spirit; each of the Gospels states simply that after Jesus had been baptized with water the Spirit descended upon Him (Lk. 3:21f.; Mt. 3:16; Mk. 1:9f); the reason for this is probably that the experience of Jesus was regarded as unique and hence different from that of the disciples.

Finally, it should be noted that the disciples, like Jesus, wait for the experience of the Spirit in an attitude of prayer, although we are not told what was the content of their prayer. Dupont draws attention to their unanimity, comparing the same motif (*homothumadon*, Acts 1:14) in Exodus 19:8.^{12a} Their attitude is one of joy, worship and praise while they wait upon God to act.

III.

It is against this background of the Jewish festival and the disciples' expectation that we now consider the main points in the event itself.¹³

(1) The initial outpouring of the Spirit was upon the whole group of disciples, reckoned in Acts 1:15 as 120 in number. The allusion in Acts 2:1 is quite vague, and it could be taken to refer simply to the eleven and Matthias, who have been at the center of attention in the previous chapter, or to the eleven with the women and brothers (1:14); in Acts 2:14 the emphasis is again on Peter and the rest of the eleven. But various considerations suggest that a larger group than the apostles is meant.¹⁴ For if the Spirit was promised to all the converts of Peter's sermon in 2:41ff., it is unlikely that the existing disciples would have been excluded from the gift at an earlier point. Moreover, although the promise of Jesus is addressed to the eleven in Acts 1:1ff., it can hardly have excluded their companions, who appear somewhat belatedly in Acts 1:14. Finally, the use of *epi to auto* in Acts 2:1, when seen in

the light of the use in Acts 1:15, implies that a larger group than twelve apostles is indicated. The difficulty in interpretation is probably to be explained by Luke's desire to stress the pre-eminent place of the apostles over against the rest of the disciples; and it may be observed in passing that this feature strongly suggests that Luke is using a source which he is editing to bring out certain features that he considered important, rather than that he was creating a narrative free from any restraint imposed by the use of sources.¹⁵

(2) The outpouring of the Spirit took place not in the temple¹⁶ (Lk. 24:53), but in the upper room (Acts 1:13). The word "house," which is used in Acts 2:2, means the temple as the dwelling place of God (Acts 7:47) only when there are clear indications in the context;¹⁷ Luke does not mention the temple until Acts 2:46 in a different context. To be sure, on this view we have to assume that at some point the disciples leave the house to meet the crowd, but this is not too great a difficulty.

(3) The event was a purely spiritual baptism. There is no mention of any baptism with water at this point. For the event stands in deliberate contrast with Johannine water baptism. It is true that the converts later in the day receive Christian water baptism as a preliminary to the gift of the Spirit, but the first outpouring was on disciples who already believed in Jesus. It may be that some of them had been baptized by John, and that others had received baptism from the disciples of Jesus in the early days of His mission, as John 1:35; 3:22; 4:1f., imply.¹⁸ While we should not use Johannine statements arbitrarily to explicate Lucan theology, it should be remembered that there was some community of traditions between Luke and John, and that Luke thinks of the apostles in particular as having been with Jesus right from the beginning, namely "from the baptism of John" (Acts 1:22). It is, therefore, possible that Luke thinks of the disciples as having already received Johannine baptism, and hence being in no need of Christian baptism by water, but it may be safer to say that he simply does not raise the question in any way.

(4) The coming of the Spirit was attested by two outward signs. Elsewhere the Spirit is likened to wind (Jn. 3:5), and the word itself (*pneuma*) means "wind." So it is not surprising that His coming was accompanied by a noise like that of wind.¹⁹ The house was filled with it, a curious description of a noise which makes it into something almost palpable. The fact that the noise came from heaven means that it came from God and was unearthly. There is no suggestion that it was an in-

telligible noise to anybody present. Wind can be an accompaniment of a theophany (II Sam. 22:16; Job 37:10; Ezek. 13:13), but it does not appear in the Sinai narrative;²⁰ it is associated in the present passage with the Spirit rather than with Old Testament theophanies.

Fire also is common in theophanies, and is an integral element in the Sinai imagery (Ex. 19:18).²¹ But the mention of it here is basically due to its association with the Spirit. Often it signifies cleansing and purification, but this element is not stressed here, and the thought is perhaps rather of power. The narrative describes a flame that divided into several tongues, so that each tongue rested upon one of the persons present; one experience from one source was common to all the participants. As with the wind, the appearance is merely like that of the thing described. Luke is attempting to put into words something that is ineffable and is merely an outward accompaniment of a spiritual reality.

(5) The disciples were filled with the Spirit. Luke uses three different words for filling. The adjective *ptērēs* is used to describe the state of a person who is full of the Spirit, and it describes Jesus after His baptism (Lk. 4:1), the seven deacons (especially Stephen, Acts 6:3, 5; 7:55) and Barnabas (Acts 11:24). Thus it refers to a permanent endowment that becomes part of a person's character. Closely associated with the adjective is the verb *pteroō* which is used only once in Acts with reference to the Spirit: in 13:52 it is used in the imperfect to describe the way in which the converts in Pisidian Antioch were being filled with joy and the Holy Spirit; the tense suggests a continuing process. We may compare Ephesians 5:18 where the readers are exhorted not to be drunk with wine but to go on being filled with the Spirit. Finally, there is the verb *pimplēmi*, which is a characteristic word in Luke-Acts. It can be used of the initial endowment of a person who is to serve God, such as John the Baptist (Lk. 1:15) and Paul (Acts 9:17). But it is especially used where a person is inspired by the Spirit before making a statement under prophetic inspiration or preaching a sermon (Lk. 1:41, 67; Acts 4:8, 31; 13:9). The word can be used in this way to describe the experience of someone who is already filled with or full of the Spirit and now receives a further filling. The implication is that our western logical concept that something which is full cannot be filled any further is misleading if applied to the Spirit. One filling is not incompatible with another.²²

Now the verb used in Acts 2:4 is *pimplēmi*. The choice of the verb is dictated by the fact that this is Luke's normal verb for the process, but at the same time probably by the fact that the filling leads directly to

prophetic utterance under the inspiration of the Spirit. The filling of the Spirit here could, therefore, be understood simply as a momentary, special inspiration to enable the disciples to speak in tongues. But it seems unlikely that this is the case, and that the verb refers at the same time to the reception of a permanent endowment.

For, first, as we have already noted, the verb can have this sense (Acts 9:17).

Second, Peter regards the gift of the Spirit to Cornelius, on the basis of which he becomes a member of the church, as being the same in essence as the gift at Pentecost. In fact, the Cornelius episode demonstrates the essential equivalence of all the various terms used to describe the gift of the Spirit.²³ It is a baptism (Acts 11:16; cf. 1:5). The Spirit falls on Cornelius (Acts 10:44; 11:15), just as He comes upon the disciples (Acts 1:8), and is poured out in the same way (Acts 2:17f.; 10:45). Cornelius receives the Spirit (Acts 10:47) in the same way as the converts at Pentecost (Acts 2:38). It is true that Cornelius is not said to be filled with the Spirit, but this is probably because the thought of filling is closely linked with that of Christian witness and mission, and also because the thrust of the Cornelius story lies in the sovereign act of God in pouring out the Spirit rather than in the human reception of the gift.

