



FACES OF RENEWAL



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*Studies in Honor of Stanley M. Horton
Presented on His 70th Birthday*

Edited by

Paul Elbert

Middle Georgia College

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EDITOR'S PREFACE

IT IS A PRIVILEGE to have been editor of an anniversary volume commemorating both the seventieth birthday and the faithful and industrious service of our colleague in Christ, Dr. Stanley M. Horton. A true servant of the church universal, his life has been distinguished by the principle *solī Deo gloria* and it is to this end that we dedicate these pages in his honor.

We have attempted to capture some, but certainly not all, of the relevant motifs of spiritual renewal as they apply to Christian life. At our present moment in history I sense, for example, a renewed interest in humility and the patient endurance of suffering as fruits of the Spirit. There is a serious interest in being diligent, so as to utilize as fully as possible in the face of human weakness those spiritual fruits and gifts which are so generously bestowed upon unworthy sinners. Coincident with this interest is a growing consensus that some historical formulations re the nature of Scripture and its interpretation do not at all properly extend so as to forbid or exclude any categories of varied gifts mentioned in Scripture.* Rather, I sense a maturing comprehension throughout Christendom that these manifold activities of the Holy Spirit are being given according to God's sovereign will in order to help us better understand and share experiential grace with others. There is a renewed perception of the gift of the Spirit as assisting phenomenologically in a multiplicity of Christian functions

among believers. One observes in concert with this perception a renewed awareness of the importance of the dynamical interiority of the Spirit. Amidst such undeserved grace one must note as well an attitude of renewed love and obedience towards God and of compassion towards others.

There is also most assuredly a renewed emphasis on evangelical mission, quite consistent with that evangelical purpose detected both in Luke-Acts and in the work of the Holy Spirit today, an emphasis that is vigorously afoot in all the major denominations of Christendom. An explosion of charisms, some bearing similarity to those recorded in the Acts of the Apostles and suggested as narratively programmatic in chapter two, verses thirty eight and nine, is once again in our century contributing to an authentic and often zealous interest in Luke's subject, the salvation of the lost. I rejoice in this fact and see in it a reflection of the powerful resurrection life of the real New Testament Jesus. We are indeed indebted to the gracious ministry of our Lord to us and to capable stewards of his grace like professor Horton, who, in his turn, has set an example of charity which would be difficult to imitate.

It is a pleasure to take this occasion to thank all of the contributors for their efficient collaboration in the preparation of this volume. Their devotion to their tasks has been diligent and helpful. The comments of William Menzies on some points of historical detail are warmly acknowledged. Certain kind friends of scholarship whose support helped in times of difficulty are much appreciated; similarly, the secretarial skills of Heather Skipper and Robin Newman enabled our work to proceed. I am also grateful to Robert Graves for his help in the preparation of the indices.

I would surely be remiss if I were not to register my sincere appreciation to the libraries of London Bible College and Tynedale House at Cambridge for their hospitality during a part of this work and to colleagues at Middle Georgia College for a pleasant teaching atmosphere in which our festschrift could be completed.

It is indeed then a privilege at this time to extend birthday greetings and hearty congratulations to you, Stanley, on your seventieth birthday. We admire the ministry of teaching and

pastoral scholarship which our Lord has accomplished through you. Your pioneering efforts as a servant of renewal merit our respect. May His Spirit strengthen and refresh as you continue to fulfill your mission. On behalf of your fellow workers and friends, many of whom are expressing sentiments via their enrollment on the *Tabula Gratulatoria*, I am very pleased to inscribe our heartfelt dedication.

*O serve praeclare Domini Nostri, tibi hunc libellum dedicamus.
 Nos locupletavisti quippe qui per totam vitam Jesu Christo
 summa cum constantia serviveris,
 Muneribus studiose perfunctus proposuisti nobis egregium
 exemplum cuius nec nos nec multi brevi obliviscemur,
 Officium doctoris tam fideliter explevisti ut nos instinguas
 ad exemplum tuum imitandum.
 Animum demissum modestiamque tuam magni aestimamus,
 nam per eos testaris Jesum Christum ac Sanctum
 Spiritum interfuisse tuo labori.
 Precamur tibi vitam longam et beatam;
 Dominus tibi benedicat, O adjutor doctorum ac eruditorum,
 Deo devote!*

P.E.
 Cochran, Georgia
 1985

* E.g., cf. Heinz Schürmann, "Les Charismes Spirituels," *L'Église de Vatican II* (ed. Yves Congar; US 51b; Paris: Cerf, 1967) 541,570; Max Turner, "Jesus and the Spirit in Lucan Perspective," *TynB* 32 (1981) 39; "Spiritual Gifts Then and Now," *VoxEv* 15 (1985) 7-64.

