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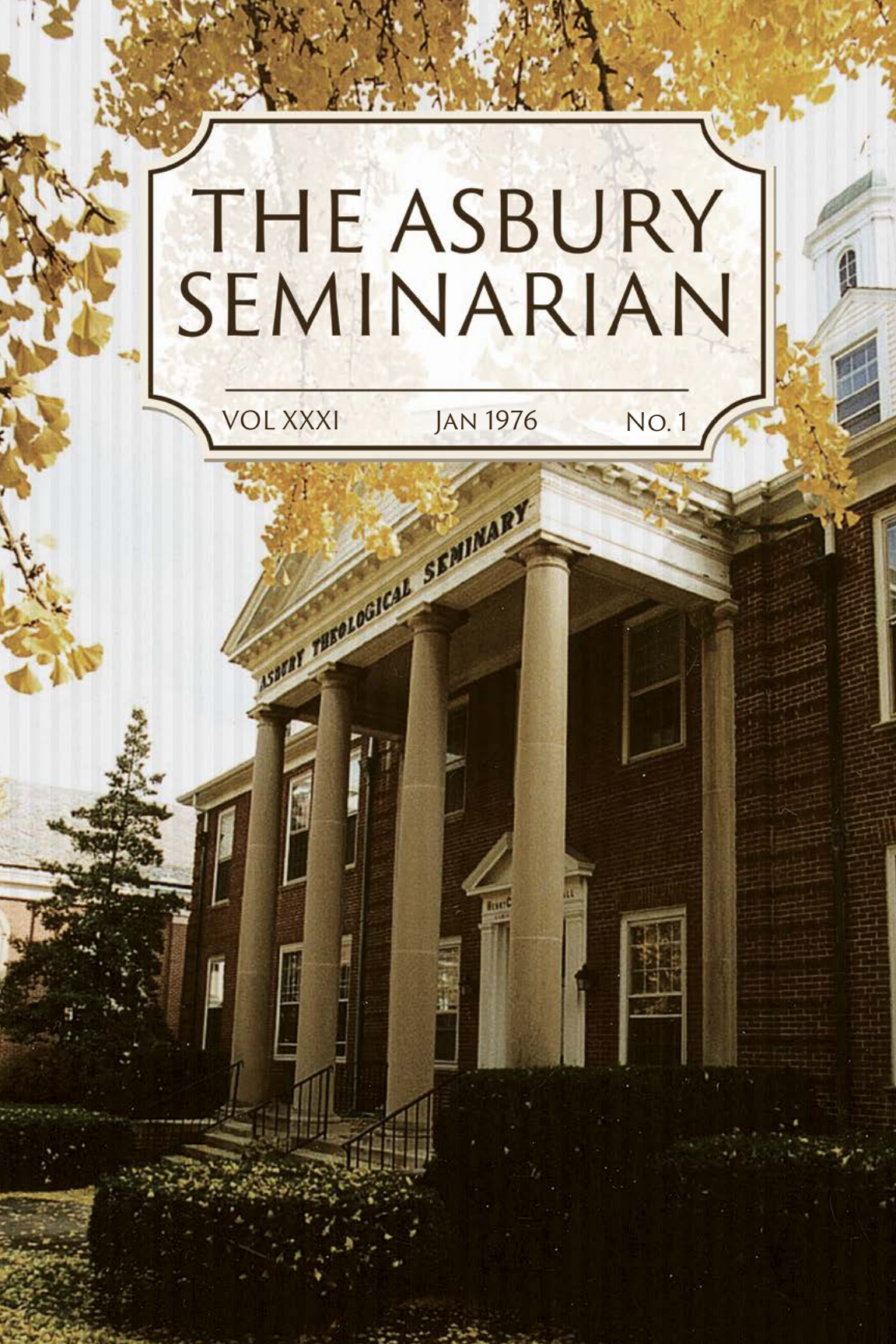

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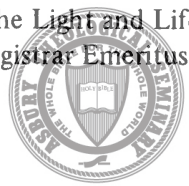

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The Wesleyan Message in the Life and Thought of Today

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GUEST EDITORIAL

Criteria for Judging Actions Within the Body of Christ

by Dan E. Craig, senior student at Asbury Theological Seminary

In *Universitas*, volume three, number two. March, 1975, an article appeared by David McKenna entitled "The Legitimate Role of Student Government in the Christian College." In this article Dr. McKenna describes two basic institutional models at work in Christian colleges, one called "power-driven" and one called "purpose-driven."

He describes his "power-driven" model as:

> a pyramid. At the top is the governing board which has ultimate authority and responsibility for the *policy* of the institution. As the pyramid widens, authority is delegated to the president and chief executive officer. In turn he delegates authority to other administrators, if he follows the principle that authority should flow to function.[1]

When this is spelled out completely, it means that:

> Students are at the bottom of the authority line. After the pieces of power have been distributed at the higher levels, precious little is left for the students. Keep in mind, however, the responsibility is also minimal at the student level. It is realistic to say that students have little authority and little responsibility in an organizational hierarchy .... With limited authority, student government tends to invent functions as entrees to power or to look for pieces of power lying around unclaimed. In their frustration they usually fail and return to revising their constitution or spinning wheels of social programs.[2]

Therefore, McKenna sees the power-driven model as subversive to the basic purposes of a Christian college.

McKenna describes the "purpose-driven" model as follows:

> Christian colleges claim to be driven by purpose not power. If so, the role of the governing units within the organization are purpose-driven. In this case, purpose is used to identify the mission and the objectives of the institution. If the purpose is known

> and operable, it can determine the dynamics of the organization. If it is hidden, blurred, or unaccepted, the internal dynamics of organization will naturally degenerate into structural protectionism and power struggles. Assuming that purpose determines the dynamics of organization in a Christian college, a purpose-driven model of governance is the starting point for introducing change.[3]

Now, if these basic statements are abstracted to general principles, they might read something like this:

(1) Purpose, not power, is the underlying structure of any Christian institution or organization.

(2) Power-structured institutions will become self-oriented and self-perpetuating, possibly to the disregard of their purposes.

(3) Christian institutions by definition would exist to do the will of God, and if they become "power-driven" institutions they have subverted their own purpose to some extent.

(4) Purpose-driven institutions will automatically generate power and strength whereas power-driven structures tend to divide an already weakening power structure and are genetically self-destructive.

(5) All decisions and directions made or given in a Christian institution should be judged in the light or purpose and double-checked to determine whether purpose is being subverted by power.

(6) These judgments in a Christian community should be communal judgments and the community or institution should be self-regulating or self-discriminating as to its functioning as a body in light of I Corinthians, chapters 12-14, and other significant passages.

A quick look at three instances in the Gospels should help us see how Jesus looked upon purpose and power as they functioned in people's lives. In Mark 8:31-33 after Peter's disclosure of Jesus' identity as the Christ, Jesus tells His disciples of His coming death. Peter rebukes Him and in return is rebuked by Jesus, though somewhat indirectly, because Jesus responds with these words: "Get behind me Satan! For you are not on the side of God, but of men," (RSV). Peter has aligned himself with Satan in his words to Jesus. Now in this alignment is what might be termed "cross-purpose," that is, Peter's purposes are contrary ideas to God's basic intention of the Incarnation. So he receives a strong rebuke.

In a later passage, Mark 10:35-45, James and John approach Jesus about being seated on His right and left hands in His kingdom. This is obviously a power-play on their part, but notice that the rebuke they receive instructs and corrects them more than it chastises them. From the ensuing conversation between Jesus and the two brothers the writer reveals that they are in accord or willing to be in accord with God's basic intention both for Jesus and themselves. So their play for power is genetically destructive, but not inherently as was Peter's rebuke to Jesus. Therefore, the rebuke they receive is milder. Why? Because power may be reguided and corrected if basic purposes are unified, but power will only be destructive if the parties involved are at cross-purpose.

In Mark 14:3-9 Jesus affirms in the most positive way the servant role of the woman with the alabaster jar of ointment. She breaks it open and bathes His head in it. Jesus says of her, "wherever the gospel is preached in the whole world, what she has done will be told in memory of her." She was at one with the purposes of God in honoring His Son.

From these three incidents can be distilled certain principles for judging actions and decisions within any Christian institution or local parish.

(1) Is it one with God's purpose in redeeming a lost humanity?

(2) Is it a servant-like decision, one which will bring more loving service within the body or cause the body to reach out in loving service?

(3) Does it have self-seeking characteristics, simply protecting the status quo, protecting the hand at the expense of the eye?

(4) Is it open and in light for all the body to see, or is it clandestine, known only to the higher-ups?

(5) Does it bring balanced power and authority throughout the body, or does it disenfranchise parts of the body as unimportant or unnecessary?

(6) Is this decision trust-engendering or trust-thwarting? Does it say to part of the body, "we really can't trust you, so we are restricting you," or does it admit oneness of purpose and the trust that oneness brings?

In light of these criteria, let us examine a hypothetical situation which might occur in any local parish ministry, and what direction these criteria might provide in dealing with the situation. For instance, a small

congregation of 120 have a number of people who receive a "tongues" experience. What kind of response would be Christ-like on the part of the pastor in ministering responsibly to the whole body?

First, the question must be asked concerning God's purpose for redeeming lost humanity. Do the actions of the people involved in the "tongues" experience cause serious problems in maintaining an evangelistic outreach, or are they winning people to God through Jesus Christ? Have their tithes suddenly stopped coming in, or are they more faithful than previously in their giving to the local church? Has their giving widened to include other Christian charities and organizations? Are they more zealous for the things of God than previous to their experience? Do they have a new hunger for the Word of God and are they attempting to judge their experience in the light of Scripture? Has this experience made them more open or more exclusive to the body of Christ?

These will not be easy questions to answer, nor will quick answers do. They are questions of time and nurture. If, after a period of time, a pastor can answer most or all of them in a positive way, then he should carefully consider any actions of a negative sort against these people because their lives are bearing fruit for God's kingdom. Any persons who display oneness with the purpose of God call us to a very compassionate, open, and careful weighing of the balances concerning their actions, lest we find ourselves with those who would have sold the alabaster box.

But suppose these people have certain exclusive tendencies. They are forming cliques and their support of local activities drops in favor of the "more spiritual" meetings. One must always ask the first question first, "Are they still one with the purpose of God?" If so, then wise counsel, love and patient handling are called for on all sides. They should be gently admonished as one would any brother or sister who has an unhealthy emphasis or trend forming in their life. Some feel that if a person doesn't leave a printed tract in every restaurant, then he or she isn't quite spiritual. But a pastor doesn't immediately call a meeting of the church board just because some of his people have started leaving tracts all over town. Rather, he looks and listens to see whether they are being obnoxious with their witnessing, whether they are pressuring fellow parishioners to do this as well, whether they are having secret tract meetings where only those who pass out tracts are really welcome. If so, then he tries to reason and counsel with them to be more loving and open. So it should be with "tongues people."

