

BOOK REVIEWS

Jesus and the Twelve. By Robert P. Meye. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968. 257 pp. \$4.95. Reviewed by Cyril J. Barber, Trinity Evangelical Divinity School, Deerfield, Ill.

At one time Victor of Antioch (5-6th centuries), when preparing a commentary on the Gospel of Mark, could say that he knew of no predecessor to his work. The same cannot be said today, for the once neglected Gospel of Mark is now focal in the study of the life of Christ.

In offering an original and fresh study of Mark's Gospel, Meye, Professor of Biblical Theology, Northern Baptist Seminary, concentrates on presenting Jesus as the teacher of a small group of disciples. He limits the disciples to the twelve—hence the title of the book—and shows how everything in Christ's ministry was geared towards preparing them for their post-Easter ministry.

Meye's material is well-ordered and his work still bears the marks of his studies at the University of Basel (where this treatise was originally submitted as a doctoral dissertation). He treats the problems of Mark's Gospel fairly and does not hesitate to take issue with form-critics like Bultmann, Eberling, Klein, and Wrede, etc.

Perhaps the greatest value of this work lies in the way the author defends the authenticity of Mark's Gospel as a genuine account of Christ's earthly life and ministry.

This book will be appreciated by the serious student of the Word, but will be of little value to those lacking a thorough theological orientation.

The Philosophy of Gordon H. Clark: A Festschrift. Edited by Ronald N. Nash. Philadelphia: Presbyterian and Reformed Publishing Company, 1968. 516 p. \$9.95. Reviewed by Dwight P. Baker, Highland Park, Illinois.

Gordon H. Clark is professor of philosophy at Butler University. Before taking this post, he taught the same subject, first at his alma mater, the University of Pennsylvania, then at Wheaton College. While at Wheaton he helped train Carl F. H. Henry, Edmund P. Clowney, Edward J. Carnell, and Billy Graham among others. Along the way Clark has lectured at several theological schools and written extensively in the area of philosophy and theology. His books are widely influential

in contemporary evangelicalism. This volume of essays on his thought is a tribute to that influence. I shall comment on the essays in the order they appear.

Carl Henry introduces this festschrift with a good interview of Clark's life and major writings. The following three chapters comprise part one and contain in an expanded version the lectures Clark delivered at the Wheaton College philosophy conference in the fall of 1965. These compose an important statement of Clark's brand of presuppositionalism.

Beginning part two by writing on Clark's theory of knowledge, Ronald H. Nash spends too long on a prosaic and worshipful report of what Clark has said and too little on his differences with Clark. I have read Clark's books for myself, and if I had not, I am quite capable of doing so. What I wish to see a critic do is take Clark to task where his ideas do not hold up.

Next, Merold Westphal gives a balanced assessment of Clark and ethical considerations. His conclusion that Clark's mode of reconciling human responsibility and divine sovereignty would involve contradictions in the very nature of God is well taken. Since logical consistency is a cornerstone of Clark's philosophic method, he ought not to brush off Westphal's criticism so brusquely as he does in part three. Part three gives Clark's replies to Nash, Westphal, and six others of the contributors.

Arthur F. Holmes scores good points in covering Clark's philosophic methodology, but of more interest to me is George I. Mavrodes on the relation of revelation and epistemology. Whatever the shortcomings of Mavrodes' alternative proposals, he spotlights several fatal weaknesses in Clark's theory of knowledge. Inexplicably, in his reply Clark ignores the more crucial points of Mavrodes argument.

Of the next six essays—David H. Freeman, R. J. Rushdoony, Gilbert B. Weaver, and C. Gregg Singer covering, respectively, philosophy of language, philosophy of education, apologetics, and the idea of the state, and H. Harold Hartzler and John T. Stahl, both on philosophy of science—Freeman's is probably the only one worth reading. Rushdoony's great concern is whether Clark should be admitted to the fold of presuppositionalism or not, and he grudgingly concedes that he should be. Weaver's article is weak both in philosophy and in knowledge of Clark. It deserves Clark's hilarious and devastating rejoinder.

