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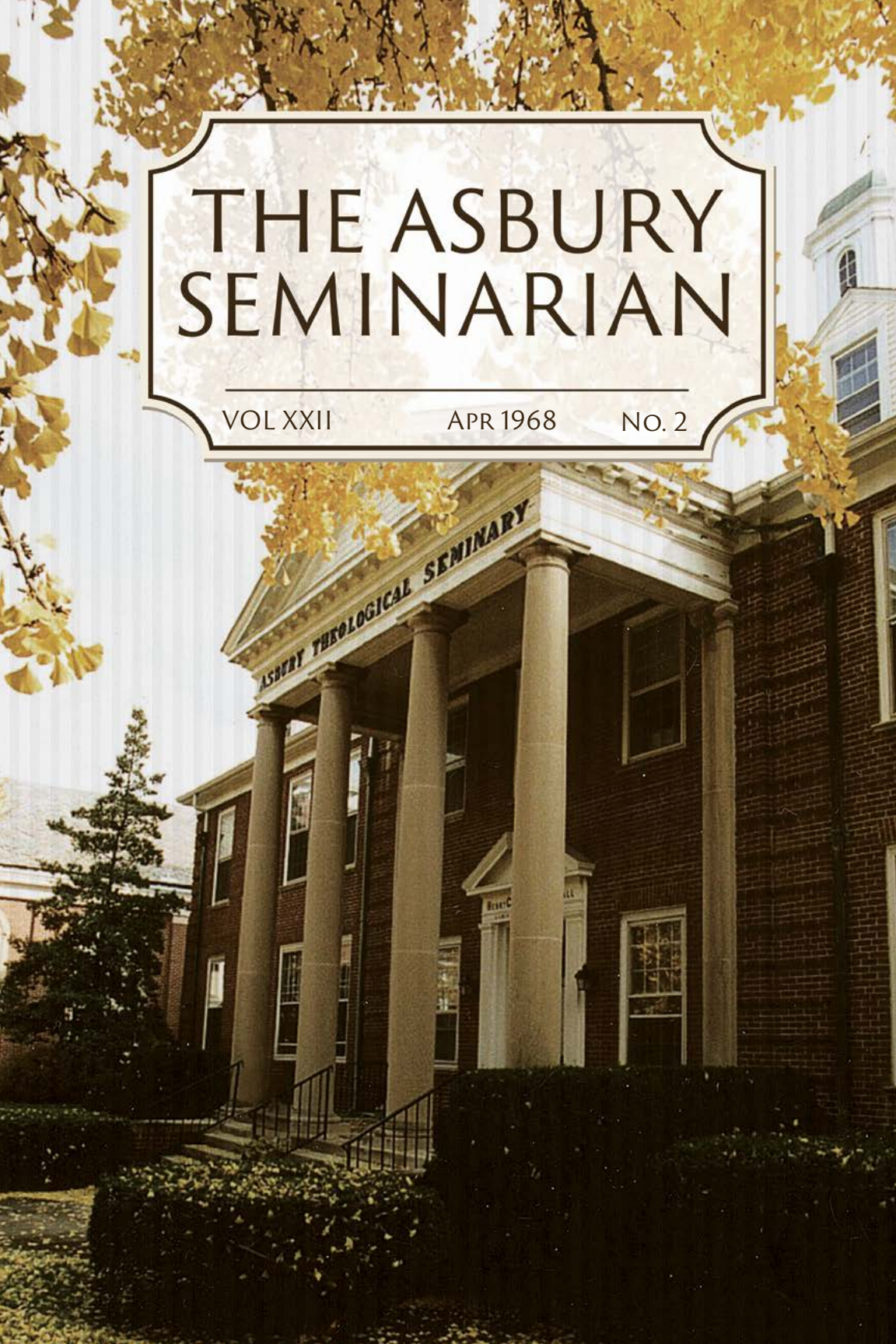

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EDITORIAL

The Interpreter's Task

George A. Turner*

Hermeneutics, or the science of interpreting the Scriptures, was never more challenging or difficult than today. The term hermeneutics (from the Greek *hermēneia*–I Cor. 12:10, 14:26), synonymous with the Latin *interpretandi* (interpretation), has been revived through the influence of German scholars, especially Rudolf Bultmann and Ernst Fuchs. The latter's *Hermeneutik* (1954) was something of a landmark in that the emphasis was shifted from the older meaning of interpretation to an emphasis on language or translation. In current usage the term is almost the equivalent of biblical theology. Attention is being given to language as the vehicle of communication between the biblical idiom and contemporary idiom.

The interpreter's main task remains that of making the written word become the living word. In this task he can learn much from current issues and emphases in the hermeneutical ferment of the times. From the existentialists he can welcome the emphasis on the necessity of *response* to the Scriptures. From them also he can be warned about the importance of bringing to the Bible the best possible presuppositions, not however, wedded to any particular philosophical or even theological system; he must realize his own inclination to bias and strive to be as objective as possible in his approach. He must recognize, with the Reformers, that the Scriptures normally have one plain meaning and that his task is to seek it honestly with a maximum of initial objectivity. Once he has found the meaning he should make it his own by choice.

Most scholars will agree that the interpreter's prime task is to employ the grammatico-historical method to learn what the original writers intended to say to the reader. The interpreter needs to go beyond the form to the content, seeking content within its extant form, enlisting the aid of

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others who have labored there without accepting uncritically the conclusions of others. He should concern himself first and last with primary sources, not permitting secondary sources to usurp or supplant the primacy of the Bible, to be a "man of one book" in the sense of priorities but not in the sense of showing contempt of other "helps." As John Bright well says it, a relatively "objective, grammatico-historical exegesis is . . . possible; and through it alone is a right interpretation of the biblical word to be arrived at."[1]

DANGERS TO BE AVOIDED

1. *Provincialism.* In spite of modern facilities for communication there remains a surprising degree of provincialism in the contemporary theological scene. Some continental thinkers tend to disdain scholars in England as scarcely worthy of note. English speaking scholars, due in part to language difficulties, find it difficult to keep abreast of continental scholarship. Biblical scholarship in North America is often a generation behind European scholarship except in the sphere of biblical archaeology. Much of this lag is due to the fact that most Americans are mono-lingual. Copyright restrictions often make it difficult to market books outside the country of origin. Within this nation "liberals" and "neo-liberals" show little knowledge or interest in evangelical scholarship, preferring to dismiss it as "fundamentalism" with nothing of significance to contribute. Evangelicals, to a lesser degree, also reflect a marked provincialism, putting forth insufficient effort to acquaint themselves with current issues and spending most of their scholarly efforts in reacting to the "progress" of their "liberal" contemporaries. Causes for this continuing provincialism include prejudice, complacency, pride, inertia and the press of duties which leave little or no leisure for excursions outside normal activities.

2. *Subjectivism.* Evangelicals, especially those in the Pietist tradition, are sometimes beguiled by the emphasis in existentialism on the subjective response to the Word. While the evangelical appreciates the emphasis on the necessity for confrontation and decision, he recoils before existentialist reaffirmation of the dictum of Protagoras that "Man is the measure of all things." The reader's response to the Bible is important so far as the reader is concerned, but the authority and the relevance of the Bible are not invalidated by his failure to find there the very "Word of God" or the "word of faith." The authority of the Bible is not simply in the inner consciousness. The alleged necessity for the subjective validation of the Bible is the Achilles' heel in most of neo-orthodox and existentialist hermeneutics. Like Isaiah, the evangelical believes that man cannot understand

1. John Bright, *The Authority of the Old Testament* (Abingdon, 1967), p. 42.

himself until he has seen the Lord (Isa. 6), that theology leads to anthropology rather than vice versa.

3. *Egotism.* A common abuse of the Bible is to use a biblical text merely as a launching pad for the preacher's or teacher's own opinions, prejudices or convictions. Often there is unmentioned assumption that the Bible, taken by itself, is unintelligible or irrelevant. Yet because of its traditional status, it is a useful foil against which to introduce one's ideas to the public. The practice is not unlike that of ancient pseudepigraphists, who in order to gain recognition, presented their works in the name of some ancient authority (e. g., The Odes of Solomon, the Gospel of Thomas). Often the expositor is goaded by the fear that unless he produces some novel interpretation, the message and messenger will be ignored or dismissed as naïve and irrelevant.

4. Similarly, other interpreters apparently feel it incumbent upon them to superimpose upon the Scriptures their own trademark, a distinctive school of thought that will bring recognition and project their names into future ages. They may feel impelled to maintain a reputation for originality, or for conservatism, for radicalism, or for orthodoxy. Scripture is then discounted, or twisted to suit the necessities of the occasion.

5. Some exegetes feel compelled to "water down" and blunt vigorous truths of the Bible, to accommodate the message to the tastes and mores of their constituents. They feel that the message must be reduced in voltage or adulterated to fit the degree of tolerance of readers or auditors. This could not be said of the method of St. John, or Jesus, or Paul!

THE PRESENT GOALS

The world of biblical scholarship needs constantly to assess and reassess the fruit of its own research in the Scriptures. One factor which the expositor can ill afford to overlook is the insights which often come to those who brood over the biblical records and who report in sermon and devotional literature.[2] The Scriptures are everyman's property and not the specific preserve of the scholarly elite; no individual church or group has a monopoly on correct exegesis. There is some truth in each of the contemporary "schools" of interpretation, some having more truth than others. The mature scholar is likely to glean insight from each without rendering allegiance to any one.

1. *Subjective preparation* for interpretation is an important part of the exegete's task, especially in the study of the Bible. A certain mental

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2. Brevard Childs, in a lecture to the Society of Biblical Literature, Dec. 29, 1967.

and spiritual condition is essential for effective biblical interpretation since the Bible is unique in its appeal to the conscience—"deep calleth unto deep." A prayer for spiritual illumination is appropriate. A willingness to respond affirmatively facilitates learning ("if any man will do his will he shall know"—John 7:17). However, it is well to remember that the authority and the relevance of the written Word are not dependent upon man's response; God's message will not be vetoed by man's reaction or neglect.

2. *Objective preparation* is indispensable, preparation in which no pains are spared to get into the inner message of the Scriptures. Each discipline should be allowed to make its full contribution. The valid contributions of form-criticism, textual criticism, source criticism, archaeology and other approaches should be welcomed. But it should not be overlooked that the basic task of the interpreter is to come to grips with the extant literacy vehicle. To expect the end without the means is presumptuous. Word studies and syntactical studies come into play here. A threefold objective should guide the use of tools. The task is first to ascertain the author's original purpose and message. This calls for a knowledge of the *Sitz im Leben* of the passage or text. The second necessity is that of ascertaining the basic *principle* which emerges from the study and which was applicable to that historical situation. The third step is the courageous application of this principle of truth to the contemporary situation, both personally and corporately.

3. The expositor's prime task is not only to understand the meaning of the passage but to enter empathetically into the historical situation and into his own existential situation so completely that he can translate the message of the Scriptures from that idiom to one meaningful to his own contemporaries. The prophets and evangelists were skilled in this task as demonstrated by Nathan's parable, Isaiah's vineyard song, the object-lessons by Jeremiah and Ezekiel, and the dialogue of Malachi. In John's Gospel such terms as bread, water, light, life, lamb, shepherd, vine and word (*logos*) reflect the evangelist's eagerness to communicate to his contemporaries and to readers of all times and climes.

