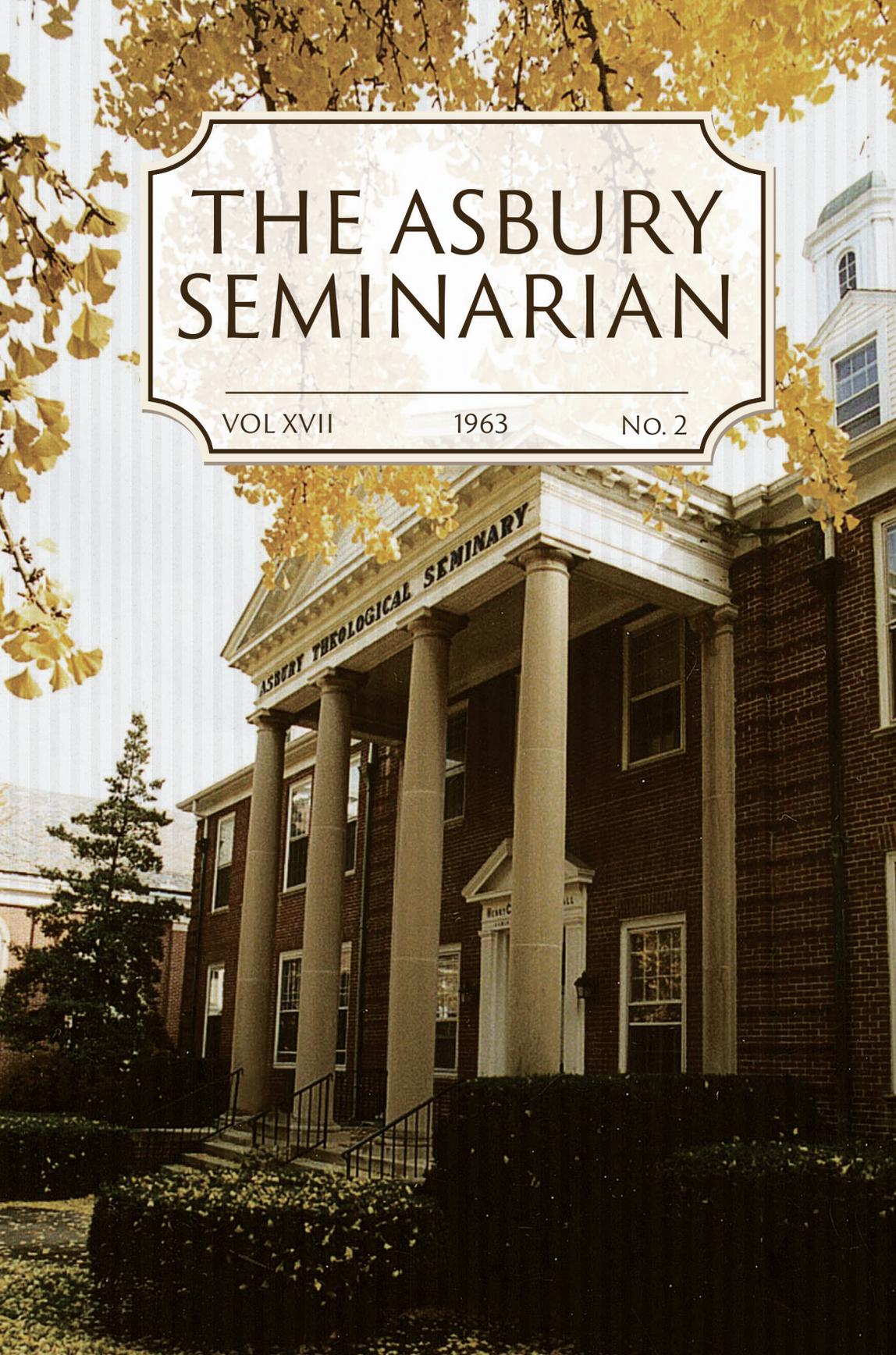


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To

William David Turkington, M.A., Th.B., D.D.

from 1927-1963 Professor of New Testament
at Asbury Theological Seminary

and from 1946-1963 Dean of Asbury Theological Seminary
this volume of *The Asbury Seminarian*
is sincerely dedicated

William David Turkington

An Appreciation

Frank Bateman Stanger

William David Turkington is a good man. The Psalmist, in immortal words, describes such as he:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbor. He that sweareth to his own hurt, and changeth not.

Like Nathanael, here is a man "in whom is no guile." Like Barnabas, he is truly "a good man, and full of the Holy Ghost and of faith."

William David Turkington is a man with whom friendship is an exhilarating and inspiring experience. It has been my high privilege to have enjoyed friendship with Dean Turkington on various levels of relationship. As his student in Asbury College I sensed continually that his warm and concerned heart would permit no professional barriers to be erected between him and any student who desired to bask in the sunshine on his friendship.

As an alumnus of the institutions in which he continued to serve, I was conscious of his continuing personal concern for me and my ministry, across the miles and the years. And more recently, as his administrative colleague, I have warmed my heart increasingly at the fire of his magnanimous friendship.

His friendship is truly an exhilarating and inspiring experience. To be in his presence is to be awed by the dignity and graciousness of a truly Christian gentlemen. To share in fellowship with him is to garner an ever-enlarging harvest of wisdom and joy. To participate in the beautiful hospitality of his home is a benediction to one's soul and life.

William David Turkington is a practical man. In fact, he is an extremely practical man. He is more concerned with action and practice than with mere thought and theory. He continually lays hold upon that which is useful and fit for actual practice. Thus he is always and everywhere a man of good sense.

To hear him expound his theology is to sense the atmosphere of the laboratory rather than that of the cloister. In his academic labors he is most at home in the field of ethics and of practical living. In his proclamation of the doctrine of perfect love he is dogmatic in the area of love rather than at the point of perfection.

His spiritual practicality manifests itself in attractive graces of heart and life. He is an incarnation of Christian love. Those who know him intimately, understand some of the personal and professional heartaches that he has been forced to endure because of the occasional smallnesses and prejudices of some who should have acted differently toward him. But in all of this love has shone forth from the depths of his personality. Such love has suffered long, is kind, has not been easily provoked, does not think in terms of any retaliation, and has never rejoiced in the wrong.

William David Turkington is a faithful man. His faith is revealed in his faithfulness. He is devoted, constant, loyal, conscientious. Truly, the just man lives by his faithfulness.

In these lines I am thinking primarily of his faithfulness to Asbury Theological Seminary. He is faithful in his intercessions on behalf of the institution which he loves so much and has served so long. How often I have heard him pray for the Seminary. He often reminds God that this institution is truly "a vine of His own planting." He beseeches God for vision and wisdom and resources that the work of the Seminary might prosper increasingly.

He is faithful in his devotion to duty. It was years before he could be persuaded to take a full vacation period. He has accepted the continuing routine of his administrative duties

without murmuring or complaint and has been available and accessible even to "the friend who calls at midnight."

Such faithfulness has made him a steadying influence at the very heart of the life of the Seminary through the years. It is often remarked that his tenure has perhaps been the chief source of administrative unity at the Seminary. He never sought administrative power, but he was always ready to place a steadying hand upon the institutional helm when this was needed. In times of stress he has spoken the word of faith and hope. In periods of distress he has been enabled to exercise an administrative ministry of encouragement and inspiration. We are truly the inheritors of his judicious and gracious dealings with problems and personalities.

William David Turkington is a man of beneficent and abiding influence. His colleagues across the years speak of him in terms of appreciation and personal obligation. A host of alumni will always think of him as "Mr. Asbury" with ever-deepening affection. Students will continue to cherish his friendship and prize his counsel.

His formal retirement from active administrative duty will in no way diminish the influence of his leadership and the inspiration of his life. The service which he has already rendered and will continue to render, in a retired relation, will ever be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

* * *

It is my high privilege to salute William David Turkington-- a good man, a man of inspiring friendship, a practical man, a faithful man, a man of ever-increasing influence. On behalf of his administrative colleagues, his fellow faculty members, the staff and students, the alumni of Asbury Theological Seminary, I congratulate him upon a life magnificently lived, a task well performed, and a future much deserved. It is our prayer that he will find his days of retirement golden with happy memories and with new opportunities for the enjoyment of abundant living.

Faith Is The Strength To Serve

Charles G. Turkington

A PROLOGUE

Occasionally we are asked to attempt some endeavor that is too much for us. We know how impossible is the undertaking when we give our agreement. Yet the honor that accompanies the invitation tantalizes us to try. This is my emotion as I turn to the task of relating the true romance of faith that is the story of my father, William David Turkington.

Knowing, nevertheless, that the value of any life can hardly be discerned in isolated deeds of daring or in intermittent observation of the character cloaked for public appearance, and having seen this man in an intimate way that even his closest academic colleagues have not, I, who alone am honored to be called his son, shall set myself to this high task.

HOLY HERITAGE HEWN OUT OF HARDSHIPS

Only four years had expired since the northwesterly state of Washington was admitted to the Union, when the birth of a first son brought deep gratitude to the small farm home of William Turkington. He had come to this vast country from Ireland to launch a new life on the eighty-acre land-grant tract that nestled peacefully to the west of the majestic Cascades, within full view of snow-capped Mt. Baker. Soon after his arrival he had met, wooed, and won, Augusta Carlson who had come to America from Sweden. On April 25, 1893, William David Turkington was born. There is something symbolic in the birth of this man whose life was later to have such a telling effect upon scores of men and women serving in scattered fields of the Christian world service. Born of a Swedish mother and an Irish father, the one other person who assisted at his birth was a German neighbor lady, an obstetrician.

Denied many of the tawdry luxuries of our day, this boy was granted priceless gifts that are not to be found in the average heritage. On the homestead, he and his brother and two sisters

learned the meaning of the faithful discharge of responsibility, a lesson that has been reflected in his nearly forty years of steadfast service at the Asbury institutions. Here, in the lives of his mother and father, he saw Christianity at its best. Here was no dead dogma of a static or loveless orthodoxy. Here he saw the gospel incarnate. Such a gospel cannot but leave its impact upon the lives that it touches. Augusta Carlson Turkington was a deeply religious person whose teaching and Christ-like example and whose humble and patient life had a telling effect upon the life of her oldest son. It was at her knee that he first learned of the faith; it was here at the time of family devotions, that he gave his life to his mother's Lord; it was here again that the voice of God laid claim upon his young life for the Christian ministry.

The unpretentious frame building that housed the Methodist church in the nearby hamlet of Acme, Washington, was the center of the family's religious activity. A similarly unassuming one-room school was the locale of the first eight years of a life-time involvement in education. With an insatiable desire to learn, our young scholar, upon the completion of elementary grades, continued his studies at Whatcom County High School in Bellingham, Washington. Thus, William David Turkington was first weaned from the simple, healthy life on the homestead. But only for a time; for the year 1912 brought a diploma, and a milestone had been reached in the yet-to-be-fulfilled dream of Christian service.

The ways of God are difficult to discern when tragedy strikes, but wise is the man who knows how to let the bitter circumstances of life color his character with beautiful hues and strengthen the fibre of his faith. Tragedy burst in on the sudden wings of death when an infuriated bull took the life of the father of the family. The years 1914, 1915, and 1916 were spent in filling the vacated place of the farmer father. Life was teaching its precious lesson of responsibility. I have often wondered at the physical stamina of my father. These years spent in hard, honest labor on the farm, and part-time with the Washington State Fish Commission, in logging camps, and in saw mills--all helped build a physique that has withstood the rigors of a long, demanding life of service.

Another phase of life was entered when the dark cloud of World War I brought the call to service in defense of country. William David Turkington was drafted into the Army in 1917

and spent the duration of the grave national crisis in olive drab uniform. February 1919 brought the separation of First Sergeant Turkington from military service. As he returned to civilian life, the call of Christ to the ministry continued to resound in his soul. A minister was needed for the Eureka Methodist Church in Bellingham, and for the next few months this man, whose experiences had brought maturity sooner than it comes to most, had his first opportunity to preach the Gospel.

Life is one long journey, but every bend in the road is not of equal import. A decisive juncture caused William David to turn his face toward the Blue Grass country of Kentucky and the small village of Wilmore. Asbury College was to be the first leg in this qualifying lap. When he left the West in September 1919, however, he could not possibly have known that he was saying goodby to all that he had come to love as home. At his first sight of the trifle of a town in Jessamine County, he had not the vaguest notion that this would be the place of his fortunes in the following of his faith.

The four years which followed were filled with a variety of activities, both academic and extracurricular. A seminary-dean-in-the-making occupied his Asbury College days with hard work, as his academic standing reveals. As salutatorian of the senior class, William David Turkington stood close to the top in the ranks of the serious students, a place he had held the previous three years. Well-balanced college days brought to him the editor's chair of the *New Era*, the campus newspaper. Ability with the trumpet gave him a place in the band and orchestra. The championship basketball team of his class used his athletic acumen on the hardwood. The 1923 edition of the yearbook, *The Asburian*, carried this fitting and definitive quotation beneath his picture:

Turk has been an outstanding character in Asbury; a man of no small ability, he has stood at the head of his classes, has been a leader in the student organizations, and admired by all.

"No man in whom I have believed has ever preached me a poor sermon. No man in whom I have not believed has ever preached me a good sermon." These were the words of a seminary president to his student charges. They suggest the indelible impression made by one life upon another. The character of great and good men like Dr. Henry Clay Morrison, Dr. George W. Ridout, Dr. W. E. Harrison, and Dr. W. Brant

Hughes, made their ineradicable mark on this student from the Northwest. He saw in them a quality of life, honesty of intellect, and a dedication and devotion to the truth of Christ, that became a built-in part of his life. Under their leadership, the knowledge of the Spirit-filled life was made a reality in the experience of William David Turkington. Large credit is due the late Dr. Henry Clay Morrison, who, through his assistance in counseling, his interest in prayer, helped to guide this life in the direction of graduate school and the teaching ministry.

But Asbury and Wilmore had yet another contribution to make to Dean Turkington. While playing first trumpet in the orchestra, his attention had been turned from the conductor and the music at hand to the young lady at the piano. Emily Willard Garvey, daughter of a prominent Wilmore family, had received her training at the Asbury Academy and the Cincinnati Conservatory of Music. Teaching for a short time at Blackstone College for girls in Virginia, and at Trevecca College, she had returned to her home town and was an instructor in piano on the Asbury faculty. The first and cursory interest across the trumpet and piano tops was followed by concentration in courtship; and the day after commencement, May 30, 1923, the local Methodist church became the setting for the solemnizing of the marriage. Thus, the two tributaries flowed into a beautiful stream. There has not been one step taken in the fulfillment of his calling that William David Turkington did not have the loyal heart, the helping hands, and the fervent prayers of his partner. Out of their home have gone three children who are convinced that Christianity is credible. They became persuaded of its value by the beauty and constancy of two lovely lives--to the extent that all three are living in parsonage homes of their own. When the questionable antics and insufferable thinking of some obscured the way for sound faith, these two bright lights of love and truth produced the evidence that has held three children steady in their Christian pursuit. These exemplars of Christ exerted the subtle pressure of an unaffected goodness.

The years of preparation that followed added much in every way to the character of the earnest theological student. Pursuing the degrees of Bachelor of Divinity and Master of Arts at Princeton Seminary brought two new dimensions to his life. Evangelical scholarship had reached an apex of quality during these years in Princeton; and the lives of great scholars such as Robert Dick Wilson in the field of Old Testament and

J. Gresham Machen in New Testament studies, left Dr. Turkington with an unfading love for truth and a lofty respect for the historical Christian faith.

The practical understanding that is needed by professors in our theological schools was added during these days. The Turkingtons had opportunity to serve the Chamber's Street Methodist Church in Trenton and the Lakehurst Methodist Church at Lakehurst while engaged in the studies of these years of seminary in the Garden State. March 4, 1924, brought the diapered debut of a daughter, Wilmetta (Mrs. Paul F. Abel, parsonage wife and mother--the Methodist church in Flushing, N. Y.). The experiences of four years in New Jersey, where Dean Turkington joined the New Jersey Conference of The Methodist Church of which he is yet a member, had put a fine edge on a life which was to become such a faithful and effective tool in the Lord's workshop for the fashioning of many men of faith. A new juncture had been reached in the way. The workman would pursue further studies at the University of Kentucky, but the hour for action had arrived; and the thrill of fulfillment that comes to all those who reach the milestone that separates preparation from performance brought joy to the hearts of husband and wife.

AN OPEN DOOR TO LIFE-SERVICE

How wise are those who understand that the Lord most often leads into the field of service where one has preparation to produce effectively. Too many misfits have barged into a niche where they have brought misery to themselves and countless others. William David Turkington evidenced the gift of sound judgment and of discernment when, in the days following graduation from Princeton Seminary, he declined an invitation from Dr. Lewis R. Akers, president of Asbury College, to assume a professorship in history at the College. Instead, he continued in the pastorate at Lakehurst. For him, the fullness of time had not yet come in finding his suitable place of service in the vineyard of the Lord.

A few more months were spent in service to the church until the time grew ripe. The call of God was written in the form of a summons from the dean of Asbury Theological Seminary to take a professorship in that institution. In the fall of 1927, the

family of three made plans to transport themselves and all their earthly goods to Wilmore, Kentucky. The new professor was to fill the chair which in a few years was to become the professorship of New Testament Language and Literature. Thus began a relationship that has been unbroken until the present, save for a three year period, 1940-1943. At that time, Dr. Henry Clay Morrison, president of Asbury Theological Seminary, in conference with Dr. Z. T. Johnson, president of Asbury College, released Dean Turkington that he might become head of the Philosophy and Religion Department at the College.

An unknown poet has put into words the sentiments of a son as he retrospects upon the nearly forty years of service that his father has given in unwavering fidelity to a cause which he has come to love more than life.

Faith is not merely praying
Upon our knees at night;
Faith is not merely straying
Through darkness into light;
Faith is not merely waiting
For glory that may be.
Faith is the brave endeavor,
The splendid enterprise,
The strength to serve, whatever
Conditions may arise.

Certainly faith was expressed praying upon his knees. I can yet see two persons kneeling as I passed their door on the way to rest. The urgent petitions that fell from father's lips at the time of family devotions--devotions which were faithfully observed each morning--are yet echoing down the corridors of memory. He believed and he prayed that the great God of his life could and would bring the institution that he loved through many difficult days to its rightful place of service in Christ's kingdom.

Faith was seen so clearly in the hope of "the glory that might be." God was leading and would bring the Seminary through the shallow and turbulent waters to the deep oceans of maturity. But these words are ready-made for this man whose life has been marked by an equanimity of spirit that has been a steadying factor in the life of a Seminary and a family: "Faith is the brave endeavor, the splendid enterprise, the strength to serve, whatever conditions may arise."

Early years at Asbury brought two new members to the Turkington household. Betty Jane (Mrs. Vern Jenson, wife of the minister of education and visitation at the Morrow Memorial Methodist Church in Maplewood, N. J.) made her appearance on December 7, 1927. On March 5, 1929, variety was added to the brood with the coming of Charles Garvey, now minister at the Versailles Methodist Church, Versailles, Kentucky.

