

Book Reviews

The Holy Spirit and You, by Donald M. Joy. New York: Abingdon, 1965. 160 pages. \$2.75.

Alive To God Through Prayer, by Donald E. Demaray. Grand Rapids: Baker, 1965. 156 pages. \$1.95 (Paperback).

These two books are listed together because they have been authored by graduates of Asbury Theological Seminary. Donald M. Joy is serving as Director of Education Services for the Free Methodist Church. Donald E. Demaray is the Dean of the School of Religion at Seattle Pacific College, Seattle, Washington.

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The Holy Spirit and You aims at giving "a wide-angle view of the Holy Spirit and His work throughout history." The author writes: "The unbroken line I want you to see extends from the beginning of time and on out into the future. The basic blueprint for man . . . remains the same today—since Pentecost—as it was at the creation; history is all of one piece."

The author summarizes the gist of what he has to say in the volume in these words:

From the moment that man became a living soul he has possessed a capacity for being filled with God's Spirit. When man, either racially or individually, has chosen to entertain in his inner capacity some unworthy occupant, he has been impoverished, lonely, and ignoble, or at best spiritually sterile. History unfolds the account of God's patient trek with mankind, the trek which made it possible for man to return at last to fellowship with God by means of the inner presence of the Holy Spirit—to get "back on the track." Man is truly normal only when he is, in fact, the "temple of the Holy Ghost."

This is an extremely practical book on the ministry of the Holy Spirit. Such a book is fully relevant and greatly needed in the experience of the Christian church today. Little wonder is it that this book, which is so fresh in its approach and yet so evangelical in its

scriptural and theological commitment, and so incisive in its communication, has already been selected as a study book for laymen by the author's denomination.

The author's chapter headings reveal at once his creative writing: "What's Going On Here?" "God's Design and the Breath of Life"; "The Great Disaster"; "God's Remedial Silence"; "The Traced-Over Blueprint"; "Man's Recovery: Three Stages"; "Life on the Track"; "Century 21 and the New Men"; "The Fine Print: Definitions"; "Questions People Ask."

In his writing the author also has an unusual gift of communicating through effective illustrations, drawn from everyday living in today's world.

This is an invaluable volume for anyone who wishes to understand the scriptural presentation of the Spirit-filled life. It is a fresh and effective presentation of the Wesleyan distinctive of entire sanctification.

Certainly this book ought to be in the hands of every Christian layman. The reading of it will be of inestimable help to every theological student. And it should not be by-passed by the concerned churchman, for in these pages the author clearly delineates a level of spiritual experience which may well be considered as the Wesleyan contribution to ecumenical Protestantism.

Alive To God Through Prayer is basically a manual on prayer. It presents a reverent approach to the practical aspects of a life of prayerful communion with God. It is an excellent guide for group study and for training courses as well as for individual instruction and inspiration. Each chapter is followed by questions to direct thought and group discussion.

In his preface the author writes:

Spiritual awakening is the first aim of this book. Prayer is the key and cause of awakening. . . This small book is a plea from a concerned heart to people—especially those who are already baptized Church members—to engage in the most rewarding and serious business in the world. It is not only a plea or call to pray, it is a manual on how to pray and what to pray for. We are close to the real revival we long for so deeply. . . All revivals have been preceded by prayer. . .

The second aim of the book is nurture. . . The continuing round of Christian devotional activity constitutes a big chunk of the material out of which nurture becomes a reality.

The first two chapters in the book are devoted to a discussion of "coming alive to God" and "staying alive to God." The formula for "coming alive to God" is the Spirit-filled life. The secret of "staying alive to God" is a growing devotional life.

In chapter 3, the author presents the following suggested pattern of personal prayer: (1) The first thoughts of the day must be of God; (2) A morning quiet time should be held as early in the day as possible; (3) Using a prayer list avoids hit-and-miss praying and wandering thoughts; (4) The 15-10 program suggested by the late Dr. W. E. Sanster (fifteen minutes in the morning and ten at night) is a good way to begin a regular devotional life; (5) Morning prayer should include adoration, thanksgiving, dedication, guidance, intercession, and petition; (6) Evening prayers should include thanksgiving, confession, and intercession; (7) The closing thoughts of the day must be of God.

Dr. Demaray has a very helpful chapter 6 on the teachings of the Bible on prayer. In chapter 5 the author discusses the establishment and maintenance of a prayer group.

Four of the chapters in the book (4, 7, 8, 10) are devoted to practical counsel in praying for specific objectives: "How to Pray for Spiritual Awakening"; "How to Pray for Divine Healing"; "How to Pray with Your Family"; "Especially for Ministers and Prayer Group Leaders" (how ministers and prayer group leaders should pray personally, for others, and with others).

In chapter 9 the author deals with some very practical problems in prayer: "when prayer is work"; "when God seems deaf"; "when circumstances are against us"; "when we fear our little children will not understand"; "when prayer training is difficult and long"; "when we are called upon to fast."

I am particularly grateful for Dr. Demaray's inclusion of chapter 7—"How to Pray for Divine Healing." He begins his discussion with the fact of divine healing. He presents in detail the story of the healing of George Nakajima, former student of Asbury Theological Seminary.

He then proceeds to discuss the various other methods of healing: spiritual healing, mental suggestion, medical science, diet and personal involvement. The chapter closes with a discussion of Jesus and healing, and of varied reasons why some folks are not healed in this life.

Alive To God Through Prayer reveals the carefully documented analyses of the scholar, the deeply spiritual insights of the saint, and the clearly communicated and practical advices of the counselor. The book is both a source of spiritual inspiration and guidance and also an incentive to further intensive study and stimulus to increased experimental participation in the varied areas of prayer.

The Eternal Now, by Paul Tillich. New York: Scribners, 1965. 185 pages. \$1.25 (Paperback).

This is the latest of Paul Tillich's works to be made a part of the Scribner Library, a paperback series. It is composed of sixteen sermons delivered in university and college chapels between 1955 and 1963. The title "The Eternal Now" is used simply to indicate that the presence of the Eternal in the midst of the temporal is a decisive emphasis in most of the sermons.

As usual, the author is a keen observer of the human predicament, to which he devotes the first six sermons. He studies loneliness, forgetting, the riddle of inequality, frustration, sickness, and human tragedy. In them he sees certain mitigating or salutary elements and assumes a religious context to life. The second section examines the Divine Reality in much the same way as he studies man's struggle. There is a Spiritual Presence from which one draws ability. The Divine Name, too, should elicit tact, silence, and awe. God is pursuing man and should be allowed to catch him. Salvation is healing from sickness and deliverance from servitude. Men are the healers. And salvation is for the world—not for individuals. The mystery of the future and the mystery of the past are united in the mystery of the present. Thus the *Eternal Now* gives us rest in His Presence. Finally, a challenge is given to resist conformity, to be strong, to enjoy maturity, to seek wisdom, and to be thankful.