4. Persuasiveness is second only to clarity in importance. The biblical message is so important that it is incumbent upon the interpreter not only to clarify but also to persuade, to secure commitment. His persuasiveness will be in proportion to his own commitment.

5. Finally, the effective interpreter must translate the message into flesh and blood, into actual life situations. The evangelists themselves had no sympathy for those who gave assent to propositions, but stopped short of involvement with the needs of their neighbors (I John 3:17). Jesus Himself "wrought and afterwards he taught." The historian reported what Jesus began "to do and to teach" (Acts 1:1). When Henry Joel Cadbury, New Testament scholar at Harvard, and recipient of the Nobel Peace Prize in 1948, was asked how he combined his social services (as Chairman of the

American Friends' Service Committee) with the world of scholarship (as a member of the Translation Committee of the Revised Standard Version) he replied simply, "I am trying to translate the New Testament." The hermeneutical task is not complete until the Word becomes flesh.

Hermeneutical Values in the Writings of Wilhelm Dilthey 1833 - 1911

Robert A. Traina*

Wilhelm Dilthey, the German philosopher of history, has had a significant impact upon contemporary biblical hermeneutic. At times this impact has not been salutary. One reason for this phenomenon is that the use of Dilthey has depended on the point of view of the user. His works suggest various possibilities to various interpreters. In addition, it needs to be recognized that Dilthey himself was not a biblical expositor, and that his position hardly accorded with an evangelical interpretation of Scripture. In fact, he probably had pantheistic leanings which obviously would not lend themselves to a sound biblical hermeneutic.[1]

Nevertheless, if one utilizes Dilthey's thought with care, it may be possible to find in his writings valuable hermeneutical insights which can be adapted to the articulation of a biblically-oriented theism. It will be the purpose of this article to state some of these insights without implying approval of his entire philosophy of history and without engaging in an exhaustive analysis of his thought.

The assumption underlying our findings is that the Scriptures consist of kerygmatic-historical documents, and that therefore a hermeneutic of history is most appropriate to their interpretation.

One of the significant insights of Dilthey involves his distinction between the material and methodology of the natural and the historical sciences. In fact, it was probably this distinction which provided his starting point.[2] He held that whereas the natural sciences are concerned with the non-human world, the essence of the historical sciences is the

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1. Cf. William Kluback's statement that "the concept of pantheism was central to Dilthey's thought . . . the basic idea of a pantheistic force in the world was a key to Dilthey's thinking," in *Wilhelm Dilthey's Philosophy of History* (New York: Columbia University Press, 1955).
2. *Ibid.*, p. 52.

psycho-physical world of *dem Geist*, expressed and manifested in certain concretions and objectifications. He consequently held that the *nomothetic approach* is germane to the natural sciences, for they are concerned with working out general algebraic laws of phenomenal behavior based upon abstracting natural phenomena from their context and substituting symbols which can be manipulated and which can be used to explain recurring causal patterns. In contrast, the idiographic method corresponds to the subject matter of the historical enterprise, and its goal is to find and to understand *den Geist* behind its expressions.

Two inferences may be drawn from these distinctions: First, historical documents demand a hermeneutic, whereas no hermeneutic is possible in the investigation of the non-human world; second, a scientific approach which supposedly limits historical possibilities to what complies with the so-called "laws of nature" does not accord methodologically with the character of historical materials. For whereas science deals with the usual, history deals with the unique. Consequently, the canons of science are not properly applicable to biblical history, especially to miraculous history, by way either of interpreting its significance or determining its occurrence.

Dilthey further illuminates an historical hermeneutic by suggesting its twofold character as involving both outer history and inner history. Inner history consists of a dynamic reality which finds various modes of external self-expression. Historical understanding has as its goal a hermeneutic of such inner history. However, the understanding of the inner history of *Geist* can be achieved only through an understanding of its expressions, for in the last analysis understanding is the reversal of the causal process. When a hermeneutic based on the dual character of history is applied, it follows that one must move through the literature to the life and spirit of the writers and characters who produced it. The purpose of such a process is to understand (*verstehen*) the inner life which gave expression to the literary externalization. Thus biblical hermeneutic would need to be concerned with understanding life through the expressions which it causes and by which its knowledge is mediated.[3]

In fact, it is Dilthey's contention that linguistic and literary documents are the most reliable vital expressions for interpreting *den Geist.* This view is based on two major factors. First, such expressions represent relatively fixed and stable phenomena to which one can return time and time again, in contrast to momentary and fleeting expressions which are not

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3. Wilhelm Dilthey, *Gesammelte Schriften,* 6 Vols. (Stuttgart: B.G. Teubner-Verlagsgesellschafte, 1959-60), Vol. V, p. 332; cf. also p. 318 and Vol. VI, p. 309. Also cf. Herbert Arthur Hodges, *The Philosophy of Wilhelm Dilthey* (London: Routledge and Paul, 1952), pp. 128, 263.

subject to careful and repeated reflection. It is for this reason that Dilthey defines exposition as "the skilled understanding of permanently fixed manifestations of life."[4] Second, mental life finds in language alone complete, exhaustive, and objective expressions, with the result that hermeneutic finds its perfect form in the development of rules for interpreting documentary expressions of the past.

Dilthey thus holds that hermeneutic is interpersonal: The interpreter-I moves through literary expressions to the writer-Thou. Such an interpersonal hermeneutic involves the interpreter's empathetic re-enactment of the writer's life which produced the document. Thus to interpret is to relive or to re-experience the life of the writer. To understand the Gospels, for example, is to relive the experience of the disciples, to follow in their original encounter with the historical Christ.

Such re-enactment seems to be the essence of the feasts of the Hebrew calendar and the sacraments of the New Testament. To commemorate the Feast of the Passover one needed to re-experience the Exodus-event; and to eat the broken bread and to drink the wine was to relive the death of Christ and to take up one's cross and follow Him. Properly to engage in these memorials was to re-perform the life and events which they embodied.

Such interpersonal re-enactment, which bridges the historical time-gap, is possible, claims Dilthey, because of the fundamental similarity between the present I and the past Thou. The interpreter is able to discover the I in the Thou and the Thou in the I, because every I and Thou have universally shared life and meaning which provide the basis for the possibility of an immanental pre-understanding. Such pre-understanding is foundational to the indispensable ability to interrogate the text. Just as in conversations the listener needs to be able to ask questions of the speaker when the speaker's meaning is not clear, so the reader must be able to interrogate the writer or any vital expression in order to understand it. And this ability to ask questions presupposes at least a possible point of contact between the interpreter-I and the interpreted-Thou.

To put it another way, it is because man is an historical being that he is innately equipped to interpret historical documents. This historicity of the interpreter exists in three senses. First, the interpreter, like the object of interpretation, is a living, breathing human being who has the possibility of realizing what he finds in history and is therefore able to understand history. To interpret history is to interpret one's own realities

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4. *Ibid.*, V, pp. 217-300.

and potentialities. Second, since man is a product of the same historical forces which produced the past, these forces still live in him. Therefore, the interpreter is really interpreting his own past.[5] Finally, every person is a congenital interpreter of history because he exercises the faculty of memory, which involves remembering and interpreting one's own past. The possibility of writing and understanding biography is inherent in the possibility of writing autobiography.[6]

Thus it is because the interpreter of history is at least potentially the same as the maker of history that he is capable of reliving the past, which is the essence of a hermeneutic of history. For example, the biblical experience of peace is understandable because the reader knows anxiety and he at least has the possibility of peace. Healing is interpretable because we experience brokenness and have the potentiality of being made whole. On the other hand, the person who has experienced an evil father has difficulty interpreting the Fatherhood of God. We are able to understand life out of ourselves only when we have lived it.[7]

But if understanding is the discovery of the I in the Thou, then it would follow, says Dilthey, that the presupposition to all hermeneutic is self-hermeneutic.[8] The better we understand ourselves, the better we understand historical persons through their vital expressions. It is that person who has insight into his own life who is able to interpret life out of himself. And in turn, the better we understand past-Thous through their documents, the better we understand ourselves.

There are those who would argue that such an hermeneutic is "subjective" and therefore invalid, for a sound hermeneutic is "objective." To this Dilthey would reply that of course it is true that a good hermeneutic is not merely subjective, but he would hasten to add that a purely objective hermeneutic is impossible. Dilthey would call into question the dualistic subjective-objective schema. Proper interpretation, he would say, is transjective. To be sure, it does involve past-Thous whose personal beings and expressions stand over against the interpreter. There are real objects which are being interpreted, so that the interpreter is not holding a hermeneutic monologue. A hermeneutic of history is not merely a self-hermeneutic. At the same time, no interpretation is possible without an "I" who is doing the interpreting, and the "I" cannot interpret except in terms of his own

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5. Jose Ortega y Gasset, *Concord and Liberty,* translated by Helene Weyl (New York: W.W. Norton and Co., Inc., 1946), pp. 166-167.
6. Cf. Dilthey, *op. cit.,* VI, pp. 201-202, 236.
7. Cf. Kluback, *op. cit.,* p. 14.
8. Cf. Hodges, *op. cit.,* p. 119.

lived experience. Neither the object nor the subject can be eliminated from the hermeneutic process. Therefore both the character of the object and the character of the subject will influence the interpretive process.[9]

It is this transjective character of hermeneutic which accounts for two phenomena in biblical interpretation, namely, the fact that single passages are given different interpretations by different interpreters in the same historical period and by interpreters in different historical periods, and the fact that the failure to live the Bible affects one's ability to understand it. In both instances what is indicated is that the history of the subject necessarily colors the interpretation of historical objects. Incidentally, the same principle applies to historical value-judgments.[10]

The historicity and temporality of both historical object and subject leads Dilthey to hold to a dialectical view of a hermeneutic of history. On the one hand there can be no understanding of history unless there is a commonality between interpreter and interpreted. Unless there are transferrable or recurring elements as between the Thou and the I, no reliving and therefore no understanding is possible. On the other hand, the fact that each individual is influenced by the convergence of a number of temporal-historical factors which are in some sense unique and unrepeatable means that some factors are not transferrable or recurring. There is no transcendental self which is unaffected by the historical process. Man is one and yet not one; he is the same and yet not the same. To deny sameness is to deny the possibility of contact between past and present and therefore to deny a hermeneutic of history and the possibility of the relevance of such a hermeneutic; and to deny differentiation is to deny the mutability and influence of the temporal-historical process and therefore to deny history.[11]

Thus, for example, the historical Jesus is both unique and not unique. In some ways the life of Jesus is beyond hermeneutic because it is unrepeatable and cannot be re-experienced. On the other hand, there cannot be discipleship unless there are elements in the history of Jesus which recur and are repeatable. Jesus can be followed because in some sense His history is re-livable; but we cannot be twentieth-century "Christs," because Christ was historical and is in a real sense beyond re-living.