The depression years of the thirties occasioned some months when salaries were not available for the teachers of Asbury institutions; but dedication to the calling of molding the minds of the young with the truth of the Master Teacher made these difficult days a part of the "all things" in God's plan for my father. How did a seminary professor, on the inadequate salaries paid by the Asbury schools in those years, educate three children, making possible a college degree for each, and assisting one in three more years of seminary studies? What was once the cause for the immodest murmuring of the offended social-status sensitivity of a teen-age son is now, in retrospect, a source of pride. During these years the Turkington garage stood empty. Oh, how insufferable a social sin! Not so! Rather, how sane a sacrifice for two mature members of the family who had their eyes fixed on the stars.

The commencement exercises of 1936 brought the honor of a Doctor of Divinity degree from Asbury College. Graduates at the commencement of 1949 testified to the contribution made by Dean Turkington to the Asbury institutions by bestowing upon him the "A" award (Distinguished Alumnus Award). The affectionate name "marrying parson" was added to other titles as the years brought many students to the office for pre-marital counseling and a request for an officiating minister for the ceremony.

A full report on this life demands some mention of its impact upon the community and church through participation, for nearly forty years, in the varied activities. Here, too, there has been a full-orbed expression of Christian discipleship. Membership on the town council extended across the span of twenty-three years, seven of which were employed in the office of mayor. Every Sunday since 1928, with the exception of a few months of service as pastor of the Nonesuch Presbyterian Church in Woodford County, Kentucky, has found William David Turkington teaching an adult class at the local Methodist church. This task

has not been taken lightly. Hours of preparation have preceded the presentation of the lesson from Scripture.

Interest extended to the work of the Wilmore Camp Meeting, which he served as secretary for twenty years and as president for two years. Civic groups have found in him a willing worker, for he has believed that the Christian faith cannot be pushed into the confines of an ecclesiastical box, with life thereby being torn into fragments, and with religion thus losing the power to speak to men who must walk common paths.

What has William David Turkington meant to the life of a struggling theological seminary which has come to its present position of leadership through many dark and crucial years? The whole story can not be told within the confines of this brief paper. If it could, it would come, not as a tale of isolated incidents of momentary glory, but rather as a long, unbroken account of a life given up to the glory of one ultimate cause. It would be a story which begins at the birth of the institution and continues in the teaching contribution until 1946, when at the retirement of Dr. Fred Halsey Larabee, the tasks of a dean were added to his teaching responsibilities. Few, I believe, have known how broad were the shoulders of my father, who, during the years that President J. C. McPheeters lived in California, carried many of the administrative responsibilities that were truly second-mile services.

It would not be speaking amiss to say that no other man has given as much of his life to Asbury Theological Seminary as has William David Turkington. Simple calculation of the years, to say nothing of the hours of service crowded into the days of these years, will bear out this contention. This man worked, prayed, and patiently waited as more than one crisis threatened to sound the death knell of the school he loved. The post of service always found this sentinel on guard. He did not permit himself the liberty of a sabbatical leave or the pleasure of a trip abroad. He has been that person who was willing to forego these privileges, granted to his colleagues.

TRIBUTE TO A LIFE OF FAITH

Statistics cannot tell the whole truth about the life of any man, and particularly about the influence of Dean Turkington. The witness of countless numbers of men fall on my ears with deep

satisfaction. Testimonies come from all corners of the world to which Asbury has sent its ambassadors of God's grace: "Your dad meant more to me than any influence of my seminary days." "I will never forget the new insights that came in your father's New Testament course." "In Dean Turkington's life I have seen a practical verification of holiness." "A Christian and a gentleman."

The *Seminarian* (yearbook of 1950) expresses with terseness what could be said with elaboration: "As a respected teacher and capable administrator, our Dean has represented to us a high ideal of Christian learning. His classes in New Testament have added inspiration to facts. His assured poise has lent dignity to chapel services. His calm Christian spirit has won our confidence. Dean of Asbury Theological Seminary, Dr. W. D. Turkington symbolizes to us a thoughtful devotion to Christ. Enriched by his life, we hope to carry that spirit into our ministry."

These, and all others who give their words of praise for this life, little realize how correct is their appraisal. Those of us who have lived in his household can verify every good word said about this man whom we call father. He is our pattern of a saint without wings, whose practical Christianity has been an encouragement to us. We know that he has been everything that he has appeared to be: dedicated dean, thoughtful teacher, concerned citizen, faithful father, helpful husband, sensible saint, sincere and faithful servant of his Master in the discharge of his calling to be God's man through the years at Asbury Theological Seminary.

The Greek New Testament In Preaching

J. Harold Greenlee

Any sermon preached from the New Testament is, in the final analysis, based upon the Greek New Testament. This is obviously true, since the New Testament in any language or version derives ultimately from the original, the New Testament in Greek. Moreover, while the value of the several versions and translations differ, and some are better and some are inferior, the essential message of the New Testament is nevertheless present.

At the same time, translations are not and cannot be perfect. Something is lost in the process of translation. Other points may not be lost but are less clear in the translation than in the original Greek. One who searches the original text, therefore, alert to the values which await him and with the help of the Holy Spirit, puts himself in a position to bring out riches of God's Word which the average preacher never finds.

At the same time, a question is sometimes raised concerning the validity of examining closely the precise words and forms which the New Testament writers used. "Did St. Paul know the rules of grammar and syntax which we are attempting to use to interpret his writings?" is a question which is sometimes asked. The answer is that it does not matter whether St. Paul knew these rules. He, and the other New Testament authors as well, obviously knew Greek well enough to speak it in a manner which could be clearly understood by their contemporaries and their original readers. This means that they did, in fact, conform to consistent rules, regardless of whether they knew them as specific rules. In precisely the same manner, it is not necessary for us today to find out whether or not a speaker of English knows English grammatical rules in order for us to accept what he says as being meaningful.

A related point is that significant meaning may be expressed which the speaker himself does not realize nor intend. Suppose a group of men are speaking in a derogatory manner concerning living in New York City. Two other men overhear their remarks. One of the two says to the group, "Men, don't say things like

that about New York. I have lived there happily for twenty years." The second man comes along a bit later and says, "Men, don't say things like that about New York. I lived there happily for twenty years." Both speakers are concerned merely to register a mild protest against the remarks about New York City. Without intending to do so, however, the first man has unconsciously indicated that he still lives in New York, and the second has unconsciously indicated that he no longer lives in New York. In like manner it is legitimate, by the proper rules of interpretation, to seek meaning in the implications as well as in the specific statements of the New Testament writers.

There are several areas in which the study of the Greek New Testament has proved to be especially rewarding. It is to these that this study now turns.

1. Words

Words are meaningful. The etymology and background of a word are revealing, as is also the way in which a word is used in the New Testament. For example, the verb "study" in 2 Tim. 2:15 is a word whose basic meaning is "to make haste," "to hurry." Since making haste requires effort and exertion, and since one who makes haste often does so because he is eager and zealous concerning his mission, this Greek word came to have the added meaning of "to make every effort," "to be zealous or eager." Thus the exhortation in 2 Tim. 2:15 is, "Make every effort, be diligent, to present yourself to God..."

The common word for "world" makes an interesting study. John 3:16 says that God "loved the world," but 1 John 2:15 exhorts Christians, "love not the world." This seeming paradox derives from the fact that the Greek word, a word from which the English word "cosmos" is derived, has a variety of meanings.¹ Originally meaning "an orderly arrangement," from which the word "cosmetics" is derived, in such passages as "the kingdoms of the world" (Matt. 4:8) and "the world and everything which is in it" (Acts 17:24) the reference is to our planet; in John 3:16, "God so loved the world," and many other passages, the reference is to the whole race of mankind who live in the world; while the "world" which Christians are warned

1. See, e.g., George D. Redding, "Kosmos from Homer to St. John," *Asbury Seminarian*, IV, 1 (1949), pp. 63-65.

not to love (1 John 2:15, and in numerous other passages) is the sinful world system which is under Satan's control and at enmity with God.

In Matt. 4:18 we read that two brothers were casting a fish-net into the sea. The word for "net" is made up of three parts meaning "an instrument," "throw," and "around"--hence, "an instrument which is thrown around something." To mention a different example, a common word for "obey" in the New Testament is made up of the word "to hear" with another form meaning "under" or "subject to." Hence this word "to obey" suggests being subject to what one hears.

The word "crown" in the New Testament represents two quite different Greek words. One, which occurs only three times (Rev. 12:3, 13:1, 19:12), is the word from which the word "diadem" is derived, and indicates a kingly crown (which was originally not a golden head-piece filled with precious stones, but a blue cloth band trimmed with white). The more common word, from which the name "Stephen" is derived, is properly a victor's wreath, originally a wreath of woven laurel branches which was placed upon the head of a victor in an athletic contest. Hence almost always in the New Testament a crown is not a king's crown but a victor's crown--for example, "the crown of life" (Rev. 2:10), "a perishable crown" (1 Cor. 9:25), "the crown of righteousness" (2 Tim. 4:8), and even Jesus' "crown of thorns" (Matt. 27:29, Mark 15:17, John 19:2,5).

At the same time, one must be careful not to lean more heavily on etymology and word-analysis than the context permits. In English, the etymology of the word "manufacture" is "to make by hand." Yet it would be a great mistake to assume that everything which is "manufactured" in our day is strictly "make by hand." This word, like many others, has undergone a change in its meaning. Thus the Greek word translated "dwelt" in John 1:14 comes from the word for a tent. In John 1:14 this word does perhaps indicate a temporary rather than a permanent dwelling, but it would not be proper to say that Christ literally "lived in a tent among us." Similarly, the Greek word "baptize" basically means to dip, immerse, sink, or overwhelm--a crowd overwhelming a city, a ship sinking in the sea, a man overwhelmed by debts. This idea is appropriate to Christian baptism, in which the person is represented as being overwhelmed by and filled with the presence of Christ. Yet since the water baptism is merely a symbol, not the reality, this

rite need only symbolize, and may or may not actually be, a literal immersion in or overwhelming by water.

2. The Definite Article

The Greek definite article is meaningful. It is in this area, incidentally, that the King James version of the New Testament is often indiscriminating, this probably resulting from the influence of Latin, which has no article. For example, in 2 Tim. 4:7 the Apostle writes, "I have fought the good fight," not "a good fight" as the KJV has it; and in verse 8, "there is laid up for me the crown of righteousness," not merely "a crown of righteousness."

When a Greek noun does not have the article there may be emphasis upon the nature of the person or object, or upon the kind of person or thing. This is the sense of such English expressions as "She is a Jezebel," meaning that she is a person like wicked Queen Jezebel, or "He is a prince," meaning that he is a prince-like person. Thus St. Paul says in 2 Cor. 5:19, "God was in Christ reconciling a world to himself"--not meaning one world from among many, nor yet merely the world, but emphasizing what the reconciliation relates to--a world. Similarly, in John 1:1 we read, "the Word was with God, and the Word was God." In the first instance, "God" has the definite article in Greek and refers to God as a person: God the Father. In the second instance there is no article with "God"; the meaning is not that the Word (Christ) was the same person as God the Father, but that the Word was the same kind of being as God the Father--in other words, the Word was deity. Likewise, in John 4:24 the word "spirit" has no article in Greek. While it is possible that the meaning is that "God is a spirit," the sense is most likely qualitative, telling what kind of being God is: "God is spirit."

The presence or absence of the Greek article is likewise significant in instances in which the difference is not normally translated into English. John 2:25 states that Jesus did not need anyone to testify concerning "man," for he himself knew what was in "man." The Greek word has the definite article in both of these instances, the article indicating that man in the generic sense is intended here--Jesus knew "mankind." When John the Baptist says (John 1:29) that Jesus will take away "the sin of the world," the Greek article with "sin" is again generic,

meaning that Jesus will lift the entire mass of the sins of mankind.

The article, or the absence of the article, with the word "sin" is a study in itself,² and many of the distinctions involved do not come through in English translations. At least some of the problems of understanding St. Paul's various uses of the word "sin" in Romans, for example, are alleviated by applying the principle that, in general, "sin" without the article in Greek means either 1) an actor acts of sin--i.e., "a sin" or "sins"--(Matt. 12:31, 1 Tim. 5:22), or 2) an emphasis upon the quality of sin--i.e., "sinfulness"--(Rom. 5:13, 8:10); while "sin" with the article means either 1) a specific act or acts of sin (Matt. 1:21, Acts 7:60), or 2) sin in a generic sense--the mass of sins--(John 1:29, Rom. 5:20), or 3) sin figuratively personified or otherwise objectified--e.g., personified as a king in Rom. 6:12, "do not let sin reign over you"; or pictured as the sting of a scorpion or other creature in 1 Cor. 15:56, "the sting of death is sin."

Even with the above distinctions in mind there may still be problems in the precise interpretation of Paul's use of the word "sin" in some passages, since at best we do not have the natural sense of proper usage which the Apostle as a native speaker of Greek had. At the same time, attention to the article throws much light upon this and many other words. For example, "sin" in some passages in Romans 6-8 has no definite article, and thus emphasizes sin as sinfulness: 7:7, "Is the law sinful in character?"; and 7:13, "in order that it might appear sinful in character"; and 8:3, "in the likeness of flesh which is associated with sinfulness." In other passages "sin" has the article, picturing sin either as a "person" or in some other objectified manner: 6:6, "that we should no longer be slaves to the master, Sin"; 6:12, "let not sin reign over you"; and 7:17, 20, "sin (figuratively pictured as an object or person) which dwells in me."

3. Agreement

Agreement is meaningful. In Heb. 12:14, "which" does not agree with "peace" but does agree with "holiness"; hence,

2. See, e.g., George A. Turner and J. Harold Greenlee, "Sin and Sinfulness: A Study in New Testament Terminology," *Asbury Seminarian*, IV, 3 (1949), pp. 109-113.

"Pursue peace...and holiness; apart from holiness no one shall see the Lord" (although "which" could also refer to "pursue": "apart from the pursuit of peace and holiness no one shall see the Lord"; the choice will be on the basis of the context).

In Eph. 2:8, "that" in the KJV ("and that not of yourselves") agrees with neither "grace" nor "faith," but agrees with the idea of the entire statement. The sense therefore is, "By grace you are saved through faith; and this fact of salvation is not your own doing, it is God's gift."

In Heb. 13:20 there might be some doubt in the English versions as to whether "the great shepherd of the sheep" is "the God of peace" or "our Lord Jesus." In the Greek text "shepherd" agrees with "Jesus" and not with "God"; hence it is Jesus who is referred to as the great shepherd who is to make us perfect in every good work.

In 2 Tim. 4:3 the KJV reads that certain people will "heap to themselves teachers having itching ears." Although this English leaves the point ambiguous, the Greek grammatical agreement makes it clear that it is the people, not the teachers, who have "itching ears."

4. Emphasis

Emphasis is meaningful. One way in which emphasis is indicated in Greek is by the use of special emphatic words or forms of words. In 1 John 3:1 the best Greek text reads, "... that we should be called children of God; and we are (children of God)." The form of the word "are" is emphatic, stressing the fact that not only are we "called" children of God, we actually "are" his children. In Eph. 2:14, by the use of an emphatic word, St. Paul emphasizes the fact that it is Christ alone, and no other but he, who is our peace: "For he himself is our peace."

A difficulty in understanding John 5:18 is resolved when proper attention is given to an emphatic word which is used in this verse. Both the KJV and RSV read here that Jesus was calling God "his father, making himself equal with God," and indicate that this was one reason why the Jews were seeking to kill Jesus. Yet any good Jew believed that God was his father, as the Jews plainly declare in John 8:41, "We have one father, God." Jesus, as a Jew, had a perfect right to make such a

claim. What Jesus said, however, was much more than this. An emphatic word in John 5:18 makes it clear that Jesus was claiming that God was "his own father" in a very profound sense--a relationship so exclusive that it implied that Jesus was claiming to be equal with God. It was this claim by Jesus to a unique and exclusive father-son relationship with God which offended the Jews so deeply.

In 1 Cor. 3:9 the proper emphasis is not indicated in the common English versions. In the preceding verses Paul has been emphasizing the centrality of God in the work of redemption in contrast with the merely secondary importance of the work which he and Apollos were doing. In verse 9 the English versions can easily be read with emphasis upon "we are" and "you are." Yet this is the opposite of Paul's intention. The first word in each of the three phrases of 3:9 is "God"; the Apostle is saying, "It is God whose fellow-workers we are; it is God whose tilled field, so to speak, you are; it is God whose building you are." Likewise, in John 1:18 the first word in the sentence is "God." Also in an emphatic position is the word "ever." The emphasis, therefore, is not upon "no one," but primarily upon "God" and secondarily upon "ever," thus: "God--no one has ever seen him; no, not ever."

Still another way in which emphasis may be indicated is by prefixing certain prepositions at the beginning of other words. This is similar to the English idiom by which the word, "burn," for example, is made more emphatic by saying "burn up," "burn down," or "burn out." Such diverse prepositions as "away from," "through," "out of," "upon," "down," and "around" can thus intensify a Greek word. For example, the word "grieved" becomes "very grieved" in Luke 18:23 by the use of one of these intensifiers, "has eaten" becomes "has completely eaten" or "has devoured" in John 2:17, "I shall know" becomes "I shall know fully" (in contrast with "now I know partially") in 1 Cor. 13:12, "astonished" becomes "utterly astonished" in Acts 3:11, and "deceive" becomes "completely deceive" in Mark 13:22, to mention only a few instances.

Greek can also indicate an emphatic negative by the use of two negative words together, which of course cannot be done in English. This emphatic negative occurs in Heb. 8:12, "I will by no means remember their sins any longer"; Heb. 13:5, "I will by no means leave thee, and I will by no means forsake thee"; 2 Pet. 1:10, "if you make a habit of doing these things

you will by no means ever fall"; and many other passages. A still stronger emphasis is given to the negation by the addition of the phrase "for ever" to the double negative. It is with this doubly emphatic expression that Peter tells Jesus, in John 13:8, "You will be no means ever at all wash my feet!"

In addition to these uses in emphatic expressions, negative words are meaningful in other ways. There are two common Greek words for "not." If one of these words stands at the beginning of a question in Greek, it signifies that the questioner expects "yes" as a reply. If the other word for "not" introduces the question, it means that the questioner expects the reply to be "no." For example, in Luke 10:15 and Matt. 11:23 Jesus' question, "And you, Capernaum, will you be lifted up to heaven?" implies, "No, you will not." Similarly, his question to the Twelve in John 6:67, "Do you also wish to go away?" implies that he expects them to answer that they do not intend to leave him. On the other hand, in Matt. 6:26 the question, "Are you not of much more value than they?" implies "Yes, you are"; and in Rom. 9:21, "Does the potter not have authority over the clay...?" implies that he does have the authority.

