

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

tool if it tends to dependence rather than to the learning of the basic forms. Another danger one should avoid is to give the impression that the learning of the forms itself is the goal without learning how to translate these forms.

If the student does not rely on this tool for the basic forms, it can be helpful and time-saving. Otherwise it can, ironically, become an obstacle for the learning of Greek.

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Keen, Sam. *Apology for Wonder*. New York: Harper & Row, 1969. 218 pp. \$ 5.95.

Sam Keen cannot seem to make up his mind. Will he describe grace as our maintaining balance and harmony, being wise, or will grace be the sense of wonder we feel when fascinated and awed by the holy? Keen writes a book that is beautiful in structure, style, and content, a book that appeals simultaneously to the mind and to the sensibilities. But he never resolves the issue of whether his book is an apology for wonder or a defense of balance.

One of the most appealing things about Keen's book is the way he moves carefully from an analysis of general human experience, step by step to theological affirmation. The first three chapters use the methods of phenomenology and history of religions to describe the essence of wonder and its past. Chapters Four and Five rely primarily on a philosophical approach to describe the contemporary loss of wonder. Not until Chapter Six does Keen present his constructive position, and it is only in the last chapter, subtitled "A Quasi-Theological Postscript," that Keen relies heavily on theological terminology. Keen has organized his book carefully for the general reader, educated in psychology and philosophy, who has a difficult time affirming or confessing faith. Keen hopes he can entice this reader to believe, to trust, to be grateful to a power outside of himself. He would be grateful if such a reader could find it in himself to call that power God. He does not argue that that power should be described in Christian terms.

Keen prepares the way for stating his own constructive position by carefully showing how the sense of wonder shared by "traditional" man (primitive, Greek, Jewish, and Christian) has been lost by modern man since Kant and Hume. Primitive and Greek men were awe-struck by the cosmos (ontological wonder); Jewish and Christian men more by the *kairos* (historical wonder). But all these traditional men trusted the reality they encountered outside of themselves. With Hume's insistence that there was no necessary connection between any two matters of fact, modern man was "confronted with dialogue that lacks logical connection, events which bear no relationship to each other, action without consequence, and consequences which happen but are not caused" (p. 102). Before such a world man can not respond in wonder. "He is weightless, with nothing to push against;