John W. Montgomery analyzes Clark's philosophy of history in one of the volume's more significant essays. He argues convincingly against a presuppositionalist approach to history and for empirical historiography. Montgomery's contentions have implications for many areas of Christian philosophy—theory of knowledge, apologetics, as well as philosophy of history. The final essay by Roger Nicole falls under the same criticism as that by Nash—too much worshipful exposition and not enough criticism.

One of my major disappointments with this festschrift is some of the critics who are missing and for whom the lighter-weight articles are very evident, and inadequate, fill-ins. For some offhand examples, where are the essays by men like Frank E. Gaebelien, Harold B. Kuhn, and Bernard Ramm?

Ecumenism—Theology and History. By Bernard Lambert, O.P. Translated by Lancelot C. Sheppard. New York: Herder & Herder, 1967. 532 pp. \$13.50. Reviewed by Arthur F. Glasser.

How can one review a book that has been both praised to the heights—"the most important book on the unity of the Churches yet to appear in English"—or dismissed as hopelessly out of date? Dr. Nikos Nissiotis, Director of WCC's Ecumenical Institute at Bossey, is generous in his praise. "This immense work can be regarded by all confessions and by those interested in the 'rapprochement' of the Churches as an objective and detailed study of all the problems one faces in the ecumenical movement." But John Sheerin, the editor of the *Catholic World*, confesses that he "wonders why any publisher would want to publish a \$13.50 book that tells almost nothing about the revolution in ecumenism since 1962." In a very real sense I appreciate Nissiotis' endorsement but want to underscore the force of Sheerin's objection. Incidentally, Sheerin apparently only read as far as page 2, coming to a full stop at Lambert's breezy judgment that "the decisions of the Second Vatican Council have not necessitated any substantial changes... (just)... a few minor adjustments," then tartly concluded, "The Council, don't you know, was much ado about nothing."

This brief exchange uncovers the harsh fact that poor timing coupled with unwise judgment and unfortunate remarks may have successfully conspired to relegate the book to limbo. A pity, for Lambert's work deserves serious study.

The French edition, "Le Probleme Oecumenique" (in two volumes) was published in 1962 and the English translation delayed until 1967. Alas, but the significant declarations of Vatican II are not included, nor are the implications of the decisions of the Council spelled out. A pity, when one recalls that as recently as 1960 the Roman Catholic Church entered the ecumenical arena when Pope John XXIII established the *Secretariat for the Promotion of Christian Unity*. To all practical purposes that same year Lambert's bibliography ceased, apart from an occasional footnote reference to the documents of Vatican II. In the light of this a fellow-priest, James Quinn S.J. openly called Lambert to rework his material to "catch the new tide of ecumenism." New Delhi (1961) is not mentioned. Montreal (1963) appears only as a footnote. Nothing about the far-reaching significance of the Vatican's protracted and fruitful negotiations with the United Bible Societies. Nothing about the tremen-

dous changes in Protestant Church alignments during the '60s. On and on. Having said all this, however, Quinn still heralds Lambert's work as significant and of abiding value. The fact of the matter is that despite all that transpired at Vatican II, Lambert's thesis needs neither extensive renovation nor decisive upgrading. His historical and theological method enabled him to anticipate and endorse the positives later defined by Vatican II. It is that which gives the book abiding value.

What is the book all about? First, meet Father Bernard Lambert (48), the Professor of Theology at Laval University in Quebec. For years he has been burdened to produce "a standard work on ecumenism for all Christians" that might "open new channels of communication between them." His objective is "not the return of the dissidents" but the total "reconciling of Christianity." Historically, the Church has moved from unity to division. Lambert contends that the ecumenical process can be God's instrument to reverse the trend from division back to unity. A great dream and a buoyant hope. How to integrate and reconcile "the nature of the Church with its mission, the community aspect of Christianity with its individual aspect, collective experience with personal life, dogmatic truths and mystical realities with group action and fraternal charity." With impressive scholarship Lambert grapples with the hard realities of the varying traditions and distinctive emphases of the Churches, and points to a synthesis that is true to all of them. Needless to say, he eschews syncretism, eclecticism, and the pragmatism that will settle for at least common denominator of truth and practice to effect this reunion. One can only surmise the immense and rigorous historical, sociological, and theological research that Lambert had to undertake before producing this monumental work. Love for Jesus Christ and His Church provided the motivation. This reality shines through.