5. Tense Distinctions

Perhaps the most important and rewarding area of all in exegesis is in the distinctions which verb tenses make in Greek. If one had to limit himself to only one phase of New Testament exegesis, he should by all means remember that tenses are meaningful. Tenses are important in all moods of the Greek verb. Outside the indicative mood (the mood used for statements of fact), however, tenses have a special significance, since they indicate specifically the kind of action which is involved rather than the time at which the action takes place. This significance in Greek is even more noteworthy due to the fact that these distinctions of kind or manner of action all too often are not distinguished in English translations.

How many preachers, not to mention ordinary readers of the Bible, have been confused when they read in 1 John 3:9 that he who is born of God "cannot sin." because he is born of God? Many attempts have been made to avoid the difficulty of the English translation, which seems to mean that it is actually impossible for a Christian to sin. Yet this is by no means the

meaning of the Greek. In this passage John is speaking of conduct and habits of life. He is refuting the argument that what a man's body does has no significance for his spiritual life. In 3:9, then, John uses the present tense, which refers to repeated or continuous action, not to one single act. He is therefore saying that a born-again person cannot go on living in habitual sin, cannot make a practice of wilful sin. At the same time, he does not intend to say, as some have interpreted this verse, that this is a "moral impossibility" for the Christian but not an actual impossibility. John's meaning is abundantly clear: it is a literal impossibility for one to be a born-again Christian and a wilful, habitual sinner at the same time.

There is another tense in 1 John 3:9 which must be understood for a proper interpretation of the verse. "Born of God" at both the beginning and end of this verse do not mean merely a person who at some time in the past has been converted, or "born from God." The perfect tense is used, which refers to a condition resulting from a previous action. The person in this verse, therefore, is not merely someone who at some past time has been born again, without regard to his present spiritual relationship with God. John is speaking of the person who has been born from God and is now walking in that born-again relationship with God. It is impossible for this person to be living in wilful sin, and it is impossible for a person living in wilful sin to be in a born-again relationship with God; these two conditions are absolutely mutually exclusive.

The perfect tense occurs frequently in other passages of the New Testament. Some of its very meaningful passages center upon the perfect tense of the verb "crucify." "We preach Christ crucified" (1 Cor. 1:23) and "Jesus Christ and him crucified" (1 Cor. 2:2), for example, mean not merely that Christ was crucified on a certain day in the past, but that Christ is now in a condition resulting from having been crucified--in other words, Christ's death on the cross is not a mere past event, it is an always-present reality. His death long ago is therefore effective now. In Eph. 3:17, "rooted and grounded" means to have become rooted and grounded and then to stand in that condition. Eph. 2:5,8 does not mean that it is by faith that we "become saved"; by the perfect tense St. Paul is saying that these Christians had previously become saved and were now in a "saved condition."

The third tense which calls for consideration is the aorist. This tense, contrasting with the present tense, speaks of completion. It may be used of a single simple act, such as "He spoke," or of an occurrence of a long duration, such as "He grew up"; but in any event the aorist tense considers the event as a single completed idea; and completion is its particular emphasis. Thus in 1 John 1:9, "he is faithful and righteous to forgive" indicates that forgiveness of sins is something which God does and completes, not a process which is never finished. Similarly, in contrast with the present tense of "to sin" in 1 John 3:9, in 1 John 2:1 the aorist tense is used: "...that you may not sin; but if anyone should sin..." The aorist tense indicates that John is not here referring to habitual sinning but to an individual act of sin--that is, an act which is done and completed. John here tells his readers that he does not want them to commit any act of sin; but, recognizing human frailty and the real possibility that a Christian may be overcome by Satan and commit a sin, he says, "if anyone should commit an act of sin, we have an advocate..." Here is no license to sin, but rather a word of hope to one who has succumbed to a temptation.

The contrast between the present and the aorist tense is particularly illuminating. In John 10:39 the verb "know" is used twice, first in the aorist and then in the present tense: "in order that you may come to know and may keep on knowing..." The aorist tense is used when the Philippian jailor asks Paul how he may become saved, and also in Paul's response, "Put your trust in the Lord Jesus..." On the other hand, when the New Testament speaks of "believing" which guarantees eternal life the present tense is always used; in other words, eternal life is guaranteed to the person who continues to believe in Jesus, not to one who has at some time trusted in Jesus but no longer believes.

Commands to love are commonly in the present tense--"love continually." "Ask...seek...knock" (Matt. 7:7, Luke 11:9) are present tenses. The promise is to those who persistently ask, seek, and knock, not to one who asks once and shows no further concern for his request. In Acts 1:9-11 the fact that the disciples actually saw the ascension of Jesus is clearly underlined by five occurrences of the present tense: "as they were looking...as they were gazing attentively...as he was going...looking into heaven...(beheld) him going..."

The aorist tense is likewise significant in many passages. Matt. 8:2-3 refers not to improvement or progress toward healing, but to complete healing, since the aorist tense is used: "...you are able to cleanse me...be cleansed." The aorist tense in 1 Thes. 5:23 refers to an action which is to be completed, not to an unfinished process: "May the God of peace make you completely holy..." In 2 Cor. 7:1, "Let us cleanse ourselves" is an aorist tense, meaning that the cleansing is to be finished, not merely progressed toward.

Various other points are particularly meaningful from time to time. The use of a different preposition for "in" in John 3:15 from the one which is used in John 3:16 gives a significant difference of meaning: John 3:15, "everyone who believes may have eternal life in him"; John 3:16, "everyone who believes in him may have eternal life." The use of different moods of the verb gives a significant difference in meaning between 2 Cor. 4:16 and 5:1--in 4:16, recognizing that the human body is daily wasting away, Paul says, "Even though it is true that our outward body is wasting away," as expressed by the indicative mood; while in 5:1 he refers to the contingency and possibility of death, saying, "If our earthly body should be dissolved," using the subjunctive mood. Clause-types are likewise meaningful, answering such questions as Where? Why? Which one? What? How? and others. The preacher, teacher, or Bible-lover who will pay the price of thoughtful, prayerful attention to the meaningful elements of the New Testament in Greek can be rewarded with rich insights which all too few, even of those who claim to love God and his word, ever see.

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I welcome the opportunity to write on this subject in a volume honoring Dean William D. Turkington, since it was under his instruction that I did my first class study of the Greek New Testament. Not only so, but it was he who, when I was in great need of guidance regarding my life work, first gave me the counsel which led me to enter Asbury Theological Seminary and thus was instrumental, under God, in helping to bring about a re-direction of my entire career. For this I am profoundly grateful. In a very real way, then, Dean Turkington has influenced my life's work; and I desire this article to express a bit of the honor which I wish to give to a faithful teacher, counsellor, colleague, and man of God.

Rudolf Bultmann's Existentialist Interpretation Of The New Testament

William M. Arnett

The problem of communicating effectively the message of the Gospel to modern man forms the basis for a lively discussion in our time. The "storm center" of this spirited debate is Rudolf Bultmann, formerly professor of New Testament at the University of Marburg, Germany, from 1921 to 1950. Though now retired, he is probably the most influential theologian in Germany today, and, at the same time, his influence is being manifest increasingly in America. While his most monumental work is *The Theology of the New Testament* in two volumes, it was a revolutionary essay in 1941 on "The Problem of Demythologizing" that was to propel Bultmann to the center of a vigorous debate in theological circles.¹

BULTMANN'S BASIC THESIS

The thesis propounded in Bultmann's famous essay is that the New Testament message is mythological in character and as such is not intelligible to modern minds. It is held to present a world view that is no longer tenable. Several features of this outmoded cosmology are, first, a three-storied universe, including heaven, the abode of God and angels; hell, the underworld, a place of torment; and earth at the center, which is the scene of the supernatural activity of God and His angels as well as Satan; secondly, the intervention and control of history by these supernatural powers; and thirdly, the eschatological element, which views the end of the world as imminent, culminating in cosmic catastrophe, after which the Judge will come from heaven, the final judgment will take place, and men will enter into eternal salvation or damnation.² Bultmann

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1. Rudolf Bultmann, "New Testament and Mythology," *Kerygma and Myth--A Theological Debate* (English trans.), ed. H. W. Bartsch (London: S P C K, 1953).
 2. *Ibid.*, pp. 1, 2.

says these various mythological features are traceable to Jewish apocalyptic and Gnostic redemption myths which are no longer believable or meaningful today.

An important reason that intelligent men cannot accept these views is found in the fact of modern science as it shapes our thinking today for good or ill. A blind acceptance of the New Testament would, within this context, be irrational. Furthermore, to insist upon its acceptance as an article of faith would reduce the Christian faith to the level of human achievement. On this premise, he insists that we can no longer hold to the New Testament conception of the world, neither can we believe in spirits, whether good or evil. Furthermore, the miracles of the New Testament have ceased to be miraculous, and the mythological eschatology is untenable. Equally strange and incomprehensible is what the New Testament says about the "Spirit" as a supernatural entity that can penetrate man and work within him. Biblical doctrines such as death as the punishment of sin, of atonement whereby man's guilt is expiated by the death of another who is sinless, and the resurrection of Jesus as an event whereby a supernatural power is released, are held to be meaningless today. Even Christology, considered to be the core of the Gospel in classical orthodoxy, must be thoroughly revamped, including such aspects as His pre-existence, virgin birth, deity, sinlessness, His substitutionary death on the cross, His resurrection and ascension, and His future return in glory.³

BULTMANN'S PROPOSED SOLUTION

What has been said appears to result in a very serious reduction of the content of the Gospel, but Bultmann insists that this is precisely what he seeks to avoid. The task, he says, is not one of selection and elimination. He decisively rejects the view of liberal scholars and preachers that the mythological passages of the Bible are to be understood as figures of speech with only a relative and temporary significance, and therefore should be eliminated. Elimination can only lead toward limitation. Instead of elimination Bultmann demands the "interpretation" of all mythological elements in order to

3. *Ibid.*, pp. 1-8.

lay bare the deeper truth which is independent of the picture language and mythological thinking of earlier ages. Whether or not Bultmann is faithful in consistently rejecting the notion of elimination is still another question.

Bultmann's proposed solution involves two aspects which are closely related and interdependent: (1) the necessity of demythologizing the New Testament, and (2) the importance of an existentialist interpretation of the Gospel message.

What is demythologizing for Bultmann? Or, even more basic at the moment, What is myth? Myth, or mythology, "is the use of imagery to express the other-worldly in terms of this world and the divine in terms of human life, the other side in terms of this side."⁴ As such, it reflects a primitive stage in Christianity. Myth is "reflective imagination, naive or speculative," which "turns to the idea of God"⁵ and pictures the relation of the transcendent God to the world. Again, myth expresses man's belief in the real other-worldly origin and purpose of life. As we have already observed, the belief in a three-storied universe, consisting of heaven, earth, and hell, is pure myth. The intervention in human affairs of natural and supernatural powers which man cannot control is mythological too. Traditional Christian eschatology with an emphasis on apocalyptic events is also of the character of myth. But this New Testament mythological container, so to speak, holds spiritual truths about man's existence; and Bultmann's avowed purpose in attempting to distinguish between the mythological and spiritual truths is to make understandable for modern thought the many expressions about God and God's action in the Bible which have a mythological character. The process necessarily involves interpretation rather than excision, and it is at this point that Bultmann differs from liberal form-criticism in biblical study. Theoretically, at least, this is Bultmann's claim.

What Bultmann calls "demythologizing" is the process, using form-criticism, by which one may arrive at the true teaching of Jesus, the Word from God, lying beneath the layers of myth in the Gospels. The purpose of demythologizing is, as we have seen, to make understandable to modern man the Word, and thus make encounter with God possible in the

4. *Ibid.*, p. 10.

5. Bultmann, *Jesus and the Word* (Scribners, 1934), p. 139.

proclaimed word. This process is already begun in the New Testament, says Bultmann, especially in the writings of John, who carries the process of demythologizing to its logical conclusion by omitting all reference to future apocalyptic events. It is essentially non-sacramental, non-ecclesiastical, and non-mythological. In order to maintain this view consistently, Bultmann clips out sections of the Johannine writings with disturbing frequency. When contrary passages do not fit his "mold" he does not hesitate to plead "ecclesiastical redaction" and deliberately to eliminate them as later interpolations, without offering a shred of evidence that his judgment is correct. An example of this is seen in Bultmann's treatment of John 12:47 f., 6:39, 40, 44 and 6:51b-58. The inclusion of the phrases "on the last day" and "I will raise him up at the last day" is the work of "later ecclesiastical redaction," thus introducing the traditional futuristic eschatology.⁶ Obviously these elements must be eliminated since they clash with Bultmann's realized eschatology.

The second aspect of Bultmann's solution in interpreting the Gospel is his existential approach to the Christian faith. The methodological key for the interpreting of mythology in the Bible is existentialism. In brief, demythologizing the New Testament is existentialist interpretation. He uses the term "existential" to describe what he regards as the predominating truth of the New Testament, the fact of a crisis "Either-Or" encounter with God in which the individual is called upon to decide for or against obedience in faith. This encounter, says Bultmann, comes through Jesus, who is the bearer of the Word of God. An existentialist interpretation is necessary since the real purpose of myth is not to present an objective picture of the world as it is, but to express man's understanding of himself in the world in which he lives. "Myth should be interpreted not cosmologically, but anthropologically, or better still, existentially."⁷

In line with this radically new approach, Bultmann insists that the theological propositions of the New Testament can never be the object of faith. Rather "they can only be the explication of the understanding which is inherent in faith

6. Bultmann, *Theology of the New Testament* (Scribners, 1955), II, 39.

7. *Op. cit.*, "New Testament and Mythology," p. 10.

itself."⁸ But there is always an incompleteness in these theological affirmations for they are determined by the believer's situation. It is not to be inferred, however, that such "incompleteness" is to be supplied by future generations. On the contrary, since "the incompleteness has its cause in the inexhaustibility of believing comprehension, which must ever actualize itself anew," the most important thing for Bultmann is "that basic insight that the theological thoughts of the New Testament are the unfolding of faith itself growing...out of one's new self-understanding."⁹ By this Bultmann means "an existential understanding of myself which is at one with and inseparable from my understanding of God and the world." Inasmuch as this is a primary axiom for Bultmann, it is obvious that man is both the starting point and center of his theological thought.

IMPORTANT EMPHASES IN BULTMANN'S INTERPRETATION

There are some areas of Bultmann's thought that are vitally important for an understanding of his conception of the Christian faith, and in which his existential interpretation is emphasized. We will observe seven of these areas: history, revelation, God, Jesus Christ, faith, decision, and eschatology.

1. History. Bultmann states that his philosophy of history is a fundamental presupposition of all his thinking.¹⁰ There are two types of history: (1) *Historie*, or past history, denoting events in the past which are capable of scientific and critical investigation. (2) *Geschichte* is personal history, arising from personal encounter and dealing with events of present meaning. It is the latter which has real significance for Bultmann. "The meaning of history is always in the present, and when the present is conceived as the eschatological present by Christian Faith the meaning of history is realized."¹¹ Therefore, in a study of Jesus one must actually see Jesus "as part of the

8. *Op. cit.*, *Theology of the New Testament*, II, 237, 238.

9. *Ibid.*, p. 239.

10. *Op. cit.*, *Jesus and the Word*, pp. 3, 4.

11. Bultmann, *The Presence of Eternity* (Scribners, 1958), p. 155.

history in which we have our being."¹² It is important to note that history is a closed system for Bultmann. He states very frankly that "the historical method includes the presupposition that history is a unity in the sense of a closed continuum of effects in which individual events are connected by the succession of cause and effect."¹³ This "closedness" precludes any possibility of interference of supernatural, transcendent powers, or miracles.¹⁴

2. Revelation. In accord with a strong and current understanding of revelation, Bultmann holds that it does not involve any sort of communication of knowledge, but rather it is an occurrence that happens to the individual.¹⁵ This revelation-occurrence is not some cosmic process, but something which takes place in us ourselves in the present moment, "in my particular present."¹⁶ Bultmann is also careful to point out that it is not an occurrence within human life, but rather "one that breaks in upon it from outside and therefore cannot be demonstrated within life itself."¹⁷ Christ is revelation and that revelation is the word, says Bultmann, and it is in preaching that he encounters us.¹⁸ Hence, the strong stress of Bultmann upon the Kerygma--the proclamation of the Gospel, not in the historical Jesus.

3. God. God is the absolutely transcendent One, the Eternal One, says Bultmann, and His eternity is qualitatively different from everything of this world, to which the world of mind also belongs.¹⁹ God is the remote God, as well as the God who is near. He is remote in the sense that He is not a part of that world which the thought and activity of man can control. He is near in that He is the Creator of this world of men which He

12. Op. cit., *Jesus and the Word*, pp. 3, 4.

13. Bultmann, "Is Exegesis Without Presuppositions Possible?" *Existence and Faith* (New York: Meridian Books, Inc., 1960), p. 291.

14. *Ibid.*, p. 292.

15. Op. cit., "The Concept of Revelation in the New Testament," *Existence and Faith*, p. 78.

16. *Ibid.*, p. 79.

17. *Ibid.*, p. 72.

18. *Ibid.*, p. 87.

19. Bultmann, *Essays Philosophical and Theological* (Macmillan, 1955), 153.

governs by His providence.²⁰ However we cannot say what God is like in Himself; we can only speak of what He does to us.²¹ Thus, as we have already noted, our understanding of God is bound up with self-understanding, resulting from "man's response to God's word which encounters him in the proclamation of Jesus Christ. It is faith in the Kerygma, which tells of God's dealing in the man Jesus of Nazareth."²²

4. Jesus Christ. Bultmann does not believe that Jesus was, or claimed even remotely to be, divine. He insists that neither in His sayings nor in the records of the primitive church is there any mention of His metaphysical nature.²³ It is Bultmann's personal opinion that Jesus did not believe Himself to be the Messiah.²⁴ He says very frankly that "I do indeed think that we can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary; and other sources about Jesus do not exist."²⁵ The chief significance of Jesus is that He is the bearer of the word, and in the word He assures man of the forgiveness of God.²⁶ The concepts of sacrifice, atonement, and the pre-existence of Christ are all myths intended to show the eschatological power of the crucifixion. The miraculous in Christ's life and ministry is passed off as largely legend. As to Christ's resurrection, there is question as to its historicity, and no significance is attached to it theologically. Christ's death and resurrection are to be seen simply as one event.²⁷ In regard to Christ's death as an atoning sacrifice, Bultmann repeatedly pleads "redactional gloss." "The blood of Jesus...cleanses us from all sin" in 1 John 1:7 is "under suspicion of being redactional gloss." The two sentences which refer to Jesus as "the expiation for our sin" in 1 John 2:2 and 4:10 are probably likewise redactional glosses. The reference to Jesus' blood in John 6:53-56 is inserted by an ecclesiastical editor. The same

20. Op. cit., *Jesus and the Word*, pp. 194, 195.

21. Op. cit., *Kerygma and Myth*, p. 202.

22. Op. cit., *Theology of the New Testament*, II, 239.

23. Op. cit., *Jesus and the Word*, p. 215.

24. *Ibid.*, p. 9.

25. *Ibid.*, p. 8.

26. *Ibid.*, p. 217.

