

This last feature is definitely needed for this type of edition as well as for exegetical purposes. The meaning of a passage can be altered by a change in punctuation.

Concerning the quality of the text itself, see my discussion in *AUSS*, V (1967), 131-157, of the text of NEB in which its relationship to BS is also indicated.

While no unanimity need be expected, this Greek text prepared by four eminent textual critics will undoubtedly find favor among scholars. The second volume, which will give the Committee's reasons for adopting one or another variant reading, will be anticipated with great interest. The full citation for the variants in the apparatus will be much appreciated by many a student perplexed by methods of citation found in other Greek editions. Another important and attractive feature of this edition is the easy-to-read Greek type which is used.

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SAKAE KUBO

Hamilton, Kenneth, *Revolt Against Heaven*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1965. 183 pp. Paperbound. \$ 2.45.

In 183 small pages it is impossible to give a comprehensive survey of modern theology, but Hamilton has succeeded in his attempt "to review some of the outstanding varieties of anti-supernaturalism, showing how present-day theories have their roots in the past."

Hamilton's survey may not appeal to the scholar who has read widely in the fields of philosophy and theology, but the person who would like to know what the "God is dead" theology means and what it is all about should find this brief study very helpful.

Hamilton's position is that the "God is dead" theology of Bishop Robinson, Paul M. van Buren, Thomas J. J. Altizer, and the others of their school is really nothing new, that its traditions have been an essential part of modern theology for a century and a half, and that the men mentioned above are simply going a step farther in their thinking than men like Tillich, Barth, and Niebuhr dared to go.

Friedrich Schleiermacher (1768-1834), according to Hamilton, is the High Priest of modern theology; and the radical theologians of our day, whether they admit it or not, are his debtors. The aim of the modern theologian is to get God out of heaven and down to earth, and we find that the God of Schleiermacher had the marks of an earthbound God. Schleiermacher taught that "man provides his own revelation. The divine is known in the human to the extent to which the human can manifest the divine under the limitations of temporal existence."

Schleiermacher too saw no need for the supernatural. Speaking of the divinity and incarnation of Christ, he said: "For in the first

place: as certainly as Christ was a man, there must reside in human nature the possibility of taking up the divine into itself, just as did happen in Christ. So that the idea that the divine revelation in Christ must in this respect be something absolutely supernatural will simply not stand the test. . . . Natural laws (but divine too, as everything in Nature is natural-divine) account completely for the incarnation."

Then Hamilton goes on to show how the liberal theologians who have succeeded Schleiermacher have built upon his principles and teachings. It may be that he proves too much, but the broad outline of his conclusions seems to be valid.

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Hamilton, Kenneth, *God is Dead; the Anatomy of a Slogan*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1966. 86 pp. Paperbound. \$ 1.25.

"It is hardly surprising that the death-of-God theology has made such a stir, for, considered as a slogan, 'God is dead' is magnificent. It is short, clear, and shocking even to the non-believer."

With these words Kenneth Hamilton begins his second study of the "God is dead" theology. He goes on to say that "whatever else it may represent, death-of-God theology certainly represents a challenge to, and a break with, mainstream Christianity in all its forms. . . . Christian atheism affirms that all images of God are equally useless, because the concept 'God' is an empty idea for modern man. There is nothing in the experience of our generation, with its scientific understanding of the universe, which can possibly correspond to the word 'God.'"

This is certainly radical thinking, but Hamilton, as he did in his earlier work, demonstrates that its antecedents go back into the distant past. Among its more modern ancestors he mentions Nietzsche, Tillich, Barth, Hegel, Heidegger, Kierkegaard, and Dietrich Bonhoeffer, who was the direct inspiration of more than one radical theologian. Hamilton believes, however, that Bonhoeffer would not have been in accord with the death-of-God theology, especially in its extreme conclusions, for he never thought of the Christian faith as having any other center than the worship of God, the God and Father of our Lord Jesus Christ.

After examining the roots of radical theology and the views of its chief proponents, Hamilton concludes (and it is likely that his readers will too) that the death of God cannot be a Christian belief, since it turns its back upon Christian history.

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