

p. xxx with p. xxxviii). In addition, a few of the "explanation" sections tend to make moralizing evaluations of these ancient materials too much on the basis of modern criteria (e.g., p. 42) and, at times, christocentric agendas (e.g., p. 44). Typically, De Vries expresses in a clear fashion his Christian assessments of activities and ideologies which today appear unacceptable or reprehensible, and he distinguishes carefully between ancient societal mores and modern culture. Occasionally, however, the proper place, value (even possibly, redemptive value in antiquity), and function of certain practices are eclipsed by the imposition of later moral criteria. Finally, not all of De Vries's critical methodologies or conclusions will earn him a favorable hearing among some conservatives, no matter how well he has attempted a balanced approach to very difficult and complex material. In the opinion of this reviewer, however, a receptive hearing will be deeply enriching for the study of 1 Kings.

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DOUGLAS R. CLARK

Harris, Murray J. *Raised Immortal: Resurrection and Immortality in the New Testament*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1985. 304 pp. Paperback, \$10.95.

This book, first published as part of the Marshalls Theological Library series in 1983, was republished (by arrangement) by Eerdmans in mid-1985. As pointed out on the back cover, "While many books have been written about the Gospel teaching regarding the resurrection of Jesus, few go on to consider resurrection . . . in the Epistles, and fewer still attempt to relate all this to the theme of immortality."

Harris has indeed chosen to deal with an interesting selection of topics. The material in this volume ranges from the kind traditionally found in books dealing with Christian apologetics to that found in books engaging in biblical exegesis or biblical theology. It is, in fact, one of the strengths of the book in that it attempts to deal adequately with all aspects of the NT's portrayal of the topic of life after death. It deals, in turn, with exegesis of the major texts treating the resurrection of Jesus, with the historicity of that event, with the question of what sort of body the raised Jesus had, with the theological implications of his resurrection, with exegesis of the NT passages regarding the resurrection of believers, and with the difficult questions pertaining to the intermediate state, the general resurrection, and the manner in which all of the preceding relates to the NT's presentation of immortality. Harris brings all of these different facets

of the subject into one coherent presentation, and also is to be commended for presenting both careful exegesis and a focus on theological considerations (particularly those of biblical theology) at each major step of his study.

It is stimulating to read a book with which one disagrees at times, and this book is no exception. Although conservative readers may well be delighted that Harris staunchly defends the historicity of the resurrection, some of them may be surprised that he considers the essential state of the resurrection body of Jesus to be invisible and therefore immaterial (p. 53). They may also be moved to disagree with his statement that "what he [Jesus] wished them [the disciples] to understand (*idete*) by touching was not that he was material but that he was real" (p. 54). Nor will all readers appreciate Harris's use of the *parable* of the rich man and Lazarus as a basis for starting his discussion on the intermediate state (pp. 134-35). Harris considers that between death and resurrection the believer "is not marked by 'the sleep of the soul' but by conscious, enriched fellowship with Christ" (p. 142), but nevertheless that the believer's ultimate destiny will be one of embodiment.

The sections in which Harris deals with the question of immortality in the NT are valuable. He finds that the expression "'immortality of the soul' ill accords with the tenor of New Testament teaching and therefore the expression deserves no place in Christian terminology" (p. 237), but he believes that the term "immortality" itself does deserve to be retained. He also considers that the resurrection and immortality, while distinct ideas, are inseparably linked in the NT.

Both in his text and in his footnotes, Harris reveals that he is familiar with current scholarly literature relating to his topic; and his select bibliography is a valuable starting point for someone new to the literature of the field. The volume also contains helpful indexes of modern authors, subjects, biblical and ancient references, and principal Greek words.

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ROBERT K. McIVER

Hughes, Philip E. *Lefèvre: Pioneer of Ecclesiastical Renewal in France*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1984. 210 pp. Paperback, \$15.95.

Philip Hughes's book *Lefèvre: Pioneer of Ecclesiastical Renewal in France* will be welcomed by English-speaking readers. While the importance of that Frenchman has long been recognized, relatively little has been available about him in any other language until recently. In fact, Hughes's