27. Op. cit., *Kerygma and Myth*, p. 38.

is true of John 19:34b. The thought of Jesus' death as an atonement for sin has no place in John.²⁸

5. Faith. Faith is the recognition of the activity of God in one's own life.²⁹ Faith can only be attained existentially by submitting to the power of God exercising pressure upon me here and now.³⁰ Faith means radical self-commitment to God in the expectation that everything will come from Him and nothing from ourselves. However, this kind of faith is not a knowledge possessed once and for all. It can only be an event occurring on specific occasions, says Bultmann, and it can remain alive only when the believer is constantly asking himself what God is saying to him here and now. Even for the believer, God is generally just as hidden as He is for everyone else.³¹ Faith also involves obedience, because faith means turning our backs on self and abandoning all security.³² Utilizing the existential thought of Martin Heidegger, Bultmann says the life of faith is itself the life of "authentic being." Life apart from faith is "non-being" or inauthentic existence.

6. Decision. Decision, as we have already noted in the discussion of revelation and faith, has a place of great prominence in Bultmann's thought. Again and again he comes back to the theme of the necessity of decision in the salvation-event or events. God is transcendent and sovereign and demands, in an Either-Or situation, that a man decide against the world and self-rule, and for God's will alone.³³ Bultmann sees Jesus' teaching as pointing entirely to the necessity of radical obedience begun and sustained by decision in the crisis of salvation-events.

7. Eschatology. The emphasis in Bultmann's thought is on "realized eschatology." It is not the past or future that is significant, but the present moment. Both John and Paul understand the believer's existence as eschatological

28. Op. cit., *Theology of the New Testament*, II, 54.

29. Op. cit., *Jesus and the Word*, p. 157.

30. Op. cit., *Kerygma and Myth*, p. 198. Cf. Chapter IV, "Faith," *Theology of the New Testament*, II, 70-92.

31. *Ibid.*, p. 198.

32. *Ibid.*, p. 19.

33. Op. cit., *Jesus and the Word*, pp. 139 f. Cf. *Theology of the New Testament*, Chapter II, "Johannine Dualism," pp. 15-32.

existence.³⁴ Futuristic eschatology is unacceptable to Bultmann because his whole stress is on salvation here and now. The ideas of a second advent, the great judgment scene, and future rewards and punishments are all mythological. These myths of an apocalyptic nature come from Judaism, which in turn derives its mythology at least partly from foreign mythological sources. On the basis of his existentialist philosophy, Bultmann rejects the apocalyptic eschatology of the New Testament, insisting that the salvation-event is in itself eschatological, which not only delivers man from his own self-will, but is also a deliverance to the "wholly other worldly."³⁵

AN EVALUATION

This brief survey of Bultmann's thought gives ample indication of the nature of his existentialist approach to the New Testament. Regardless of the phase of teaching under consideration, it is apparent that each is interpreted from the standpoint of existentialism. It is precisely at the point of his philosophical presuppositions that we find his chief weakness. Having been greatly influenced by Søren Kierkegaard and Martin Heidegger, Bultmann approaches Christianity with a preconceived existentialism, and demythologizes the New Testament to fit the pattern. When the Gospel is approached with a preconceived philosophical mold, it is always necessary for Christianity to do the accommodating. It was so with Hegel's speculative rationalism. The same is true of Bultmann's existentialism. The result is an anemic and attenuated Gospel.

It is commendable that Bultmann is motivated with a desire to make the Christian message intelligible and relevant to modern man. However, his existentialism necessitates a preoccupation with a man-centered emphasis on the Christian faith. Therefore the central truths of the Gospel are thrown out of focus, and, in many cases, are badly emasculated (e.g., the atonement of Christ). Furthermore, his constant assault on the supernatural and miraculous veers his theological emphasis toward a religious humanism. His view of the world of nature

34. *Op. cit.*, *Theology of the New Testament*, II, 113.

35. *Op. cit.*, "Faith as Eschatological Existence," *Theology of the New Testament*, II, 75 ff.

and history as closed systems, wherein is precluded any possibility of supernatural intervention, indicates his antipathy for these biblical categories.

Bultmann's tendency to downgrade historical factors in the Christian faith, including his skepticism about the historical Jesus, imperils the very foundation of our faith. The logical conclusion is to make these historical foundations irrelevant. That is precisely the conclusion reached by a radically critical Bultmann scholar in America. "The only final condition for sharing in authentic life that the New Testament lays down is a condition that can be formulated in complete abstraction from the event Jesus of Nazareth and all that it specifically imports."³⁶ For example, the cross simply defines God's love; it does not do anything for men that God has not been doing all along. Ogden further states that "the first conclusion to be drawn from [man's fallenness] is not that man needs Jesus Christ, but that he needs a new self-understanding in which his fallenness is overcome by laying hold of this possibility of life in God's love."³⁷ If this is the direction we are taking, then the Church of Jesus Christ is headed for the wilderness, and evangelicalism and evangelism are dead.

The arbitrariness with which Bultmann handles the Scriptures manifests both an excessive and dangerous subjectivity and an unscientific exegesis. His frequent use of "ecclesiastical redaction" and "redactional gloss" is disturbing, to say the least. He thereby forces his materials into a preconceived mold and vitiates the Gospel. Even Karl Barth predicted a violent comeback of modernism, and as early as 1952 he said "it is here in the Entmythologisierung started by Bultmann."³⁸

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The radicalism of such an approach as we have been considering only serves to add to our appreciation of the solid New Testament interpretation of a faithful teacher as Dean W. D. Turkington. Throughout the long course of his teaching career he has strongly emphasized both the historical basis

36. Schubert M. Ogden, *Christ Without Myth* (Harper, 1961), p. 143.

37. *Ibid.*, p. 121.

38. R. A. Egon Hessel, "Is Christianity a Myth?" *The Christian Century* (Sept. 3, 1952), LXIX, 993.

and supernatural character of the Christian faith. This robust emphasis, further embellished by a remarkably consistent life that has adorned the doctrine of God our Saviour in all things, will continue to live in the life and ministry of his many grateful students.

A word of warning from John Wesley is apropos here. Concerning an individual who sought to foist some novel interpretations on the Bible, Wesley registered a strong disclaimer: "It would be excusable if these menders of the Bible would offer their hypotheses modestly. But one cannot excuse them when they not only obtrude their novel scheme with the utmost confidence, but even ridicule that scriptural one which always was, and is now, held by men of the greatest learning and piety in the world. Hereby they promote the cause of infidelity more effectually than either Hume or Voltaire."³⁹ This warning is just as fitting in the face of the novel and radical ideas of interpreting the New Testament in the twentieth century as it was in the case of those in the eighteenth century. Novel notions and interpretations will pass, "but the word of the Lord endureth forever" (1 Peter 1:25a).

39. John Wesley, *Journal*, ed. Nehemiah Curnock (London: Charles H. Kelly, n.d.), V, 523.

Perspectives In Christian Ethics

Harold B. Kuhn

The problem of the "Good Life" is one which continues to engage the attention of the most sensitive minds of our day. No scientific and technical developments seem to make such a consideration irrelevant: indeed, the ethical question seems more pressing in 1963 than it has been for decades, perhaps for many centuries. It is significant also that after decades of pre-occupation with the basis of positive ethics in social organization and social convention, sensitive thinkers are again exploring the question of Natural Law--of the possible discovery of an ethical norm in the constitution of nature itself.

Ethical reflection, originally regarded as an essentially theological enterprise, now emerges as a constitutive dimension of the scientific world. More and more, the men who are responsible for the amazing strides in the realm of technology are seeing that their task is incomplete without some careful consideration of the questions of "good" and "right" and especially of the realm of the "ground of right." Such a consideration involves at least three interrelated elements, which may be regarded as interlocking into a triangular form: 1) the basis for ethics in "natural law"; 2) the relation of theological ethics to the ethic of natural law; and 3) the relating of the ethical norm to the concrete situations of life.

I

The ethical import of the world of nature is properly regarded as an area for exploration by the philosopher. By way of definition of the subject, it may be noted that "natural" may be defined, within this context at least, as something differentiated from that which is man-made and hence artificial. This indicates that a natural-law situation is one in which action is judged in terms of that which nature tends to suggest or to endorse. Seen from the perspective of man himself, natural law suggests that

in the action-situation, there are certain inherent or intrinsic qualities, qualities which are regarded as being inborn or as intuitively recognized to be valid.

The whole question of natural law, as historically understood, has been called into question on several counts: as belief in the biblical doctrine of Creation has been superseded by alternative explanations, there has come to currency the view that Nature may somehow be self-contained; as embodying its own answers (in contrast to requiring a Creator to give it meaning) it has been interpreted to be amoral--at least so far as our human values are concerned. That is to say, those of humanistic orientation have held that all teleological interpretations are the simple result of the reading of our limited preferences into the overall movement of nature. This is regarded by the humanist as being sentimental and egocentric.

By this interpretation, an ethic of natural law would require a severe re-interpretation. Values would become essentially those procedures which nature obviously utilizes in the on-sweep of her processes, and in the final analysis, only those "values" may be regarded as such which contribute to natural survival and to possible evolutionary improvement. Thus, some other source than nature must be sought for human values, such as justice, love, truth, mercy, and the like. By some naturalistic interpretations, these have no real basis or grounding in nature itself; they issue solely from man's attempts at the ordering of human relationships.

A second basis upon which the concept of a "natural-law" ethic is called into question is that of reaction against the apparently-overworked appeal to it upon the part of Roman Catholic theologians. As one eminent theological educator liked to say, "The major difficulty with the doctrine of Natural Law is that the Roman Catholic thinkers know too much about it!" That is to say, the doctrine of natural law has become so involved with an infallible and tendentious interpretation of its deliverances that the thoughtful person comes to view it with a great deal of suspicion.

It is obvious, of course, that the Western tradition of natural law, whether Protestant or Roman Catholic, stems from the views of classical antiquity. It was second nature to the Greeks to seek the permanent and abiding elements which underlie the changing and the transient in both the realm of nature and of human experience. Thus, classical thinkers sought to trace

comprehensible and traceable "laws" in terms of which the world might be viewed as unified and orderly. Moreover, the classical view of Kosmos was an organic one, in which every phase of the world-process was regarded as a part of a coherent and unified whole.

Within this framework, individual objects were regarded as possessing innate tendencies or innate laws of being. These, moreover, functioned organically (and thus smoothly) as a whole, so that it was believed that in the Kosmos one could perceive a permanent order, which is essentially "lawful" and teleological. Thus, there was a "natural" behavior for all things, a behavior which was "highest and best" and which was constitutive of the universe as a whole. Seen from the perspective of human affairs, the Greek view posited gods who were anthropomorphic and who were regarded as giving shape and direction to human affairs.

Man himself was regarded as being truly-man insofar as he brought to realization the potentialities of his essential being. This presupposed an inherent and universal presence in man of *humanitas*, which was the essential image toward the production of which all processes of his development--whether social processes, education, art or music--led him. Within this framework, certain courses of action were indicated as being "naturally" right or "naturally" wrong. These were held to be discernible by the "wise" man, since they were deducible by reason from the constitution of things. They were, moreover, held to be timeless in their nature and permanent in their validity. Thus, they took relatively little account of individual differences and variations in human needs, human desires, and human sensitivities.

Perhaps more difficult still, this form of ethical thinking tended to ground itself in a form of rationalism, by which it was supposed that all right-thinking persons, given a fair chance to reflect upon the nature of things, would reach identical conclusions with reference to the interpretation of the ground of Right in nature. The passing of the rationalism ordinarily associated with the eighteenth century, and more especially, the spread of the science of anthropology, has brought this interpretation into serious question. It now appears that equally sensitive and sincere persons may, by a diligent study of nature, reach opinions with respect to ethical behavior which are diametrically opposed. Roman Catholic canon law has

tacitly recognized this in its assumption (now codified by implication in the dogma of papal infallibility) that natural law requires also a divinely-accredited interpreter for the derivation of its mandates.

To derive the details of an ethic from the innate tendency which is the law of any being, whether it be microcosmic (i. e., a particular fragment of the Kosmos) or macrocosmic (i. e., at the level of the whole) poses serious difficulties. First, it is by no means clear that the inherent nature of things can be read off with the ease that some moral theologians have thought possible. It is one thing to assert that there is a permanent, immutable structure of rightness at the core of the universe. It is another to assert that this structure lies sufficiently close to the surface that it can be discerned without serious margin for error. It seems to this writer that the ground which is to be cultivated by the ethical thinker who seeks his norm in the structure of nature is much smaller than is sometimes supposed, so that the task undertaken ought to be much more modest and unambitious than it is sometimes envisioned to be.

It should be noted, specifically, that the ethical clues derivable from the consideration of nature and its structures are probably much simpler than may be commonly believed. That is to say, the deliverances of natural law may be far less specific than its interpreters have thought. May it not be nearer to the facts to suggest that the constitution of things reveals certain broad principles, these being basic to positive ethics, but from which no detailed precepts can be directly inferred? Basic to these principles is that of responsibility, of oughtness. Oughtness is the essential characteristic of ethics; however distorted the elaboration of the moral norms may be in a given society, human beings seem everywhere to feel a sense of obligation. That is to say, though men may by conditioning fail to see precisely what is right, they do not doubt that they ought to do that which is right. This seems to be the meaning of the scriptural usage with reference to the law of God which is written in the hearts of men.

Kant had something like this in mind when he suggested that the authority of the Imperative was not relative and hypothetical (and thus defective), but rather, categorical and absolute. Thus, the 'ought' is final and definitive; the content of that ought may in practice be problematic and derived. It may prove to be true that in the derivation of a universal sense of obligation to right,

we have as much of ethics as can be derived abstractly from the nature of things. This does not of course rule out the possibility that there may be further accurate derivation from the nature of man himself (as distinct from abstract 'humanitas'). That is to say, from the nature of society, as based for example on the psychology of man, it may be possible to deduce that such an institution as monogamy may be that to which human nature is basically conformable. Similarly, it may be possible to derive some notion of the right of private ownership from within the pattern of common attitudes of individual men.

It remains, however, that the deliverances of an ethic based upon natural law are more convincing when they are abstract and formal, and less convincing as they become more detailed and casuistic. The more inclusive principles (such as responsibility and accountability) appear to be immutable and indispensable, so that they can never cease to be binding. They are valid, whether incorporated in statutes or not. On the other hand, much of statutory law, however derivable it may seem to be from natural law, finally proves to be relative to concrete situations, historical circumstances, and individual peculiarities.

II

The question of the relationship between theological ethics and the ethics claiming to base itself upon natural law is another of the occasions for a great deal of discussion. It is not surprising that extreme positions have been taken with reference to this relationship. On the one hand, there are those who would hold that the two stand in radical opposition to one another, this being held upon the ground that natural law rests upon supposedly timeless and absolute factors, while Christian ethics grows out of a historical and thus dynamic and relative view of reality. In other words, some thinkers hold that the Greek view of fixed and relatively static reality is so violently opposed to the Hebrew-Christian view of reality that the two cannot meet on any common ground.

This objection is not a frivolous one. It is clear that at many points, the Christian understanding of things differs from the classical conception of reality. However, one wonders whether the contention that structure was the all-consuming passion of

the Greek mind is totally correct. After all, the classical world produced a Heraclitus as well as a Parmenides. Similarly, it may be questioned whether the Hebrew-Christian understanding of history was as "dynamic" and fluctuating as it might appear. After all, the underlying motif of New Testament theology is, that the Incarnation, the Atoning Deed, and the Resurrection of our Lord were unique and non-repetitive events, being components of a once-for-all manifestation of the Eternal God in time. Revelation in the Christian sense embodies what Emil Brunner calls in *The Mediator*, "this element of absolute and never-recurring actuality" (p. 26).

At the opposite pole of this interpretative situation is the view that revealed ethics and the ethics of natural law are basically the same in content, so that man may come out at the same result by the pursuit of either one or the other of them. This is essentially the Roman Catholic position. It has the merit of unity and coherence. It seeks to confirm "by the mouth of two witnesses" matters which are of very great significance. It rests, moreover, upon the assumption that the author of the Bible and the author of the "Book of Nature" are one and the same, and thus appeals to the Christian sense for the unity which all of God's activity manifests. The danger inherent in the view is, that it assumes that both the Bible and the world of nature become aspects of some higher earthly authority. In other words, the Roman Catholic interpretation lends itself to the assumption that there is a superior source (i. e., the Church) which is qualified to read both "Books" infallibly, so that an institution becomes the ultimate court of appeal in ethical matters. To the Protestant, and all pragmatic considerations aside, this seems to do poor justice to the internal nature and the self-testimony of the Christian Scriptures. Moreover, an institution which seems empirically relative and empirically dependent upon fallible responses to temporal situations does not seem to the Protestant a reliable mentor in matters so vital as those of the ethical life.

Somewhere between these two positions stands the one toward which many Christian thinkers incline in our time. Basic to such a middle position is the view that God is not only the author of both revealed ethics and the world of nature, but also that the universe displays His purpose throughout, a purpose which is regarded as being unitary. It takes for granted that Christianity is rooted in history, a history which unfolds the "mighty

acts" of God. But this position contains certain built-in perils, and needs some precision of definition.

One peril is that of regarding the record of the historical context of Christianity as being so largely a record of flux that the permanent structures of historic Christian faith are neglected. The Dialectical Theology has fallen victim to this danger, i. e., the danger of seeing Revelation exclusively in terms of "encounters" which are highly relative to time and to persons. In consequence, the possibility of a written Revelation (which is propositionally articulated and universally valid) is played down.

It will not do to contend that some one aspect of the career of our Lord (such as the Incarnation) can be singled out as the definitive moment of God's revelation to man. Rather, the entire career of our Lord must be regarded as revelatory of God's final and ultimate purposes, so that His supernatural birth, His sinless life, His substitutionary death, and His bodily resurrection are integral to the expression of the mind and heart of the same God who controls and articulates the world of nature. Seen within this context, theological ethics appears as a derivative of the divine action by which God moved into history in the person of His Son, to unveil to man the purposes of His eternal heart--purposes which had been revealed in incipient fashion by the intimations of that which He had created earlier. The latter thus appears, not as a mere republication of the former, but as taking the abstract and general qualities of the former and completing them in terms of the new conditions of the "Son-order."

In other words, there is a limited continuity between the ethic of natural law and the theological ethic of Christian Faith. The limitation appears in nothing more vividly than in this: that the New Testament ethic brings to light entirely new duties and totally new virtues. There is an originality about the ethic of the New Covenant, growing out of the unique quality of the revelation of God in the Incarnate Redeemer. Presupposing, for example, the transformation of human character by Grace, the New Testament ethic demands a new (and we believe unique) attitude toward an offending person. New attitudes are prescribed toward enemies, so that a new pattern of virtues is introduced, involving such qualities as humility, moderation, self-control, patience and forgiveness.

