

They should, under the guidance of Navarra, or someone else who knows the exact spot from which the wood has been obtained, objectively examine the evidence and publish it. It should also be one of their primary objectives to establish the nature of the structure from which the wood comes. Until this happens all reports of sightings of Noah's ark on Mt. Ararat brought back by amateurs will only produce sympathetic smiles on the part of skeptical readers of these reports.

Andrews University

SIEGFRIED H. HORN

Morris, Leon. *Apocalyptic*. Grand Rapids, Mich.: Eerdmans Publishing Company, 1972. 87 pp. Paperback, \$1.95.

This small paperback literally abounds with information on the topic indicated in its title. The author is, of course, particularly interested in NT apocalyptic, and he analyzes Jewish backgrounds so as to enlighten the Christian reader about the significance of this kind of literature. Virtually every important aspect of the subject is treated in the some two dozen sections into which the book is divided and which cover such topics as the following: "The Milieu of Apocalyptic," "Revelations," "Symbolism," "Pessimism," "Determinism," "Dualism," "Pseudonymity," "Ethical Teaching," "Prediction," "Historical Perspective," "Apocalyptic and Law," etc.

On the whole, the treatment is balanced; and one of its chief contributions is the fact that the author shows excellent acquaintance with literature in the field, together with a keen ability to evaluate this literature. Conclusions are not always definitely drawn, and probably should not and cannot be. Nevertheless, in the debate over various points regarding apocalyptic, Morris has endeavored to point in the direction of the solutions which he feels are the most tenable.

A particular point with which the reviewer has previously taken exception (*AUSS*, 11 [1973], 187-191) is the manner in which Morris contrasts the book of Rev with apocalyptic. In this particular publication, Morris has provided essentially the same analysis of this matter as he has in his earlier commentary on Rev (see the review immediately below).

It can hardly be said that Morris has solved the problems of apocalyptic, but this short book is an excellent contribution to the literature in the field. It will be especially helpful to the beginning student and to the layman in giving direction with regard both to the main scholarly concerns and questions relating to the subject and to the most important relevant literature on apocalyptic.

Andrews University

KENNETH A. STRAND

Morris, Leon. *The Revelation of St. John: An Introduction and Commentary*. Tyndale Bible Commentaries, New Testament Series, Volume 20. Grand Rapids, Mich.: Eerdmans Publishing Company, 1969. 263 pp. \$4.50.

It is gratifying to see the number of publications which have recently appeared treating Rev, for this final NT book has too often in the past been precisely what Morris terms it: "a very neglected book" (p. 13). Morris

feels that the neglect "is unfortunate because its [Rev's] theology of power is of the utmost importance to an age as preoccupied with the problems of power as is ours" (ibid.). It is the author's purpose "to explain the significance of the symbolism and to show the bearing of the message of Revelation on the problems of the day." He does not claim to have solved all the problems, but he hopes that he has been able "to point towards the solution of enough of the more obvious difficulties for some modern readers to be able to discern the main thrust of the book." One difficulty that he immediately notes is "that there are various schools of interpretation" and that many "exegetes are quite sure that only their own particular approach will yield correct interpretation" (ibid.).

Elsewhere (*AUSS*, 11 [1973]), 187-191) I have dealt at some length with one particular point in Morris' Introduction: his list of so-called differences between the book of Rev and "typical apocalyptic" (pp. 23-25). Here it will be useful to give an overview of his publication in its entirety. The volume is divided into two main sections: an "Introduction" (pp. 15-41) and the "Commentary" itself (pp. 45-263). Between the two is a short outline or "Analysis" of Rev (pp. 43, 44). In the Introduction, Morris treats, first of all, the main schools of interpretation of the Apocalypse: preterist, historicist, futurist, and what he calls "idealist." His own approach is reflected in the following observation: "It seems that elements from more than one of these views are required for a satisfactory understanding of Revelation" (p. 18). The commentary itself would bear out this fact. He makes reference, from time to time, to writers such as H. B. Swete, a preterist; and, indeed, he has stated that we "must always begin with the situation of the church to which it [Rev] was written" (ibid.). Of the various approaches, he seems to be the most negative toward the historicist because of the contradictions in interpretation among different historicist expositors, as well as the tendency of historicists to limit historical fulfillments to western Europe (p. 17). It may, of course, be questioned whether these are not arguments against historicist expositors rather than against the historicist approach. As for futurism, he characterizes that position as robbing "the book of all significance for the early Christians, and, indeed, for all subsequent generations right up to the last" (p. 18).