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BIOGRAPHICAL SKETCH

William Menzies and Paul Elbert

STANLEY MONROE HORTON WAS BORN MAY 6, 1916, to parents who participated in the pentecostal revival at the beginning of this century. Both of his parents were empowered for further service by a baptism in the Holy Spirit during 1906; his father in Winnipeg, Canada, and his mother at the Azusa Street revival in Los Angeles. Converted to Christ at the tender age of six, Stanley has continued to serve our Lord faithfully throughout his life as Bible student, pastor, teacher, administrator, and scholar.

He earned a B.S. from the University of California at Berkeley and was working in that state's bureau of chemistry laboratory when he was called into the teaching ministry. Obedient to this call, he pursued a lifelong course of biblical studies, specializing in Old Testament. He holds the M.Div. from what is now Gordon-Conwell Theological Seminary, the S.T.M. from Harvard University, and the Th.D. from Central Baptist Theological Seminary.

During his truly evangelical career he has evidenced a rare combination of gifts and graces as a Christian leader whose humble piety, intellect, disciplined study, and keen sense of practical ministry have commanded our respect and admiration. While teaching at the Metropolitan Bible Institute in New Jersey he was ordained by the Assemblies of God in 1946. He served as professor and chair of the biblical education division in Central Bible College, Springfield, Missouri, from

1948–1978. In 1978 a new men’s dormitory on that campus was named the Stanley M. Horton Hall in his honor. He continues vigorously to this day as Distinguished Professor of Old Testament at the Assemblies of God Theological Seminary in Springfield. His spiritual wisdom and understanding, poured into the lives of thousands of students during forty years of classroom teaching, have had and continue to have a godly and steadying influence.

It is a privilege to share here in turn our own personal impressions of this pentecostal and charismatic scholar-teacher. My (WM) first contact with Stanley came in my freshman year in Bible college, where he was one of the younger faculty members. I often sought him out for counselling. His quiet manner and practical wisdom helped me greatly in those formative years. His commitment to scholarship demonstrated to me that piety and intellect could—and should—go together. I have never forgotten the model this youthful instructor set before me.

Years later, I was asked to join the faculty of the school from which I had graduated. Stanley and I were now colleagues; in fact, we worked together for many years, first at Central Bible College and in more recent years at the Assemblies of God Theological Seminary (then known as the “Grad School”). During these years my dear friend time and again displayed not only patience in times of crisis, but restraint and tolerance. His spiritual and intellectual maturity continually served as a source of inspiration and as a corrective to my own temptation to impatience and judgment.

My (PE) first contact with Stanley came through his written ministry, some of which is documented in the following bibliography. I was immediately impressed by the sober pastoral concern and the emphasis on spiritual reality in his writings. His devotion to serving our Lord through a thoughtful application of his distinctive charisma of pastoral scholarship led me to a deep appreciation of this genuine and humble servant. His generous friendship as a colleague has always been warm and courteous and his interest in the scientific underpinnings of much theological discussion is always dynamic and progressive. I believe that his unfailing attention to duty, his life-long obedience to God’s call, and his charismatic and sacrificial love

of God's people enable us to recognize his true stature as one who historically follows in the train of giants of inner spirituality like Donald Gee and Padre Pio.

A quiet man, Dr. Horton nonetheless has displayed courage and conviction on a variety of occasions. In the pioneer days of the Society for Pentecostal Studies, when many were reluctant to identify with an unproven association, Dr. Horton lent his influence and strength to this new creative venture, for in it he saw a possible forum wherein serious biblical and theological study might begin to flourish in the various charismatic traditions. Believing that sincere Christian scholarship should never be insular or suspicious, and that good teaching must be firmly based on serious biblical study, he has always encouraged those who would continue to study, learn, and grow, both academically and pastorally. With his gentle personality, completely free of anti-intellectualism and authoritarianism, he has steadfastly encouraged a scholarly and spiritually sensitive exploration for truth.

Dr. Horton is a life member of the California Scholarship Federation and the Phi Alpha Chi honor society. He has been a member of the Evangelical Theological Society since 1951 and has served on the Theology Commission of the National Association of Evangelicals. He is listed among the Outstanding Educators of America. His professional associations also include the American Scientific Affiliation, the Society of Biblical Literature, the American Association of Professors of Hebrew, and the Near East Archaeological Society. Dr. Horton has served as a guest professor at the Near East School of Bible and Archaeology, Jerusalem (excavating ruins at Dothan); at Southern Asia Bible College, Bangalore, India; at the East Africa School of Theology, Nairobi, Kenya; at the Berea Bible School, West Berlin; at Continental Bible College, Brussels, Belgium; and at the Far East Advanced School of Theology, Manila, Philippines.