These virtues may have been envisioned from afar in an ethic derived from the contemplation of nature. Certainly exceptional persons among the "gentiles who have not the law" may have demonstrated these virtues. But nothing in the natural law was sufficient to sustain these as a universal law of conduct. We state it as a proposition, that whatever natural ethics may prescribe, its principles can be maintained effectively only by the elaboration, confirmation, and supplementation of the law of Christ. Even the highest forms of human, natural-law type of ethic (as for example that of Confucius) failed to sustain their own views of the eternal principles of right. In case of the ethic of Confucius, there was almost immediate, and certainly widespread, confusion of "right" with the politically expedient and the socially prudential. Without doubt many of the great sages of history were able to recognize true duty, and to appreciate the law of Right as it was written into the constitution of things; but we see in their personal conduct, no less than in their advice to others, a sad inability to realize their envisioned principles in practical conduct. The ethic revealed by natural law needs the stimulation and guidance of the law of Christ, the undergirding of Grace.

Another factor essential to the discussion of the relation which exists between the ethic of natural law and that of the Christian faith is that of motivation in the ethical situation. Any system of ethics may be flawless so far as its principles and precepts are concerned; but it will remain abstract and inert unless there be inherent in it that which will secure the performance of its duties, the cultivation of its virtues, and the diligent pursuit of its supreme good. It is at this point that the Christian finds his ethic to differ radically from the ethic derived from the study of the constitution of things and of men. Granting that lamentable deviations from the ideal can be observed in the lives of professing Christians, yet the Christian asserts that there is a motive power in the Evangel which energizes the Christian ethic.

This motive power is derived from the multi-faceted ministry of the Holy Spirit--multi-faceted, we say, because it touches the several factors which enter into the human ethical situation. That is, it touches the reason, so that the mind is helped to form the judgments upon which conduct is undertaken and given shape. It touches the affections, which in turn attract the person to one type of conduct and cause him to be repelled by

another. It affects the non-reflective aspects of the Christian, giving to the desires and impulses a new orientation, separated relatively at least, from egocentricity. It is by virtue of this touching of the total motivation of life that St. Paul could say autobiographically, "It is no more I that live but Christ that liveth in me." It is of this that he writes as he speaks of "the eyes of the understanding being opened." And of the over-all result of this, the same writer exults: "If any man be in Christ he is a new creature: Old things are passed away; behold, all things are become new"!

It needs to be noted that this writing of the law upon the heart is an occurrence which goes beyond the processes usually designated as "natural"; it highlights the significance of the dualism of Nature--Grace. It is this which the "natural man" cannot receive; to him it seems foolishness at best, and hypocritical scandal at worst. In other words, the man whose ethic rests upon the observation of the world of nature is unable to comprehend the ethic of the Christian faith. While the second is of common origin with the first, it is also so far in advance of the former that it cannot be understood from the standpoint of it. To say it another way, the relationship between the ethic of natural law and the ethic of the Christian Revelation is such that the one whose orientation is in terms of the latter can discern and appreciate the former, while the one who derives his ethic from natural law simply has not the capacity to appreciate the latter. Thus the relationship is one of common origin and of overlap, but not one of reciprocal intelligibility.

A word needs to be said concerning the relation of the question of conscience to the relationship between a "natural law" type of ethic and the ethic of the Christian revelation. The study of cultural anthropology has rendered much of the earlier discussion of the subject of conscience to be irrelevant. To some, this study has led to an abandonment, out of hand, of the whole set of conceptions suggested by the term. This is obviously, if considered in the light of the Christian Scriptures, going too far. St. Paul does after all speak of the twofold role of conscience as either accusing or excusing. At the same time, it must be recognized that conscience is not the uniform and comprehensive function which the term formerly suggested.

Mention has been made previously of the final and definitive quality of the moral ought. It was observed in that connection that the universal sense of obligation may be as much of ethics

as can be derived from the abstract study of things. This is practically equivalent to saying that in the strictest sense, the factor of conscience, is apart from Grace at least, limited in its scope of operation to the deliverance: "I ought to do that which is right." If so, then much of that which is denoted by such sayings as: "Let your conscience be your guide," misses the point, for in practice, men seem to perform with a good and untroubled conscience all sorts of contradictory acts. These are in some cases, to be sure, acts which are right or wrong according to circumstance, and hence not intrinsically good or evil. However, those who study the practices of other societies tell us that men and women, with apparent approval of conscience, pursue diametrically opposed courses with respect to practices which seem clearly to possess intrinsic moral quality--that is, practices which are right or wrong in themselves. Certainly all usages cannot be right: and yet they are adjudged to be so. From this, it seems clear that conscience does not legitimately extend to the elaboration of positive ethics, but rather, its proper deliverances are limited to the mandate of "Thou shalt do that which is right"! In the final section of this article, something will be said with respect to the allegedly specific content of the voice of conscience.

III

It remains to be noted, that just as the questions of the basis for ethics in natural law, and of the relation of theological ethics to the ethic of natural law, are not without their ambiguities and their difficulties, so also the question of the relating of the ethical norm to the concrete situations of life involves its own set of problems. Obviously the Christian ethic rests upon the basic Good News, i. e., that in Jesus Christ, God has acted on man's behalf. But when one seeks to move from this proclaimed "deed of God" to the practical implications of that deed, he finds it necessary to bear in mind certain principles of application. Granted that (as Bonhoeffer tells us) the relationship between the general mandate of God (i. e., the command to love) and the practical acts of the Christian must be one of "conformation," it remains true that the momentary concretization of the divinely-revealed norm creates many problems.

Protestantism has been perplexed by casuistry, the art of "getting down to cases" in ethical matters. Pietistic Evangeli-

calism has tended to stress the possibility of certitude in matters of applied, private morality, while liberal Protestantism has sought to disown casuistry (in the name of the liberty of the Christian man) while at the same time developing a body of "normative" casuistic literature. Paul Ramsey has pointed out, in *Christianity and Crisis* (March 4, 1963, p. 24), that in "progressive church circles" there is a "Christian ethos that is equally casuistical"--equally legalistic with that of pietistic ethics. Actually, some form of relating the general to the particular in ethics is inescapable, so that there is continuing need for clarification of the factors which relate to the procedures involved.

Each concrete human situation possesses a relatively unique and singular character. That is to say, each point of ethical decision contains its own problematic features, so that it involves a complex of possibilities. Now, the will of God is, we believe, known to man; but it is known in terms of one of two forms: either as a direct mandate, as is found in the Ten Commandments; or indirectly in terms of precepts which relate themselves to concrete ethical situations in historical contexts different from our own. Or to say it another way, much of the ethic of the Bible is in the form of precepts, which arise from a different complex of factors. To relate such a precept to a contemporary ethical situation, one must have ability to discern the inner form of the precept.

To put it in still another way, in dealing with the ethical precepts of the biblical record, one must utilize a twofold movement. First, one must distil from the precept the principle which it embeds; and second, one must re-apply the principle thus yielded to the present historical moment and its complex of demands. To take an exceedingly simple illustration: in I Corinthians 14:34, St. Paul writes to the Church at Corinth, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law." Taken superficially, this passage might seem to forbid all participation in public worship by women, irrespective of time or place. (It is noteworthy that Paul restricts the command to "your" women.) But upon closer examination, particularly of the following verse, one finds that in the Corinthian Church, public worship was interrupted by a disorderly practice by which women, less favored with educational

opportunity than the men, asked for a running interpretation of what was being proclaimed.

Seen in this context, the precept is purely local, and encases a principle, namely, that public worship should be orderly and uninterrupted by ill-advised and ill-directed questions. Now, having abstracted the principle (which is permanent) from the precept (which is local and temporary), one can re-apply it in the present worship-situation. And, to fail to apply this technique leads to absurd legalism; for it is not always true that the most obvious solution is the correct one. Certainly in the relating of the Christian ethic in general to the empirical situation, all is not laid out in primer form.

Something needs to be said concerning the concrete ethical deliverances which are sometimes attributed to conscience. Many well-meaning persons feel an absolute inner mandate with reference to specifics in conduct, and feel that this mandate is a conscientious product. If we be correct, as noted in Part I of this paper, that conscience proper speaks only in terms of "I ought to do what is right," then we must re-define what is meant by the supposedly causistic function of conscience. Perhaps this may be done in some such terms as the following: there is an area of the personality contiguous to conscience, which undertakes to spell out specifics in conduct. This is influenced by a number of factors: it is partly conditioned by personal preferences; it rests partly upon imitation of the social and religious usages in one's environment; it depends in part upon personal factors between the individual and his Lord; and it may reflect home environment and home training; and it has been known to rest upon "crank" interpretations of Scripture. It should be given a twofold recognition: first, it should be understood as involving a margin of error; and second, while the individual should obey it, he is duty-bound to clarify and enlighten it. To fail to obey it is to produce moral lesions of a grave sort; and to fail to enlighten it is to perpetuate possible eccentricity and idiosyncrasy.

The Christian ethic is an ethic of love, of obedience, of duty, and of decision. Formally, its nature is structurally fixed and relatively clear. But its content, as related to the concrete occasion, seems in many cases to be problematic, and relative to the circumstances of action. In other words, the fundamental principles of action in the Christian ethic are permanent and immutable, while their application must take into account the

mutable and the variable in concrete ethical situations. This does not mean that in relating abiding principle to the mutable situation, we are without guides. First of all, the New Testament indicates clearly that some forms of action do not contain intrinsic moral quality, such as the eating of meat. Thus, the Scriptures embed the principle of liberty, adding that he who claims this liberty is obligated to concede an equal right to others. Second, the New Testament seeks to simplify the positive mandates, subsuming all duties under the twofold expression of the Law of Love. Third, the New Testament makes it clear that our Lord left an example, and that we are obligated to follow in His steps. This is valid, regardless of the shallow use to which the principle has at times been put. It must be remembered that the Christian ethic makes morality to be a consequence of salvation, rather than a condition of it.

Enough has been said at the point of the three aspects of the ethical problem under discussion to indicate that God has, in His good pleasure, left many issues in the ethical life open to human decision. While one may deal with the ethic of natural law in an abstract and detached manner, the ethic implied by the Christian Faith is one which makes perpetual demands upon the one who ponders it. From first to last, it makes demands: it presents challenges which sometimes tantalize, sometimes perplex. It is as broad as human life, and thus avoids the oversimplification of any abstract and single-track ethic, such as that based upon abstract humanitas. It forces the Christian to commitment, to participation, to action upon decision.

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This issue of *The Asbury Seminarian* honors our esteemed and retiring Dean, Dr. William D. Turkington. This writer has talked with a number of persons who have pursued the study of Christian Ethics with our distinguished colleague; and student after student has testified to the perpetual worth of the insights which Dr. Turkington has imparted to them. Hearing this "cloud of witnesses" the writer asked one of the able students of our retiring Dean for the notes which he took in connection with two of these courses.

It is a matter of gratification to note the manner in which Dean Turkington was a quarter of a century ago, considering

ethical issues which have come to the fore as vital issues within the past five or ten years. His thought in this area has evidently grown out of a keen sensitivity to human situations, along with a continuing curiosity with respect to the implications of the Christian Scriptures for "the good life." His insights were thoroughly scriptural, always humane, and underlain by an attitude of mind which recognized the priority of "doing God's will" for the discerning of that will. His far-seeing vision yielded perspectives, in terms of which concrete issues fell into pattern, and before which the demands of our Lord upon human conduct became vital for our common life.

A New Look At The Marcan Hypothesis

And Gospel Research

Wilber T. Dayton

For more than half a century there had been a "consensus" among the scholars not only as to the nature of the Synoptic Problem but as to its solution. As early as the nineties, students at Cambridge had been told that there was no longer a synoptic problem to solve.¹ Between that time and the end of the first dozen years of the twentieth century the remaining major schools of the English-speaking world had followed the lead of the Germans and the British. The occasional voice that was still raised in protest found itself ignored. An "assured result" had emerged from a century of research. Mark was the first of the Synoptic Gospels to be written, and the other two writers had copied from it and from another major source, named Q, which no modern eye has ever seen and concerning which ancient testimony has been less than clear.

This, indeed, seemed to be a useful and harmless bit of information. There is no law against sources. Inspired writers can be guided in the use of materials as well as in original composition. Did not the writer of the Third Gospel claim access to the best sources for his production (Luke 1:1-3)? And all the Gospel writers were apparently more interested in the truthfulness of their proclamation than in any personal claim to originality. It was, no doubt, quite remarkable that no one in the first seventeen centuries of the Christian era had suspected the priority of Mark or thought it worth mentioning. In fact, they obviously had quite consistently held the opposite view. But the ancients could be wrong. And one must keep step with learning. So, more and more throughout the first half of the present century the priority of Mark became not only the view of Liberals but of many Conservatives and even Roman Catholic scholars. They felt strongly that to move away from the priority of Mark would be a scholarly retreat. And they did not hesitate

1. Foakes Jackson, *Constructive Quarterly* (June 1920), p. 326.

to attack the brethren of their own camps who dared to forsake the new conclusions.

There were, to be sure, brave souls (or stubborn obscurantists and blind fundamentalists, as some would prefer to call them) such as H. C. Thiessen,² John H. Kerr,³ and James Orr,⁴ who dared to doubt such use of Mark by other Gospel writers. And they appealed to early writers as Alford⁵ to show the absurdity of the Marcan hypothesis. The other source, Q, was also questioned. Ropes doubted that the document ever existed⁶ and Chapman devoted a whole chapter to proving its non-existence.⁷ Thus the "Two-Document Hypothesis" (as also Streeter's extended "Four-Document Hypothesis") was not without criticism. But a consensus formed within a certain echelon of scholars; and these scholars so dominated the first half of the twentieth century that it was generally possible to pass off objections as born of a desire, conscious or unconscious, to serve some ecclesiastical or traditional interest. The year 1950 still found the consensus quite intact.

But in 1961 William R. Farmer, of Perkins School of Theology, said, "During the past ten years the situation has changed."⁸ He cites the work of Butler in England (1951), Parker in America (1953), Vaganay in France (1954), and Ludlum in America (1958), all of whom opposed the view that our Mark could have been used as a source by our Matthew. Upon investigation, Farmer rejects the hypothesis that these writers were

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2. Henry C. Thiessen, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1943), pp. 110-118.
 3. John H. Kerr, *An Introduction to the Study of the Books of the New Testament* (New York: Revell, 1892), p. 11.
 4. James Orr, "Criticism of the Bible," *International Standard Bible Encyclopedia*, Vol. II (Grand Rapids: Eerdmans, original copying 1929), pp. 748-753.
 5. Greek Testament, "Prolegomena," Ch. I, Sec. II, 5, 6.
 6. James H. Ropes, *The Synoptic Gospels* (Cambridge, Mass.: Harvard University Press, 1943), p. 68.
 7. Dom John Chapman, *Matthew, Mark, and Luke* (London: Longmans, 1937), Ch. 9.
 8. William R. Farmer, "A 'Skeleton in the Closet' of Gospel Research," *Biblical Research*, VI, (Papers of the Chicago Society of Biblical Research, published at 800 West Beldon, Chicago 14, Illinois), pp. 18-42.

but serving some ecclesiastical or traditional cause. And the major thrust of his paper is to present the question whether, in the light of serious research, the priority of Mark can still be assumed as an assured result of nineteenth century criticism. Since this question haunts every serious student of the Gospels, he has entitled his treatise, "A 'Skeleton in the Closet' of Gospel Research."

I

What difference does it make if Mark was the first of the Synoptic Gospels to be written and was the most reliable in its materials? This, indeed, contradicts an old tradition, but does it discredit the Scriptures or undermine their authority? The answer would seem to be, "Not necessarily." At least there are many Conservative scholars who hold to the "Priority of Mark" and to some form of the "Two-Document Hypothesis." Ladd has well reminded us that "inspiration operated through living men and actual historical literary processes."⁹ Our task is to identify these processes without pre-judging the matter. However, it would only be realistic to note a few obstacles over which the Marcan hypothesis must rise if it is to deserve a universal acceptance.

If Mark is to be considered the first Gospel to be written, certain other matters of history and tradition must be resolved harmoniously. One must then either reject quite definite statements of early writers as to the time and circumstances of the writing of Mark or place Matthew and Luke at a period hard to reconcile with the known facts. Clement of Alexandria declared that it was after Peter had preached in Rome that the people entreated Mark to write down what he had spoken.¹⁰ Irenaeus says that it was after their (Peter's and Paul's) departure that Mark complied.¹¹ The word for departure is often rendered "death." Either of these statements would place the date of Mark's Gospel rather late in the missionary expansion of the Church and would tend to thrust the more obviously Palestinian

9. George Eldon Ladd, "More Light on the Synoptics," *Christianity Today*, Vol. III, No. 11 (Mar. 2, 1959), p. 16.

10. Hypotyposes, in Eusebius, *Ecclesiastical History*, VI, xiv.

11. Irenaeus, *Against Heresies*, III, i, 1.

Gospel of Matthew rather late. The study of the Dead Sea Scrolls and the works of Dr. Albright and others seem to point to an earlier date to explain the Jewish coloring of the Gospels. Of course, if positive proof of the priority of Mark were found, one would have to adjust theories to fact.

Another problem would be the authorship of the First Gospel. The early Church unanimously ascribed this book to the Apostle Matthew. And no motive has been found for mistakenly attributing it to such an inconspicuous apostle.¹² It would take rather strong evidence to overthrow the traditional view. And it would seem passing strange for Matthew, an apostle, to be quoting Mark, who was not an apostle, concerning various events of which Matthew was an eye witness. The problem is heightened by the fact that such accounts include the call of Matthew himself and the feast which he provided for the other publicans (Matthew 9:9-13 and Mark 2:14-17). But, then, the Gospel does not claim to be written by the Apostle. Much of the evidence is external. If one solid fact could be adduced in favor of the priority of Mark, it could invalidate many theories and opinions. Many, of course, would feel that such a conclusion would narrow the apostolic witness from three to one--leaving only a brief account that does not mention the virgin birth or the resurrection (except in the disputed end of chapter 16). But the real issue is not the identity of the writers but the reliability of their writings. This could still be preserved.

It might also be said that the priority of Mark would give a less natural historical orientation than the traditional view. The thrust of the gospel was in Jerusalem, then Judaea, then Samaria, and finally to the uttermost part of the earth (Acts 1:8). Mark is admittedly addressed to Roman and Western peoples. Matthew has an obvious Jewish orientation, though universalized by the Great Commission of the gospel. That Mark was first and Matthew second is what Chapman calls the "topsy-turvy theory" that seems to suggest that the gospel was first preached to the Gentiles and then carried to Palestine.¹³ Of course, if facts should make it necessary, one could construct a more awkward theory than the traditional and assume an island of Jewish-oriented people in the sea of Gentile Christians of a

12. Thiessen, *op. cit.*, p. 132.

13. Chapman, *op. cit.*, p. 183.

later day to justify the writing of a document such as our Matthew. But we will not so tamper unless it is necessary.

