

Book Reviews

THE GOSPEL ACCORDING TO MATTHEW Leon Morris

Inter-Varsity Press, Leicester 1992 781 pp. £24.95 hb. ISBN 0 85111 338 9

It is very tempting, especially when a book is long, to skip the preface. To do so in this instance would be to err. Dr. Morris informs us of his aim in the space of but two pages. It is a laudable one, although not fashionable in scholarly circles. His 'basic concern' he says, 'is with meaning' (p. xi). He is not, like so many of his peers, preoccupied with sources or explanations of how and why this gospel came to be put together in the way it has. Rather he wants us to find out what sense can be made of this, the first gospel, by taking it simply as it is. That does not mean that he shies away from 'critical' questions. They are faced either in the text or in the copious notes that are found at the foot of every page. But, as Morris asserts, in a way that disarms even enemies, 'its author intended it to be read by people who had no access to his sources. He intended them to make sense of it as it stood' (p. x). He wants us to do the same. And this he helps us do in a skilful manner.

Dr. Morris is a respected New Testament scholar of longstanding. His knowledge and learning are immense. This is evident throughout. But it does not mean that this commentary is only suited to the academic. Far from it. It is written in straightforward language thus making it profitable to all Christians who care to read it. It is crammed full of, in the main, careful, faithful and helpful exposition. And the notes abound in useful comments on the Greek text making them especially suited to the preacher.

Three criticisms can legitimately be raised. First, either the author or publisher or both could have been a little more rigorous in editing the text. From time to time the author's style leaves something to be desired. An example of this can be found on p. 152. There we find no less than six sentences each beginning with the word 'Jesus'. A tendency to repeat ideas also creeps in occasionally. For example, the first paragraph on p. 189 ends with the same sentiments that are expressed in almost identical words at the bottom of p. 188. A more compact version of this would would make it even more valuable.

Secondly, the proof reader has failed to pick up some errors. On p. 92, and line 24, the word 'woods' should read 'words'. And on p. 103, three lines from the bottom, the word 'be' has been omitted between the words 'must' and 'salty'. One also wondered whether the correct place for the note numbered 24 on p. 168 is after the word 'rebel' rather than after the word 'gospel'.

And thirdly, Dr. Morris tends to quote other writers a great deal and sometimes at length. It is a difficult balance to achieve but when one sets out to let the text speak and search out 'the author's meaning' (p. x) one has to be careful not let the views of others obtrude.

In these days of recession some will question whether they ought to add this volume to their library. If you already possess substantial commentaries on *Matthew*, such as those by W. Hendriksen and D.A. Carson, you will not see the purchase of this one a necessity. However if you do not, or if you have the money, you will find this a good buy.

THE GOSPEL OF JOHN: CHAPTERS 1-11 Ronald Wallace

Scottish Academic Press, Edinburgh 1991 216 pp. No price ISBN 0 7073 0700 7

Since retiring from his position as Professor of Biblical Theology at Columbia Theological Seminary Dr. Ronald Wallace has written a number of books of Biblical exposition which have been characterized by their blend of scholarship and pastoral sensitivity. He contributed the volume on Daniel ('The Lord is King') in the series 'The Bible speaks today', and he also led his readers through the patriarchal narratives in his books 'Abraham', 'Isaac and Jacob' and 'Joseph'. His latest volume moves into the New Testament with a series of studies on the first half of John's gospel; and the subtitle, 'Pastoral and Theological Studies; including some sermons' immediately indicates that his concern for the preacher and for the layman, as much as for the student or the scholar, has not lessened.

The eleven chapters have been divided into twenty-five sections of varying length. These each include the R.S.V. text of the passage, and more-or-less follow the order of the Biblical text; the one exception being 6:16-21 which, for thematic reasons, is discussed after the 'Bread of Life' discourse. Generally, the divisions made in the text are unremarkable, although one or two (such as that which divides ch. 6 into vv. 28-63 and vv. 64-71) seem to be prompted by the criteria of the preacher rather than the scholar. However, it was good to see 2:23-25 included with the Nicodemus story, to which on linguistic grounds it clearly belongs. It should be noted that on the whole the narrative sections have more exposition than the discourses; for example 7:11-8:59 (over a hundred verses) is discussed in one chapter!

Ronald Wallace explains in his introduction that he has both preached from and lectured on John's gospel for over fifty years, and that the book shares 'some of the insights into the text that have come to me in the course of such a ministry' (p. x). It is therefore not a verse-by-verse commentary, although it tries not to pass over anything of real significance; nor does it discuss various alternative scholarly views, although the author is clearly aware of these. I found it helpful to think of it as a series of meditations on the text which fluctuate between exegesis, interpretation and application; and it is especially the latter which makes it a useful addition to the bookshelf. Too many commentaries (albeit very good and very useful ones) both begin and end with exegesis, and too many devotional works too quickly use the text as a springboard into something else. It is to the credit of Dr. Wallace that he manages to achieve a good balance between these.

Of course, any author (and every preacher) moving beyond pure exegesis faces the possibility that they are reading into the text a significance which is not there. For example, I am not convinced that Chapter 3 indicates that 'Nicodemus left without ceremony even as Jesus was continuing to speak' (p.58); John may have had other reasons for writing Nicodemus out of the script at this point. One part of Dr. Wallace's purpose is to encourage his readers to go back to the text for themselves, and in this he succeeds even (and perhaps most of all) when his readers disagree! The second, and major part of Dr. Wallace's purpose is to encourage his readers to encounter for themselves the One to whom the scriptures testify (John 5:39); and my main praise for the book would be that the exposition is as Christocentric as the text being expounded.

