

that ultimately man can find real freedom only through God, who is true Freedom, and in Jesus Christ and His salvation. He emphasizes throughout this first section the necessity of taking more than the historical Jesus as the content of faith—that one must also include the Resurrection and the imparting of the Spirit.

The next and main section of the book deals with the "History and Destiny of Jesus Christ." This section is divided into two parts, one covering the earthly Jesus and the other the resurrected and exalted Lord. Especially good are the chapters dealing with the message of Jesus, the miracles, and the resurrection. The central message of Jesus is the Kingdom of God or God's Lordship, and this consists of the sovereignty of his love. The salvation of this Kingdom is "the coming to power in and through human beings of the self-communicating love of God" (p. 86). The problem of miracles has to do with the whole of reality and its meaning, and thus natural science cannot settle the question. It goes beyond the mere observable to the metaphysical. Jesus' miracles are signs of the coming Kingdom. It means the end of Satan's power and the restoration to normality. Thus bodies are healed, demons are exorcised, and the dead are raised. The resurrection is not first of all faith in the empty tomb, but faith in the risen Lord. "Easter is not a fact to be cited as evidence for believers; Easter is itself an object of faith." Kasper is definitely opposed to Rudolf Bultmann and others who say that "faith in the Resurrection is nothing other than faith in the cross as an act of salvation," and thus deny the resurrection as a separate event. Easter is what happens to the believers, but not to Jesus Christ. For Kasper, "Faith did not establish the reality of the Resurrection, but the reality of the Resurrected Christ obtruding in spirit upon the disciples' established faith. For this reason it is essential to distinguish between the emergence of the Easter faith and the basis of that faith, the Resurrection of Jesus Himself" (pp. 140).

Kasper's last section deals with "The Mystery of Jesus Christ" and has chapters on Jesus Christ as Son of God, Son of Man, and Mediator. Here the author seeks to take up the results of NT scholarship in order to develop a modern understanding of Christology. In this section the orientation is much more theological and philosophical and the presentation is not as clear as in the previous sections. One keeps asking, "What does he really mean?" But perhaps there are no simple ways to explain such themes as preexistence, incarnation, trinity, etc.

The book is full of insightful statements. Though it contains heavy reading at times, the reader will be rewarded for his labor. The author has done well in synthesizing biblical, philosophical, and traditional material into an understanding of Jesus Christ that is respectable in the light of modern thinking.

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Kubo, Sakae. *God Meets Man: A Theology of the Sabbath and Second Advent*. Nashville, Tenn.: Southern Publishing Association, 1978. Paperback, 160 pp. \$7.95.

Sakae Kubo, Dean of the School of Theology of Walla Walla College and for many years Professor of NT at Andrews University, is already well known for scholarly articles in NT textual studies; for his outstanding tool for students in NT Greek, *A Reader's Greek-English Lexicon of the New Testament* (some five or six eds. and printings since 1967); for co-authorship with Walter F. Specht of the helpful analysis of modern Bible versions entitled *So Many Versions?* (Grand Rapids, Mich., 1975); and for several more popular theological studies. The book presently being reviewed

falls into the last-mentioned category, though its approach has a high degree of sophistication. Indeed, the volume belongs to a series which the publishers describe on the copyright page as intended "to push back the frontiers of Adventist thought, to stimulate constructive reevaluation of traditional thought patterns, and to catalyze fresh ideas."

In harmony with this purpose, Kubo brings his wide background in biblical and theological studies to bear on the task of providing theological perspectives regarding the seventh-day Sabbath and the Second Advent, two key focal points in Seventh-day Adventist theology. Too often, Christians have a tendency to believe doctrines and to observe practices simply on a traditional basis. This book should stimulate fresh thought, and it will hopefully also lead to new experience, regarding the Sabbath and the Second Advent, as their *meaning* is grasped within the overall context of a soteriological concern—a relationship which Kubo aptly brings out.

The book contains two main parts with subsections: Part I, "The Meaning of the Sabbath," has sections on "The Sabbath and Creation," "The Sabbath as Redemption," and "The Sabbath as Future Rest." Part II, "The Meaning of the Second Advent," has sections on "The Advent and the Present Life" and "The Advent and Future Events." Each of the sections contains, in turn, several chapters (except the section on "The Sabbath as Future Rest," which is comprised of only one chapter, "There Remains a Sabbath Rest").

