

Phillips with paragraph divisions and verse numbers only at the beginning of each paragraph so that it is a bit inconvenient in locating specific passages.

It is unfortunate that Dr. Jordan's death will deprive us of this translation for the rest of the NT.

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Kaufman, Gordon D. *Systematic Theology: A Historicist Perspective*. New York: Charles Scribner and Sons, 1968. xvii + 543 pp. \$8.95.

Theology must consider man as immersed in history and his thought, community and faith as historically shaped and historically relative. The concept of revelation can only be given content as such content is made known within history. It is pleonastic to say "man's history," since history, in contrast to nature, is the sphere of personal purpose. Revelation is the name of the process through which meaning is given to human history. Only man's history can tell him what God is.

Theology is thus "empiricist." It deals with decisive meanings which man has found within history, which means with reference to particular histories. For the Christian, the historical encounter which goes by the symbol "Resurrection of Jesus Christ" is the crucial historical occasion of faith.

This book is an essay in *systematic* theology. This *genre* of theological composition attempts to see the themes of Christian theology in a comprehensive manner and by reference to basic principles of unity. Kaufman attempts to exploit the Diltheyan concern with man's historicity to serve as rigorous a systematic construction as that of Schleiermacher. The "historicity" of man is the "category" of all theological understanding.

Christology becomes the central concern, and at the center of the Christology lies concern with the resurrection, which provides historico-ontological and historico-epistemological foundations for Christian faith (pp. 412, 414). It is "primarily an event in the history of meaning" (p. 434). The concept of "hallucination" is employed of the resurrection, "a non-public but extremely significant experience" (p. 425, n. 29), "quasi-public" (p. 421, n. 20). The resurrection is the crucial event by which community is created within which its meaning is understood.

Kaufman's complex of empirical data at the foundation of Christian faith is: (1) the historical Jesus; (2) the resurrection-hallucination complex; (3) the faith of the church that God had acted in Jesus. Kaufman refuses to demythologize, nor will he, as does Pannenberg, talk about resurrection as available to historical reason on the basis of publicly available evidence. The problem of continuity is raised in a most serious way for Kaufman. I do not see that he has solved it. Why is such a catena of appearances and inference necessary to underwrite what was known before Jesus' death, since he had proclaimed it from the outset, namely that God's reign had begun and that by repentance God might be newly known? Could one not say (as indeed Schleiermacher *did* say) that, without benefit

of hallucination, such an acknowledgment of the historical evidence had already been made? If this is the case, then why is resurrection so central and apparently indispensable to Kaufman for revelation? If resurrection is thus necessary, is it irrational and inexplicable? The transcendent element supervening upon lower-level meanings found within history, as history (i.e., a piece of it) is appropriated in human (community and individual) experience. Indeed, going beyond the sphere of the empirical historian by speaking of God's transcendent activity in history, has the argument not left the public sphere? Is it a feature of historicism and historicist understanding of man that it recognizes as a given within experience such affirmations of meaning which are not to be further questioned? How can we move from a claim which speaks of God's act? The best one can do is to find a parallel in human experience that will illuminate what is given. This, I suspect, is the reason for preferring "hallucination" to resurrection (raising of the dead) as historically verifiable event. It is easier to find visionary experiences than testimony to raising of dead people. Hume had followed a similar argument.

By revelation is meant (I think) the making known of what was not known before by what is other than the subject. By resurrection, Kaufman means "the appearances theologically interpreted" (p. 425). Given these definitions it needs to be made clear how resurrection is revelation.

Such a brief review cannot substitute for the reading of the book. It is a courageous effort to attempt systematic theology, even when it is based upon man's relativity. If such relativity is taken seriously there may be hope of speaking *theologically* to secular man. This may involve a more radical rethinking of traditional and biblical imagery than Kaufman was here prepared to undertake.

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Keck, Leander E. *A Future for the Historical Jesus*. Nashville and New York: Abingdon Press, 1971. 271 pp. \$6.50.

The trend in recent NT studies is opposed to any optimistic prognosis of a future for the historical Jesus, especially in preaching and theology where Professor Keck directs his attention. He flies in the face of much recent NT and theological discussion when he asserts forcefully that there is such a future. What Keck does is to show the cruciality of the historical Jesus for faith, how this historical Jesus can be used in preaching, and the theological implications of this historical Jesus.

In affirming his position, the author does not retreat to an uncritical historiography. On the contrary, he insists more sharply on a sound critical method that evaluates the historical evidence without trying to impose on it any *a priori* assumptions. He opposes those who feel that the search for a historical Jesus is an attempt to secure one's salvation by objectification (Bultmann), those who find the historical Jesus so self-validating and compelling (Jeremias, Ebeling, Fuchs, Hermann), those who use Jesus to fit