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## Review: The Eclipse of Christ in Eschatology: Toward a Christ-Centered Approach

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ment is of value to anyone trying  
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DONALD H. WACOME  
THE KING'S COLLEGE

H. Wayne House and Thomas Ice.  
. Cloth.

movement within the evangelical  
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Wayne House and Thomas Ice  
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theology (p. 45) and that one cannot be a Reconstructionist without embracing  
postmillennialism (pp. 7-9). The primary weakness of postmillennialism, as the  
authors clearly point out, is that it lacks exegetical support (p. 307).

According to House and Ice, Reconstructionists believe that the covenant  
given to Adam to exercise dominion means that he was to establish the  
kingdom of God on earth (p. 31). The authors agree with the Reconstruc-  
tionalists that Gen 1:28-30 and 9:1-3 present a cultural mandate, that this  
mandate was given to all of humanity, and that it is still in force. Its purpose,  
however, is to enhance the effectiveness of the Great Commission (p. 159).  
They briefly note that some, such as Dave Hunt, interpret the dominion  
passages in terms of stewardship over creation, rather than extending Christian  
influence in society (p. 141). The authors also agree that "dominion" means to  
rule (p. 139) but reply that believers are to rule by humble service rather than  
by taking control (p. 50). Full implementation of a Biblical worldview in all  
areas of society cannot possibly be successful until the future kingdom (p. 140).  
The main problems are the depravity of man, the history of previous attempts,  
and the statements in Scripture that things will become progressively worse  
until the second coming.

The authors do not repudiate Christian social involvement but present a  
realistic picture in view of the depravity of man (pp. 242-43). "Our calling is  
not to Christianize the world, but to evangelize the world. . . . This will necessi-  
tate a certain degree of involvement in this world's system, yet with the knowl-  
edge that we will never be able to redeem society. The church is the model to  
the world of how things should be. It is a light upon a hill during the darkness  
of this current age" (pp. 342-43). The authors warn that the attempt to  
Christianize social institutions will distract the church from its primary calling  
of evangelism (p. 160). They charge Reconstructionists with eisegesis when  
they view the Great Commission as a restatement of the cultural mandate  
(pp. 150-51).

After pointing out numerous inconsistencies and questionable hermeneu-  
tics, the authors conclude that dominion theology "is just not taught in the  
Bible" (p. 335). Besides lacking biblical warrant, the authors repeatedly empha-  
size that this movement is in conflict with the mission of the church. This is a  
timely and significant book that deserves a wide circulation.

RICHARD A. YOUNG  
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*The Eclipse of Christ in Eschatology: Toward a Christ-Centered Approach*, by  
Adrio Konig. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1989. Pp. 248.  
\$16.95. Paper.

Here is a book that attempts to cut through current eschatological  
emphases and concerns that are usually characterized by overstatement while  
lacking in truly biblical perspectives. Dr. Adrio Konig, Reformed Theologian  
and professor of systematic theology at the University of South Africa, has in  
this work produced a book (adapted from the Africans work, apparently by

Konig himself, from his *Jesus die Laaste*, 1980) which from the first forces a radical and very Scriptural shift in the mind of the reader from "last things" to "Jesus the end" (*telos*). It is Konig's contention (and he is surely correct) that Christians and, alas, Christian theology, almost invariably give the impression that eschatology refers to some series of things or events which lie somewhere ahead in the dim future. Rather, the entire history of Jesus is all fully and wholly eschatological; his birth in equal measure with his second coming. With the first advent of Christ the end (*telos*) has truly and fully come. Even those who acknowledge this very biblical perspective subsequently play this emphasis down by reverting to "last things" as if Jesus himself were not in fact the whole eschatology.