Overall, I would not recommend it as a first book to read on John, when one is grappling with the text itself; but I would certainly recommend it as a follow-up

volume, when one is wrestling with expounding the significance of the text for today. I am sure that preachers especially will find it of great help.

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DIVINE GOVERNMENT: GOD'S KINGSHIP IN THE GOSPEL OF MARK R.T. France

S.P.C.K., London 1992 135 pp. £6.95 pb.

ISBN 0 281 04471 6

This study of the theme of the Kingdom of God in Mark's Gospel started out as a series of lectures given at Moore College, Sydney in 1989. Its tone is both scholarly and popular, a combination which the author masters to an unusually high degree. He is thoroughly familiar with current New Testament studies, but equally aware of the need to communicate this knowledge to non-specialists, and to relate it to spiritual principles. His own position is close to that of a redaction critic, and he explains this extremely lucidly in the opening chapter. For him, Mark is an independent writer with a message all his own, and it is this which the attentive reader must try to discover above all. Of course Dr. France does not mean to ignore the other Gospels, but it is on this approach to Mark that he concentrates our attention.

The book unfolds according to a plan which centres around the theme of its title—divine government. The first chapter emphasizes the sovereignty of God, which must always be the most fundamental principle in our attempts to understand and explain His work in the world. Whatever else we may say about the Kingdom, God's place in it is clear and secure—He is fully in charge. Once we acknowledge that, it matters less whether the Kingdom has come or is still coming; in the context of our relationship with God, there is truth in both these perspectives.

The second chapter discusses the theme of 'secrecy' which has been famous since the work of William Wrede, towards the end of the last century. Dr. France picks up the texts which Wrede noticed, but interprets them in a completely different way. For him it is not so much a question of Jesus' identity which is secret, as God's eternal plan. Why is it that some understand the message, but not others? It is clear that the author does not like the idea of predestination, if this is taken to mean that God chose some for damnation, and he does his best to skirt round this conclusion. In the end, he pleads that Mark does not reveal why some respond and others do not—he merely states it as a fact, and asks us to accept the limits of what responsible exegesis can discover.

The third chapter discusses the nature of the Kingdom of God, using an analogy first suggested by a colleague—that of 'revolution'. When God comes into the world, it is turned upside down—its values and habits are either destroyed or utterly changed. Dr. France demonstrates this by referring to contemporary Jewish laws and practices, which Jesus interpreted in radically new ways. Here he steps into the one of the most controversial areas of modern New Testament study, and it is interesting to note that he expresses general approval of the views of Ben Meyer, but distances himself from those of Meyer's more notorious colleague, E.P. Sanders.

The fourth chapter will be of the greatest interest to most students of the Gospels, because it deals with the problem of eschatology. How and when were

the sayings of Jesus about the Kingdom fulfilled? Dr. France rehearses the arguments for and against the different views which have been held on this subject, and concludes that while there is something to be said for each of them, none can be regarded as sufficient in itself. Dr. France proposes that we resolve the problem by changing our whole approach. Instead of looking for a single historical 'fulfilment', it is more in keeping with the general tenor of Scriptural prophecy, he argues, to accept that prophetic fulfilment is a process extending over a long period of time and including a number of different events. Seen in that way, what happened in Jesus' own time can be understood as the 'fulfilment' or prophecy, without exhausting its meaning.

The fifth and final chapter concentrates exclusively on the person of Jesus Himself. Dr. France argues that Mark's Gospel contains evidence that Christians were already worshipping Jesus when the Gospel was written, and he therefore inclines towards a high Christology. He does not press the point unduly, but there is no mistaking the fact that he believes that the doctrinally orthodox position can be supported from the Second Gospel, a view which a large number of modern New Testament scholars hardly share.

There are times in this short book when Dr. France appears to be flying a kite, as for example when he recommends Gerd Theissen's rather peculiar historical novel about Jesus (p. 88), but he is always cautious enough to distinguish carefully between fact and supposition. Readers will find this book enlightening, and helpful in coming to terms with a basic concept in Gospel studies, which is too often misunderstood and misused.

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GERALD BRAY

HEBREWS (The IVP New Testament Commentary Series)

Ray C. Stedman

Inter-Varsity Press, Leicester 1992 168 pp. £8.95 hb. ISBN 0 85111 672 8

The fly-leaf and general preface of this book lead one to open it with great expectations. 'In an age of proliferating commentary series,' we are told, '... no other series has yet achieved what we had in mind—a series to and from the church, that seeks to move from the text to its contemporary relevance and application.' Obviously the publishers feel that they have achieved their goal. They call this series 'a major new resource for the church.' Sadly it is hard to see how this contribution justifies such a claim.

Ray Stedman, a retired American pastor, writes in an engaging and easy-to-read style. Both his bibliography and the notes included at the foot of each page lead us to conclude that he is well-read and familiar with the best-known commentaries on Hebrews. Both his introduction (pp. 9–15) and outline (p. 16f.) provide a useful overview on the biblical text. However the commentary itself leaves one feeling dissatisfied.