We have stated some of the hermeneutical insights which may be gained from Dilthey. A number of others could be discussed, such as

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9. Cf. Hajo Holborn, "Wilhelm Dilthey and the Critique of Historical Reason," in *Journal of the History of Ideas,* XI, 1 (Jan. 1950), 109.
10. Cf. Dilthey, *op. cit.,* VI, p. 297.
11. Ortega, *loc. cit.*

his fascinating concept of "divination," but space does not permit. It is hoped that the writings of Dilthey will eventually be translated into English, thus making possible greater acquaintance with his views and further use of his insights in developing a biblical hermeneutic.[12]

12. In addition to the books mentioned and the writings of Dilthey himself, the following books will be found helpful for further acquaintance with Dilthey: William Kluback and Martin Weinbaum, *Dilthey's Philosophy of Existence* (New York: Twayne, n.d.); and Wilhelm Dilthey, *Pattern and Meaning in History*, ed. by H. P. Rickman (Magnolia, Massachusetts: Peter Smith, n.d.).

The Hermeneutics of Prophecy

George Eldon Ladd*

The prophets of the Old Testament offer such a bewildering diversity of pictures of the future that the reader must ask how we are to understand them. One of the most appealing views because of its simplicity is that all prophecies are to be interpreted literally. This is the hermeneutics of Dispensationalism.[1] The student of prophecy can gain a precise picture of God's purpose for the future by carefully piecing together all the prophecies in the Old Testament into a complete mosaic.

However, a careful reading of the prophecies results in such diverse pictures of the future that a strictly literal hermeneutic is difficult. Some prophecies look forward to a simple picture of earthly bliss in which the hardships and evils which attend nature will be removed and the earth will become marvelously fruitful. Amos pictures a day when the earth will become so fruitful that there will be no interval between reaping and sowing, but only an unending, unbroken fruitfulness of the land. "The mountains shall drip sweet wine, and all the hills shall flow with it" (Amos 9:13). Any visitor to Palestine who has seen the terraced hillsides with their tightly-packed vineyards will appreciate this language of marvelous fruitfulness.

On the other hand, another of the earliest prophets, Zephaniah, has a very different picture. Instead of a simple and beautiful transformation is to come a fearful devastation.

> "I will utterly sweep away everything from the face of the earth," says the Lord. "I will sweep away man and beast; I will sweep away the birds of the air and the fish of the sea. I will overthrow the wicked; I will cut off mankind from the face of the earth," says the Lord. . . . In the fire of his jealous wrath, all the earth shall be consumed; for a full, yea, sudden end he will make of all the inhabitants of the earth (Zeph. 1:2-3, 18).

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1. See Charles C. Ryrie, "The Hermeneutics of Dispensationalism," in *Dispensationalism Today* (Chicago: Moody Press, 1965), pp. 86 ff.

If we are to take these words with exclusive literalness, it means the total end of human and animal existence upon the earth. In the words quoted, nothing is excluded from destruction. Human sinfulness has become so great that no recourse remains except to destroy in righteous judgment all that God has created.

That this cannot be the prophet's meaning is clear from what follows. Out of this all-enveloping judgment is to emerge a purified people, who will be gathered home in their land in blessing.

> Seek the Lord, all you humble of the land, who do his commands, seek righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the Lord (2:3). For I will leave in the midst of you a people humble and lowly. They shall seek refuge in the name of the Lord, those who are left in Israel; they shall do no wrong and utter no lies, nor shall there be found in their mouth a deceitful tongue. For they shall pasture and lie down, and none shall make them afraid (3:13).

This redeemed, purified remnant will not only be gathered together with restored fortunes (3:20), but will also witness a marvelous salvation of the Gentiles.

> Yea, at that time I will change the speech of the people to a pure speech, that all of them may call on the name of the Lord and serve him with one accord. From beyond the rivers of Ethiopia my suppliants, the daughter of my dispersed ones, shall bring offerings (3:9).

That greatest of the prophets, Isaiah, presents equally diverse prophecies. In two of the most famous of all biblical prophecies, he foretells a day when a Davidic King shall rule over all the earth in peace and righteousness, destroying evil and purging the earth of wickedness. Peace is restored to the world as it is now constituted.

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them (Isa. 11:6).

On the other hand, Isaiah sees a very different future in the passing away of the old order and the creation of a new earth and of new heavens, when "the former things shall not be remembered or come to mind" (Isa. 65:17). However, the picture is still very "earthly," for there is still death and sin in the new redeemed order (Isa. 65:20). At least, this is the meaning if these words are taken literally.

Ezekiel has yet a different picture, describing the consummated Kingdom of God in priestly terms of a magnificent temple. Dispensationalists who insist upon a literal interpretation insist that this is a forecast of

the millennial temple where restored Israel will worship God. However, this literal interpretation is plagued by the problem of the Messiah. Featured in this prophecy is a prince who shall receive the offerings of his people, who shall provide offerings for the sins of his people, and who "shall provide for himself and all the people of the land a young bull for a sin offering" (Ezek. 45:22). This prince, married with children of his own (46:16), is clearly identified:

> They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children's children shall dwell there forever; and David my servant shall be their prince forever (Ezek. 37:25).

This problem has driven Dispensationalists to speculate that this Davidic prince is a representative of Christ on earth, while Christ Himself reigns from a throne suspended in the air during the millennium.

Another illustration of the impossibility of interpreting the Old Testament in simple literalistic terms is the picture of the river of life. In Ezekiel 47, this river flows from beneath the threshold of the temple, which in Ezekiel is *not in Jerusalem* but stands apart by itself, eastward toward the Jordan valley. It is a marvelous river indeed; after a third of a mile, it is ankle deep; after two-thirds of a mile, it is knee deep; after another third of a mile, it is thigh deep; after another third of a mile, it is a river too deep to wade. If the river grows thus in symmetrical proportion, one must ask, if this is a literal picture, how large the river becomes after two miles, after three, by the time it reaches the Jordan. It would seem that the entire Jordan valley is destined to become one vast sea of fresh water.

On the other hand, Zechariah has a very different picture of the river of life. "On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea" (Zech. 14:8). These flow from Jerusalem, while Ezekiel's river flows from the Temple which stands by itself south of the Holy City. One must ask: will the Kingdom of God be inundated by three mighty rivers, or are these simply diverse ways of describing the same reality: the river of life?

Such questions provide their own answer. Out of this survey emerges this hermeneutical principle: The prophets paint pictures of the future using colors of present, known, earthly experience. They are trying to describe a perfected order in imperfect terms. When Isaiah writes that the lion shall eat straw like the ox (Isa. 11:7), are we to understand that he means, literally, that carnivorous animals like the lion will become herbivorous, with flat teeth for grinding rather than sharp teeth for tearing, and with a transformed digestive tract? Or does he merely mean to say that the curse of violence and destruction will be lifted from nature? Surely, the latter.

This leads to a second hermeneutical principle which we can only

state now without exposition: the Old Testament must finally be interpreted by the New Testament. One illustration: the Old Testament knows three Messianic figures. Isaiah 9 and 11 picture a Davidic King who arises from among men, who rules over the earth not only with mercy and justice but with irresistible power. "He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked" (Isa. 11:4). Daniel sees in a vision one like the son of man who represents the people of God, who receives on their behalf a kingdom, and who reigns, together with God's people, forever (Dan. 7). It is, of course, debated whether this figure is a single person or only a symbol for God's people; we believe it is the former, but one standing in solidarity with God's people. However, this is not the Messiah (i.e., the anointed Davidic King); he is an undefined heavenly being, unnamed, who receives the Kingdom. Again, Isaiah has an unnamed figure who redeems his people by humility and suffering, who will make many righteous by bearing their iniquities, who will inherit "a portion with the great" because he poured out his soul to death and bore the sin of many (Isa. 53). Again, this is not, in Isaiah, either the Messiah or the heavenly Son of Man, but an undesignated figure in the indeterminate future who will redeem his people through his sufferings. In the Old Testament, these three figures are unrelated to each other, and *Judaism never knew how to relate them.* It was the revelatory mission of Jesus of Nazareth to show that the role of all three Messianic figures was to be combined in Himself. The Old Testament prophecies can be understood only in light of their fulfillment in the mission and ministry of Jesus.

There are, however, several constants throughout biblical eschatology, even though the form of their expression takes diverse forms. The Kingdom of God always comes through divine visitation. It is not the work of man; it does not belong to an extra-mundane realm; it comes through the coming of God to man on earth. Greek thought, which influenced the theology of such learned Jews as Philo, conceives of salvation as the flight of the soul from this evil earthly order to the world of God. Biblical thought, by contrast, always pictures God coming to man on earth. One of the most descriptive phrases in contemporary scholarship of God is that He is "The God who Comes." The Old Testament pictures this in terms of a majestic theophany when creation is shaken by the mighty visitation of God. The New Testament retains this theophany in the Parousia of Christ; but it adds to it a divine visitation in the Incarnation of Christ in which God brings to men in the present historical order the blessings of His divine reign. Theologically, the difference between the Incarnation and the Parousia of Christ is quantitative and not qualitative, if such words may be used to describe such sublime realities. The Incarnation is an invasion of history by God no less than the Parousia, and embodies the theology that man can know the blessings of God's reign and deliverance from sin and evil only on the initiative of God.

By virtue of this same fact, the Kingdom of God in its final form is always an earthly Kingdom, even though the descriptions of this Kingdom differ widely. This same difference is found in the New Testament as well as the Old; Paul looks forward to the redemption of creation from the bondage of decay to share the glorious liberty of the sons of God (Rom. 8:21), while Peter describes the dissolving of the elements of the world with fervent heat. But this is not for the destruction of the world, but for the emergence of new heavens and a new earth wherein dwells righteousness (II Pet. 3:12-13). Here are two elements which are emphasized in different degrees throughout the Bible: The final theophany will mean the shaking of the present order in judgment, not to bring about its destruction but to bring about a new redeemed order.

The corollary of the redemption of creation is the resurrection of the body. Redemption is never conceived of merely as the salvation of the soul and the deliverance of the spirit from its entanglement in the world. Rather, man is a creature, standing in a real solidarity with creation as a whole; and it is therefore the purpose of God to redeem His entire creation. Even though the Bible does teach that the soul or spirit does survive the death of the body (II Cor. 5:8; Phil. 1:23), this is only a temporary situation; man is a dynamic entity and therefore demands the redemption of his total being.

It is obvious that in this short paper we can only mention some of the outstanding hermeneutical principles in the interpretation of prophecy and eschatology. The problem is that of communicating in ordinary human language that which is really ineffable. The same problem is illustrated in what the New Testament teaches about the resurrection body. Resurrection is one of the central doctrines of the New Testament; Paul devotes one of his longest discussions to it (I Cor. 15), but nowhere is the slightest effort made to describe the actual composition or nature of the body. Paul satisfies himself with stating that it will be imperishable, glorious, powerful (I Cor. 15:44), a body completely energized and animated by the Holy Spirit (a "spiritual" body). Jesus taught that the resurrection body will transcend the dynamics of sex (Luke 20:35), but when we appreciate the role of sex in the sociology of the family and society as a whole, and in human psychology, as well as human physiology, we cannot concretely conceive of this redeemed state. However, we know that Christ was raised from the dead in a marvelous body which transcended ordinary limitations, and because of the transcending glory of that which shall be when God's kingdom has come and His will is done on earth as it is in heaven, we look forward to the consummation of God's redemption promises, even though we can as yet see in a glass darkly. Therefore, we must interpret the language of prophecy and eschatology with great care and with great humility.