Third, it would not make sense if the converts on the day of Pentecost received a permanent gift which had not been received by the apostles. A possible counter-argument is that the apostles had received an earlier, permanent endowment with the Spirit, but this was not in fact the case. For the only possible identifiable situation in which this could have happened is the incident in John 20:22. There is, however, no proof that Luke knew of this incident, despite his familiarity with Johannine traditions; even if he did know of it, he would seem to have deliberately omitted it in favor of the Pentecost story; but he could not have done so, if he thought that both incidents were theologically necessary. He would not have left the basic endowment of the Spirit to his readers' imagination. In any case, the incident in John 20 still leaves Thomas, never mind Matthias, without the gift of the Spirit. Further, Luke regards the gift of the Spirit to new converts as being the same as the gift to the apostles. This is demonstrated by the parallelism in terminology that has already been observed between the Pentecostal outpouring and the gift to Cornelius, and between Cornelius and the Pentecost converts, both of whom "received" the Spirit. Any attempt at subtle differentiation between the terms used is doomed to failure.

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Our conclusion is that Luke refers to the Pentecost experience of the disciples as a filling with the Spirit, and that this means the same as the baptism of the Spirit, the gift of the Spirit, and so on. The choice of the particular term “filling” in this context rather than any of its synonyms is with a view to the prophetic inspiration which accompanied the gift on this particular occasion.

(6) As a result of the filling with the Spirit the disciples speak in “other” tongues, that is, tongues or languages other than their own. The verb *apophtheggomai* is used both of the activity of speaking in tongues and also in 2:14 of the sermon of Peter, and it indicates a solemn, weighty or oracular utterance. It can be used of speaking soberly in contrast to speaking madly (Acts 26:25). But it can also be used of ecstatic utterance by soothsayers and others under divine inspiration.²⁴ This idea is probably present here, only the idea is not of wild talk so much as of speech inspired by the Spirit.

The story makes it certain that intelligible human languages are meant, not the unintelligible tongues such as are often found in modern glossolalia or such as are usually thought to have been spoken in Corinth. It is to be assumed that the several speakers each spoke one particular language, although it is possible that they each spoke several different languages in succession.

(7) According to 2:5 the audience consisted of Jews.²⁵ They were not necessarily all permanent residents in Jerusalem, despite the use of *katoikeō*, which normally carries this meaning, for the same verb is used in 2:9 of one section of this people and describes them as residing in Mesopotamia. It has been objected that if they were largely temporary pilgrims, then the Christian church newly formed in Jerusalem would very quickly have shrunk to a small size after they had all returned home.²⁶ But Luke says nothing about the proportions of visitors and residents. They included proselytes, 2:11, but the stress is on their being Jews. The presence of Gentiles is not implied, and if the description of Pentecost is meant to foreshadow the worldwide expansion of the church, it is an expansion among *Jews* scattered throughout the world that is used to provide the picture. The presence of Gentiles at this stage in Luke’s account would have been anachronistic, and here it is the spread among Jews and proselytes, which had to be used to symbolize the universal spread of the Gospel.

(8) The speaking in tongues was followed by a sermon spoken by Peter, whose opening words act as a commentary on the preceding event. The disciples are not drunk. On the contrary, the event fulfills

prophecy. The words of Joel 2:28-32 are cited with one or two alterations to the text which help to bring out the significance more fully. First, Joel is regarded as describing what will happen “in the last days,” a phrase added to the text. The gift of the Spirit is thus a token that the last days foretold by the prophets have arrived. The passage from Joel does in fact go on to speak of the coming of the day of the Lord and describes various events which precede it, so that Luke’s *peshet* interpretation is justified: the period preceding the day of the Lord has arrived.

Second, the Holy Spirit is poured out by God, but this idea is clarified in verse 33. It is the exalted Jesus who receives the Spirit from God and pours it out upon men.

Third, the passage in Joel emphasizes that the Holy Spirit will be poured out on “everybody,” and not confined to a particular group of people such as the prophets. Male and female, young and old will all be the servants of God and will share in the gift — a thought which is not developed here, but which was seen to be fulfilled in the early church.

Fourth, the outpouring of the Spirit is associated with the gift of prophecy, and also with the seeing of dreams and visions through which God speaks to men. The repetition of “and they shall prophesy” in verse 19 underlines the importance of this concept. For Luke, prophecy includes the power to foretell the future (Acts 2:30; 11:27f.) and the gift of exhortation (Acts 15:32). There seems no reason why it should not be extended to include declaring the mighty acts of God (Acts 2:11; cf. 10:46). In Acts 19:6 the gift of tongues and prophecy are closely linked, but it is not clear whether they are identified. It is true that Paul distinguishes the two activities.²⁷ Luke may be simply associating two very similar spiritual phenomena, and finding the best Old Testament precedent that he can for speaking in tongues, or possibly he regards the gift of tongues as a “sign” and Peter’s preaching as “prophecy.” What is important is that the activity of speaking in tongues is regarded as a proclamation of the mighty acts of God and is closely related to prophecy. In other words, the gift of tongues is used here to proclaim the Gospel, although it needs to be “interpreted” by the sermon of Peter; in itself it is inadequate.

Fifth, it would appear that the speaking in tongues is to be regarded as a “sign.” Peter’s quotation alters Joel’s “portents in the heavens and on the earth” to “portents in heaven *above* and *signs* on earth *beneath*.” The strange natural phenomena in the following list fall into the category of portents, and these are probably regarded as the still future

precursors of the day of the Lord (unless Lk. 23:44f. is regarded as fulfilling the prophecy). The signs are not listed, but no doubt include the speaking in tongues which is regarded as a divinely inspired accompaniment to the preaching of the Gospel.

Sixth, the prophecy speaks of the possibility of salvation for all who call on the name of the Lord. Accordingly, the sermon develops into an exposition of the identity of the Lord with Jesus and an appeal to men to be saved. Those who respond to this appeal are promised that on being baptized they will receive forgiveness and the gift of the Spirit. Luke describes how they were baptized, but does not say anything further about their reception of the promised benefits. It is to be assumed that what Peter promised to the converts actually happened; it would be a very wrong use of the *argumentum e silentio* to claim that it did not. What we would like to know is whether the new converts received the Spirit "with signs following," but we are simply not told. Perhaps the correct conclusion to draw is that it did not matter.

IV.