His philosophy has a certain wholesome quality and reflects a religious temper and presuppositions. Some of his insights are profound and stimulating. This is especially true of his treatment of wisdom. He always takes a Scripture text and sometimes expounds it. But, though this may make the discourse a sermon, it would be exaggeration to call it a gospel message. The human predicament is not as the Bible pictures it—a curable state of sin. It is the weakness and frustrations common to man. Likewise, salvation is not a specific individual deliverance that brings personal life and hope. One gathers that not only traditional terminology has been discarded but that along with it has gone the real meaning of the gospel. Though the "sermons" are full of insights that could be reworked to give a clearer understanding of God, man, and redemption, one can hardly resist the impression that Tillich is not necessarily speaking of the Father of our Lord and Saviour Jesus Christ. To him God seems to be more of a "World Ground," If so, it is not hard to understand the author's distaste for traditional terms. One does not sense a real confrontal with the fundamental issues of sin, righteousness, and redemption as found in the Bible. Rather, God seems to be a pervading presence in the universe upon which or Whom one can draw in his efforts to "save the world." Accordingly, there is no sharp sense of personal guilt nor keen joy of salvation.

The book is worth reading for its nuggets of insights if one is mature enough to sort and sift. It is also an excellent example of preaching that has no power to convert—because divine revelation is overshadowed with human thoughts and presuppositions. As such, it is an exhibition of what preaching must not be.

Wilber T. Dayton

Be Perfect! by Andrew Murray. Minneapolis: Bethany Fellowship, Inc., 1965. 171 pages. \$1 50 (Paperback).

With our amazing technological advances we are becoming accustomed to hearing about our precision instruments which produce *perfect* timing, *perfect* performance and *perfect* calculation. Ours is an age for perfection in several branches of science.

Is it not timely that the church be reminded about Christ's command: "Be ye therefore perfect, even as your Father which is in heaven is perfect"? The current reprint of Andrew Murray's *Be Perfect!* is a devotional study of our Lord's call to live life at its spiritual best.

Murray set for himself the task of going through the Bible and lifting up the principal passages in which the word "perfect" occurs and then "seeking in each case from the context to find what the impression is the word was meant to convey" (p. 7).

He moves through the Old Testament books, finding ample reference to the perfect heart, the perfect walk, the perfect God, and the perfect man. Murray then summarizes his findings in the two Testaments in this manner: "In the Old the perfect heart was the vessel, emptied and cleansed for God's filling. In the New we shall find Christ perfected forevermore, perfecting us and fitting us to walk perfect in Him. In the New the word that looks at the human side, *perfect in heart*, disappears to give place to that which reveals the divine filling that waits the prepared vessel: *perfect love—God's love perfected in us*" (p. 48).

In the New Testament the references to perfection, found in the Gospels, Corinthians, Philippians, Colossians, Hebrews, James, Peter, and John, are dealt with successively. Each book and writer contributes not only his individual insight but also adds to the corporate testimony that God has gone all-out to have a people who will go all-out for Him and His perfect purposes for them.

Murray's continuous stress on perfection centers objectively in what God through Christ has provided *for* us, but subjectively in what the Spirit of Christ will perform *in* us—if we will but trust and obey. Murray's emphasis is an evangelical perfection, not a legal-

istic or humanistic perfection. It issues in Christlikeness of spirit, even though short of perfect outward performance, in the believer's daily life.

Murray's contribution to the Keswick cause in England has been well known. However, most of what he has in this volume would be identical with what one would hear in "holiness meetings" among Wesleyans around the world. Murray's call to perfection assures his readers that they can be free from all that is wrong and carnal (p. 72), that it is a perfection of love toward God and men, attainable instantaneously (p. 112) by faith (p. 104).

But this immediately available perfection can itself be perfected, just as a perfect seed may unfold in its growth in becoming a healthy, well-formed plant. Murray also draws an analogy between Christ's perfect human nature at birth and His perfect human development through infancy, childhood, youth and manhood, and the stages through which a perfect-hearted Christian may pass in maturing in his perfect devotion to God and service to men.

One matter might have been more clearly handled by the author. He declares, "Love is the death of self: where self still lives there can be no thought of perfect love" (p. 140). For the undiscriminating reader this statement needs further clarification. Every Christian needs to learn early in life that there is an indestructible self in him which will live on forever. This self is God-given and must be fully yielded up to God for His inhabitation of it. But it will never be destroyed.

The self which Murray declares must die is the carnal mind which infests the self. That sinful bent in our natures, inherited from Adam, can be eliminated without destroying anything that is properly human or essential to our God-created selfhood. The self is to be invaded and renovated by the Spirit of Christ and brought into a perfect harmony with God's own holy Self.

One cannot give this devotional study a serious reading without feeling the force of Murray's Preface appeal. First, "*there is a perfection of which Scripture speaks as possible and attainable.*" Second, "*to know what this perfection is we must begin by accepting the command and obeying it with our whole heart.*" Thirdly, "*perfection is no arbitrary demand; in the very nature of things God can ask nothing less.*" Fourthly, "*perfection... is something so divine, spiritual, and heavenly, that it is only the soul that yields itself very tenderly to the leading of the Holy Spirit that can hope to know its blessedness*" (pp. 7-10).

Bethany Fellowship, Inc. is to be congratulated for giving the church visible a renewed call—through this reprint—to "the highest aim of what God in His great power would do for us."

The Ecumenical Scandal On Main Street, by William G. Cate. New York: Association Press, 1965. 126 pp. \$3.50.

This brief volume concerns itself with the local church congregation and the wider ecumenical movement. The author, the executive director of the Portland Council of Churches, speaks from the perspective of a professional participant in the ecumenical movement. The author notes that the typical congregation in the United States suffers from a parochial, individualistic perception. This comes from its tradition of individualism along the American frontier. It is further entrenched in denominational loyalties and rivalries. It is sustained, the author notes, by denominational representatives at headquarters who often inundate the local pastor with programs and exhortations for support to his denominational program. The effect of this is frequently to keep the pastor so pre-occupied with denominational concerns that he has little time and less motivation for participation in matters of community interest. The pastor often is led to believe that participation with other denominations in an effort at community betterment may imperil his loyalty to his own denominational programs. This attitude is many times shared by the laymen of the church. The result is the "scandal" of competition rather than cooperation among churches of a given community.

The author emphasizes that in almost any community there are area needs and groups that are neglected by all of the churches. He states that there must be concerted action on the part of all churches of the community both to detect areas of neglect and to meet the issues which these present. He notes also that in all too many cases the church's clientele is stratified. By this he means that one church may minister to the poor, another to the affluent, still another to a racial or ethnic group. He points out that too few churches minister to a broad cross-section of the community—to the rich and poor, to the learned and ignorant, and to those of different racial backgrounds. His main concern is that the churches present to the community, that is, to the world, not a group of competing denominations, each of which considers itself solely sufficient for the community, but rather a corporate Christian witness and action movement. Each congregation, he insists, is to think of itself, not as the only true church in a given situation but as the church of Christ in existence at a particular location.