Lambert regards the ecumenical movement as "the greatest religious phenomenon of our times." He links its emergence with the Vatican's encouragement of her scholars to focus their attention on the theology of the Church and Biblical exegesis. This is what makes Lambert so hopeful of the future. "When the Church determined to restore its full value to the Bible she was admitting her willingness for it to react upon her own destiny. Speculative theology was compelled to give positive theology its rightful position, and the primacy of the sources of revelation regained its control. The entire life of the Church, in her liturgy, catechesis and pastoral ministry, has been deeply affected by the biblical movement" (p. 7). Lambert's painstaking work bears witness to this desire for intellectual and theological integrity. One finds it also in the writings of Hans Kung and other Catholic scholars. Protestants do well to emulate their determination to let the Bible speak, not Thomas Aquinas, or Martin Luther, or John Calvin or the Dispensationalists.

Churches which participate in the ecumenical movement see only two possibilities before them. Either they will bring about renewal to the Church Universal or they will create an alliance of partners whose

worldwide influence will steadily decline. Lambert is persuaded that renewal will come—"a true springtide of the Church and the world" (p. 27). But he contends that the Churches are under obligation to face honestly and realistically the issues separating them. He lists three: the historical continuity of Catholic "oikumene," sacramentality, and their fragmented visibility. After much groundwork Lambert advances the crux of his argument: all segments of the Church can be loyal to their essence if they affirm Jesus Christ as the unique meeting point for meaningful ecumenical dialogue. Within their history and traditions all accept in some form the continuity of their worship of Him. This reality presses Lambert to ask the fundamental question: "What precise form is essential and determinative to all?"

In order to do answer this question Lambert introduces a method that he rigorously follows throughout the book. His aim is to propose realistic guidelines and meaningful patterns that point toward an ecumenical solution. He begins by singling out the constituent aspects whether historical, doctrinal, missionary, structural, liturgical, psychological or sociological. In turn he carefully examines Catholic, Anglican, Orthodox, Protestant and Jewish traditions. Each subsequent chapter follows the same pattern. The problem is stated. Its various aspects are defined. The present state of rapprochement is described and guidelines are suggested to insure progress. Fortunately, Lambert doesn't bog down. He never gets away from the nature of the Church and the essence of Christianity. He is not content to describe what has been achieved by way of reconciliation; he must focus attention on what remains to be resolved. He is deeply persuaded that the ecumenical problem is both indivisible and solvable, so long as all partners participate in the encounter. Trace his arguments and your pulse is quickened. You start peering into the future. A Super-Church? A loose confederation of autonomous churches? Communities of believers that are completely de-institutionalized? An actual bridging of the separation between Orthodoxy and Roman Catholicism? Will Protestant distinctives remain?

When Lambert discusses Protestantism he is tremendously fair (p. 143-181). He distinguishes classical Protestantism (main-line Lutheranism and Calvinism) with its dogma that "the written Word is God's voice" from its radical counterpart—Baptist and Arminian non-conformity ("more reformed, purer") with its vision of a new Church, not a changed Church, made possible through stressing the personal experience of saving encounter with Jesus Christ. Lambert yearns for a "renaissance of Protestantism"—not a "proliferation of sects, but a world with its own unity and a living prophetic message" (p. 10).

Father Quinn says Lambert is outstanding in his treatment of Catholic ecclesiology and liturgy. I am not competent to judge. He fears, however, that Anglicans may regard the section on their episcopacy as sketchy and unsatisfactory (p. 241-244). Thoughtful evangelicals would

agree that there is strong theological justification for Lambert's extensive examination of the Jewish people in relation to the ecumenical movement (p. 445-489). In this section Lambert once again points to the concrete situation, and displays significant insight into the theological dimensions of an incomplete Judaism and a waiting Church finally united in the eschatological triumph of God in history. In my judgment the Church has long since bartered away all its ethical capital touching the Jews. Christian silence during Auschwitz and Christian neutrality touching Israel's Six Day War have quite convinced the Jews of the futility of engaging in ecumenical dialogue with anti-semites.

