

well!' However, the value of Bavinck's treatment is that it clearly delineates the issues, and recognises the tremendous place that human feelings play in the revolt against the traditional dogma. As he puts it, 'If human sentiment had the final say about the doctrine of eternal punishment, it would certainly be hard to maintain and even today find few defenders.' (147) He also acknowledges that presentations of the doctrine are 'often depicted in too much realistic detail.' (148) Nevertheless, it 'is . . . grounded in Scripture. And no one speaks of it more often and at greater length than our Lord Jesus Christ . . . It is the greatest love that threatens the most severe punishments.' (148)

Given that Bavinck's work is a century old, one might expect to be faced with the difficulty of assessing a presentation, that, for all its intrinsic excellence, inevitably suffers from a comparison with the advances in theological and eschatological thought. In measure, this is undoubtedly true, but one sees in some of his ideas the germ of later developments. For instance, while Bavinck holds to the dichotomous view of human nature, there are hints of a shift to the more recent view of psychosomatic unity. In his chapter, 'After death, What?', for example, he writes: '. . . though human persons are not merely physical beings, all their activities are bound to the body and dependent on it . . . the body is not the prison-house of the soul but belongs integrally to the essence of our humanity.' (47)

The Last Things is not the last word in eschatological theology, but for those who are looking for an eminently scriptural, well-informed and cogently argued presentation of the Reformed Faith, Bavinck's work is well worth reading, and assimilating. True, it is the Reformed faith as interpreted by a devout theologian of the very influential 'Dutch' school of the early twentieth century, but that does not make it irrelevant or out-dated. Those of the Calvinistic tradition whose background and reading are more 'Princetonian' will find much here to challenge their thinking.

All strength to the arm of the Dutch reformed Translation Society—from this first sample, they have embarked on a worthy enterprise!

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Jesus and the Gospels: An Introduction and Survey

Craig L Blomberg

Leicester: IVP [Apollos], 1997, 440 pp., £16.99, ISBN 0-85111-770-8

RÉSUMÉ

On peut espérer que l'ouvrage de Blomberg, Jésus et les Évangiles, va devenir le manuel indispensable pour tous ceux qui étudient les Évangiles. Il traite les thèmes abordés avec rapidité, mais avec une profondeur qui manque habituellement aux approches embrassant beaucoup de sujets. Avec ses suggestions bibliographiques et les questions proposées au lecteur à la fin de chaque chapitre, nous avons là un outil de travail pour lequel nous devrions être profondément reconnaissants.

ZUSAMMENFASSUNG

Es ist dem Buch zu wünschen, daß es als Lehrbuch zum Verständnis der Evangelien weite Verbreitung findet. Die Abschnitte werden zügig abgehandelt, jedoch mit einer Tiefe, die normalerweise in einem Überblicksbuch kaum erwartet werden kann. Mit den Literaturhinweisen und den Fragen an den Leser am Ende eines jeden Kapitels steht damit ein Arbeitsbuch zur Verfügung, für das wir zutiefst dankbar sein können.

'This book is designed to be a "one-stop shopping" textbook for courses on the Gospels', declares Craig Blomberg on the first page of this comprehensive introduction to study of the Gospels. In this reviewer's opinion, the book certainly lives up to its intention.

The book is split into five parts (i) Historical Background for studying the Gospels, (ii) Critical Methods for Studying the Gospels, (iii) Introduction to the Gospels, (iv) A Survey of the life of Christ, and (v) Historical and Theological Syntheses.

Each chapter contains a brief overview of the topic, thus the chapter dealing with the 'Historical Criticism of the Gospels' gives a brief historical summary which mentions the Fathers, Reimarus, Strauss, Schweitzer, Farmer, redaction criticism, and the quest for the historical Jesus. Each topic, however is not just skipped over but dealt with in some detail, for example, while only just over two and a half pages are devoted to discussion of Marcan priority, Blomberg is able to give 14 succinct points outlining both the positive and

negative arguments surrounding current debate. Such a pattern is repeated throughout the book.

