

I Believe in Revelation. By Leon Morris. Grand Rapids: Eerdmans, 1976, 159 pp., \$2.95 paper.

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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