On occasions Stedman is unhelpfully chatty (p. 61). More serious are the questionable interpretations and statements that occur from time to time. Not everyone will agree with his exegesis of 2:5 (p. 36f.) and 2:9 (p. 40). Some will take issue with the comment that 'our humanity which, even in perfection, was doomed to die' (p. 43). Whilst others will wish to know precisely what the author means when he says that Jesus' 'death was for everyone in the sense that everyone

was thereby rendered savable' (p. 40). Many will find his comments about the Sabbath perplexing. Indeed, it is hard to see how such comments as 'we are no longer bound by heavy limitations to keep a precise day of the week' (p. 59) and 'truly keeping the Sabbath is not observing a special day' (p. 58) will not lead to Antinomianism within the churches and add to the existing confusion that exists on every side.

It would be helpful to know the source of the poetry on pp. 57 and 66. And p. 50 would make more sense if the printer's error was corrected. At present line 1 is found on line 3. Of greater import is the author's handling of 9:1-28 (pp. 92-102) and his appendix on Hebrews 6 (pp. 161-3). In the former he argues for a tripartite understanding of man (that is, body, soul and spirit) which he says 'would explain the threefold division of the tabernacle' (p. 96). Few will be convinced. They will continue to hold that 'the entity denoted by soul and by spirit' is the same 'viewed from different aspects' (Murray, *Collected Works*, Vol. 2 p. 32). And they will exegete and apply the passage in a different way. In the appendix Stedman attempts what he calls 'a possible harmonizing of the Calvinist and Arminian views' (p. 72). His analogy between physical and spiritual life leads him to ask a question (p. 161) and to draw a conclusion (which he calls a 'possibility') which many Reformed Christians would question (p. 162).

Although it is early days for this series if this commentary is anything to go by it looks as though it would be better for preachers to buy the *Bible Speaks Today* commentaries (from the same publisher). They are less expensive and probably go a long way to fulfilling the aims set out in the general preface of this slender volume.

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AN INTRODUCTION TO THE NEW TESTAMENT D.A. Carson, J. Moo, L. Morris

Zondervan, Grand Rapids 1992 537 pp. £16.95 hb. ISBN 0 85111 766 X

'Our ultimate concern is that new generations of theological students will gain a better grasp of the Word of God.' This is a very clear aim for what the authors describe as a 'special introduction'. By this they mean to deal primarily, though not exclusively with historical questions of authorship, date, sources, purpose, destination and the like. I intend to use their own criteria to review the book.

The three authors are Evangelicals. They recognize that this heritage will bias their readings, but they hope not their awareness of their biases. No one could ask more of an author, and any claim to be able to achieve more is false. Each author has written a third of the book. They are masters in their field, reflected in the ease with which any reader will be able to grasp what are often difficult lines of argument.

The brilliance of the book is its clarity, and the breadth of the authors' reading. Unobtrusive footnotes lure the reader's eye from the flowing text to a wealth of secondary literature. The articles noted are as recent as 1990. Time and again I found myself wanting to pursue a difficult point by looking up the articles in the footnotes. Equally helpful is the extensive bibliography at the end of each chapter, for example four full pages at the end of the chapter on the Synoptics.

It is good to see space being given to the work of E.P. Sanders and his critics. There are limitations to the book, however, as the authors acknowledge, and they

are exposed here. Only one page can be given to Sanders's work in the chapter on Galatians, which has challenged so many assumptions in New Testament study over the last decade. At last more notice is being taken of A.C. Thiselton's, 'over-realized eschatology' in Corinth. (p. 281) I wonder whether the authors have made enough of this as a way to understand the overarching Corinthian problem, under which all the issues Paul touches upon make sense.

If stronger criticism has to be levelled, then it must be with the introduction to Ephesians, which seemed pedestrian and dated. No reference was made to C.E. Arnold, *Ephesians: Power and Magic*, 1989, Cambridge University Press, which has done so much to expose the *Sitz im Leben* with Ephesus, and to unlock its exegesis. Hopefully a fresh edition will rework this chapter.

There is no dogmatic commitment to an analysis of the same questions in each book. The particular problems are given appropriate space, for example, Authorship is dealt with in five lines in Galatians, but is given nearly three and a half pages in Ephesians. On several occasions helpful evaluations are given of the evidence on a problem. The authors are not afraid to draw the debates to a conclusion, where their expertise enables them so to do, for example, decisiveness on the North Galatian theory.

I suspect it is Professor Carson who has helpfully included Tables when dealing with synoptic parallels. I would have liked to see more visual material in the form of tables, diagrams and even maps to assist the arguments. Clearly one author has tried to reduce stylistic and other differences to a minimum. A difficult task and not wholly accomplished. Readers will quite easily determine who wrote which parts. I found the style of the author of Mark for example more difficult to follow, and had valued the sub-headings and numbering within the chapters on Matthew and John.

'We have tried to write with the first- and second-year student in mind.' I am sure this book will quickly become the standard 'Introduction' in many colleges. However, any student of the New Testament, ordained or lay, who wants to take exegesis seriously, and who struggles to keep up to date with New Testament Scholarship, should beg, borrow or buy a copy. The ease with which you will be able either to learn of or catch up on the key issues in New Testament Study makes this book an invaluable resource for the 1990s. I cannot commend it too strongly to the readers of this journal.

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SPEAKING FROM THE HEART Richard F. Ward

Abingdon Press, Nashville 1992 139 pp.