Further points treated in the Introduction include the matter of the authorship and date of Rev. In the context of balanced and forthright presentations of the evidence and arguments on these subjects, Morris opts for apostolic authorship and for a date during the reign of Domitian.

As for the "Commentary" proper, some readers may find it a bit uninteresting because of the fact that it does not seem to utilize any particular approach to Rev. Rather, the author produces precisely the type of commentary he has proposed in his Introduction: one wherein he endeavors to provide spiritual lessons for our day. He does not ignore, however, such preterist concepts as the *Nero redivivus* myth when he deals with Rev 17; and, indeed, he seems to utilize preterist views more frequently than any others (nevertheless, he can hardly be classified as a preterist).

Strengths in this commentary include the author's own insights and his ability to present material from a wide spectrum of writers on Rev. Indeed, one of the important values in the volume is the author's extensive use of

relevant literature, both ancient and modern. Moreover, although Morris' approach may leave the reader with a feeling that the genuine perspective of Rev has not been fully developed because of his lack of attention to prophetic fulfillment, his commentary is well worth reading for its inspirational and homiletical tone.

There are, as might be expected, various points of interpretation where the reviewer would disagree with the author. One might ask, for example, if the seals, trumpets, and vials are *all* "plagues" as Morris suggests (see p. 93). Or has Morris possibly missed the key meaning of "seals" and of "trumpets"? Again, has the author grasped the real thrust of the message regarding the horsemen of Rev 6, especially when he claims that the first horseman is not a symbol of the "victorious progress of the gospel" (p. 104)?

In spite of such misgivings, the reviewer would recommend this commentary as a compendious treatment of various viewpoints, and also, as intimated above, for providing a number of insightful observations that contain homiletical and inspirational value.

Andrews University

KENNETH A. STRAND

Mueller, David L. *An Introduction to the Theology of Albrecht Ritschl*. Philadelphia: The Westminster Press, 1969. 214 pp. \$8.50.

This book can be recommended as a balanced account of Ritschl's theology. Based, in the main, on the work of Ritschl which remains of major importance, *Justification and Reconciliation* (Volume III), and supplemented at points by additional sources of primary importance, e.g., *Christliche Vollkommenheit*, the book is chiefly expository. The strength of the exposition is in its clarity and economy.

A final chapter is briefly historical and sets forth alternative possibilities of viewing the unity of Ritschl's system, Mueller himself endorsing an approach which recognizes the double focus at the center of Ritschl's method, on the religious and ethical poles, Reconciliation and the Kingdom of God, respectively. He feels that historical work still remains to be done on the mediating position between Reformation Theology, Schleiermacher and the "development of more anthropological and existential methodologies in the twentieth century" (p. 160).

It is not true to say that Ritschl has been a neglected theologian. No one can question his widespread influence in the formation of the liberal tradition and the impetus he gave to reappraisal of attitudes to traditional formulations and to the practical discussion of Christian ethics. It is appropriate that after an eclipse of interest caused by the dominance of Barthianism in the fifties and to various alternatives offered in the sixties, a sustained and hopeful attitude be now paid to Ritschl again. The problems which he tackled for his time in his way are still the major problems of theology (see pp. 164-179). It may be a sign of vitality and courage in theology that Ritschl's problems, while not altogether *au fait* in the contemporary world, are being looked at again, with a view to reappraisal and restatement. Mueller's book will provide for many an excellent introduction to those problems.

An erratum was noted on p. 101.7: essence for essense.

Nottingham, England

EDWARD W. H. VICK