This is the sort of book evangelicals should study carefully. I firmly believe it can be used of God to pull us out of our inherited and snug trenches, and send our spirits soaring. Under God, all of us are responsible to the Head of the Church to think positively and creatively about the ecumenical problem. Regardless what we may think of the World Council of Churches in its present bigness and confusion, two facts are apparent. It is going to be around for a long time to come. And its essential concerns are biblical, through and through. The unity of the Church must be displayed and the mission of the Church must be carried out.

Words and Meanings: Essays Presented to David Winton Thomas. Edited by Peter R. Ackroyd and Barnabas Lindars. Cambridge, England: Cambridge University Press, 1968. Pp. xiii plus 240 and bibliography of the writings of Thomas and index of references. \$7.50. Reviewed by Kenneth L. Barker, Dallas Theological Seminary, Dallas, Texas.

As the subtitle indicates, this is a series of essays presented to David Winton Thomas on his retirement from the Regius Professorship of Hebrew in the University of Cambridge. A book of such varied content and uneven quality is always difficult to review with complete fairness. But, generally speaking, in many respects this is a disappointing volume to the conservative scholar. To fully explain why would require another book of equal size. We must confine our remarks to a few selected examples.

The chapter on "Words and Meanings in Early Hebrew Inscriptions" by Diring and Brock is too brief to be of much value. It merely lists a few illustrations of linguistic light from the inscriptions, none particularly significant. The title is thus perhaps somewhat pretentious.

One of the longest chapters is by G. R. Driver. Although obviously reflecting much scholarly research and erudition, its conclusions often depend on the kind of etymological reasoning (especially from Arabic) that both Barr and Kitchen speak out against in their writings. Occasionally, Driver seems to leave the impression that he does not have much respect for the Masoretic vocalization. And usually, after he is through emending and revocalizing the text (Isaiah 28:1-22), it makes no better sense, at least to this reviewer, than before he began his "surgery." Also,

the final result contains so many conjectures that one can only say of it that while it is possible, it must remain uncertain and open to debate. Unfortunately, in approaching problems he sometimes dismisses outright what are perfectly sensible solutions in the commentaries. It is maintained by this writer that all exegetes need to rely more heavily on context and usage for interpretation.

The article on "Torah in Deuteronomy" by Lindars, while containing much useful material, is nevertheless hypercritical (within the framework of JEDP or traditional higher criticism). In his essay on "Bible Exegesis and Fulfillment in Qumran," B. J. Roberts is concerned to show that the Old Testament, sometimes by "forced exegesis," has directly influenced the New (just as in the case of the Qumranites). He certainly goes too far when he implies that Jesus set out deliberately to "fulfill the Scriptures" through an artificial exegesis. In a study of Genesis 15:7 Weingreen attempts to find allusions to Midrashic stories about Abraham. But his own analysis is at times somewhat "Midrashic."

However, the book does possess many redeeming features. It provides a good sample of current thinking and methodology among liberal scholars. Then, too, some chapters are very worthwhile, regardless of one's presuppositions. For example, Albrektson has a penetrating study of the syntax of "I am who I am" in Exodus 3:14. He concludes that the traditional rendering is preferable to others, including "I am the one who is."

Fohrer presents an excellent and interesting study of "Twofold Aspects of Hebrew Words," such as before and after, act and consequence, cause and effect; e.g., *ra'ah* is the "evil" which someone does not the "disaster" which he encounters in consequence. Goodman provides an enlightening study of how occurrences of *hesed* and *todah* in the Psalter are rendered in the ancient versions, thus demonstrating the richness of these terms.