He offers some suggestions for self-examination. Does the denominational literature represent a perspective that is broad enough or is it concerned with sectarian matters alone? Are community interests, needs and concerns adequately represented in the committees serving in the church? Do the pastor's sermons and other

messages reflect an interest in the world's need in addition to parochial needs? Does the church exist to serve or to be served? He notes that the true ecumenical movement is not one which submerges the respective heritages of the denominations or that plays down their distinctive theological emphases. Instead, he urges dialogue and confrontation one with another. By this he means a frank facing of points in which they differ as well as points in which they are agreed. He declares that provincialism and narrow sectarian attitudes can only be remedied by looking "over the fence," by participating in the services of other churches and getting to know their distinctive emphases at first hand. He recommends, for example, cooperation between Protestant and Catholic churches in a community to meet the total needs of that community. He would like to see also a greater interest on the part of community churches in the local, national, and international councils of churches.

As a practical program for action he urges a preliminary survey, including searching of the Scriptures, compiling of community statistics and gathering insights from the standpoint of history, society, and psychology relative to the world in which one lives. In addition, he adds, a separate effort to interpret the data gathered should be made. The third step is to project or to look ahead to probable action. After considering what needs to be done, they are to move to the implementation or the carrying out of their intentions.

Finally, he suggests a feedback or evaluation of what has been accomplished. This sequence should be in continuous process on the part of all churches of all denominations in a given community. Cate's overall strategy in the little manual is to communicate to the local congregation the ecumenical insights and resolutions which often come from leaders at higher administrative levels. He is seeking to help churches to make the step from proclamation to implementation.

Evangelical or conservative Christians will evaluate this book in different ways. To the reviewer the volume has much to commend it. True, there is little in it that is new or profound; but it says many things that need to be said. Most of its content should be of concern to evangelicals. The effect of this book on the thoughtful reader can only be wholesome. The reviewer's criticism lies, not so much in what the book says or how it says it, but in what is left unsaid. The author inveighs against those who presume that their perspective is correct and beyond question. He himself, however, is by no means free from this attitude. The volume reflects an uncritical, almost naive acceptance of the tenets of the modern ecumenical movement as things that are self-evident. He is partly right in this and partly wrong. He is right in pleading for the Lordship of Jesus Christ and the church's acceptance of the "servant image." He is wrong in his inadequate recognition or emphasis upon the

central affirmations of the Christian faith. He reflects no awareness of the fact that some churches are nearer the New Testament pattern than others. He often assumes that unity is an end in itself or that unity is co-extensive with the modern ecumenical movement.

Along with an inadequate awareness of the nature of Christian unity as set forth in the New Testament, the book does not evidence sufficient concern for evangelism, for winning the lost, or for the church's message of redemption. The author's concern for social awareness and social action should be balanced by a solicitude for winning souls to Christ and building them up in the Christian faith. He reflects no particular concern for distinguishing between true and false doctrine. His presentation would be more effective if it could have come from a perspective of the working pastor as well as from a professional in interdenominational services. In other words, he tends to see problems only from the perspective of the ecumenical movement rather than from the perspective of the problems or concerns of both the parish minister and a responsible lay leadership. But the book should be widely read, and in most communities its recommendations can be followed with profit.

George A. Turner

The Holy Spirit in the New Testament, by Henry Barclay Swete. Grand Rapids: Baker, 1964. 417 pages. \$6.95.

In an hour when the *charismatic* emphasis has the limelight in many sectors of Protestantism, no knowledgeable minister or teacher of the Scriptures can afford to be ignorant of the bases for a true New Testament pneumatology. Few volumes on the person and work of the Holy Spirit have attained equal scholarly stature with the one under review.

H. B. Swete's work is one in a series of reprints which Baker Book House chose to mark their twenty-fifth anniversary. It forms a part of the Limited Editions Library, which includes books by such reputable scholars as Richard B. Rackham (*The Acts of the Apostles*), J. B. Mayor (*The Epistle of Jude and The Second Epistle of Peter*), and Sir William M. Ramsay (*Historical Commentary on Galatians*). Librarians and professors of Bible and theology, along with all serious students of the Scriptures, owe the publisher a genuine debt of gratitude for again making available these basic studies.

Dr. Roger Nicole, of Gordon Divinity School faculty, heightens the reader's appreciation for Swete's scholarly achievements by his incisive bio-bibliographical Introduction (pp. i-v).

Swete's objective in this study is clearly marked out—"to assist the reader in the effort to realize the position of the first Christian

teachers and writers, when they speak of the Holy Spirit in connexion with the history of their times or out of their own experiences of the spiritual" (p. vii).

Swete's approach to the data with which he worked is threefold. First, he deals with the Holy Spirit "in the history of the New Testament," which covers about one-fourth of the volume. Then he traces successively the Synoptic, the Johannine, the Pauline and other New Testament writers' teaching on the Holy Spirit. The third division of the study summarizes the theology of the New Testament on the person and ministry of the Holy Spirit.

Especially helpful for the technically minded reader is the Appendix with its eighteen "Additional Notes" on such themes as "The Dove as a Symbol of the Holy Spirit," "The Gift of Prophecy," "The Gift of Tongues," and "Flesh and Spirit"—to mention a few.

At his Cambridge University post as Regius Professor of Divinity, Swete stood solidly within the stream of conservative Christianity, rejecting most of the destructive "higher criticism" which was being imported in rather large shipments from Germany in his day.

Swete's words concerning the Holy Spirit move far beyond the bounds of a mere theorist or academician. He forthrightly declares that "the result of the whole enquiry has been to place before the mind not a doctrine but an experience" (p. 359).

Especially helpful to this reviewer is Swete's method of taking up each successive reference to the person and/or ministry of the Spirit, and setting it forth both in its immediate and larger contextual relationships. Without this kind of viewing of the Scriptures the intended meaning of the biblical writers will never be discovered.

The strengths of the volume are manifold, not only in terms of a direct investigation into the New Testament's teaching on the Holy Spirit but also in the clear stand it takes on such basic but related doctrines as the ontological character of the Trinity, the virgin birth of Christ, and the spiritual conception of the Christian ecclesia.

The author reflects his Anglicanism by the way he handles the sacraments, the laying on of hands, absolution, and the like. For the typical evangelical, Swete will have carried his sacerdotal emphasis too far.

One detects, in the author's treatment of the Scriptures, that he holds to a fallible Bible at points even while considering it authoritative in matters of faith and practice. Also, he sees the Christian as waging "a lifelong warfare" with the carnal or fleshly elements of his nature which at best can only know a progressive sanctification in this life. Entire sanctity is a goal, never a reality for the Christian while on earth and in his body. However, Swete does stress the necessity of the baptism with the Spirit, which according to his understanding is not a soul purging experience.