Another helpful feature of the book is that Blomberg, at the end of each chapter, gives suggestions for further reading, which he breaks down into introductory, intermediate, and advanced levels, together with questions for review. One of the questions after the chapter on the Historical Jesus, asks the reader to explain the 'criteria of authenticity'. Such features will make the book an invaluable resource for both student and teacher alike. The numerous diagrams too can easily be translated into professional over head material—a boon to any busy *Neutestamentler*.

The present reviewer is at a loss to say whether Blomberg advances anything new in the book, which may not be its purpose. But what I can say is that it is a book that demands to be on any reading list for courses on Jesus and the Gospels. Indeed for those beginning to teach, it may even be the book to base a course around. For this, Professor Blomberg deserves our grateful thanks.

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The Holy Spirit and Spiritual Gifts: Then and Now

Max Turner

Carlisle: Paternoster Press, 1996,
373 pp., ISBN 0-85364-758-5

RÉSUMÉ

Max Turner est actuellement vice doyen pour les affaires académiques au London Bible College. Ce livre veut s'adresser à la fois aux milieux académiques et à l'Église, et il y réussit bien. L'étude couvre un large champ (peut-être trop large): Turner traite de la pneumatologie des évangélistes et de Paul, avant d'entreprendre la construction d'une pneumatologie biblique. Il aborde ensuite le sujet des dons spirituels dans le Nouveau Testament et dans l'Église aujourd'hui. Il le fait en posant des questions, plutôt qu'en battant du tambour. Tel est l'esprit de l'homme aussi bien que de l'ouvrage. Aussi ce dernier devrait-il être bien accueilli par les théologiens charismatiques et les théologiens réformés, ainsi que par les responsables d'églises.

ZUSAMMENFASSUNG

In diesem Buch versucht der derzeitige Vize-Direktor für Akademische Fragen am London-Bible-College gleichzeitig die akademische Forschung und die Gemeinde anzusprechen, mit beachtlichem Erfolg. Viele Einzelfragen (vielleicht etwas zu viele) werden bei der Erarbeitung der Pneumatologien der Evangelisten und von Paulus aufgegriffen, bevor er darauf aufbauend seine biblische Pneumatologie entfaltet. Ein anschließendes Kapitel widmet sich dem Thema: 'Geistliche Gaben im Neuen Testament und heutige Kirche'. Daß er dabei mehr Fragen stellt als fertige Thesen zu proklamieren, verdeutlicht die Haltung des Autors und des Buches. So kann es von allen mit Gewinn aufgenommen werden, von Charismatikern wie reformierten Theologen oder auch christlichen Leitern und Kirchenführern.

Dr. Max Turner, currently Vice Principal of Academic Affairs at the London Bible College, is fast becoming the leading authority on New Testament pneumatology in the UK, if not in Europe as a whole. Thus, it is no surprise that his *Holy Spirit: Then and Now* breathes fresh life in to current debates. Turner is one of the rare breed of scholars who can communicate to the academy and the church alike, thus it is no surprise that the book seeks to build bridges between biblical scholarship and the contemporary Christian community.

Ostensibly a book written with second year undergraduates in mind, those familiar with Turner will know that his discussions are pitched somewhat higher than the average undergraduate student. This book is clearly no exception. The book, unlike many of its forerunners (e.g. Menzies) which have dealt with the same subject, manages to balance discussion of the academy with penetrating analysis of current charismatic practitioners. It does the latter without compromising Turner's erudite scholarship. Thus Wimber and Deere are discussed comfortably alongside Dunn and Menzies, although the present reviewer would argue that a greater focus on the pneumatologies of the so-called 'New Churches' would have been beneficial for assessing the current mood of Britain's charismatic movements. The Vineyard Movement, of which Wimber and Deere are a part, cannot be classified as New Church.

Part I of the book, 'The Development of New Testament Pneumatology', begins with a survey of the Spirit in the Old Testament and Intertestamental Judaism. This is a refreshing place to begin, for as Turner asserts, 'New