BOOK REVIEWS

Early Christian Thought and the Classical Tradition, Studies in Justin, Clement and Origen, by Henry Chadwick. New York: Oxford University Press, 1966. 174 pages. $4.00.

This book sets forth the story of the early confrontation of Christianity with the classical world as seen through the works of the three Christian writers mentioned in the sub-title. The easy style of the author is augmented by the fact that the material was first given as lectures in three great American Seminaries—Union, Andover Newton, and the Episcopal Seminary in Cambridge. The book is easy reading, but it is not superficial. It bears the marks of the lectern, but it is also careful, detailed, precise and orderly.

In four chapters the author, who is Regius Professor of Divinity and Canon of Christ Church, Oxford, studies the early Christian response to its culture—especially as the issue was posed by the question of Tertullian: "What has Athens to do with Jerusalem?" Chadwick discusses the various ways Justin, Clement and Origen spoke to the issue.

Contrary to most defenders of the faith, these early writers did not hesitate to adopt as much of the culture as was legitimately possible, while remaining within the historic faith as that faith was understood in the second and third centuries. Far from avoiding every appearance of accommodation, these writers, in various ways, acknowledged the validity of philosophy as a means of attaining a degree of truth. They frequently speculated on those matters that are of concern to the philosopher. But, for the most part, they knew the limitations of such accommodation and clearly managed to retain the uniqueness and the supernatural character of the Christian faith.

Clement, whom Chadwick describes as "the liberal Puritan," spoke to three different opponents: the pagan, the Gnostic, and the simple believer. By pagan the author means Platonists, Stoics and general non-believers. But the greater issue for Clement was the challenge thrust upon the church by the various forms of Gnosticism which Chadwick describes as "that sombre and repellent theosophy" (p. 7). Clement sought to counter the common anti-intellectual reaction within the church which only made it all the easier for the Gnostics to steal the hearts of educated Christians who were, as Chadwick notes, "repelled by the illiberalism and crudity of less instructed and less thoughtful brethren" (p. 33). This attempt to overcome the negative impact of simplistic belief is a recurrent theme in the writings of both Clement and Origen.

The final two chapters deal with Origen who, almost inevitably, receives the lion's share of the attention. This "illiberal humanist" is treated very sympathetically by the author in his discussion of the charges of heresy that history has levelled against the Alexandrian sage. In the light of the Christological controversies of later centuries Origen must be described as imprecise, unnecessarily speculative, with a tendency toward non-orthodoxy. But Chadwick asks—and rightly in the eyes of this reviewer—that Origen be judged in the context of his own century when the Early Church was yet finding its way and when orthodoxy was not yet defined in the manner it came to be. These two chapters are excellent.

The final twenty-five percent of the book consists of notes on the text. These pages are not the least valuable part of the text, for they frequently offer some of the best comments to be found in this book. This little volume is a splendid example of *multo in parvo*. As a survey of three impressive men it deals lucidly with a formative and critical period of church history.

Robert W. Lyon

That the World May Believe, by Albert C. Outler. New York: Joint Commission on Education and Cultivation, Board of Missions of The Methodist Church, 1966. xii and 195 pages. $1.00 (paperback).

Albert Outler, longtime "ardent and unembarrassed advocate of Christian unity," has produced in this little volume a ready and serviceable study guide for individuals or groups seeking a basic understanding of the ecumenical movement. The author writes from the perspective that Christian unity is an urgent and divine imperative; and, indeed, he regards it as the most hopeful frontier in contemporary church life.

Outler disclaims any desire for Christian unity on the basis of a "cozy feeling that delights in 'Christian fellowship' for its own sake." He regards the following as the only valid warrant for the risks and difficulties involved in the quest for Christian unity: *"Unity is in order to mission—united witness* in *the world, united service* to *the world,* 'that the world may come to believe'" (John 17:21).