To this reviewer, one basic insight is lacking in Swete's treatment of Jesus and the Holy Spirit. He speaks of Jesus being baptized with the Holy Spirit (pp. 297-300) as well as being the Baptizer with the Spirit. But nowhere in the New Testament does it say that Jesus was baptized with the Spirit. Since baptism carries with it the idea of a cleansing, either ceremonially or actually, Jesus did not need to be baptized with the Spirit. He had no uncleanness from which to be washed or purged. While the Scriptures stress that Jesus was *anointed* with the Holy Spirit, was *full* of the Spirit, and went forth in the *power* of the Spirit, yet He was only baptized with water, not the Spirit. This accounts for the fact that the Holy Spirit came upon Him in the form of a dove, whereas the Holy Spirit comes upon believers under the symbolism of fire—as John the Baptist had predicted.

Having benefited from this volume, the serious student will want to move on to Swete's sequel, entitled *The Holy Spirit in the Ancient Church—A Study of Christian Teaching in the Age of the Fathers*. He will find himself deeply challenged by the scholarly skills of this long recognized authority on the origins of Christian doctrine and experience.

Delbert R. Rose

I Believe in the Holy Ghost, by Maynard James. Minneapolis: Bethany Fellowship, Inc., 1965. 167 pp. \$2.95.

This attractively printed and bound volume is a series of practical messages by a leader in the holiness movement in the British Isles. The eighteen chapters deal with the variety of subjects related to entire sanctification. All of them deal with the Holy Spirit with special reference to His infilling and empowering. Important subjects dealt with include the relation of the Holy Spirit to the Bible, the work of the Spirit in human life, the biblical symbols or emblems of the Spirit, the gifts of the Spirit and witnesses to the baptism of the Spirit. Always the book is practical. The author shows not only an intimate acquaintance with the Scriptures but also with the thinking of leaders in the holiness movement at home and abroad. Especially felicitous is his choice of quotations and his citing of comments by leaders, agreeing with some and differing with others.

The author's use of the Bible is that of an evangelical who accepts it as it is, as completely factual and trustworthy. His use of the Scriptures would be called by many pre-critical or uncritical. His affirmation of scriptural truth is unreserved and wholehearted. One finds in this book a rich combination of scholarship and spiritual insight enhanced by the writer's personal experience in the

thing advocated. Along with the testimonies of others, Maynard James reports his own experience of being filled with the Holy Spirit. He properly distinguishes between the work of the Spirit at conversion and the work of the Spirit in entire sanctification as a second work of grace. He distinguishes between the initial baptism of the Holy Spirit and the subsequent infilling of the same Spirit. In short, he is a clear and forceful exponent of the New Testament as interpreted by John Wesley and by the modern holiness movement. One senses here something more than mere repetition of formula, the mere reaffirmation in a conventional manner of old truths. The familiar truths come with a freshness which reflects careful study, personal experience, and discriminating perception. The book is impressive, not so much for its novelty or for its documentation, but rather for its vividness and vitality. It is basically an affirmation which has the ring of authenticity.

The author appropriately gives special attention to the baptism of the Holy Spirit as it relates to the modern charismatic movement. He is ready to recognize the scriptural basis for the gifts of the Spirit, including the gift of tongues. He also recognizes instances in which glossalalia has been linked with the demonic. He is aware also of modern glossalalia that has the appearance of being Spirit inspired. He cannot agree with those who say that the gift of tongues is the indispensable evidence of being filled with the Spirit. He cites numerous examples of Spirit-filled people who never had the gift of tongues, including Jesus himself. The author's deep concern in the book is not polemic but practical. He hopes that as a result of the perusal of this volume many will experience, as he himself has experienced, the personal cleansing from sin and infilling and empowering of the Spirit. Even the casual reader of this volume will find it admirably suited to the author's purpose. Few will read it without feeling the challenge to personal sanctity. This is a book which one should read to be informed and to be challenged. It will also prove to be valuable as a guide to the personal possession of the Holy Spirit.

This reviewer finds only one minor criticism. Although the language reflects the language of the Creed, it would probably be more effective and less archaic if made to read "I Believe in the Holy Spirit." This volume is a fitting legacy from one whose voice has been heard in many continents, affirming the joy of the Spirit-filled life.

Theological Dictionary of the New Testament, Vol. II, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1965. 955 pages. \$20.50.

Those who are familiar with Volume I in the series of eight know the excellence to expect in each succeeding issue. Volume II covers the Greek letters *delta* through *eta* with the same impressive array of scholarship. Though the price is shocking for those who are not aware of the current trends, it is not out of line with the high cost of publishing such a work. And many would agree that the set in English is priceless.

In spite of the astounding achievement of Cremer in the past century in his *Biblico-Theological Dictionary of New Testament Greek Usage*, and in spite of the dedicated work of his student Kogel in revising it, evidence has accumulated that the task of producing a complete and adequate work in the field was too great for even two or three generations of individuals. Accordingly, Kittel enlisted a large number of outstanding men to assist in treating every word of religious or theological significance in the New Testament. The *Theological Dictionary* is not a simple lexicon. Nor is it a full commentary or biblical theology. Its task is to "mediate between ordinary lexicography and the specific task of exposition, more specifically at the theological level." Bringing together the massive labors of decades of painstaking German scholarship, the writers have produced a work not likely to be surpassed in the foreseeable future. Chief virtues of the English edition are its fidelity to the German even to the retention of full quotations in the original Hebrew, Greek, and Latin and the preservation of an approximately identical pagination for those who want to refer to the German or its sources.

In a work of such scope of materials, authorship, and time, as the editor admits, there are bound to be articles of uneven value and of varying outlook. But the earnest student will rejoice in the abundance of objectively reported data. If one must make his own research, he can at least begin far up the mountainside with a good array of milled materials before him. The translator and publisher are to be commended for the courage and diligence to reproduce the unabridged work in as unspoiled a manner as possible. Neither the mature scholar, the minister, nor the student can afford to ignore this most significant work.

A Still Small Voice, by E. F. Engelbert. Grand Rapids: Eerdmans, 1964. 216 pages. \$3.50.

This is a collection of sermons by a Lutheran pastor who served an inner-city parish in Baltimore, Maryland, for forty-three years (1918-1961). During his fifty years in the Lutheran ministry the Rev. Mr. Engelbert served only two congregations, the other being in Birnamwood, Wisconsin, 1911-1918.

The title of the book is indicative of the author and his preaching. In an age in which "the world is too much with us" and is becoming increasingly meaningless for many people, Pastor Engelbert faithfully witnessed in his preaching to the still small voice that is vocal in the Bible and that speaks to the depths of man's soul.

This is a volume of thirty-nine sermons, adapted to the Christian Year, and also including sermons related to particular church activities such as missions, anniversary, ordination, installation and farewell.