Löwe sets himself to the unusual task of showing how actual divine frustration and obstructionism in Numbers 14:34 has been exegetically frustrated by commentators and translators. His conclusions harmonize well with Calvinism, but non-Calvinists may be troubled by a few of his statements. Muilenburg contributes a chapter on "The Intercession of the Covenant Mediator (Exodus 33:1a, 12-17)." Although reflecting the usual source analysis (but primarily stylistic and rhetorical criticism, in this instance), it is still an excellent study of the root *yd'*, "to 'know,'" as well as of the structure of the passage involved.

As one might have anticipated, some essays are very valuable while others are not so valuable.

The Word Comes Alive. By Wayne E. Ward. Nashville, Tennessee: Broadman Press, 1969. 112 pp. Hardcover.

"Bad theology made simple" might well stand as a sub-title for this volume by the professor of systematic theology at Southern Baptist Sem-

inary (Louiseville). Its basic presupposition is clearly enunciated: "If God had communicated his truth simply by a series of theological statements and dropped them straight from heaven, we could compile them systematically in a text book and study them in a purely rational and logical way. Some try to treat the Bible this way. . . . God revealed himself in actual events of history exactly because there is no other way to communicate personality."

The author then propounds five "methods" by which to discover and communicate Biblical events and illustrates each in a practical way from which any preacher or Bible teacher could secure helpful suggestions.

The Practical Message of James. By Howard P. Colson. Nashville, Tennessee: Broadman Press. 90 pp. Paperback.

Dr. Colson presents a simple but practical exposition of the Book of James well suited for the Sunday School teacher or busy pastor and not without interest for the scholar.

He undogmatically commends the view of Barclay that the epistle was originally presented in sermon form by James, brother of our Lord, taken down by another who then edited it and translated it into Greek as James' epistle.

In applying these truths of the book to our day the author speaks out firmly against racial prejudice and social injustice.

The exegesis displays sound Biblical sense but does not pretend to any depth of scholarship. It is a handy guide for those in a hurry who have no knowledge of Greek.

The Gospel According to Mother Goose. By Edmund E. Wells. Kansas City, Missouri: Beacon Hill Press, 1969. 62 pp. Paperback.

In this thin volume, the author (a Methodist pastor in Ohio) lets his imagination run wild to create a ponderous theology of Mother Goose. Don't read it! It will spoil forever the guiltless joy of your childhood memories of Mother Goose.

Knowing the Living God. By Roger Hazelton. Valley Forge, Pennsylvania: The Judson Press, 1969. 126 pp. Paperback.

This volume from the pen of the distinguished professor of theology at Andover Newton Theological Seminary is intended as a study guide, presumably, for lay Christians, and is replete with chapters on the basic religious issues of the day—God, Christ, Bible, Church, redemption, and ethics. Each is followed by a series of questions intended to provoke thoughtful analysis and discussion.

Unfortunately the book reiterates the party line of mid-twentieth century thought. God is no fact or "object"; He is a subject known only in personal encounter and commitment. Jesus Christ is the perfect revelation of God. The Bible "is a record or rather a whole vast complex of records" of how God has acted to reveal Himself to man rather than "a completely unflawed, infallible document." Of the church he queries: "If we were to ask what sort of church could genuinely represent God's intention for the present world, would the answer not have to be given in ecumenical terms?" On the secularization of modern thought, he agrees that we must discard old talk about demonic powers and divine interference in the physical world in answer to prayer. Rather we find God in the midst of our secular and natural world. "Creation is not a theory of how the world began," but expresses our faith that this is God's world ultimately dependent on Him.

In the last section on the Christian life, Dr. Hazelton says some wise and helpful things in which any evangelical ought to rejoice.

This sort of study guide needs to be written, but from Biblical rather than liberal perspective.

Signs of the Second Coming. By Robert G. Witty. Nashville, Tennessee: Broadman Press, 1969. 123 pp. Paperback. No bibliography or index. Southern Baptist pastor, Dr. Witty, adduces all those passages from Old and New Testament which speak of a climax to history to support his thesis summarized in a quotation from Dr. Kenneth Latourette:

"I believe that our Lord may return at any time and bring this stage of history to an end."