The author is no visionary, nor is he irresponsible in his presentation. He is fully cognizant that no single pattern of church life can be imposed upon all, and that the Christian family is incurably diverse. (This is one of the plainest lessons of church history.)

Nevertheless, Outler makes a convincing case for responsible involvement in ecumenical dialogue because our common confession of Jesus Christ as Lord and Savior speaks of the church as "comm*unity*."

The book speaks especially to the subject of Methodism in the ecumenical movement, and deals with such themes as the scandal of Christians in disunity, the nature of the unity we seek, obstacles on the way to unity, and Christian community beginning at home. Helpful documents from major ecumenical gatherings from 1927 to the present are included in an appendix. The editors have prepared a glossary for the convenience of those who may find it of use.

Kenneth Cain Kinghorn

Christianity and the Affluent Society, by Reginald H. Fuller and Brian K. Rice. Grand Rapids: Eerdmans, 1967. 190 pages. $2.45.

The central theme of this book is the responsibility of man to use his earthly possessions responsibly and wisely in the service of God and for the spiritual and physical benefit of his fellow man. The authors consider affluence (wealth) to be a gift from God on the one hand, and a temptation to pride and arrogance, to forgetfulness of God, on the other hand. They point out that writers of the Old Testament were much concerned with the deleterious effect of riches on the people. These ancients concluded that neither wealth nor poverty was beneficial to man. In the former case man tended to trust in his riches and forget God; in the latter, poor people desired affluence and made an idol of it. Given man's nature, they thought it best to strike a golden mean between poverty and riches. Reginald Fuller writes that in so doing the ancients missed Paul's secret of detatchment. Paul had learned to be happy with conditions either of poverty or abundance of wealth, for his life consisted not in earthly possessions but in love and obedient service to Jesus Christ.

Moving to the New Testament, Fuller stresses that the gospel of Jesus Christ called men to salvation from sin and self—to participation with Him in His work of redeeming mankind. Love to God and one's neighbor was often expressed in concrete situations which necessitated the believer to concern himself with material goods. For example, during the first century persecutions when conditions were dangerous and fraught with uncertainty for the disciples of Jesus, the wealthy among them sold material possessions in order to care for the needs of the poor. Again, the Apostle Paul made collection of goods in Corinth to aid the distressed in Jerusalem.

Paul looked on affluence not as something to be selfishly enjoyed, but as a gift of God to be shared with others. He urged all believers in Jesus Christ to give in proportion to their earnings during the previous week in a regular and systematic manner. Fuller writes that this sharing of earthly goods in Christian love (*agape*) made of affluence "a gift of grace . . . used in the service of the community."

In the second part of the book, Brian K. Rice deals with the affluent society of the twentieth century. His major burden is that Christians be concerned with the problems of poverty and wealth created by technological change. Rice has no objection to prosperity rightly used, for domestic appliances eliminate drudgery, and rapid transport and communications facilitate trade and the exchange of ideas among the peoples of the world. However, all is not well in Britain and America. He observes that better education, installment buying, recreation, gambling, high wages, better homes, social security, improved health facilities, and widespread investment in stocks and bonds are marks of the affluent society. He greatly fears, however, that affluence has become an end in itself. Rice warns that grave problems exist and are exaggerated by prosperity. Among these are mental illness, suicide, drunkenness, crime, and an obsession with sex. The last, with its attendant problems of disease, abortion, illegitimate births, homosexuality, pornography, and sexual promiscuity, has attained epidemic proportions. Rice strongly recommends that sex not be used in advertising, that a curfew be placed on all youth, and that the "new morality" be replaced by adult responsibility for developing Christian morality in one's own and the oncoming generation. "The answer to the problem," he writes, "is a return to Christian standards of chastity and sacredness of marriage." He also points up the need to understand and make provision for "a bigger problem than that of sex"—the problem of loneliness. Affecting both young and old partially as a result of shifts in population from rural to urban areas, loneliness poses a challenge to Christian compassion and concern.

