

The first three hundred years of division from 1530 to 1830 are dealt with in general terms, ending with a description of the long drawn out debate on the restitution of limited political and civil rights to Roman Catholics under the Emancipation Act of 1829. The authors are at their best in narrating events and trends during the 19th century. Half of the book deals with this period which begins with the Oxford Movement and progresses through the establishment of a Roman Catholic hierarchy, the dreams and schemes of Ambrose Phillipps de Lisle, and the Roman policy during the long pontificates of Pius IX and Leo XIII. It deals also with the ecumenical pioneers Charles Lindley Wood, Viscount Halifax and Abbé Fernand Portal. There is, as well, an excellent chapter on the Malines Conversations, and a sober treatment of the *Apostolicae Curae* affair. This American edition contains an appendix by Episcopalian Bishop Arthur Vogel that provides a summary of current Anglican-Roman Catholic relations in the United States. All of this is most interesting reading, written in a very lucid style.

It is a pity, however, that no attempt is made to start with the pre-Reformation relationship, and that the few pages on the 16th century are largely inadequate. In the initial chapters on the Reformation in England the Pawleys assert that the English Reformers were only Renaissance men, and the break with Rome was really rooted in this cultural movement, not in a sympathy with the religious convictions of the continental Reformers. In the light of contemporary historical scholarship on the religious ideals of the Renaissance the Pawleys' thesis is an unhelpful oversimplification. One wonders whether the authors had access to the work of Kristeller, Trinkaus, and O'Malley.

Just as difficult to understand is the Pawleys' almost complete silence regarding the rich diversity that characterizes the worldwide Anglican communion. Except for Bishop Vogel's chapter on the past decade in the United States and perhaps a score of sentences elsewhere in the book there is no attempt to describe the significant relationships between Roman Catholics and Anglicans in Canada, Latin America, Australia, and the pioneering developments in some provinces of Africa.

In spite of these flaws and an excessive number of typographical errors, the volume is a valuable contribution to the growing literature on Anglican-Roman Catholic relations. There will be few scholars who will not learn much from this remarkable work of investigative research.

Andrews University

RAOUL DEDEREN

Payne, J. Barton. *Encyclopedia of Biblical Prophecy: The Complete Guide to Scriptural Predictions and Their Fulfillment*. New York: Harper & Row, 1973. 754 pp. \$19.95.

This *Encyclopedia of Biblical Prophecy* is the first serious attempt by conservative evangelical Protestantism to synthesize the promises and predictions of all the books of Holy Scripture. J. Barton Payne has put us all in debt by

this truly comprehensive and helpful study. The survey of the biblical prophecies of the OT and NT, and the listing of their references and specific passages, together with their respective fulfillments in redemptive history, comprises 475 pages. An introduction that is prefixed to each particular book gives its structure, key verse, and basic statistics.

This main section is preceded by a 143-page Introduction on the interpretation of biblical prediction, wherein the *nature* of predictive prophecy, its identification, and the limitations are discussed. Also given here is an extensive outline of the identification of *fulfillment* in its diverse periods and developments, again together with limitation of fulfillments. A summary of basic principles for the interpretation of prophecy concludes this large and instructive introductory section.

The *Encyclopedia* contains further specific summaries on the order of the fulfillments of biblical predictions, on prophecies concerning foreign nations, on Messianic prophecies, and on biblical types. It closes with a statistical appendix, a bibliography, and indexes on biblical predictions, words, and phrases. Interspersed are 14 tables on predictive cycles in various biblical books.

It will be in order here to make a few observations regarding Payne's interpretational stance and its implications. First of all, Payne's own definition that the "normal" interpretation assigns to Scripture "its original, divinely intended meaning" (p. 43) is correct as far as it goes. However, this divine intention cannot be expected to be explicitly stated in each specific instance or isolated prediction, but must be sought in the complete and comprehensive plan of redemption as revealed in Christ from Genesis to Revelation. The part is constantly explained more fully from the whole, and vice versa. This is the recognized "hermeneutical circle" which underlies a fully and legitimately developed Christological interpretation. It is true that "context is the best key for clarifying ambiguities" (p. 32), but Payne fails to utilize fully that hermeneutical circle which unites dynamically the immediate and the wider contexts of Scripture in Christ. This becomes evident in his somewhat confusing use and application of the terms *allegorizing* (for "allegorism," as rightly distinguished from the literary form of allegory), *spiritualization*, and *Christian typology* (pp. 43-47).

While Payne interprets the Kingdom of God as "God's spiritual rule in a man's heart" (p. 45), he states that this application does not deny "the more literal kingdom elsewhere, particularly in the OT's and NT's age to come" (p. 46). From this line of reasoning it seems that Payne accepts for the kingdom prophecies three kinds of dimensions: an OT national kingdom of Israel, a NT spiritual-universal rule of God in the regenerated believers in Christ, and again a literal national kingdom of God on earth in the future, the so-called millennial kingdom. However, Payne then introduces his concept of an "augmented inclusiveness" of the idea of Israel (p. 46), by which he means that the NT's "spiritualization" is "primarily a matter of augmentation rather than of replacement" (p. 46). Does the author mean that the church as "the true Israel" (p. 46) continues the ancient *nation* of Israel or only the faithful remnant of ancient Israel? In the last case, did the church as the true Israel not "replace" the Christ-rejecting Jewish nation? Payne remains unclear on all this.

