One more remarkable hiatus must be mentioned. When Hanson presents the Christ of the four Gospels in Chap. 5, he finds no room to speak of the real significance of the death of Jesus, the atoning sacrifice of Christ. The symbols of bread and wine at the Lord's Supper are said to be a suggestion that he is the source of our life (p. 170). This is true indeed, but is that all there is to say about the cross of Christ? Can the resurrection of Jesus become truly meaningful when the reason for his death is obscured?

On the other hand, Chap. 7, "The Way of Life," is excellent. Here the author shows convincingly that the way of life for the true Christian includes more than accepting a daily forgiveness of guilt. It is "living the way of Jesus," and this is spelled out well.

Andrews University   HANS K. LARONDELLE

Ladd, George Eldon. *The Presence of the Future: The Eschatology of Biblical Realism*. Grand Rapids, Mich.: Eerdmans, 1974. xiv + 370 pp. Paperback, $4.50.

It is refreshing to have this further volume on eschatology by George Eldon Ladd. It is not a new book, however, but is rather a revised and updated version of the author's *Jesus and the Kingdom* (New York, 1964). The changes from the earlier edition are actually few. As stated in the Preface, this "Second Edition features a new Preface; a revised and updated first chapter, 'The Debate over Eschatology'; and an updated Bibliography" (p. xiv).

Although the Preface has been rewritten to a fair extent, the changes in Chap. 1 are relatively few. On page 20, a paragraph has been added regarding C. H. Dodd's book *The Founder of Christianity* published in 1970. The thrust of this brief paragraph is to call attention to Dodd's reference to a consummation of God's Kingdom "beyond history" as apparently manifesting a somewhat new element in Dodd's view of the eschatology of Jesus: "Dodd seems to allow for a real futurity of the Kingdom" (p. 20). We wish that Ladd might have elaborated on this matter inasmuch as Dodd's use of the term "beyond history" was not really new in 1970, and the kind of "real futurity" intended by Ladd (or Dodd?) needs explication.

Further expansion in the present edition has taken place on pages 36-38, where one paragraph is devoted to Herman Ridderbos and several paragraphs to Norman Perrin.

The already extensive bibliography has been appropriately updated by the addition of a number of new titles, including several by Ladd himself. In view of the rather extended treatment he gives to Rudolf Bultmann in Chap. 1, it is unfortunate that in that chapter he fails to mention Bultmann's *History and Eschatology: The Presence of Eternity* (New York, 1957), and that he also fails to list this title in his bibliography.

Indeed, one may wonder about Ladd's classification of Bultmann as being among the Consistent Eschatologists (pp. 7-8; see also p. 312) and particularly about the remark that the "most important contemporary support of Consistent Eschatology is found in the interpretation of Rudolf Bultmann and

some of his followers" (p. 7), even though later the fact is stressed that Bultmann finds the real *meaning* in Christ's teaching about the kingdom to be an existential one (p. 21).

Ladd's new book retains, of course, all the values of the original edition. The updating, though not extensive, is useful; and the new paperback form is most welcome. On the whole, this book—in either of its editions—continues to be an instructive volume by an author who moves as a master in the field.

Andrews University   KENNETH A. STRAND

MacPherson, Dave. *The Unbelievable Pre-Trib Origin: The Recent Discovery of a Well-Known Theory's Beginning—and Its Incredible Cover-Up!* Kansas City, Mo.: Heart of America Bible Society, 1973. 123 pp. Paperback, $2.95.

Pretribulationism, with its "Secret Rapture" theory, is usually thought of as originating with the "Plymouth Brethren" movement in the British Isles about A.D. 1830. The pioneer popularizer of the view, if not the very originator of it, is believed to be John Nelson Darby, an early leader among the "Brethren." But how did Darby reach his pretributionist conclusions?

This is the question which the present book proposes to answer. The author, a journalist much interested in tracing the origin of pretributionism, has done a great deal of careful research on the subject. He claims to have made a remarkable discovery in finding and reading works by Robert Norton published in 1840 and 1861. Norton's material, he feels, indicates that a prophetic revelation to one Margaret Macdonald in Port-Glasgow, Scotland, early in 1830 reveals the origin of the pretribulation-rapture concept. Says MacPherson, "It is quite possible that Norton is the only person who ever preserved Margaret Macdonald's Pre-Trib revelation in a book" (p. 48).

MacPherson presents various materials that supposedly support his conclusion. It appears to this reviewer that he gives four lines of evidence: (1) He quotes extensively from a letter written about 1834 by one Francis Sitwell to Sitwell's sister Mary. This letter mentions the Macdonalds, and it also discloses Sitwell's own pretributionist view (pp. 68-70). (2) He refers to an 1833 book of Robert Baxter of Doncaster which supposedly relates an obvious pretributionist doctrine to Margaret Macdonald's revelation. According to MacPherson, Baxter gives several significant Bible texts in the same sequence as they were treated by Margaret in her so-called "Pre-Trib revelation" (pp. 94-99, especially pp. 95-97). (3) Reference is made to a visit of Darby to the Macdonalds in 1830, at which time he undoubtedly adopted the pretributionist view even though he never gave credit to Margaret Macdonald for it (pp. 91-94). (4) The text of Margaret Macdonald's vision itself is provided by MacPherson in an appendix (pp. 105-108). This text is taken from Norton and is given both in the form in which it appears in Norton's 1840 publication and in the somewhat shortened form from 1861.

Unfortunately, MacPherson's thesis falls apart when one scrutinizes the source materials he provides: (1) The Sitwell letter praises the Macdonalds