Hermeneutical Principles Relevant to the Two Testaments

John E. Hartley*

Hermeneutics is defined as the science of biblical interpretation. Its main concern is to formulate rules or principles as guidelines for understanding the Scriptures. No one approaches Scripture with a mind that is *tabula rasa.* One brings to the text a "preliminary understanding," which often determines quite largely what he finds in the Scriptures. Therefore it is important that the interpreter make explicit the views which he implicitly holds. Then he moves on to the formulation of principles that will help the text to speak even in contradiction to his "preliminary understanding." He must be willing to reshape his entire outlook on life by what he finds in the Scriptures.[1]

Today the subjective side of interpretation is recognized as greatly influencing one's conclusions. To understand the text one must personally interact with the written word. The interpreter confronts the question, what does the text mean *for me now?* James Smart goes so far as to claim that one can not understand the mind of the original author without taking this question seriously.[2] This step leads to the recognition of the need of the Holy Spirit working within man so that he may have the proper perspective to begin the interpretation task.

The scope of this study encompasses two important hermeneutic principles which are provoking vigorous discussion on the contemporary scene. Both of these principles are based on the belief in the essential unity of the Old and New Testaments.

About the turn of the century, emphasis on the history of religions made a deep impression on the approach to the Old Testament. The

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1. James D. Smart, *The Interpretation of Scripture* (Philadelphia: The Westminster Press, 1961), p. 50.
2. *Ibid.*, p. 43.

theology of the Old Testament became a study of the religion of the Old Testament, namely the religion of ancient Israel. The Old Testament was only a source book for one of the many world religions. This method deliberately neglected the fact the Old Testament was part of the Bible still recognized as authoritative for a large segment of the world.[3] Although the history of religions school offered many important insights into Scripture, it lacked the vitality to provide a faith through which men would stand in times of severe adversity.

Along with the history of religions approach, the unity of each Testament was challenged. While scholars were occupied with the great diversity within each Testament, they spent little time treating the concepts and ideas which united them. A little over a decade ago there came a resurgence of interest in the theology of the Old Testament. But to have a theology of the Old Testament, one must assume some basic unity among the various books. The underlying unity will be based on the fact that all the books are written before Christ and witness to Yahweh's speaking and acting as Israel's God.[4]

Many scholars have gone beyond accepting an underlying unity in the Old Testament to the belief in a unity existing between both Testaments. The unity is based upon the conviction that the God of Jesus Christ is the same as the God of Abraham or, it is the same God who is seeking out man and revealing Himself to man.[5] Since the revelation centers in the same Person, one can assume that many of the basic concepts are the same. Also if the Old Testament came from God, He could not later repudiate it.

On the other hand, the New Testament can not be understood apart from the Old. Its writers permeated their works with quotations from the Old. Their terminology gained its form and content from the Old Testament. Some words may have gained a new dimension, but this newness was founded on the thought-patterns of the Old Testament. The Old Testament was the storehouse for the concepts and imagery used to express the new faith.[6] For instance, when John the Baptist cried, "Behold

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3. Claus Westermann, "The Interpretation of the Old Testament," trans. Dietrich Ritschl, *Essays on Old Testament Hermeneutics, ed. Cla*us Westermann, trans. ed. James Luther Mays (Richmond, Va.: John Knox Press, 1946), p. 42.
4. Hans Walter Wolff, "The Hermeneutics of the Old Testament," trans. Keith Crim, *Essays on Old Testament Hermeneutics,* ed. Claus Westermann, trans. ed. James Luther Mays (Richmond, Va.: John Knox Press, 1964), p. 162.
5. H. H. Rowley, *The Unity of the Bible* (London: The Carey Kingston Press, 1953), p. 8.
6. Smart, *op. cit.*, p. 111.

the Lamb of God," his words were rich in the light of the Passover event.

Further, Christ built His ministry on the Old Testament. He did not come to annihilate the law, but to fulfill it. When He replaced the law, "an eye for an eye, a tooth for a tooth," with the law of love, He based it on the Old Testament. The love of God as man's supreme obligation was given in Deuteronomy 6:5, while the necessity of loving one's neighbor was found in Leviticus 19:8.[7]

In this paper the unity of the two Testaments is accepted. The writer does not overlook nor neglect the great diversity between the two covenants. But while each revelatory event is different, each contains qualities which contribute to the whole. The New Testament rightly claims to be the culmination of the Old. Thus both Testaments encompass the entire scope of God's purpose: the Old sets the stage for the New, and the New indicates where the Old leads.

Assuming a basic unity between the two Testaments does not limit one to a narrow fundamentalist theology, for such men as H. H. Rowley, Karl Barth, Eichrodt, Jacob, Vriezen, and Knight believe the Old Testament reaches its goal in Jesus Christ.[8] However, it does separate one from the Bultmannian school, for Bultmann believes the New Testament is fulfilled in its inner contradiction to the Old Testament. It shatters it and makes it of none effect.[9] Jesus Christ as the Word of God is so completely new and unique for him that "the Old Testament can no longer be called The Word of God."[10]

PROMISE AND FULFILLMENT

The first hermeneutical principle is the concept of Promise/Fulfillment. The Bible views history as a linear course of action. It delineates the continual movement from the promises of Yahweh to their fulfillment. Although God can break into history at any moment with new events, He usually announces beforehand the coming event.

The promises cover both short and long spaces of time. The promise of a son to Abraham took place in his own life time, that of a land and posterity hundreds of years later, while that of being a blessing to the nations to counter the curse of Eden came centuries later. In the New

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7. Rowley, *op. cit.*, pp. 102-103.
8. Smart, *op. cit.*, p. 75.
9. Rudolph Bultmann, "Promise and Fulfillment," trans. James C. G. Creig, *Essays on Old Testament Hermeneutics*, ed. Claus Westermann, trans. ed. James Luther Mays (Richmond, Va.: John Knox Press, 1964), p. 72.
10. Smart, *op. cit.*, p. 71.

Testament the promise of Pentecost was accomplished shortly after the ascension of Christ. However, the reappearing of Christ is still awaited.

The employment of the category, promise/fulfillment, secures the event as God's work. God announced long before the Exodus that He would deliver His people from slavery. By declaring the act beforehand, God made it impossible for the Israelites to say they had escaped in their own strength. The event possessed "word-character": they experienced the deliverance as a direct fulfillment of the Word of God.[11] In the case of the death of Christ, the majority of the onlookers saw only the death of another man. However, those to whom God had spoken and revealed His promises realized God was in the event and determining its significance. Only by giving the promise beforehand could the event be shown to be meaningful and not merely another accident of history.

According to Walther Zimmerli, "In Israel the category promise/fulfillment takes the place of the mythical orientation which prevailed in its environment."[12] Israel's faith in God looked back to unrepeatable events and forward to new acts of God. The cult was not concerned with reactivating the primeval events to insure the fertility of the land in the way in which Israel's neighbors sought to abrogate the limits of space and time. Rather, the cult brought to remembrance the gracious acts of God in thanksgiving. It challenged the present generation to be faithful to their obligation under the covenant with God. The cult also inspired hope that the unfulfilled promise soon would be accomplished.

It must be strongly emphasized that these fulfillments always take place in the midst of history. They never lead to the a-historical. As Zimmerli states: "This category guards against every flight into a timeless, mystical understanding of God's nearness, as well as against an understanding of encounter with God reduced to a single existentialistic point without historical relatedness."[13] Therefore to understand adequately the fulfillment, the interpreter must take all pains to determine the historical situation in which the promise is given. In no way does the employment of promise/fulfillment as hermeneutical principle negate historical exegesis.

The ability of Israel to work within the framework of promise/fulfillment reflected its concept of God. He was faithful and steadfast, full

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11. Westermann, *op. cit.*, p. 48.
12. Walther Zimmerli, "The Hermeneutics of the Old Testament," trans. James Wharton, *Essays on Old Testament Hermeneutics,* ed. Claus Westermann, trans. ed. James Luther Mays (Richmond, Va.: John Knox Press, 1964), p. 96.
13. *Ibid.*, p. 97.

of mercy and loving kindness. He would not, and by His nature could not, capriciously change tomorrow what He had promised today. However, the prophetic word is never fixed. God might effect the fulfillment with surprise to the advantage of Israel. The exegete must bear this in mind when treating the promise in relationship to its fulfillment.

The interpreter finds that the category of promise/fulfillment creates tension within Scripture. There is the frustration of unfulfilled promises. The one addressed is required to feel a positive response to the word of yesterday and a hope toward which he walks. However, the time interval affords the listener the opportunity to bend himself to the will of God so that God can use him in effecting the promise. The greater the time interval, the greater becomes the tension.

At times the individual messages appear to be full of contradiction. Zimmerli shows how Isaiah faced this difficulty: "Isaiah sought to clarify the deeds of Yahweh figuratively in the parable of the farmer who does different things at different times, and yet whose total activity is the expression of a profound wisdom. Yahweh remains in the right even when the messenger does not understand the secret relatedness of the individual message."[14]

The New Testament understands its relationship to the Old in the language of promise/fulfillment. "The core of the New Testament good news is the preaching of the Today of fulfillment."[15] The Incarnation, when bound to the Old Testament and viewed as an unrepeatable event of history, can not be singled out as a timeless event of proclamation. Thus the Old Testament guards against every "Christ-myth."[16]

The category of promise/fulfillment is a method of revelation common to both Testaments. H. H. Rowley observes: "By this is meant that the revelation is given in a combination of personal and impersonal factors. It is given through a Person, yet it is guaranteed by historical events which could not be controlled by any impostor. . . . It is in the structure of both that the uniqueness (of Biblical revelation) lies."[17] Thus the two Testaments are tied closer together, the one as the fulfillment of the other and yet taking up many of its promises and proclaiming them as the hope of the future. On the other hand, the acceptance of this category leads us further from an existential interpretation.

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14. *Ibid.*, p. 107.
15. *Ibid.*, p. 114.
16. *Ibid.*, p. 120.
17. Rowley, *op. cit.*, p. 97.

TYPOLOGY

The second hermeneutical principle for discussion is Typology. Building on the unity of the Scripture and on the category of promise/fulfillment is a typological hermeneutic. In modern times typology has been under a severe suspicion as the product of the interpreter's fancy and thus as not having a great deal of validity. An example will help to show the extent to which one may go in seeking the New Testament in the Old. From the Epistle of Barnabas:

> But you will say, surely the people has received circumcision as a seal: Yes, but every Syrian and Arab and all priests of the idols have been circumcised: are then these also within their covenant? indeed even the Egyptians belong to the circumcision. Learn fully then, children of love, concerning all things, for Abraham, who first circumcised, did so looking forward in the spirit to Jesus, and had received the doctrines of three letters. For it says, "And Abraham circumcised from his household eighteen men and three hundred." The eighteen is I (-ten) and H (-8)–you have Jesus–and because the cross was destined to have grace in the T he says "and three hundred." So he indicates Jesus in the two letters and the cross in the other. He knows this who placed the gift of his teaching in our hearts. No one has heard a more excellent lesson from me, but I know that you are worthy.[18]

Technically this example is closer to allegory than typology, but this manner of treating Scripture has undercut constructive employment of typology, and has brought it under suspicion.

