

earlier? And in any event, would not an item of this type have been an appropriate place for the use of the "c."?

Admittedly, many dates in early church history cannot be determined precisely, but care should be taken to present chronological information as accurately as possible and with the use of a fairly consistent style. Otherwise the reader may become confused.

On the whole, however, this volume affords an excellent introduction to early church history and is basically reliable and authoritative. Criticisms such as those above do not detract significantly from its real value. An excellent bibliography and the section of plates enhance its worth still further.

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Froom, LeRoy Edwin, *The Conditionalist Faith of Our Fathers: The Conflict of the Ages Over the Nature and Destiny of Man*. Washington, D. C.: Review and Herald, 1966. Vol. I, 1132 pp. \$ 15.00.

The second volume of this work, which appeared in 1965, was reviewed in *AUSS*, IV (July, 1966), 193-200. The present volume carries the subtitle, "The Biblical Norm and the Origin, Development, and Penetration of Innate Immortality (900 B.C. to A.D. 500)."

The first part of the book is devoted to the Old Testament (pp. 29-180): the creation of man; the fall of man, with death as punishment; the plan of redemption (brilliantly set forth); and an examination of Biblical terms which exclude the idea of innate immortality. The second part (pp. 183-519) produces the testimony of Jesus, sets forth the teaching of Paul and the other apostles, discusses controversial passages, and analyzes those terms which serve to designate the soul and the spirit, the Greek words translated "eternal," "immortal," "incorruptible," etc. The third part (pp. 529-754) traces the origin of the idea of natural immortality in Greece. The weakest sections here, in my view, are those concerned with the infiltration of Hellenic thought into post-exilic Judaism. The fourth part (pp. 757-1079) shows how the Biblical doctrine of conditional immortality struggled against the invasion of philosophical ideas until about A.D. 500, finally succumbing temporarily to ideas of pagan origin. The volume includes two interesting appendices (pp. 1081-1086), one on the relation between late Jewish literature and the early Christian Fathers and the other on Irenaeus' teaching on the immortality of the soul. The work is equipped with a knowledgeable bibliography and a useful index. Seven charts prepared with great care make it possible for the reader to follow the vicissitudes of the truth concerning the nature of man across the centuries.

While one cannot but admire the erudition and the tone of conviction with which Froom writes, several questions have arisen in the mind of this reviewer. Recognizing that a Latin, such as the present writer is,

may not be entirely qualified to judge the work of an Anglo-Saxon in certain respects, it nevertheless appears that the tone of the preacher which one senses in this volume hardly fits a work of its nature, although this may be more in harmony with American taste than with ours. As we have already remarked in regard to Volume II, artistic reproductions hardly have a place in a work of this kind. One finds in the imagery of these paintings, often of doubtful taste, and above all in the pictures of Christ spread profusely throughout the volume, something that is shocking.

The dead are mentioned as going to a *place*: "the unseen secret resting place of all the dead" (p. 162); the "place of death" (p. 164); "the silent, invisible place to which God told sinful Adam he must go" (p. 165). Why then say, "the condition of death or the death-state" (p. 162), "the place or state of death" (p. 164)? Some distinction should be made between a *place* and a *state*.

"Cut off": Does this mean excommunicated (p. 174), or put to death (p. 176)?

In a number of places (pp. 193-196, 198, 199, 240, 242, etc.), the Pharisees contemporary with Jesus are accused of having adopted the Platonic idea of the natural immortality of the soul. For example, "Nicodemus, the Pharisee, held to innate immortality" (p. 193); "the Pharisees had come to hold the philosophical doctrine of the natural immortality of the natural life of man" (p. 196). Froom (pp. 257, 258) cites a passage from Josephus (*Ant.*, xviii.1.3) in which that historian, who himself was a Pharisee, attributes this doctrine to the Pharisees. He could also have cited a passage in *B.J.*, ii.8.14, where the same author has the Pharisees teach that all souls are imperishable.