Finally, Rice presents the paradox of Christian people in England and the United States enjoying the good life while much of the world suffers poverty and want. He is especially concerned with the undeveloped and heavily populated agrarian regions of the world, and particularly with the need to curb overpopulation and provide sufficient food and jobs for expectant peoples in newly created nations. However, he wisely refrains from attempting solutions to the specific problems in the world. Rather, his concern is that Christians become informed about these problems and realize that a knowledge of economics and political science, along with understanding of social needs, is necessary for effective participation in, and utilization of, the powers of democratic government. The Christian must

work through human institutions which are open to Jesus Christ and to doing His will. The author's conclusion is worthy of our attention, directed, as it is, to the affirmation that we are not only the sons of God in Christ, but we are also our brothers' brother. He writes:

> Thus the affluent society can be redeemed by faith—and by our willingness to risk all for the Gospel. Christ has redeemed man, so that in his hands affluence may be used sacramentally as a means of expressing Christian love, both to God and man. But unless we use our abundant prosperity to magnify the Lord, we who are rich shall be sent empty away. This is our verdict on Christian Responsibility in an affluent society.

Judge Watson

Jesus of Nazareth: Saviour and Lord, edited by Carl F. H. Henry. Grand Rapids: Eerdmans, 1966. 277 pages. $5.95.

This fifth volume in a series of symposiums dealing with contemporary evangelical thought is in many ways the most useful one to appear. Dr. Henry combines his own rich understanding of the European theological movements with the penetrating insights of fifteen other outstanding evangelical scholars to produce a most helpful analysis of the current issues relating to the place of Jesus in both history and theology. Aware of the dilemma of modern theology, they suggest as the solution a return to the supernatural resources of the Christian religion. This legitimate but neglected option is especially appropriate in a day when scholarly systems of doubt come and go in rapid succession with no hope of permanence.

In the lead chapter, Dr. Henry gives a concise digest of the rise and fall of classic liberalism, neo-orthodoxy, and existentialism. Among the vigorous contestants who try to succeed Bultmann, none has the resources and advantages of the evangelical option, with its authoritative canon of divine truth. Ralph Martin of Manchester follows with a study of the new quest of the historical Jesus. Birger Gerhardson of Lund, Sweden, then discusses the authenticity and authority of revelation. Then Koberle, Harris, Bruce, Van Elderen, Morris, Tenney, Pinnock, Harrison, James P. Martin, Althaus, Clark, Montgomery, and Kantzer in turn discuss matters of history, kerygma, Qumran, *Gemeindetheologie,* faith, and the Christ-revelation. The topics are old, but the treatment is fresh and cogent. Jesus is not only historical, He is the center of history.

There is no valid reason to expunge the miraculous and the marvelous. Faith must have room for both the acts of God and the Word of God. The Gospel is unique but historically valid. The Christ-revelation is in both act and word. The Gospel is no myth. It is objective revelation which is complemented by subjective illumination.

Much of the value of the book lies in the fact that it covers the general range of twentieth century debate about Jesus and revelation but covers it in a constructive way. The presuppositions are on the side of faith. Accordingly, the same materials that have often been discussed to the detriment of orthodoxy are found to harmonize with revealed truth. It is not new data that has shattered the faith of many. It is a return to negative presuppositions—the *a priori* of unbelief. Over against this is placed the *a priori* of faith. The facts suffer no violence in the process. But Jesus of Nazareth remains as Saviour and Lord.

Wilber T. Dayton

The Documents of Vatican II, edited by Walter M. Abbot, S.J.; Joseph Gallagher, translation editor. New York: Guild Press, 1966. xxi and 793 pages. 95¢.

This massive volume, while not an "official" English translation of Vatican II (none yet exists), is nevertheless published for the purpose of providing the English reader with as clear, accurate, and readable a rendering of the original documents as is possible.