Today typology is being revived. Karl Barth has employed it extensively in his theology. Von Rad is a leading exponent in Old Testament circles. Therefore if typology is to be accepted as a hermeneutic means, there need to be some clearly defined guidelines within which typology can be employed.

A type is defined by Eric Lund as "a kind of metaphor which does not consist merely in words but in acts, persons, or objects which designate similar acts, persons, or objects in times to come."[19]

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18. Kirsopp, Lake, ed., *The Apostolic Fathers,* Vol. I: "The Epistle of Barnabas" (Cambridge: Harvard University Press, 1959), p. 373.
19. Eric Lund, *Hermeneutics or the Science and Art of Interpreting the Bible,* trans. P. C. Nelson (Enid, Okla.: The Southwestern Press, 1941), p. 122.

Eichrodt states: "The so-called *tupoi,* if we follow these limits, are persons, institutions, and events of the Old Testament which are regarded as divinely established models or prerepresentations of corresponding realities in the New Testament salvation history. These latter realities, on the basis of I Peter 3:21, are designated 'antitypes.' "[20]

Above it was shown that the immutable God was interacting with His people that they might accomplish His complete will on earth. However, for man to be in a position for God to use him, his sin must be forgiven. In the New Testament the atonement is wrought through the redemptive work of Christ. However, for man before Christ God provided means for forgiveness which were effectual, not in themselves, but only in so far as they rested upon the work of Christ. Since they looked forward to Christ's redemptive work, they contained many elements which were also essential to Christ's sacrifice and helped to explain the events surrounding His atoning deed. For instance, a sacrifice which atoned for the sins of man required shedding the blood of an unblemished animal. Thus the unblemished life of Christ had to be sacrificed on a bloody cross in order to become the supreme atoning sacrifice. In other words, the entire cult which was employed to atone for the sins of Old Testament man included many features which can help to explain the nature of Christ's sacrifice, because both sacrifices sought to accomplish the same results before the same God. The difference was that the Old Testament sacrifices were imperfect while Christ's was perfect and thus *ephapax.*

The Book of Hebrews draws out many of the types which foreshadow the redemptive work of Christ. The author of Hebrews also implies that there are many more correspondences which the reader can find for himself. The basis of typology does not rest on a view that the person, object, or event has ontological significance beyond itself, but it rests on the conviction that God is leading up to a supreme event and is preparing the way so that man will realize the full import of that event. That event is the Christ-event, the Incarnation with all that it implies.

By placing the basis for correspondences between the two Testaments on God's activity, typology does not negate historical exegesis, but employs it rigidly in looking for the significant correspondences between the type and the antitype. The antitype appears in a brighter and more complete way than the type, as the new covenant foreseen by Jeremiah exceeds the old covenant. The new covenant first restores the old covenant

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20. Walter Eichrodt, "Is Typological Exegesis an Appropriate Method?" trans. James Barr, *Essays on Old Testament Hermeneutics,* ed. Claus Westermann, trans. ed. James Luther Mays (Richmond, Va.: John Knox Press, 1964), p. 225.

which was broken and then includes new provisions written on the heart of the believer and enclosing all of mankind.

When employing typology, the antitype must not be expected to fit exactly into the mold of the type. There are many points of correspondence between the two, but there are also great differences. Neither should an isolated fact be claimed as a type to something in the New Testament. Every item needs to be seen as a part in the entire history of the Old Testament, as well as possessing meaning in its own context. Further, the relationship between type and antitype must be substantial, not accidental or superficial.[21] In these principles the typological method resembles the rules for interpreting parables.

Generally types are not to be used for establishing doctrines unless there is clear New Testament authority for such.[22] Their purpose is to illustrate truth and to present doctrine more firmly to the mind. On the other hand, they can amplify doctrines and be correctives to them. A careful study of the patterns by which God works will provide a more extensive knowledge of God.

Typology is a method employed within each Testament. It elevates the Old Testament from a purely historical document to one of proclamation which has meaning for man who lives in the eschaton of Jesus Christ. Since it appeals to the fancy of a lively imagination it must be carefully controlled. Within these controls as a hermeneutic it causes the light of God's Word to shine more brightly.

CONCLUSION

This article has attempted to show the essential unity that binds the Testaments together without ignoring the fact that in many places they are far apart. Both Testaments work on the belief that God speaks and then confirms the Word by an Act. Man's response is faith and obedience.

The study of the Oriental environs of Israel and the Jewish successors to Old Testament Israel clarifies many details and customs of the Old Testament. However, in treating the essential meaning of the Old Testament, according to Hans Walter Wolff, "Only the New Testament offers the analogy of a witness of faith to the covenant will of God—a witness founded on historical fact—who chooses out of the world a people for

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21. Bernard Ramm, *Protestant Biblical Interpretation* (Boston: W.A. Wilde Co., 1950), p. 141.
22. *Ibid.*, p. 146.

himself and calls it to freedom under his Lordship."[23] Thus the New Testament can provide more essential help in understanding the Old than any other comparative literature.

The New Testament as the fulfillment of the Old provides the perspective to interpret properly many passages in the Old. On the other hand, the New Testament scholar can no longer remain unconcerned about the origin of the ideas, images and terminology which appear in almost every page of the New Testament; as Claus Westermann states, "In order to understand the Old Testament we must listen to the New, and . . . in order to be able to interpret the New Testament we must know the Old."[24]

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23. Wolff, *op. cit.*, p. 180.
24. Claus Westermann, "Preface," *Essays on Old Testament Hermeneutics*, ed. Claus Westermann, trans. ed. James Luther Mays (Richmond, Va.: John Knox Press, 1964).

The Christian Hope

J. R. W. STOTT*

"He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen" (Rev. 22:20-21, RSV).

The Church of the New Testament is standing on tiptoe. It is leaning and looking forward. It is peering into the darkness of the unknown future. Its eyes are straining to pierce through the mists which veil Christ from our sight. The Church is quick to catch the shout from heaven, "I am coming soon," and quick to send the echo racing back, "Even so, Come, Lord Jesus!"

The Church's expectation for the future is very different from the world's. The Bible teaches three truths:

1. *There will be an end.* History is not the record of a purposeless, patternless activity. History has a goal.

2. *This end will be sudden.* Philosophers who have applied the doctrine of evolution to the realm of man's spirit believe in a gradual moral and spiritual progress. Christianity also believes in progress, but knows that the end will be sudden.

3. *This sudden end will be a divine act.* God will step in. Christ will return and take over. Worldly hopes center on man's progress. The Christian hope centers on Christ's return. What more complete contrast could be imagined? It is the contrast between an endless evolution by the wit of man and a sudden intervention by the will of God. This is the Christian hope.

IT IS A SURE HOPE

The word "hope" suggests the opposite. None of our common hopes is sure. In English the word means the "expectation of something desired" (Oxford Dictionary). The Greek word, however, means a "joyful and con-

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* Notes of a sermon preached in All Souls' on the first Sunday in Advent, November 28, 1954. Dr. Stott is Rector of All Souls' Church in London, England, and Chaplain to Her Highness, Queen Elizabeth II.

fident expectation." What is the significant difference? It is this. Ordinary hopes originate in our own desire. The Christian hope originates in Christ's own promise. I "hope" it will be fine in the holidays because I want it to be. But I "hope" Christ will return because He said He would. In this case it is not our wish that is father to the thought, but Christ's word. "He who testifies to these things says 'I am coming shortly.'" He said it repeatedly during His earthly lifetime. He says it three times in this chapter (vv.7, 12, 20). He says it forcefully, too. He prefaces His word with a strong affirmation "Surely." Let the world scoff and the critics argue. Jesus Christ has said, "I am coming," and this is enough to make the humble Christian sure.

IT IS A NEAR HOPE

Christ says not only, "I am coming," but, "I am coming *soon*." It is popularly supposed by many that Jesus Christ and His apostles were mistaken about the time of His return. This is a grave allegation. We believe that the evidence is capable of a different interpretation. Here are the reasons.

1. Jesus foretold many future events–His death and resurrection, His gift of the Spirit, the destruction of Jerusalem, the spread of the Gospel and the growth of the Church, great tribulation and His return in glory. With that foreshortening of vision which is a characteristic of predictive prophecy, many of these events are telescoped into one another and cannot be clearly distinguished from one another.

2. Some of His teaching implied the lapse of a considerable period before His return. For instance, in the Parable of the Talents the householder who entrusted his property to his servants and went on a journey, only returned "after a long time" (Matt. 25:19).

3. In the program He described before the end, much was to take place. There would be political unrest and moral anarchy, intellectual confusion and evangelistic activity. During this lengthy period He distinctly says, "these are the beginnings of sorrows. . . the end is not yet."

Then why say He will return "soon"? Is the word not misleading and even inaccurate? No. The New Testament emphasis is on the sudden unexpectedness of His return. The Church of every age must watch and so be ready. If each generation is to prepare for His return, each generation must expect it. It is the suddenness of the return which explains its "soonness."

IT IS A DEAR HOPE

We cannot study the subject with cold-blooded interest. This statement of Jesus sets the chords of the heart vibrating. It awakens an immediate response. The promise of Jesus, "I am coming," arouses the Church's answering prayer, "Even so, Come!" Why do we want Him to come?

1. *For His sake.* We detect this reason in His title "*Lord* Jesus."

He is already Lord, but not yet has every knee bowed to Him. Not yet has every tongue confessed Him Lord. Every Christian longs to see Him universally honored and adored.

2. *For our sakes, too.* The Spirit who came to prepare the Church as a Bride for Christ, and the Church thus prepared for Him, pine for the Bridegroom's return. Interminably long has seemed the Bride's betrothal. Separated from her Lover and persecuted by His foes, she faints with expectation for the marriage feast of the Lamb. The individual Christian takes up the refrain, yearning to see His face and hear His voice. "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come' " (v.17).

Can we add our "Amen" to the invitation, "Come, Lord Jesus"? If so, the last verse of all the Bible will be ours to enjoy: "the grace of the Lord Jesus be with you, Amen." This final promise has its Amen, too, for the present grace of Jesus is as sure as His future glory. Indeed, until His glory is revealed, His grace will prove sufficient. Amen and Amen!

BOOK REVIEWS

The Davidson Affair, by Stewart Jackman. Grand Rapids: Eerdmans, 1966. 181 pages. $3.50.

The subject of this book is the resurrection. The name Davidson is given because Jesus was in the line of David. The setting is a special news event program: A T.V. manager hears the rumor that Jesus Davidson has risen from the dead and sends an agent to the Holy Land to do the story. He interviews Pontius Pilate, the High Priest, Zacchaeus, Mary Magdalene, Doubting Thomas, and others. Some say that the resurrection couldn't have happened (the priests); others, like Mary Magdalene, who have been changed by the power of Christ and who saw Him Easter morning, argue for its validity.