So far we have been engaged in the fashionable pursuit of redaction criticism, that is, examining the passage for what it tells us about the purpose of Luke in recording it. But redaction criticism cannot be carried out in isolation from source and tradition criticism, and such study must be undertaken before we venture to draw any conclusions. It is time to ask how this narrative came into being and how it is related to other teaching about the Spirit in the New Testament.

Various scholars have detected internal inconsistencies and improbabilities in Luke's account which suggest that he used more than one source and/or that he has considerably modified his source material. We may list these as follows:²⁸

(1) The number of people involved is immense. The baptism by immersion of 3,000 people cannot have taken place in a single day. Nor could 3,000 people gather together without the Romans intervening to suppress a possible riot. Nor could 3,000 people hear Peter speaking in the open air.

(2) The audience was at least largely Jewish, and nearly everybody would have understood Aramaic or Greek: what, then, was the need for the language miracle? Moreover, other accounts of the phenomenon of tongues appear to refer to speaking in unintelligible languages, such as are found in modern glossolalia. Now the apostles were accused of drunkenness, which is said to be an improbable comment on speaking

in real languages, but makes sense if the apostles talked what seemed to be gibberish. Hence it has been argued either that two different accounts, one depicting glossolalia and the other speaking in foreign languages, have been confused by Luke, or that he has wrongly interpreted an original account of glossolalia in terms of speaking in foreign languages (the drunkenness motif being a relic of the original story).²⁹

(3) It is unlikely that Peter's speech would have been recorded at the time, and along with the other speeches in Acts it falls under the suspicion of being a Lucan composition.

(4) Finally, there is no mention of the Pentecost event outside Acts, and (5) the suspicion arises that the whole thing is a Lucan invention, making use of various current motifs.

These points vary in substance and importance:

(1) A basic difficulty lies in the size of the crowd: could 3,000 people have met together like this? The simplest solution may be that the number has been exaggerated, but it is not wholly impossible. If we are going to be dubious about the baptism of 3,000 people, it may be remarked that Peter's sermon began at 9:00 a.m., and this would allow plenty of time for baptisms, especially if there were 120 Christians available to help in the task. It is very doubtful whether early Christian baptism was invariably by immersion; the case for affusion, which could be carried out more expeditiously, is a strong one.³⁰ Given the right conditions, 3,000 people can hear a single speaker without a public address system. And Pilate was not necessarily in Jerusalem to halt the proceedings; he did not normally stay there.

(2) Although the audience was Jewish, the various groups from the Diaspora would still have had their own languages, and the declaration of the Gospel would come to them more significantly in their own tongues. We should not rule psychological explanations of New Testament phenomena completely out of court, and in this case we may note how ethnic groups may keep up their religious devotions in their own language long after they have become assimilated both linguistically and culturally to a larger group. Many immigrant groups in the United States continued to hold church services in Swedish, German and other languages until quite recently. The opposite may also be true; Jews, who may have worshiped in Hebrew in their synagogues, may have been all the more impressed to hear the gospel in the vernacular languages which they used every day.

The accusation of drunkenness would have been made by anyone who did not understand the languages other than his own which were

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being spoken,³² and also by anyone who wanted to deride the bold speaking of the disciples and the enthusiasm and religious fervor which they showed. There is no basis for tracing two sources or an edited narrative here.

It is most difficult to get reliable criteria and evidence for evaluation of the phenomenon of tongues. It has been argued that the phenomena described in I Corinthians 12, 14, included speaking in known languages.³³ If this case is accepted, the major contextual argument against the historicity of Acts 2 at once disappears. To be sure, this view goes against the usual exegesis of I Corinthians 12, 14, and it demands that the gift of tongues be regarded as something miraculous; it will be unwelcome to scholars who feel that wherever possible a natural explanation should be preferred to a miraculous one. This fact no doubt explains the popularity of the view that ecstatic speaking in unintelligible tongues is meant, since this is a phenomenon that can be produced by ordinary, natural means.³⁴ But exegesis of the text is primary, and there is a good case that Paul understood the tongues spoken at Corinth to be, or to include, foreign languages. There are some cases of this phenomenon claimed by modern Pentecostals, although it must be freely admitted that modern glossolalia is usually conducted in unintelligible tongues.³⁵ It is of course possible that both types of glossolalia were found in the ancient church, just as both have been claimed to happen in the modern Pentecostal movement.³⁶

(3) The third main element is the speech of Peter. This raises the whole question of the speeches in Acts, on which I accept the minority view that they are based, at least in part, on good tradition and are not entirely the creation of Luke.³⁷ In the present case the crucial point is the use of Joel 2:28-32 as a commentary on the gift of the Spirit: is the application of the text due to Luke, or is it based on the tradition? There is naturally no way of proving that Peter himself spoke in this manner on the actual day of Pentecost. The manner in which the quotation is subject to *pesh* treatment may suggest the hand of Luke (but *pesh* was common in the early church). But the fact that the use of the text is traditional may be deduced from the recurrence of the same text in Romans 10:13 and Revelation 6:12. This independent use of the text by Paul and the author of Revelation suggests that it came from the early church's stock of scriptural quotations.³⁸ We may perhaps conclude that here we have a text whose relevance to the experience of the church was recognized from an early date. If Psalms 67 (68): 19 is alluded to in Acts 2:33 (see note 43), this would be a

further example of use of an early church "testimony" (cf. Eph. 4:8).

(4) The next problem is that Pentecost is not referred to elsewhere in the New Testament. Nevertheless, the same basic experience is presupposed in Pauline theology.³⁹ For Paul, a man is not a Christian unless he possesses the Spirit of Christ, and this experience of the Spirit is crucial: it comes to those who hear the message with faith (Gal. 3:2; Rom. 8:9). Hence Paul attests the validity of the individual experience described in Acts 2:38. Furthermore, for Paul the church is the temple of the Holy Spirit, in the same way as the individual (I Cor. 3:16f.; cf. 6:19; Eph. 2:22). Here we have the ecclesiastical equivalent of the gift of the Spirit to the individual. The question is whether Paul's teaching implies a beginning to the process of the Spirit coming to men. Moreover, the New Testament writers were aware that the preaching of the message was accompanied by signs and wonders wrought by the Spirit (Heb. 2:4; cf. Rom. 15:19; II Cor. 12:12). This provides a context in which the story of Pentecost is thoroughly at home. But did the inducement provided by the context lead to Lucan creation of the story? Why is it not in fact mentioned elsewhere?⁴⁰ Evidence can be produced to strengthen the argument from silence, namely that in the East Syrian and Palestinian church, the Ascension was celebrated on the fiftieth day after Easter until the fourth century; the Pentecost tradition cannot have been known in that area.⁴¹ This claim, however, applies only to part of the church and may simply mean that the ascension and outpouring of the Spirit were celebrated together.