That Vatican II is an event of utmost historical importance is an understatement. John XXIII had been Pope for merely ninety days when on January 25, 1959, he made the first and completely unexpected announcement of his plan to convoke the Roman Catholic Church's Twenty-first Ecumenical Council, the first since Vatican I of 1869-70. Vatican II, which opened on October 11, 1962, has held as many surprises as the original announcement of its convocation. This historic Council produced sixteen documents of major importance, perhaps the most significant being the Constitution on the Church, on Divine Revelation, on the Sacred Liturgy, and the Decree on Ecumenism.

Among many other salient features of Vatican II was the presence of influential non-Catholic observers and guests, a fact reflected in the preparation of this volume. This volume presents in readable English the sixteen documents of the Council with introductions by eminent Roman Catholic leaders. Each of the documents

is followed by a response from leading Protestant ecumenical scholars. In addition, the appendix includes a number of the more important messages and papers relating to the Council.

Kenneth Cain Kinghorn

The Meaning of the Death of God, edited by Bernard Murchland. New York: Random House, 1967. 267 pages. $6.95.

The editor of this volume, who also provides an introduction, is Professor of Philosophy at the State University of New York at Buffalo. In this volume he has collected essays relating to the so-called "Death of God" written by Protestant, Catholic and Jewish scholars. Contributors include Vahanian, Trotter, Montgomery, Novak, Borowitz, Dunne, Brown, Molton, Nelson, and Comstock. Expensive documentation and footnotes add to the value of the volume, though it would have been more convenient for the reader had the notes been placed at the bottom of each page rather than collected at the end of each chapter. One of the longest essays is provided by John Warwick Montgomery, whose lecture, given originally on the Rutz Foundation, appeared first in *The Asbury Seminarian* (June, 1966, pp. 40-76).

Editor Murchland sees contemporary radical theology as "a chapter in the larger history of alienation." This alienation, he believes, began in the late middle ages with the rise of nominalism and its emphasis upon singularity. This was accentuated by the Cartesian method of doubt which, he says, marks the birth of modernism. The emphasis upon the ego and its separateness has culminated in radical theology in which the "Death of God" is paralleled by man's own consequent death. The editor finds contemporary nihilism not so much man's dissatisfaction with God but rather with his own human predicament. He warns against preoccupation with immanence and calls for a recognition of transcendence as the condition of modern man's wholeness. He attributes the radical theologian's loss of God to his own alienation from himself and this world. He finds hope, however, in the philosophy of Whitehead, Cobb, and Hartshorne as leading to a rediscovery of the experience of wholeness.

First in the list of essayists is a relative conservative among radical theologians. Gabriel Vahanian of Syracuse University undertakes to prophesy the future following the "Death of God." Vahanian is sure that we are now in a post-Christian era. He sees

the death of God theologians providing the "continental divide" which separates the Christian era from the post-Christian era. He sees the present theological crisis as comparable to the predicament of the Israelites in Babylonian captivity, although they had the advantage of being exiled with hope of return. Modern man is an exile with no homeland of the soul. For the first time in history men have left their God, not for other gods, but for no god at all. The alienation he finds is not only religious but also cultural. He uses the term "vestigial" for contemporary Christians who still cling to antiquated forms and facts, but who are actually in an alien world which they little understand.

F. Thomas Trotter of Southern California believes with his colleague, John B. Cobb, Jr., that the challenge of Nietzsche will stimulate theologians to disdain all authority of the past and reach out for novelty that "dares to think creatively and constructively." Michael Novak of Stanford University believes that "a modest concerned effective atheism is now recognized as a viable way of life, not only for individuals but for the whole human community." He says there is very little difference except in theory between a Christian and an atheist. Both live most of their lives performing similar acts. The only difference between believers and unbelievers who do the same things is that they interpret things differently. Robert Adolfs, Roman Catholic scholar in the Netherlands, agrees that unbelief seems to be the sign of our time. It is not so much a rebellious disbelief among the secularists but a question of disbelief among Christians. At present he finds that the believer no longer can be protected by unquestioned acceptance of God's Word or even hide behind pietistic devotion to Jesus. From man's conclusion that God is hiding in our time, it is easy to pass to the conclusion that God is not even in existence. Adolfs' criticism of the radical theologians includes the suggestion that their over-enthusiastic welcome to the secularization of the present age of darkness and uncertainty is comparable to the Good Friday which precedes the dawn of new light at Easter, because man is not without hope for renewal.

