

Henry, Carl F. H., ed., *Jesus of Nazareth: Saviour and Lord*. "Contemporary Evangelical Thought." Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1966. viii + 277 pp. \$ 5.95.

This volume is the fifth in the "Contemporary Evangelical Thought" series. Other volumes deal with revelation and the Bible, basic Christian doctrines and Christian faith versus modern theology. *Jesus of Nazareth: Saviour and Lord* treats the burning issue of the "historical Jesus."

English, German, Swedish and American evangelical scholars holding membership in more than a dozen denominations share in this symposium. Editor Carl F. H. Henry sets the stage for the whole volume in "Cross-Currents in Contemporary Theology." After undermining Karl Barth's dialectical theology, Bultmann's existential and non-miraculous understanding of the New Testament is at present giving signs of confusion and disarray. Some of Bultmann's disciples now insist, for both theological and historical reasons, that some knowledge of the historical Jesus as center of revelation and as ground of faith is indispensable. In the contemporary discussion of revelation and truth, Henry concludes that the long-neglected evangelical theology emerges as a formidable alternative to recent dogmatic projections.

The sixteen essays are not a rehashing of the old liberal-fundamentalist controversy of half a century ago. They demonstrate a real awareness and understanding of European theological movements and culminate in an exciting study of the central issue of the Christian faith: "Is the Jesus presented in the Gospels the Christ of the Church's proclamation and of post-Easter experience, or is there a disjunction between the two, as Bultmann insists? May historical foundations legitimately be sought in the Gospels?"

Ralph P. Martin, examining "The New Quest of the Historical Jesus," sees indications of a decisive break from Bultmann's historical radicalism toward a closer relationship than the German theologian has been willing to allow between the Jesus-portrait in the Gospels and the kerygmatic Christ. Closely related is a short discussion by Adolf Köberle of the prophets' and apostles' view of time in the perspective of Jesus Christ as the "center of history." There is a longer contribution by K. R. Laird Harris in which he attempts to investigate the possible relation of the eschatological expectation of the NT Church to that of Qumran, and in which he establishes the sharp differences existing between the two communities.

The efforts of many present-day theologians to meet skeptical "modern man" halfway with a demythologized Gospel leave Birger Gerhardsson ("Authenticity and Authority of Revelation") with a strong impression that modern man's need is, as usually seen among these theologians themselves, a subjective experience. While most scholars now assume unhesitatingly that there is more theological

reflection than historical fact in John's Gospel, Leon Morris in "The Fourth Gospel and History" points out that in John's instance the facts related belong to that group of events which take their true place in a historical record only as they are interpreted.

"The Historicity of the Resurrection" gives Merrill C. Tenney an opportunity to deal with the fact that to acknowledge the importance of the resurrection of Jesus is not the same as accepting its historicity, and leads the author to examine the integrity of the sources, as well as the historical probability and the scientific possibility of the event.

Variations in the reported sayings of Jesus and differences in the four Gospels should not drive the reader to despair and skepticism, conclude Bastiaan Van Elderen and Everett F. Harrison in their well-documented contributions "The Teachings of Jesus and the Gospel Records" and "*Gemeindetheologie*: the Bane of Gospel Criticism." Whereas the latter thinks that *Gemeindetheologie* as part of the methodology of form criticism is far from being capable of demonstration beyond all cavil as a legitimate tool of historical research, the former avers that the *Sitz im Leben des Verfassers*, as a method of interpretation, will do justice to both the unity and diversity of the Gospel records.

The debate on the "Jesus of history" and the "Christ of faith" leads James P. Martin to discuss "Faith as Historical Understanding" with special emphasis on the place of faith in Paul's theology of history. He suggests, among other things, that *archēgos* (inaugurator) and *teleiōtēs* (perfector) illuminate the historical dimension of the work of Jesus and therefore the historical understanding implicit in faith in Jesus.

Paul Althaus' contribution, an excerpt from his *Fact and Faith in the Kerygma of Today* (Philadelphia, 1959), stresses the fact that if the Gospels are not *primarily* sources, but testimonies of faith, they are *also* narratives and sources. This interpretation makes the retrospective historical question as to the historical basis of the kerygma theologically legitimate.

While Gordon H. Clark, limiting himself to a careful examination of "Bultmann's Historiography," points out the intricacies and inconsistencies of the system, underlining most strongly Bultmann's failure in defining history and science as *wholly* different, John Warwick Montgomery studies the current trend "Toward a Christian Philosophy of History." An exceptionally well documented discussion brings Montgomery to conclude that an objective comparison of the problems in NT interpretation with parallel issues in extra-biblical historical and literary scholarship indicates that the seemingly insurmountable problem of the "historical Jesus" versus the "kerygmatic Christ" vanishes away.

Kenneth Kantzer presents "The Christ-Revelation as Act and Interpretation" as an answer to the fundamental religious question: "Can man know God?" In affirming that the method of divine revelation consists of the "mighty acts" of God in history which

culminate in his activity in Jesus Christ, most contemporary theologians do not appear very eager to clarify the nature of these "mighty acts" nor of man's "personal knowledge" of God. How are these acts related to ordinary human history? Their denial of the historical nature of revelation as a blend of act and interpretation is decidedly unbiblical. Too often they really give us, so Kantzer charges, not a theology drawn from the Bible but a subjective anthropology drawn from religious experience.

Easily the best articles are the chapters by F. F. Bruce on "History and the Gospel" and the brilliant study of the resurrection of Jesus, "On the Third Day," by Clark H. Pinnock. Both of them, original pieces of meticulous scholarship, are a fresh and cogent attempt to state some of the convictions which lead to the Christian belief in Jesus of Nazareth as Saviour and Lord.

It is perhaps inevitable that in such a volume as this there should be some overlapping of material, but one of its qualities is the incisive penetration to the heart of issues and the fair-minded sifting of the arguments. *Jesus of Nazareth: Saviour and Lord* is an important contribution to the Christological debate, without anything comparable in German or French. It is an indispensable piece of equipment for the minister as well as for the scholar. All the resources are made readily available by the addition of a select bibliography as well as indexes of authors and subjects.

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Kitchen, K. A., *Ancient Orient and Old Testament*. Chicago: Inter-Varsity Press, 1966. 191 pp. \$ 3.95.

The author, Lecturer in the School of Archaeology and Oriental Studies at the University of Liverpool, has already become known to the scholarly world through his book *Suppiluliuma and the Amarna Pharaohs* (1962) and a number of learned articles, mostly in the field of Egyptology. His conservative views with regard to the Old Testament have been revealed by his contributions to the *Tyndale House Bulletin* (now *Tyndale Bulletin*), and presently find eloquent expression in the book under review.

The book consists of two major parts, the first entitled "Problems and Solutions," and the second part, "Illumination and Illustration." The problems discussed deal with chronology (chs. 2 and 3), history (ch. 4), linguistics (ch. 7), source-criticism (chs. 1 and 6), legal matters and Biblical topography (ch. 8). All this is done in less than 150 pages; but the author has packed together so many observations, so much comparative material, and such a tremendous amount of references in the footnotes, that his book is a real gold mine of information, although its subjects are rather unconnected and their treatment often not very penetrating.