ISBN 0 867 39166 0

Richard Ward is the Assistant Professor of Speech Communication at the Candler School of Theology, Emory University, U.S.A. This book is part of the Abingdon Preachers Library. Many of us who are preachers, have listened to and learned from others. Richard Ward is surely right to remind us all that we need to be ourselves in the pulpit. Our voice, our style, our mannerisms, must reflect who we are. This is the helpful emphasis of chapters two and four.

'Listening to the Biblical Text' is the slightly confusing title of chapter five. I had to remind myself that this was a book on Homiletics and not Hermeneutics. I had been expecting a chapter on the need to immerse ourselves as preachers in

'The first Horizon'. What emerged was a chapter on the need for Scripture to be read out loud. Ward argues for a renewed ministry of the lector.

This is a frustrating book for those of us committed to biblical exegesis and exposition for three reasons. First, chapter three, 'The power of your own story in preaching' fails to draw the distinction between Apostolic authority and the contemporary preacher, as he uses the example of Paul to teach us. Surely there is more to Paul's authority than 'knowledge of the human soul' (p. 61).

Secondly, Ward has made extensive use of English Literature and drama to provide his examples, illustrations and to outline his thesis. This eventually becomes annoying, for it begins to give the impression that a preacher should be trained as an actor.

Thirdly, why for example quote P. Brooks's use of the word 'courier' to describe the preacher as the embodiment of an urgent word? Why not allow the Bible to speak for itself, 2 Timothy 1:11?

It is in this matter that I find Ward unhelpful. He has not taken me into the word of God to highlight how I as a preacher should be handling the Bible and myself on its terms as I prepare to preach it. Perhaps the book has just not bridged the Atlantic, I fear its flaws are more than cultural.

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DISCOVERING NEW TESTAMENT GREEK Ian Macnair

Marshall Pickering, London 1993 485 pp. including reference section and dictionary. £8.95 pb.

ISBN 0 551 02389 9

Learning a new language is to most people a forbidding task, but in *Discovering New Testament Greek* the hard work is lightened as far as possible. An element of fun even is introduced.

The author, the Revd. Ian Macnair, is a lecturer in New Testament Greek at the London Bible College. He has also produced a distance learning course in reading the Greek New Testament, published by the London Bible College. He believes that a knowledge of Greek is essential for serious New Testament study.

The traditional approach to teaching New Testament Greek has been to concentrate on the grammar, using artificially constructed exercises, so that students with little knowledge of English grammar are left struggling. This book concentrates on the New Testament itself using actual examples, while the grammar is explained as far as possible in non-technical language.

Many of the exercises are of the 'view and do' variety, based on observation and dedication, and the key to most of the exercises is included. The reader is advised to go through the book at least twice, without being over-concerned about what is not understood the first time.

The fun element in the course can be illustrated in the chapter headings: for example, 'What gender is your house?', 'Photofit words', 'On the receiving end', 'Counterintelligence', and 'Taking off the L-plates'. Amusing headings occur as aids to memory. For example, we have LMNR Verbs, the London Midland Northern Railway Verbs, so that the future tense of verbs with stems ending in these letters may be learnt more easily. Again, there are 'some words that went on a diet', the 'contracted' verbs which originally were longer and whose form was contracted. Macnair says, 'Unfortunately the "diet" did not work out exactly and there are still one or two "bulges" visible' (p. 105)!

Macnair usefully points out that we know more Greek than we think. There are many English words which are really Greek words. Every encouragement is given to the student to persevere with learning Greek. He helpfully suggests what is most important to learn and what may be less important. There is also discussion of the way to learn lists of words.

One error was noticed in the printing. The translation of Ephesians 6:13 is omitted on p. 135.

There are two serious wrong assumptions in this book. It is assumed that translation will be according to the theories of dynamic equivalence. We are not to translate the words so much as the thoughts. We are 'to find the deep meaning and express it in the best way possible in English' (p. 407). It is also assumed that in translation we must 'eliminate the exclusive male-orientated language' (p. 409)!

Students will find this book a real help in learning New Testament Greek, but they will need to ignore the author's advice to translate the New Testament so freely as to change what God has actually said.

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THE DEAD SEA SCROLLS DECEPTION M. Baigent, R. Leigh

Corgi Books, London 1992 381 pp. £4.99 pb.

ISBN 0 552 13878 9

THE DEAD SEA SCROLLS UNCOVERED R. Eisenmann, M. Wise

Element Books, Shaftesbury, Dorset 1992 286 pp. £14.95 hb.

ISBN 1 85230 368 9

These books need to be reviewed together since *The Dead Sea Scrolls Deception* is to some extent based upon the views expressed in *The Dead Sea Scrolls Uncovered*. They are very idiosyncratic books which run counter to the vast majority of Dead Sea Scrolls scholarship. However idiosyncrasy is thought to make good television and the B.B.C. chose to do a programme based on these views in March 1993.

In recent years the delays in publishing the texts of the Scrolls which were discovered over forty years ago have become a scandal. Eisenmann and Wise have taken the plunge and made available some fifty of these unpublished texts. The photographs from which they worked are printed in their book. This makes the appearance of this volume a notable event. The authors have made translations of these texts and have grouped them in sections according to their subject matter (for example, on the Messiah, interpretations of biblical material and legal texts).

