

Conradi. The final chapter presents some "Theological Reflections and Some Conclusions."

Graham seems to have largely achieved his stated purpose in writing this thesis. As a survey of the chapter topics has demonstrated, he covered an enormous amount of territory. His contribution does not lie as much in original treatments of his topics as in his almost encyclopedic handling of an extensive array of topics, issues, and questions related to Ellen White. In providing this survey, Graham has presented to both non-Adventist and Adventist readers an invaluable catalog of primary and secondary materials related to Ellen White. Graham left few stones unturned in his search for materials and issues. Unfortunately, his work could not take into account the positive and negative studies of Ellen White that appeared between 1977 and 1985. Even though the book was somewhat dated at the time of its publication, it still provides one of the most comprehensive and helpful guides to the study of Ellen White yet published.

Beyond Graham's contributions in the realms of comprehensive treatment and bibliography, he also has provided us with one of the few, if not the only, significant discussions of Ellen White's theology in the context of contemporary theological issues. For these contributions we stand in his debt.

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Inch, Morris, and Youngblood, Ronald, eds. *The Living and Active Word of God: Studies in Honor of Samuel J. Schultz*. Winona Lake, Ind.: Eisenbrauns, 1983. xiv + 355 pp. \$20.00

In this *Festschrift*, dedicated to Wheaton College Emeritus Professor of Bible and Theology Samuel J. Schultz, the reader encounters an impressive array of prominent evangelical theologians and an even more impressive array of penetrating essays on crucial theological issues. Following a "Personal Portrait" of Schultz by Erwin P. Rudolph, a lead article by Schultz himself surveys various approaches for teaching OT overview, and suggests a new "Inductive Theological-Historical-Cultural" approach that takes as its point of departure the book of Deuteronomy. The twenty-four essays that follow are divided into three sections: (1) "How God 'Spoke Long Ago to the Fathers'" (essays on OT and the relation of the OT to the NT); (2) "How God 'Has Spoken to Us in His Son'" (NT essays); and (3) "How God's Word Abides With Us" (essays on the authority of Scripture and its contemporary relevance).

In Section 1, the contributors deal with pivotal biblical themes, concepts, and passages. F. F. Bruce traces throughout Scripture a theme of no

little contemporary concern—man's natural environment. The much-debated question of "The Abrahamic Covenant: Conditional or Unconditional?" is addressed by Ronald Youngblood, who marshalls some fifteen different biblical passages as evidence that the Abrahamic covenant contains conditional as well as unconditional elements and forms a basic continuity with the Mosaic covenant. Robert Coley illuminates the Canaanite understanding of the state of the dead by an examination of evidence from the excavation of a Dothan family tomb.

Merold Westphal, Jr., underscoring the need for evangelicals to recognize the personal as well as the propositional nature of revelation, challenges readers to encounter and give heed to even the "dark side" of prophetic revelation, such as the timely message about ingratitude, imperiousness, impiety and injustice found in Isa 1. An essay by the late J. Barton Payne focuses attention upon the *crux interpretum* of Isa 7:14, distinguishing what he terms "right" (most crucial) and "wrong" (diversionary) questions about the text, and suggesting what he considers "acceptable answers to the right kind of questions" (p. 84). The important question of the relationship between the Testaments—in particular the relationship between Jesus' ethic in Matt 5 and the law of Moses—is broached by Alan F. Johnson, who argues for elements of both continuity and discontinuity, with the final authority on ethics to be found in the NT and not the OT. Walter C. Kaiser, Jr., grapples with Peter's use of Joel 2 in his Pentecost sermon of Acts 2, adducing impressive exegetical evidence that Joel specifically intended to announce the outpouring of the Spirit upon Jews and Gentiles, and that both its preliminary fulfillment at Pentecost and its final future downpour are part of one generic whole.

Moving to NT essays (Section 2), Marvin Wilson cogently argues that the Hebraic mind-set which is reflected throughout the NT as well as the OT should be recovered in the life of the church today, through a greater emphasis upon perspectives that are holistic (versus dualistic), this-worldly (as well as other-worldly), and corporate (as well as individualistic). In the essay "Apostolic Eyewitnesses and Proleptically Historical Revelation," Stanley Obitts exposes what he sees as a fallacy in the claims by historical theologians (such as V. A. Harvey and T. A. Roberts) to be capable of "conferring" authority upon the eyewitness accounts of Jesus' resurrection, even when viewing the witnesses proleptically, as Wolfhart Pannenberg proposes. Morris Inch explores the thesis that the distinctive NT manifestation of the Spirit is not miracles, enthusiasm, nor individual piety, but the Messianic community, with its features of "proclamation, sharing, a harmonious co-operation and a creative diversity" (p. 155).