Under the section on "The Sabbath and Creation" the chapters are devoted to the topics of "The Sign of God's Rest," "Holiness in Time," and "The Fellowship of the Sabbath," respectively. One recognizes here (especially in the chapter on "Holiness in Time") the influence of Abraham Heschel, but Kubo also draws on excellent concepts and statements from various other authors, as well as providing a synthesis of his own.

It is particularly refreshing to find the emphasis which Kubo places on the relationship of the Sabbath to redemption, the theme of the second section in Part I. Here there are five chapters, including one that deals with "The Sabbath and Justification" and another that treats "The Sabbath and Sanctification."

Part II of the volume contains discussion of the following topics, indicated by the chapter titles in its two subdivisions: "The Blessed Hope," "His Glorious Appearing," "The Future is Present," "The Problem of Delay," "Eschatology and Ethics," "The Rapture and the Millennium," "Universalism?," "The Resurrection of the Dead," "The Final Judgment," and "The New Earth." No major aspect of the subject has been overlooked.

Throughout, Kubo's presentation is balanced in treatment of both the Sabbath and the second Advent. Perhaps the best way to give an indication of the thrust and tone of the book is to present a few quotations:

Regarding "The Sabbath and Justification," Kubo tells us: "When man ceases from his works, he must come to realize that they are not so important and that even though he stops them, the world still moves on without him or his works. What he does is not indispensable. Although God's creative work has ceased, His sustaining activity goes on. It is God and what He does that are vital" (p. 40). "The Sabbath understood as that which strips us of our works and our autonomy before God provides no opportunity for self-justification. Its nature militates against its use in such a way. The Sabbath is truly the sign of God's grace and sovereignty, and of man's reception and dependence" (p. 43).

In dealing with the Sabbath as "The Sign of Redemption," Kubo states that "the Sabbath has no meaning at all unless creative power accomplishes its results in the life of the one who observes the day. Holiness of being must match holiness of time" (p. 49). And when dealing with the topic of "The Sabbath and Sanctification," Kubo

makes statements such as the following: "We witness today all too frequently a spineless Christianity where a great gulf separates its living from its profession. Much of this results from the fact that Christianity has lost sight of the Sabbath as requiring serious obedience to God. The emphasis has centered on justification without sanctification, a spurious faith without obedience, confession without love, and love without cost" (p. 54). "In our present world the Sabbath confronts us as God's challenge to our seriousness in accepting Christ. Since a large part of the world structures its life and business around Sunday as its rest day, observance of the seventh-day Sabbath today demands a radical, conscious, deliberate decision to follow Christ. Some such demand is always present in Christian conversion" (ibid.). "The priority of justification is fundamental. We must ever keep in mind that man alone and in his own strength cannot do anything for his salvation. No amount of good works on his part can produce it. Yet it is just as important that we do not think of the Christian simply as lifeless matter on whom and for whom God does everything. God's initiative is basic. But unless man responds in faith, he has no salvation. And the life of loving obedience must follow the response" (pp. 55-56).

In the second major part of his work, Kubo handles in a balanced way the "tension" between Christ's first and second comings. The basic importance of Christ's first advent is given full recognition, but Kubo recognizes too that redemption "remains incomplete without the Parousia" (p. 89). He states further that "the cross, the resurrection, and the ascension of Jesus make the coming of Christ an absolute certainty" (p. 99).

It is significant, also, that the matter of ethical concern and activity is given prominence by the author. Unlike various Christian writers who stress Christ's second advent in a context that leaves social concern virtually out of the picture, Kubo points out that "paradoxically the eschatological motive with its implication that there exists a righteous loving God in control of all things" intensifies the Christian's desire "to act in the way of his Lord Jesus Christ, who gave Himself not only for His friends but for His enemies" (p. 108). He states further: "Another way in which the eschatological orientation affects the Christian is by helping him to see what things are really important. Knowing that the end is certain, some things become more vital than others. The amassing of possessions and an attachment to the things of a passing world grow less important to him. The eschatological Christian has time only for the things of the Lord. His life must be dedicated to Him in service for others. The parable of the sheep and goats occurs in an eschatological setting, and the Christian knows that he must serve Christ now in the person of the poor, needy, naked, and miserable" (p. 109).