To some the priority of Mark would suggest a gross poverty of material and sources available at so late a date as would then be required for the writing of the Synoptic Gospels. Such a conclusion, however, would contradict known facts. At whatever time Luke wrote (presumably last, if one follows the majority view), he tells us plainly that there was a considerable body of truth emphatically believed in the Christian community of that day, that many had set out to put this in orderly arrangements, that the reports had come directly from eyewitnesses who were occupied with the ministry of the Word, and that Luke himself had a perfect understanding of these things from the very first.¹⁴ If there is any credibility at all to Luke's account, there was indeed an abundance of reliable source material in addition to whatever may have been incorporated in Mark, Q, or any other document known to or conjectured by modern scholars.

Still another element of the Marcan hypothesis calls for caution. The priority of Mark was "discovered" just at the time when the Bible was losing its age-long position and prestige as the infallible Word of God.¹⁵ R. H. Lightfoot joyfully elaborates on this fact as if it were an open door to unhampered investigation with the hope of perhaps finding the historical Jesus.¹⁶ Having rejected Matthew and Luke as not being valid primary sources, the critics have turned hopefully to Mark in search of a document with some ground of truth. The theory is in bad company, but we will investigate before calling it a bad theory.

A final matter for investigation is the assumption of the principle of development from the simpler to the more complex. Since Mark is the shortest, it is held to be the source. At least that was the implication of the evolutionary frame of reference so common to scholars of the day. And it appears to have accelerated the speed of biblical studies at this point. It is, however, proper to ask for evidence. As we shall see, Mark

14. Luke 1:1-3.

15. Thiessen, *op. cit.*, p. 117.

16. R. H. Lightfoot, *History and Interpretation in the Gospels* (London: Hodder and Stoughton, 1953), pp. 10, 12.

could be a condensation of Matthew or Matthew an expansion of Mark--once direct dependence is established.

As has been seen, if the priority of Mark were proved, some adjustments would be necessary in the thinking of those who have both a simple faith in the Gospels and confidence in the general integrity and competence of the early Church Fathers. But faith should survive. Since we do not know the precise historical situations that gave rise to the Gospels, we must avoid dogmatism. And there appear to be many who agree with Dr. Ladd that "The usual solution to the synoptic problem does not necessarily mitigate against either the authority, the apostolic origin, or the inspiration of the Gospels."¹⁷ In any case, the matter must be decided on the basis of evidence.

II

But was Mark first? What are the proofs? These are historical questions that must have historical answers. Opinions without proofs are relatively worthless, however much they may be publicized, or however compatible with biblical faith they may be.

If the results are "sure," it is remarkable that the situation has changed and that the cause is losing converts among serious scholars. Dr. Ludlum describes his radical conversion from the view which he once "cordially embraced."¹⁸ Dr. Farmer, to whom previous reference has been made, remarks that for ten years he followed in his classes the logical fallacy commonly used to prove the priority of Mark.¹⁹ Later, with a grant for study in Europe, he investigated the background of the modern consensus and wrote the paper to which attention has been called. We cite a few of his findings and recommend to the reader the careful perusal of the complete article.

Dr. Farmer asserts, "It is not the source critics of the nineteenth century who claim to have solved the synoptic problem. This claim was made for them by the consensus--

17. Ladd, *op. cit.*, p. 16.

18. John H. Ludlum, Jr., "New Light on the Synoptic Problem," *Christianity Today*, Vol. III, Nos. 3, 4 (November 10 and 24, 1958), pp. 6, 7.

19. Farmer, *op. cit.*, p. 26.

makers who faced the twentieth century with a firm belief in progress in their hearts."²⁰ At the same time that some scholars were saying that the Two-Document Hypothesis had been established, the equally great Hilgenfeld was saying that "The preference at present shown for Mark is opposed to the most certain conclusions of science." Dr. Farmer proceeds to show the impatient process by which the Oxford and Cambridge scholars (Sanday, Burkitt, and Streeter) glossed over the uncertainties and insisted that the problem was solved. With no additions to the evidence at hand, the consensus-makers carried the hypothesis from "only partial dissent" to "highly probable" to "basic solution" to "no longer requires to be proved." Then, of course, the American universities, impatient to build on the basis of "assured results," followed the same course. Voices were raised even within the Oxford seminar, but they were minimized by chairman Sanday and manipulated so as to lose force. Works by Badham²¹ and Burton²² were published but were largely ignored. Meanwhile, German scholars were divided on the subject. Most of those who did accept the priority of Mark and its use as a source were not thinking of our Mark but of an original written gospel that was the source of all three canonical Gospels.

It is here that Butler²³ and Farmer²⁴ call attention to the Lachmann fallacy or the "non sequitur." Wellhausen, by some sleight of hand, takes Lachmann's statement about the manner in which the three Synoptic Gospels are copied from the original source and makes it decisive proof of the priority of Mark. But as Butler and Farmer point out, "Once the terms of the argument are changed and you are no longer thinking in terms of three authors independently copying a fourth, but now think in terms of three authors having some kind of direct literary dependence between them, there are at least three possible relationships

20. *Ibid.*, p. 19.

21. F. P. Badham, *St. Mark's Indebtedness to St. Matthew* (New York: E. R. Herrick and Co., 1897).

22. Ernest Dewitt Burton, *Some Principles of Literary Criticism and their Application to the Synoptic Problem*, in the *Decennial Publications*, The University of Chicago (1904).

23. B. C. Butler, *The Originality of St. Matthew* (Cambridge: University Press, 1951), Ch. 5, pp. 62-71.

24. Farmer, *op. cit.*, p. 24.

any one of which explains the phenomena of order equally well."²⁵ "To argue that one of these is the simplest explanation is to be guilty of a logical fallacy."²⁶ Butler calls it the Lachmann fallacy. Farmer prefers to call it the Wellhausen "non sequitur" since Lachmann himself never used the argument. Likewise, the three major reasons which Streeter gives for believing in the priority of Mark, being all variations of Lachmann's argument, are equally valid for believing in the priority of either Matthew or Luke so long as Mark is placed second in order.²⁷

A still more embarrassing fact is the discovery that the decisive factor in the triumph of the Marcan hypothesis was theological. As Schweitzer pointed out, scholars were attracted to the way in which this Gospel lent itself to the "a priori" view of the course of the life of Jesus which they brought with them.²⁸ "The way in which Holtzmann exhibited this characteristic view of the 'sixties' as arising naturally out of the detail of Mark, was so perfect, so artistically charming, that this view appeared henceforward to be inseparably bound up with the Marcan tradition."²⁹ It must be remembered that this all occurred at a time when the Tübingen school had dated Matthew as late as 130, with Luke after that and Mark still later. The basic controversy was over Mark. Was it, as the Tübingen critics maintained, a late and historically worthless abstraction from Matthew and Luke, or was it the earliest and most historically reliable account of Jesus? With the collapse of the theology of the Tübingen school, Mark won. Since no ecclesiastical party or theological school was existentially concerned with the establishment of the priority of Matthew, Mark held the field. The Orthodox took little interest in the debate and played no significant part in the outcome. Hence the issue was settled on a theological basis in a Liberal context. But the priority of our Mark to our Matthew was not established. It was not even debated.

25. Butler, *op. cit.*, pp. 62-71.

26. Farmer, *op. cit.*, p. 24.

27. *Ibid.*, p. 26.

28. Albert Schweitzer, *The Quest of the Historical Jesus* (New York: Macmillan, 1948), pp. 203 ff.

29. Farmer, *op. cit.*, p. 27.

It was taken for granted and used as a necessary presupposition to the quest of the historical Jesus.³⁰

III

If the chief "assured result" of Gospel research--the priority of Mark--has not been proved, what is the status of the science today? That is an interesting and difficult question. Some of the same suggestions that were being made a century and a half ago are again relevant and cogent. While there are many achievements in the field of modern research, there are few if any "assured results." Though the source-hypotheses are still only hypotheses, much has been learned. Observations have been made and methods have been devised for the isolation of problems, analysis, and correlation. A basic knowledge of literary forms, a mass of statistical data, patterns of agreement and differences, relationships, linguistic details, historical matters, backgrounds, and a multitude of facts are available to help the serious student.

In many respects we are now ready for a fresh beginning of fruitful study. Some major matters have been settled by archaeology, textual criticism, and recent discoveries. Most scholars at least agree that the Gospels belong in the first century. Now not only Liberals but also Conservative Protestants and Roman Catholics are engaging in the research. Future study promises to be less partisan and more balanced with the broader dialogue. It should be harder to ignore or explain away evidences that do not follow one's theory. And some weeds should certainly have been destroyed in a century and a half of cultivating the ground.

And, indeed, the roster of names that has appeared in the past decade has been gratifying. Though from diverse backgrounds and though suggesting a variety of approaches, each scholar deserves a hearing.

Vaganay, a Catholic in France, sets forth as a "working hypothesis" a seven-point progression that takes the gospel from oral tradition, to written essay, to an Aramaic Gospel of the Apostle Matthew and its Greek translation, to a second source supplementary to Matthew, to Mark, to our canonical

30. *Ibid.*, pp. 40, 41.

Greek Matthew, to Luke.³¹ Though the results are not satisfactory to either the adherents of the Marcan hypothesis or to some of his fellow-churchmen, he says much that is worth considering.

Pierson Parker, an Anglican in America, writing on *The Gospel Before Mark*,³² posits an early Jewish Christian Gospel written several years before our Mark. He holds that this document, K, enormously simplifies the synoptic problem by furnishing a source which Mark and Matthew use in different ways.

B. C. Butler, a Roman Catholic in England, writes a pointed critique of the Two-Document Hypothesis.³³ Matthew is, in his system, a source of both Mark and Luke. Q becomes unnecessary. He shows that Mark claims to be abridging sources at the very points where Mark is a briefer account of material reported in Matthew. Examples are given of Mark's compressing two parables into one, giving the gist of Matthew's doublets in terse prose, and otherwise abbreviating the longer sources.

We have referred to Dr. Ludlum's articles³⁴ and mimeographed notes.³⁵ He points out that the Marcan hypothesis was assumed rather than proved and complains that too much of biblical research has been less concerned with broad coverage of truth than with vanquishing foes. Accordingly, he attempts a comprehensive, scientific study of the data and demonstrates that the extent and manner of agreement between Matthew and Mark have been grossly misunderstood. Though there are 1,877 places in which there is exact agreement, the agreeing sections are often only a word or two in length. In only forty instances are there as many as ten words involved. Most of these are quotations or easily remembered statements. He draws a parallel between these concordances and those of two independent translations of Judges from the Hebrew into the Septuagint Greek.

31. L. Vaganay, *Le Problème Synoptique, Une Hypothèse de Travail* (Paris: Tournai, 1954).

32. Pierson Parker, *The Gospel Before Mark* (Chicago: The University of Chicago Press, 1953).

33. Butler, *op. cit.*

34. Ludlum, *op. cit.*, pp. 6, 7.

35. John H. Ludlum, *A New Comprehensive Approach to the Gospels* (Englewood, New Jersey, 1955).

These, published together by Rahlfs, exhibit twice the concordances found in Matthew and Mark but are still independent versions. On the basis of this and a mass of other data, he concludes that an Aramaic original of Matthew, a Latin original of Mark, and a Greek original of Luke, offer possibilities of resolving many of the difficult questions in perfect harmony with the external evidence. In many respects Dr. Ludlum's work is the most incisive and exhaustive of which the present writer has knowledge. It is hoped that he will bring more of it into order for publication.

In a less revolutionary vein, Krister Stendahl studies Old Testament quotations in Matthew and concludes that the author of that Gospel took quotations from Mark.³⁶ N. A. Dahl studies the Passion narratives and concludes that Matthew reworked Mark's accounts.³⁷ Ladd offers an answer to Ludlum's articles in *Christianity Today*³⁸ and, in turn, is answered by further articles.³⁹ Blair writes with glowing appreciation of Matthew's comparative interest and value, though he concedes the Marcan priority in time.⁴⁰

The important thing to observe is that scholarship has been broadening to face the problems more realistically. In the days ahead there should be sufficient dialogue to come much nearer to the truth. There are indications that the truth, when found, may be quite upsetting to "assured results." In any case, history has demonstrated again and again that God's Word thrives on truth and light. Bible-believing Christians need have no fear as to the validity of the Gospel records nor of the Gospel which they contain. Though study is not expected to change the basis of faith, we will all be pleased to learn more about the manner in which the Spirit of God moved to produce the Gospel records. And if the history of the past century in other phases

36. Krister Stendahl, *The School of St. Matthew* (Uppsala: C. W. K. Gleerup, Lund, 1954), p. 155.

37. N. A. Dahl, "Die Passionsgeschichte bei Matthäus," *New Testament Studies*, II (1955-56), 17-32.

38. Ladd, *op. cit.*, pp. 12-16.

39. John H. Ludlum, Jr., "Are We Sure of Mark's Priority?" *Christianity Today*, Vol. III, No. 24 (Sept. 14, 1959), pp. 11-14; Vol. III, No. 25 (Sept. 28, 1959), pp. 9, 10.

40. Edward P. Blair, *Jesus in the Gospel of Matthew* (Nashville: Abingdon, 1960), pp. 15-26.

of biblical study is any indication, the trend of solid discovery will confirm faith.

* * *

This treatise must not close without a tribute to a tower of learning and of faith at Asbury Theological Seminary. Throughout most of the forty years of the Seminary's existence, Dr. William D. Turkington has been a favorite professor. From his chair of New Testament Interpretation, he has taught two generations to examine the facts and to cherish the truth. Staunch in his personal devotion and rugged in his commitment to truth, he has made every class period an attempt to broaden the intellectual horizons and deepen the dedication of his students. Though cautious of fads and of easy answers in matters of biblical research, he has known what was being done in his field and has equipped his students with a wealth of source materials for their own study and conclusions. When, as in the Synoptic Problem, he has disagreed with popular solutions, he has done so intelligently and without rancor. In large measure, the Asbury image of a dedicated Christian scholar is embodied in her beloved Dean to whom this issue of *The Asbury Seminarian* is dedicated.

A Young Minister Looks At Biblical Studies

Robert W. Lyon

In our generation the theological curriculum of our seminaries has been under thoughtful scrutiny by those to whom is entrusted the training of the pastors and leaders of the Church. This is due considerably to the enlarged concept of the ministry and a better understanding of the human personality in all its ramifications. It may be, at the same time, a tacit admission that the curriculum of the previous generation had either failed to prepare the student for his high calling, or that it had failed to guide him so that he might "communicate" to laymen the divine message given to the Church.

Every young minister looks back and tries to evaluate his own seminary training. In the few years since completing graduate work in the New Testament I have looked back repeatedly on the type of training I received. I think of what I have seen in seminary catalogues and what I have heard while talking with other ministers. No unanimous sentiment is found as to what a seminary ought to be doing. To me, however, there are several basic elements inherent in theological studies.

Let me add, parenthetically, that my observations and comments in honor of the one whom we acknowledge in this number of *The Seminarian* will be limited to the field of biblical studies.

Several fundamental propositions will be set forth as preliminary to a consideration of the seminary program. First, a long ministry presupposes a lengthy period of continuous disciplined study and preparation in depth. The typical seminary graduate is about twenty-five years old and sees ahead of him a ministry of four decades. Before he is half-way through much of the seminary curriculum of his day will be outdated and parts of it will be irrelevant. In these years he will expose (assuming his sermons are expository) thousands of biblical texts. He will read hundreds of books and articles to keep his preaching rich and spiritually uplifting. And he will spend many hours alone with the Word. For a seminary

graduate to enter the ministry uncommitted to continuous study is to enter the field of battle without armor or weapon. His seminary work, therefore, must be preparatory for this discipline.

Secondly, if a seminary program ought to be viewed as preparatory to a lifetime of study, it will be geared less to content, with a primary emphasis on materials and method. As one scans the catalogues of our seminaries, he finds the core curriculum in the area of biblical studies often limited to such courses as Introduction to the Old Testament, Old Testament History, Introduction to the New Testament, and New Testament History. If we accept the descriptive paragraphs as genuinely indicative of the nature of these courses, far too often we find them scanning the Scriptures, giving the background, book by book, as well as surveying the history of the people of God. This is material that could easily be obtained by reading through any one of a number of text books. Wherein lies the preparation for a lifetime of study? Aside from the natural observation that knowledge builds on knowledge, one finds that these courses may be providing little in the way of material--and even less in methodology--which will equip the seminarian to be a student in the years to come. The writer does not propose that such instruction should be dropped, but rather that another area of instruction precede it.

A third proposition is the awareness that no seminary is able to turn out scholars. Its task is to lay the groundwork so that the graduate will go on to maturity. This again underscores what has already been said about the preparatory nature of seminary studies and the emphasis on materials and methodology.

A final assumption is that a minister committed to an evangelical position must prepare himself especially in the field of biblical studies. The evangelical pastor contends for the sola scriptura of the Reformation. To prepare to do this effectively the seminary student will want to do as much as his ability and talents permit so that he will feel at home as he reads in the biblical field. His formal training will be most beneficial when it gives him the wherewithal for effective academic attainment in the years to come.

Having expressed these basic presuppositions we ought now to move forward and consider the scope of seminary training. If I were just finishing undergraduate work and were shopping

around for a theological school, and if I were idealistic enough to believe that the ideal existed, I would look first for a seminary that would provide me with a broad background on what has been written. I am speaking of bibliography. Repeatedly we find in reading book reviews that the reviewer notes that the value of the book under consideration is vitiated by the lack of a bibliographical index. Some of our biblical dictionaries and encyclopedias are valued largely for the bibliography accompanying the more important articles. The same attitude should hold true in formulating the seminary program. There is no reason to believe it impossible for a seminary in three years to acquaint a student in a firsthand way with a solid core of the most important works that have been written, say, in the last fifty years. What, for example, can we say of a seminary curriculum which enables a student to receive his B.D. without having heard of Kittel, Streeter, or Dodd? Is it enough to know that Dibelius was the progenitor of Form Criticism, or that the phrase "realized eschatology" is linked to Dodd? Should we not seek to read them? I do not pretend to believe that every student would be able to read every one of the more substantial contributions made to biblical studies.

I often think that one of my most profitable courses was a one-hour-a-week book review period. Each week a book was reviewed by a student. The review took a small part of the period. During the rest of the period a discussion centered about the author, his background and methodology, the historical setting in which he wrote, and the basic contribution of the book to the area of biblical studies. Each student prepared one review each quarter; but by the end of the year his experience in the class gave him background on thirty books. View this as a three-year project and the possibilities are far-reaching indeed. This is the type of literary background I would covet for each seminary student. One hour each week in a small group discussing books seems to me to be an ideal start in producing a literate ministry. Incidentally, one of the advantages of this approach is that it takes up comparatively little time in an already overcrowded program.

This approach also cures two maladies: first, the habit of labeling each writer according to his theological perspective when we ought to be listening to him for what he has to say and because of the problems he raises; secondly, the overwillingness to accept what others say about authors and their books.

To read such books as A. M. Hunter's *Interpreting the New Testament*, or C. F. H. Henry's *Fifty Years of Protestant Theology* is a fine start, but they give only the broad panorama to make our future reading more profitable.