(5) The final consideration must therefore be whether one can satisfactorily account for the story as a piece of fiction. Several attempts have been made to do this. It may suffice to outline the solution offered by E. Haenchen.⁴² According to this scholar, Luke had no ancient traditions at his disposal for his attempt to depict the important event of the coming of the Spirit. Since he had already dated the Ascension 40 days after Easter, he chose the next following festival for the occasion. He wished to show that the Spirit came from God, and so adopted the imagery of a wind from "on high"; he also wished to portray graphically how the Spirit came upon certain men, and therefore chose the imagery of a flame of fire, which was derived from the Jewish tradition of the law-giving at Sinai on Pentecost. In Philo this flame had turned into voices, and with the help of the tradition of the law being given in 70 languages, Luke had the concept of the tongues spoken by the apostles. He could not make use of the imagery of Genesis 11, since the event was limited to Jews, but he could at least give

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some indication of the spread of the Gospel by making the Jews from the Dispersion represent the various countries of the world. Since, however, he wanted to make Peter the spokesman of the Gospel message, it was necessary to limit what was said in tongues to a vague praise of God and to indicate that it was unintelligible to part of the crowd.

The weaknesses in this reconstruction are patent. We have seen that the detailed Jewish traditions about Pentecost and the law cannot be certainly traced back to this date, and if they cannot be, then Haenchen's whole case collapses. Moreover, there is no clear indication that Sinai traditions were in Luke's mind.⁴³ It is impossible to account for the story without some original event in Jerusalem to spark it off, and this event must have included glossolalia. Moreover, it must have happened at Pentecost, for there is no reason why Luke should arbitrarily have chosen this date. Above all, Haenchen's view assumes that nobody remembered the first days of the church, which is highly improbable. The fact that the event is not recorded elsewhere in no way contradicts this assumption. The Gospel of John is concerned purely with events during the ministry of Jesus, and hence John 20 is in no way a substitute for Acts 2 — and certainly not for Haenchen, who does not regard it as an early tradition anyhow. In the end, the question is whether it is more plausible to try to account for material in Acts historically or in terms of creative fiction. I have no doubt where the answer ought to lie.⁴⁴

V.

We must now attempt to assess the significance of Pentecost for Luke. It is an important event for him, since he alone of New Testament writers explicitly refers to it. It is the first significant event in the story which he has to tell in Acts and constitutes the beginning of the church's mission. This *missionary element* is probably the most important single aspect of the story in Luke's view. The gift of the Spirit equips the disciples for witness, Peter's proclamation of the Gospel occupies the center of the account, and the story culminates in the conversion of some 3,000 hearers of the message.⁴⁵

(1) We have seen that in some areas of Jewish thought the day of Pentecost was linked with the renewal of the covenant and the giving of the law at Sinai. Are these ideas present in Acts? Although a number of scholars have claimed that this is the case, we have found little evidence to substantiate this view. If it was true, we would expect to find

some trace of the typology in the wording of the passage. This would be all the more so since we know that the early church did operate with the idea of the new covenant (cf. II Cor. 3), and believed that Jesus had inaugurated the new covenant by His death; Luke is familiar with the idea of the covenant made with Israel (Lk. 1:72; Acts 3:25; 7:8), and in all probability with the concept of the new covenant (Lk. 22:20). But there is remarkably little trace of this idea in the wording of the Pentecost narrative. Nor does there seem to be any definite allusion to the law-giving at Sinai beyond the possible reference to Psalm 68 in 2:33. There is some parallelism between the theophany at Sinai and the visible manifestation of the Spirit; in particular there is the passage in which Philo speaks of the flame at Sinai being turned into articulate speech, but I can find no reason to believe that Philo's exegesis has influenced Luke. The fire in Acts is surely to be linked primarily with the fire in John the Baptist's saying. Nor again, is there sufficient evidence to link the use of tongues at Pentecost with the rabbinic tradition that the law was given in the tongues of the nations. If any such ideas were present in the tradition before Luke, he certainly did not develop them. It seems unlikely that a contrast with the old covenant was a major theme for Luke.

(2) The same negative verdict must be returned on accounts to see in Acts 2 a conscious Christian counterpart to the story of Babel in Genesis 11.⁴⁶ Once again the necessary verbal links are lacking, which we would have expected from a writer so thoroughly familiar with the Old Testament as Luke.⁴⁷ In Genesis 11 the basic point of the story is the scattering of the peoples of the world, which results from the confusion of their tongues. The story of Pentecost can certainly be regarded as a counterpart of this, although it does not in fact undo the confusion of tongues but simply makes use of it. One can preach a valid sermon on the contrast, but Luke did not do so.⁴⁸

(3) We come back, therefore, to the basic point that for Luke the story of Pentecost represents the fulfillment of the prophecy of Jesus after His resurrection, which in its turn takes up the prophecy of John the Baptist, that the disciples would receive power when the Spirit came upon them, and would be witnesses to all mankind. The correspondence between the prophecy and the event is so close that it cannot be doubted that the working out of this correspondence is the main motif in the mind of Luke. Along with this emphasis on the fulfillment of the Baptist's prophecy is the indication that the earlier promises of God in the Old Testament, especially in Joel and possibly Isaiah 32:15,

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here find their fulfillment. Hence the event is regarded as falling into the pattern of promise and fulfillment, which is central to Luke's theology of history, and as such it forms part of the events prophesied for the last days. Thus, the mission of the church is seen to be an essential part of the divine plan of salvation.

(4) The main point of the narrative is the reception of the Spirit. We have argued that for Luke the various terms used to describe this experience all refer to the one basic event of Christian initiation, with the single exception that Luke regards "filling" with the Spirit as a repeatable act which is usually directed to preparation for some particular task of witness and inspired utterance. The Pentecost gift combined these two aspects of the Spirit's work. It was both initiation and preparation for inspired speech. The gift of tongues, regarded by Luke as a form of prophecy, is seen as an outward manifestation or sign of the presence of the Spirit, and appears when it is needed, whether to testify to spectators of the reality of Christian experience or to confirm it to the participants themselves (Acts 10:44-48; 19:6).

VI.

Luke's various accounts of the gift of the Spirit do not indicate a clear relationship to baptism with water. Although the gift uniformly follows the preaching of the Gospel and the acceptance of the message, there is no uniformity in the relation of the gift of the Spirit to water-baptism, except that it can usually be assumed to follow it, and cases where this does not happen can be explained as exceptions to the rule. J. D. G. Dunn has disputed that in the New Testament water baptism is the means whereby the Spirit is bestowed on believers: "God gives the Spirit directly to faith," he avers.⁴⁹ This is too strong a statement. Against it we have the evidence of Acts 2:38, which should not be pressed to mean something else simply because it stands alone. It is probable that Dunn has been led to an unsatisfactory statement by failing to distinguish between water baptism as the *means* of bestowal of the Spirit and as the *condition*. The two things accompany each other, normally very closely. The Pentecost experience should, therefore, probably be regarded as an exception to the rule: it had a unique character.