But what does it mean when the big cannons start firing and someone says, "Tongues are of the devil!" or "No one is truly baptized in the Spirit unless they speak in tongues!" Here we have the classic cross-purpose examples. Like Jesus, people know that cross-purposes are incompatible and cannot co-exist. But unlike Jesus, people tend to want to make the other person at cross-purpose with themselves; then they just cross each other off their spiritual lists and are done with it. It is the simple way out. It's like saying, "Sure, you can believe that way if you want to; everybody has to be wrong sometime." It ends all dialogue. There is no more room for discussion. The ax has fallen, so to speak, and like most ax-jobs, all that's left is a mutilated, dying corpse, rather than a body mending itself naturally.

The last judgment one should come to is that part of his parishioners are at cross-purposes with God and the church. This decision should be arrived at when there is no other way out, when no other alternative exists. Why? Because it will probably end communication between the two, until one side gives a little. Even if and when this decision is forced upon one, it should be made in the open light of day. A pastor should display trust in the body to make a fair decision as a body and then back it up.

In conclusion, every local parish will choose, either deliberately or by default, whether it will be a power-driven or a purpose-driven model. They will choose to function openly and powerfully with God's purpose at the center of their structure, or to function more and more purposelessly with decreasing power at the center of their structure. When it comes time to deal with current issues it will be the purpose-driven parish which functions creatively, openly and freely. Reality will call forth people like Peter who sometimes place themselves at cross-purposes with God, and it will take strong words and actions to call them out of the darkness and into the light.

There will also be a James or a John for the body to face, people who need to be lovingly corrected instead of cast as cohorts of Satan. But there will also be women and men with alabaster boxes, doing strange, provocative things, who will need a loving shepherd to say to the indignant ones, "These are at one with the will of God. They are honoring Him whom the Father sent."

FOOTNOTES

[1]David McKenna, "The Legitimate Role of Student Government in the Christian College," *Universitas* III No. 2, (March, 1975), p. 2.

[2]*Ibid.*, p. 3.

[3]*Ibid.*, p. 4.

An Author's Response

by Charles W. Carter, Professor Emeritus at Taylor University.

The author's reply to Mr. David D. Bundy's criticism of The Person and Ministry of the Holy Spirit: "A Wesleyan Perspective," as published in the April 1975 issue of The Asbury Seminarian.

Since Mr. Bundy's criticism of *The Person and Ministry of the Holy Spirit:* "A Wesleyan Perspective" (Grand Rapids: Baker Book House, 1974) contains numerous serious factual errors, it becomes the author's duty to reply to Bundy's entirely negative criticism of this work.

First, Mr. Bundy introduces the author of this book in such a manner as to imply that by criticizing his book he is also bringing under indictment the theological position of the entire modern Wesleyan-Holiness movement, though he is careful to select only such items from the author's biography as may best serve his purpose. What Mr. Bundy does not say is that the author's education, including four earned graduate degrees from leading institutions, and his service and literary contributions are far more extensive than those items he mentions.

Second, Mr. Bundy makes a major mistake when he asserts that "Carter's work is a through-the-Bible summary of the person and ministry of the Holy Spirit very similar in style and content to A. B. Simpson's *The Holy Spirit: Or Power From On High* . . . upon which the author appears to rely heavily" (*The Asbury Seminarian*).

In the first place, the author made no use whatsoever of A. B. Simpson's work either in his research or writing of this book.

In the second place, had Bundy taken time to read the preface to the author's book, and had he noted the nearly 400 footnote documentations throughout the work, he would have seen that in addition to the primary sources of John Wesley, Adam Clarke, and John Fletcher, a vast number of both earlier and contemporary scholars' views are taken under consideration. However, Bundy seems not to have taken note of these

many sources. It will be noted that A. B. Simpson's name does not occur in the index, simply because the author made no use of his work, though he did list two of Simpson's works in the general bibliography.

Third, that the author's work is primarily analytical, rather than a summary treatment as Bundy charges, will become evident to any fair minded reader. The many reviews that have appeared since the release of this book in October 1974 attest this fact. *Christianity Today* (March 14, 1974, p. 28) designates the book one of two "major contributions" on the study of the Holy Spirit published in 1974. Another reviewer in *Christianity Today* (May 9, 1975, p. 16) calls Carter's book "The best contemporary expression," representing the viewpoint of the Salvation Army, the Church of the Nazarene, the Free Methodist and Wesleyan Churches.

Fourth, Mr. Bundy appears to be totally unaware of the author's clear distinction between the largely external and instrumental activities of the Spirit as represented in the Old Testament, where men were motivated by the Spirit to accomplish the will of God, often without personal ethical implications (e.g. Samson), and the inner transforming and purifying work of the Spirit in the lives of individuals and the church in the New Testament, preparing them for righteous living and empowering them for a dynamic redemptive ministry to the world of unconverted men (see Acts 26:18).

Fifth, it is true that the author charges Vinson Synan with near if not actual falsification of history in his propagandistic attempts to show the modern Pentecostal "tongues speaking" movement to be the outgrowth and fruitage of the National Holiness Association (now CHA), and the Wesleyan-Holiness churches in general. It is well known that the largest branch of Pentecostalism, the Assemblies of God, stems in the main from Calvinistic sources even as Synan admits in his book, *The Holiness Pentecostal Movement* (Eerdmans, 1971), and that this major division of Pentecostalism has little affinity with Wesleyanism, theologically or otherwise.

Sixth, Mr. Bundy's charge that the author uses a faulty hermeneutic is his treatment of the "tongues issue" in I Corinthians 12-14 does not stand up to careful examination of the author's work.

Honesty and fairness demand that it be noted that six pages of the author's book are given to a verbatim reproduction of the contemporary work of the well-known New Testament Greek scholar, Boyce W. Blackwelder, *Letters From Paul: An Exegetical Translation* (Anderson, Indiana: Warner Press, Inc., 1970, pp. 62-68, used by permission),

bearing upon I Corinthians 12-14. Blackwelder's exegetical translation here directly supports the author's interpretation, as also does his treatment of glossolalia in various editions of *Vital Christianity,* from which the book quotes.

Finally, Mr. Bundy's assertion that this book is "anti-Pentecostal in tenor" is only a half truth, and that applied to the limited section of the book which Bundy attempts to criticize – chapters seven and eight. Insofar as the so-called "unknown tongues" doctrine so strongly emphasized by most Pentecostals is concerned, the author admittedly denies that this is a Scripturally valid teaching, feeling that it was evidently imported from pagan sources at Corinth into the church there. On the other hand, the author has no disposition to un-Christianize any Pentecostal brethren who profess a saving relationship through Jesus Christ, or who may profess an experience of the baptism in the Holy Spirit. It is simply to the "unknown tongues" doctrine of Pentecostalism that the author denies any Scriptural basis.

This author takes his position as a progressive evangelical whose doctrinal stance on the Holy Spirit falls within the larger corpus of Wesleyan scholarship in its progressive interpretation of the Scriptures by the best minds of the movement from Wesley himself to the present. Whoever would seek to limit the interpretation of Wesleyanism today to John Wesley himself and alone, without taking cognizance of the total corpus of Wesleyan scholarship can hardly escape the charge of irrelevant antiquarianism. The author would reiterate in conclusion what he has said in his book: "If Wesley's followers have improved upon the structure and expression of his vital doctrine of 'crisis and progressive sanctification' as included in the ministry of the Holy Spirit, Wesley himself would be the first to commend them for their service of love to God and man" (p. 189).

Holiness and the Character of God

John N. Oswalt, Associate Professor of Biblical Languages and Literature, Asbury Theological Seminary

A sermon delivered at Asbury Theological Seminary for the annual Holiness Emphasis Conference.

When a man or woman has finished a course of study at Asbury Theological Seminary, there ought to be a certain group of questions that are answered and a person ought to be able to say, "I know where I stand on these questions." This doesn't mean that a faculty should spend three years jamming students' heads full of canned smarts which they will then go and spout off to various groups of people for 50 years and that that will be their ministry – not by any means. The Holy Spirit of God will lead them on a growing, expanding road down through the years, but there ought to be some foundation stones to which they can turn back and say, "I know where I stand there." So I have tried to set forth some of these questions.

It would be arrogant of me to think that I could enumerate all the questions or that I could give to you in even a series of short messages all the answers. But at least I want to explore some of them with you and suggest to you how one may come at them in the light of the Word of God, and to encourage you to set out in the same light to find His answers for you on these questions. In this essay in a somewhat roundabout fashion I invite you to consider at least three of these. First, what is the holiness of God? What do we mean when we say God is holy? Second, what are the expectations *vis á vis* that holiness for people? In what way does God's holiness relate to you and me? And third, how is that holiness realized? Is it realized in an actual way, or only in a judicial way?

Suppose we begin by asking, "What does the Bible mean when it says God is holy?" Immediately it must be said that that statement is not an exclusive one with the Bible. The pagans said of their gods, "he/she/they're holy." Furthermore, the only class of persons in the Bible whose title bears the word 'holy' are prostitutes – male and female. It is

difficult for us to imagine a Canaanite or a Hebrew farmer saying to his neighbor, "Let's go down the road and visit the holy girl." This would be an offense to all that we know and understand as holy. How could they say it? They could say it because "holy" originally meant simply that which pertains to a deity. If a being is a deity, he or she is holy. The word relates to that gulf which people across the world recognize to exist between the human and the divine. The person lost in the deepest and darkest paganism understands that there is something that cuts him or her off from any deity. So, in the first analysis, when we say God is holy we are saying there is a vast gulf fixed between Him and us.

Although the word "holy" does not appear in Genesis 28, that is what Jacob was talking about when he woke up that morning. He backed off from that stone and looked at it and said, "This is a terrible place. God is in this place and I didn't know it. I came thoughtlessly in here and went off to sleep and *God* was here." And the hair on the back of his neck began to stand up. When Moses went across that desert plain to look, as we all do, at a fire, and when he got close enough to see that this was a different kind of fire – one that used the bush as an agent and yet did not consume it – I do not think God had to tell him twice to take off his shoes. "This is a holy place. This is a place where God is, and I'm a human and I have no right to be trespassing here."

God is that One who is totally, utterly "other" than you and me; that One who stands over against me who is not a projection of my character or of my nature or of the world's character or its nature; that One who spoke the world into existence and will speak it out of existence, the Holy One. And the Hebrews across the years came to realize something – that there is only one God who is transcendent. And so with exquisite sarcasm Isaiah says, "What? That thing is holy? You've got to be kidding me! You go out into the woods and cut down a cedar log and bring it in and put half of it in the fire and cook your supper on it. The other half you carve into an image and overlay it with gold and fall down before it and say, 'My God.' You've got to be kidding me! (cf. Isa. 44:9-20) Oh, my pagan friends, if you had ever met God, you would not say of that thing, 'It is holy.' " There is only One and Isaiah had met Him, hadn't he? He is "other" than this world and when He walks across it, then we know we have been in the presence of the Holy One. He is the Holy One who breaks out of our little compartments in which we try to contain Him. He is "Other" than we.

But He is not merely the "Other" (and I owe this phrase to Dr. Dennis Kinlaw), He is *every person's* "Other." For you see, if He is not a

projection of my character, if He is not a projection of the world's character, if He is not in my control, then there He stands over against me in every moment of my life. He is the "Other" whom I can never escape. He is the "Other" who meets me on every street corner. He is the "Other" whom if I push out from the door will come back in through the window.