As a person, then, Dr. Horton has lived out before us those qualities of Christian grace worth emulating. In addition to these personal graces, faithfully and unpretentiously shared, the Lord's servant has placed before us some important theological and biblical insights. These may well serve to chart a helpful course for younger leaders and thinkers to consider

and have always been submitted in the spirit of Bengel's dictum, *Te totum applica ad textum . . . rem totam applica ad te*, for Stanley is not only a man of the Spirit, but a devoted student of Scripture. Equipped with a command of the biblical languages and insight into the scholarly literature of biblical studies, he has synthesized his biblical understanding and his fellowship with Christ into a thoroughgoing evangelical world view. His pen has perhaps fashioned the most significant theological affirmations in the classical pentecostal tradition. For example, one highlight of his pastoral scholarship is the work, *What the Bible Says About the Holy Spirit* (1976), which has been translated into French, Spanish, Chinese, German, Korean, Portuguese, and Tamil. Similarly, *The Book of Acts* (1981) has also been translated into several languages.

As Stanley approaches the sunset of a fruitful career of service it is indeed fitting that many of his friends, former pupils, and professional colleagues should seek to honor him with a collection of essays. And so it is with warm feelings of appreciation and thanksgiving for his ministry that we offer him this volume on his seventieth birthday. We believe him to be eminently festschrift-worthy and wish him and his wife Evelyn, who is organist at their local church, many happy and peaceful years together.

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Dr. Horton authored the entire volumes of *The Adult Teacher*, a weekly Sunday school periodical published by his denomination for use in adult Bible classes, annually from 1952–1971. He contributed the biblical exposition to issues of the *Teacher* from 1971–1978 and has written about half of each volume since that time.

ABBREVIATIONS

- AB Anchor Bible
Acts Thom. Acts of Thomas
AnBib Analecta biblica
AUSS *Andrews University Seminary Studies*
ATLAMS American Theological Library Association Monograph Series
BAGD W. Bauer, W. F. Arndt, F. W. Gingrich and F. Danker, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*
Barn. Barnabas
BBB Bonner biblische Beiträge
BC F. J. F. Jackson and K. Lake, eds., *The Beginnings of Christianity*
BDF F. Blass, A. Debrunner and R. W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*
BETL Bibliotheca ephemeridum theologicarum
Bib *Biblica*
BJRL *Bulletin of the John Rylands University Library of Manchester*
BNTC Black's New Testament Commentaries
BTB *Biblical Theology Bulletin*
BWANT Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZNW Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CalTheoJ *Calvin Theological Journal*
CBC Cambridge Bible Commentaries
CBQ *Catholic Biblical Quarterly*
Corp. Herm. *Corpus Hermeticum*
CT *Christianity Today*
Did. Didache: The Teaching of the Twelve Apostles
Ed. Editor
EQ *Evangelical Quarterly*
ET English Translation
EvT *Evangelische Theologie*
ExpTim *Expository Times*

- FThSt Frankfurter Theologische Studien
 HNT Handbuch zum Neuen Testament
 HNTC Harper's New Testament Commentaries
 HTKNT Herders theologischer Kommentar zum Neuen
 Testament
 ICC International Critical Commentary
 IDB G. A. Buttrick, ed., *Interpreter's Dictionary of the Bible*
 IDBSup Supplementary volume to IDB
Int Interpretation
 JBL *Journal of Biblical Literature*
 JETS *Journal of the Evangelical Theological Society*
 Jos. Ant Josephus, *Antiquitates*
 Jos. B.J. Josephus, *de Bello Judaico*
 JSNT *Journal for the Study of the New Testament*
 JSNTS *Journal for the Study of the New Testament Supple-*
ment Series
 JSPS *Journal of the Society for Pentecostal Studies*
 JSS *Journal of Semitic Studies*
 JSSR *Journal for the Scientific Study of Religion*
 JTS *Journal of Theological Studies*
 KJV King James Version
 LQ *Lutheran Quarterly*
 LSJ H. G. Liddell, R. Scott and H. S. Jones, *A Greek-English*
Lexicon
 LXX Septuagint (earliest Greek version of the OT)
 MeyerK H. A. W. Meyer, *Kritisch-exegetischer Kommentar*
über das Neue Testament
 MSS Manuscripts
 MT Masoretic Text
 NAS New American Standard
 NCB New Century Bible
 NEB New English Bible
 NICNT *New International Commentary on the New Tes-*
tament
 NIDNTT C. Brown, ed., *New International Dictionary of New*
Testament Theology
 NIGTC *New International Greek Testament Commentary*
 NIV *New International Version*
 NKJV *New King James Version*
 NovT *Novum Testamentum*