Frankly, even dogmatically, premillenarian in his eschatology, Dr. Witty eschews detailed exegesis, largely ignores opposing interpretations, but provides a fine overview of Biblical data relating to the signs of Christ's return. Many premillenarians will disagree with particular interpretations such as his equation of the Atom Bomb with I Peter 3, and modern sputniks as fulfillment of the fearful sights from heaven (Luke 21:11). He does not seek a complete synthesis of Biblical statements and carefully avoids the pitfalls of date setting and of specific identification with any modern political structures.

Secular Christ. By John J. Vincent. New York: Abingdon, 1968. 240 pp. \$4.95. Reviewed by Clark H. Pinnock, Trinity Evangelical Divinity School, Deerfield, Illinois.

Vincent's image of Christ is perfectly intelligible within the stream of liberal thinking since Schleiermacher. In this influential tradition Jesus is taken to be the archetypal human being in whom the true, essential manhood of each one of us was actually realized. "Incarnation"

refers to the innate possibility within all men of "divinity." In this scheme the redemption Christ came to bring is not anymore the forgiveness of sins, but the realization of the human potential. Liberal Christology does not concern the theanthropic person of Christ as the early creeds did. It is concerned with the light Jesus sheds upon the meaning of life as man. Jesus differs from other men not qualitatively in being but quantitatively in the excellence of his life.

For Vincent,

"What God principally does in Jesus is to show mankind the way in which human life can be significant. He demonstrates in the person and deeds of Jesus the one response which he is able to accept. Demythologized, this means that he declares to every man the method whereby now every man may attain meaningfulness."
(166)

The author is clearly interested in the kind of human existence which discipleship to Christ would require. The importance of Jesus lies in the fact that the kind of suffering, serving life God requires was historically enacted in him. "Christology" is a program for action, not a metaphysical dogma. Jesus is the man-for-others paradigm which has ultimate significance for believers. NT Christological statements are to be interpreted functionally: as concerning only what Christ does and what God does through him (194).

The criticisms that apply to Vincent apply to all efforts at liberal Christology. (1) The New Testament will not allow Jesus to be reduced to a helpful illustration for the religious life. Only exegetical atrocities can rid its pages of the pre-existent, divine Christ. (2) It is a flagrant denial of the biblical faith to contend that salvation is a universal human possibility without Christ. (3) It is altogether unfair for liberals to use Jesus to broadcast their presuppositions to the world. The Jesus who embodies whatever values religious humanists happen to be holding at the moment is not the Christ of the NT.

Vincent's *Secular Christ* is another attempt to sidestep the central NT emphasis on the deity of Christ. His is another version of the humanitarian Christ. If orthodox Christology could match the liberal alternative with the same fecundity of expression and sheer ingenuity of approach, evangelical theology would be in a very promising position indeed to challenge existing alternatives and take over the leadership.

The Pattern of New Testament Truth. By George E. Ladd. Grand Rapids: Wm. B. Eerdmans, 1968. 119 pp. plus indices. \$3.75. Reviewed by J. Ramsey Michaels, Gordon Divinity School, Wenham, Massachusetts.

This latest work of Professor Ladd reads like a preview to a full scale New Testament theology. Quite rightly, it addresses the problem

of unity and diversity in the New Testament. Anyone undertaking such a task must walk a narrow path: if he is blind to the real differences among the biblical writers, he will end up writing dogmatics disguised as biblical theology; if he fails to discover an underlying unity, he will not have a New Testament at all, but only an anthology of miscellaneous first century writings.

Ladd investigates three areas: the synoptics, John, and Paul. Their common feature is a dualism derived from the Old Testament and Judaism. It is not a metaphysical dualism of matter and spirit, but an ethical dualism caused by the sin separating man from God. The crucial distinction in the universe is not between this world and that above, but between the present age and the age to come. The common New Testament message is that the age to come has broken into history in Jesus Christ. We now live "between the times" and the various writers express in distinctive ways this tension between the "already" and the "not yet" in Christian experience.

