

BOOK REVIEWS

Treaty of the Great King: The Covenant Structure of Deuteronomy, by Meredith G. Kline (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1963), 149 pages, \$3.50. Reviewed by Walter C. Kaiser, Jr., Assistant Professor of Bible and Archaeology, Wheaton College, Wheaton, Ill.

Combining materials originally appearing in the *Westminster Theological Journal* (May and November, 1960) and *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1962) we now have one of the boldest, most original, and most suggestive studies in Old Testament evangelical scholarship since Robert Dick Wilson.

Simply stated, Kline argues that by using the tools of form critical analysis, Deuteronomy exemplifies the identical structural outline observed in *IInd Millennium* suzerainty treaties (namely: Preamble, Historical, Prologue, Stipulations, Curses and Blessings, and Succession Agreements) and not the abbreviated structural form found in the *Ist Millennium* treaties. Exciting as the thesis is in and of itself for Deuteronomic and Covenantal studies, the devastating implications which these observations introduce into the Pentateuchal question are clear.

It seems possible now to advance beyond the old stalemate where the materials found in the Pentateuch are continually being adduced in favor of a genuine Middle Bronze setting (2000 - 1500: cf. for example Nuzu customs, Hammurapi Law Code and Exodus Covenant Code, Ugaritic and Phoenician offerings, Mari Toponymy, Alalakh tablets, Cappadocian tablets, etc.), yet oral tradition is said to be responsible for conveying these materials in their essentially accurate form down to the 8th through the 4th century B.C. (J.E.D.P.). Kline, utilizing the work of G. E. Mendenhall and Gerhard von Rad tackled the admitted keystone of the Documentary Hypothesis—Deuteronomy, and demonstrates that Deuteronomy in its present *written* form belongs to the *IInd Millennium* B.C., for if the various *Gattungen* were structured in the *Ist Millennium* B.C. by editors and redactors, the resulting form would be more like the *Ist Millennium* treaties of Sefireh and Esarhaddon (i.e.—without the opening *umma* clause, historical prologue, and abbreviated or altogether absent blessings).

The most encouraging fact of all is that this book signals a new kind of evangelical Old Testament scholarship. Professor Kline not only handles the traditional tools for Old Testament study but is as comfortable in the literatures and languages of the Ancient Near East as he is in Hebrew itself. No longer will the dialogue only be a defensive apologetic against non-evangelical work but evangelicalism may now serve notice that she shall originate some intellectual fires herself while assessing the insights of her academic colleagues not from a secondary use of the sources, but more and more from a first hand appraisal of those same documents. In this connection see the new results obtained by Professor Kline on Genesis 6:1-4 by applying the much discussed phenomena of divine Kingship to this

passage in *Westminster Theological Journal* (XXVII, 1962) pp. 187-204. May his breed and kind of scholarship increase!

The Christian World of C. S. Lewis, by Clyde S. Kilby (Eerdmans Press, Grand Rapids, Michigan, 1964), 216 pages, \$4.50.

No American will soon if ever forget the infamous weekend in November, 1963, when our President John F. Kennedy was assassinated. During the same weekend the world suffered an additional loss in the death of one of its most outstanding contemporary writers, C. S. Lewis. It seems therefore most appropriate that a new estimate and appreciation of the writings and influence of C. S. Lewis, occupant of the Chair of Medieval and Renaissance Literature at Cambridge University, should appear on the literary scene shortly after his untimely death.

Clyde S. Kilby, Professor and Chairman of the Department of English at Wheaton College, Wheaton, Illinois, is the respected author of this latest book on Lewis, and he writes out of personal acquaintance with Lewis and an obviously profound respect for the writings of this master spirit. Kilby states that he wishes his study to be of value basically to three groups of readers: first, as "a guide to those who know little or nothing of Lewis and wish to choose some of his books." Secondly, as "a help to those who have read and yet not fully understood his books." Thirdly, as a means of enjoyment and delight to those who have been reading and perhaps re-reading him for years and who would like to scan his work as a whole.

This book, then, is an earnest and devoted attempt to evaluate Lewis' works individually, to make comparisons one with another when this is appropriate and desirable, and to discover the general themes which constitute the main body of his writings. Those familiar with the work of the gifted Englishman sense this as being a formidable task, for any acquaintance with the wide range of interest and concern of this man reveals a literary critic, philosopher, novelist and learned apologist for the Christian faith. Clyde Kilby thus proceeds in his work of criticism to give excellent summaries of Lewis' books, centering first of all upon *Surprised by Joy*, the author's autobiographical account of his own pilgrimage by way of what he calls *Sehnsucht* (longing or yearning) to an intellectually and spiritually satisfying basis for faith.