However their work must be used with some caution, since it is also a vehicle for propounding Eisenmann's rather implausible ideas about the Qumran community which produced the Scrolls. We are not told of the basis on which these particular texts have been chosen for publication, nor the method used to assemble certain fragments from the same text, and some of the translations which appear here have been called into question by other scholars.

The main feature of Eisenmann's theory is that the Qumran documents were produced not by Essenes but by Jewish Zealots, who themselves had strong links with the early church. The apostle Paul is supposed to be the Liar of the Qumran texts and is said to have been bitterly opposed by James, the brother of Jesus. Since Paul prevailed over James the real story of Jesus was suppressed. To even get such a theory off the ground it is essential that Eisenmann redates the Scrolls (they are

usually assigned to the second century BC). To do this he has resolutely to ignore the evidence of writing styles and carbon 14 dates.

Aside from this sizeable obstacle, the interpretative comments which are given in Eisenmann and Wise's book to fit this theory are high contentious. Much of the wild ideas about links between Christianity and the Dead Sea Scrolls (of which this is only the latest) seem to ignore an obvious fact. Since both Christianity and the authors of the Scrolls took the Old Testament as their starting point it is not at all surprising that there are ideas which are common to both communities. This should not be at all alarming to Christians today. But those links should not be exaggerated since one could easily say on this sort of basis that Islam and Christianity are really the same because they both believe Jesus is a prophet.

Baigent and Leigh's book is a cleverly written tale which purports to show that the views of those like Eisenmann have been suppressed by the Roman Catholic Church since they undermine basic Christian doctrine. While the Vatican has no doubt hatched various conspiracies it has to be said that this is not one of them. It is depressing to see how this book has been given such plausibility and publicity. It seems that any work with impressive footnotes must be given a certain credibility. Critical faculties seem to be suspended when a manuscript offers money to be made. In reality the delay in publishing the Scrolls has not been because of a conspiracy but rather the sins of academic pride and jealousy. A good account of the real story is given in a full review to be found within a book called *Understanding the Dead Sea Scrolls* edited by Hershel Shanks.

Works which aim to popularize the Dead Sea Scrolls have to be treated with much caution (and so do T.V. programmes). These are no exception. However Eisenmann and Wise's book has interesting material in it, so long as the reader is aware of the interpretative slant which lies behind it.

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NONCANONICAL WRITINGS AND NEW TESTAMENT INTERPRETATION Craig A. Evans

Hendrickson, Peabody, Mass. 1992 281 pp. US\$19.95 hb. ISBN 0 943575 95 8

While most students of the New Testament are familiar with a few noncanonical works such as those of Josephus and Philo, the vast array of cognate literature remains an enigma to most. With the publication of this volume Craig Evans, Associate Professor and Chair of Biblical Studies at Trinity Western University, Canada, attempts to redress this problem. This book is an overview of the complex literary world of early Christianity. The work is primarily a research tool to be consulted when one finds a reference to a noncanonical literary work relevant to New Testament studies.

Evans divides his book into separate sections, each trading a particular group of writings. These groups cover a broad range of literature: Old Testament Apocrypha, Old Testament Pseudepigrapha, the Dead Sea Scrolls, Versions of the Old Testament, Philo and Josephus, the Targums, Rabbinic Literature, the New Testament Apocrypha and Pseudepigrapha, Early Church Fathers, Gnostic writings, and 'other writings'. In the last chapter he covers a few Graeco-Roman writers, the *Corpus Hermeticum*, Samaritan writings, and magical papyri, all of which have some bearing on early Christianity.

Each chapter has five distinct parts: a list of all the works in the category, a brief introduction to the type of literature, summaries of the major works of importance, a description of the major themes found in the works, and a general bibliography. A final chapter offers a few examples to illustrate the value of works surveyed for New Testament exegesis.

In his summaries of individual works Evans provides essential information such as date, language, texts and translations, and a bibliography of books and articles focusing on the work in question. All this is important and helpful information, particularly the bibliographies. Unfortunately, Evans does not provide much in the way of summary of the content of the works. For example, in his summaries of the books of the Apocrypha, he gives detailed attention to which Christian group(s) consider a particular apocryphal book to be canonical but only a one line summary of the content of the book. The content of individual books is given slightly more treatment in his section on 'themes', but here the books are not treated individually, and thus information is difficult to find quickly.

The book is amply supplied with appendices on a number of important topics: 1. Canons of Scripture that include the Apocrypha, 2. Quotations, Allusions, and Parallels to the New Testament, 3. Parallels between New Testament Gospels and Pseudepigraphal Gospels, 4. Jesus' Parables and the Parables of the Rabbis, 5. Jesus and Jewish Miracle Stories, and 6. Messianic Claimants of the First and Second Centuries. However, the second and third appendices, while helpful, are not comprehensive. They are only 'illustrative' and 'selective'. Evans's three indices refer to modern authors, ancient writings and writers, and ancient sources.

Evans is selective in his choice of material. The most comprehensive treatment is reserved for the Qumran documents and Rabbinic writings (sixty-eight pages). Of less significance for his understanding of early Christianity are the non-canonical Christian writings (twenty pages). His treatment of a very select number of Graeco-Roman writers is cursory. While all interpreters will be selective, focusing perhaps on one type of writing more than another, this should not be the case in a reference book. Here a more thorough treatment of all relevant material should be expected, particularly in a book aimed at students and non-specialists.