Much of this will be familiar to readers of Ladd's earlier works, and he has rightly stressed a major aspect of the New Testament witness. His case is strongest with regard to the synoptic Gospels, and least convincing when he deals with John. Though he demonstrates a future expectation as well as a present realization in John, he overemphasizes its relative importance. His understanding of Johannine "eternal life" as "the life of the age to come" in a purely Jewish sense loses something of John's distinctiveness, while his argument that John 1:51 refers to Christ's second coming is far from conclusive. In this chapter (though only here) he verges on harmonization.

Unfortunately, this book appeared too soon to take account of the issues raised by Kasemann's *Testament of Jesus*. To do justice to the diversity as well as unity in the New Testament, other influences besides "pure" Palestinian Judaism should be recognized—especially Hellenistic Judaism and (at least in incipient form) that strange mixture known as Gnosticism.

A Bibliographical Guide to New Testament Research. By various members of the Tyndale Fellowship for Biblical Research. Cambridge, England: Tyndale House, 36 Selwyn Gardens, 1968. 118 pp. [mimeographed]. 1/6 + -/6 postage*. Reviewed by W. Ward Gasque, Regent College, Vancouver, B.C.

This is the most valuable bibliography for New Testament research which has been published in recent years. According to the introduction, it "is the result of many frustrating hours spent by a few NT research students in trying to find information on specialized subjects, which could in fact have been found in a matter of minutes, had they only known the tools available."

It is designed with a British audience in mind, so there are a few parts which are not especially relevant to the North American situation (such as the section on library facilities); however, most of the information included will be found to be extremely helpful to anyone in any part of the world who is concerned with the study of the New Testament on an academic level.

The Guide contains sections on bibliographical aids, periodicals, texts, textual criticism, synopses, concordances, Greek lexica, grammars, dictionaries and encyclopaedias, New Testament introductions, New Testament theology, New Testament history (Here add: F. F. Bruce, *New Testament History* [London: Nelson, 1970] and the E.T. of Reicke.), topography, archaeology, papyrology, classical Hebrew, later Hebrew and Aramaic, the Targums, the LXX, inter-testamental period, Old Testament apocrypha and pseudepigrapha, Qumran, Rabbinic literature, early Christian literature, Greek and Roman history, and modern languages.

Personally, I have found the bibliography extremely useful, and it will be a "must" for all of my advanced students.

Archaeology and the Ancient Testament. By James L. Kelso. Grand Rapids: Zondervan Publishing House, 1968. 208 pp. plus index. \$4.95. Reviewed by Cyril J. Barber, Trinity Evangelical Divinity School, Deerfield, Illinois.

This is a good book for *laymen* and will help to illuminate the Old Testament for them. Its title is misleading, however, for while the book does deal with the relationship of God to His covenant people, it contains very little about archaeology *per se*. The author, former Professor of Archaeology, Pittsburgh Theological Seminary, takes his reader **through** the Old Testament on a "conducted tour" and explains to him many of the interesting and important aspects of Israel's history.

Chapters which will be of greatest value to the laymen are those containing information on the deities of Egypt, God's "amphictionic" relationship with Israel, the significance of Canaanite and Hebrew names, and the Canaanite pantheon. The reader will also find one theme recurring repeatedly, it is the author's stress on the aspect of grace in the Old Testament. Because many identify the Old Testament with the legal economy, the author's emphasis on grace may help to clarify this vitally important issue.

"*Archaeology and the Ancient Testament*" abounds in practical instruction and will be a means of enriching the laymen's understanding of this portion of God's Word.

*If paying in U.S. funds, 50c would cover cost — bank charge.

More New Testament Studies. By C. H. Dodd. Grand Rapids, Michigan: William B. Eerdmans, 1968. Pp. vii plus 148 and indices. \$4.50. Reviewed by J. Julius Scott, Jr., Belhaven College, Jackson, Mississippi.