All of the sermons have a pastoral perspective. They are aimed at the "Sunday after Sunday" building up of the local congregation. The sermons reflect a strong evangelical theological position. Marked by a mature and unobtrusive biblical scholarship untarnished by ancient doubts and modern liberalism, these sermons preach the gospel of Christ in messages that are clear, positive, and authoritative, firmly grounded in the inspired Word of God.

Throughout the sermons there is a marked emphasis upon the Christian's need for the Holy Spirit. Listen to the author's own words: "In Christ's Kingdom a servant is utterly useless until he receives the Holy Spirit... The success of any worker of Christ depends on the measure of the Holy Spirit which he has received" (p. 113).

All of the sermons are fully relevant. I call special attention to the one about the Sermon on the Mount (chapter 26). This has a creative spiritual freshness that is most rewarding.

In the sermons the author emphasized the importance of preaching Christ. Again I quote from the author: "You can remain a green and fruitbearing branch of the vine, which is Christ, only if you preach redemption through Jesus Christ. To preach a single sermon, which does not set forth the doctrine of justification by faith in Christ Jesus, is a sin against the vow of installation. It would mean to whittle a peg out of the dead branch of a vine on which no one could hang his hope of salvation" (p. 204).

I commend the reading of this book to all preachers, and especially to young ministers. The sermons are models in pastoral relevance and in evangelical witness.

Roman Catholicism, by Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1962. 466 pages. \$5.95.

There is an increasing dialogue in our time between Catholics and Protestants, especially among church leaders and scholars. Various trends and movements in Christendom indicate a mounting desire for some form of Christian unity. Vatican Council II is unique and unprecedented in that official observers from Christian communions outside of the Roman church are present, by invitation, and while they have no voice or vote in the general sessions, they are accorded every courtesy and are given privileged seats in the plenary sessions. Some Catholic scholars (e.g., Erich Przywara of Germany, George H. Tavard of the United States) are making serious efforts to understand and to interpret the Reformation and Protestantism constructively.

While many are grateful for these evidences of lessening hostility, at the same time it is imperative that we should be reminded and informed concerning the profound differences, theologically and religiously, which remain to divide us. The volume by Loraine Boettner, first published in 1962 and now in its third edition, serves such a purpose. It is a comprehensive treatment, written from a strong Evangelical point of view. Nearly 20,000 copies are already in print, and since its publication in 1962 it has been an Evangelical Book Club selection.

The author shows clearly that Protestantism was, and is, an effort to get back to the truth and vitality of the New Testament. On the other hand, the Roman Catholic Church, with its ever-increasing reliance upon tradition, is being divorced more and more from the simplicity and vigor of its biblical source. This volume is an excellent source book for pastors and laymen.

William M. Arnett

Paul, Apostle of Liberty, by Richard N. Longnecker. New York: Harper & Row, 1964. 310 pages. \$4.50.

This monograph is sponsored by the Evangelical Theological Society and is a major contribution to New Testament theology. In spite of the enormous amount of literature concerning Paul, no one who examines this book carefully can deny that it fails to make an important addition to Pauline literature. The author is professor of New Testament Theology and History at Trinity Evangelical Divinity School, Deerfield, Illinois. This study is divided into three major segments. There is a study of the background of Paul and his thought

from the standpoint of the Old Testament and of first century Judaism. Another major segment deals with Paul's teaching concerning liberty in contrast to law. The third section deals with the manner in which the principles of Paul were actually practiced by him and his followers. In the author's treatment there is a constant correlation between the Pauline letters and the book of Acts.

Copiously and meticulously documented, this volume calls on a wide variety of sources and witnesses. These include the standard writings of the past and a thorough acquaintance with relevant contemporary literature both in English and in German. The investigations of Paul's thought here is presented with objectivity and thoroughness. Intimate and accurate knowledge of both Scripture and theological literature is reflected. The influence of reformed theology is perhaps discernible in the author's discussion of sanctification, which has Paul insisting upon the process but not necessarily upon any completion or finality. Thus Longnecker would differ from Windisch in his interpretation of Pauline thought. Valuable in this treatment is the notice taken of the work of the Spirit in defining the mind of Christ in the believer. This is a wholesome corrective to the assumption of many modern thinkers who are content to derive Christian ethics entirely from Jesus' example. Paul's view of ethics, as here reflected, allows for a greater role for the data from the Spirit's directness and from Christian experience.

The treatment of the central theme of liberty and the relation of the liberated Christian to discipline and practical living is skillfully and judiciously presented. Both in the theme to which the book addresses itself and the competence in handling the theme, this volume is well worth the attention of the serious Bible student.

George A. Turner

The Spirit of Anglicanism, by H. R. McAdoo. New York: Scribners, 1965. 422 pages. \$5.95.

The subtitle of this volume clearly indicates the scope of its treatment: "A Survey of Anglican Theological Method in the Seventeenth Century." Its author is the Bishop of Ossory in Ireland. The contents of the book comprise the Hale Lectures at Seabury-Western Theological Seminary (Episcopal).

Bishop McAdoo is careful to point out in the beginning of his study that "the absence of an official theology in Anglicanism is something deliberate which belongs to its essential nature." Even the work of Richard Hooker, who has some claim to be the greatest Anglican writer, is more concerned to state a method in theology

than to outline a system. Thus the distinctiveness of Anglicanism lies not in a theology, but in a theological method which reflects "equal loyalty to the unconflicting rights of reason, Scripture, and tradition." It is the author's conviction that the sources of Anglican theological method were seen at their best in the seventeenth century with a three-fold appeal to Scripture, to reason, and to antiquity. It is for this reason that the author undertakes an examination of these sources in this particular period.

In a detailed and masterly fashion, the author begins with Hooker's defense of reason and his challenge to the use made of Scripture by Calvinistic Puritans and their denial of the validity of a proper human authority. He carefully analyzes the theological system of Calvinism, followed by a discussion of the Cambridge Platonists and the Latitudinarians. He then examines the resultant "New Philosophy" and its relation to the theological method. Finally, he turns to the life, practice and thought of the first Christian centuries, and shows how the Anglican method regards antiquity as inseparable from the interpretation of Scripture, for Anglicanism "has always regarded the teaching and practice of the undivided Church of the first five centuries as a criterion."

This volume is a work of solid and substantial scholarship, based upon a careful examination of the relevant literature. For Wesleyan scholars, it provides in a detailed manner the background and development of Anglicanism in the century prior to the Wesleyan revival in which Methodism was born.

William M. Arnett

The Work of the Holy Spirit: A Study in Wesleyan Theology, by Lycurgus M. Starkey, Jr. New York: Abingdon, 1962. 176 pages. \$3.00.

