

Book Reviews

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

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

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

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

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

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

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

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

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

Robert W. Lyon

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

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

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

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

Harold B. Kuhn

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

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

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

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

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

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

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

James A. Hewett

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

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

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

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

David W. Faupel

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

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

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

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

Robert W. Lyon

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

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

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

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

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

David D. Bundy

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

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

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

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

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

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

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

Glenn A. McNiel

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

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

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

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

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

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

David D. Bundy

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

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

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

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

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

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

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

Joseph S. Wang

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

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

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

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

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

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

Donald E. Demaray

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

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

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

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

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

George Allen Turner

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

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

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

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

He then demonstrates step by step how the text of such a fragment is to be reconstructed and analyzed. Other manuscripts studied include P⁶⁶, P⁷⁵, P⁶⁰, P²⁸. They are followed by plates of the following: Vaticanus (B), Sinaiticus (m), Bezae (D), Washingtonensis (W), Alexandrinus (A), and the minuscules 666 and 1345. In each of these the beginning of the fourth gospel is printed so that special attention can be given to an analysis of the variant readings in John 1:3, 4 and 1:18.

Finnegan's methodical guidance through these texts and the variants is admirable for its clarity and judicious character. But this reviewer questions the procedure of this section on two counts: (1) as an introduction to the encountering of manuscripts the plates do not reveal the wide variety of manuscripts to be encountered. A wider selection of manuscripts might have demonstrated, for example, how manuscripts were adapted for liturgical use or how text and commentary were interwoven. Thus, plates of P⁶⁶ and P⁷⁵ are given when the author explains how fragments are to be reconstructed; then in the extended sequence of manuscripts on John 1:1-18 plates of these same manuscripts are shown again. Exposure to a wider variety of types of manuscripts would have enhanced the student's experience.

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

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

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

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

Robert W. Lyon

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

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

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

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

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

Donald E. Demaray