

Should Phillips' thesis gain wide acceptance, there is reason to believe that future studies relating to the reforms of Hezekiah and Josiah will be affected, as well as those dealing with Israel's law codes and legal traditions, by the arguments the author advances. In some instances, however, the credibility of the author's arguments is weakened by presumptuous reasoning. For example, at the beginning of the book (p. 8), Phillips contends that the covenant relationship is to be understood in the light of the Hittite suzerainty treaties—a view which he admits is not widely accepted, but one which he intends to strengthen. These treaties, he states, "seem to have been the recognized international covenant form throughout the ancient Near East" during the 14th and 13th centuries, and "it would therefore seem that the Decalogue can be attributed to Moses, to whom, both chronologically and geographically, the Hittite suzerainty treaty form could have been known." What the author is saying is that if we can accept the premise—which is crucial to his thesis—the other parts of the argument would fall nicely into place.

On the whole, the book is well organized, and is written in a concise and succinct manner. It abounds with footnotes containing relevant information and references pertinent to the problem under investigation. An extensive bibliography accompanying the text (convenient for those interested in pursuing the subject further) enhances the value of the book.

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Thielicke, Helmut. *Death and Life*. Translated by Edward H. Schroeder. Philadelphia: Fortress Press, 1970. xxvi + 230 pp. \$7.50.

Thielicke wrote the manuscript for this book after he was removed from his teaching post at Heidelberg by the Nazis and while he was a pastor in Ravensburg. "I actually wrote it only for myself," he states in the preface to the American edition, "in order that I might come to some measure of clarity on fundamental questions of life and death" (p. ix).

Perhaps Thielicke should be thankful that his book was not published in English until he had gained a reputation of being a sound preacher and theologian, for his conclusions about death and life seem to be in opposition to those held by the majority.

In Part I, "Man and Death in Philosophical Perspective," the author points out that the doctrine of natural immortality is seen as a necessity. This immortality, however, necessitates the division of an individual into a body which holds the soul as prisoner and an immortal soul which is set free at death. Within such a philosophical framework birth and death do not involve creation or destruction but merely a change in the relationship of the soul to the body. This division of the *I* is fundamental in Plato, but it is also found in Kant, Hegel, and under closer examination in Goethe's "Faust." Faust, who becomes immortal, becomes so only at the expense of also becoming personless. What is the attitude toward death of those who hold the above-mentioned view? Death is "variously glorified, ignored, or held in contempt."

It is Part II of the book, "The Biblical Disclosure of the Reality of Death," with which many will not agree. In his March 12, 1972 sermon, Stephen F. Olford, pastor of Calvary Baptist Church in New York, expressed the popular notion about death with these words: "Death is not the cessation of life, it is only a change of life." Thielicke maintains that such views are not biblical. Instead of being merely a change, death is life's diametrical opposite. If I place my hope in the biblical teaching about death and life I realize that "I am not immortal, but I await my own resurrection" (p. 198). Resurrection is not a fusion of an immortal soul with a mortal body, instead it will be a new creation *ex nihilo* on Judgment Day.

From where, then, does man receive immortality? Emphatically Thielicke states that it is not to be found with man and neither does it come from an immortal soul, since an immortal soul does not exist. Man does not need to look at himself for ultimate salvation; instead he looks to Christ. "I am under the protection of the Resurrected One" (p. 198).

Death and Life is a recent translation of a book written over a quarter of a century ago. Some attempt has been made to consult recent literature, but in general such references seem to be sporadic. Missing notably is any reference to a similar study by Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* It remains to be seen whether Thielicke's book will provoke the same hostility which Cullmann's small work provided, for it does not, that will be mainly because the readers will not fully realize the conclusions reached in this remarkable book.

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Trinterud, Leonard J., ed. *Elizabethan Puritanism*. New York: Oxford University Press, 1971. xv + 454 pp. \$11.50.

The latest volume in the Oxford *Library of Protestant Thought*, intended to illuminate Protestant faith, is *Elizabethan Puritanism*, edited by Leonard J. Trinterud, Professor of Church History at San Francisco Theological Seminary. Trinterud has edited sixteen documents and selected them with the objective in mind that they should mirror the historical steps and important aspects of early Puritan thought and activity. At the same time he has made available 16th-century documents which are rarely accessible.

A compendium of the writings of a certain theologian or a collection of documents illustrating a specific era or movement can do more harm than good if the reader uses the quotations from the compendium without sufficient knowledge of the theologian, or if a set of collected writings do not adequately illustrate the various aspects of the period under discussion. These negative facets of a collection of documents have been eliminated by the present editor's thorough knowledge of the subject, which has enabled him to select the documents with sufficient care and to preface each with the necessary information so that the reader can study each essay intelligently and accurately.