Yet on the matter of a sound hermeneutic with regard to the name "Israel" hinges, in my view, the whole interpretation of all eschatological prophecies, in particular those of Daniel, Isaiah, Ezekiel, and Revelation. Confusion or lack of clarity concerning "Israel" in biblical prophecies has repercussions on the interpretation of all other terms, like Mount Zion, Babylon, Euphrates, Har-Mageddon, etc. With respect to the term "Babylon" Payne virtually rejects the "allegorical" interpretation (p. 46) because he does not want to "revoke" the "meaning of the prophetic message." However, he states that a legitimate biblical "allegory" has a meaning which was "intended by the author" (p. 43, n. 72). When Payne deals with the fall of "Babylon" in the Apocalypse of John (Rev 14:8; 16:19, 17:5; 18:10), he takes Babylon to mean "the Roman harlot" and the fulfillment to be "the fall of the Roman empire, A.D. 476" (p. 622). But how does Payne arrive at his conclusions? He evidently accepts an allegorical interpretation of the term "Babylon" here, by his application of Babylon to the ancient Roman Empire. But why is this allegorical application of Babylon legitimate here? Why is it not an "ecclesiastical Babylon"? Apparently, Payne does not follow the time-honored hermeneutic that the apocalyptic terms of the last book of the Bible ought to be connected with the same terms in the OT as the wider context so that the intended Christological typology may be established. Not allegory, but a type-antitype relationship, is the basic substructure of the Apocalypse.

By failing to apply this fundamental hermeneutic of typology, Payne's *Encyclopedia* suffers a great loss, in spite of his instructive treatment of the biblical "type" on pp. 22-25, 51-53. *Die typologische Deutung des Alten Testaments im Neuen* (1939, 1966) by Leonhard Goppelt is helpful in showing how biblical typology is rooted in the gospel message that Christ is the One who fulfills and completes the OT redemptive history. The OT types are expressions of a relationship with the God of the OT, Yahweh, whereas the NT antitypes are defined by their relationship with Christ.

"Babylon" in type, e.g., must first be religiously characterized in relation to the God of Israel and his covenant people, as it manifested itself in the OT; and the prophecy and historical fulfillment of the fall of ancient Babylon must be reconstructed in its relation to the covenant people of Yahweh (Isa 44-47; Jer 50-51; Dan 5). Only then can the essentials of this redemptive history be related to Jesus Christ and his true Israel in a fundamental structural analogy. (See further the excellent essay by S. Uhlig, "Die typologische Bedeutung des Begriffs Babylon," *AUSS* 12 [1971]: 112-125.)

The foregoing criticisms do not take away my sincere appreciation for the great amount of helpful instruction given in Payne's *Encyclopedia*. The information on four different positions regarding the 70 weeks of Dan 9:24-27 (see Table 9, pp. 384-385), for instance, will prove beneficial to all readers, especially in answering the dogmatic exegesis of Dispensationalism (see pp. 383-389).

While Payne on the whole places himself decidedly on the side of preterism in his apocalyptic interpretations, and although he continually criticizes Dispensational positions, he seems to be quite influenced by the futurism of Dispensationalism in regard to the millennium; for he states that during the millennium many Jews will be converted on earth (p. 626). The Seventh-day

Adventist position on the millennium is, as usual, completely ignored and omitted. Also, amillennialism is only occasionally mentioned.

Andrews University

HANS K. LARONDELLE

Spriggs, D. G. *Two Old Testament Theologies*. Studies in Biblical Theology, 2d Series, 30. London: SCM, 1974. 127 pp. £3.00.

This book based on the author's doctoral dissertation, criticizes the OT theologies of Eichrodt and von Rad by concentrating on their explicit arguments. Its intent is threefold: to shed some light on the main issues in the current debate about the validity of the approaches involved in these theologies, to keep an eye open to the practical difficulties of writing an OT theology, and to serve as a critical guide to these two OT theologies.

Chap. I contains a critical discussion of the methodologies and structures of the two theologies along with suggestions by Spriggs, particularly concerning the structuring of the two works. Chap. II discusses Eichrodt's covenant theology, pointing out the importance of the covenant concept for the work, and concludes that by "covenant" Eichrodt really means the divine-human relationship found in the OT accounts of the covenant at Sinai. Spriggs points out that Eichrodt has not paid sufficient attention to the Abrahamic and Davidic covenants; and if he had, says Spriggs, his theological position would have been enriched rather than destroyed. Chap. III attacks von Rad's *Heilsgeschichte* theology. Spriggs finds von Rad very confusing, stating that the major functions von Rad attributes to *Heilsgeschichte* cannot be justified, and therefore most of von Rad's reasons for developing his theology the way he did are unacceptable. Chap. IV takes up the comparative issues between Eichrodt and von Rad. There is a basic similarity between their views of the OT, but the greatest difference between them lies in their understanding of the nature of OT theology. In general Spriggs finds Eichrodt's idea of the purpose and function of OT theology more adequate than von Rad's. In Chap. V, the conclusion of the book, we find Spriggs reflecting on the two works he has just criticized. His final remarks concern the nature of OT theology: Eichrodt receives considerable approval, yet Spriggs would invert Eichrodt's initial revelational presupposition and the structure of his theology. Spriggs feels that his own approach will provide a truly scientific way of doing theology in contrast to Eichrodt's, which, instead of utilizing the general approach to provide materials which could be cited to substantiate the belief that the OT claims to be revelational, begins with this assumption.

This book is rich in insights and criticisms; however, by analyzing only explicit arguments, it is neither as satisfactory nor as helpful in understanding these works fully as it would be if, in addition, these arguments were related to the specific theological and philosophical traditions from which they emerged and to which they speak. Perhaps von Rad would not seem quite so confusing if the traditions governing German theological scholarship,