Whittaker Chambers, a convinced Communist, had long been certain that there was no God, but one Saturday morning, sitting at a breakfast table, he happened to begin to meditate on the convolutions of his little three-year-old daughter's ear, and he said, "Before long I was not looking at any ear, I was looking at the face of God." He is every person's "Other" who stands over against us, whom we must meet, if not this moment then the next moment, if not today, tomorrow. He is the Holy One.

So the Psalmist says, "If I took the wings of the morning." (Is not that a gorgeous phrase? I'm glad he didn't know anything about science and didn't say, "speed of light.") "If I took the wings of the morning and flew to the uttermost parts of the sea," (and to the Hebrew that was the end of the world), "you are there before I get there. If I make my bed in hell you are there. If I say 'Surely the darkness will cover me,' there is that unwanted hand on my shoulder saying, 'Hello.' For the darkness is light to you – you are the holy one." (cf. Ps. 139:7-12) Beyond our wildest imaginings, beyond our wildest dreams He is the Holy One.

But is that all "holy" means? The One who is "other" than me, the One with whom I have to do at every moment, the transcendent One, the separate One? No. For holy has to do with a certain character. When a person was dedicated, sanctified to a pagan deity they took on the character of that deity. If Baal consorted with beasts, they did. If Baal consorted with his own sex, they did. If Baal had no respect for human life, they had none either. They belonged to him and they shared his character. Can you imagine a cult prostitute saying to some Canaanite farmer as he walks into her little cell on some early morning, "I've decided I'm going to be celibate from here on." He would say, "You can't! Because you belong to Baal, you'll do what Baal does. You are holy to Baal." You have a character.

So when the pagan said, "My god is holy," he meant first of all, "He is a god." But that God has a certain character, and that which belongs to Him shares that character. You ask a person today who has dedicated his or her life to Satan, "Are you free to tell the truth?" "Oh, no,"

would be the reply. "Oh no, you see, I'm sanctified to Satan. I belong to Satan and I share his character." When I read, as again and again I do, that "holy," "to be sanctified," "to be holy," only means "to be separate," I wonder how a person who knows anything about religion can say that. To be holy to a deity is to share that deity's character. And just as the Hebrews came to realize that there was only one transcendent being, they came to realize that there was only one holy character. Since there was only one God who had the right to say, "I am God," His character is normative for all that divine character means forevermore. So today in the English language, the word "holy" has a very particular moral character about it because it represents the character of the one God; the one being who has the right to call Himself holy.

Israel came to the conviction that intrinsic to God's character was purity – righteousness, faithfulness, steadfast love; and when they began to talk about holiness, about being holy, these were ultimately and intrinsically involved. Purity, faithfulness, steadfast love. Now how did they reach that conclusion? How did they decide that this is what the holy character of God was? I've said this with some who have been in my classes at various times, but let me repeat it at the risk of boring you. When I was writing my doctoral dissertation I had the opportunity to compare the Egyptian concept of God at the time of the Exodus with the Biblical concept of God. In the process of that study I discovered a very odd thing.

The Egyptians had masses and masses and masses of material speculating about the essence of God. However, when I came to the Bible there was not a scrap of speculation on God's essence. Do you know what I found? "Thou shalt, thou shalt not, thou shalt," and so on. I thought, "What's this about?" Here in the earliest books of the Egyptians they speculate on who God is and where He came from and what He is made of, yet there is none of this among the Hebrews. Why?

Our problem is not that we need to know *what* God is, our problem is that we need to know *who* He is. This is God's problem toward us, too. He has said, "I want you to know Me. I want you to know My character. I want you to know what I'm like. I want you to know what it means to be holy. But the problem is: how? Moreover, since we are estranged from Him by sin, abstract statements about His character are unlikely to penetrate our perverse wills. So He did not drop a philosophy book on us. Now that is not a slap at philosophy, but it is to say we can never truly know His character until we have sought to live it. If the world is to know what the holy God is like, the only way to do it is for people to live it.

And so in Exodus 19:6 you get the whole purpose of what all of these fireworks have been about. God said, "I will be your God and you will be my people, a nation of priests, a holy nation to me." He says, "This is what this was all about, this is what those plagues were about, this is what the Red Sea crossing was about, that you should share my character, and sharing it should then be the mediators of that character to a lost, broken world. This is what it's about. I'll be your God and you'll be my people." So he says, again and again, "You must be holy, as I am holy." The Law was the vehicle by which the Hebrews came to know the character of God.

But what does "you shall be holy as I am holy" mean? Can you not see somebody scratching his or her head and saying, "What? I'm supposed to be a god like God is a god? I'm supposed to be transcendent?" Well, to begin with, yes. I am to transcend, to transcend that nature in this world which is opposed to Him and against Him at every moment. I am to be "other" as compared to that, but oh, much more deeply I am to share His character. "Live in ways that are in keeping with what I am." And so you begin to go through the Law. And you run into all of these odd statements about clean and unclean, pure and impure. The stuff about how to get leprosy out of your house and how to get it off your washcloths. And you begin to say, "What in the world is that about?" But slowly even we, as slowly as the Hebrews, and perhaps a little more slowly, begin to get the idea that there is something about this God that stresses purity. You know, we get all tangled up in the connotations of purity. But purity is to be one thing.

Suppose I were to say to you, "I have a lump of pure gold here." What would I mean? It is all gold, not a mixture of gold and something else, but all gold. And so they began to understand that this God was not a mixture, this God was not inconsistent, this God was all of a piece, He was one, He was whole, He was pure. And they began to recognize that in this world there is that which is not whole, there is that which does not lead to wholeness, there is that which divides and destroys and defiles. There is that which leads to life, and there is that which leads to death; there is that which leads to health, and there is that which leads to corruption. And they began to say, "He is pure, He is clean." And in that covenant they said, "Yes, God we will do the things that lead to cleanness, that lead to purity, that lead to oneness, that lead to holiness."

They looked at that covenant and began to see these statements about rightness, righteousness. The holy God is holy in righteousness, Isaiah

5:16 tells us. There is something in us as human beings that says it's a bent world, it's a world that is twisted, it's a world where the relationships are crisscrossed, but with the eye of the mind and of the heart we can dream of that which is straight, of that which is right.

Wonder of wonders, this God is what we've been dreaming of. This God is right. And He says to me, "If you are to live My life, then you must be right." That doesn't mean to be correct in every issue, but it means that somehow in my relationships with you and your relationships with one another, in our relationships with the world, there must be that about us which is right in a bent and crooked world. They lived in a world full of self-conceit and self-deceit. They looked at the covenant and said, "Yes, we will be right. We will live lives of righteousness, of rightness, for Your sake."

They looked at the covenant and they saw statements there about faithfulness. Again God had a problem. Here was a world lost in relativism (almost as far lost as ours). You see, with hundreds of gods, who is to say what is right and wrong? If it is right for this god to wear green, then it's wrong for that god. If it's right for this god to eat garlic, then it's wrong for that god to eat garlic. Who can say what is the truth?

Now what is God to do, knowing that He alone is the true God and that He has laid out a way for the world that is true? What is He to do? Bring out that philosophy book again? No. He comes to them with a string of promises – and keeps them. And they say, "This God is true, this God is true to His word! Who would have believed that? The one thing you know about a god is that he is as crooked as a dog's hind leg." In general, the one thing you know about a god is that you cannot trust him. But this God is true.

As a result, the words for truth and the words for faithfulness are the same words in Hebrew. You can't fight for truth and be unfaithful to your brothers and sisters. You either do the truth in your life, or all the truth in the world in your words is wasted. And they said, "*He* is true. *I* can be true. Oh, the thing I've longed for – to be faithful, faithful to others, faithful to myself, faithful to God – yes, Father, we'll do it."

Then they saw another thing running through that Law – the theme of steadfast love. The Hebrew word for this concept really can't be translated into English, but there are several different English renditions for this one word. They include "mercy," "grace," "love," etc. But none of these encompasses all that the word means. God says, "I am going to do *hesed* with you." What does it mean? He says, "I am going to

love you passionately, loyally, no matter what happens. I am on your side come hell or high water." And they said, "Can it be true, can it be true that this Being would be loyal to me through thick and thin? That He'd be on my side? That He is for me and not against me? Can it be?" And He says, "Oh, yes, and that the world might know it, I want you to manifest that in your relationships with one another and with Me." And they said, "We'll do it." That's what all of that Law is about. This is the character of God and if the world is to know it then I want to belong to Him and I want to be like Him.

Now the thing that always fascinates me about those covenant ceremonies is the blithe way they jumped into it. When I read Exodus 21, 22, and 23 with their demands, it makes me shiver. I am glad I live in the age of grace. Yet when Moses says to them, "Will you do all this law?" they say, "Of course we will. Any time. After all, God delivered us from Egypt; what less can we do for Him?" So Moses took that basin of blood and splashed it on them, and I wonder if just the tiniest little shiver didn't go through them as the drops of blood ran down their faces. "What have I let myself in for?" must have been a question which suggested itself to them.

You see it again at the end of Joshua. There they had been, they had gone through the wars, the defeats, the victories, the internal tensions, the difficulties, and now Joshua says, "I am going on and here is the covenant. Here is what you've committed yourself to. You will belong to this God and you will manifest His character in all of your lives. Will you do that?" And they said, "Sure." And Joshua said, "You can't." I imagine that set them back on their heels a little bit. "What do you mean? You just asked us if we would. We said we would and now you say we can't." "He is a jealous God and a holy God and if you turn from Him He'll destroy you." Oh, not because He is mad, but because He is a consuming fire and you don't go running around sticking your arm in the middle of a blast furnace without thinking a little bit beforehand what the implications are. Joshua says, "He's God, don't you realize what you're saying?"

And quickly enough they began to learn. All of the rest of Old Testament history is the indication that Joshua was right and they were wrong. The Old Testament is a tragedy, for they discovered that although they could blithely say, "Oh sure, we'll live out God's character any day of the week," they discovered that there was that within them that prevented it. And they began to say, "We know the way, but we can't do it. We've tried, but somehow something within us prevents us

from doing what we know. The Law is a good thing, a glorious thing, a wonderful thing. We love God that He would share the way of life with us, but we can't do it."

The finest explanation of this in the Old Testament is found in Psalm 51. There is the man who had his eyes brutally opened and he says, "Oh, God. I never knew myself before. I never knew the depths within me. Now, oh God, can your mercy, can your grace, can your cleansing do something for me?" And this Psalm is the cry of the whole Hebrew people. First, it is, "God, create in me a clean heart. Oh, I said I'd live a clean life, but it won't happen unless you create that single heart, that clean heart, that heart that leads to life and not death." Create a clean heart.

Then he says, "Oh, God, can you make anew in me a right spirit? With my mind I say, 'yes, Lord, that's right, that's what I want to be. That's what I want to do,' but I cannot." Again he says, "Oh God, God can you make me know truth in the inward part? Oh, I want to keep faith. I want to be faithful to people. I want to be true in what I do with others." And let me say, it is one thing to be true in what we say, it is another thing to be true to others. "Oh, God," (And I love that statement in the Law, "Blessed is he who sweareth to his own hurt.") "I'll take an oath and I'll keep it even if it's to my disadvantage, to my own hurt, because I'll be true to You." And finally, "Oh, God, can you give me a free spirit? There's something bound, there's something tied up in me. God, can you set me free?"

