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9-1981

## Review: Images of the Spirit

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### Recommended Citation

Borland, James A., "Review: Images of the Spirit" (1981). *SOR Faculty Publications and Presentations*. 32.  
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discusses, he can hardly be faulted for not doing so. Nevertheless the reader should recognize that he will not find a thorough treatment of Peter, Stephen, James, and John's understanding of the gospel here. It is to be hoped that Bruce's retirement will continue to be fruitful and that we will receive further studies of non-Pauline Christianity from his pen.

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*Images of the Spirit*. By Meredith G. Kline. Grand Rapids: Baker, 1980, 142 pp., \$6.95 paper.

Anyone familiar with the writings of Meredith G. Kline has probably come to expect clarity and precision in expression, penetrating analysis of pertinent viewpoints, meticulous documentation, complete familiarity with ancient Near Eastern religious laws and customs, and a careful use of the Biblical languages, all brought to focus in elucidating some scriptural text or idea. *Images of the Spirit* adequately maintains this tradition. Three of the four chapters of this volume originally appeared in *WTJ* in 1977-78.

*Images of the Spirit* draws largely on the disciplines in which Kline specializes. He challenges the noncorporeal views of the *imago Dei* as inadequate and presents some rich typology and scriptural analysis in an effort to portray a threefold "glory image" that corresponds functionally, ethically and formally with the "archetypal Glory" (p. 31). Man's functional glory-likeness is that of exercising dominion and official authority. The ethical glory reflects the holiness, truth and righteousness of God, while the formal-physical glory-likeness is man's eschatological bodily reflection of the theophanic and incarnate Glory (p. 61).

Key to understanding these aspects of the image of God imparted to man is Kline's concept that the physical theophanic Glory of the Holy Spirit, who hovered over the original earth creation in Gen 1:2, served as the "divine model" for man's creation. In expounding these themes, Kline develops a system of typology where tabernacle, temple, priest and prophet are all modeled after the archetypal form of the Glory-Spirit, which is often coupled with the divine presence therein of the Son of God as well. Trains of thought are followed which are at once interesting, stimulating and quite original. With all this, however, there may be cause for concern in some areas. Any form of typology must exercise care to avoid (1) forcing types based on possibly coincidental identifications, (2) drawing unwarranted conclusions, (3) reading one's own deductions into certain texts, (4) reasoning in a circle, and (5) flight into the sometimes nebulous realm of symbolism.

In seeking to establish his crucial argument on the aspects of the image of God found in the prophet model, Kline takes the visions that Isaiah and Ezekiel had of being in heaven in the presence of God and a divine council as completely normative and as required of all prophets. The same is true of the rather unique experience of Moses, the paradigm prophet. Their experience is said to be a "prophecy" of the "eschatological destiny of mankind recreated in God's image" (p. 63). If this is true, many of us have been missing a lot of the Scriptures' intended meaning.

Another novel idea is that Gen 1:2 is a pre-incarnation theophany of the Son who "proceeded forth from the Spirit of God" (pp. 16-17), in contrast to the post-ascension procession of the Spirit from the Father and the Son as per John 14:26 and 15:26. Much that follows page 19 is based on seeing Gen 1:2 as depicting the Spirit overarching the creation "as divine witness to the Covenant of Creation" (pp. 55-56). This is apparently read back into the text after a contemplation of Gen 9:12 ff. and Rev 10:1 ff. and then used as a paradigm for the crux of the book's interpretation regarding replication of the visible Glory-Spirit in tabernacle, priestly investiture, and so on (p. 21).

It may be stretching the typological point to make Paul's list of the Christian's armor (Ephesians 6) picture the putting on of priestly garments. One can only surmise what the

source of information was for the claim that the Glory-cloud was positioned on a mountain in Eden from which sprang the river of Paradise (p. 42). The words "Let us make man in our image" are said, surprisingly, to identify angels "as sharing in the image-likeness to God" (p. 27). Again, "the sons of God" are said to be earthly "tyrant kings" (Genesis 6, p. 28), while the only other time the identical phrase is used with the article in the OT they are said to be members of the heavenly council (Job 1 and 2, p. 27). Attention is drawn to the symbol of stars used for the "angels" of the churches in Rev 1:20, but their identity is not disclosed.

Dispensational pretribulationists will dispute Kline's identification of the lampstands in Revelation 11 with the Church. This involves a substitution of symbolical, typological interpretation for normal, literal, hermeneutical principles and selectively ignores details not in accord with the symbolic understanding, such as the forty-two months (v 2), also called 1260 days (v 3), and the death of the two witnesses (is the Church eventually to be decimated?).

One is left to wonder what view Kline holds on the days of creation. He states: "This identity in functional accomplishment of days one and four continues to be an unanswered demonstration of the nonsequential topical arrangement of the data in the creation account" (p. 111). Perhaps there is a studied ambiguity in Kline's references to the creative week as "the age of creation" (p. 112) and "the seven panelled day of Creation" (p. 113).

Very excellent is Kline's section on the Messenger of Jehovah, whom he correctly identifies as Christ. The theophany of Exod 33:18 ("show me thy glory") on through 34:9 is convincingly said to be a pre-incarnate appearance of Christ connected with the Glory-cloud. Another great section on Gen 3:8 interprets Jehovah God coming as Spirit (the Glory-cloud) in the day (speaking of the Day of the Lord), accompanied by the loud and terrifying sounds connected with the eschatological event. This view is at once both unique and satisfying, well exegeted and carefully presented. The volume concludes by demonstrating the Glory-ensign of Isaiah 59, 66 and elsewhere to be Christ in the Glory-cloud, the *parousia*-Glory of Matt 24:30.

Thus there is much in *Images of the Spirit* that will heartily commend itself to the diligent reader. Every theologian, pastor, and Bible teacher who is wrestling with the concept of the image of God should read this book. The fresh insights Kline gives and the typological connections he stresses will add to one's understanding and grasp of a large part of the symbolism found in the tabernacle, priest and prophet aspects centered in the *imago Dei*.

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*The Promise and the Presence. Toward a Theology of the Kingdom of God.* By Isaac C. Rottenberg. Grand Rapids: Eerdmans, 1980, viii + 108 pp., \$4.95 paper.

"All biblical faith finds its source in the divine word of promise and ends in a prayer for the coming of the Lord and his kingdom" (p. 1). So begins Isaac Rottenberg's engaging and stimulating, popular but profound, treatment of kingdom theology. The kingdom of God, he argues, is the central theme of the Bible. It is the theme that God the sovereign Creator is with us in the power of the Spirit through Christ, the concrete personal expression of his love, recreating the world. The Bible is eschatological from start to finish, and its characters were transformed in their present by their vision of God's future, as the example of Abraham illustrates. Indeed, true Biblical faith is cosmically eschatological in focus and perspective. It is trust in the God of promise to bring all things in the universe into subjection to himself through the Lord Christ by the power of the Spirit. It is not merely the belief in and assurance that he is Lord of our lives. Rather, true faith is the assurance that God himself will establish his kingdom universally. Jesus' belief in the promise and presence of the kingdom formed the redemptive context of his ministry and defined the gospel he preached.



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