Emerson Shideler of Iowa State University asks what difference it would make if the whole notion of God were to be abandoned. Would not the world be self-sustaining, operating according to its own inherent patterns of relationship? He is forced to the conclusion that God has departed from our world in that events can be explained without assuming His existence, and also in that the thought of God's existence affords modern man no security. He is not sure whether man has banished God from the world or whether God has simply abandoned us. He says that modern man is confronted with a dilemma. Either he must conclude that God is dead and therefore forfeit his Christian faith, or he may cling to his faith and reject the

world entirely, either by physical withdrawal or by a conceptual withdrawal. He also recognizes that a third group avoids either horn of the dilemma by simply reaffirming the traditional vocabulary of words, ideas and formulas. His conclusion ends in hope and uncertainty.

John Cobb, Jr., tries to lead the reader from the period of crisis theology or neo-orthodoxy through existentialism to the "post-modern world." Cobb finds comfort in what he considers a new world opened up in the philosophy of Whitehead. He views it as bringing in a psychic revolution as great as the Cartesian and Kantian revolutions. He finds Whitehead's doctrine of God quite congenial to traditional Christian thought and yet articulated with contemporary science. He argues for an adventuresome and somewhat unpredictable theology based upon a simple belief that God exists and that knowledge of God comes through Christ.

In a long essay, W. Richard Comstock of the University of California tries to envision a theology following the "Death of God Crisis." He also finds guidance in the secular metaphysics of Whitehead. He notes that the profane element in contemporary culture is being explored with greater fervor than ever before in human history. He believes that the profanation of the world will or should be balanced by a corresponding sacralization. He envisions a new religious adulthood. In this he shares with Tillich a preoccupation with man's ultimate concern. He believes that this continuing concern will characterize the religious perspective of the future. While he envisions radical new forms, he is confident of the survival of the essentials which have characterized our past.

While most of the essayists are sympathetic to the "Death of God" movement, there are others who are critical. J. Robert Nelson is among those who doubt whether the atheistic theologians can appropriately use the word Christian after noting that Christian means the centrality of Jesus Christ. He wonders why Hamilton, Van Buren and Altizer desire to retain the name Christian since they have rejected so much that is distinctively Christian. Moreover, he doubts whether Bonhoeffer would join the "Death of God Club" if he were here today. Nelson concludes that there is a need for reconceiving and recasting Christian doctrine, but no need for destroying it. David Miller of Drew University is tempted to classify theologians who share the views of Harvey Cox as false prophets. He finds these prophets similar to the ancient Nassene and Ophite heretics, Gnostics of the second century. Larry Shiner of Cornell College, Iowa, wonders why the radical theologians insist on making a Christian of Nietzsche. He notes the audacity of the radical theologians who, unlike those involved in the scholasticism of the middle ages, have dared to look into the sanctuary of the Most High and find it empty.

He prompts the radical theologians to be consistent and to have the candor to admit that they have abandoned Christianity. He questions why they, having done so, should discuss it or worry about it.

Perhaps the most incisive and effective criticisms of radical theologians are voiced by Robert Macafee Brown of Stanford University. Directing his attack against Altizer, he finds little in *The Gospel of Christian Atheism* that is either convincing or even sensible. He is offended at the dogmatism of Altizer and his dependence upon pure subjectivism. He notes the nihilism in Altizer, who after demolishing everything of traditional norms, both in thought and in ethics, presents nothing to take their place. He finds him also grossly misrepresenting the things which he rejects in Christianity. He notes that there is momentum and enthusiasm in Altizer's "gospel," but no discipline and no precision, nothing that clarifies or convinces. The book, he finds, is neither gospel nor is it Christian. Instead of being the epitaph of the death of God, it rather is in itself an epitaph of this radical theology.