Jackman's knowledge of Scripture coupled with his ability as a language technician makes this a first-rate reading experience. Though some will be unhappy with his attempt to put a biblical event into a contemporary setting, others will feel Jackman has achieved an enviable product and immediacy. It would be interesting to give this volume for discussion purposes to university upperclassmen or a young married's class in the church. Arguments are thought through and worded with precision. Calculated suspense grips the reader so that he cannot set the book aside.

Donald E. Demaray

The Pattern of Christ, by David H. C. Read. New York: Scribner's, 1967. 94 pages. $2.95.

Today's writer upon subjects relating to Bible exposition faces the temptation to discover and expound "some new thing" and consequently to neglect some of the staple sections of Holy Writ. The pastor of Madison Avenue Presbyterian Church in New York has seized upon one of the passages in the New Testament which has at times suffered the fate of being too well known, and thus neglected. *The Pattern of Christ* embodies a penetrating analysis of the Beatitudes, with special reference to the manner in which they ought to structure life lived at its Christian best.

The interpretations are fresh and invigorating without being forcedly different from the usual. One is impressed by the author's discernment at the point of the claims which Christ's words make upon man in today's society, with its false values and its premium upon low-level success. The work manifests a keen social consciousness, and relates the issues which

haunt us in our national life to the dynamics of the Christian life as the individual Christian faces today's world. The prevailing undertow of the discussions is that of the glory of "new life in Christ" and the obligations toward Christ and the world which proceed from the quality and extent of the "divine peacemaking" at the Cross.

The author's quiet critiques are refreshing, particularly concerning the current vogue of secularism. This he sees as an over-extension of the claims of science, and as a surrender by Christians of ground which has never been taken. In the name of man's true dimensions he asserts the claims of the Lord Christ to man's total commitment, and calls man to a renewed sense of humility under His discipline. Here is a work of unusual charm and challenge.

Harold B. Kuhn

C. S. Lewis: Defender of the Faith, by Richard B. Cunningham. Philadelphia: The Westminster Press, 1967. 223 pages. $5.00.

This volume, by a professor at Golden Gate Baptist Theological Seminary, is based upon the author's doctoral dissertation granted by the Southern Baptist Theological Seminary. As the title indicates, the study centers in Lewis' role as "apostle to the skeptics," but at the same time manifests a wide and intimate knowledge of Lewis' entire literary output.

Lewis was reared in an upper-middle class home, received his education in private schools, lost his mother through death at an early age, and received little love or encouragement from his father. What little second-hand faith he possessed as a child he lost in his early teens when he became an atheist. Gradually his wishful quest for "joy" brought him back to the Church, then to theism, and finally, at the age of thirty-one, to an evangelical conversion to Christ as Lord and Savior. When he died in 1963 at the age of sixty-five years, his published books numbered nearly fifty and included space novels, children's stories, literary criticism, and varied types of Christian apologetics. It is the latter which constitute his chief claim to world-wide fame.

Early in life C. S. Lewis became enamored of folk-lore and mythologies. A lively imagination characterized his entire literary output. From his tutors he learned the primacy of reason. In his formative years, reason and imagination alternately dominated him until in his maturity they converged, bringing him to an acceptance of God's revelation in Christ. In his interpretation of the Bible he rejected both the existentialism of the Bultmannians and the neo-orthodoxy of the Barthians, demanding instead a near-literal interpretation of the Bible. His chief contribution to biblical

interpretation was his idea of "transposition," the idea that the higher does not exist apart from the lower. Instead of "demythologizing" the figurative language of the Scriptures, he insisted rather that a higher reality is thereby conveyed.

The author's treatment of his subject is thorough and discriminating; he shows the subject's weak as well as strong points. Christian witnesses can learn from the methodology of C. S. Lewis, and this volume is an excellent introduction to Lewis.

George A. Turner

Francis Asbury, by L. C. Rudolph. Nashville: Abingdon Press, 1966. 240 pages. $5.00.

The author of this historical biography is professor of Church History at Louisville Presbyterian Seminary, Louisville, Kentucky. It is significant that a Presbyterian scholar has been interested in and has done the extensive research necessary for writing a biography of the most influential leader in Early American Methodism.

One perceives that the author is skilled in historical research. He has not only drawn on older studies of Francis Asbury and his contemporaries, but has also made ample use of such important recent publications as the 1958 annotated edition of Asbury's *Journal and Letters* and the 1964 three-volume *History of American Methodism,* in the first volume of which Asbury is a dominant figure. The author is a master of conciseness and is skillful in discerning the important points and citing the key sentences in his sources. He has covered more ground in this brief historical treatise than perhaps any other writer who has tried to set Francis Asbury and Early American Methodism in proper perspective.

The author has sought to depict his subject, as Oliver Cromwell allegedly desired to be painted, "warts and all." He does not conceal Asbury's love of power, his willingness to soft-pedal the Methodist anti-slavery stand in order to be allowed to labor in the South, and his attitude of superiority toward other Christian denominations. But he also makes clear Asbury's self-education and concern for the education of his preachers, his deep dedication to the cause of Christian evangelism, his skill as a revivalist, his willingness to spend and be spent in the Christian ministry, his dominating leadership and moulding of American Methodism, and his constant pursuit of sanctity.

The author sums up his final impression of Asbury thus: "No biography should try to make him lovable, for this he would never allow himself to be. But any honest student of Asbury cannot escape a kind of

awe. One awful fact is his commission as he saw it; and another is the way he never let it go" (p. 220).

Methodist historians have devoted more space in their biographies of Asbury to commendatory sentiments. Nevertheless, it is refreshing and stimulating to read what has been written by this Presbyterian historian whose concern was analysis rather than personal eulogy.

This volume portrays the character and characteristics of an administrator—strong-minded, strong-willed, strong-headed—whose stage of activity was the American frontier. The writer gives careful attention to the preaching of Francis Asbury. The insights presented are illuminating and helpful.

Of particular concern to the contemporary followers of Francis Asbury is chapter 12, which, although titled "Evangelism," is really a study of Methodist Theology. It is interesting to read what a Presbyterian historian writes about the Wesleyan doctrine of "Entire Sanctification." The author concludes that Francis Asbury brought a new emphasis into Wesley's doctrine of Perfect Love. Undoubtedly the author's discussion and conclusion will not settle the issue finally for Methodists.

This descriptive biography of the Father and Shaper of American Methodism will prove worthwhile reading for both minister and layman. As a life-long Methodist, as a Methodist minister, and as one connected with an institution that bears Asbury's name, this reviewer has read the volume with much profit. It has deepened his appreciation for the Prophet of the Long Road.

Frank Bateman Stanger

Josephus the Man and the Historian, by H. St. John Thackeray. Preface by George Foot Moore and Introduction by Samuel Sandmel. New York: Ktav Publishing House, Inc., 1967. 160 pages. $5.95.

The Ktav Publishing House has rendered the public another service in making available again the well-known lectures of H. St. John Thackeray on Josephus the historian. The value of the book itself is increased by an introduction by Samuel Sandmel, the Provost of the Hebrew Union College-Jewish Institute of Religion in Cincinnati.

To the Christian and Jewish scholar Josephus is important for a number of reasons. Not the least is the fact of which Dr. Sandmel reminds us, that "he represents the only major source which gives a direct and sequential *historical* account" of the first century of the Christian era. For the significance of that century note what Sandmel says:

At its beginning, Judea, though a Roman possession,

> was ruled by a king but at its close, kingship disappeared for all time. At its beginning, the Temple in Jerusalem, recently refurbished by Herod, was operative under priests; by the end of the century, the Temple had been destroyed and the priestly families were without significant function. At the beginning of the century, there was that tendency in Judaism which might be called proto-rabbinism, as yet in rather inchoate and beginning stages, with the title rabbi still destined to arise; at the end of the first Christian century, not only had the title of rabbi become frequent, but the role of the rabbi had become dominant, and Rabbinic Judaism was well on its way towards the fullness of its development. In the beginning of the first Christian century, there was as yet no Christianity; at the end of the first Christian century not only had the movement been born but it had come to be separated from its parent Judaism, and within that century, the figures of Jews [sic.] and Paul emerged to historical notice, and much of Christian literature had come into existence (pp. vii-viii).

The importance of Josephus lies undoubtedly more in the time and people about which he wrote than in the writer himself. Even so Thackeray makes both the man and his work come alive and relevant for whose who care enough to read.

Dennis F. Kinlaw

The Ecumenical Mirage, by C. Stanley Lowell. Grand Rapids: Baker, 1967. 205 pages. $4.95.

The term "ecumenical" is far from being univocal; it may suggest a spirit expressing itself in inter-group cooperation for limited and relevant objectives; it may connote a movement toward organic union among churches of similar orientation; or it may indicate a movement toward a reunification of the whole of Christendom. Many writers find it convenient, for the moment at least, to bypass this third possible signification; Dr. Lowell feels that this is unrealistic, for he documents well a position that there is a hard-core movement within Protestant ecumenism which not only envisions an eventual reunion with Roman, but feels that no union within Christendom which does not include such a reunion would be realistic or adequate.

This volume grapples with the constellations of questions which cluster about the merging of churches, exploring the meaning of the various quantitative forms of church union. As Associate Director of Americans

United for Separation of Church and State, C. Stanley Lowell is conversant with a vast range of materials relating to inter-church matters, and to the deeper problems involved in the erection of massive and self-conscious ecclesiastical structures. He recognizes the very real changes which have occurred within Roman Catholicism since John XXIII was chosen as Pontiff; he is more realistic than many in his assessment of the hard-core substantive issues which still divide Rome from Protestantism, issues at which Protestantism must "give" if union becomes possible.

In this work Mr. Lowell presents, with more realism than is fashionable today, the substantive practical issues which differentiate the Roman Church from Protestant practice on the one hand, and our general public policy on the other. The unspoken (almost) question is, What basic changes in American life would come if a union of Protestants with Rome were to be effected? Such a gigantic synthesis would, of course, involve vastly more than public policy, but this would inevitably be affected. The impact of being compelled to live in a land ruled by a hostile government, as for example, the Roman Church in Poland, is correctly shown as exerting a powerful effect upon Catholic thinking. This and other elements may make for a mutually adjusted attitude toward the "rules of the game" set by both Protestants and Catholics as a basis for dialogue—although it seems that these are weighted in favor of the latter (cf. pp. 172 and 174-5).

The final chapter, under title of "Protestants Unashamed" (pp. 193-198) underscores the thesis that "Protestants need a new approach to inter-creedal relations." The author here issues a call to a new quality of leadership in ecumenism across the board, but especially among Protestants, a leadership which will be representative of Protestants in general and who will merit their confidence. The lack in this latter respect seems to Mr. Lowell destined to compound many of today's ecclesiastical unrealities.

Harold B. Kuhn

Homiletics, A Manual of the Theory and Practice of Preaching, by Professor M. Reu, translated by Albert Steinhauser. Grand Rapids: Baker, 1967. 639 pages. $5.95.

