

traditional understanding of Jesus is not essential for a recognition of Jesus' significance, and that therefore one may pledge allegiance to Jesus and what he stood for (as this may best be documented from the sources using historical methods) without having to accept the apocalyptic other-worldliness which informs the Gospels. It is of Persian origin anyway, and was amalgamated into Judaism as a means of dealing with the contradictions of history (as argued in Chapter I).

It is in the last chapter, "The Dawn of This World," where Hamilton works out his "hermeneutic of analogy" and his "process eschatology," that he becomes unconvincing. The substance of eschatology is provided by the behavioral sciences because the "convictional structure" of man today so demands. This means that the only agency in eschatology is the agency of man. "... man assumes the direct historical agency which God had in the traditional view. It is God's role to persuade man how he is to use that agency. In the older view man is waiting for God to arrange man's destiny. In the newer view God is waiting for man" (p. 186), which, it would seem to me, means that everyone is waiting for Godot.

Hamilton, in the final analysis, is looking for an alternative to Bultmann. He distinguishes his hermeneutic of analogy from demythologizing by claiming that his hermeneutic "allows the Biblical images to maintain their full stature" (p. 202). This is hard to see. Indeed, one may agree that Bultmann's hermeneutic is a reductionist one since it allows the Biblical images to speak only in terms of human existence. But Bultmann insists that the Gospel concerns God's actions, and he insists with vigor that the Christian must speak of God's action, even if only by analogy in terms of the Self and not apocalyptically or mythologically. Hamilton's No-God World based on social and political categories seems to constitute an even more drastic reduction of God's presence in this world. It has been reduced to the historical appearance of the man Jesus for a ministry of a few months.

Saint Mary's College
Notre Dame, Indiana

HEROLD WEISS

Halvorson, John V. *The Ages in Tension*. Minneapolis, Minn.: Augsburg Publishing House, 1970. 87 pp. \$ 1.95 (paperbound).

This book attempts to explain the problem of how to relate the new age in Christ with the old age of sin. It endeavors to tell how the Christian can be in the world and relevant to it, yet not of it.

Halvorson presents the two ages and shows how they are and must be in tension. As his main source he uses the Apostle Paul (Rom 5 in particular). Like Karl Barth in *Christ and Adam*, he compares Adam and Christ as being the first and second Adam, respectively, but does so without Barth's stress on the nature of man. Adam is the originator of the old or present age, while Christ is the founder and sustainer of the new age.

The old man is this world and what we have done with it in our rebellion. Man is both creature and creator, and "it is because man possesses such remarkable creative freedom that he is able to tie himself up in such knots" (p. 25). Yet while a creator in this respect, he is also a creature who is dependent on God. This dependence is faith.

Reinhold Niebuhr, whom the author quotes in every chapter except one, stresses that history is a mixture of nature and creative freedom. Man goes to work with his creative freedom and creates something new. The past, however, cannot always be changed, and herein lies the problem of tension between the two ages.

In speaking of the new age, the author traces the historical development of Israel. Starting with the Exodus there is an orientation toward the future. Again during the Babylonian Captivity, Isaiah forms a new concept of a new age (Is 40-55). During the intertestamental period a new literary style emerged, apocalyptic, with its distinction between this age and the age to come. Then in the NT Paul, in Rom 5 and 1 Cor 10:1-3, implies that there are two distinct ages, but the distinction is not between what is and what is to come. The two ages co-exist, though ultimately this age does pass away.

The entire NT is concerned about the quality of our existence in the new age as believers. Love, grace, and righteousness of faith are the dynamics of this new age, with baptism as an act of incorporation.

To the author the distinction between the two ages is that grace is the dynamic of the new age while the law and death are among the dynamics of the old. Paul in Rom 5 mentions that the law increased the tendency to sin (old age), yet grace (new age) would abound much more.

What Halvorson seems to be saying is that the reality of the new age is that though man has estranged himself from God, at the Cross and through the Resurrection of Christ man's estrangement has been conquered.

The author repeatedly premises that because man's creative freedom is so great he is constantly tempted to idolatry. In other words, man becomes enslaved to the things he has made with his fingers and mind, and ultimately he becomes enslaved to his own self. The new age of grace with its dynamic of love takes away this idolatry.

Man is made for community, the author points out; and it is easy to see how the old age can endanger man's relationship to others in the community. Pride is the disruptive force. The dynamic of the new age will help man to die to self and thereby include others in his life. This is the basic way in which Halvorson relates the two ages. Unfortunately, how the ages relate is not made clearer than this.

The title of the volume would suggest treatment of the conflicts within a Christian's heart over how to relate his new life in Christ with the world in which he must live. But such treatment is not forthcoming. The author, except for a few illustrations, simply defines or identifies the characteristics of the two ages. On the other hand, the

reader should have little trouble in making applications. There is tension, for example, between loving one's neighbor and racial prejudice, between "Thou shalt not kill" and war, and between the Gospel of Christ and the human heart. The fact that the two ages can exist and do exist together indicates that there must be some tension. One could wish the tension had been discussed more thoroughly.

The book is written for the layman. It is easy to understand and interesting. Though it deals with an old subject, it can give even the theologian a new perspective for this day. A subject as relevant as this could easily have filled a much larger book. The brevity of treatment is one of the major weaknesses. One gets the feeling that only the surface is being touched.

Not discounting its weaknesses, this book is well worth reading. In this age of constant change, a realization of how to relate Christianity to the problems of today is vital. As believers we are open toward the future rather than slavishly attached to the past. The important premise in this volume is that the new age is able to set us free from those elements in the old age that seek to enslave and make us too defensive to change.

Berrien Springs, Michigan

LARRY VANDEMAN

Rogness, Michael. *Philip Melanchthon, Reformer Without Honor*. Minneapolis, Minn.: Augsburg Publishing House, 1969. 165 pp. \$ 4.95.

The reader of Reformation history generally first became aware of Melanchthon as a "footnote" to Luther. His place in history was expressed by Clyde Manschreck in the title of his book, *Melanchthon, the Quiet Reformer*, and now by Michael Rogness in his chosen title, *Philip Melanchthon, Reformer Without Honor*. Melanchthon has been one of the most enigmatic figures from his own days to ours, but as a by-product of a renewed examination of the theological issues of the sixteenth century Melanchthon is gradually finding his rightful place beside Luther. The English translations of some of his most significant theological treatises by Clyde Manschreck, Wilhelm Pauck and that edited by Elmer Flack and Lowell Satre have made Melanchthon more accessible to the English reader. The various analyses of Melanchthon's theology in the introductions to these translations, as well as separate studies, account for the re-appraisal of him. Among these contributors is Michael Rogness.

Rogness' objective is to define Melanchthon's specific place in the development of "Lutheran" theology with reference to sin, law, gospel, Christ, justification, and new life. The findings of his research are brought together in four chapters: "Reformer" covers the years between 1519 and 1523, during which the new ideas worked in his mind; "Spokesman" treats the formative period of his life from 1523 to 1533; "Theologian" reveals the "mature" theologian as he emerged