This book grew out of a Ph.D. dissertation done at Union Theological Seminary in New York. Dr. Starkey laments the theological neglect of the Holy Spirit and observes that without Him Christianity degenerates into "a futile humanistic striving after goodness." In the Preface he writes, "We need a new concern for the theological significance of the Holy Spirit and his work, an understanding of his ministry so that we may make ourselves available for his blessing" (p. 9).

The author declares that the doctrine of the "inspiration" of the Holy Spirit is central to historic Methodism. Wesley is seen as faithful to the historic affirmations of the Western church concerning the Holy Spirit. Unconcerned with the metaphysical, Wesley relates

the Holy Spirit to every aspect of God's dealing with man. "The Christian life is characterized by a direct, intimate, personal relation between Spirit and spirit" (p. 61).

Assurance is one of the specific ministries of the Holy Spirit, because what the Spirit has wrought, He will confirm. Although Wesley supported the "means of grace," he insisted that the factor of primary importance is the inner work of the Holy Spirit.

The gracious work of the Holy Spirit must be "constantly returned by an expiration of the human spirit unto God—prayer, praise, and faith working through love" (p. 123). The Holy Spirit is not an irresistible, dominating power; but rather He works through man's being, strengthening and enabling his faculties. Through the work of the Spirit there is the possibility of realizing the Christian ethic in this life.

Especially valuable are the last two chapters dealing respectively with Wesley's doctrine in historical context and Wesley and the contemporary theological enterprise. Dr. Starkey shows that Wesley parts company with both Wittenberg and Geneva in that he insists upon the direct work of the Spirit in man's heart independent of either word or sacrament. However, Wesley does not go so far as some Quakers who claim that the subjective experience of the Spirit's work is above any testing by Scripture, and who also devalue the sacraments. Wesley's doctrine of empirical righteousness goes further than that of Calvin and a great deal further than that of Luther.

The author is exercised over the tendency he sees in the contemporary return to Reformation orthodoxy, with its pronounced preoccupation with human depravity, to compromise the New Testament ethic of love. "We dare not let a necessary concern with justification by faith cause us to forget that the Holy Spirit has been given in his sanctifying graces for the hallowing of every Christian as a temple of the Lord" (p. 162).

This volume is an excellent study of Wesley's doctrine of the Holy Spirit. It is especially helpful because of the author's balanced judgment of developments in historical and contemporary theology.

Kenneth Kinghorn

A Layman's Guide to Our Bible, by Donald E. Demaray. Los Angeles: Cowman Publishing Company, 1964. 400 pp. \$8.95.

In this volume the reader is presented with a very attractively manufactured handbook to the Bible. It will serve the next generation in a manner comparable to that served by the widely-used

Halley's *Handbook to the Bible*. No pains have been spared to make this volume of maximum usefulness to the layman. The reader will be impressed with the variety and completeness of the data here assembled and conveniently organized. Another attractive feature is the pictures, mostly of Palestine, which are very helpful in illuminating the Bible.

The volume is divided into three main sections. One deals with the early manuscripts and the history of the Bible. A second section takes the reader through an introduction to the books of the Bible from Genesis to Revelation. The books of the New Testament, for example, often include a concise outline of a book; matters of date, authorship, destination, and purpose are concisely given. The page format aids the reader in selecting what he needs to learn. The margin has catch phrases and words which direct one to the portion of the text he needs to consult. The third major division of the book contains sketches of Bible personalities, matters of geography and history relative to the Bible and Bible lands, and a series of short articles on Hebrew customs. The Appendix includes sketches of those who made Christian history, and a rather generous inclusion of maps, bibliographies, together with indexes. Here in one volume the Bible reader has a small encyclopedia of religious knowledge.

Sunday School teachers should find this an invaluable reference book; pastors will find it a ready reference tool in the preparation of sermons. Those interested in further research will find a short bibliography included which lists the main sources of Bible backgrounds. Since documentation is at a minimum, scholars who consult this volume will be unable, in most instances, to pursue further the subjects that are introduced. Yet on the whole this is a book that admirably fulfills its purpose—that of placing in the hands of the average Bible reader a ready reference work with which he can better understand the message of the Scriptures.

George A. Turner

The Freedom Revolution and the Churches, by Robert W. Spike. New York: Association Press, 1965. 128 pages. \$2.95.

Robert W. Spike is director of the Commission on Religion and Race, of the National Council of Churches. His background as director of the Commission has provided him with ample experience and information concerning the contemporary civil rights movement. It was his commission that co-sponsored the historic march on Washington in 1963, organized nationwide support for the civil rights bill, trained volunteers for the voter registration drive in Mississippi in

1964, and co-sponsored the call that brought clergymen and civil rights supporters to the Selma and Birmingham demonstrations in 1965.

The main task of the book is to underline the role which the church can play in the civil rights movement. In doing this, he begins with a thorough but concise outline of the recent history of church participation in the Negro's fight for racial equality.

He lays significant emphasis on the political implications of church action. Without reducing efforts in the South, "the next major thrust of the Negro freedom movement must come in the North," Dr. Spike writes. "The primary goal is to give a more direct franchise to the increasing Negro populations, and help them prepare to exercise this franchise effectively." He calls for voter registration drives, citizenship education, political action around specific issues, and for implementation of the anti-poverty campaign so it benefits those most in need.

Dr. Spike's plea for greater involvement of the church in the Negro's fight for freedom is eloquent and clear. His chapter dealing with the opportunity of the churches has particular significance. The thoughtful reader will find this book as challenging as it is interesting.

James W. Stuart

The Wesleyan Bible Commentary: Vol. V, Romans through Philemon, by Wilber T. Dayton, Charles W. Carter, Clarence H. Zahniser, George A. Turner, W. O. Klopfenstein, Roy S. Nicholson, George E. Failing. Grand Rapids: Eerdmans, 1964. 679 pages. \$8.98.

One is delighted to find reputable Wesleyan-Arminian scholars working together to produce this six volume commentary. The final product will reflect the labors of more than twenty men representing nine denominations. Volume V is the second to be published (Volume IV is already in print).

For each of these Pauline epistles the writers furnish editor's preface, outline, introduction to the book, commentary and bibliography. The outlines are extensive and detailed, giving the reader a clear picture of general contents. Introductions discuss authorship, date, destination, occasion and purpose. In some instances one wishes for a little more insight into the cultural status and the philosophical views of those to whom an epistle is addressed.

The text used throughout is the American Standard Version. Wide use is made of the many other Bible versions and translations. Exposition is presented paragraph by paragraph rather than verse by

verse, a form which many will appreciate. In this way a verse does not stand in isolation but is interpreted in the light of its context. Significant words and phrases occurring in the ASV are in heavy print, so that one can easily find the discussion of a particular verse. The comments are written in a terse, vivid style. At the end of each major treatment is a bibliography to guide the interested student in further research.

At no place is the reader bogged down with discussions that are over-technical. The authors are aware of the many textual problems, but only mention them briefly. A sample of their positions include: Paul wrote all thirteen epistles; chapters 15 and 16 of Romans are genuine; chapters 10-13 of II Corinthians are not considered to be the "severe letters"; and Ephesians is a circular letter addressed to the churches in the province of Asia.