There is little stress in Acts 2 and elsewhere in Acts on the ethical effects of the gift of the Spirit. The Spirit brings joy and assurance to believers, and equips the church for mission by giving it boldness and power in declaring the Gospel. But Luke does not mention the work of the Spirit as the *Holy* Spirit. Only once is the Spirit linked to Christian

ethics, namely in Acts 11:23, where the goodness of Barnabas is rooted in his being filled with the Spirit. This means that an account of the Spirit's activity which is based solely on the Pentecost story is one-sided and inadequate; the Pentecost story is concerned solely with mission, and stresses the importance of this aspect of the Spirit's work. In one sense, therefore, the church cannot be content merely with a repetition of "Pentecost": it needs an experience involving other dimensions of the Spirit's activity. But is Pentecost itself a repeatable experience? Obviously, as the birth of the church, Pentecost is basically unique. But that is not the whole story. We may, perhaps, draw an analogy with the apostolate as understood by C. K. Barrett. There is a primary sense in which the apostolate was basic and unrepeatable: the apostles could have no successors in principle, because apostles were essentially witnesses of the resurrection appearances of Jesus. But this does not mean that the church cannot still be apostolic in the sense of displaying apostolic qualities — what Paul calls the signs of an apostle.⁵⁰ So, too, the Spirit who came upon the disciples at Pentecost still comes upon the church to equip it for mission.

It does not seem to be the case that the foundation of any and every new local church is accompanied by a "little Pentecost": nothing in Acts supports such a view. But there can be repetition of what took place "at the beginning" (Acts 11:15). The experience of being filled with the Spirit was and must be repeatable. The experience of tongues was also repeatable, but was not a necessary sign of being baptized or filled with the Spirit. The fact that the gift of tongues is so rarely linked with reception of the Spirit in the New Testament indicates that it was not regarded as a normative or necessary accompaniment of spiritual experience. Other considerations will determine whether it is to be expected as a normal part of Christian experience outside the apostolic age, but this point lies outside our present scope. All that we are entitled to say at the moment is that the reception of the Spirit by individuals or groups is what characterizes the church throughout the New Testament; it is in the light of this that we are to test our own experience today.

FOOTNOTES

¹"We must start from the question, 'What was Luke's intention?' " E. Haenchen, *Die Apostelgeschichte* (Gottingen, 1959),¹² p. 137.

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²For the Greek word see Tobit 2:1; II Maccabees 12:32.

³For details see E. Lohse, TDNT VI, 44-53, especially 45-49; M. Delcor, DBS VII, 858-879; J. Kremer, *Pfingstbericht und Pfingstgeschehen*, Stuttgart, 1973, pp. 11-27.

⁴There was, however, a dispute between the Pharisees and the Boethusians over the right way to calculate the 50 days from Passover to Pentecost. The Pharisees interpreted Leviticus 23:15 to refer to the first day of the Passover feast, which was celebrated as a Sabbath, and hence reckoned 50 days from Nisan 15; this meant that Pentecost fell on the same day of the week as Nisan 16. The Boethusians interpreted the same text to refer to the first weekly sabbath after the celebration of the passover, and hence for them Pentecost always fell on a Sunday. The former practice appears to have been followed in the first century; cf. SB II, 598-600; J. Bowker, *Jesus and the Pharisees* (Cambridge, 1973), pp. 55-57.

⁵Unpublished evidence from 4QDB placing the ceremony in the third month is cited by J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* (1959), 116f.; cf. J. Kremer, *op. cit.*, p. 16f.

⁶Seder Olam Rabba 5 (SB II, 601). However, in Jubilees 1:1 Moses receives the law at Sinai on the sixteenth day of the third month. It seems that already for the author of Jubilees the law-giving is associated with the Feast of Weeks. The question appears to have been discussed early in the second century A.D. by R. Akiba (Yoma 4b; B. Noack, "The Day of Pentecost in Jubilees, Qumran and Acts," ASTI 1, (1962), 73-95, especially 81).

⁷Psalm 68 was a lesson used at the Festival of Weeks. Jewish exegesis regarded verse 19 as a reference to Moses giving the law to Israel (cf. SB III, 596-598), but it is not clear how far back this use and interpretation go back.

⁸SB II, 604f.; J. Kremer, *op. cit.*, pp. 250-252. Cf. O. Betz, "Zungenreden und susser Wein," in S. Wagner (ed.), *Bibel und Qumran* (Berlin, 1968), pp. 20-36. For a more cautious verdict see E. Lohse, *op. cit.*, p. 49 n. 33. See further J. Dupont, *Études sur les Actes des Apôtres* (Paris, 1967), pp. 481-502.

⁹H. Conzelmann, *Die Apostelgeschichte*, Tübingen (1963), p. 22.

¹⁰F. F. Bruce, *The Book of the Acts* (1954), p. 36. On the place of the Spirit in the teaching of Jesus see G. R. Beasley-Murray, "Jesus and the Spirit," in A. Descamps et al., *Melanges Bibliques Gembloux*, (1970), pp. 463-478.

¹¹J. D. G. Dunn, *Baptism in the Spirit* (1970), p. 42f.

¹²I. H. Marshall, "The Meaning of the Verb 'To Baptize,'" EQ 45 (1973), 130-140. Cf. J. Kremer, *op. cit.*, p. 185.

^{12a}J. Dupont, *op. cit.*, p. 484.

¹³For a detailed treatment, see J. Kremer, *op. cit.*

¹⁴J. D. G. Dunn, *op. cit.*, p. 40.

¹⁵Cf. J. Kremer, *op. cit.*, p. 215. Dupont holds that the group in 1:14 is meant, 1:15-26 being a later addition to the original narrative.

¹⁶Preferred by F. F. Bruce, *op. cit.*, p. 55f.

¹⁷E. Haenchen, *op. cit.*, p. 131 n. 8.

¹⁸G. R. Beasley-Murray, *Baptism in the New Testament* (1962), pp. 67-72.

¹⁹The choice of the word *pnoē* is dictated by the fact that *pneuma* was obviously unsuitable at this point in the sentence. For a similar physical accompaniment to the coming of the Spirit see Acts 4:31.

²⁰Josephus, however, mentions it (Ant. 3:80). Certainly there was noise (*ēchos*) at Sinai: Ex. 9:16; Heb. 12:18f. Philo. *Decal.* 33, 46.

²¹Philo, *Decal.* 33, 44-49; Tg. Jon. Ex. 20:2 (cited by Kremer, *op. cit.*, p. 247). Cf. F. Lang, TDNT VI, 934-941. In Philo the voice of God was changed into a flaming fire as the commandments were uttered.

²²On the words used see G. Delling, TDNT VI, 128-131, 283-298.

²³J. D. G. Dunn, *op. cit.*, pp. 70-72.

²⁴J. Behm, TDNT I, 447.