Despite its appearance, this is not a 'user-friendly' book. One has to work hard to find information, information which is often not worth the effort. For example, if we find a reference to the Gospel of the Hebrews we might turn to Evans's book for more information. We begin with the 'Index of Ancient Writings and Writers' and find that our entry is located in chapter eight (no page numbers are given). Turning to chapter eight, 'The New Testament Apocrypha and Pseudepigrapha' we are thankful to discover that it is only six pages long. At the bottom of the second last page (p. 153) we are told, 'For descriptions, parallels with N.T. Gospels, and principal bibliography see Appendix 3.' Part way into Appendix 3 we locate our entry, 'Gospel of the Hebrews', where we find: 'The Gospel of the Hebrews was composed in the second half of the first century or the first half of the second. Only fragments are extant in the church fathers' (p. 224). The date indicates its potential as a significant work for New Testament studies, although we are not told what that significance might be. In contrast, the same entry in the new, six volume *Anchor Bible Dictionary* runs to three columns.

Not all examples are this extreme. Yet, as a reference work this book is incomplete at best. Conceptually, it is a good idea, and Evans's book will help broaden the data base which is used in the investigation of the New Testament, particularly for the student and non-specialist. However, one hopes that the writer will, in the

second edition, expand the book with more extensive summaries and collect all relevant information under single entries (no longer dividing information between a 'summary' section and a 'thematic' section). If this were to be done, the book would become an invaluable reference tool for the student or minister. Until that time one must rely on other works for complete summaries of noncanonical works relevant to New Testament studies such as the *Anchor Bible Dictionary*.

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RICHARD ASCOUGH

SOCIAL REALITY AND THE EARLY CHRISTIANS: THEOLOGY, ETHICS, AND THE WORLD OF THE NEW TESTAMENT

Gerd Theissen Trans. Margaret Kohl

Fortress, Philadelphia 1993 vii-xvii+303 pp. US\$29.95 hb.

ISBN 0 8006 2560 9

Gerd Theissen is undoubtedly one of the most influential advocates of the sociological investigation of the New Testament. For many years Theissen has produced books and articles of invaluable insight into the social world of first century Christianity. This book reflects these efforts in two ways. First, over half the essays (six of nine) are English translations of essays which appeared in German in the second edition of Theissen's *Studien Soziologie des Urchristentums* (Tübingen: Mohr, 1983). In fact, half of that volume is reproduced here. Second, Theissen has contributed three new essays, two dealing with theoretical issues and one applying the method to Paul.

Theissen's introductory essay, 'Sociological Research into the New Testament: Some Ideas Offered by Sociology of Knowledge for a New Exegetical Approach', surveys three phases of the history of sociological exegesis—under liberal theology (ca. 1870–1920), in the era of dialectical theology (ca. 1920–1970), and in its 'renaissance' of the last fifteen years. His focus is the development in the German speaking world, although some reference is made to English speaking scholars of the most recent period. Theissen is concerned to show that exegesis takes place within a subculture that is affected by the culture(s) around it. 'What the text-interpreters do will be determined by their rôles as citizens, scholars, and theologians, and by the expectations that are linked with those rôles' (p. 29). Sociological exegesis sensitizes the exegete to the social dimension of religious conviction, allowing an interchange of awareness between modern social problems and the social world of the New Testament.

Three separate but related sections make up the book: studies on the Jesus tradition, studies on Pauline theology, and studies on early Christianity. In the first essay Theissen uses the sociology of literature, which investigates the relationship between written texts and human behaviour, to understand the transmission of Jesus' sayings. The Jesus' sayings suggest that they were practised and formulated by radical itinerants who had severed everyday ties with the world. That 'wandering charismatics' are a product of the socio-economic factors of first century Palestine and not solely religious considerations is further developed in the second essay on 'Discipleship and Social Uprooting in the Jewish-Palestinian Society of the First Century'. Few New Testament scholars would question this conclusion today. However, although Theissen faces the question of why there were itinerant disciples and how they acted as *itinerants*, their charismatic nature remains unclear and underdeveloped.

The third essay investigates how Jesus' temple prophecy reflects the tension between town and country. As a member of the lower classes Jesus not only clashed with the Temple aristocracy and the Romans, he also came into conflict with the class immediately above him, particularly those workers who had been rebuilding the temple throughout Jesus' lifetime. The final essay in this section shows how the 'love of enemy' sayings (Matthew 5:38-48; Luke 6:27-38) each reflect congregational concerns and how the original saying would have had an effect in society when first spoken. More disturbingly, Theissen shows how and why it is applicable to Christians today:

But Jesus' demand goes far beyond every specific situation. It is general. It takes no account of effectiveness or noneffectiveness. It does not merely demand the renunciation of violence. It demands that the enemy be loved, without any reservation. . . . Economic, political, and religious enemies are all meant. Private and social tensions, persecutions of minorities, and the suppression of the majority of a nation all have to be seen in this light. In all situations the commandment to love enemies holds good. It is general. (p. 154).