Henry J. Eggold, Professor of Practical Theology, Concordia Theological Seminary, has written the Foreword to this reprint in Baker's Limited Editions Library. Professor Eggold rightly comments, "We are indebted to the Baker Book House for reprinting Reu's *Homiletics* for the benefit not only of students but also of mature pastors as they continue to study the craft of sermon construction." Reu's work, first published in 1922, is done in the classic homiletical tradition and, accordingly, is very

thorough. Good bibliographies precede sections, and extended footnotes abound. There are subject and name indexes which add greatly to the usefulness of the volume. The historical data help make the work rich in information. Without question, this is a reference tool the student and preacher will want to keep available.

Professor Reu embraces a sacramental point of view held by his own Lutheran communion. He has a healthy concept of biblical preaching and insists upon relating exegesis and homiletics. At the end of the book (pp. 527-622) he includes practical illustrations of the exegetical-homiletical method of treating a text in the gathering of materials.

He holds a high standard for the preacher and insists that he must live what he preaches. It is heartening to see this emphasis on ethics.

His treatment of homiletical principles is not only thorough, it is also clear and will be valued as a textbook by some professors. In fact, one of Professor Reu's aims was to write a textbook for seminaries. A corollary aim was to produce a handbook for pastors. The material in large type was designed for young men coming up in the ministry. The small type, which includes valuable detail, is designed to be read by the growing minister already in the work. The large type can be read (and should be read) continuously without disruption.

Donald E. Demaray

How to Search the Scriptures, by Lloyd M. Perry and Robert D. Culver. Grand Rapids: Baker, 1967. 276 pages. $4.95.

This is a practical manual on how to study the Bible effectively. The objective of the authors, both on the faculty of Trinity Evangelical Divinity School, within the self-imposed limits, is achieved. Their objective is to assist laymen primarily to "rightly divide the word of truth." Professionals also, such as clergymen, will find the manual of practical value, both for personal edification and sermon preparation.

The authors give considerable attention to the nature of the Bible itself, including its unique features, its authority, and the nature of inspiration. Of special interest is the chapter presenting methods of Bible study by nearly a score of contemporary Christian leaders in several professions. The chief contribution made by the authors themselves lies at the heart of the volume in the form of "specific methods of searching the Scriptures." These include examples of book analyses, topical studies, biographical studies and studies from the standpoint of literary format. A chapter describing and comparing the views of the covenantal and dispensational systems of interpretation is given with sympathy but without

advocacy. A useful bibliography on methodology is given but no index is provided. Much of the material is taken from an earlier volume by Professor Perry and Walden Howard, to which Professor Culver has added chapters on the nature of biblical literature.

The extent to which the methodology can be termed "inductive" remains in doubt to this reviewer. Is there an over-emphasis on various schematic methodologies which impose certain patterns on the Scriptures rather than permitting each book to display its distinctive pattern and message? Answers are given to all the questions so that the volume is an exemplar of study methods and their results rather than a guide *to* the biblical message. But of the practical value to the diligent lay-student there can be no doubt.

George A. Turner

Pioneers of the Younger Churches, by J. T. Seamands. Nashville: Abingdon Press, 1967. 221 pages. $4.95.

The modern missionary movement is well over a century and a half old. During that time the Christian Gospel has been carried to all the inhabited areas of the earth, a phenomenon unique in the history of man's religions. No other faith has spread so widely and so firmly taken root in all the world's cultures. As the new churches, which were the fruit of the missionaries' efforts, grew and matured, they produced their own leaders, saints and heroes.

J. T. Seamands' book brings together in brief biographical sketches a representative selection of these noteworthy figures. These men of the Younger Churches came out of all the major non-Christian religious traditions. There are Indians of Hindu and Sikh background, a Chinese of Confucian heritage, Japanese of Shinto and Buddhist tradition, Africans, a Burmese and a Taiwanese who came out of animism. (Only Islam of the great world religions is not represented in the list.)

Not only is there portrayed a diversity of cultural backgrounds, but also a striking variety among the persons themselves. There is an uneducated ex-criminal of Burma and a brilliant Chinese scientist, the daughter of a head-hunting Formosan chief and a learned and beautiful Indian woman, an ex-slave boy of Africa and the scion of an aristocratic Samurai family of Japan.

There is the further variety of Christian vocation to which these remarkable people were called—evangelism, education, administration, social reformation, mission and even martyrdom. Of the traditional Christian professions only medicine is lacking.

If diversity is a characteristic of these biographies, there are important

constants as well. First, all were recipients of the Good News through other faithful believers, parents, missionaries or unremembered witnesses to Christ. In this way has been built through the centuries the divine mosaic of God's Kingdom.

Most, also, followed their Christian callings in spite of persecution, difficulty and hardship. Easier options were open, but for them the rewards of following their divine Master far outweighed the insults and opposition of men. Chi-oang and Do-wai of Taiwan defied, in the face of imprisonment and torture, their Japanese overlords. Crowther faced the wrath of the juju priest of Africa. Neesima at great personal danger broke the restrictive laws of his land. Chief Khama stood against the enmity of his father, influential relatives and white liquor dealers. Sundar Singh suffered a near-fatal poisoning, revilings, beatings and frequent attempts on his life. And in final measure the Sohn boys and their father gave their lives for their Christian faith.

Finally, these pioneers were alike in that all were transformed by their acceptance of and association with the living Christ. Fallible they were and prone to human weakness, yet they are vivid examples of transcendent lives lived by the spirit of One who called them out to realms of dedication and service beyond human imaginings.

The author has organized his biographical sketches in twos under the various types of Christian profession. Any categories, when applied to the living stuff of human experience, must remain arbitrary (his distinction between "trail-blazers" and "missionaries" is less apparent than the others). The division by functional headings, however, is a felicitous one. More persons (five) were selected from India than any other country, a reflection, perhaps, of the author's own long and close identification with that land.

This is a fascinating book, full of inspiration and challenge. It should be read not only by Christians but by followers of other faiths as well, for here, not by theory or argument, but in the living experience of these men, is extraordinarily exemplified the central truth of the Christian religion, namely that in Christ is to be found the unique worth of human existence and the only hope of salvation.

J. H. Pyke

Who Speaks for the Church?, by Paul Ramsey. Nashville and New York: Abingdon, 1967. 189 pages. $2.45 (paperback).

Until recently the question of ecumenical involvement in social matters has been taken for granted by ecumenists and criticized by those who were less certain of the Church's mandate to operate from a power

base in attempting to influence public political, social and economic policy. The appearance of Dr. Ramsey's volume marks a more critical epoch in ecumenical thinking, since the author speaks from within ecumenism. The subtitle indicates that the book is a Critique of the 1966 Geneva Conference on Church and Society, and reflects the author's intimate knowledge of that gathering.

Few men are better equipped to evaluate a conference like that of Geneva. Professor Ramsey is critical of the "Church and Society Syndrome" which seems to him to express a mood or tendency of church leaders to address themselves *ad hoc* and definitively to policy questions, without sufficient analysis of ethical principles which must underlie and undergird adequate basic decision. He sees (and fears) the development within ecumenism of a "social action curia" (p. 13) with a growing passion for "leapfrogging from pronouncement to pronouncement" in areas in which it manifestly lacks competence.

A substantial part of the volume is devoted to an "insider's view" of the Conference. He balances appreciation with criticism in these reporting sections; but when he turns to the task of evaluation, he seems to find the balances tipped in the direction of a negative assessment. He is distressed at the sheer mass of pronouncements made during a brief period of time, upon a range of major issues so great that only the most cursory consideration could be given to any one of them. To take for one example, the complex question of the war in Vietnam was the subject of a facile and unambiguous declaration, that the United States' action there "cannot be justified." At this point his real question is, Was this decision reached upon ethical (that is, biblical-ethical) grounds, or was it simply the result of "a fundamental shift of the balance of power within the World Council of Churches" as a result of the increasing voice given to underdeveloped or developing countries whose concern for stability in southeast Asia would be different from that of a major power? (p. 82)

This is a sample of the kind of issues raised by Professor Ramsey in his critique. He notes a number of questions which have heretofore been given less attention than they deserve, especially these: What of the jaded statement, that the WCC and NCC speak, not *for*, but *to*, the constituent churches? What validity have ethical pronouncements which issue from majority action in a clearly divided assembly? What of presenting conclusions of subsections as the consensus of the entire Conference? What of the practice of predetermining a conference by the choice of leaders and bringers of substantive papers? What of the tendency of such councils to offer tendentious (especially left-wing) positions which reflect the personal view of "experts" and reflect but poorly the thinking of the millions of communicants who hold other views and have no ability to make their own views articulate?

The basic issue is, of course, that of the role of the Church in society. Is it that of elaborating specific public policies, in the name of

Christ, which ought rather to be formulated by secular and competent authorities? Or is it that of "enlightening the magistrate" and of producing in society (through individual Christian transformations) a climate which demands and sustains public policy consistent with the best possible administration of justice in an imperfect world? Dr. Ramsey obviously opts for the latter course.

Who Speaks for the Church? will without doubt be discussed for a long time. It ranks with Harvey Cox's *Secular City* in its ability to provoke comment and criticism from all sides. Many feel that it stands as a needed corrective to the "Me too" attitude which marks so much of ecumenism in our times. Certainly no reading list in any seminary course on Ecumenism can be considered complete without this title.

Harold B. Kuhn

The System and the Gospel: A Critique of Paul Tillich, by Kenneth Hamilton. Grand Rapids: Eerdmans, 1967. 249 pages. $2.45 (paperback).

That Paul Tillich is one of the giants of this or any century is commonly acknowledged. That he is not easy to understand or follow is even more commonly confessed. History is yet to judge the impact and influence of his work, so it is not surprising that there is after his death a continuing flow of literature which seeks to understand, interpret and criticize his system.

The book at hand is an outstanding contribution to the "Tillichiana" of our times. This paperback edition (and we are delighted to see it in this less expensive form), which is an expanded edition of the volume originally published in 1963, should serve a useful purpose in that it subjects Tillich's system to the structures of historic Christianity. "My aim," writes the author in the Preface, "is to give a general outline of Tillich's system from one particular angle of the relation of the system to historic Christianity." His conclusion, which becomes more apparent as the book progresses and which ought to be expressed more frequently, is spelled out at the beginning of the final chapter: "To see Tillich's system as a whole is to see that it is incompatible with the Christian Gospel" (p. 227).

In the first six chapters the author, who is Associate Professor of Systematic Theology at United College in Winnipeg, describes the system of Paul Tillich, relates it to certain other figures in history such as Plato, Hegel and Kierkegaard, and interprets some of its special vocabulary. These chapters are written clearly and without special pleading. Professor Hamilton finds that Tillich is, by virtue of his belief in a system, the successor of

Hegel. As a corollary of this, and despite his use of existential terminology, Tillich is found to be anti-existential and anti-Kierkegaard. In summary, the system Tillich builds would be described by the author as basically a new form of Platonism, a contemporary quasi-gnosticism, semi-pantheistic, rationalistic in that *logos* is absolute, and speculative. These chapters are done superbly.