²⁵The problems caused by the list of nations in vv. 9-11 cannot be discussed here. Cf. B. M. Metzger, "Ancient Astrological Geography and Acts 2:9-11", in W. W. Gasque and R. P. Martin, *Apostolic History and the Gospel* (Exeter, 1970), pp. 123-133; J. Kremer, *op. cit.*, pp. 145-158.

²⁶E. Haenchen, *op. cit.*, p. 138.

²⁷G. Friedrich, TDNT VI, 851 f.

²⁸See especially E. Haenchen, *op. cit.*, pp. 130-139; R. F. Zéhnle, *Peter's Pentecost Discourse* (Nashville, 1971), pp. 111-123.

²⁹H. W. Beyer, TDNT II, 702f. and many scholars.

³⁰Cf. I. H. Marshall, as in n. 12 above.

³¹Haenchen has evidently not heard of Hanham Mount or Mow Cop – or even taken into account the size of ancient theatres.

³²K. Haacker, "Das Pfingstwunder als exegetisches Problem," in O. Bocher and K. Haacker, *Verborum Veritas* (Wuppertal, 1970), pp. 125-131. Similarly, J. Kremer, *op. cit.*, pp. 160-163.

³³J. G. Davies, "Pentecost and Glossolalia," JTS 3 (1952), 228-232; R. H. Gundry, "'Ecstatic Utterance' (N.E.B.)?", JTS 17 (1966), 299-307. While these scholars restrict tongues to human languages, "heavenly" languages should probably be included also (I Cor. 13:1).

³⁴Cf. K. Haacker's comments (*op. cit.*).

³⁵W. J. Samarin, *Tongues of Men and Angels* (1972).

³⁶Samarin claims that there are no authenticated modern examples

of speaking in foreign languages, but see D. M. Howard, *By the Power of the Holy Spirit* (Downers Grove, 1973).

³⁷F. F. Bruce, "The Sermons in Acts — after Thirty Years," in R. Banks, *Reconciliation and Hope* (Exeter, 1974).

³⁸C. H. Dodd, *According to the Scriptures*, 1952, pp. 46-48.

³⁹J. Kremer, *op. cit.*, pp. 28-86.

⁴⁰J. Kremer, *op. cit.*, pp. 237, rightly notes that other important incidents such as the birth and baptism of Jesus find no mention in the Epistles.

⁴¹R. F. Zehnle, *op. cit.*, p. 112, citing G. Kretschmar, "Himmelfahrt und Pfingsten," ZKG 66, 1954-55, 209-253. But did this celebration on the fiftieth day include both the Ascension and the outpouring of the Spirit? Cf. Eph. 4:7f.

⁴²E. Haenchen, *op. cit.*, pp. 137-139.

⁴³There is certainly not sufficient proof of the association of the lawgiving in various languages at Pentecost to allow for a firm case. We need some firm indication in Acts 2 that the narrator had in mind a conscious contrast with the law giving at Sinai. Although J. C. Kirby asserts that this is implicit (*Ephesians, Baptism and Pentecost* 1968, p. 118; cf. J. D. G. Dunn, *op. cit.*, 48f.), I cannot find any evidence for it in the narrative (similarly S. G. Wilson, *The Gentiles and the Gentile Mission in Luke - Acts*, Cambridge, 1973), pp. 126f. W. L. Knox, *The Acts of the Apostles*, (Cambridge, 1948), p. 85f. claimed that Psalm 68 (67):19, which in Jewish tradition was interpreted of the giving of the law, is alluded to in Acts 2:33 with reference to the gift of the Spirit. J. Dupont (*op. cit.*, p. 100) originally rejected this allusion. In his later study of Pentecost (*ibid.*, p. 295 n. 25 and 481) he accepted it, and has recently attempted to substantiate it in "Ascension du Christ et don de l'Esprit d'après Actes 2:33," in B. Lindars and S. S. Smalley (edd.), *Christ and Spirit in the New Testament* (Cambridge, 1973), pp. 219-228.

⁴⁴R. Zehnle's theory is similar to Haenchen's and equally speculative and vulnerable. J. Kremer's detailed study comes to the conclusion

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that a historical event on the day of Pentecost lies behind Luke's narrative, although he claims that Luke has given it a more realistic, concrete form, and that much of the imagery of wind, fire and tongues is a midrashic development made at an earlier stage in the development of the tradition. See also L. Goppelt, *Apostolic and Post-Apostolic Times*, (1970), pp. 20-24.

⁴⁵L. Goppelt, *ibid.*, rightly regards Acts 2 as programmatic for the Book of Acts in the same way as Luke 4:16-30 is for the Gospel.

⁴⁶E. Trocme, *Le "Livry des Acts" et l'Histoire* (Paris, 1957), pp. 202-206; E. Haenchen, *op. cit.*, p. 138; S. G. Wilson, *op. cit.*, p. 126, argues that this element may have been more obvious in a putative original form of the tradition which described a mass ecstasy in which the disciples spoke in one single Spirit-language. But this is purely hypothetical.

⁴⁷The use of *sugcheō* in Acts 2:6 and Gen. 11:7, 9 is not a very strong link.

⁴⁸J. Dupont, *Études*, p. 501 n.

⁴⁹J. D. G. Dunn, *op. cit.*, p. 100.

⁵⁰For the development of this idea see C. K. Barrett, *The Signs of an Apostle* (1970).



Book Reviews

The Phoenicians, by Gerhard Herm, translated by Carolyn Hillier, New York: William Morrow, 1975. 288 pp. \$8.95.

This German author is well informed and has the facility for utterance and an imagination which tends to make ancient events and names vibrate with life.

Toynbee called the Phoenicians the “first thassalocracy” because they were the first of the world’s great sea powers. These people, while obscure in the annals of history since they left so few written documents, nevertheless are a fascinating and important people in the history of the Middle East. More at home on the sea than on land, they colonized virtually the entire Mediterranean shoreline, especially North Africa. Eventually they were in competition with the Greeks and met their end when Alexander the Great, succeeding where Nebuchadnezzar of Babylon failed, destroyed Tyre. The Romans finished the task when they destroyed Carthage.

The Phoenicians are interesting to us not only because of their relationship with the people of the Bible (the Phoenicians were commercial allies of King David and King Solomon), but also because they gave us our alphabet and the word *Bible* and impinge at various points on the story of western civilization. The author succeeds in reducing to manageable form without excessive trappings of scholarship, a very readable account of this fascinating and important people.

George A. Turner
Professor of Biblical Literature

Baker’s Dictionary of Christian Ethics, edited by Carl F. H. Henry, Grand Rapids: Baker Book House, 1973. 726 pp. \$16.95 (cloth).

Here is a reference tool no minister should be without. Evangelical, the work has been done on the premise of a revealed morality. *That* is refreshing in our current world characterized by extremely flexible morals. The need for this book is clear from more than one perspective. The underscoring of a fixed and revealed morality is only one reason. The advance of knowledge is still another.