The second major part of Kubo's book seems (to the present reviewer, at least) to be somewhat more descriptive in nature and less theologically oriented than Part I, although it is not by any means devoid of theological perspective and emphasis. For instance, the chapter on "The Rapture and the Millennium" deals primarily with description of several points of view regarding millennialism, including the Seventh-day Adventist stance on this subject. The presentation is certainly most helpful. But might it not have been made even more helpful if the theological implications had been drawn out? How, e.g., do the different views described (amillennialism, pretribulationism, the Seventh-day Adventist position, and others) relate to soteriology, ecclesiology, etc.?

A further place where the present reviewer would have been interested in theological elaboration is where Kubo makes the intriguing observation that the "resurrection of the dead is not an individual but a community affair. The righteous dead all rise up together, and those alive receive translation at the same time. We die individually, but we rise up together. All enjoy the blessings of eternity together" (p. 136). How-

ever, the discussion in the chapter in which this statement occurs ("The Resurrection of the Dead," pp. 129-137) is most helpful indeed in its treatment of the backgrounds, rationales, and implications of the contrasting Greek "immortality-of-the-soul" concept and biblical "resurrection-of-the-body" doctrine, and in bringing out theological dimensions relating to both bodily resurrection and eternal life.

All in all, this volume constitutes a well-thought-out, well-organized, eminently readable, and thought-provoking treatise. It not only is essential reading for Seventh-day Adventists, to whom it is obviously primarily addressed, but it will also prove beneficial to other Christians—scholars and lay alike—who have an interest academically and/or practically in the two important biblical themes treated.

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Laberge, Léo, O.M.I. *La Septante d'Isaïe 28-33; Etude de tradition textuelle*. Ottawa, Ont., Canada: Chez l'auteur, 175 Main—K1S 1C3, 1978. vi + 130 pp. \$5.00.

This "work published with the collaboration of the Centre de Recherche de l'Université Saint-Paul (Ottawa, Canada)" consists of an Avant-propos, an Introduction, six chapters (one each on Isa 28, 29, 30, 31, 32, and 33), and a Conclusion. It lifts out part of the author's doctoral dissertation (1968). His entire work was published in microfiches in 1977 with the title: *Isaïe 28-33. Etude de tradition textuelle, d'après la Pesîto, le texte de Qumrân, la Septante et le texte massorétique*, which is available at Mary Nash Information Services, 188 Ave. Dagmar, Vanier, Ontario, K1L 5T2, Canada. The present work includes only the LXX part of the entire study, with modification of the references to the missing parts of the whole in order to make them understandable in this part.

Laberge builds on the works of Fischer, Seeligmann and Ziegler (cited in his first footnote, which gives the main bibliography on this subject). His method is a comparison of the MT with the other texts and versions in order better to understand the MT. To summarize briefly the points he makes in the Introduction: (1) he believes the Greek text of Isaiah is a unity, without uniformity of the translation (not translating words always with the same words), which is often free; (2) he accepts Fischer's dating, 250-201 B.C., without trying to take a precise position; (3) he is less generous than Fischer in accepting a good proportion of influence from Aramaic and Syriac in the translation of the text; (4) he believes that from the LXX it is impossible to reconstruct a unique Hebrew text, for one must take account of the method of translation used in the LXX as well as the methods of interpretation influenced by oral explanations or even other Hebrew texts, and one cannot recover a unique *Vorlage* of the Hebrew text; (5) he considers that each case of additions and variants must be examined for itself, and that these additions and variants are not all attributable to the imagination of the translators; (6) he considers it very possible that "double translations" are attributable to the translator himself; (7) he concludes that where the LXX translates freely it is normal that the vocabulary reflects the Egyptian origin of the translation; and lastly, (8) he notes that the LXX of Isaiah utilizes the LXX of the Pentateuch and a partial translation of the Psalms, also perhaps of Jeremiah and even of Ezekiel, though perhaps in the latter two cases the parallels were already in the Hebrew text.

After presenting his detailed analyses of the variants in the six chapters, Laberge's Conclusion summarizes the characteristics of the LXX in seven groups: (1) error of translation; (2) double translation of the same Hebrew text; (3) free translation of the Hebrew text; (4) Greek translation obtained by comparison with other biblical