This collection consolidates yet another part of the continuing legacy of C. H. Dodd. The nine papers deal with themes with which the author's name is already closely associated. Most of them were produced since the publication of his *New Testament Studies* in 1953 and have previously appeared in periodicals or printed collections. Paper No. 1, "The Beatitudes: a Form-critical Study," No. 2, "The 'Primitive Catechism' and the Sayings of Jesus," and No. 8, "The Appearances of the Risen Christ: A Study in Form-criticism of the Gospels" reflects Professor Dodd's concern with the forms and framework within which early Christian material was preserved, circulated, and developed as well as his interest in its content. Paper No. 3, "A Hidden Parable in the Fourth Gospel," No. 4, "Behind a Johannine Dialogue," and No. 5, "The Prophecy of Caiaphus: John xi. 47-53" come from the author's studies which have led to two major works on the Fourth Gospel. Paper No. 6, "The Fall of Jerusalem and the 'Abomination of Desolation'" and No. 7, "The Historical Problem of the Death of Jesus" illustrate Dodd's ability to draw both material and method from the field of classical studies in order to throw light on a New Testament problem or theme. The final essay, No. 9, "*Ennomos Christou*" enters the field of Pauline studies to examine critically and exegetically some implications of being "subject to the law of Christ" (cf. I Cor. ix 19-22).

Essay No. 6 is the lone pre-1953 production and is the least likely to have been available to readers of this publication. Here it is argued that the Luke xxi. 20-24 reference to "Jerusalem surrounded by armies" may be a reflection of siege descriptions in the Septuagint or other sources and does not necessarily indicate that this section post-dates the A.D. 66-70 Jewish War. (However, Dodd assigns the final production of the Third Gospel to the postwar period.)

The paper on "The Historical Problem of the Death of Jesus" appears in print here for the first time. Certain Jewish and pagan, as well as Christian, sources agree that Jesus was executed for promulgating unacceptable religious teachings, but disagree with regard to the authority which inflicted the penalty. (The Synoptics state that he was executed by the Romans for a political offense.) This study supports the view that the Jewish authorities (Sadducees) used religious charges to gain the support of the popular Pharisees and eventual condemnation by the Sanhedrin for blasphemy. Later, the Jews made the accusation appear political and secured concurrence with their judgment and actual execution by the Romans. Professor Dodd's scholarly examination of the circumstances surrounding the death of Jesus produces less sensational

conclusions than those of some recent writers (e.g., H. J. Schonfield, *The Passover Plot*, and S. G. F. Brandon, *The Trial of Jesus, Jesus and the Zealots*) but is certainly better based in historical research and fact. *The Prophets Speak*, by Samuel J. Schultz, New York, Evanston, and London: Harper & Row, 1968. 159 pp. \$5.00. Reviewed by Jack P. Lewis, Harding Graduate School of Religion, Memphis, Tennessee.

A book designed for college and seminary students in which the author, though well aware of current trends, dares to reject many widely accepted presuppositions. Both Old Testament events and the interpretation of those events given in Scripture are considered a valid part of God's revelation. The prophets are expounded out of an unreconstructed Biblical text and are placed in their setting as described in that text. Rather than developing out of a Canaanite background, the prophetic movement beginning with Moses (not with Amos as many have contended) is a part of God's revelation. The Pentateuch was formed at the beginning of the movement and was supplemented by the prophets who expounded its laws and called for a return to them. The pre-literary prophets—as well as the writing prophets—are a significant part of God's unified revelation which finds its culmination in Christ.

The prophets first had a mission to the people of their own generation which must be grasped if they are to be understood. Prediction is one, but not the dominant, element in their message. They expounded the law of love which found expression in the covenant with Israel and in man's relation to his fellows. When the prophets are seen in this light, the antithesis of law versus love becomes a false antithesis. One God is met in both Testaments. The prophets' message remains relevant in all ages. The alternatives facing modern man are not really legalism versus situation ethics, but the law of love affords him guidance and directives in decision making in his own situation.

Those who find the essence of Biblical study in source critical, form critical, and tradition critical, activities will not be satisfied with this book. Neither will those who imagine that prediction is the primary element of prophecy. However those who are looking for a brief, sane, current survey of the prophets including both pre-literary and literary prophets apart from involvement in critical presuppositions will find the book quite useful.