That is the cry in the Old Testament of persons brought face to face with the fact that although they want to live this kind of life – the life of God – they cannot. So the result is that they were not a holy nation. The result is that they did not sanctify God, but rather profaned Him. Do you know that's what God says of Moses? He says, "Moses, you didn't sanctify me," and if I had been Moses, I would have said, "Huh, me? Sanctify You? You're the One that's supposed to sanctify me. He meant, "Moses, you didn't show Me in My holiness." Did you notice what Moses said? "Must *we* bring water from the rocks?" "You didn't show Me as I am and that's the whole purpose of this long, long business, Moses, that the world might know Me as I am." Moses, had he gone on in that way and led the people into the land, would have been the next electoral candidate for God.

The same kind of point is made, "You have profaned My name, you haven't shown Me as I am, you've shown Me as I'm not. You've made Me appear unfaithful; you've made Me appear untranscendent, unpower-

ful; you've made Me appear to be a tame little god who can be dragged around here and there. You are not a holy nation." (cf. Ezk. 36:20 ff.) Here, the whole purpose of the Exodus is frustrated. The solution, then, to this situation – in which a nation which has known the way, which has attested to the rightness of that way with its mind but cannot live it – the solution to that is not merely forgiveness and propitiation of the righteous anger of God. To say, "All right, now Isarel you are forgiven, I have made a way by which I can forgive you and by which My righteous anger may be propitiated," is merely to put them back to "Go." God's purposes can only be realized in the nation of Israel if they are not only forgiven but if they are enabled to live that life which they have longed to live. And so you come to the end of the Old Testament. You see the Old Testament rising on tiptoe as it were. Oh, God, somehow, somehow, there must be an inner dynamic to overcome this inner resistance. Somehow, oh God, you've got to make it possible to live the life of your character.

In several places the Old Testament looks forward to this inner dynamic. The passage in Ezekiel 36 where God said, "You've profaned my name," also has Him saying, "I'm going to give you a new heart. I'm going to put a new spirit within you. I'm going to cause you to walk in my ways. I'm going to cause you to dwell in the land and you will be my people and I will be your God." The 'new' exodus is going to be achieved, but it can only be achieved when the people are both forgiven and have experienced a change within them.

Similarly, Jeremiah speaks of the new covenant which will be written on their hearts. The old covenant was external and the people said, "Yes, it's good. We want to do that. We want to be that, but for all of our lives it has stood outside of us with us striving to reach it." "Now," says Jeremiah, "the next one is going to be written from the inside out." Oh God, grant it. Malachi, the last book in the Old Testament says, "He's coming. The Messenger of the covenant in whom you delight, He's coming." But do you remember the words of the Messiah: "Who can stand when he appeareth?" For He is like a refiner's fire and He says He is going to refine the sons of Levi – He's going to put the gold in the crucible and He's going to start putting the fire on it. To destroy it? No. To make it what it's never been.

The Old Testament by itself is an incomplete book. It is so because it looks beyond itself. It is a story of frustration, of a people striving and reaching and struggling and saying, "Oh, God, can you forgive us for the past and can you empower us for the future?" And the answer,

the answer of the prophetic passages are ringing yet. "Yes, I'm coming and I'm going to deal with the past and with the future."

And where do we stand in relation to this? Is there a standard that we approve with our lips and deny with our lives? Oh, God, You are holy, and Your holiness is not merely Your "otherness" standing over against me. Your holiness is a character, a character of life which the world is dying for, and oh, God, I would be of that sort; oh, God, for me as well as for the Jew. God, is there an inner dynamic which can make me one, which can make me pure, one in all of my attitudes toward others? Is there an inner dynamic which can make me right, straight, in a bent world?

Some of us were talking today about the temptations which come to a person in roles of Christian leadership. Not normally temptations to what we think of as physical sins, but oh, the temptation to get hold of power, to be someone, to be known, to be on a first name basis with those who have the reins. And in that kind of a situation, unless God has done something within you and me to make us right, too often we have sold our soul before we know what the price was.

Oh, God, can You make me true, true from the depths of my heart? Oh, God, can You set me free, free to love? That's what it's about. That is what God's holiness is. And that is what the expectations are for you and for all those who would be His. And the glorious Gospel of Jesus Christ is that now, now holiness, the character of God worked out in your life and mine, is ours for the asking, for the taking, to manifest the character of God in a world which knows Him not. That is what it is to be a minister of Jesus Christ. Sermons, yes; committees, yes; programs, yes; but *character, yes!*

Barnabas, Second Century Exegete

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The author of the *Epistle of Barnabas* was a vigorous defender of the Christian faith against the claims of a militant messianic consciousness in early second century Judaism. He wrote to Christians in order to encourage their steadfastness. In the process he appealed extensively to Jewish writings and to the scriptures for authority and appropriated the exegetical tools perfected by several perspectives of Judaism. Thus, the *Epsitle* is deserving of an investigation as regards scriptural authority and exegetical method. The understanding and use of the scriptures in the second century has only recently become a matter of serious concern. This period in which the Church searched for and found an identity and an apologetic in the Scriptures of Judaism is deserving of more extensive investigation than has been afforded it.

This investigation attempts to point out the conceptions of the scriptures reflected in the *Epistle of Barnabas* and to discover the methods of exegesis utilized to determine the meaning of the scriptures. It is hoped that this study will illumine one additional area in our understanding of the second century of which the *Epistle* is a product. The author's identity is uncertain although from earliest available records the *Epistle* has been attributed to one named Barnabas.[2] The *Epistle* probably is a product of the Alexandrian Christian community though affinities of thought and exegesis allow for possibilities of origination at several sites in the eastern Mediterranean Judaeo–Christian world about 132 A.D.[3]

The author of the *Epistle of Barnabas*, perhaps more than any of the other apostolic fathers, was dependent upon the scriptures for his authority. His attempt to speak to his community and to his age was channeled through the mold of Jewish literature, symbols and traditions and through methods appropriated from his age. He does not appear to have been very original in either conception of

scripture or in method of interpretation. Like most mortals, he was clearly the product of his heritage with all the benefits and limitations attendant thereto. Nevertheless, the *Epistle of Barnabas* is an important part of the evidence available for understanding the second century and the crystallizing processes already at work in the Christian tradition. Let us proceed to summarize Barnabas' constructs of scripture and methods of exegesis, and to make observations relative to the interrelationships of scripture and exegesis.

BARNABAS' CONSTRUCT OF SCRIPTURE

The author of the *Epistle of Barnabas* saw the source of the scriptures as the Lord.[4] The writings were mediated through the prophets whose names, often cited by the author, emphasized the authority of the contents. It had for the author a high degree of authority despite his lack of concern for accuracy in citation. It would appear that authority was residual in the constructs "taught" in the scriptures rather than in the text itself. The errant citations are considered as authoritative as exact quotations and the appeals to that authority are held to be equally conclusive. The writer obviously did not consider the scriptures to be perfect in the Platonic sense, but rather authoritative because of their origin in the activity and speaking of God. The Lord was the ultimate authority to which he could point.

The concept of what writings constitute the scriptures is rather elastic for the author of the *Epistle of Barnabas*. The canonical Old Testament is cited extensively. With equal authority imputed, apocalyptic and haggadic materials of non-canonical status (at least non-canonical according to later standards) are used to defend theological affirmations and to rule in questions of faith and practice. No differentiation in validity or authority is indicated by citation formulae or by any other means between the Pentateuch, *Isaiah, Psalms, I Enoch, IV Ezra* and a multitude of other, often unidentifiable, Jewish writings.

The scriptures are the ultimate authority in concerns of life and doctrine among the community of believers. Especially intriguing is the fact that Jesus' lifestyle, Jesus' words and/or the activities of the apostles are not held up as the rule or even as examples of lifestyles viable for members of the Christian community endeavoring to walk in the way of righteousness. Nowhere does the author of the *Epistle of Barnabas* use elements of the synoptic tradition except the passion and resurrection to defend an assertion. This is surprising for at least

three reasons. First, the *Epistle* comes from a leading center of Christianity. Second, the issues with which the author deals would be easily and effectively supported by New Testament materials. Third, by the year 132 A.D., when the *Epistle of Barnabas* was presumably written, the writings later canonized by the Church were probably in existence. There is no conclusive evidence that the author of the *Epistle* knew any of the New Testament books. If the author did know any New Testament books, he did not apply to that writing the exegetical methods appropriated elsewhere to approach the scriptures. Thus, it appears that by the time of the writing of the *Epistle of Barnabas*, the New Testament had not been imputed canonical status or authority.

The scripture is not a guide to life in the community and in the world when it is approached alone and its commands understood literally. Instead, it is the combination of the word of the Lord and the Spirit of the Lord which together become actualized in the community *through the interpreter.* Only through the interpreter inspired by the Lord can the scriptures speak to the human situation, for not just anyone can comprehend the "Gnosis" or perceive the "type."

The Jews did not comprehend because of their being misled by the "evil angel." Only a Christian with certain prerequisites can rightfully interpret the scriptures. These prerequisites, given and required by the Lord, are wisdom, knowledge and a love for the Lord. Briefly, wisdom is the understanding of the rituals, ceremonies and laws; knowledge is the gift of understanding the past; the lover of the Lord is a Christian.

Thus interpretation, as well as the recording of the scriptures, is the gift of God. Both are given in the grace of God, who endows the Christian with special powers of perception.

As only members of the community of Christians may interpret the scriptures, the author of *Barnabas*, as did most early Christians, insisted the scriptures were only to be interpreted as pointing toward the Christ event and toward the Christian community. This was understood by the prophets, suggests the author of *Barnabas*, who, at the behest of the Lord, formulated the types of Christ and of kingdom life. This interpretation was misunderstood by the Jews who saw only the literal words of the scriptures, their eyes being blinded by the evil angel.

EXEGETICAL METHODS IN BARNABAS 1–16

The direct citations of scripture passages in the first sixteen chap-

ters of the *Epistle of Barnabas* were examined and categorized according to the methods of exegesis used by the author of the *Epistle* to arrive at his gnosis. The exegetical methods found include typology, allegory, midrash and pesher, analogy, and general and particular.

Typology was applied primarily in an effort to interpret the Pentateuch, although typological exegesis was applied as well to *I Enoch* and to *Psalm I*. The derived constructs focus primarily around the foci of the person and nature of Christ and the nature and function of the community of believers. It is the intent of the author of the *Epistle of Barnabas* to show how Christ and the community which calls Him Lord are in the main line of Jewish tradition and, more than that, show that the christocentric interpretation is the real intent of the prophets who went before. No allowance is made for what is now considered essential for understanding the scriptures; that is, the historical situation which brought forth the literature. The important thing for the author of the *Epistle* is to understand the intended underlying content of the passage under consideration.

Allegorical exegesis was used in an attempt to appropriate the liturgies and the more esoteric wisdom and prophetic materials as significant Christian literature. The rituals and ceremonies of Judaism, in their literal form, were rejected. From a spiritualized understanding of the liturgies was developed a word of the Lord which would speak to contemporary concerns, retain the Old Testament as authoritative for the Christian tradition and demonstrate the lack of wisdom in the alternative of reconversion to Judaism and the legalism of ritual and ceremony. This type of exegesis assumed no detail of the scripture text to be accidentally included. The scriptures became as oracles in which every aspect was pregnant with Christian content, awaiting only a Christian inspired by the Lord that it might be actualized.