One of the problems a minister faces is that of where to begin reading. So often he is not aware of issues in the study of Scripture. He wants to use his study hours effectively, and to do so he needs this literary background. With new books being produced continually it is imperative that his background should guide in the selective reading that is necessary in the busy pastorate. With background reading in such stalwarts as Dodd, Cullman, Dibelius, Barth, Streeter, Kittel, Jeremias, Black, Barrett and a host of others, the young minister will have at least the beginning of a solid foundation from which to proceed in his own private study.

I have a strong conviction that aside from the depth of his spiritual life, the one factor that determines a minister's effectiveness is what and how much he reads. If this be true, it follows that a school of theology would render invaluable service by opening up the significant books that have been written in the field of biblical studies.

A second means of preparing the young minister to progress in the study of Scripture is the study of the original languages of Scripture. In all the broad field of theological studies, no question has received as much attention as that of whether Greek and Hebrew are worth the time necessary to teach them. The pros and cons are fairly well known, and I would have little to add to them now. I would like to inject, however, a reminder that comes from the field of educational psychology, and that is the fact that much, if not most of our learning, is subconscious or unconscious learning. This principle is the justification for such things as inter-scholastic sports and the Boy Scout movement. This principle is not unrelated to the question of whether Greek and Hebrew ought to be part of the core curriculum. In wrestling with paradigms and subtleties of the subjunctive the student may be learning more than Greek. May he not be realizing the difficulties of bringing out in one language the true implications of a text in another language? May he not be learning the inadequacy of leaning on any single version or translation to the neglect of others? He may be finding--in what might otherwise appear to be a very pedantic exercise--insights into the very basic problem of communication. To this

writer it appears that so many glibly accept the idea that the meaning of Scripture is easily discernible to all who read. Perhaps this is a by-product of the Reformation, which insisted that the right to interpretation of Scripture must be in the hands of the people. But it is a misconception the minister should avoid at all costs. Exposure to the biblical languages will assist here.

No theological faculty which requires Greek and Hebrew is so naive as to believe that all, or even a majority, of their students are going to retain a working relationship with these languages. In spite of this known fact other values are clearly apparent. In the first place it must be questioned whether adequate academic standards can be maintained when the original languages are not included in a course of study. As Professor James Barr has stated so well, "...experience with students who have had no language training at all demonstrates the difficulty of maintaining academic standards in theology where the Biblical languages are regarded as optional. In comparison even with students who have gained little real mastery of Hebrew, those who have never attempted it at all may display a seriously second-hand quality in thought on the Biblical material and a dismal dependence on translations" ("The Position of Hebrew Language in Theological Education," *The Princeton Seminary Bulletin*, LV, No. 3, p. 16f.). Aside from the exceptional student who will go on to graduate school, the majority of students will remain outwardly unaffected by exposure to language study. But insights into culture, linguistic expression, and the mentality of a people abide long after a working relationship with the language has ceased. The language is then learned simply as basic background knowledge.

Furthermore, after one has lost the ability to read the Greek or Hebrew text he is still able to benefit from the use of lexicons, concordances, and word books. One professor made the comment in my presence that every perfect tense on the New Testament is a sermon in itself. But these are sermons the non-Greek student will not preach. He may be told the implications of the perfect tense, but his insights will not be as clear as will those of the student who has at some time in the past wrestled with the perfect in translation.

This point can be carried a little farther. For example, in John 1:18 we read that no one has ever seen God but that Jesus "has made Him known"--exegeseto. Here is a text over which

translators have wrestled. Monsignor Knox translates it, "has brought us a clear message." The Greek word is the word from which we get our word "exegesis." In one sense, then, Jesus is an exegesis of God. Is this what John is trying to say? If so, can one see the implications in the Incarnation itself as clearly if he has never labored over the task of exegesis. The experience of exegesis, in this example, might be the learning experience that enables us to see the implications of John's choice of words. The thought is carried farther by the writer of the book of Hebrews, who begins by saying that God spoke to the sons of men through "a son" after various other means had been used. The nature of son-ship was the ultimate means of revelation. The background of experience in exegesis becomes in itself a means of comprehending minutiae in textual exposition.

This is not the only basis for keeping the original languages in the seminary program. This position has been set forth, however, because the writer believes it is often neglected in the welter of views offered over whether the seminary graduate will ever use the knowledge he has spent so long obtaining.

The appealing factor in language study is that it is preparatory in nature, and along with a solid background in bibliography provides, in part at least, for those long years when, except for brief contacts, a minister will be away from professors and theological libraries and will necessarily plan his own long-term program of study.

In another area of my formal study a few years ago, I was often perplexed because a certain professor never finished a course. The course, at least as we students understood it, was conceived in the mind of the professor--and not till later did I realize this--the body of material was simply the basis for developing a technique for studying. We students wanted information on a body of material. The professor was attempting to inculcate method. He viewed the course as preparatory, with the hope that the method he developed would be used by his students as they continued the life-time task of studying to show themselves approved.

* * *

In closing I would like to pay tribute to the abiding worth of the instruction which I received at the hands of the retiring

Dean of Asbury Theological Seminary, Dr. William D. Turkington. He embodied, it seems to me, the basic suggestions made in this paper, both in his personal scholarship and in his teaching methodology. His intellectual curiosity, and his ability to stimulate this in others, remains in my mind as outstandingly characteristic of his ministry as a faithful teacher.

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

The Editorial Committee presents in this issue a review of a volume by Dr. W. Curry Mavis, professor of Preaching at Asbury Theological Seminary. The book, *The Psychology of Christian Experience*, is published by Zondervans and is Dr. Mavis' third book to appear in print.

From his wide and scholarly experience in this field, Dr. Mavis treats of the Christian life in broad perspective. The book, with its valuable insights, will be an asset to the library of both preacher and layman.

Insights into Holiness, ed. by Kenneth Geiger. Kansas City: Beacon Hill Press, 1962. 294 pages. \$3.50.

In the fall months of 1961 a series of six seminars on holiness doctrine was sponsored by the National Holiness Association on six college and seminary campuses. Participants in these programs were recognized scholars in the Arminian-Wesleyan persuasion and represented a wide range of ministry in administration, journalism, teaching and preaching. The response on the part of those attending precipitated a demand that the lectures be made available in printed form. The present volume is in response to this demand.

Compiled by NHA president, Kenneth Geiger, the book contains discussions of various phases of holiness by fifteen of the seminar participants. The topics include many phases of the Wesleyan position, all of them thoughtful, carefully documented, and designed to deepen the understanding and appreciation of the holiness message. Approaches to the subject are varied, including the historical, experiential, theological, expositional, philosophical, comparative, and the socio-psychological.

When it is remembered that the several authors represent a wide range of Christian service, and that they did their work without collaboration, the basic unity of the whole is the more remarkable.

The motivation behind the volume appears to be not apology but proclamation. The truth of God's Word is its own defense, and each generation needs to be told this truth in the context of a prophet's "Thus saith the Lord." These discussions communicate the message of full salvation with the emphasis and terminology of the Bible.

In a well-phrased foreword Dr. Geiger suggests that the history of Pentecost provides a precedent which justifies the publication of these messages. First, Peter identified the phenomena by the prophetic authority of Joel. Secondly, the message and divine Person were experienced by faith in the hearts of those who believed. Thirdly, Pentecost was communicated by a dynamic evangelization which "turned the world upside down."

Communication of the holiness message is the motivating purpose of the book. It offers vital information and stimulating insights to all who peruse its pages thoughtfully and prayerfully. The contents are simple enough for average reader consumption and challenging enough to merit scholarly consideration.

Otho Jennings

Theology of the Kerygma, A Study in Primitive Preaching, by Claude H. Thompson. Englewood Cliffs, N. J.: Prentice-Hall, 1962. 174 pages. \$5.35.

Dr. Thompson presents a comprehensive view of the gospel message in terms that are understandable to minds conditioned by the writings of the past few decades. In the debate over mythology, in the distinctions made between history and geschichte, and in much of the negative results of form criticism, there has been a tendency to think in minimal terms of solid, preachable truth. Out of this confusion, Dr. Thompson takes C. H. Dodd's word for the essential message of redemption, gathers up the affirmations of original Christianity concerning it, and expounds them in a system that appeals to faith and action in the present century.

Though the author follows Dodd's outline of the six elements of the kerygma, his treatment is so fresh, original, and captivating, that one could easily overlook his borrowing. The strength of the book is its penetration through the inadequate views of the past generation to a Gospel that is rooted solidly in history, and yet transcendent enough to be fully relevant to present needs. God is now available through the redemption in Christ Jesus. Through death, the Redeemer became effectively involved in our need. Through the resurrection came conquest over evil and newness of life. The power of the risen Lord is demonstrated by the Holy Spirit in the life of the Church. Then there is the hope of future fulfillment. And the final emphasis is the gospel of a new life.

The thrust of the book is constructive and wholesome. It is a gold mine of challenging and quotable thoughts. Though the author often handles truths that are old to evangelical Christians, he phrases them in a way which both illuminates and corrects the theological discussions of recent times. Some questions are perhaps not answered to the satisfaction of all. The author has not attempted to write a full systematic theology. He has been content to demonstrate that the New Testament kerygma, or preaching, centers around God's redemptive invasion into mankind. And the One who invaded human history is as able to bring life and hope today as nineteen hundred years ago.

If you read this book, you are likely to reread it. It speaks to our time.

Wilber T. Dayton

Sermons to Intellectuals, edited by F. H. Littell. New York: Macmillan, 1963. 160 pages. \$3.95.

These sermons rise above mediocrity because they sharply define for us the meaning of life in highly provocative language. They offer no short cuts to "cheap grace." Whatever is hollow or smug in Christian experience will be likely to wither in the light that is diffused. Coming from men who have risen to leadership through times of stress in the church and in the world, the sermons reflect a quality of thinking that may be best described as "tough." The Gospel here proclaimed challenges the heroic in us. It is only for those who are willing

to deny themselves and take up their cross. These men who speak to us on the significance of the Christian faith are among the finest contemporary intellects. They represent three continents; among them, William Sloane Coffin, Jr., Helmut Gollwitzer, Will Herberg, James A. Pike, Paul Tillich, and Helmut Thielicke.

James D. Robertson

The Dynamics of Church Growth, by J. Waskom Pickett. New York: Abingdon Press, 1963. \$2.50.

Whenever Bishop J. Waskom Pickett speaks or writes it is always imperative for the Christian World to give careful heed. Now retired from the active episcopacy, but not from continuing Kingdom-labors, Bishop Pickett always speaks out of the background of a ministry fulfilled in the context of Christian Missions. He is truly a missionary-statesman, possessing keen insights into the relationship of the Christian Faith to all other religions and of the Christian Church to the new age. In this volume the author writes concerning the urgency and possibility of church expansion in the contemporary world.

The book contains seven chapters. Each chapter reveals a basic Christian conviction in the mind and heart of the author. The opening chapter, "The Case for Rapid Growth," declares the writer's foundational emphasis upon the principle of community in successful evangelism among people of non-Christian cultures. Bishop Pickett has always been a firm believer in "group movements." Chapter II, "The Tragedy of Retarded Growth," portrays the urgency of the present situation for evangelism. The voice of experience sounds throughout Chapter III, "Assembled Lessons from Many Lands," in which the author presents both mistaken missionary assumptions of the past and lessons learned in missionary experience.

No Christian can afford to by-pass the reading of Chapter IV in which Dr. Pickett sees Christianity as the most effective weapon against Communism. Even the chapter title allures the reader, "How Protestant Churches Obstruct and Counteract Communism." Chapter V, based on the thesis that preaching is imperative but not sufficient, emphasizes the importance of the ministry of laymen. In Chapter VI, "Yesterday's Best Not

Good Enough Today," there is presented an impassioned call to a new and deepened Christian dedication, both on the part of Christian individuals and in the life and program of the Church. The closing chapter abounds with Christian optimism. In addition to the mention of nations now predominantly Christian, the writer discusses Sarawak, Korea, and certain African nations as "potential Christian nations of tomorrow."

This is a book with a world perspective. Its major values lie in its insights for the advancing work of the Church in its program of world evangelization. But the spiritual principles and procedures contained within the book are no less relevant for the Christian worker in the local church and for the lay evangelist in the homeland.

Frank Bateman Stanger

Kerygma and History, by C. E. Braaten and R. A. Harrisville, editors and translators. Nashville: Abingdon Press, 1962. 235 pages. \$4.95.

In this volume are collected some contemporary reactions to Bultmann's existentialism and demythologizing, never before translated and published in English. Most of them are written by Bultmann's colleagues on the continent. Eduard Ellwein writes on Bultmann's interpretation of the Kerygma, Ernest Kinder on historical criticism, Walter Kunneth on "Bultmann's philosophy and the reality of salvation," Regin Prenter on myth, Nils Dahl on the Jesus of history, Günther Bronkamm on demythologizing; Hermann Diem compares Jesus and the Christ, and Harrisville concludes with an essay on "unauthentic and authentic existence."

Bultmann's call for separating the kernel of the New Testament from its husk, the timeless from the timed in the gospel message, has been dubbed "demythologizing." Ostensibly it was evoked by a desire to reach the sophisticated modern by the essential message of Christianity without asking him to accept the accretions from environment which might repel. This challenge has been taken very seriously by theologians since World War II, but thus far it has issued only in debate among certain theologians with no evidence yet that converts are being made to Christ thereby.

In this series of essays Bultmann's proposals are explained and their merits and demerits criticized. Some of the writers put forth their own ideas for reconciling points of view and often follow their criticism of contemporaries with ideas they consider novel and constructive. Diem seeks a mediating position between conservative and liberal theologians, between Barth and Bultmann, between the theological and the historical approaches to Jesus Christ. He challenges theologians to abandon the assumption that the New Testament and the history of doctrine are not consistent and to return to the study of New Testament documents, which he believes will push the current debate beyond the antitheses of historicism and existentialism into a context of Reformation theology.

Harrisville justly criticizes Bultmann for insisting on continuity in one's change from "unauthentic to authentic existence" to the extent that the New Testament doctrine of grace resulting in a "new creature" is lost. However, because of the inconsistency he finds in his teaching, Harrisville concludes that Bultmann is a Christian theologian in the last analysis rather than a secular (existentialist) philosopher.

These essays, as might be expected, are more informative and stimulating than edifying. The translators are to be commended for making them available in English.

George A. Turner

Jesus, His Story, Translation by Robert Shank, Illustrations by Paul Shank. Springfield, Missouri: Westcott Publishers, 1962. 256 pages. \$3.95.

The author of *Life in the Son* presents from the materials of the four Gospels the life of Jesus as one continuous narrative. Though the translation is his own, he seeks to preserve as far as possible the beauty, dignity, and charm of the King James Version. Thus in easily readable English is presented a flowing harmony of the gospels that reflects careful historical analysis and commendable linguistic scholarship.

Since the days of Tatian's *Diatessaron*, in the second century, there have been those who prefer the interwoven narrative. But Mr. Shank is guided by more than interest or sentiment. He would reach that large public which is indifferent to theology

in particular and religious history in general but which would more likely respond to the story of Jesus presented in proper sequence and in clear, dignified language. The underlying motive is, no doubt, evangelistic--to catch the eye and ear of those who have not given attention to the Gospel of Jesus Christ. To the beauty of the story itself is added an excellent format. The quality of paper, type, margins, and maps catch the eye. Beautiful water color reproductions invite the reader to tarry and meditate. Effective footnotes fill in backgrounds and aid in interpretation. For those who love the Lord Jesus, the book is delightful reading. It should be of real worth in the hands of those who should become acquainted with Him.

Wilber T. Dayton

The Spirit of Holiness, by Everett Lewis Cattell. Grand Rapids: Eerdmans, 1963. 103 pages. \$3.00.

The problems of the sanctified life provide the issues dealt with in this rather brief but thought-provoking treatment by the president of Malone College. The impetus to the study grew out of his association with the holiness movement and the victorious life movement. This volume seems to be an attempt to present those elements which the two have in common.

The opening chapter deals with the problem of maintaining a constant "glow" or "sense of miracle" in the Christian life. The solution centers around the concept of salvation as a "now" experience and embraces constructive suggestions relating to spiritual victory and growth. Avoiding the academic jargon of the psychologists of personality, the author, in chapter two, endeavors to explain in language understandable to the layman what is meant by the sanctification of self. As might be expected in an elemental treatment of so complex a problem, no pretense is made of thoroughness or finality. What is given is a series of clear-cut standards whereby the believer may examine his own heart in relation to the sinfulness of nature and infirmities of the flesh.

By far the greater part of the book is devoted to the work of the Holy Spirit in the believer. The author here draws freely from his own Quaker background but in a manner consistent

with the traditional Wesleyan emphasis. Two chapters deal with the presence and leadings of the Spirit in the heart and life of the Christian. Another chapter discusses the place of the Spirit in the believer's prayer life. The chapter on the unity of the Spirit is based upon a series of case studies, mostly from the Book of Acts; it shows how the early church maintained unity of the Spirit amid administrative inefficiency, rival customs, clashes of personality, and failure and rebuke.

Amid the many good things in this volume there are two emphases to which some may take exception. The author introduces both of them in the preface. The first is what appears to be a rather strong tendency toward a subjective approach. Most of the illustrations and reasonings are from the author's own experience. For testimonial witness to Christian experience this approach is commendable, but for exposition of Christian doctrine it is theologically weak. A second emphasis is the author's indictment of the holiness movement for overstressing the crisis experience and for failure to do justice to the sanctified life. There are those in the holiness movement who will think the author's allegations are a bit severe. The book nevertheless deserves wide circulation and serious reading. Its subject is timely, its treatment commendable generally.

Otho Jennings

W. Curry Mavis, *The Psychology of Christian Experience*. Grand Rapids: Zondervan, 1963. 155 pages. \$3.00.

"Our generation needs voices that 'speak eternal truth in its own dialect.'" Such is the conviction of the author as he brings to us a book which indeed speaks to a generation strongly psychological in dialect. Dr. Mavis asserts that there is a growing awareness in our age of the need of a new quality of personal living. He feels that our generation, believing that personal spiritual living is a redemptive force in society, has set out on a spiritual quest. This book has been written to help us discover this new kind of spiritual living. Out of his significant years of teaching and service, the author has written a book which is soundly confessional in tone and at the same time practically psychological in scope.

The sections of this book are divided progressively into "Becoming a Christian," "Keeping Spiritually Fit," and "Living Maturely." The reader is immediately struck with a sense of "going somewhere" as he follows the measured development of the thought of each section and chapter. "Varieties of Repentance," "Knowing God's Creative Power," "Moving Toward Maturity," and "Living With Confidence" comprise the first section. "Keeping Spiritually Fit," the second section, includes "Understanding Maladjustive Impulses," "Looking at Spiritual Frustrations," "Cultivating the Christian Life," and "Maintaining Healthful Attitudes." The final section deals with such topics as "Living in Secular Days," "Developing Faith Capacity," "Perceiving God's Guidance," and "Demonstrating Dynamic Christian Love." With a direct and uncomplicated journalistic style, Dr. Mavis develops his thesis. From time to time he draws on his extensive knowledge of Greek to furnish incisiveness of Biblical term. Commitment, for instance, should be more than an "affirmative-maybe." Christian assurance is really an "intuitive-certitude" of a sonship with God. Biblical heroes were not "starry-eyed idealists speaking out of a poverty of experience in an attempt to give guidance to nonplussed mortals." In decrying much shallowness in the demonstration of Christian love, the author observes that the Christian "...does more than observe tidbits of morality." Such pungent expressions help the thoughtful reader to get the true picture of Christian experience because they break down the wall of partition which an individual may have set up between himself and Christian truth.