When one reminds himself, as Dr. Henry does in the Preface, that “drunken driving snuffs out twenty-five thousand lives annually, about twice the number as die by criminal murder,” the need of ethical standards is clear indeed. A further statistic cited — that overall crime escalates by 11 percent per year — is already obsolete! (His Preface bears the date September, 1973.)

But Biblically stable morality allows for creative effort. Such is the case with the emerging new science called Bioethics. Data relevant to Bioethics are widely available in this reference book. Bioethics relates to hunger, population control, pollution, medicine, life-sustaining devices, genetic engineering, etc.

Approximately 260 contributors made possible this massive work. They come from varied disciplines and cultures. The scope of the material covered is noteworthy for its wide range, the attempt being to deal with as many ethical implications as possible. This reviewer is delighted to see aesthetics and the arts included; their moral impact on society is clear enough.

That this work has a strong theological thrust is commendable. Henry himself is one of the outstanding theologians of our time, and many of the writers (Traina, Wood, Pinnock, etc.) are theologians; others have strong theological concerns (Walters the psychiatrist, Trueblood the philosopher, etc.)

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching

Introduction to the Old Testament, by Otto Kaiser. Translated by John Sturdy. Minneapolis: Augsburg Publishing House, 1975. 420 pp.

It is almost a truism to say that Old Testament studies are in a state of flux. Although the general findings of the nineteenth century higher school are adhered to in almost all quarters except fundamentalism/conservative ones, there is little agreement beyond the broad parameters of those findings. What one scholar says is absolutely so, another says is unlikely in the extreme.

The rise of form criticism and its allied methodology, tradition-criticism, has contributed to this situation in no small part. Few scholars possess the technical training necessary to do form - and tradition - critical work and those who do are often in sharp disagreement over what constitutes valid methodology. The result has been a

significant rise of rather novel theories about the origins of the Hebrew people, literature and faith.

These come after a period where there had been a number of "verities" upon which there was general agreement. Such "verities" were the centrality of the covenant in Hebrew faith, the significance of oral tradition, the importance of the amphictyony, or twelve-tribe league, for understanding Israel as a political entity, the date of the written Deuteronomy in 621 B.C. or earlier, etc.

Today every one of these is challenged or modified in ways which will make them even less palatable to the conservative. To keep abreast of such new trends is a very difficult task. The book here being considered would be a helpful means of doing so. The author, a German scholar, is near the forefront in European Old Testament studies. He is thus well-positioned to report on present trends. He does so with clarity, brevity and in readable style. By comparison with Eissfeldt's standard *The Old Testament: An Introduction*, this book is less encyclopedic, but it is thorough and complete and probably more easily read. Attempts are made to weigh and analyze recent theories and trends, and recent bibliography (preponderantly German) is included.

Conservatives will not find much encouraging here, but will find needed information presented in helpful form.

John Oswalt
Associate Professor of
Biblical Languages and Literature

Structural Analysis of Narrative, by Jean Calloud, translated by Daniel Patte, Philadelphia: Fortress Press, 108 pp.

A current fad in Biblical studies is structural analysis, originating in France and concerning itself with secular literature. Bible scholars have found it stimulating and are seeking to apply it to a study of the Scriptures. Its advocates claim scientific exactness in the process of breaking a passage of literature down into its smaller segments, labeling them and seeking to find relationships. However, they disclaim any desire to interpret or to apply the meaning of the text. Analysis seems to be an end in itself. In pursuit of this object, workers in this format use a variety of esoteric terms which appear strange and recondite to the uninitiated, analogous to the jargon of citizen's band radio enthusiasts. The reader, therefore, must acquaint himself with the configurations attached to the specialized terminology. For example, the "lexie" is de-

defined as “the best possible space in which one can apprehend meaning” (p. 12). Among modifiers in this category are “preformancial,” “actancial,” “lexematic,” “syntagmatic,” and “canonic.” One is reminded of George Foote Moore, Harvard’s Professor of the History of Religions, who, in the book review, remarked that if an old idea was phrased in new technical terms it is hailed as something altogether new.

The method is applied to the temptation of Jesus by Satan. Some readers will be bemused by a list of things that are self-evident. For example, we are told that “fasting is the negative transformation of eating.”

Anything that will help one understand and appreciate the message of Scriptures is to be welcomed. Paul would agree that to expect the end without the means is presumptuous. Likewise, the method employed should contribute to the end of comprehension. The author concludes, “Not everything has been said about the semiotic function of this text and even less has been said about its semantic content. Nevertheless, the preceding analysis permits an evaluation of the method we’ve used. This is our goal.” Some readers may find difficulty in ascertaining the writer’s goal and the extent to which the method achieved it.

George A. Turner
Professor of Biblical Literature

Christian Missions in Biblical Perspective, by J. Herbert Kane, Grand Rapids: Baker Book House, 1976. 328 pp. \$9.95.

In this publication Dr. Herbert Kane has made another valuable contribution to a series of books on Christian Missions that he has produced in the last few years. He speaks with authority out of his long experience as a missionary in China and then as professor of missions in several institutions. At present he is Professor of Missions in the School of World Mission, Trinity Evangelical Divinity School, Deerfield, IL.

To the author the mission of the Church is still a viable option, an urgent responsibility; not an outdated concept. For him the foundation for the global mission lies in the Word of God itself. The author without apology adheres to a high view of the Scriptures as the reliable, authentic, and authoritative revelation of God. Likewise, he believes that the Church is still God’s chosen instrument for His mission to the world.

Writing from this perspective, Dr. Kane deals with his subject under five major headings. In part one he discusses the Biblical basis of missions, portrayed first in the Old Testament, then in the Gospels, and finally in the Book of Acts. God is a missionary God, and Israel was called to be a missionary people. Christ came as a missionary in the incarnation and He sent His disciples out as missionaries. Paul was the missionary model of the early Church.

In part two the author deals with the Trinitarian dimension of missions, comprising the sovereignty of God, the Lordship of Christ, and the enabling ministry of the Holy Spirit.

The theological imperatives of missions are the focal point of part three. The missionary mandate is grounded in the character of God, in the command of Christ, in the nature of the Christian Gospel, and in the condition of mankind. The author's finest thinking is evident in this section, as he deals with the difficult questions of the fate of the heathen and the uniqueness of the Christian faith.

In part four, Dr. Kane discusses the historical context of missions in connection with the Resurrection, the Ascension, and the Second Coming of Christ, as well as the event of Pentecost in the lives of the disciples. In the final section he elaborates on the spiritual dynamics of missions, in which the wiles of Satan, the wrath of man, the obedience of the Church, and the power of prayer are all engaged in the continuous missionary conflict.

In a day when the missionary enterprise is under fire and when its very motives, methods, and goals are being called into question, *Christian Missions in Biblical Perspective* calls us back to our Biblical foundation and authority and then drives us forward to complete the unfinished task still before us. The book is primarily intended as a textbook in the classroom, and so is challenging more to the serious student of Christian Missions rather than the casual reader.