Turning to studies on Paul, Theissen begins with an essay on 'Soteriological Symbolism in Pauline Writings'. Paul's symbolism is investigated under 'sociomorphic' categories (liberation, justification, reconciliation) and 'physiomorphic' categories (change of form, death and life, union). In each case Theissen illustrates how the symbolism expresses the relationship of the redeemer with the redeemed and how this symbolism functions in the thought-world of Paul and his readers. Paul did not write 'cosmological and mythological symbols as a way of setting certain existential processes going'. His symbolism expresses his belief in 'the action of supernatural forces transcending the human sphere' (p. 186). This is pursued further in the following essay on 'Christology and Social Experience' where Theissen shows how Paul's participative Christology has a basis in the social mobility and integration experienced by those living in Roman-Hellenistic society. In 'Judaism and Christianity in Paul' Theissen applies sociological models to show how Paul initiates the parting of the ways between Christianity and Judaism. Although Christianity began as a parallel to Judaism it soon became de-restrictive and open in its acceptance of non-Jews, eventually undergoing a transformation from a national, ethnic religion to one that is universal. Theissen shows how Paul's theological articulation of these stages has a basis in social experience.

The two essays in the final section focus on theoretical issues of sociological analysis. Both essays present different, often competing, theories. The first essay presents the phenomenology of religion approach and the method of reductionist analysis primarily as a means of highlighting Theissen's own functionalist approach. Functionalism shows how religion can preserve the existing social equilibrium (integration) or can change society (conflict). It is this latter aspect of conflict that Theissen sees predominating in early Christianity. Theissen has been challenged by others for his 'functionalist' approach to a sociology of Christianity (see Richard A. Horsley, *Sociology and the Jesus Movement* [New York: Crossroads, 1989], esp. pp. 15-64, 147-70, and John H. Elliot, 'Social-Scientific Criticism of the New Testament: More on Methods and Models' *Semeia* 35 [1986], pp. 1-33, but note pp. 254-56 of Theissen's book). His final essay deals with some of these concerns. Without arguing for one approach over the others, he shows

how a number of different approaches illuminate early Christianity; 'it is only through different theoretical perspectives that we can do justice to complex historical phenomena' (p. 256). However, all the approaches used still complement his functionalist approach. What is missing from Theissen is fuller interaction with those who apply other theoretical models (that is, social history, social anthropology).

In his preface Theissen justifies this collection of essays by noting that all contribute in some way to the social dimension of the basic texts of the Christian faith. Building on the premise that research does not take place in a vacuum but 'is part of the social self-knowledge of the investigating scholars themselves' (p. ix), his goal is to allow Christians 'to perceive their social responsibility more clearly in the light of biblical texts' (p. x). This laudable concern is most apparent in the introduction and the final essay, both newly published here, although the choice of essays otherwise is *à propos*. Theissen presents his case clearly and convincingly. At the same time, this is not light reading. The arguments are tight and complex and assume a basic understanding of higher-critical method and theory. Yet for the reader who desires exegetical insight, methodological reflection, and practical application, this work will surely be desired reading.

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RICHARD ASCOUGH

AN INTRODUCTION TO SYSTEMATIC THEOLOGY

Wolfhart Pannenberg

T. & T. Clark Ltd., Edinburgh 1991 69 pp. No price ISBN 0 567 29195 2

Readers of Pannenberg's earlier writings will be (pleasantly?) surprised to find a small introductory volume on such a weighty topic from his pen. It appears to have a two-fold purpose: first, to provide an introduction for students beginning their work in systematic theology as well as for lay people who need to be persuaded of the importance of the subject. Secondly, it serves as introduction and foretaste of his three-volume *Systematic Theology*.

For the first of these, neither the dull cover nor the heavy style are particularly likely to draw the reader to sample enthusiastically what is on offer! The second purpose, that of preparing for the full-scale work, is more likely to be realized. Indeed, readers of his earlier works will already be prepared for the approach of this one.

Pannenberg continues the emphasis of his earlier writings in this brief introduction, asserting the need for systematic theology to stand alongside other scientific and critical accounts of reality and the need for systematic theology to take full account of these other accounts in its own attempts at explanation. Theology must boldly, but humbly, enter the marketplace of scientific reasoning, for divine revelation takes place within human history and so is fully accessible to human study and criticism.

The Christian doctrines of God and Creation can be restated in ways that are consistent with scientific explanations of reality, although the terminology will obviously be different. In addition, the assumptions of the modern theologian will be radically different from those of his theological forbears of earlier generations.

In this work, Pannenberg makes no use of the 'Christology from below' approach of his *Jesus—God and Man* (1982), although he claims that the new

emerging synthesis in this new work 'presupposes and integrates that methodological approach' (p. 67). He now prefers to work with the doctrine of the Trinity, which he sees as an eternal ontological fact, and from which he sees the whole of reality developing. Some of his explanations of the nature of the Son and the Spirit strike one as novel; for example

The Son of God, as he becomes apparent in Jesus' relationship with the Father, is characterized by distinguishing himself from the Father and thereby subordinating himself to the Father in acknowledging in the Father the one God and his kingdom (p. 51).

Using Michael Faraday's field concept, Pannenberg describes the Spirit as 'the supreme field of power that pervades all creation [and] each finite event or being is to be considered as a special manifestation of that field' (p. 46). He clearly believes that Jesus Christ is the Reconciler of all humanity and all creation (pp. 53-55, 65-67).

It is good to see a Christian theologian seeking to wrestle with the systematic and apologetic articulation of the faith. In the case of Pannenberg, the wrestling is often tortuous and hard to follow, and the results may not be fully satisfactory in terms of faithfulness to the Biblical revelation. Perhaps his attempts will encourage Evangelical theologians to make the effort.