While Dr. Mavis does not make an attempt to cite theories of psychology "per se," the book gives ample evidence of his grasp of the practical applications of many theories. This reviewer was impressed with the discussion of repentance in the first chapter. Substitutes for repentance can be seen in basic psychological principles, as Dr. Mavis demonstrates. Such substitutes are compensation, identification, and symbolic words and acts. The first two psychological terms are used to describe spiritual shortness. Again, there is a freshness in his use of the term "ambivalent repentance." The phrase describes a state of indecision which is so much noticed but not necessarily so much conscious among those who call themselves Christian. This treatment of varieties of repentance is especially interesting.

Throughout the book there is frequent mention of the difference between "innate sin" and what the author calls "maladjustive impulses." This approach will find hearty agreement upon the part of many, for it indicates a quality of acceptance which lies deep at the heart of the Christian gospel. The author says: "Not everything that provides a motivation toward sinful acts is sinful in itself." The reader is reminded of the many kinds of disorders and illnesses which stem from peculiarly human accidents and conditions having their roots in organic function impairment or in the lack of the very thing which Christians have to give: a thoroughgoing and deeply spiritual love. Dr. Mavis goes on to say that many advocates of the deeper spiritual life "have invalidated their message by claiming too much." Not being aware of the difference between innate sin and maladjustive impulses, such people may distort reality. "They have overlooked the fact that tendencies to wrongdoing may spring even from a sanctified life." In such cases Dr. Mavis, in speaking of the way in which the Holy Spirit works within, says: "He does not remove all of them by an act of cleansing, but rather He helps believers to gain insight into their maladjustments and to resolve them by His strengthening presence." This kind of approach gets a hearty "Amen" from this reviewer because it allows those with mental disorders of various kinds which prompt men to sinful acts to be "included."

The author discusses the problem of living in a secular age. "Secularism constitutes the very atmosphere of sin because it wants God to leave man alone and to let him do as he pleases." Since the Christian must assume responsibility for his own acts, secularism may be seen not as a personal "thing" but as the projection of the desires and/or ideals of persons. It is true that there is a "psychology of secularism," as the author puts it. However, it may appear that such a psychology is the "consensual validation" of people who individually have directly or implicitly made a plea to God to leave them alone. A question which arises out of this discussion then is: "How may the Christian love the secularist?" The answer lies in the fact that he sees him first as a person, albeit a threatening person, and then he interacts with him as Christian versus non-Christian, if such is the case.

This book provides food for thought for those who quest for spiritual maturity. Here is a book which is not tedious and

wordy, but practical and pithy. Whatever theories or scientific principles are enunciated here, this is done in language which the earnest Christian can understand and experience. The reader will find here a sourcebook for an integrated study of the way in which the insights of psychology can be helpful in lighting the pathway for the experiencing Christian.

John J. Shepard

New Frontiers of Christianity, ed. by Ralph C. Raughley, Jr.
New York: Association Press, 1962. 254 pages. \$4.50.

Twelve American and British scholars cooperated to produce this symposium, designed to be provocative and constructive. As the title indicates, these essays are analyses of the contemporary situation in religious thought and of the areas into which Christian leaders need to pioneer. Most of the writers are younger men in important positions whose writings have brought them into national prominence. The "new frontiers" here treated include those of natural and psychic science, ethics, art, education, the ministry, missions, church and state relations, ecumenics, philosophy and theology. The viewpoint and general orientation of the writers is liberal in the wider sense of that term; the evangelical viewpoint apparently is not represented. Most of the authors are more skillful in analysis than in constructive proposals. Often keen insights are presented, perspectives are clarified, and penetrating diagnoses offered. There is little complacency about the state of the church or the world. Criticism of contemporary Christianity for its worldliness and its concessions to the *Zeitgeist*, especially in the areas of pacifism and race relations, is trenchant and, for the most part, justified. In the essay on theology, for instance, liberalism is pronounced a dead issue and neo-orthodoxy, humanized by existentialism, will be the prevailing emphasis of the future. This reviewer gets the impression that most of the pioneers are arm-chair strategists, a social "brain trust," more skilled in diagnosis and prognosis than in leading out of the wilderness. Nevertheless, the alert Christian cannot read this book without being stimulated intellectually and "provoked unto love and good works."

George A. Turner

A Systematic Theology of the Christian Religion, by J. Oliver Buswell. Grand Rapids: Zondervan, 1962. 430 pages. \$6.95.

The publication of a major work in systematic theology is a significant event. Such is the case with the present volume, representing as it does virtually a lifetime of work by its author. It is the first volume of a two-volume work covering theism and biblical anthropology within the general framework of Calvinistic or Reformed theology. This theological treatise is not only biblically based but it is supported by a thorough knowledge of philosophy and theology, areas in which the author taught for thirty-five years.

More precisely, Buswell's systematic theology is called "covenant" or "federal" theology, a "theological system which rests upon the conception that before the fall, man was under a covenant of works, wherein God promised him (through Adam, the federal head of the race) eternal blessedness if he perfectly kept the law; and that since the fall man is under a covenant of grace, wherein God, of His free grace, promises the same blessings to all who believe in Christ (the federal head of the church)" (p. 307). Those who adhere to "covenant" or "reformed" theology, in strongly emphasizing the unity of the covenant of grace, reject "dispensationalism" (e.g., as advocated by the Scofield Bible, Louis Sperry Chafer, et alii.), which teaches that there was an age of divinely-ordained meritorious soteriology before Christ, and that "legal obedience" was ever "the condition of salvation" (pp. 318, 319). According to the latter view, justification was offered to men on a meritorious basis during the dispensation of law. Buswell emphasizes the negative fact, that there never has been any other way in which our holy God has dealt favorably with sinful men, but only by His grace in Christ (p. 316). He does recognize, however, that this "dispensational" idea of eternal life offered by means of legal obedience is inadvertently found in the writings of some of the greatest Reformed theologians, including Hodge and Calvin (p. 316f.).

It may be noted that Dr. Buswell has had a rich educational career. He is a graduate of the University of Minnesota (B. A.), McCormick Theological Seminary (B. D.), the University of Chicago (M. A.), and New York University (Ph. D.). One of his honorary degrees (LL. D.) was presented by a holiness school, Houghton College, in 1936. He served Wheaton College as its

third president from 1926-1940. From 1941 to 1956 he was president of the National Bible Institute in New York City, which became Shelton College under his administration. Since 1956 he has been Dean of the Graduate Faculty at Covenant College and Seminary in St. Louis. Theologically he identifies himself with fundamentalism ("...we fundamentalists..." p. 175).

According to the author these are the distinctive features of volume one: (1) emphasis upon the value of inductive evidences; (2) insistence upon the dynamic nature of God's immutability; (3) reconsideration of the doctrines of "eternal generation" and "eternal procession"; (4) relation of creation records to the plan of salvation; and (5) relation of miracles to works of providence (p. 5).

Unique in this work is the fact that Dr. Buswell, unlike such Calvinistic theologians as Hodge and Shedd whose first consideration is a study of the nature of the Bible, begins with the doctrine of God. He believes this to be the more practical place to begin, since the contemplation of God is more logically followed by a study of His special revelation in the Bible. This approach, moreover, seems particularly judicious in a day "when many devout believers in God through Christ have been alienated from the orthodox view of the Bible to such an extent that they can scarcely give it serious consideration" (p. 5). After a review of the doctrine of God in its biblical robustness, Buswell believes that many will be more open to the orthodox view of the Bible. "In the system of truth which comprises Christian theology, if one major doctrine is denied, every major doctrine is denied by implication. Conversely, the establishment of any major part of the Christian system of doctrine leads logically to the establishment of every other part" (p. 26).

To this reviewer there seems to be some unrelieved tension in Dr. Buswell's views of the decrees of God and "free will." On the one hand he accepts the Westminster Shorter Catechism's definition of the decrees of God as "his eternal purpose according to the counsel of his will, whereby for his own glory, he hath foreordained whatsoever comes to pass" (p. 163). Such a view veers toward determinism. On the other hand, Buswell insists that "the denial of free will seems to be purely arbitrary philosophical dogmatism, entirely contrary to reasonable evidence and to the biblical view" (p. 267). At the same time, he holds that God's decrees include the eternal destiny of both the saved and the lost, though he insists that the reason

and ground of the loss of those who are eternally lost is in themselves, as Calvin taught; while he sees the reason and ground for the salvation of those who are saved to be not in themselves but wholly in the grace of God (pp. 354, 170). In spite of the fact that "decrees of permission" are within the decrees of God, it is difficult to reconcile "free will" with his basic definition of the decrees. The author promises more detailed attention to this topic in his discussion of the plan of salvation in volume two.

Dr. Buswell accepts the verbal inspiration of Scripture, though he is careful to note that the term refers to the extent of the inspiration and not to the mode (p. 187).

Two interesting observations may be noted in Part II on "Biblical Anthropology." In regard to the age of man on the earth, Buswell says "theologically we have no direct interest in the question of the antiquity of man" (pp. 342, 343). While recognizing that there are devout Bible-believing Christians who believe that bio-chemists will "create life," Buswell observes: "Culturally we are interested. Theologically we have nothing at stake" (p. 325).

Part II is concluded with two chapters (V and VI) on "Human Life in this Age" in which cultural, social, governmental, and economic factors are given consideration. The author's helpful discussion amply indicates that he is not living in some theological ivory tower. He concludes that "it is the duty of the church in its 'ministerial and declarative' functions to apply the basic principles of the moral law of God to changing cultural circumstances" (p. 381).

The entire presentation comes to us with commendably firm vigor. It is refreshing in this day of equivocation and inclusiveness to read a theological system wherein the author is not only forthright and unequivocal on doctrinal issues but also on the "why" of his position. It seems fitting to conclude this review with Dr. Buswell's personal testimony regarding the Bible, which comes at the close of his discussion on revelation and inspiration:

In my personal experience I have never had the privilege of studying in any university or seminary which was committed to the inerrancy of the Bible. On the contrary, by force of circumstances the major portion of my studies in theology and philosophy have been under teachers who frankly rejected the doctrine

of Biblical inerrancy. No one teacher has met all the problems, but I have met a great many, under a great variety of circumstances, and my testimony is that what the Bible has to say on any subject is perfectly true and trustworthy when understood according to the commonly accepted rules of grammatico-historical exegesis. Not only is the Bible never proved false, but over and over again it is proved to be that true source of life and light which it claims to be. . . . This Book is true. I have taken it and lived with it amid the naturalistic philosophies and worldly trends of our modern universities, graduate schools, and schools of education, as well as in anti-Biblical theological seminaries, and I have found it to be true at every point of testing. It is the very Word of God (p. 213).

The warmth of the author's personal testimony, together with his conviction on the trustworthiness of the Bible, pervades all his discussions. The content of this volume is a worthy contribution to present-day theological literature.

William M. Arnett

The Zondervan Pictorial Bible Dictionary, by Merrill C. Tenney, General Editor. Grand Rapids: Zondervan, 1963. 927 pages, plus 22 maps. \$9.95.

A pictorial Bible dictionary was inevitable. Great advances in the field of photography have made possible not only pictorial news magazines but the pictorial New Testament (A. B. S.) and other publications in which pictures are used to supplement effectively the printed text. The photographs are normally more effective than drawings because more authentic and life-like. This new dictionary makes effective use of photographs, drawings, and maps to make clearer and more vivid the subjects related to the Bible. Chief source of the photographs is Matson of California, a Christian photographer of long residence in Palestine and author of one of the best guide books to that land. The fact that many of the pictures were taken several years ago seldom detracts and often adds to their effectiveness, because Palestine is now being modernized rapidly. The

Picture and Layout Editor, Peter De Visser, deserves commendation for good judgment in the selection of pictures and for the effectiveness with which they are integrated with the text.

Heading the list of contributors is Editor Merrill C. Tenney, of Wheaton College, whose selection of assistants includes a member of the faculty of Asbury Theological Seminary, who wrote the 2,000 word article on "Texts and Versions (New Testament)." Evangelicals will appreciate the conservative, biblically-oriented viewpoint reflected throughout the volume.

As might be expected, there are some surprises. The articles on "Pilate," "Praetorium," and "Gabbatha" all state that Herod's Palace was near the temple and adjacent castle (Antonia). The maps, however, correctly show Herod's palace on the opposite side of the city, near the present Joppa Gate, where Josephus said it was. A few of the pictures have misleading captions (e.g., "The Castle Tower of Antonia" and the "Ecce Homo Arch"). ("Moses" is located at St. Peter-in-Chains, Rome--the caption is not incorrect but some might think it is located in the Basilica of St. Peter.) In some major articles the bibliography is omitted (e.g., "Law," "Babylon," "Palestine") while some bibliographies omit important books in foreign languages, such as L. H. Vincent, *Jerusalem de l'AT*, in the article on "Jerusalem." In some bibliographies the author's surname is given first, in others it appears after the first name. In the excellent article on "Sanctification" one wonders whether the word "sacrifice" was the word intended in the reference to John 17:19, and whether the term "experiential" would not be more appropriate than "experimental" in the exposition of Romans 6-8.

A multitude of articles deserving special commendation include those on diseases of the Bible, dress, synagogues, Shechem and the Psalms. In the last-mentioned, pictures accompanying the text are employed with great effectiveness. The number of subjects included is remarkably large and inclusive for a one-volume dictionary. The general layout, format, and binding are excellent, making the volume a satisfying book to own. Every Bible reader should have a Bible dictionary. In view of its quality, its price and special features, this reviewer considers the Zondervan dictionary a sound investment.

The King of the Earth, by Erich Sauer. Grand Rapids: Eerdmans, 1962. 256 pages. \$3.95.

This publication is the last from one of the great Bible scholars of the twentieth century. The author, who for many years was principal of the Wiedenest Bible School in West Germany, is already well known for his "histories of Salvation": The Dawn of World Redemption and, The Triumph of the Crucified, as well as for his more recent books, From Eternity to Eternity and, In the Arena of Faith.

The theme of the present volume is man's call to nobility and to rule as king (p.11), developed from the standpoint of the Bible and science. As in other works, the book indicates Dr. Sauer's amazing breadth of Bible knowledge, and demonstrates his keen awareness of the relevance of biblical truth to the present-day world of science and history. Actually the book is a study in the biblical world-view. From the perspective of eternity, man is portrayed as a kingly instrument in the hand of the Creator, not only for the transfiguration of the world of nature, but also as a vessel of Divine grace and glory, called to worship, to conformity to God's image, to be a son of God through His creation, and to the vocation of ruler through eternity. In spite of human depravity and the opposition of Satan, man is destined ultimately in and through the person of Jesus Christ to a kingly rule over the earth.

The concluding portion of the book (Part V), in which the origin of the earth is discussed, is especially interesting. Dr. Sauer finds a surprising harmony existing between the biblical account of creation and modern science, particularly geology and palaeontology, insofar as these have produced really reliable results (ch. 15). In view of the fact that there still exist numerous unresolved questions both in the interpretation of the scriptural narrative and in natural science, the author would urge both Bible scholars and scientists to exercise caution in matters of deduction. Further, "we must also avoid the idea that, if we can establish certain harmonies between the Bible and science, we have 'proved' the truth of the Divine inspiration of Scripture" (p. 201). "Above all," writes Sauer, "we must say that the Bible is a lion, and a lion can defend itself! God's Book does not need to be protected by its human, believing readers. Its authority originates with its Divine author" (ibid).

The author's discussion of the origin of sin (chs. 4 and 5) is illuminating. In an Appendix (pp. 228, 229) he deals with the topic, "How the Writers of the Bible Understood Their Writings."

It is a remarkable and significant book, stimulating to the mind and a blessing to the heart! Preachers and laymen should read this biblical-scientific presentation of man's nature and destiny.

William M. Arnett

Book Notices

Expository Preaching Without Notes, by Charles W. Koller. Grand Rapids: Baker, 1962. 132 pages. \$2.50.

The professor of homiletics at Northern Baptist Seminary has put into this little book the substance of his teaching through the years. Much of the content has to do with preaching in general, with an emphasis on expository preaching. In setting forth requirements for communicating without notes, the author prescribes a task that some will feel to be rather taxing in these days of ministerial involvement. The book has much helpful suggestion but one is apt to get discouraged by some of its detailed analysis of ways and means.

J. D. R.

The Minister and His Ministry, by Mark W. Lee. Grand Rapids: Zondervan, 1960. 280 pages. \$3.95.

This is a book of "down-to-earth" suggestions on the minister's relation to social problems, professional growth, preaching, worship, budget, weddings and funerals, and kindred areas of his calling. Sub-title: "The Minister's Complete Handbook of Professional Guidance."

J. D. R.

Knight's Illustrations, compiled by W. B. Knight. Grand Rapids: Eerdmans, 1963. 451 pages. \$5.95.

An encyclopedia of "Short Quotes" and longer "Illustrations," not as fresh and up-to-date as labelled, but generally worthwhile for the busy pastor.

J. D. R.

The Prayers of the Bible, compiled by Philip Watters. Grand Rapids: Baker, 1959. 334 pages. \$3.95.

A topical arrangement of all the prayers of the Bible, this volume will be a valuable help in the study and practice of prayer. It is thoroughly indexed for quick reference.

J.D.R.

Holy Ground, by Douglas M. White. Grand Rapids: Baker, 1962. 144 pages. \$2.50.

Sermons from the Psalms, by Calvin P. Swank. Grand Rapids: Baker, 1962. 122 pages. \$2.50.

These books constitute volumes II and III respectively of the Evangelical Pulpit Library. Holy Ground, a series of expositions from Exodus, shows the progress of Israel from the lowly estate in Egypt to the high heights of holy Sinai. Here are devotional lessons on the Christian way, drawn from God's dealings with His people in their wilderness journeyings. Sermons from the Psalms contains chapters on Biblical Poetry, Hebrew Rhythm, the Penitential Psalm, and Pinnacles of Prayer, in addition to eight sermons from the Psalms. Both volumes will be appreciated by ministers searching for sermonic ideas in the respective areas.

J.D.R.

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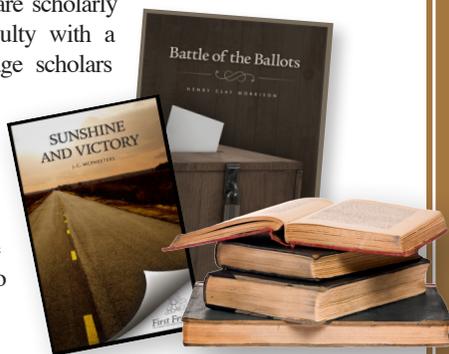
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