

present which is then spoken of? Speech about God cannot be wholly future, for in that case there would be no speech at all. Indeed, it becomes a contradiction of terms to speak of revelation as future, if the futurity of revelation is made exclusive. The alternative left is to claim that the future is revealed in the present, but that it is not exhausted in the present. This is what Moltmann does, but the future is left open-ended. The essential clue to that future is given in the present, so the claim may be made that the future is presented there. We may learn from Moltmann, if we have the courage, that what is more important than the shape of the future is that God is Lord of it, whatever it will be. That, after all, is really what it means to be an "adventist."

Just how much Moltmann is indebted to Wolfhart Pannenberg will become clearer to the English reader as more of the latter's works are translated into English. It will no doubt be found that the implications of questions treated by Moltmann will find their fuller treatment in the system of Pannenberg.

The following errata were noted: "miad" for "mind" (p. 91, n.); "reult" for "result" (p. 203); "totaleterian" for "totalitarian" (p. 233, n. 1); "of of" for "of" (p. 272).

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Moore, A. L., *The Parousia in the New Testament*. Leiden: E. J. Brill, 1966. 218 pp. fl. 42.—

In this doctoral thesis by the Anglican rector of Clevedon, Somerset, the question "What was the expectation of the early church concerning the time of the Second Advent?" is discussed. In seeking the answer to this debated question modern scholarship is first subjected to a critical analysis and then each relevant NT passage is laid under full tribute and tersely discussed.

Against the background of Hebrew prophecy and apocalyptic, Moore discusses the "consistent" eschatology of Schweitzer and Werner, and shows that their thesis, that Jesus erred in expecting a Parousia and so brought about a total and fatal crisis in the life of the early church, breaks down, in part, on the patent fact that the church instead of dying out from disillusionment continued to live and suffer, work and witness. On the other hand, the "realized" eschatology of Dodd, Glasson, and J. A. T. Robinson, which teaches that it was the early church rather than Jesus that erred in expecting an apocalyptic end, is also unsatisfactory, for although Jesus indeed taught that the kingdom had already come in his own person and work, there is no justification for excising from the gospels the clear teaching of Jesus concerning a literal resurrection, a final judgment, an actual Parousia, and a future establishment of the kingdom in a glorious manner. Further, the "demythologized" eschatology of Bultmann and Conzelmann, which builds on both Schweitzer's concept of a mistaken Jesus and

Dodd's concept of a mistaken church, is to be criticized in addition because of its radical skepticism concerning the data of the NT and because its re-interpretation of the NT in the terminology of existentialism does not do justice to the NT understanding of time.

In place of such concepts Moore stands firmly with those scholars who find the concept of salvation-history as set forth by Cullmann and his school to be fundamental to an understanding of both OT and NT, and therefore an essential factor in NT eschatology. "From the centre, Jesus Christ, the line of salvation-history runs backwards through the covenant to creation and beyond, and forwards through the church and its mission to the Parousia and beyond. . . . Although the End event is to be a different texture from the events prior to it, it will be a real presence of Christ in the context of history" (pp. 90, 91).

The introduction to the second and even more valuable part of this extremely compact study first dismisses as inadequate certain common explanations of the NT hope of a speedy Parousia. For instance, the idea that Jesus on account of his fallible humanity mistakenly thought and taught that his return would occur after only a short interval, is emptied of force by the fact that the synoptic passages in which the statements of our Lord pose the problem of an imminent expectation most acutely are introduced by the most solemn and emphatic affirmations of certainty. Nor can it be thought that Jesus encouraged faith in a speedy fulfilment simply as a pastoral expedient, for this would certainly lead to a false optimism and only create difficulties in the second generation.

What follows is the productively positive part of this volume. Two questions are examined with respect to both Jesus and the church: (1) "Did they in fact regard the Parousia as 'near' "? (2) "Did they in fact expect that it would occur within a fixed, short number of years?" For the answer to each of these questions every significant passage in the Gospels and Epistles is thoroughly examined in both context and content. Moore's deep respect for the biblical text is revealed by his painstakingly thorough and resolutely honest handling of each passage. Here is scholarly research at its best. Here is an example of the reverent use of critical methods. This is not to say that the reviewer would agree with every conclusion drawn in the detailed examination of the passages. But he has no hesitation in expressing his hearty concurrence with the main results of this investigation. What are those results? In summary these:

That the early church unanimously thought of the Parousia of their Lord not as something which would not occur for centuries, but as an open possibility for all future time. That the end had in a hidden manner already arrived in the person and work of Jesus, and was already present in the working of the Holy Spirit, who continued in a hidden manner the presence and work of Jesus among them. That therefore the open and manifest and glorious and universal presence of Jesus could not be far off, but must be "near," yet no one could say

that it would certainly come within a definite short number of years. (This glorious Parousia was in fact held back only in the grace of God to allow the church to complete its mission and call all men everywhere to repentance and faith.) That the church is thus the eschatological community, already living in "the last days" and partaking of the blessings of the Eschaton through its commitment to Christ and its reception of the Spirit, and especially called to hasten that glorious appearing by its believing witness "till He come." All this leads to the declared conviction of the author that any weakening or abandonment of the Parousia hope can only result in "a real and extensive impoverishment" of the church's life.

It seems unfortunate that such a thorough study, supported by a bibliography of over 1000 titles, should end with a superficial criticism of the British Advent Awakening of the last century and of the Seventh-day Adventist Church of today, a criticism based upon the negative evaluation of a single secondary source in each case. This is the more to be regretted because Moore's criticism of these two movements does not lie in the area of his main thesis. Moore's criticism is based upon his present view of the nature and interpretation of apocalyptic, and its patent misapplication in the course of church history. Even in this area he is to be commended for his recognition that "apocalyptic properly begins with Daniel," and that apocalyptic shares its basic presuppositions with OT prophecy (p. 18). But he appears not to have sufficiently recognized that there is a properly biblical apocalyptic and also an extra-biblical apocalyptic, and that though the second is based upon the first, the first deserves to be examined and evaluated separately, both in its relationships to OT prophecy and in its bearing on the teachings of Christ and the early church concerning the Parousia.

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Ogden, Schubert M., *The Reality of God and Other Essays*. New York: Harper and Row, 1966. xii + 237 pp. \$ 6.00.

In this book there is presented to us a theology which claims to be secular, metaphysical and empirical. The problem with which this theology is occupied and which assumes a normative role is that of the relationship between the transcendence and the immanence of God, or that of his passivity and his relatedness to the world. The relatedness of God to the world is taken as a point of departure. So certain canons of theological importance emerge: in speaking of God one must begin with human experience; within human experience man's relatedness to his fellow is a given fact, hence God must be spoken of in terms of relationship. Indeed God is the eminently related one.

Theology begins with the subject and generalizes the experience of subjects. This Ogden calls the "reformed subjectivist principle" (p. 57). By defining the self as relational we are led to a consideration of the