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The New Oxford Annotated Bible with Apocrypha, Revised Standard Version, New York: Oxford University Press, 1977.

This is a reissue of the Revised Standard Version of which the New Testament appeared in 1946 and complete Bible in 1952. The second edition of the New Testament appeared in 1971 and the Oxford Annotated Bible was copyrighted in 1962. This edition was copyrighted in 1973 and again in 1977 including an expanded edition of the Apocrypha. The annotations to the Old Testament portion, as in the earlier editions, are by Herbert G. May and the New Testament portion by Bruce Metzger.

Another feature of this edition is that the complete Bible including the Apocrypha has for the first time the endorsement not only of the major Protestant denominations but also of Richard Cardinal Cushing of the Roman Catholic Church. In addition, Eastern Orthodox Archbishop Athenagoras has approved this version which now includes III and IV Macabees and Psalm 151.

In this edition Bruce Metzger writes of the number and sequence of the books of the Bible in which he puts the Apocrypha in perspective. There is an essay on how to read the Bible and another on modern approaches to Bible study: criticism, form criticism, redaction criticism, and tradition history. One essay deals with the characteristics of Hebrew poetry, another the literary forms in the Gospels and still another on the geography and archaeology of Bible lands as in earlier editions. English versions of the Bible from Tyndale to the King James are described. The various annotations are indexed. An introduction to the Apocrypha, chronological tables of rulers and the Oxford maps are included.

The total study Bible is large in size, but it is well-printed and attractively presented. There are a few changes in Metzger's notes of the New Testament. These will be welcomed by most evangelical scholars. Conservative Bible readers will find some of the notations on the Old Testament by Herbert May less helpful. As in earlier editions of the Revised Standard Version, the Deity is addressed by the archaic terms "thee" and "thou," but other forms are in contemporary English terminology. Each Bible book is given a short,

concise introduction which is very helpful, especially to the beginning student. The edition does not have the column of references either on the center or on the margin, but notes at the bottom provide most of the needed cross references.

There is much to be said for having a study Bible which includes the Apocrypha. This portion of Scriptures which used to be in all older editions of the King James Version has been neglected in recent years possibly to reduce printing costs, but for the serious Bible student it is quite important to have the Apocrypha available to help fill that important gap of some four centuries between the Old Testament and the New. Bible students will be well-advised to avail themselves of this 1977 edition of the Oxford Annotated Bible.

George Allen Turner
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Hope in Captivity, by Derek Winter, London: Epworth Press, 1977, 136 pp. \$2.25.

After 13 years as a Baptist missionary in Brazil, Derek Winter returned to England. Away from the troublesome turmoil of oppression in Latin America, he was able to reflect on his experiences in the light of new information he received through reading theology of liberation. While in Brazil, Winter had been unaware of the political and social significance of what was happening around him. Now he was confronted with a revolutionary interpretation of the conditions which he could not deny. After familiarizing himself with the liberation literature, Winter undertook a three-month pilgrimage back to Latin America. He was able to visit these liberation theologians in their context and see them at work. In this way he probed behind their written words and saw first-hand the *sitz-im-leben* which produced their provocative challenge. He was able to get a feel for what they were doing and why they seemed so "urgent." *Hope in Captivity* is Winter's interpretation of what he discovered. It is ". . . the attempt to describe some of these theologians against the background of their local situation" (p. 18).

Derek Winter does not understand theology of liberation to be a passing fashion. The growing conflict in Latin America between church and state over the questions of social justice and human rights can only become more acute. "The one institution that is still capable of raising its voice in protest is the church. And the gradual transformation of a church from its role as supporter of the status

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quo to one of opposition and protest is one of the most significant facts of the contemporary Latin American scene” (p. 21). Since the advent of liberation theology, even more repressive regimes have arisen in Latin America. This has necessitated a reevaluation and redirection of the movement. Winter notes a return to the spiritual dimension, a tendency to be more supportive of the organized church and encouragement of young people to be active in church life.

In his final chapter, Winter develops a case for theology of liberation. He tries to answer charges made against it and explain its association with Marxism. Admittedly biased, Winter wants us to understand that this is his interpretation from a limited perspective. He has talked only with the theologians and their close associates. One wonders what the rest of the Latin Americans have to say.

Hope in Captivity is written to acquaint people with liberation theology. It is an introduction to the people and their writings and includes an excellent bibliography. Besides being of convenient length, it is a very readable volume. It is written in such a way as to be understood by those who lack a technical theological vocabulary. Also of interest to the reader is the forward by Walter Hollenweger. On the basis of Derek Winter’s experience, Hollenweger asks some critical questions concerning the relevance of academics, civil war in Northern Ireland, government mismanagement, and questionable political activities. He then challenges the English to “face reality.” This challenge applies to each one of us. As Derek Winter helps us see Christians struggling in a much more difficult situation than our own, perhaps we can muster hope to face our reality.

