

unless one assumes that all OT categories are reflected in one way or other in the NT. One will first of all have to determine what the OT writers mean on their own terms without recourse to the NT. On this basis it will become apparent whether or not all aspects of the theology of the OT are directly or indirectly reflected in the NT. The concept of the Scriptural canon necessitates that a Biblical theology will also contain categories that are not reflected in the NT. Contrariwise, the NT may contain categories which are not clearly or not at all contained in the OT. These must also receive justified attention in a Biblical theology. On the whole it is to be affirmed that there is a movement from the OT to the NT and a current of life is also flowing from the NT to the OT. It appears that the "new method" of Childs is another "selective method" now based singularly on NT categories. This approach is too restrictive and one-sided.

Second, it is not at all clear how Childs' new approach is to solve the problem of the authority of Scripture in view of his apparent emphasis on the history of the interpretation of Scripture as a theological reflection on equal footing with the canonical reflection in both OT and NT. It appears that at this point distinctions are needed in order to move beyond the present impasse. Finally, in view of the fact that Childs has pointed out that one of the major factors for the dissolution and collapse of the "Biblical Theology Movement" was its total failure to come to grips with the inspiration of Scripture, one wonders whether his new method resolves the "impossible tension" (p. 103) between the inspiration of Scripture and its reinterpretation. Does Childs' affirmation to take seriously the confession of a canon in conjunction with his affirmation of the historical-critical method of research, which *a priori* rules out the inspiration of Scripture, really provide an alternative to the ill-fated liberal attempt to reinterpret the inspiration of Scripture as a quality of imagination? Unless the alternative proposed by Childs proves to come to grips with this problem, his proposed "new Biblical theology" may be also doomed to collapse. These points are not raised to diminish in any sense the Herculean effort of Childs to move beyond the collapse of the "Biblical Theology Movement" while attempting to affirm some of its basic tenets. It is not difficult to agree with him that his method is not being proposed by him as a "final solution" (p. 114). We are deeply indebted and grateful to Childs for having stimulated us to re-evaluate and question yet more consistently and radically.

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Fuller, Reginald H. *The Formation of the Resurrection Narratives*. New York: The Macmillan Company, 1971. xiv + 225 pp. \$ 6.95.

New methods of study call for the reexamination of old material and a reevaluation of former conclusions. Reginald Fuller does this in applying the tools of form and redaction criticism to the study of the resurrection narratives.

Fuller begins with an examination of the account in 1 Cor 15:3-8, which incorporates the earliest Easter traditions. Using this account as the foundation, he then examines the accounts in Mk, Mt, Lk-Acts, and Jn (Jn 20 and 21 separately). He includes chapters also on the various endings in Mk, the problem of transposed resurrection narratives, and, in the appendix, resurrection narratives in the apocryphal gospels. His excellent final chapter makes a bridge from his historical study to the present situation and is entitled, "The Resurrection Narratives in Contemporary Faith and Proclamation."

Fuller makes a careful and meticulous study of these narratives, delineating what seems to be tradition which the evangelist used and the evangelist's own comments. While on the whole there would be general agreement, the nature of the material precludes unanimous agreement on every point. Some of his significant conclusions are: (1) the primitive tradition did not narrate the resurrection but proclaimed it; (2) the presupposition of the kerygma comes later with the listing of appearances which are revelatory encounters, not simply subjective experiences; (3) the encounters are for the purpose of establishing the church and inaugurating its mission; (4) the resurrection of Jesus was "the transformation of his whole being into the new mode of eschatological existence" (p. 170). The concept is derived from Jewish apocalyptic; (5) the empty-tomb tradition is early and completely congruous with the mode of resurrection proclaimed; (6) the narratives of the resurrection developed later but must be understood from their purpose and intention. "They can no longer be read as direct accounts of what happened, but rather as vehicles for proclamation" (p. 172).

Fuller does not discard the resurrection narratives simply because they do not measure up to the standards of authenticity. Through the methods used he can explain them. "They have nothing to do with a primary uncertainty about the resurrection faith. Rather they represent varying attempts to give that faith expression" (p. 170). Instead of eliminating, he interprets the meaning and intention of these stories. This constructive approach makes his last chapter most helpful to contemporary Christians and to preachers confused by the inconsistencies and discrepancies of these accounts.

The reviewer would question the author's explanation of the "third day" as the "dawn of the end-time, the beginning of the cosmic eschatological process of resurrection" (p. 27). The evidence for this is weak. The same can be said about the appearances to Peter and the Twelve as "church-founding appearances." It is true that the resurrection, in effect, fulfilled this role, but it is difficult from the evidence to speak of these two appearances as specifically intended for that purpose. The significance that Fuller gives to the appearance to James cannot be accepted on the basis of the evidence given. Too much is also made of Acts 13:29. His view that Mark thought of Galilee as the place from which the mission to the Gentiles was to go forth and, therefore, that the appearances of Jesus in Galilee must be understood in that way, is not conclusive.

The combination of resurrection as the apocalyptic-type transformation of the whole being and the early tradition of the empty tomb is very significant. As Fuller says, the faith of the disciples did not rest on the empty tomb but on the revelatory encounters with the Risen One. Nevertheless, the story of the empty tomb was "wholly compatible" and "congruous" with the resurrection faith. While in the last resort the story of the empty tomb is "a matter of theological indifference" yet "it has some importance for that faith. It indicates that for them the resurrection appearances were not manifestations of Christ's human spirit as having survived death, as when the medium of Endor conjured up the spirit of Samuel (1 Sam 28:8 ff.), but rather the eschatological reversal of death which was the content of apocalyptic hope" (p. 179). Does this mean that if the corpse remained it would negate his statement?

Unfortunately the book is marred by too many typographical errors. The following list is too long for any book, especially one with such an eminent author: "Galations" (p. 38), "Philemon 3:21" (p. 47), "mutilation" (p. 65), "act" missing after "God's eschatological" (p. 68), "perciope" (p. 73), "suppressing" (p. 84), "later" instead of "latter" (p. 98, twice), "used" instead of "use" (p. 99), period missing after "Luke" (p. 102), "occures" (p. 106), "not" instead of "no" (p. 113), "tomb tomb" (p. 136), "anabaino" should be "anabainō" (p. 138), "zur" should be capitalized (p. 200), "Linders" instead of "Lindars" (p. 201, twice), "eschatological" (p. 170), "early" seems to be an error for "earthly" (p. 174), "kergyma" (p. 179).

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Han, Nathan E. *A Parsing Guide to the Greek New Testament*. Scottsdale, Pa.: Herald Press, 1971. xvi + 479 pp. \$ 12.95.

Analytical Greek lexicons parse and decline Greek verbs and nouns in an alphabetical arrangement. What the author of the book under review has done is to parse all Greek verbs and participles according to the order in which they are found in the NT. Only when a form is repeated in the next verse is it omitted. This will mean a tremendous saving of time for the student who is working his way through the NT, especially the student who is weak in verbal forms. A summary of noun and verb forms is provided at the back of the book.

It would have been better appreciated by teachers of Greek if the basic and regular forms of the verbs were not given in the list. Such elementary forms as *ἐστίν*, *διδάσκειν*, *εἶπεν*, *λέγεις*, *λαλῶ*, *μένει* are not necessary since it is presumed that those who would be using this tool will be those who have studied or are studying Greek. A certain amount of the study of grammar must be presupposed before such a tool can be handled with profit. Therefore, such things as the regular forms of the present, aorist, imperfect, and perhaps all future forms should have been omitted. Teachers will object to the use of this