The general introduction states: "The design of the Wesleyan Bible Commentary is evangelical, expository, practical, homiletical, and devotional. It is cast in the framework of contemporary evangelical Wesleyan Bible scholarship." This volume is to be commended for attaining these goals. It should meet the needs of pastor and layman alike.

John E. Hartley

German Existentialism, by Martin Heidegger, translated from the German, and with an Introduction by Dagobert D. Runes. New York: Philosophical Library, 1965. 58 pages. \$2.75.

The burden of this brief volume is philosophical and political. For a widely known philosopher such as Martin Heidegger to join the National Socialist Party of Adolf Hitler and to become a spokesman for National Socialism is a source of embarrassment and disservice to professional philosophers. Professor Benedetto Croce, Heidegger's distinguished Italian colleague, said of his German contemporary, "This man dishonors philosophy and that is an evil for politics too." And so it was, for Heidegger's contribution to the growth and development of National Socialism was great.

In this brief anthology, consisting of a small collection of speeches, statements and appeals by Martin Heidegger, the translator, Dr. Runes, attempts "to point to the utter confusion Heidegger created by drawing upon the decadent and repulsive brutalizations of Hitlerism for political and social application of his own existentialist metaphysics." Since professional philosophers are dedicated to search for the highest good, Heidegger's activity in the political realm amounts to a wicked betrayal.

How strange that some theologians seek to base a hermeneutical program for the Christian faith on Heidegger's philosophy when its content is scarcely less acceptable than his political activities. Perhaps this indicates the bankruptcy of theology in various areas in our time.

William M. Arnett

Tyndale Bible Commentaries (R. V. G. Tasker, general editor), *The Epistles of John*, Vol. 19, by John R. W. Stott. Grand Rapids: Eerdmans, 1964. 230 pages. \$3.00.

The pastor-scholar who writes this practical commentary on the Johannine epistles, John R. W. Stott, is the Rector of All Souls Church in London, England. The verse by verse exposition avoids the extremes of being "unduly technical" or "unhelpfully brief." Additional notes supplement the helpful commentary on the text from time to time, e.g., "the symbolism of light in Scripture" on 1:5; "the biblical concept of propitiation" on 2:2; "John's teaching about the devil" on 3:8, 10. The Introduction, covering approximately forty pages, provides illuminating materials regarding authorship, the occasion for the writing, and the message presented. The work is evangelical in tone. This volume in the Tyndale series is a valuable, workable tool for preachers, teachers, and laymen.

William M. Arnett

God's Word Into English, by Dewey M. Beegle. Grand Rapids: Eerdmans, 1965. 230 pages. \$2.25 (Paperback).

This is a revision and enlargement of Dr. Beegle's book which was first published in 1960 to "help Christians understand the essential features of a good translation." New data has been added, particularly in an appendix, and the price has been brought within reach of a wider public by a paperback edition.

In a most interesting and readable fashion the author introduces the language and manuscript phenomena that make revisions necessary and relevant. An excellent introduction to the Old and New Testament texts is illuminated by photos of actual pages from the codices, scrolls, and early versions. The philosophy behind modern revisions is then discussed in terms of language changes, artistic style, and the attempt to express truth more accurately and forcefully. Troublesome examples are analyzed in the light of recent

research in the meanings of biblical words. Finally, there is a profitable discussion of alternative translations. Throughout, the discussion is lucid and informative. All but the most learned would gain much knowledge and rich insights from the book.

Then, added to the 120 pages of the main body of the book is a series of appendices and indices. These give vital data about the representative English versions from Wyclif to the present, prefaces to the Tyndale translation and the King James Version, the dedication to King James, notes on *kethib* and *qere*, and a particularly helpful analysis of the strengths and weaknesses of the more recent translations. The indices give ready access to the mass of detail from Scripture, history, and language study. All in all, this is a most readable and informative volume for one who wants to understand how the ancient manuscripts became our modern Bible and for one who wants objective standards by which to select and use the modern versions and revisions.

Wilber T. Dayton

A New Harmony of the Gospels, by Arthur Markve. Minneapolis: Bethany Fellowship, Inc., 1962. 385 pages. \$3.50.

The author is an attorney who is accustomed to judging the integrity of witnesses and the accuracy of their testimony in court. By various logical techniques he seeks to determine whether the witnesses were describing the same or different events. Applying these principles to the four Gospels, Mr. Markve finds a much longer list of events than most "harmonies" present. In many instances he is convinced that the evangelists are describing different incidents rather than giving different interpretations of the same events. This is most marked in the accounts of the visits to the empty tomb. He carries his method to the point of subdividing items such as the Sermon on the Mount into their basic thought components. Thus he arrives at 621 separate headings for his harmony—about three times as many as usual. The table of contents and an index enable one to observe quickly where his pattern leads. And an appendix sets forth data in chart form that would agree with the alternate view that Christ was crucified on Thursday.

Much of the value of the book lies in his basic protest against merging various similar events into the same events and against glibly charging the differences of report to ignorance and inaccuracy of the reporters. The attorney has done great service in pointing out the error of this type of criticism that too often dominates the field. The body of the book simply arranges the King James Version

under the 621 headings that result from his method and pattern. Though it is never possible to arrive at certainty in arranging and dating all of the details recorded in the life and ministry of Jesus, this book does give a workable system that has at least corrected some of the common errors. The result is a valuable book that is basically reliable, as sound chronologically as could be expected, and helpful for one who is trying to master the general content and context of the life and ministry of our Lord.

Wilber T. Dayton

An Exposition of the Gospel of Matthew, by Herschel H. Hobbs. Grand Rapids: Baker, 1965. 422 pages. \$6.95.

This is the first volume in a new series of expositions of the New Testament. Dr. Hobbs reflects broad study and careful analysis, knowledge of the historical backgrounds, and a grasp of the data found elsewhere in the Scriptures. When occasion demands meticulous exegesis behind the exposition, the writer does not hesitate to treat the passage as needed. The outline of the work centers around the King and the Kingdom, tracing the life, ministry, and passion of Jesus through the book chapter by chapter and verse by verse. Simplicity, clarity, and thoroughness characterize the work throughout.

The viewpoint is clearly one of faith from the conservative standpoint. Miracles, the virgin birth, a personal devil, the deity of Jesus, and the like are not so much problems as answers to the questions that one must face in the first Gospel. The volume is full of spiritual insight and historical perspective. Though the author's background is Baptist, there is very little in the book that is not of equal value to all others who love the Word of God in truth. It is a useful book for one desiring to understand Jesus as presented by Matthew.

Wilber T. Dayton

Limited Editions Library: The Acts of the Apostles, by R. B. Rackham. Grand Rapids: Baker, 1964 reprint. 524 pages. \$6.95.

