

Taylor, Vincent. *New Testament Essays*. Grand Rapids, Mich.: Wm. B. Eerdmans, 1972. vii + 146 pp. Paperback, \$2.95.

The contents of this posthumous publication of some of Vincent Taylor's *Kleine Schriften* are representative of his interests in NT theology and literary criticism. Taylor was a careful, thorough, cautious, and scrutinizing scholar who did not follow every new whim in NT studies. He is not known for making spectacular break-throughs or setting forth novel ideas.

The ten articles provided in this volume and dating from 1926 to 1962 are characteristic of his approach. His forte is his ability to set forth traditional positions in new and substantial ways. This is characteristic of his defense of the following: Jesus' creativity ("The Creative Element in the Thought of Jesus"), showing especially how Jesus taught that the Son of Man must suffer; the eschatological and soteriological elements of the Eucharist ("The New Testament Origins of Holy Communion") and the Markan passion sayings going back to Jesus ("The Origin of the Markan Passion-sayings"); the final Lukan authorship of the Gospel against Loisy's contention that it was a second-century expansion of a genuine writing of Luke ("The Alleged Neglect of M. Alfred Loisy"); the existence of Q as a literary document ("The Order of Q" and "The Original Order of Q"); and the traditional view of Rom 3: 25, 26 ("A Great Text Reconsidered").

Somewhat unexpected is Taylor's view that the NT shows restraint in calling Jesus "God" ("Does the New Testament Call Jesus 'God'"). This does not mean a denial of Christ's divinity, but the author feels that "to describe Christ as God is to neglect the sense in which He is both less and more, man as well as God within the glory and limitations of His incarnation" (p. 87). More original and provocative is Taylor's view that the sayings relating to the Parousia are early and do not refer to the Second Coming but to the coming of the Kingdom.

The articles are introduced by an interesting intellectual autobiography entitled "Milestones in Books." They are prefaced by a short tribute by A. Raymond George given at Taylor's funeral service and by a helpful assessment of Taylor's contributions by C. L. Mitton. Included also at the end of the book is a compilation of Taylor's publications by Owen E. Evans.

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Wells, David F., and Pinnock, Clark H., eds. *Toward a Theology for the Future*. Carol Stream, Ill.: Creation House, 1971. 329 pp. \$4.95.

The purpose of this symposium dealing with many aspects of theology is to set forth evangelical alternatives to the central issues of the day with the bold hope that evangelical scholarship might recapture leadership in theological research. The editors feel that the time is propitious for such a program since the available theological options have become bankrupt. The aim of each essay is to focus on a central problem in a specific field and "to indicate where the decisive action is taking place and to move toward a constructive, evangelical proposal" (p. 10).

R. K. Harrison ("Perspectives on Old Testament Study") feels that OT studies have been saddled too long with inadequate methodology, especially that which is controlled by a priori philosophical considerations (evolution). He appeals for the objective, inductive method.

Everett F. Harrison ("Tradition of the Sayings of Jesus: A Crux Interpretum") seeks to demonstrate that we have evidence in the NT which shows concern for, as well as the actual, preservation of the sayings of Jesus. He presents some good arguments for his position, especially for the Gospels.

Palmer Robertson ("The Outlook for Biblical Theology") distinguishes Biblical Theology from Systematic Theology primarily in the fact that the former has a historical dimension. His suggestions for future evangelical contributions, especially for NT theology, are insightful but show how far behind evangelicals are in comparison with the "liberals."

Clark Pinnock ("Prospects for Systematic Theology") plays a tune similar to R. K. Harrison's in making the central issue the question of whether a positivistic scientific approach is valid. He distinguishes between this and genuine science. The former controls and pervades liberal theology and, in effect, destroys the very basis of Christian faith with its belief in the saving events.

Geoffrey W. Bromiley ("Promise of Patristic Studies") appeals to evangelicals to show more interest and concern in patristic studies, and not by default to surrender this area to others, especially to the Roman Catholics. He shows that proper study of the Bible demands knowledge of patristic exegesis and that careful examination will show that all later developments in the Catholic Church cannot find their support here.

David F. Wells ("The Future of the Church") calls for a return to Reformation insights in understanding God as *Deus absconditus* and *Deus revelatus* in opposition to modern secular theology which sees God in man and in life. God is in a sense hidden and we can come to know Him only as He reveals Himself in Christ or Scripture.

Bernard Ramm ("Ethics in the Theologies of Hope") presents a good analysis and critique of Moltmann's theology, particularly dealing with his emphasis on "deprivatization" of Christian ethics.

Harold J. Ockenga's chapter ("Proclamation for a New Age") should not have been included. It has little to do with the title of the essay itself and with the theme of the book.

H. D. McDonald ("Theology and Culture") deals with the Christ-and-Culture theme (favors the leavenist view). He describes the secular and humanist spirit of modern culture and calls for the Christian to communicate Christ as a norm and touchstone of culture and to prepare men for the Kingdom of God.

Stanley Obitts ("Religious Certainty and Infallibility: A Discussion with Hans Küng") criticizes Küng for actually making the believer's interpretation of his encounter experience infallible but presents no constructive proposals of his own.

Arthur Glasser ("Mission and Cultural Environment") opposes the trend to make mission service rather than evangelism. Because he is somewhat apologetic, what he wants to say does not come out as loudly and clearly as one would expect.

There are some helpful things in this volume, but the short chapters cannot begin to deal adequately with the central issues nor provide constructive proposals. Much more elaboration and expansion are need.

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