

images derived from the Bible are based on the concept of God and man as meeting.

McClendon uses the biographies of Dag Hammarskjöld and Martin Luther King to develop his thesis. Hammarskjöld saw himself as Christ's brother and envisaged his life as a sacrifice to be offered, while King saw himself as a Moses leading his people on the Exodus to the Promised Land of freedom. What is significant here is that men having biblical faith derive their images from Scripture but apply them to themselves. They thus show not only what religion is—the application of certain great archetypal images to their own lives and circumstances—but also its content. The author uses as an illustration the doctrine of atonement. There is no formal interest concerning this doctrine on the part of Hammarskjöld and King, but yet for them it was central, since both sought to bring about unity—the former of nations, the latter of races and classes.

McClendon does not repudiate propositional theology, but he insists that the propositional statement be in continual and intimate contact with lived experience; otherwise it becomes merely an objective study. "With this living contact, theology may develop its propositions in the confidence that their meaning is exemplified in contemporary Christian experience" (p. 178).

This book has many insights and provokes one to think along fresh lines, but somehow it seems to the reviewer that McClendon has not yet put everything together quite properly or sufficiently. Interesting ideas are set forth, but they are not fully explored. What is said in one place is not fully complemented by what is said later. For example, the author emphasizes the individual within the community, but this relationship is not clearly explained. The relationship between images and conviction also needs clarification. Also, it is difficult to understand why the biographies themselves are separated by a chapter entitled "Biography as Theology."

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SAKAE KUBO

MacPherson, Dave. *The Late Great Pre-Trib Rapture*. Kansas City, Mo.: Heart of America Bible Society, 1974. 88 pp. Paperback.

The main reason to review this book in *AUSS* is that in a sense it is a follow-up of the author's *The Unbelievable Pre-Trib Origin*, which I reviewed in *AUSS* 13 (1975): 86-87. (Of itself this new book can hardly rank as significant historical or theological literature, though it may have some practical value for seminarians and pastors, as will be indicated below.)

MacPherson's earlier volume is basically an historical treatment (written in a free journalistic style) and provides significant information and insights regarding some of the charismatic activity in Great Britain, especially south-western Scotland, in the early nineteenth century. But it fails, in my opinion, to prove its main thesis: that John Nelson Darby acquired his "secret-rapture" concept as a result of a vision of a young girl, Margaret Macdonald, in Scotland in early 1830—a thesis which I have subjected to careful scrutiny in my earlier review. (The rise of the "secret-rapture" idea

as being an innovation at about that time and the connection of this idea with Darby are not, of course, in dispute.)

The volume presently under review begins with a reiteration of the author's theory about the origin of Darby's pretribulation-rapture concept, but then moves into an analysis of the present-day situation regarding dispensationalism. There is discussion of four different groups of "Tribulationists" (chap. 2) and presentation of a case for "Post-Tribulationism" as being the majority view (chap. 3). Next, attention is given to such matters as the following: an incipient anti-Semitism which MacPherson thinks he sees in pretribulationism; Hal Lindsey's writings; inconsistencies in interpretation that are evidenced among various advocates of pretribulationism; etc. (chaps. 4-8).

MacPherson's publication is popular in nature, rather than scholarly, and it abounds in colloquialisms. Its obviously *strong* polemical overtones and especially its sardonic remarks tend to impair its value, at least from a scholarly point of view. For instance, what benefit can possibly be derived from the following comment on p. 56 about Hal Lindsey's differentiation between Christ's coming "in the air" and "to the earth"?: "Does he [Lindsey] think that when Christ comes to earth he won't travel 'in the air'? (Maybe he'll travel through layers of *water!*)"? Surely, a publication such as that by George E. Ladd, *The Blessed Hope* (Grand Rapids, Mich.: Eerdmans, 1956), provides a more objective and scholarly analysis of dispensationalism.

Nevertheless, MacPherson's *The Late Great Pre-Trib Rapture* will undoubtedly fulfill a useful role for many seminarians and pastors, for it may rightly be recognized as constituting, in a practical way, a helpful source book and compendium on some matters. There is no question but that this author has done a great deal of careful research and analysis; and aside from unnecessary witticisms, sarcastic remarks, etc., the insights and documentation he affords in chaps. 5 and 6 ("The Lindsey Legend" and "A House Divided") are often interesting and useful.

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Mays, James L. *Micah: A Commentary*. The Old Testament Library. Philadelphia: Westminster, 1976. xii + 169 pp. \$10.95.

Professor Mays of Union Theological Seminary (Richmond, Va.) has provided the student of the OT with another commentary on an 8th-century prophet. His commentaries on Amos and Hosea appeared in the same series in the year 1969.

Mays suggests that the historical Micah was active for "a relatively short time" (p. 15) in the latter part of the eighth century B.C. (p. 21), although the dating of Mic 1:1 allows a minimum span of public activity of 46 years. The reason for the suggestion of such a short period of ministry is supported by the critical conclusion that genuine sayings of Micah are found only in the first three chapters: 1:3-5a, 8-15 (with additions); 2:1-5 (revised); 2:6-11