- NT New Testament
 NTS *New Testament Studies*
 OBO *Orbis Biblicus et Orientalis*
 OT Old Testament
 PE *Pentecostal Evangel*
 1 QH *Hôdāyôt (Thanksgiving Hymns) from Qumran Cave 1*
 1 QS *Serek hayyahad (Rule of the Community, Manual of Discipline)*
 from Qumran Cave 1
 RB *Revue biblique*
 RevExp *Review and Expositor*
 Rpt. Reprint
 rsv Revised Standard Version
 RTP *Revue de théologie et de philosophie*
 SBLBSB Society of Biblical Literature Sources for Biblical
 Study
 SBT *Studies in Biblical Theology*
 SJT *Scottish Journal of Theology*
 SNTSMS Society for New Testament Studies Monograph
 Series
 TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary*
 of the New Testament
 ThRen *Theological Renewal*
 T. Levi Testament of Levi
 TNTC Tyndale New Testament Commentaries
 TQ *Theologische Quartalschrift*
 Tr. Translator
 TWOT R. L. Harris, G. L. Archer and B. K. Waltke, eds.,
 Theological Wordbook of the Old Testament
 TynB Tyndale Bulletin
 US Una Sancta
 VoxEv *Vox Evangelica*
 WMANT *Wissenschaftliche Monographien zum Alten und*
 Neuen Testament
 WUNT *Wissenschaftliche Untersuchungen zum Neuen*
 Testament
 ZKT *Zeitschrift für katholische Theologie*

**PART I:
BIBLICAL STUDIES**

1

THE EXPERIENCES OF DERELICTION AND OF GOD'S PRESENCE IN THE PSALMS: AN EXERCISE IN OLD TESTAMENT EXEGESIS IN THE LIGHT OF RENEWAL THEOLOGY¹

John W. McKay

OUR CENTURY HAS WITNESSED a worldwide revival of charismatic Christianity without precedent in the history of the church. Laity, pastorate, and scholarship of every denominational and credal shade have been influenced by it in some degree, though sadly its impact on OT scholarship has been fairly minimal to date. It is therefore a wonderful privilege to be contributing to this anniversary volume in honour of one fellow OT scholar who has faithfully served the cause of Pentecostalism for many years.

In the Gospels of Mark and Matthew the only words of Jesus from the cross are the cry of dereliction that opens Psalm 22: "My God, my God, why hast thou forsaken me?" (Mark 15:34; Matt 27:46, rsv). While most commentators seek to assert the reality of Jesus' experience of dereliction—however that is to be understood—the sense of embarrassment at finding these words on the lips of the Son of God is never far from the surface, and the reader is generally reminded that Psalm 22 culminates in a note of triumphant faith.² And at that point we find ourselves thrown back on the interpretation of the psalm itself.

The psalm falls neatly into two parts, a cry for help (vv 1–21) and a hymn of praise (vv 22–31), where both parts seem to relate to the psalmist's present condition. The psalm is neither a hymn of praise for deliverance from past suffering, nor simply a promise of praise conditional upon future deliverance

from present suffering, but a prayer for help in present distress together with an offering of praise to God for giving it. Some commentators have therefore argued that Psalm 22 is made out of two originally independent psalms, a lament and a hymn of thanksgiving. Others have maintained that it was composed for the use of the Jerusalemite king as he participated in the different stages of a festival drama which portrayed his initial humiliation before the onslaught of inimical powers of evil and chaos and his final restitution and victory as God's viceregent and the champion of cosmic order. A further possibility is to relate the psalm to the ritual of an individual who in his suffering presents his cause before priest and congregation and utters praise in anticipation of healing, prompted by an oracle or a blessing pronounced between his recitation of the two parts.³ Each of these suggestions contains its own difficulties inasmuch as it depends on assumptions, literary or ritual, that cannot be proved from the OT text itself.⁴

Furthermore, the problem of the structure of Psalm 22 is one shared by almost every other lament of the individual worshipper—and these psalms of lament constitute by far the largest single category in the psalter (about 40 psalms altogether). Some of these are too short to be easily divisible into two psalms (e.g., Psalms 13 and 54) and it seems unreasonable to assume that most of them were written for the king's use at festival time without clearer evidence to that effect. Nor does the theory of interruption by a priestly oracle suffice in every instance, since the praise element sometimes precedes the lamentation (as in Psalms 27 and 40) and occasionally the two are intermingled throughout the psalm (as in Psalm 31). Of course there is bound to be variety in a book like the psalter and the theory that explains one lament need not necessarily be the correct one to explain another, but scholarship has until now been much preoccupied with precisely this problem, of discovering some kind of reasonable comprehensive setting (*Sitz im Leben*) to which the majority, if not all of the psalms can be attached. Since the determinative work of Gunkel, that setting has been seen in the religious life of the worshipping community rather than in the private experience of an individual,