Is not this testimony of Josephus suspect? Although more than one theologian, including Edward White, have been misled by it, Jean Rivière accuses Josephus of failing to resist the temptation of modernizing Essene doctrines as well as those of the Pharisees (*Dictionnaire de théologie catholique*, VIII, col. 1749). According to John Louis Nabel, Josephus' presentation must be viewed as "a way of providing intelligibility for his readers, who were strangers to the idea of the resurrection of the body" (*Étude sur le parti pharisien* [Lausanne, 1891], pp. 226, 227). Fernand Roux declares: "According to the historian Josephus, the Pharisees are supposed to have professed the immortality of the soul. This affirmation has been recognized as false: the favorite dogma of this party was their belief in the resurrection of the dead" (*Essai sur la vie après la mort chez les Israélites* [Geneva, 1904], p. 126). Emmanuel Petavel-Olliff says: "Traditional orthodoxy has been in the habit of seeing in the Pharisees the partisans of native and inalienable immortality of the human soul. This is going a little far. In fact, this doctrine never was at home in Jerusalem. The Pharisees . . . did not hold to the separate immortality of the soul, but as the evangelist Luke tells us, to the resurrection of the body (Acts 23 : 6-8; cf. 26 : 5-8)" (*Le problème de l'immortalité*, I [1891], 122).

It is true that IV Maccabees, cited by Froom (p. 257), replaces the

resurrection with the immortality of the soul, but this is an isolated case even in the Alexandrian-Jewish literature. The unknown author of the apocryphal Book of Wisdom borrows the idea of the pre-existence of the soul from Greek philosophy. Logically he should have arrived, as Plato did, at the essential immortality of the soul. But no, he is still too much a Jew for that. He maintains that immortality is the reward of the righteous, and he teaches the annihilation of the wicked. The Book of Baruch holds the Biblical doctrine of the resurrection. According to IV Ezra, only the righteous will enjoy immortality. Although under the influence of Greek philosophy Philo totally ignored the resurrection, he did not succeed in freeing himself completely from the beliefs of the people of Israel. He always speaks of the immortality of the righteous only and believes in the annihilation of the wicked.

Is it certain that ἀναλῦσαι ("depart") in Php 1 : 23 refers to the translation of believers who remain alive until the return of Christ as From supposes (pp. 364-366)? Paul obviously hoped to have part in this privilege but could he, who had looked forward to a long delay before the Parousia (2 Th 2 : 1-4) still delude himself at the time when he wrote to the Philippian Christians? Is it not better to think of the ἀναλῦσαι of 2 Ti 4 : 6, where Paul announces his imminent death?

Is it possible to class the author of the letter to Diognetus among the partisans of conditionalism, as From does (pp. 796-801)? In chap. 6 we read, "The immortal soul inhabits a mortal tabernacle" (*MPG*, II, cols. 1175, 1176). Edmond de Pressensé says of this letter, "It admits explicitly the essential rapport of the human soul with God" (*La grande lutte du Christianisme contre le paganisme* [Paris, 1861], II, 410). Petavel-Ollif declares, "In this epistle we find the first mention of an immortal soul" (*op. cit.*, II [1892], 57, n. 5).

Having noted the above, one can declare all the more freely that the monumental work of From offers us the elements of a history of conditionalism set forth with consummate art and mastery. No other work can rival this. It will always prove a valuable help to those who are interested in this subject.

Séminaire Adventiste du Salève

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Hämmerly Dupuy, Daniel, *Arqueología Bíblica Paleotestamentaria desde Moisés hasta Saúl*. Tomo I: *Épocas de Moisés y de Josué*; Tomo II: *Época de los Jueces*. Lima, Peru: Departamento de Publicaciones del Colegio Union, [1966]. 550 pp., illus., maps, indices; mimeographed and paperbound.

Professor Hämmerly Dupuy has brought out in bound mimeographed form his lectures on Biblical archaeology given at Colegio Union during two recent school years. In his customary thorough manner he