hemleneutics, dealing mainly with the demythologizing program and showing the philosophical basis to be the dichotomy referred to above. Part three (chapters nine to eleven) studies major items in Bultmann's theology (God, ethics and faith), showing the consistent way in which Bultmann's philosophical base determines his views. It is especially timely for such a work to appear, in view of Bultmann's death two years ago, for surely theological scholars will set to work more earnestly now in appraising the work of this man who has been so prominent in theological studies for the last generation. Roberts is certainly critical of Bultmann's theology, sometimes emphatically, so, describing Bultmann's core idea of the existence/world dichotomy as "an impossible vacuity suspended in a web of idle words" (p. 323). But in with this occasionally somewhat purple prose Roberts displays nearly always a keen analysis of Bultmann and at several points a more careful reading of him than others, including S. Ogden. In short, the book is a verdict against Bultmann's theology but a verdict based on careful, reflective reading of him. Roberts is to be commended for the way he constantly tried to "de-jargonize" the somewhat intricate issues he discusses. If the style is at times breezy, it is better no doubt to err in that direction than in the direction of the vague abstractions so characteristic of many studies of existentialist thought. On occasion, however—but only in a few instances—Roberts drops off into unnecessarily wooden phrasing. Can he really have written without tongue in cheek the following construction: "For Barth, a thinker than whom one farther from the existence/world dichotomy cannot be conceived ..." (p. 318)? It reminds one of Churchill's memorable quip that the rule about not ending sentences with a preposition "is a rule up with which I cannot put!"

Roberts seems to have accomplished his major objectives, however. He has shown that the existence/world dichotomy was central in Bultmann's thinking, and he has shown that by reference to this dichotomy one can see his thought as consistent and intelligible, if somewhat faulty. Further, Roberts has found serious reasons for questioning Bultmann's theology in fair but pointed discussion. Students of modern theology will find this book provocative and helpful, no matter whether they be supporter or foe of Bultmann.

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This short volume well earns its place beside the two books that preceded it in the "I Believe" series (I Believe in the Holy Spirit by M. Green and I Believe in the Resurrection of Jesus by G. E. Ladd). The nine brief chapters of Morris' book touch on all the major issues: the nature and place of revelation, the distinction between "general" and "special" revelation, Christ's attitude toward the Scriptures he had at his disposal, the place of tradition, the concept of the canon, contemporary presuppositions and the "new hermeneutic," the relationship between objective revelation and individual reception of such revelation, the authority and inerrancy of the Bible, and the basic principle that revelation in Biblical form directs attention beyond itself to the Savior and the salvation he has brought. In the last chapter Morris discusses "Revelation Outside Christianity."

To cover such a vast and complex range of topics in so short a book necessarily entails brief treatment of each of them. However, Morris here combines brevity with directness and clarity, making it an ideal book to give to those first grappling with the subject. Although it will not displace more extensive treatments, it must be judged to be a premier handbook.

Not the least of its merits is its willingness to discuss contemporary twists to the debate over the nature of revelation. It does not simply regurgitate Warfield's work in diluted form, no matter how valuable that work was in its own day. Warfield never had to tackle dialectical theology, theological existentialism or the new hermeneutic.

In my judgment, the least satisfactory chapters of Morris' book are the second (on}
“general” and “special” revelation) and the last (on revelation outside Christianity). It is not so much that Morris fails to see the problems connected with these areas as that he falls short of the incisive remarks that characterize the other chapters. Of course, the two chapters in question are related; inevitably, lack of clarity in discussing “general” and “special” revelation is bound to spill over into discussion regarding revelation outside Christianity. Yet I hasten to add that even here, where Morris seems weakest, he has some important things to say. The weak spots are only weak in comparison with the strength of the book as a whole.

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