

the coming of Jesus Christ, deals not so much with an eternal Platonic vertical antinomy as a Hebraic horizontal antinomy. The heavenly must be understood in terms of the realities of salvation fulfilled by Jesus Christ here on earth. If this is so, the Christian altar need not be an altar in heaven any more than the offering of Christ need be a sacrifice in heaven. Again to eat from the altar need not be equated with a continual sacrifice.

There is very little, however, in the rest of the monograph that one can argue with. Filson has done his work carefully, judiciously, and well, and any who challenge the authenticity of the chapter will have to reckon more seriously with the relationship between the contents of the two parts because of Filson's work.

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Grant, Robert M., *After the New Testament*. Philadelphia: Fortress Press, 1967. xxiii + 228 pp. \$ 6.00.

After the New Testament is a compilation of fifteen of Grant's essays which have appeared in various scholarly publications (mainly journals) since 1947. Some of these have been revised "for the sake of either accuracy or clarity" (p. xi). In the author's words, "They are primarily concerned with historical continuities, between the New Testament and the early church, 'orthodox' and 'heretical' alike, and between early Christianity and the Greco-Roman culture into which it was moving. This is to say that they reflect an effort to relate both the New Testament and, especially, early Christianity to their historical contexts" (*ibid.*). This publication could well carry the sub-title "Studies in Early Christian Literature and Theology" (found on the dust jacket, although not on the title-page).

According to Grant, the principal element lacking "is an emphasis upon the close relations between early Christianity and Judaism, but to some extent this relation is indicated in the essays on Ignatius (ch. 3 below), on the book of Wisdom (ch. 6), and on Theophilus of Antioch (ch. 10)" (p. xi). Is this, however, really a lack? Indeed, when we consider the nature of this book as a compilation of previously published essays, we find its coverage to be amazingly comprehensive. It has two chapters on "The Study of the Early Fathers," four chapters on "Early Christian Tradition," five chapters on "Early Christianity and Greco-Roman Culture," and four chapters on "Aspects of Christian Gnosis."

If *After the New Testament* does have a lack, I would suggest that it is to be found in the fact that various pieces of early Christian literature dealt with are at times treated without sufficient attention to their immediate historical context—the problems and concerns which gave occasion for their being written. On the other hand, the effort to relate such literature to the wider historical and literary context of the day

is superb. This, evidently, is the author's chief purpose, and he has accomplished it well.

Nevertheless, now that the author's essays have been cast into book form, would it not have been useful to add at least a small amount of further treatment along the line indicated above? In their original form, these essays hardly needed such treatment, for the scholars reading them would undoubtedly have kept the necessary background in mind. But the present book will likely reach many laymen in the field (at least, it is sincerely hoped by this reviewer that such may be the case!), and for them further detail on the historical situations presupposed in the various pieces of literature would certainly have been helpful and appropriate. This I suggest even though at the same time I would share the author's caution regarding "the evidence intended to show that the history of early Christianity consists of nothing but one crisis after another" (see p. xv).

The contributions made by Grant in these essays, both in their original form and now again here, are well known to scholars in the field and do not need elaboration. Suffice it to say that in many points Grant's work has offered valuable correctives. As just one example, we cannot but be impressed by the rather extensive list of illustrations from Irenaeus (pp. 165-168), giving evidence of this church father's rhetorical training. Grant's conclusion is most *apropos*: "Too often we are content with a picture of Irenaeus as orthodox but rather stupid. The camera needs to be refocused and the picture taken over again" (p. 169). This is, of course, by no means the only place where Grant has helped us realize the need for a new picture.

It is not always that essays produced over a number of years and published in a wide array of scholarly publications can be drawn successfully together into a useful and cohesive compilation. Particularly would this be the case when fully two decades and as many as fifteen essays are involved. And yet, this is precisely what has been accomplished here. *After the New Testament* is a well-balanced and well-integrated compilation of excellent studies, and provides a much-deserved monument to Grant's outstanding scholarship in the field. But perhaps most important is its very real value as a tool for all who are interested in early Christian literature (including the New Testament) and in the history of the ancient Christian church.

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Jenkins, David E., *The Glory of Man*. London: S. C. M. Press, 1967.
x + 117 pp. 18s.

The author starts with the "self-evident, universal and inescapable fact" of his hearers' concern for persons (these are the Bampton Lectures preached at Oxford in 1966). In view of this he has no hesitation (when the long preliminaries are over) in plunging into a discussion concerning Jesus, which can be assumed to make immediate