Allegorical exegesis was commonly used in the first and second centuries of the Christian era. Perhaps the highest expression of the method is found in the writings of Philo of Alexandria. The extent of *Barnabas'* direct dependency on Philo is uncertain. It is certain that the *Epistle of Barnabas* was the heir of Philo's exegetical system into which was incorporated Christian symbols, constructs and attitudes.

Charismatic midrash and pesher were also used in an effort to adapt the scriptures to meet contemporary needs. The scriptures subjected to midrash and pesher are primarily from the prophetic books (both major and minor prophets) and from the *narrative* portions of the Pentateuch. The prophecy of *Isaiah* provides the majority of the

citations included in the various midrashim. The citations are carefully put together so that the point is made without recourse to interpretative comments.

The issue most often addressed is the lifestyle of the Christian community. The emphasis is on the lifestyle of the individual who must fulfill the intended content of scripture and scriptural injunctions. The individual believers are also responsible for each other as they live in community.

Midrash and pesher obtain results which are much more homiletic and practical in nature than theological and abstract. The citation of many words of the Lord spoken through the prophets adds authority to the constructs which the author of the *Epistle of Barnabas* wishes to communicate.

The author of the *Epistle of Barnabas* used analogy by inference from the linguistic form of the text, by inference from similar experiences, and by inference from similar ideas. The direction of this exegetical method is usually christocentric. It is used to understand passages from the Pentateuch, *Isaiah, Psalms* and apocryphal prophetic materials. The derived constructs assert conclusively for the author that Christ was the intended end of the prophetic traditions and of the scriptures. Analogy was a valuable method of exegesis for polemic purposes.

By general and particular exegesis, a general statement is more fully defined by individual or particular ideas, events or things. *Barnabas 2* is the best example of this method. Here Christians are encouraged to carefully inquire concerning their salvation in order that their lives and lifestyles might be acceptable sacrifices to be offered to God.

The author thus appropriates his methods of exegesis from methods already developed within the Judaeo-Christian community. The use of typology, allegory, midrash and pesher, analogy and general and particular differs only in the accrued content from the usage of the author's contemporaries.

The exegetical methods used in the *Epistle* have several features in common. First, all of the methods emphasize the spiritual gnosis in contradistinction to the literal understanding. Second, every method used tends to force a meaning on the passage. This meaning is discernible only to the elite, the Christian community. Third, exegesis in the Epistle is primarily pragmatic. It usually addresses itself to issues of life and practice. There is relatively little theological speculation.

THEORY AND PRACTICE IN EXEGESIS

The view of the scriptures reflected in the *Epistle of Barnabas* has been summarized. The methods of exegesis used to ascertain the meaning of the scriptures have been reviewed. Now an effort is being made to observe how the two elements – one's view of the scriptures and the methods of exegesis which one appropriates in order to examine them – are related in the understanding of the author of the *Epistle of Barnabas.* Thus, the question of the implications of *Barnabas'* view of scriptural authority for exegesis, the inheritance from his contemporaries, and the controls applied to exegesis will be considered.

What is the effect of Barnabas' view of scriptural authority on exegesis? For the writer of the *Epistle of Barnabas*, the authority of the scriptures did not finally reside in the text. It is not the words of scripture that finally speak to man although each word was deliberately and purposely placed by the Lord and each detail is pregnant with meaning. Scripture is inspired but taken alone is valueless and will most certainly be misunderstood and misappropriated. The final authority of the scriptures is only in the *interpretation* which is inspired by the Lord. It is the man who loves the Lord, expounding the words of the Lord given through the prophets, who with insight available only from the Lord speaks an authoritative word to the community of believers. Each detail is waiting to be understood and appropriated. Only as the interpretation is offered is there a possibility of actualizing the authentic and true intent of the scriptures.

Thus, the hiddenness of the content of the scriptures and the high authority imputed to the results of exegesis serves as an implementing and motivating factor for searching the scriptures, not as a controlling factor. The essentially oracular nature of the writings *demands* that exegesis take place. There are, however, no limitations implied as to method or as to the directions which exegesis may or may not take.

As has been observed, *Barnabas* is definitely a product of its age and an integral part thereof. The view of the scriptures reflected in the *Epistle* differs little from that of contemporary Judaism or Christianity. Furthermore, the author was not creative in his approach to understanding the scriptures. The author does, however, wax more creative in the informing of the content of the tradition in which he finds himself. It is herein that he departs from Judaism and, to a significant degree, is tendentious for the future as regards Christian exegesis and theology. He, more than any of the apostolic fathers or the New Testament writers, is indicative of what the third and fourth Christian centuries will produce.

Since the conception of the nature and authority of the scriptures does not provide controls for Biblical exegesis, it is appropriate to observe the controlling factors in the exegetical process reflected in the *Epistle of Barnabas*. First let us observe additional constructs which do not exert limitations upon the methods of exegesis which may be appropriated to understand the scriptures, context and history.

The concept of context was of little concern to the author of the *Epistle of Barnabas*. As did other early Christian writers, he offered his interpretations as valid and true with no appeal to, or consideration for the context of his sources. Literary form and linguistic detail were observed only if a particular idea might be derived from that observation. The modern literary critical approach was foreign to *Barnabas* and its time.

The historicity of the material, either as a corpus or as individual pericopes, is likewise of little concern for the author of the *Epistle of Barnabas.* History, used as it is today, as an organizing and classifying set was not a category of concern. The important factor for the author of *Barnabas* is not whether an event had taken place as recorded. The significant element is how the gnosis of the passage under consideration impinges upon his present concerns. The historical Jesus is secondary to the Lord who speaks to the Christian community and to the dilemmas which are *now* problematic for the community of believers who are striving to become a type of the world re-created.[5]

Now let us indicate the controlling factor in *Barnabas'* exegesis of the scriptures. There is one controlling factor, namely, the Christian tradition of which the author is clearly a part. There is an effort on the part of the author to retain continuity with that tradition *and* to show how it is *the* true tradition. It is Christ and the community of believers about whom and to whom the writings of the prophets speak. In the *Epistle of Barnabas* is manifested a responsible effort to link the texts, historical details, ceremonies, rituals and acts of God reported in scripture to the ongoing Christian tradition, as it seeks, due to social, political and theological pressures, to stand and remain independent of the Judaism which had fostered it.

Scripture is secondary to the bounds set by the homogeneous tradition which has adapted it for its own use. In the *Epistle of Barnabas,* the tradition informs the content of the scriptures. The scriptures do not inform the constructs of theology, ethics or foci of interpretation maintained by the tradition.

The methods of exegesis are arbitrarily applied to *defend* positions held by the community of believers. New constructs are revealed

by the Lord, not discovered by the exegete. The scriptures are searched for material which will be supportive of the tradition by (1) indicating the idea to be part of the legacy of the prophets and hence assert its antiquity; and, (2) indicating the authoritativeness of the author's conceptions.

The arbitrariness in application of hermeneutical devices to the scriptures *and* the eagerness to retain responsible continuity with the orthodox Judaeo-Christian community are the redeeming factors in what could be a hopelessly subjective approach to appropriating the authority of the scriptures. All scriptures are not required to submit to the same methods of exegesis. The method is only a tool to buttress the author's perspective relative to the interpretative foci. No conception divergent from the tradition could be derived. It is the tradition which sets the limits of interpretive possibility.

The scriptures, as the oracles of the Lord, must be interpreted. Understood literally and ceremonially they function only as stumbling-blocks for the Christian community. The author of *Barnabas* seeks to allow them to speak to his age and to his concerns. It is the perspective from which the author works and to which he speaks that serves as the determinative factor in the choice of exegetical tools and in the constructs which may be derived.

EVALUATION OF BARNABAS' EXEGESIS

The author of the *Epistle of Barnabas* was first of all a Christian who aligned himself with the tradition of the Church. As a Christian he sought to demonstrate the validity of his faith and to encourage those who might be tempted to return to the restrictions of Jewish ritual and ceremonial legalism. He saw a better way, the way of righteousness.

The main weapon used in his analysis of rituals and traditions was the interpretations he presented of the scriptures. The scriptures, written by men whom the Lord controlled, with every detail and word pregnant with meaning, awaited only the interpreter. The author of the *Epistle of Barnabas* was a student of the scriptures and respected that corpus of literature. Furthermore, he knew how to boldly relate that word to the problems faced by the community of believers, of which he was part.

FOOTNOTES

[1]This is adapted from the author's unpublished Th. M. Thesis, "Scripture and Exegesis in the Epistle of Barnabas" (Asbury Theological Seminary, 1973).

[2]Professor F. F. Bruce has most recently assigned the epistle to the ranks of pseudonymous literature. This categorization is unwarranted and unfortunate in that it places a shadow over the integrity and value of the literature based on his own conjectures regarding authorship: "Eschatology in the Apostolic Fathers," *The Heritage of the Early Church* (Florovsky Festschrift), ed. David Neiman and Margaret Schatkin. Orientalia Christiana Analecta, 195. Rome: Pont. Institute Stud. Orient., 1973, pp. 77-89.

[3]Compare L. W. Barnard, *The Apostolic Fathers and their Background* (New York: Schocken Press, 1966) and also his "The Date of the Epistle of Barnabas – a document of early Egyptian Christianity," *Journal of Egyptian Archaeology* 43 (1957), 101-107; and A. Lukyn Williams "The Date of the Epistle of Barnabas," *The Journal of Theological Studies* 34 (1933), 337-346.

[4]Here it is necessary to recognize the expansionist use of the term κύριος (Lord). He uses it in reference to God, in reference to Jesus and in reference to the Spirit. When he refers to κύριος ὁ θεός, τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πνευμα κυρίου, there is no doubt as to the identity of κύριος. C. F. Andrey ("Introduction to the Epistle of Barnabas," Ph. D. Dissertation, Harvard (1949) summarizes the use of κύριος.

> At times . . . the distinctions are clear, but often they are vague. He brings the Father and Son and Holy Spirit into an almost identical relationship in using κύριος as a common denominator for them all, and is not always clear in his distinctions between them. In any case κύριος spoke through the prophets revealing all things beforehand in the spirit.

In Rabbinic writings, in Hellenistic literature and Hellenistic Judaism, κύριος had a wide semantic range. Most unalloyed, κύριος denotes 'master' and connotes ownership and authority. However, Judaism and consequently early Christianity imputed to the construct "a

notion of ownership and authority more concrete, that which is usually associated with the Greek gods, and exactly in accordance with Oriental precedent." (A. D. Nock, *Early Gentile Christianity and its Hellenistic Background,* New York, Evanston, London: Harper and Row, 1964). The primary factor in the expanded concept of Lordship was the use of κύριος by the translators of the Septuagint to translate Elohim, YHWH, Adonai and Baal. The understanding of the nature of God accrued to κύριος. The early Christians in defining their relation to God and to Christ and the relationship of Christ to God easily made the step to say Jesus is κύριος. The pagans called their gods κύριος, and Christians adopted the practice. As it is observed by W. Foerster (Werner Foerster, "Lord in Late Judaism," *Theological Dictionary of the New Testament,* III, 1094):

> In the absolute, κύριος could thus express the comprehensive lordship of Jesus. It could convey the truth that "the Father . . . hath committed all judgment to the Son" (John 5:22), that He has given Him "all ἐξουσιά in heaven and in earth" (Matthew 28:18). If κύριος expressed all this, then LXX passages which spoke of the κύριος could be referred to Jesus. In Him God acts as is said of the κύριος in the OT.