This book was first published in 1901 and has passed through many editions and printings. Its abundance of historical data, the care taken in exegesis and exposition, and the detailed (115 page) introduction have called for this additional American printing. The commentary is built around an analytical outline that ties the events

of the book into a unified whole. The impression is sharpened further by chronological charts which integrate these events with the contemporary history of Rome and Palestine. As a result, a careful reading of the volume would leave one with a good grasp of the beginnings of the church in its ancient environment.

The author's historical and critical conclusions are basically sound, though an occasional remark indicates greater breadth of erudition than depth of conviction concerning possible sources of the documents. But among the British he would be classed as very conservative. He makes a direct approach to matters of date and historical background and arrives at clearly defensible positions. His treatment of Paul's conversion and many other events is excellent. On the other hand, it is less satisfactory when the author considers the work of the Holy Spirit at Pentecost as relating primarily to conversion. On the whole, the work is excellent, though it is not needed so desperately as it was before the publication of the works on Acts by F. F. Bruce, and of *The Evangelical Bible Commentary* volume on Acts by Ralph Earle and Charles W. Carter.

Wilber T. Dayton

Limited Editions Library: The Epistles of Jude and II Peter, by Joseph B. Mayor. Grand Rapids: Baker, 1965 reprint. 202 pages of introduction and 239 pages of text. \$6.95.

This work was first published in 1907 in London. Its massive scholarship has influenced Baker Book House to reprint it even though Mayor's rejection of the authenticity of II Peter would seem to be in contrast to the views generally promoted by the publisher. The lengthy introduction is made up of an imposing array of literary, grammatical, stylistic, and content comparisons that appeared to Mayor to have value as internal evidence relating to the authorship and time of writing of the epistles attributed to Peter and Jude. There is no doubt that the scholarship is almost baffling in its magnitude and detail. And the author has done great service in setting forth clearly the grounds of his decisions against the genuineness of II Peter. It is now relatively easy to examine that evidence and come to one's own conclusions.

The present reviewer finds Dr. Mayor's arguments less than convincing, especially when weighed against the clear statements of the writer of II Peter. It is hard to avoid the charge of forgery when the author tries so hard to be known as Peter if indeed it was not written by the chief of the Apostles. And it is hard to defend the canonicity or moral value of a forgery. Again it is hard to maintain

one's enthusiasm for such exhaustive study of a book that is neither genuine nor authentic. Yet, it must be admitted that this volume is the most helpful and least irritating of those books that deny the Petrine authorship. The mass of relevant data in the commentary proper, added to the thorough treatment of introduction, does make this a volume that cannot be safely ignored in the study of these epistles.

Wilber T. Dayton

The Letters of Paul: An Expanded Paraphrase, by F. F. Bruce. Grand Rapids: Eerdmans, 1965. 323 pages. \$4.95.

This paraphrase of the letters of Paul is similar to the translation of J. B. Phillips. It differs in that it is printed alongside the text of the English Revised Version of the New Testament first published in 1881. This makes convenient the comparison of the familiar Revised Version along with Bruce's paraphrase. In addition the E.R.V. is accompanied by marginal references compiled by Scrivener, Greenup and the Moultons. Another unusual feature is the author's placing of the letters in what he regards their chronological sequence beginning with Galatians. Little reason is given for placing Galatians rather than Thessalonians first except the translator's judgment that such an arrangement presents the least difficulties. Bruce's translation reflects his accurate knowledge of the Greek New Testament. Whether his paraphrase is as pungent and as incisive as that of Phillips, in the judgment of readers, remains to be seen. This volume seeks to combine the popular appeal of a modern paraphrase like Phillips together with a scholarly apparatus making it useful for students as well as casual readers.

George A. Turner

The Wesleyan Bible Commentary: Vol. IV, Matthew through Acts, by Ralph Earle, Harvey J. S. Blaney, Charles W. Carter. Grand Rapids: Eerdmans, 1964. 749 pages. \$8.95.

This volume has been written for those who desire evidence of competent scholarship in a commentary, combined with a writing skill that brings the discoveries of scholarship within their grasp for practical use. The writers of these pages have kept in mind the production of a commentary, useful to both pastors and lay leaders, and to all alert Christians who seek a clearer understanding of the four Gospels and the Acts of the Apostles.

The writers follow the Wesleyan approach. Disputed points do not clutter the commentary proper, but on occasion may be treated in the introduction prefacing each book-division. One is impressed by the straightforward, onflowing thought—not constantly checked by piece-meal comment. The Scriptures are so interpreted as to convey a vivid sense of their vital reality. The volume is suitable for devotional as well as study purposes, for it brings out in the language usages of our day meanings in the Scriptures that too often escape the modern reader.

In typography and general arrangement, the book is excellent. Special features that deserve favorable comment are the introductions to each book-division by means of which perspective is gained, detailed book outlines which aid comprehensive study, and extensive bibliographies that invite further reading in each field.

The high quality of Volume IV of *The Wesleyan Bible Commentary* promises much for other volumes of the series. Such a work meets an urgent present need in the literature of the Wesleyan movement.

Leslie R. Marston

New Testament Commentary: Exposition of Colossians and Philemon, by William Hendriksen. Grand Rapids: Baker, 1964. 243 pages. \$6.95.

This volume is another in the Baker set called *New Testament Commentary*. Though the book is primarily expository, there are occasional exegetical and critical footnotes as well as much cross reference of Scripture in the main discussion. The author shows familiarity with the data of conservative scholarship and uses it effectively to put the message of the book within reach of the laity. He is also aware of recent studies in the Dead Sea Scrolls and of their relevance. The style is somewhat homiletical and profuse, at least in places. This tends to make the commentary more helpful to the less trained minister than to the scholar. If this is its purpose, it serves its public well.

The author's Reformed tradition is evident. Though he is moderate and reasonable, there is no doubt of his understanding of the decrees and election. True to the Heidelberg Catechism, he stresses progressive sanctification even when the context, apart from theological presuppositions of the commentator, might indicate a crisis. The preponderance of emphasis in Colossians on the deeper issues of Christian experience, tend to make Hendriksen's comments less interesting to those of the Wesleyan tradition than to those of the Reformed, though the book is basically wholesome.

Wilber T. Dayton

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Contributors to the Symposium are identified in conjunction with their articles.



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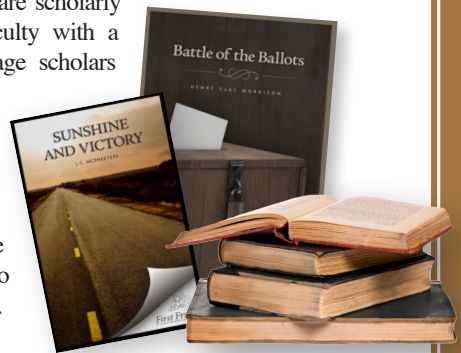
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