The most extensive and caustic critique of the radical theologians is that of Montgomery. After his critique, Montgomery concludes that if there is any death, it is the death of man and not of God. He directs the reader to the written word of God in order to discover for himself the reality of God's living presence.

This volume is something of a tract for the times. It is a useful compilation of an exciting phase of contemporary theological ferment, a phase which is not likely to endure very long. But one finds in this book a convenient and fairly complete portrait of theology in transition. It will not be soon forgotten and yet hopefully it will not long prevail.

George A. Turner

Mark: The Man and His Message, by E. M. Blaiklock. Chicago: Moody Press, 1967. 112 pages. 95¢.

Published in England by the Paternoster Press under the title, *The Young Man Mark,* these are lectures given at Keswick and elsewhere. They are rich in insights, for the author's knowledge of human behavior is that of an observant minister of the Gospel. The lectures are equally rich in information; without question Dr. Blaiklock's academic background–he is a professor of classics at the University of Auckland–brings to his work a stimulating freshness.

This is a simple, gripping little book, admirably suited for Christian laymen. One of our chief needs in this age, so replete with professional literature, is really good lay literature. This book is of that quality. The style is illustrative, and there are passages powerful in their poetic beauty (e.g. the application of H. G. Wells's *Kingdom of the Blind,* pp. 59-61). The treatment of the neutrality of things (pp. 84ff.), told within the framework of the Rich Young Ruler account, is masterful.

To sum up: this book is definitely worthwhile for laymen, ministers on the search for sermon ideas, and anyone wanting good devotional material.

Donald E. Demaray

The Epistles of St. John, by B. F. Westcott. Grand Rapids: Eerdmans, 1966. 245 pages. $6.50.

The reprinting of this work is good news. Bishop Westcott, like his colleagues Lightfoot and Hort, produced with a depth and thoroughness that enabled him to speak to more than one generation. F. F. Bruce says that he "remains a standard commentator for the twentieth century, for all his nineteenth-century qualities." This is amazing in view of the radical shift of climate in biblical studies. The secret is his rare insight into the language and culture of New Testament times. His knowledge of the whole Greek Bible was related to his knowledge of the whole range of ancient Greek literature, from the beginning of the classical age to the end of the patristic age. His feeling for the sense of the Greek freed him more than others from the charge of C. S. Lewis that New Testament critics as a class "lack literary judgment and are imperceptive about the very quality of the texts they are reading." To a remarkable degree Westcott has produced timeless commentaries on the eternal Word.

This commentary, of course, treats the Greek text. Careful attention to textual matters is combined with painstaking exegesis. The concern for fine points of language is no mere academic pedantry. It is the devotion of a sensitive scholar to a unique document written in what is still to him a living language. Though New Testament criticism no longer allows us to confine ourselves to Westcott, Bruce well says that "we can never dispense with him."

Another useful feature of the reprint is a new introduction by

F. F. Bruce entitled "Johannine Studies Since Westcott's Day." This eminent scholar summarizes the results of study since 1955 (the terminal year of Dr. Howard's survey) and gives many insights to offset the radical criticisms that have assailed the authority of the Johannine writings. Though giving modern critics and modern criticism their due, Bruce shows the relevance of presuppositions as well as of the data. He concludes that the works of John are a valid and independent third witness along with the Synoptists and Paul.

Wilber T. Dayton

The New Testament and Criticism, by George Eldon Ladd. Grand Rapids: Eerdmans, 1967. 222 pages. $3.95.