This was the milieu in which the author of the *Epistle* understood and used the term κύριος.

[5]See especially *Barnabas* 6 and 15. Angelo P. O'Hogan, *Material Re-creation in the Apostolic Fathers,* TU 100, (Berlin: Akademic-Verlag, 1968), offers the most cogent discussion of this aspect of the theology of the author of the *Epistle of Barnabas.*

Book Reviews

The Gospel According to Mark. The New International Commentary on the New Testament, by William L. Lane, Grand Rapids: William B. Eerdmans Publishing Co., 1974. 652 pp. $12.95.

This series of New Testament commentaries has by its consistently high quality established a large place in theological libraries, and this latest work will only add to its stature. As is well known, the 1901 American Standard Version is used as the basis for the commentary. But it is also well known that the authors of the individual volumes make constant reference to the Greek text as well as other "esoterica" such as palaeography, archeology, numismatics, etc. This particular volume is keenly critical, yet never remote, and responsibly theological, seldom abstruse to the point of irrelevance. It comes closer than most commentaries to what Karl Barth thought a commentary should be when he criticized those commentaries which are only the first step toward a commentary.

Lane, formerly at Gordon-Conwell and now at Western Kentucky University, accepts the Marcan priority and believes it was written by the co-worker of Peter in response to a crisis created in Rome by the emperor after the great fire in A. D. 64. So Mark wrote to project the "Christian faith in a context of suffering and martyrdom. If Christians were to be strengthened and the gospel effectively proclaimed it would be necessary to exhibit the similarity of situation faced by Jesus and the Christians of Rome" (p. 15). He also accepts the redaction-critical perspective that Mark himself has left his own imprint on the material by his (re-) casting of the traditions of Jesus. But contrary to Marxsen, Lane does not believe that Mark was thereby indifferent to history.

The primary concern of the author is always to relate the text theologically so that the commentary becomes more than an exercise in historical and literary criticism. Lane attempts to make Mark a significant document today. In this he succeeds admirably, except for one annoying phenomenon: everything is "eschatological"! He has, I fear, succumbed

to one of the contemporary crazes. Perhaps more than any other word in the theological vocabulary this one needs to be both translated and demythologized.

A second asset which this commentary offers is the consistently high value of the bibliographical references in footnotes. Over and over again the reader is directed to material which not only explains the writer's position but directs him to further literature. The commentary thus becomes a sourcebook for added research. Three additional notes on (1) Repentance in the Rabbinic Literature, (2) Supplementary Endings to the Gospel, and (3) the Theology of the Freer Logian, close out the volume.

In such a fine commentary it is perhaps of little value to make certain criticisms. But we must. Lane has joined the lengthening chorus of those who believe Mark originally ended his gospel at 16:8. He offers – as others have done – the evidence that γαρ can end a sentence or even a treatise. We accept that evidence but insist that the real question is whether any Christian in the sixties of the first century would ever have ended an account – either while preaching or in writing – of the resurrection with only a discovery of the empty tomb and no account of any appearance. To have asked the question, it seems to this reviewer, is to have answered it. Mark surely wrote something after "For they were afraid." The evidence is not in manuscripts, but in everything we know of the mindset of the early Christians, including Mark.

One final comment has to do with the possibility of writing a commentary on one of the synoptic gospels without relating to parallel material in the others. In Mark 1:8, for example, with reference to the baptism "in the Holy Spirit" Lane does not discuss the Matthaean addition "and fire" and what it means. Or again in Mark 10:12 on the matter of divorce and re-marriage only a very brief comment even acknowledges the Matthaean clause "except for fornication." The question as to what Jesus taught is not discussed in terms of the two accounts (Mark's and Matthew's) but only in terms of the Marcan tradition. Any commentary on Mark will also be a commentary on what Jesus taught; so the parallel accounts require more consideration than this commentary sometimes suggests. Yet, on the other hand commentators cannot allow themselves to get bogged down in historical and literary issues.

In terms of perspective, theological content, breadth of knowledge and reverence for the text, Dr. Lane has given us one of the truly good commentaries of recent years.

Robert W. Lyon

The Decision-Makers, by Lyle E. Shaller, Nashville & New York: Abingdon Press, 1974. 223 pp.

Many people, especially lay-persons, are bewildered as they try to understand the manner in which decisions are made in the conduct of church business and in the administration of pastoral and other affairs. On the one hand, there is a certain degree of mysteriousness with respect to the course of decisions; on the other, there is a growing disillusionment among lay-persons with respect to some of the policies which church leaders "hand down" to local congregations, particularly in the area of social relations as this relates to **mission.**

Several elements contribute to the feeling of helplessness which seems to grip local congregations. The practical results of publicized decentralization are frequently not seen at the local level. In many cases, there is all too little visibility with respect to the 'projects' which are proposed to local congregations. Frequently the pastor, for whom this volume is written, is caught in the middle. Mr. Shaller has done a vast amount of work in his tracing of the forms, dynamics and methods involved in the making of decisions in churchly matters. His work should enable the pastor to interpret what is occurring to those agencies in the local church which find thier part in decision-making reduced by boards at headquarters.

The reader will find nearly every phase of church life treated in this volume. Such terms as caucus, politicizing, patronage, and polity are defined by illustration, and should acquaint the laymen with occurrences behind the scenes which are too frequently a no man's land. Some church leaders may find the book **too** informing. The pastor ought to find in it some real assistance in interpreting today's church life to his people. It is a detailed work, well documented.

Harold B. Kuhn

Fresh Wind of the Spirit, by Kenneth Cain Kinghorn, New York & Nashville: Abingdon, 1975. 128 pp. $2.95.

In his preface Dr. Kinghorn (Professor of Church History at Asbury Theological Seminary) states that he has sought to provide the laity with a study on the work of the Holy Spirit which is written " . . . with a constant view of Scripture, orthodox theology, and the experience of other Christians" (p. 10). The author has successfully drawn from these three areas to develop and illustrate his understanding of what God is

doing in this world today. He states that through His Holy Spirit, God " . . . is seeking to permeate the consciousness of persons everywhere with His ministry of spiritual wholeness, new life and creative love" (p. 23).

In chapter two Dr. Kinghorn sketches four basic problems of man to which the Spirit ministers: guilt, estrangement from God, spiritual inadequacy, and lack of purpose and direction. He follows this, in chapter three, by considering the significance of being a "saint" and living a life of "holiness." He rejects certain forms of mysticism, activism, legalism, and religiosity as avenues leading to new life and spiritual maturity, in favor of a complete surrender to Christ's Spirit. In the successive chapters he develops his views regarding the manner whereby the Christian can become fully possessed by the Spirit of God and can become a practical expression of what in theory he already is "in Christ."

Repeated stress is placed upon the continual activity of God the Holy Spirit as one who points, not to Himself, but to God the Son. Through the mediation of the Spirit the believer is made increasingly aware that Jesus Christ is the revelation of God the Father and the source – no, the content – of the Christian life.

Dr. Kinghorn explores how one may participate in the experience of "being filled with the Spirit" and possible hindrances to that experience. "Fruit" and "fruits" of the Spirit are reviewed. Finally, he suggests that the working of the Spirit in the believer brings four freedoms: from self, sin, sanctions, and society (pp. 119ff).

This essay is well written, clear and easy to read. It provides sound guidance to one who may be reflecting and seeking to understand the Spirit's activity today.

James A. Hewett

The Person and Ministry of the Holy Spirit: The Traditional Calvinistic Perspective, by Edwin H. Palmer, Grand Rapids: Baker Book House, 1974. 196 pp. $5.95.

Palmer's treatise, originally published in 1958 under the title *The Holy Spirit,* is now reissued by Baker as a companion volume to Charles W. Carter's work on the Holy Spirit written from a Wesleyan perspective. Palmer makes a self conscious effort to capture the insights of two previous writers, the 17th century Puritan, John Owen, *Pneumatologia or a Discourse Concerning the Holy Spirit,* and the Dutch Reformed theologian Abraham Kuyper, *The Work of the Holy Spirit,* 1900. Palmer's

purpose therefore is not so much to shed fresh insight on the doctrine of the Holy Spirit as to articulate an established Calvinistic point of view to a wider audience. At many points, particularly in considering the subjective work of the Holy Spirit, it becomes a polemic against what he feels to be errors of other theological traditions. He begins his treatise with a chapter on the nature of the Holy Spirit and then turns his attention to the work of the Holy Spirit throughout the rest of the book. Wesleyans will find little objection and can well benefit from the strong view Palmer holds for the objective work of the Holy Spirit in creation, revelation, illumination and other related areas. They are likely to differ, however, with his understanding of the subjective work of the Holy Spirit in the life of the believer, particularly in sanctification. That he would differ at this point is understandable. What is disappointing is that he fails to take the issues raised by Wesleyans seriously. He simply dismisses their viewpoint as un-Scriptural. This reviewer was also disappointed that the author and publisher did not take the opportunity for revision so that discussion subsequent to the book's first release might be incorporated, especially the work of F. Dale Brunner, *The Theology of the Holy Spirit* (Grand Rapids: Eerdmanns, 1970), and James Dunn, *Baptism in the Holy Spirit* (Naperville: Allenson, 1970). Their careful exegesis of the relevant Biblical passages and thoughtful analysis of the theological issues would have enabled Palmer to make a much stronger case for his own basic positions.

Despite these limitations the book remains a clear, concise restatement of a basic Calvinistic understanding of the person and ministry of the Holy Spirit.

David W. Faupel

Theological Dictionary of the New Testament, by Gerhard Friedrich, ed., Vol. IX, ϕ through Ω; translated by Geoffrey W. Bromiley, Grand Rapids: William B. Eerdman Co., 1974, 684 pp. $22.50.

Kittel is now complete! After forty-two years, two editors, a hiatus caused by World War II and the persistent labor of a splendid translator, the English speaking world of Biblical scholarship has a reference work that will be useful into the twenty-first century. It is of interest to note that five of the contributors to the final volume (1973) also contributed to the initial volume (1933) — Gorg Bertram, Rudolf Bultmann, Gerhard Delling, Walter Grundmann and Gustav Stahlin. Of these only Delling and Stahlin have contributed to all nine volumes.

Articles of particular significance in this volume are φαρισαῖος (R. Meyer, K. Weiss), φέρω, etc. (K. Weiss), φιλέω (Stählin), φῶς (Conzelmann), χαίρω, etc. (Conzelmann, Zimmerli), ψυχή and, of course, Χριστός (Grundmann et al.).