In the concluding chapters the author relates "the system" to the Gospel by discussing the consequences that are inherent in the system for such matters as the forgiveness of sins, Christology, and faith. His basic conclusion is that the biblical categories are distorted or re-worked to fit the system–and to a degree that ultimately does violence to the biblical *kerygma.* At every point the *kerygma* is subjected to "the system" rather than vice versa. "At no time can he afford to allow the content of the Christian *kerygma* to have any weight in deciding issues within the system" (p. 88). "In setting up his authority in the sphere of the metaphysical he has decisively chosen to subordinate religious faith to ontological analysis . . ." (p. 118). One further point: The author demonstrates the degree to which Tillich has laid the philosophical foundation for much of the modern research in the quest for the historical Jesus. He notes Tillich's distinction between "Jesus as the Christ" (which is acceptable to Tillich) and "Jesus Christ" (which is not acceptable to him). Hamilton summarizes the system's treatment of Jesus by saying,"Jesus is the Christ only to the extent that he is not Jesus" (p. 172).

This is a good introduction and critique of Tillich and as readable as anything dealing with Tillich can be. The author is fair, obviously at home in the field of philosophy, and soundly biblical. His criticisms are pointed and consistently judicious.

Robert W. Lyon

Ezekiel: Prophecy of Hope, by Andrew W. Blackwood, Jr. Grand Rapids: Baker, 1965. 274 pages. $4.50.

The Other Son of Man: Ezekiel/Jesus, by Andrew W. Blackwood, Jr. Grand Rapids: Baker, 1966. 165 pages. $3.95.

These books by the pastor of the Presbyterian Church in West Palm Beach, Florida, reflect his recognition of the spirit of hopelessness that is widespread in our world. He emphasizes that Ezekiel's message is sorely needed in our day, for it is a message of hope.

In these two volumes the author stresses his belief that Ezekiel's message should be proclaimed widely. Admittedly, the prophecy is difficult to understand and appreciate, but the author finds that the attitudes and issues which underlie the prophet's words are strikingly similar to

those which underlie today's world crises. Because of this similarity, the message of hope which Ezekiel proclaimed takes on greater importance for the twentieth-century Christian. "That embattled prophet teaches us to open our eyes during the sandstorm and to see that the light of God still shines."

The earlier volume is a readable running commentary, divided into two parts: The Prophecy of Judgment and The Prophecy of Hope. Intermingled with the interpretation are sections relating to the function of prophecy, the interpretation of prophetic symbols, and the criteria for judging between true and false prophecy. Without resorting to commentary format, the author displays a scholarly awareness of critical and textual matters and an excellent grasp of Ezekiel's language. His main thrust, however, is the content of the prophecy, as he endeavors to create an appreciation for this portion of the Word. The basic elements of the Ezekiel *problem* are noted, and the attitudes of others toward the prophecy are cited, namely the tendency to find in it rhythm and rhyme sufficient to produce some "disjointed" Negro spirituals, the tendency to reject the message because of the many critical problems, or the tendency to ignore the book entirely because of its symbolical and somewhat cryptic style. Blackwood is convinced that none of these tendencies is acceptable. The prophecy of Ezekiel is not a joke nor a puzzle. It is a message of hope from God.

None will deny that the author is correct in his condemnation of a conservative criticism which represents merely an emotional attachment to tradition for tradition's sake, without proper regard for intellectual analysis of the prophecy itself. Blackwood points to the commendable work of Carl Howie, who uses the "intellectual armament of biblical criticism" to analyze the views of Ezekiel's critics and to find that their foundations are shaky. After tumbling these foundations, Howie reaffirms the traditional view of Ezekiel—that an actual prophet named Ezekiel wrote the book, and that it represents his work alone. "Committee work is not so unified," is the author's humorous observation. It is refreshing to realize that the conservative attitude toward the prophecy is intellectually honest and, therefore, still valid.

Most important to the author is the fact that the prophecy has something to say to today's troubled hearts: Although the scene grows darker and more gloomy, there is hope. Thus this "existentialist prophet," who lives his truth, calls us to an engagement with today's struggle.

The second volume relates to a particular emphasis of Ezekiel's life and ministry. In a series of vignettes, the author continues to explore the message of hope in the midst of despair, elaborating on some of the themes presented in the former volume. His emphasis is upon the "Son of Man" symbol. He establishes the fact that the figure of the "Son of Man" is twofold: a symbol of triumph as well as a symbol of servanthood. It is with this latter meaning that Ezekiel identified himself and his ministry,

even as Jesus was to do when He girded Himself with a towel. "Jesus looked to Ezekiel as the architect who rebuilt a nation in ruins, and the Carpenter, with Ezekiel's guidance, set out to rebuild a shattered world."

The author would have us, with Ezekiel, open our eyes to become aware, once again, of the fact that through the "eclipse" shines "the eternal glory."

Wesley E. Vanderhoof

Baker's Dictionary of Practical Theology, edited by Ralph G. Turnbull. Grand Rapids: Baker, 1967. 469 pages. $8.95.

This book is edited by a gifted homiletician, Dr. Ralph G. Turnbull, formerly a professor of homiletics, and presently pastor of First Presbyterian Church, Seattle, Washington.

In the preface the editor writes concerning the purpose of the volume: "This volume is neither an encyclopedia nor a history. It lies in between as a source book for pastors and students. Dictionaries of the Bible and of Theology are available, but (heretofore) there (has been) no book for ready reference in the field of Practical Theology."

The format of the book is not that of the regular dictionary. Rather, ten divisions of the minister's work are presented and within each are articles of a longer exposition. The following ten divisions are treated: Preaching, Homiletics, Hermeneutics, Evangelism-Missions, Counseling, Administration, Pastoral, Stewardship, Worship, Education.

The eighty-five contributions are properly representative of various denominations and of the varied specialties of the ministry. Where the articles have significant theological implication, the position is conservative and evangelical.

Of note are the helpful bibliographies, especially the article by Ilion T. Jones on "The Literature of Preaching," which is an excellent compilation and tells which works are in print.

Readers of *The Asbury Seminarian* will be gratified to know that Dr. James D. Robertson, Professor of Preaching at Asbury Theological Seminary is one of the contributors to this *Dictionary of Practical Theology.* Dr. Robertson has an exceedingly helpful article on "Sermon Illustrations and Use of Resources" (pp. 62-66).

This volume is a practical tool for ministers. How fortunate would the ministerial student be if he could master the contents of this book during his seminary days. Then he would find himself turning to its pages frequently for continuing help and guidance after he is located in his pastorates.

Frank Bateman Stanger

The International Lesson Annual 1968, by H. R. Weaver, editor. Nashville: Abingdon, 1967. 447 pages. $3.25.

Representatives from approximately thirty-five denominations make up the Committee on the Uniform Series of the National Council of Churches. This issue completes the six-year cycle of the 1963-68 Lessons. The four comprehensive units in the series take up these themes: The Gospel of John; The Wisdom Literature; The Exile and the Restoration; and finally Hebrews, I and II Peter, the Johannine Epistles, and Revelation. The format of each lesson is as follows: (1) Exploring the Bible Text, (2) Looking at the Lesson Today, (3) Teaching the Lesson in Class. The text of each lesson appears in both King James and Revised Standard Versions. Sunday School teachers will find in the volume a wealth of ideas. Other helpful features are: articles for special days, summaries of each lesson, Scripture and subject indexes, and a list of audio-visual resources at the beginning of each unit.

James D. Robertson

BOOK NOTICES

Jerusalem Through the Ages, by Charles F. Pfeiffer. Grand Rapids: Baker, 1967. 94 pages. $1.95 (paperback).

Reflects the author's intimate acquaintance with the Holy City and his knowledge of the archaeology of the Holy Land.

The Preacher and His Models, by James Stalker. Grand Rapids: Baker, 248 pages (paperback reprint).

The author discusses the art of preaching, using Isaiah and Paul as models. These Yale Lectures on Preaching are as timely as when they first appeared (1891).

Contemporary Writers in Christian Perspective, Edited by Roderick Jelleme. Grand Rapids: Eerdmans, 1967. 48-page booklets. 85¢ each.

Saul Bellow, by Robert Detweiler; *Gunter Grass,* by Norris W. Yates; *Kathleen Raines,* by Ralph J. Mills, Jr.; *John Updike,* by Kenneth Hamilton.

These are part of a continuing series of booklets published to promote a better understanding of a given writer's work as seen in a Christian perspective. Other writers treated in the series include Hemingway, T. S. Eliot, William Golding, and J. D. Salinger.

The Treasury of C. H. Spurgeon. Grand Rapids: Baker, 1967. 256 pages. $1.95 (paperback).

The publisher's task in arranging this volume was to make such selection from the works of Suprgeon as would set forth the message and emphasis of the preacher and at the same time reflect the diversity of his mind and interest. The book contains sermon outlines, illustrations, quotable quotes, daily devotional messages, and sermons typical of Spurgeon's message and method.

The Gospel of Luke, by Ralph Earle. Grand Rapids: Baker, 1968. 109 pages. $2.95.

A volume in a series of practical preaching helps, *Proclaiming the*

New Testament, under the general editorship of Ralph G. Turnbull. Sermon material on key verses from every chapter of Luke's Gospel. The author provides in each instance: historical setting, expository meaning, doctrinal value, and homiletical form. In the series, the books of the New Testament are covered in fifteen volumes by a variety of writers.

Barth's Soteriology, by Robert L. Reymond. Philadelphia: Presbyterian and Reformed, 1967. 41 pages. 75¢.

Brunner's Dialectical Encounter, by Robert L. Reymond. Philadelphia: Presbyterian and Reformed, 1967. 29 pages. 75¢.

Bultmann's Demythologized Kerygma, by Robert L. Reymond. Philadelphia: Presbyterian and Reformed, 1967. 30 pages. 75¢.

These Biblical and Theological Studies continue the series offered under the title, An International Library of Philosophy and Theology, and are written by the graduate professor of Old Testament in Bob Jones University. The three works indicate careful documentation, and broad survey of primary works involved.

Harold B. Kuhn

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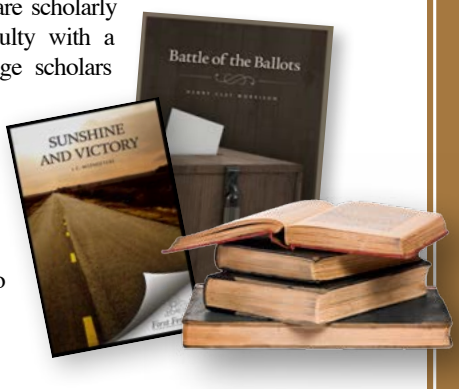
Under the auspices of B. L. Fisher Library, First Fruits Press is an online publishing arm of Asbury Theological Seminary. The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. First Fruits publishes in five distinct areas: heritage materials, academic books, papers, books, and journals.

In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

First Fruits Press will enable the library to share scholarly resources throughout the world, provide faculty with a platform to share their own work and engage scholars without the difficulties often encountered by print publishing. All the material will be freely available for online users, while those who wish to purchase a print copy for their libraries will be able to do so. First Fruits Press is just one way the B. L. Fisher Library is fulfilling the global vision of Asbury Theological Seminary to spread scriptural holiness throughout the world.



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