Konig's book, while containing five long chapters, is in fact in four parts. The first two chapters ("Christ and the End" and "Christ and Eschatology") are of great significance in bringing together the whole Christological nature of eschatology. Indeed, for Konig, Jesus is the end, the Kingdom, for in Jesus Christ God has actualized his Covenant goal with humanity and with creation, i.e., "I will be your God and you will be my people." In chapter three, Konig begins to unfold in detail the three ways in which Jesus Christ is—not will be but is—the End, the Last, the *eschaton*, as he had preliminarily set forth in chapters one and two. Herein, we see that "for us," and thus without us is that wholly on his own he deals with and overcomes our enmity with God in effecting justification (via incarnation/life, crucifixion and resurrection). In chapter four, Konig effectively sets forth how, in the "interim," Christ has and is accomplishing the covenant goal of God "in us" by the Holy Spirit. As Christ has (cf. the critical place of Christ's exorcisms) overcome the powers, he is Victor now, so by Christ's continued presence (his second coming at Pentecost, in a sense) in those who through faith (faith being in itself empty by made decisive by God's grace) in Jesus Christ are made participants in the covenant, in the Kingdom of God, now by the Holy Spirit. Yet this, unlike the "for us" aspect, includes the human element (again, the decisiveness of faith, faithfulness, etc.). In the final major chapter, Konig presents at length and, as always, with superb exegetical, biblical-historical insights, the third way, the conclusive and fulfilling way in which Jesus is fully the Last, the whole of eschatology. In this Jesus Christ accomplishes God's covenant goal to be our God and we to be his people "with us" at his second coming/advent (or third if one accounts his coming by the Spirit as the second). What was actual and realized but hidden/veiled is now fully disclosed, i.e., that Jesus is Lord. The way in which Konig relates this to the "signs of the times" (which occur in every generation) to the "imminency of Christ's return" (about which Konig is very strong) and other common eschatological subheadings is done in a way that must not be missed. His little conclusion (called "Instead of an Introduction") tells not only of other works that shall appear in this series arising from Konig's biblical, historical approach to theology, but is thought provoking as it clarifies the interrelations of the various headings of theology as they would arise out of this approach.

As is apparent already, this reviewer found this work on eschatology to be an excellent and critical word to the Church and current Christian theology

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about the Christ-centered nature of eschatology. Konig's expression is almost always clear and insightful and above all, very biblical. He has effectively harnessed into a whole theological expression the exegetical-theological-methodological penetrations of such persons as Berkouwer, Ridderbos, von Rad, Barth, Pannenberg, W. Hendriksen, and so many more (German, Dutch, English and South African) scholars while serving, where necessary, critical notes to each in light of the biblical understanding of Christ the End.

Very little criticism of any depth can be raised against this work. Still Konig's critiques (mostly near the end of chapter three) of premillennialism ("chiliasm") and popular perspectives, while often good and to the point, seemed to always reflect older premillennial views, positions no thinking premillenarian now holds. He occasionally sets up "straw men" (he only cites Clarence Larkin, whose work has long been considered merely an interesting relic and never refers to George Eldon Ladd, who, though a premillennialist, would have little difference with Konig). There seemed to be times also where Konig would allow himself to do something eschatologically that he would not allow to other perspectives while using terms or language, which by their connotative baggage, are meant to cast a negative light upon a view. Also, a glossary or index of Scriptures and subjects discussed may have proved a helpful addition, though the table of contents is given in good outlined detail. Yet, the negative points mentioned above were quite minor, and Konig could be as critical to current amillennialism (basically Konig's view) as to premillennialism.

This is simply an excellent, stimulating work on eschatology that will surely lead every reader who studies it into a clearer, fuller realization of all the Christian is and has now and will have in Jesus Christ by whom alone God wills to be our God and we to be his people. Amen.

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*Eupraxophy*, by Paul Kurtz. Buffalo, NY: Prometheus Books, 1989. Pp. 159.

*Eupraxophy* is a call to action extended to all who share the humanistic view of reality, which is defined as one that views the universe as having a material explanation and is characterized by "order and regularity on the one hand and chaos and random fluctuations on the other" (p. 36). The author is Paul Kurtz, professor of philosophy at the State University of New York in Buffalo, editor of *Free Inquiry* magazine, founding chairman of the Committee of the Scientific Investigation of Claims of the Paranormal (CSICOP), and co-president of the International Humanist and Ethical Union.

"Eupraxophy" is a word invented by Kurtz to describe the good life lived without religion. It comes from three Greek roots: eu, meaning good; praxis, meaning action; and sophia, meaning wisdom. A "eupraxopher" is a humanist who openly communicates his ideas as to how life ought to be lived. "Eupraxophy differs from antiseptically neutral philosophy in that it enters