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How to Have a Happy Marriage, by David and Vera Mace, Nashville: Abingdon, 1977.

David and Vera Mace have worked professionally for over 40 years in marriage counseling and more recently, in marriage enrichment. The present book evolved out of this background. It is a structured guide to help couples who experience relatively stable marriages to enrich their relationships.

The book contains valuable information available to the person reading through the book. The greatest benefit can be derived if the book is read by a couple who commit themselves to spending four

hours a week in completing the structured enrichment materials. Complete, detailed and easily understood instructions are given.

It may be difficult for many couples to discipline themselves to complete the program without assistance and support. Such encouragement may come from persons who have completed the program. Or the book may become a central focus of adult church school classes. Very importantly, this book can be an invaluable adjunct to the pastor in marriage counseling. A couple who completes the materials may need considerably less counseling time.

Well-written and growing out of personal and professional experience, this book is highly recommended for clergy couples. Having completed the program themselves, it can be a valuable tool in pastoral care and counseling.

William C. Cessna
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Director of Counseling Services

Mark: A Portrait of the Servant, by D. Edmond Hiebert, Chicago: Moody Press, 1974.

This English Bible commentary offered by Edmond Hiebert cannot be said to be a trail-blazer for any new interpretation or any new understanding of Mark. It is a conservative interpretation of Mark which I found readable and mildly profitable for the interested layman, or for the pastor whose Greek is too rusty to use Cranfield's commentary on Mark. This is not a commentary for the scholar, or for the person working his way through Mark for the third or fourth time. Rather, it is a sound and simple introduction to Mark.

Mark: A Portrait of the Servant is obviously not intended to be a *critical* commentary, and therein, I think, lies its weakness. Critical issues are generally ignored or, at best, superficially discussed. The tendency in the book is to harmonize all the problems. The pastor or student looking for help with difficult questions of the synoptic problem will find minimal help.

Despite the limits of this approach, Hiebert offers a generally satisfactory interpretation of Mark. He is clearly orthodox and traditional. One place, however, where his traditionalism does lead him astray is in the interpretation of the parables. Here Hiebert relies far too much on traditional allegorical interpretations of the parables. I cannot believe that the parable of the mustard seed denotes that "Christendom has departed from its original nature to

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become a mighty kingdom . . . a worldly-minded organization.” However true that statement may be, it is ridiculous to suppose that Jesus would have wanted to teach this to his original audience.

I would suppose that the desire to be true to the original Greek led Hiebert to use the American Standard Version (ASV) as his basic English text. I do not think that the ASV is really a successful substitute for the Greek text, and what minor advantages the ASV has over other modern translations are lost through its clumsy English style and its relative unfamiliarity.

In the end one must conclude that this is a nice, safe, and generally sane commentary. It has not displaced any of my favorite commentaries on Mark, and I would consider the commentaries by Cranfield and Taylor to be far superior to this work.

*R. Wade Paschal, Jr.
Teaching Fellow in Greek*

Acts: The Expanding Church, by Everett F. Harrison, Chicago: Moody Press, 1975.

Everett Harrison’s commentary on Acts is a readable and concise English Bible commentary. Almost anyone could read this non-technical commentary and enjoy Harrison’s brief verse by verse comments. The book assumes a consistently orthodox approach to Acts, and is purposefully non-critical, making it suitable for a wide range of readers.

The defects in the book may stem largely from the author’s decision to avoid most critical questions. Beyond the brief (and competent) introduction, the critical issues which abound in Acts receive only cursory attention. Even the problem of the “Western text” is largely ignored, though curiously Harrison does occasionally use Western readings as if they were legitimate explanations of the normally received Greek readings (see his comments on Acts 18:19-21). One looks in vain for a justification for this unusual methodology.

Similarly, those looking for significant exegetical help with theologically challenging passages in Acts (such as Pentecost, Samaria, and others) may be disappointed. Harrison’s remarks on these passages tend to be general and do not attempt to deal with the varying interpretations offered by Pentecostals, Calvinists, Dispensationalists, and, of course, Wesleyans. Harrison seems to chart a course of interpretation between all these options, though

overall he is surely representative of moderate Calvinism. Note his comment on those much debated passages concerning the Holy Spirit:

So far as the Book of Acts is concerned, no inflexible pattern is discernable, though usually the experience of the saints must have been that the Spirit came as the seal of faith (p. 138).

There is no problem with the first part of that sentence, but one may not be sure what the second part means, or that this is an adequate summary of the material in Acts on this subject.

These reservations only suggest that more technical and critical commentaries should be sought for those interested in pursuing the difficult questions of Acts. Anyone seeking a more general introduction to the book will find Harrison's commentary to be readable, competent and evangelical.

R. Wade Paschal, Jr.
Teaching Fellow in Greek

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

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

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

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

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Howson, and William Ramsay.

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

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

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

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