Innumerable reviews have already drawn attention sufficiently to this project. Only a *caveat* needs to be offered. Because of the authority which Kittel seems to exude and the long list of scholars of the first order who have made it what it is, the student is tempted to handle it as some sort of "final authority." This, however, is as bad for Kittel as for any other reference work. The criticisms of James Barr, for example, need to be kept in mind. The inevitable subjectivism of the writers reminds us to read it with the Biblical text in front of us. Yet criticisms of Kittel, however valid they may be, ought not suggest to anyone that he or she may safely ignore Kittel. It is not an indispensable tool – only a concordance bears that label – but the student and the pastor who set it aside are thereby poorer.

Robert W. Lyon

The New International Dictionary of the Christian Church, edited by J. D. Douglas, Grand Rapids: Zondervan, 1974, 1074 pp. $24.95.

This is the effort of the Conservative American and British to provide a counterpart to *The Oxford Dictionary of the Christian Church* edited by F. L. Cross (London: Oxford University Press, 1957), second edition edited by F. L. Cross and E. A. Livingston, 1973. Some comparative observations: *The New International Dictionary* is considerably shorter than *The Oxford Dictionary; The New International Dictionary* is replete with biographical data on 18th-20th century American and British personalities who were important in conservative circles but had little influence on the larger church catholic; *The Oxford Dictionary* is stronger in pre-reformation materials than *The New International Dictionary*; the bibliographical suggestions are consistently excellent in *The Oxford Dictionary*; the user of *The New International Dictionary* will usually be frustrated in guidance for additional study. The majority of articles includes no bibliographic hints. It is to be hoped that, if a new edition is needed, the editors would see fit to supply this type of data, thereby making this a more useful tool. Somewhat along the same line, contributors to *The New International Dictionary* have not included a just proportion of French and German Biblical and historical studies.

An important inclusion in *The New International Dictionary* is the

series of articles on Methodism. A. Skevington Wood contributed "Methodism," "Methodist Churches" and "Calvinistic Methodism." Donald W. Dayton wrote "Methodist Churches, American" which includes significant discussions of Free Methodism, Wesleyan Methodism, the National Campmeeting Association and an article, "Francis Asbury." Incidentally, each of these articles has a bibliography appended.

The New International Dictionary is an important reference work, but does not overshadow *The Oxford Dictionary,* which remains indispensible.

David D. Bundy

Minister's Worship Handbook, by James D. Robertson, Grand Rapids: Baker Book House, 1974. 136 pp.

Seldom is a book from an academic setting so readable and usable as is Dr. Robertson's *Minister's Worship Handbook.* It is interestingly written in a fast-moving style with simplicity and clarity. It lends well to ministerial training at the lay and academic levels. Portions of the *Handbook* may be profitably used for catechetical purposes. Chapters are short, well-ordered, and carefully divided. It lacks the deluge of liturgical terminology and of dogmatic ritualism characterizing many attempts at exposition of Scriptural worship.

This slender volume reflects its author's rich and long experience in the pastoral ministry and in seminary teaching. It sets forth practical suggestions for leading in the various worship experiences (with documentation for further reading), always keeping in mind psychological and spiritual implications for the worshiper. The author, for example, very practically urges an "alternating rhythm" in worship (p. 48, "Order in Worship") which will encourage the worship experience to be a "dialogue between God and man." By this he means that those service elements which represent God's speaking to His people (e.g., Scripture reading and preaching) should be balanced with other elements representing man's addressing God (e.g., prayer, hymns of praise, testimony, and choral response).

The content of the book is based generally on worship experiences recorded in Scripture. This reviewer found the first seven chapters to be *inspirational* as well as informational, because of the Scriptural underpinning of its material on the nature and historical backgrounds of worship, its setting and symbols, the order of worship and the use of the Word, prayer and song in worship. The author has reflected clearly an

evangelical commitment to Scripture and an appreciation for the finest expressions of Christian worship in our contemporary society.

The chapters on the sacraments, the church wedding and the Christian funeral may well be the "salvation" of many young preachers and a means of enrichment for mature church leaders. These are supplemented by two appendices. Appendix A deals with the involvement of children in worship, the minister himself, and the church building in worship. Appendix B gives many familiar and some not-so-familiar worship resources from Scripture and from great churchmen of centuries past.

The character and content of many a worship gathering should be strengthened by the guidance furnished in the *Minister's Worship Handbook.*

Glenn A. McNiel

The Attractiveness of God, Essays in Christian Doctrine, by R. P. C. Hanson, Richmond, VA: John Knox Press, 1973. 202 pp. $9.95.

The nine essays comprising this volume are efforts to explicate the thesis, "We choose God not of a stern sense of duty, but because we cannot resist the attraction of his goodness" (p. 8). Several chapters of this delightful volume were previously published as journal articles. Discussed are "The Bible," "Dogma," "The Doctrine of God in the Early Church," "The Chalicedonian Formula: A Declaration of Good Intentions," "The Holy Spirit," "The Grace and the Wrath of God," "The Church: Its Authority and Ministry," and "The Last Things."

Each of these foci of discussion is approached historically and then programmatically as the author seeks to indicate the trends in the development of doctrine and then to suggest restatement in the context of the love of God:

> At the heart of the gospel is the paradoxical, extraordinary, love of God, declared and expressed in his Son Jesus Christ who chose to be born as a man among us, to live a life of unselfishness, and to die a voluntary death by crucifixion for us. This love vindicated and fully revealed at the resurrection, is what keeps Christianity going (p. 8).

This love "reverses our values and overthrows our conventional religion." It is "never at a loss to retrieve the most apparently hopeless situation." Above all, God is "continually master of the situation." This God is, for Dr. Hanson, Professor of Theology at the University of Manchester, irresistible and demanding.

The Attractiveness of God is a well-written, creatively provocative collection of essays which, for this reader, accomplished their purpose.
David D. Bundy

Hell and Salvation, by Leslie H. Woodson, Old Tappan, NJ: Fleming H. Revell Co., 1973. 128 pp. $3.95.

In this book, written primarily for concerned laymen, the senior minister of Memorial United Methodist Church in Elizabethtown, Kentucky, maintains that the doctrine of hell is essential to Christian faith and should not be ignored. The word hell (γέεννα) is found twelve times in the New Testament. Eleven of these are in the synoptic gospels and are used by Jesus. Our Savior distinctly teaches the doctrine of hell. Unless there is hell, the danger in which man exists would not be grave enough to demand the sacrifice of God's own Son on the cross. Woodson, along with the majority of the saints in the past, understands hell to be a place of everlasting punishment. The position of the annihilation of the wicked, or conditional immortality is shown to be un-Biblical. While universalists can appeal to some Scriptural passages by way of proof-texting to support their position, these verses understood in the light of the context and the New Testament as a whole militate against universalism.

Woodson argues that hell is not contrary to the nature of God. Yes, God is love. But He is not a totally submissive, sentimentally sweet grandfather. He is also justice. The divine justice is tempered with love, but it is not annulled by it. God does not rejoice over punishment of men, but neither does He ignore the disobedience of His creation. We are not to think of God as in any case willing to destroy, but only as having the power to inflict that destruction where all offers of mercy and all calls to righteousness have been rejected. In the final analysis, it is not God, but the sinner who sends himself to hell. God cannot save him against his own will. In fact, for a person who rejects God, who does not enjoy fellowship with God, heaven would be unbearable.

Jesus uses "fire," "worms," "dark," and "gnashing of teeth" to describe the situation in hell. Jesus means for us to take Him seriously but to recognize the word picture as a symbolic portrayal of what we cannot otherwise understand. Hell is the final separation from God who is the source of life. It is the irrevocable loss of all that is good about life in communion with God. In hell, it is not so much the punishment for sin; it is fundamentally the revelation of what sin is, essentially and in the full

measure of its fruition. In hell passion, for example, is not punished and destroyed, rather it is allowed to become eternally pursued and everlastingly disappointing.

In evangelism, to threaten men with hell may not be good motivation, but to warn men of the serious nature of sin and its ultimate consequences is probably a logical and needed part of the Gospel message.

In this book the author avoids two extremes. On the one hand he deplores the sadistic view that God and the saints will enjoy the punishment of the wicked in hell; on the other he rejects the position which denies the doctrine of hell. He emphasizes that the Bible, not human philosophy, is the source of our knowledge about the conditions after death. He insists that Scriptures should be interpreted in the light of the context and as a whole. On this basis he maintains the existence of hell which is clearly taught in the Bible and refuses to speculate on points about which the Scripture is silent. This book is worth reading not only by laymen but also by ministers.

Joseph S. Wang

Dimensions in Christian Living, by J. D. Harvey, Winona Lake, IN: Light and Life Press, 1973. 54 pp.(paperback).

This is a book about spiritual athletes. Gifted saints, mystics, evangelists and prayer-warriors are used as illustrations. The spiritually alive will warm to this little book and want to share it with any who have eyes to see and ears to hear.

Pastor Harvey discusses the gifts of apostleship, prayer, scholarship, patience, prophecy, and faithfulness. The final chapter, "Capable of God," takes its clue from the life of St. Teresa, whose openness made her sanctity possible.

The preacher will benefit in two ways especially: (1) in terms of sermon illustration material, and (2) in the deepening of his own life of devotion. John Fletcher, John Hyde and John Wesley are discussed along with George Muller, Daniel Nash, and Brother Lawrence. Quotations and brilliant flashes of insight from their lives could be enriching to both pulpit and pew.

Dimensions in Christian Living should be read devotionally. As with Stanley Jones' *Song of Ascents,* one cannot race through the material with best results. A slower reading is to be expected when wrestling with deep spiritual laws. Men who broke through the sonic wall of human lethargy—like William Booth, D.L. Moody, St. Augustine— demon-

strate the power of God to bring the human will into submission and the self into selflessness.

Donald E. Demaray

The Pentateuch in Its Cultural Environment, by G. Herbert Livingston, Grand Rapids: Baker, 1974. 296 pp. $8.95.

This attractively printed study is the first major volume to come from the desk of Asbury Seminary's Professor of Old Testament. It reflects many years of teaching the Bible as well as extensive travels abroad, including research and archaeological experience in the land of the Bible. More specifically, it is the culmination of twenty years of teaching the Old Testament, including four years in the preparation of this text and study guide. The basic purpose is to provide the Bible student with the background of the Old Testament–especially the first five books.

The author points out that in the past half century a multitude of discoveries in the Biblical world have produced literature and artifacts antedating and sometimes contemporary with the documents preserved in the Bible. The volume is divided into three parts. The first section deals in general with the historical environment of the Old Testament. It speaks specifically of the historical framework, the distribution of the ethnic groups, and the linguistic heritage of these peoples. Part two deals with the ideological context of the Pentateuch. Included in this treatment are the mythologies of the ancient world of the Mideast, their religious concepts, and the relevance of these ideas to our understanding of the Pentateuch. The third section is concerned with matters generally grouped under critical introduction to the Old Testament as applied to the so-called books of Moses. The critical theories are briefly explained and criticized, and it is here that the author sets forth his own evaluation and conclusions of the scholars' understanding of the Scriptures. Included in this are the views of the higher critics, the varied ways of interpreting Biblical materials, varied views of inspiration and authenticity, and the author's own position.

Livingston acquainted himself with these scholarly studies and seeks to bridge the gap between these research specialities and their bearing upon one's understanding of the Bible. His bridge-building between scholarly research and the non-specialist is eminently successful. To this reviewer, one of the most valuable features of the volume is the section dealing with the literature of the Ancient Near East. An enormous amount of technical material is reviewed clearly and concisely.

