

EASTER FAITH AND HISTORY by Daniel P. Fuller. Grand Rapids, Wm. B. Eerdmans Publishing Co., 1965. 279 pp. \$4.95.

P The relation between faith and history has long occupied the attention of scholars. ~~xxxxxxx~~ The Dean of Fuller Theological Seminary traces this debate as it centers on the resurrection of Christ in this doctor's dissertation which he ~~xxxxxxxxx~~ submitted to the University of Basel. It begins with Lessing (18th century) who believed that the basis for the Christian faith did not depend on the facts of history; it moves through various representatives of 19th century liberalism; it continues in 20th century dialectical theology and concludes with Pannenberg's recent affirmation that revelation is mediated only through historical events. ~~xxxxxxx~~ The views of No less than 25 men are examined in detail with references to many others, <sup>making</sup> which makes this book a helpful compendium of religious points of view since the 18th century. These explanations are then tested against Luke's answer to the tension between faith and history as seen in his writings.

P Fuller feels that the purpose of Acts was to ~~xxxxxxx~~ emphasize the preaching to Gentiles in order to force a Theophilus to conclude that this Gentile mission could be accounted for only if Christ arose from the dead. The disciples could know of Christ's resurrection from empirical evidence; Theophilus, through a process of reasoning backwards from the Gentile mission to the resurrection; and ordinary people ~~xxxxxxx~~ (who are not trained historians) can know by the infallible proof of a changed life (like Barnabas's). Thus "faith is possible for every man who is confronted with a Barnabas. . . . Such a system of thought does keep Christianity as an historical religion . . . . <sup>B</sup> But such a system does not make all men dependent upon a priesthood of theologians who can follow historical reasoning to know that Jesus rose from the dead" (pp. 240-1). This seems clear until the author adds in a footnote that "the Bible functions as a Barnabas" which may bring us right back to <sup>a</sup> faith ~~dependent~~ upon historical revelation. Nevertheless, <sup>the majority</sup> according to the <sup>history</sup> it is the confrontation with a Barnabas (i.e., a changed life) has brought ~~man~~ to faith



in Christ.

While the author has chosen to confine himself to Luke in order to present the Biblical viewpoint, one feels that his argument would have been *considerably enhanced* affected for the better by ~~xxxxxxxxxxxxxxxx~~ including other considerations like a study of 1 Corinthians 15, (especially the phrase "according to the Scriptures," Romans 10:9, 17, and the place of the regenerating work of the Holy Spirit.

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