"It is the conviction of the present author that the time is ripe for a reappraisal of the entire question of higher criticism and for a new understanding of what an evangelical biblical criticism involves." With these words, the Professor of New Testament Exegesis and Theology at Fuller Theological Seminary sets forth the purpose of this monograph, namely to call evangelicals to labor in the legitimate tasks of the higher criticism of the Bible.

Fundamental to his entire presentation is his description of the Bible as "the Word of God given in the words of men in history" (p. 12). As the Word of God it is accepted by faith. But it is the recognition that the Bible is also "given in the words of men in history" that not only justifies the work of higher criticism but in the deepest sense of the word actually demands evangelical participation in it.

In a series of chapters on textual criticism, linguistic criticism, literary criticism, form criticism, historical criticism, and comparative religious criticism, Professor Ladd illustrates the legitimate issues which present themselves, shows how these problems have been approached, indicates values that have been gained thus far from research, and, frequently, makes pointed criticisms of non-evangelical scholars.

One is hesitant to make adverse criticisms of such a sound book. However, it seems to the present reviewer that the chapter on textual criticism might well have been omitted. It is very sketchy and, more important, deals with an area of study that is generally accepted as a "safe" discipline. The rest of the book is a summons to participate in areas of criticism often shunned by the conservative wing of the Church.

The reviewer, furthermore, could not help but feel that the author illustrated the chapters at times by referring to the less embarassing questions that may offer an evangelical solution. Many of the differences between John and the synoptics are rather easily explained. But some are not. For example, did Jesus openly aver, from the beginning of His ministry, His full deity (as John implies), or was His identity obscured (as in the synoptics)? This question relates to the fundamental posture of His ministry and as such is far more important than whether Judea or Galilee was the center of His ministry.

One final brief criticism: the lack of bibliography seemed to limit the value of the different chapters. In a book such as this which surveys the work of higher criticism, much of value would have been gained had the author included a generous bibliography to introduce evangelicals to the field of criticism.

These criticisms only indicate how a basically good book might have been better. This reviewer is very pleased to see this book published. It says many things which need to be said to (and among) evangelicals. It is a clear and pointed summons to penetrate the academic disciplines with believing scholarship. It is to be hoped that our young students will read it as a programmic essay.

Robert W. Lyon

Theological Dictionary of the New Testament, Vol. IV, edited by G. Kittel; translated by G. W. Bromiley. Grand Rapids: Eerdmans, 1967. 1126 pages. $22.50.

This, volume IV in the TDNT series of eight volumes, covers New Testament Greek words from L to N. This volume continues the high standard of excellence in technical accuracy, format, and binding found in the first three volumes in this set. The translator has done his work with great skill; he has not tried to "improve" the original but has rendered it in a manner best calculated to permit the English reader to grasp the German original, even though an English writer would have said some things differently by way of syntax.

The editor, doubtless after noting the complaint of James Barr concerning works of this kind, explains that this theological dictionary is designed "to mediate between ordinary lexicography and the specific task of exposition, more particularly at the theological level." Properly used, this set is invaluable whether used as a lexical aid in biblical exposition or as a tool in building New Testament

theology. Major articles normally present a survey of Greek literature, then a study of Old Testament antecedents, followed by later Hebrew writings including the Apocrypha and Pseudepigrapha, plus secular writers like Philo and Josephus, before coming to New Testament and Patristic usage.

The crowning virtue of the series is its thoroughness; each major word is a study in depth, reflecting research which is both exhaustive and judicious. German scholarship, with its characteristic thoroughness, is at its best when engaged in work of this nature. For example, over seventy pages are devoted to the discussion of the term *logos* (word) and its cognates, with four scholars contributing.

The authors are acquainted with a wide range of contemporary German scholarship but normally penetrate to the New Testament thought itself in a manner which exhibits the ability to interpret the New Testament responsibly and definitively independent of secondary sources. The more ardently the student of the New Testament aspires to competence in his interpretation of the Bible, the more imperative will be his demand for this reference work as a daily working tool.

George A. Turner