The biblical authority for a "going and sending ministry" in world evangelism (especially Rom 10 and 15) is examined by Robert Duncan Calver. J. Julius Scott, Jr., compares the textual variants of the "Apostolic

Decree" of Acts 15 and traces the "phases of interpretation and application of the decree that can be seen in the history of the transmission of the text of Acts 15:20 and parallel passages" (p. 183). An essay on "The Theism of the Apocalypse" by Merrill C. Tenney concludes the second section; this author views the picture of God in Revelation against the backdrop of the OT, and isolates three aspects (God's sovereignty, justice, and grace) and three progressive stages (opening, process, and conclusion) in the outworking of the divine purpose in relation to the world in general, to the people of God, and to the rebellious.

In the final section of the book, dealing with the authority and relevance of Scripture, Millard J. Erickson's lead essay on "Immanence, Transcendence and Scripture" perceptively analyzes major liberal and evangelical views of Scripture and elucidates the author's thesis that "there is a positive correlation between one's views of the relationship of God to His creation and one's conception of revelation" (p. 204). Bong Rin Ro provides a helpful historical perspective on "The Inspiration of Scripture Among the Seventeenth-Century Reformed Theologians." A penetrating study by Norman L. Geisler, "The Concept of Truth in the Contemporary Inerrancy Debate" (reprinted substantially from *BSac* 1980), pinpoints differing theories of truth which underlie the two "camps" in the inerrancy debate, and maintains that according to scriptural data and various philosophical arguments only the correspondence view and not the intentionality theory is adequate as a comprehensive view of truth.

Robert T. Sandin's essay, "The Clarity of Scripture," suggests (with analysis and illustration) that "some recent approaches to Biblical hermeneutics (as inspired by the writings of Dilthey, Heidegger, Bultmann, and Gadamer) are in fundamental conflict with the historic Protestant principles of *sola scriptura* and *claritas scripturae*" (p. 237). Jack Lewis traces the history of the use (and misuse) of "Italics in English Bible Translation" and offers cautions about italics in Bible translations that amount to a negative verdict on their usefulness. In his essay "The Bible the Foundation for a World and Life View," Harold Lindsell makes an impassioned appeal for evangelical Christians to embrace a two-fold objective: to "call men back to Scripture as the only source from which a world and life view that has true meaning and cosmic usefulness can be developed," and to "relate Scripture to life and apply its principles to the social sciences until they become a true image of God's revelation and are used by men in society for their well-being" (p. 281).

William A. Dyrness's provocative study of "Symbolism, Modeling, and Theology" surveys the insights from modern sociology of knowledge which make it possible to see the whole of theology as a "symbolic process," and explores possible advantages of looking at theology from this perspective. Finally, Harold Kuhn reflects on the use of the Bible in recent third-world

attempts to articulate and justify a theology of revolution or liberation, while Arthur P. Johnston gives attention to four contemporary theological trends which he sees threatening to undermine the effective use of the Bible in world evangelism.

While readers may not agree with every line of argument or conclusion of the contributors to this *Festschrift*, they will repeatedly be stimulated and challenged as they are brought face to face with leading evangelical thinkers who insightfully address prominent theological issues. A number of these essays are destined to become classics on the respective topics covered.

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Kort, A., and Morschauer, S., eds. *Biblical and Related Studies Presented to Samuel Iwry*. Winona Lake, Ind.: Eisenbrauns, 1985. xviii + 274 pp. \$25.00.

Samuel Iwry has taught in the Department of Near Eastern Studies at Johns Hopkins University and at Baltimore Hebrew College, where he also served as dean. This volume dedicated to him brings together some thirty studies written by his past and present students and colleagues, many of them well known in biblical and Ancient Near Eastern studies in America today. Since the volume was several years in preparation, three of the contributors died before their contributions were published (Moshe Held, Yigael Yadin, and Samuel Rosenblatt), and another potential contributor—Mitchell Dahood—was prevented by his death from completing his contribution.

The studies presented in this volume are arranged by the alphabetic order of their authors' names, not subdivided according to topic or time dealt with. The book opens with M. Auerbach's question concerning the Maccabean period: Did Alexander Yannai (Jannaeus) negotiate an alliance with the Parthians? There is no direct evidence that he did, contrary to some ancient and modern opinions. J. Baumgarten has studied the tithe in the Temple Scroll. From this study he concludes that—contrary to Lev 27, where the first tithe is assigned to the priests—the scroll designates this tithe for the Levites. This difference may have arisen because of the Essene view of the priesthood in Jerusalem. Differences between the scroll and the biblical text also occur in terms of the treatment of the second tithe of Deut 14. These differences involve both time factors for giving it and the question of redeeming it.

Three studies on Hebrew poetry appear in the volume. A. Berlin has examined the rhetoric of Ps 145. A. Hurvitz has made a poetic comparison between 1 Sam 2 and Ps 113 to elucidate their interrelationships. D. N. Freedman has contributed a statistical study of the frequency of use of the