Its relevance to the understanding of the Pentateuch is constantly kept in mind. The complex materials are dealt with critically and from an evangelical perspective. The author's own evaluation is not obtrusive nor is it lacking where appropriate. The author is open-minded with reference to the evidence and at the same time discriminating. His commitment to the authenticity, credibility, and trustworthiness of the Scriptures is everywhere in evidence. Each chapter is followed with a select bibliography enabling the serious student to pursue further the sources consulted in the preparation of this valuable handbook. Well-chosen pictures illustrate the text in numerous places. There is one index of authors and subjects and another of Scripture references. The serious student, seeking to understand the Old Testament in the light of its environment and from an evangelical perspective, would be hard put to find a more helpful volume.

George Allen Turner

Encountering New Testament Manuscripts: A Working Introduction To Textual Criticism, by Jack Finnegan, Grand Rapids: Eerdmans, 1974. $10.00.

Professor Finnegan has put together a very useful volume which will certainly be widely adopted as a text in the related fields of textual criticism and palaeography. His basic assumption–and this needs to be reaffirmed–is that one must learn to work directly with manuscripts (or photos) in order to work on the text of the New Testament. There is no substitute for this kind of labor, for in reading, transcribing, collating and editing manuscripts the student sees how errors arose and how readings multiplied. How better can one learn the character of the Western text, for example, than to collate B and D in a couple of chapters in Acts!

So the opening part of this book is an introduction to manuscripts, including a brief palaeographical survey of materials. Then the author provides us with a brief survey of the history of textual criticism. This is the least useful part of the book in that it is too brief and perhaps not sufficiently critical (von Soden has been largely spared!).

The next part fills a truly important need for those being introduced to the work of textual criticism. Here the author provides plates of a number of manuscripts, beginning with the earliest extant manuscript of any portion of the New Testament, viz. the Rylands Papyrus 457.

He then demonstrates step by step how the text of such a fragment is to be reconstructed and analyzed. Other manuscripts studied include P^{66}, P^{75}, P^{60}, P^{28}. They are followed by plates of the following: Vaticanus (B), Sinaiticus (m), Bezae (D), Washingtonensis (W), Alexandrinus (A), and the minuscules 666 and 1345. In each of these the beginning of the fourth gospel is printed so that special attention can be given to an analysis of the variant readings in John 1:3, 4 and 1:18.

Finnegan's methodical guidance through these texts and the variants is admirable for its clarity and judicious character. But this reviewer questions the procedure of this section on two counts: (1) as an introduction to the encountering of manuscripts the plates do not reveal the wide variety of manuscripts to be encountered. A wider selection of manuscripts might have demonstrated, for example, how manuscripts were adapted for liturgical use or how text and commentary were interwoven. Thus, plates of P^{66} and P^{75} are given when the author explains how fragments are to be reconstructed; then in the extended sequence of manuscripts on John 1:1-18 plates of these same manuscripts are shown again. Exposure to a wider variety of types of manuscripts would have enhanced the student's experience.

(2) A second criticism would have to be directed to the selection of readings Finnegan has chosen to study in detail, especially John 1:3, 4. While this is a very famous and tantalizing problem, in the end it is not really a problem of *textual* criticism but one of interpretation since the question is primarily one of punctuation. The author's analysis of the problems and possible solutions is thorough and to the point, but he omits what is to this reviewer the most important factor for solving the problem; and this is, that almost all the ante-Nicene sources (both orthodox and heretical) concur in placing the punctuation before ὃ γέγονεν . This is how the text was understood in the early church until issues confronting orthodoxy altered the common exegesis of the passage. Our criticism has nothing to do with the conclusion reached on this text, but only that this reading was chosen for textual analysis when the manuscript evidence plays a rather minor role. Numerous other readings could have been chosen to illustrate the canons of textual criticism.

These criticisms are to be kept in perspective as only short-comings in what is really a very useful book. The author shows that he takes very little for granted by giving definitions to numerous terms which may or may not be familiar.

A final chapter attempts to bring the student up to the present in

so far as the issues now confront the New Testament textual critic. The chapter is concise, more of a summary than a statement of where we stand today. In fact, this chapter underscores what is both the strength and the limitation of this volume. Its strength is the first-hand contact it provides with manuscripts; but its limitation is in the area of the history and present state of work. So while it comes very close to being a necessary text in a course of New Testament textual criticism, it needs to be supplemented by Metzger's text or something similar.

Robert W. Lyon

The Divine Yes, by E. Stanley Jones, Nashville: Abingdon Press, 1975. 160 pp. $5.95 (cloth).

Dr. Jones believed the Lord allowed him to suffer a stroke to demonstrate that what he had been preaching through the years (really for better than half a century) was true in life. The "Diary of Affliction" (p. 122ff) makes that helpfully clear. Pastors will want to have a supply of this little book to give to people in suffering and others wrestling with the problem of pain in a world created by a good God.

The work (p. 36ff) comes to grips with fundamental questions about life. Jones's creative and Gospel-oriented answers have the ring of workability about them.

Really, this little book incorporated a kind of addendum to Stanley Jones's autobiography, *A Song of Ascents.* No admirer of Dr. Jones will want to be without both works.

Dr. Jones's daughter, Eunice, revised the manuscript, which was published subsequent to Brother Stanley's death, and her husband, Bishop Mathews, wrote the fitting and helpful postscript.

Donald E. Demaray

Book Briefs

Love Aflame – Selections from the Writings of Blaise Pascal, compiled by Robert E. Coleman, Wilmore, KY: Published by the author, 1974. 35 cents (paperback).

Robert E. Coleman, professor of evangelism at Asbury Theological Seminary, has done pastors and Christian workers a great favor in making available Christian classics in pocket-size book form. Cost, too, is minimal and makes possible stocking for distribution.

Discovering the Will of God, by George Sweeting, Chicago: Moody Press, 1975. 79 pp. 50 cents (paperback).

Pastors and Christian Education directors will want to stock copies of this little booklet to give at crucial decision-making times. Biblical, practical and spiritual, Dr. Sweeting's handy pocket-sized paperback is genuinely useful.

The Exciting Church Where People Really Pray, by Charlie W. Shedd. Waco, TX: Word Books, 1974. 105 pp. $3.95.

This little book promises to stimulate its readers toward the development of a church where everyone is prayed for by someone else everyday. Dr. Shedd maps out a program sufficiently tight to get the job done, sufficiently flexible to adapt to any situation. If one is unconvinced about the necessity of a praying church prior to reading this book, he cannot remain unconvinced subsequent to reading it. The book closes with a first rate set of questions, asked by laymen wondering about the feasibility of a prayer program. The writer's answers are "right on."

How to Pray for Healing, by Mary B. Wenhe, Old Tappan, NJ: Fleming H. Revell Co., 1975. 96 pp. $1.50 (paperback).

Pastors and interested lay leaders will profit from this little guide

to healing prayer. At once scriptural and practical, this convenient paperback provides a wealth of inspiration and information.

Winning America to Christ, by Jaroy Weber, Nashville: Broadman Press, 1975. 125 pp.

The author discusses some basic emphases needed in the churches if genuine revival is to come in power. He believes evangelism must be church-centered to be effective and lasting. Chapter headings include "House to House Evangelism," "Let's Take to the Streets," "Can the American Home Survive?" "The Saving of the Saved," and "Perennial Revival in a Church." The author, President of the Southern Baptist Convention, presents both a realistic picture of our times and a challenging call to the Church.

Journey with David Brainerd, by Richard A. Hasler, Downers Grove, IL: InterVaristy Press, 1975. 120 pp. $2.50 (paperback).

Wrote John Wesley, "Let every Christian read carefully the life of David Brainerd." This book, a collection of forty brief passages from Brainerd's writings, serves as a devotional guide. Its content reveals this young missionary to the Indians as absolutely devoted to God and full of zeal for the missionary enterprise.

Simple Sermons on the Ten Commandments, by W. Herschel Ford, Grand Rapids: Zondervan, 1974. 138 pp. $1.95 (paperback).

This book, in its eleventh printing, belongs in the author's "Simple Sermon" series. Other titles include *"Simple Sermons for a Sinful Age," ". . .for Funeral Services," ". . .for Times Like These,"* and *". . .for Special Days and Occasions."* Inspiring and richly illustrative, this book makes the Ten Commandments highly practicable for our day. Here the vision of God becomes clearer and the law of sowing and reaping more vividly arresting.

The Ten Commandments, by G. Campbell Morgan, Grand Rapids: Baker, 1974. 126 pp. (paperback).

The author, remembered particularly for his teaching ministry, here furnishes illuminating chapters on each of the Commandments. A relevant part of each chapter deals with "Present-Day Application."

Safe Passage on City Streets, by Dorothy T. Samuel. Nashville and New York: Abingdon Press, 1975. 96 pp. $3.95.

The author presents a positive alternative to the fear that is increasingly limiting our activities and narrowing our horizons because of the menacing nocturnal darkness of our city streets. "Instead of guns, security systems, and self-defense, consider the advantages of programming ourselves for constructive interaction." Citing actual incidents, she demonstrates how the will of the violent may be broken down until even decency is restored. This new approach to the problem surely merits our consideration.

Release for Trapped Christians, by Flora Slosson Wuellner, 1974. Nashville and New York: Abingdon. 94 pp. $3.75.

The "trap" is that without being aware of it we substitute a Christian image for ourselves in place of surrender to the living Christ. "We choose a blueprint, a set of rules about how we should act or feel, rather than a living, changing adventure" (12). By way of cure, the writer recommends an exhilarating approach in our prayer life: Relax, Realize, Review, Relinquish, Receive, Release, and Radiate. Open, honest prayer, as here discussed releases us to see God and His will for us more clearly.

Abingdon Marriage Manual, by Perry H. Biddle, Jr. Nashville and New York: Abingdon, 1974. 254 pp. $4.95.

This book is remarkably complete and altogether valuable for the working parish minister. Matters discussed include counseling, wedding rituals, personalizing ceremonies, rehearsals, policy statements of local churches on the use of facilities and wedding receptions. The role of music is treated, and addresses of source materials are furnished. An index and a bibliography complete the whole.

Out! In the Name of Jesus, by Pat Brooks. Carol Stream (Ill.): Creation House, 1972. 238 pages. $4.95.

The shattering experiences realistically described in this book vividly illustrate the fact of demonic oppression. The writer describes her own struggle while a missionary in Africa, and her final deliverance through Christ. Then she relates the experiences of others, also victims of Satan's subtleties, who found freedom "in the name of Jesus."

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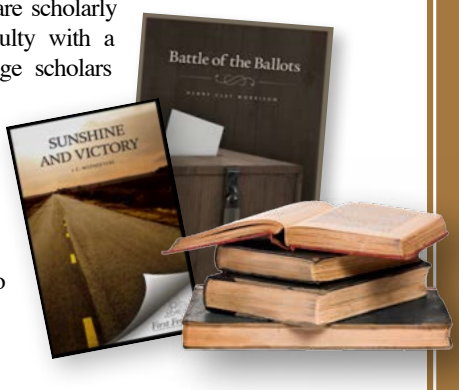

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