

In dealing with those texts which seem to broaden the concept of disciples beyond the Twelve, Meye generally deals with the problem satisfactorily but has difficulty with Mk 2:14 and is least convincing with Mk 4:10, 11, 34. If the expression "those about him" can be shown to be an expression in Mk for a small circle of disciples within the Twelve, it would remove the problem, but until then it seems more likely that it refers to other disciples than the Twelve, since the phrase "with the Twelve" is connected with it.

The fact that the Twelve are recorded even when the names of the Twelve are not identical in the lists, Meye contends, argues for historicity of a group of Twelve. However, it could be argued that the Twelve is a later imposition, that actually there were more than Twelve but when the term Twelve was adopted to agree with the twelve tribes, various attempts were made to select only this number. There would be a general consensus regarding the majority of those who should be included in the Twelve, but beyond these some would favor one over another and thus lead to differences. I do not think Meye sees the force of this argument.

Although there are points at which the book can be strengthened, on the whole it is a well-constructed and well-developed book. There are many valuable insights throughout and it will be worth careful study. This is a positive contribution to the understanding of the Marcan Gospel and the didactic motif presented in it.

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Minear, Paul S., *I Saw a New Earth: An Introduction to the Visions of the Apocalypse*. Washington, D. C.: Corpus Books, 1968. xxvi + 385 pp. \$ 10.00.

An understanding of the literary structure of the NT book of Revelation is essential to correct hermeneutics in dealing with this book. Unfortunately, such analysis of literary features is altogether too often neglected in studies of the Revelation. *I Saw a New Earth* is different. One of its truly strong points is that it gives extensive and careful attention to literary features as well as to historical backgrounds.

This publication contains three major parts: (1) "The Visions" (pp. 1-197); (2) "Issues in Interpretation" (pp. 199-298); and (3) "Translation with Annotations" (pp. 299-365). There is a bibliography (pp. 367-384), but no index.

Part I contains a section-by-section presentation of Minear's own translation of the Apocalypse. Following the translation, there is an analysis of the literary structure of each section, consideration of special items for discussion and reflection, and notation of points for further study. Helpful bibliographical references are given in connection with the points for further study. The sections into which

Part I is divided as follows: "The Triple Introduction," "The Promise of Victory," "The Lamb as Victor," "The Prophets as Victors," "The Faithful as Victors," "Victory over Babylon," "Victory over the Devil," and "The Triple Conclusion."

Part II, "Issues in Interpretation," includes the following nine chapters: "The Significance of Suffering," "The Prophet's Motives," "Sovereignties in Conflict," "The Kings of the Earth," "Death and Resurrection of the Sea-Beast," "The Earth," "Heaven," "The Clouds of Heaven," and "Comparable Patterns of Thought in Luke's Gospel." These are all stimulating and challenging studies. Often they touch on points which are quite debatable. The final chapter is particularly interesting to the present reviewer because of its abundance of evidence marshalled against a current trend to treat the book of Revelation as unlike the rest of NT thinking. Minear has chosen Luke's Gospel for this study because it supposedly is the farthest from John's mode of thinking, and he has done well in proving a similarity.

It may seem unusual and redundant that a translation of the Revelation should be given twice in this publication—first section-by-section in Part I, and then as a whole in Part III. However, in this particular work it is a happy choice that this is so. The repetition of the translation provides a better overview of the Revelation and enables the reader to grasp more readily the totality of that book's message. At the same time, this second presentation of the text affords the author opportunity to add extensive annotations which would have been cumbersome if attached to the translation and discussion given in Part I.

Minear's literary treatment is twofold. Not only does he analyze the literary structure of the book of Revelation section by section, but he provides his translation in a typographical arrangement which makes literary features stand out. Of this typographical arrangement he himself says that it "is designed to break up long prose paragraphs and to free readers from the lock-step of verses and chapters. The arrangement of the material may also help one to visualize basic units of thought and symmetries of structure. It separates narrative from dialogue and clarifies the roles of various actors and speakers" (p. xxiv).

As for the author's translation, his choice of wording may at times seem rather novel as compared with standard translations. But his is a translation worth reading. Regarding this translation he says, "In many cases the Greek text offers a plurality of nuances which justify various renderings in English. The choosing of one of these rather than another gives a particular emphasis which may at times exclude other nuances. Yet I believe that each word of the translation chosen here is justified by the sense of the original" (*ibid.*).

The interpretational perspective from which Minear views the book of Revelation is interesting. He does not deny "the urgency with which John was addressing himself to a specific situation," but he also finds "continuing relevance" of John's message (see e.g., p. 127). His

approach is what I would call "philosophy-of-history," though I do not know whether this term is one which Minear himself would use to describe his perspective.

A pivotal interpretational point at which many, including this reviewer, will differ from Minear is his tendency to apply the various warnings and judgments of Revelation as being directed against Christians. As Myles M. Bourke points out in his "Foreword" to Minear's book, "If I have not misread Dr. Minear, one of his major preoccupations is to show that the tribulations sent upon men in the three visions of the seals, the trumpets, and the bowls, and also the punishments spoken of in Vision 4 . . . are not primarily, and surely not exclusively, punishments of the Church's persecutors, but of Christians who are in one way or other faithless to their vocation" (p. ix). To this view Bourke himself takes exception on various grounds (see pp. ix-xiii).

On the other hand, one must admire Minear's effort to break with the common view that the apocalyptic and prophetic literatures of the Bible are poles apart, the former being a prime example of hate literature whereas strong ethical appeal is characteristic of the latter. This view, which provides a deep cleavage between apocalyptic and prophetic, has, of course, been competently attacked also by Amos N. Wilder. However, the fact that the Apocalypse is not a "revenge missive" does not necessarily lead to the conclusion that the judgments described in that book must be intended for the church rather than for the church's persecutors.

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Pannenberg, Wolfhart, *Theology and the Kingdom of God*. Philadelphia: Westminster Press, 1969. 143 pp. \$ 2.45.

This rather slim volume contains four essays, three of which previously appeared in *Una Sancta* and the fourth in *Journal of the American Academy of Religion*. The size of the book is swelled by a 42-page introduction (longer than any of the chapters) by Richard John Neuhaus. His sketch of Pannenberg, the man, consists largely of personal reminiscences of the author's visit to the United States, and despite nonessential observations of Pannenberg's "unathletic build" and his "remarkably youthful, almost boyish, face," it is an engaging portrayal and provides a valuable insight into the wide range of Pannenberg's intellectual pursuits.

The first essay, after which the collection is titled, begins by calling for a transition from an ethical to an eschatological understanding of the Kingdom of God, which must be recovered as the key to the whole of Christian theology. Pannenberg's consistent emphasis on the future as a fundamental theological category is the keystone in his theological arch. He consequently rejects a formulation such as