

the author of the supposed P document worked this over. Still later other elements were added to the text. Thus while Schatz rejects the late midrash hypothesis (de Vaux) and the theory of an adaptation of a non-Hebrew document (E. A. Speiser), he develops an extremely complex and unconvincing hypothesis. His interpretations and evaluations of the pertinent questions reflect a strong bias against the abundant archaeological evidences which favor the position that Gn 14 is a historically reliable document. Despite this serious defect, which calls his conclusions into question, the author has provided the student of Gn 14 with a very rich collection of pertinent materials in terms of historical reports, sources and literature, as well as attempted solutions and hypotheses. On this account, this study is of great value although it is certainly not the last word on Gn 14.

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Schwarz, Hans. *On the Way to the Future*. Minneapolis, Minn.: Augsburg Publishing House, 1972. 254 pp. \$6.95.

In recent years much has been written about eschatology from various points of view. NT eschatology itself has been interpreted differently by scholars (consistent, existential, ethical, transcendental, fulfillment and promise). And then there have been the theology of hope, secular eschatology such as Marxism, and scientific eschatology in such varied forms as Chardin's evolutionary approach, Heim's dimensional approach, and ecological eschatology. One of the values of this book is its bringing all of these together systematically, with careful analysis and critique. Because of the wide range of his coverage, the author's discussions of the different views are necessarily short. However, they are quite clearly and lucidly set forth.

He first treats the eschatology of the OT and the NT, then discusses and criticizes various views of eschatology including the scientific types. His third part includes his own views on eschatology. He rejects four "blind alleys of eschatology—setting a date, purgatory, universal homecoming, and millennialism" (p. 136). He opposes what he calls "travelog eschatology," a detailed description of heaven and hell, with respect to what lies beyond death. He considers occultism as anti-Godly and immortality of the soul as non-biblical and believes in the resurrection of the whole being. He says that there is not much one can say about the state between death and resurrection, but he looks with favor on Luther's description of it as a "deep sleep without dreams."

His "new world to come" is not the secular and materialist utopia of Marx and Bloch. But in saying this he is aware of the charge of otherworldliness, with its accompanying weakness of neglecting the present world. His rejoinder to this charge is that "this process of active anticipation strives for a better man, a more just society, and a more worldly world to live in. But since it is only anticipation, Christian faith is realistic enough to take into account the intrinsic self-alienation of man. Thus we must reject the illusion that we could even create a good man, a just society, or a new world" (p. 225). It is still not convincingly shown how the Christian takes part in the betterment of a world in which he sees no future.

All men are resurrected for the final judgment. The judgment of the wicked he refuses to see as annihilation. He replies with this somewhat enigmatic question: "But how can there be an annihilation of anybody, if there is no escape from God, since God is everywhere, even in death and beyond death?" (p. 219). Although he opposes universal homecoming, this problem of the wicked seems to lead him at least to open the door slightly in that direction. "Even in our most sincere concern for them we have to acknowledge the ultimate hiddenness of God, a God who is beyond justice and love, and we can only hope that his never-ending grace will ultimately prevail" (p. 220).

He struggles with the concept of hell. It is not a place, but a relationship. It is the "anguish of knowing what one has missed without the possibility of ever reaching it" (p. 223). It is not a local, but a dimensional, separation. "Yet God and the destiny of the accepted will be somehow present, present as a curse" (p. 223).

He describes three basic attitudes of man toward the future: melancholic resignation, futurist activism, and proleptic anticipation. The first is, he considers, least viable and the second too optimistic in man. The most viable option, he affirms, is the Christian view of the future as proleptic anticipation.

There is much of value in this book with its call back to Biblical hope and eschatology. However, the author seems to waver on some solutions. While the parousia is mentioned, the dominant word is resurrection. It is somehow surprising that the second coming of Christ is not discussed more fully.

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Stauffer, Richard. *The Humanness of John Calvin*. Translated by George Shriver. Nashville, Tenn.: The Abingdon Press, 1971. 96 pp. Paperback, \$1.95.

This book is a translation of Stauffer's *L'humanité de Calvin*, published in Neuchâtel and Paris in 1964. As the author points out in his Introduction, Calvin has received more than his share of abuse from both Catholic and Protestant writers. The book under review has been written to answer one of the most derogatory charges against the Reformer; namely, that he was "anti-human" or "inhuman." Three facets of Calvin's career have been selected for analysis in answer to this kind of charge, and they form the text for the book's three chapters: "Husband and Father" (pp. 32-46), "Friend" (pp. 47-71), and "Pastor" (pp. 72-93).

The material has been competently handled. The book, in spite of its small size, provides a remarkable amount of interesting information on aspects of Calvin's life and ministry which all too frequently do not come to the attention of the average reader. The translator and publisher are to be commended for the real service they have rendered in making this important piece of Calvin literature available to an English-reading audience.

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