John T. Seamands
John Wesley Beeson Professor of Christian Missions

Love Leaves No Choice: Life Style Evangelism, by C. B. Hogue. Waco: Word, 1976. 160 pp. \$5.95.

As the sub-title suggests, this is a plea for living evangelism — “that life-giving, life-sharing expression of one's faith that begins with the new birth experience and ends with the last breath.”

The story unfolds around the personal ministry of the author who is now director of the evangelism section for the Home Mission Board of the Southern Baptist Convention. It throbs with the homely joy of one whose own life overflows with Gospel love.

I appreciate this emphasis. While the book does not go into the specifics of winning and discipling men, it points the direction that we should go, and gently prods us to get moving. After all, the love of Christ really leaves us no choice. Reading these pages will help bring this mandate into focus in terms of everyday experience.

Robert E. Coleman
S. E. McCreless Professor of Evangelism

One Nation Under God, by Sarah W. Miller. Broadman Press.

The central character of this play, Jennifer, is assigned to write a paper on the theme: "One Nation Under God." Caught up in the spirit of the age, she resents "flag-waving." Her grandmother attempts to show her that our nation is "one under God." The playwright, using historical playbacks, chronicles events of our early struggling days before and after our nation was born. He utilizes short scenes about the pilgrims, Roger Williams, John Peter Zenger, John Adams, and James Madison. The conclusion, as expected, is Jennifer's admission, "I think I can write my paper now." The play makes it clear that our nation is not without mistakes and it is still growing. The play could be easily produced in the chancel with a minimum of characters.

Charles Killian
Associate Professor of Speech – Preaching

Psalms 73-150, by Derek Kidner, Downers Grove, IL: Inter Varsity Press, 1975. 492 pp.

Derek Kidner, former Old Testament professor in a theological college setting and now warden of Tyndale House, Cambridge, gives us volume two of his *Tyndale Old Testament Commentaries on Psalms*. The *Tyndale* series is well known and this volume comes up to the standard expected. Kidner has also done the volumes on *Proverbs* and *Genesis*.

Writing with a nice flow, Kidner makes his work at once readable and

helpful. "Insightful" might be a better term, for his analysis of materials provides a freshness of thought rewarding both to the curious reader and the teacher/preacher. Mr. Kidner's knowledge of Hebrew, theology and literature provides him rich background for commentary. But he is also a first-rate musician (I recall with delight sitting in his living room at Cambridge as he played his grand piano with the skill of a concert artist); clearly, musical sensitivity contributes to this commentary on the Songbook of the Hebrew Nation.

Useful footnotes, homiletical assistance (e.g. p. 303 where he discusses the three uses of "blessed" in Psalm 84) and discussion of critical questions also contribute to the value of this commentary.

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching

The Making of a Christian Leader, by Ted W. Engstrom, Grand Rapids: Zondervan Publishing House. 214 pp. \$6.95.

In recent years Christian leaders and institutions have been awakened to the need for a better understanding of the principles of good leadership and management. Frequently, however, the effort to become more businesslike has been too uncritical of systems and principles which are adopted or adapted without regard to their Biblical and theological implications. Many have forgotten that Christ said, "it shall not be so among you" when He contrasted His principles and goals in interpersonal relationships with the power politics of sinful men. Engstrom's book will be helpful to those who want to understand a style of leadership which is not divorced from Biblical insights and demands which speak to the leadership roles which Christians may be called upon to assume.

M. E. Dieter

Associate Professor of Church History



Book Briefs

Resources for Renewal, edited by George E. Worrell, Nashville: Broadman Press, 1975. 196 pp.

Pastors will want to add this to their renewal libraries. An anthology filled with materials on evangelism, lay involvement, the Lordship of Christ, Bible studies, illustrations and testimonies, this paperback can be a useful tool. One could wish for more substantive matter.

Donald E. Demaray

Granger E. and Anna A. Fisher Professor of Preaching

Conserve the Converts, by Charles "Chic" Shaver, Kansas City: Beacon Hill Press, 1976. 104 pp.

The Professor of Evangelism at Nazarene Theological Seminary gives the church in this small volume an excellent manual on how to follow-up new Christians. Though prepared as a training text in his own denomination, it offers the kind of practical help that would be useful to any church. The author's own personal ministry shines through the book which gives it an arresting warmth and authenticity.

Robert E. Coleman

S. E. McCreless Professor of Evangelism

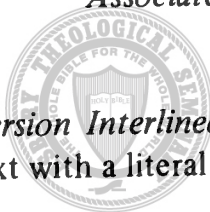
Management Plus and Success Without Succeeding, by Richard Letoumeau, Zondervan Publishing House, 127 pp. 157 pp. \$1.75; \$2.95.

Both these books by the son of the well known Christian industrialist speak to the same concerns of Christian leadership as the above. They would be especially helpful for laymen and businessmen who struggle with being "Christian" in the midst of the current milieu in which they live and work.

M. E. Dieter

Associate Professor of Church History

The New International Version Interlinear Greek-English New Testament. The Nestle Greek text with a literal English translation by Alfred



Marshall and a foreward by Canan J. B. Phillips. Grand Rapids: Zondervan Publishing House. 1027 pp. \$10.95.

The expanding acceptance of the NIV will encourage increased publication of tools for Biblical studies which relate to it. This new inter-linear is one such valuable tool.

M. E. Dieter
Associate Professor of Church History

Saints in Sandals, by Maude De Joseph West, Grand Rapids: Baker Book House, 1975. 250 pp. \$6.95.

Examine this 250 page laymen's commentary in warm, personal, informative style as a possible guide for group Bible study on the Acts of the Apostles. Mrs. West, daughter of a Presbyterian minister, originally wrote these studies for her adult Sunday School class at the Fresno, California Westminster Presbyterian Church.

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

Division in the Protestant House, by Dean R. Hoge, Philadelphia: The Westminster Press. 166 pp. \$3.95.

The conclusions of this study of the conflict between "private Protestantism" and "public Protestantism" in the history of The United Presbyterian Church U.S.A. are of interest to those who are concerned with the "great divorce" between those who stress social change and those who oppose church social action. He affirms the neo-evangelical movement as a possible instrument for new, more balanced expressions which may ease the tensions between these polarities.

M. E. Dieter
Associate Professor of Church History





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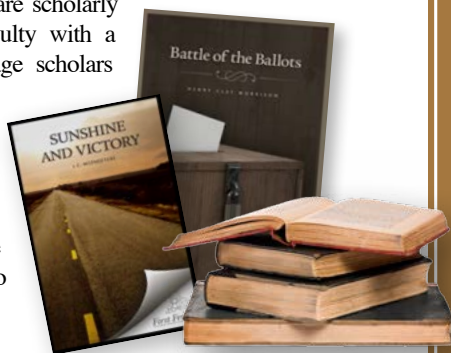
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