The second and third chapters of Kilby's book center upon the famous novels on heaven and hell: *The Screwtape Letters*, *The Great Divorce* and *Till We Have Faces*. These works, along with *The Problem of Pain*, a non-fictional work, constitute Lewis' penetrating concern for the mystery of sin and the contrasting power of the concept of Christian love. In the following chapter in which we encounter the famous Space Trilogy: *Out of the Silent Planet*, *Perelandra*, *That Hideous Strength*, Kilby discusses Lewis' preoccupation with the threat of modern technology in conflict with man's spiritual nature—a theme not unlike that considered by Karl Capek in his early play, *R.U.R.* (Rossum's Universal Robots). From the fascinating world of space and science fiction we move to the seven books of fantasies known as "The Kingdom of Narnia." These are delightful stories for children as well as for adults.

Kilby then turns to a preoccupation with Lewis' essentially theological works: *Reflections on the Psalms*, *Miracles*, *Mere Christianity*, and *Letters*

to *Malcolm: Chiefly on Prayer*. In the final chapter of his book, Kilby concentrates on "themes in Lewis" and draws together the various skeins of this great man's versatile output into a meaningful wholeness. Finally, an appendix summarizes five doctoral dissertations and six additional books devoted "either wholly or in part to Lewis." This, too, is of benefit for it constitutes at least a partial bibliography for anyone who might be interested in further enriching his study of Lewis.

Professor Kilby's study of Lewis is to be considered and fully appreciated in the context of a stimulating and rewarding renewed conversation that is taking place these days between the areas of religion and literature. The human situation in our century with its manifestations of man's inhumanity to man has deepened both religion and art and has brought them into closer relationship. This is all to the good. Amos Wilder in *Modern Poetry* and the *Christian Tradition* affirms without qualification, for example, that "the major works of contemporary literature are undeniably theological in character." And such are the works of C. S. Lewis. It could only thus be desired, then, that Kilby had spent a bit more time analyzing Lewis' contribution within the framework of contemporary theological and literary criticism. Perhaps we may look for this in a future study.

A Christian Perspective of Knowing, by Earl E. Barrett (Beacon Hill Press, New York, 1965), 224 pages, \$4.95. Reviewed by Gordon H. Clark, Butler University, N.Y.

The author surveys epistemology under (mainly) the headings Authoritarianism, Rationalism, Empiricism, Intuitionism, and Christian Mysticism. Analysis shows that each one of these is inadequate as a theory of knowledge. However, each has some contribution to make to an organic whole in which they all cooperate.

This method of finding some good in all preceding theories can boast of the example of Aristotle. The danger is that in the process the definitions of Rationalism, Empiricism, and so on are forgotten; what is salvaged is not a part of any of these, strictly understood; and the final combination may not be so systematic as one might wish.

The Preface states that this book is designed as a textbook for college students. That it gives an elementary survey of important phases of epistemology, there can be no doubt; but the author's wide reading may tend to baffle the student. References to twenty or thirty different authors are made in every chapter. Of necessity these are too brief to give a college student an accurate idea of the context and implications. More advanced students, graduate students, would get more out of the material. Even so, the references sometimes stand in need of qualification and explanation. For example, what does the author mean by stating (page 90) that even in Democritus there was a pronounced tendency to view ultimate reality as spiritual?

The position on which the author judges all his problems is an explicit and clear-cut Arminianism. He rejects the Reformation principle of *sola Scriptura*, and insists in a four-fold criterion of truth: Scripture, tradition, reason, and experience. Man is autonomous, and God's grace is not irresistible. Truth seems to be superior to God, for "Even God's knowing it does not constitute the truth of anything. That is, God knows it is

true because it *is* true" (p. 39). Yet, in the realm of the undetermined, man is able to create truth, for "faith reinforced by the will is a maker of truth" (p. 75).

Although each method alone is inadequate, the author thinks that mysticism is the best. Christian Mysticism unites Rationalism and Empiricism. Examples of mystics, among others, are St. Francis, St. John of the Cross, St. Theresa, St. Catherine, Kagawa, E. Stanley Jones, and, "Of course, Christ is the mystic par excellence" (pp. 180-181). Of course, also, mysticism is understood rather broadly. It would seem that Nels Ferre and Paul Tillich are to be included with these others. And thus the insights of many different schools are united in one organic whole.