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RON DAVIES

THE PROMISE OF TRINITARIAN THEOLOGY Colin E. Gunton

T. & T. Clark, Edinburgh 1991 188 pp. £14.95 hb.

ISBN 0 567 09581 9

I have greatly enjoyed this book. It is not always easy reading for the amateur theologian, but it is well worth the effort required. The author is Professor of Christian Doctrine at King's College, London, and he is quite orthodox in his understanding of Trinitarian doctrine. His purpose in writing is to show how the doctrine sheds light on a number of matters of central importance to Christian faith; matters such as the nature of the Godhead; then of God's relation to the created order; of the human person; of the Church; and of such things as human freedom. On all these he has some perceptive and illuminating things to say.

He first sets the scene with a chapter on 'Trinitarian Theology Today', a far from superficial introduction to the present position. I found this very helpful, embracing as it does the history of the doctrine and the contributions of contemporary theologians from all the great divisions of the Church, Eastern and Western. It is, incidentally, good to see Calvin quoted appreciatively. In this chapter one major thesis of the book (perhaps the major thesis) is set forth: the fundamental concept needed to understand Reality is that of *person*. This differs from another concept, *individual* (with which it is often confused) in that while the latter is defined in terms of *separation from* other individuals, the former is defined in terms of *relations with* other persons. The author seems to have enunciated a very important principle here. It means that the final reality, the Godhead, is to be understood as a *Communion of Three Persons* (not as a *Union of Three Individuals*). The logically irreducible concept of the person as one whose uniqueness and particularity is actually constituted by relations with other persons is a concept, he says, which

was developed by the Cappadocian Fathers. He criticizes Augustine (who was ignorant of Greek and so could not read the writings of the Cappadocians) for developing instead a doctrine of the Trinity based on models drawn from the *individual*, models such as that of the human mind with its faculties of memory, understanding and will. This lead of Augustine's misdirected the Western world for centuries; it had to wait for theologians such as Richard of St. Victor to recall it to a more biblical persons-in-relation one.

Prof. Gunton goes on to use the doctrine of the Trinity to throw light on several other matters of central importance: the nature of the human person (a subject of great interest in a western culture threatened by individualism and electronic technology); the nature of the church; the meaning of human freedom; and the relation between man and the creation. His treatment is fairly sophisticated. There is a good discussion of what is meant by the *imago dei* ('it is to be endowed with a particular kind of personal reality'); and on a more scientific level, contingency, relativity, indeterminacy and chaos theory all make an appearance. In his final chapter he mentions the tendency today to over-stress the unknowability of God.

There lies the weakness of so much modern theology, in reducing the knowledge of God to speaking *about* ourselves or our supposed experience rather than *from* the God made known in Christ.

That is surely well said. I am not so sure that his preference for the categories of 'otherness' and 'relation' in place of 'transcendence' and 'immanence' is really satisfactory. One can surely have degrees of otherness just, as apparently, one can of transcendence (does a picture altered progressively *suddenly* become 'other' than it was?). So his objection to 'transcendence' (that it can be construed quantitatively; how much of it can be tolerated?) remains. And there is the tremendous loss of the sense conveyed by 'transcendence' that God is immeasurably *higher* than His reaction. While Prof. Gunton's various categories are in general biblical I would have appreciated it even more if he had related his study more often explicitly to the Scriptures. He might have gained a lot from doing so. For instance, his implication that man is to be understood ultimately in terms of God (and not *vice-versa*) would have been enlarged by reference to Ephesians 3:14, 15. He might have noticed, too, the relevance of the doctrine of the Trinity to human government in view of Isaiah 33:22 with its reference to the three functions of the latter—the judicial (*cf.* John 5:22), the legislative (John 15:10) and the executive (John 16:8). It seems a pity to your reviewer that he finds fault with Paul's exegesis and theology in 1. Cor. 11:7ff. (in deference to feminist sensitivities?). I am not acquainted with Karl Barth's position here (a position to which he objects), but that the male is charged with the headship is surely implicit elsewhere as well, for example, in the parallel drawn in Ephesians 5:22ff. This is an important matter, since a correct understanding of the God-designed relation of man to woman is one of our society's most urgent practical needs.

But these are relatively small points in a contribution of real worth. I shall certainly read it again, and I wish it a wide circulation. There are Notes at the end of each chapter; a Bibliography of Modern Writers of six pages; an Index of Subjects, and one of Authors.

THE SEVEN PILLORIES OF WISDOM David R. Hall

Mercer University Press, Macon, Georgia 1990 137 pp. No price

ISBN 0 86554 369 0

When I was a theological student, long ago, we were never allowed to laugh at Critical Scholars or to assume that they were anything other than, to use the Lord Chancellor in *Iolanthe's* phrase, 'a gentleman worthy implicit belief'. But, often frustrated with their complicated hypotheses, we secretly parodied their methods by applying them to lesser forms of literature, such as nursery rhymes! I once composed a threnody in the form of a limerick, which went like this:

Oh! a scholar with nothing to do
Except make things harder for you
Invented a spook, Haunting Matthew and Luke
And called it, appropriately, 'Q'.

As editor of the College Magazine, I included it in the copy for the next issue. Our revered Principal, Dodgson Sykes, of blessed memory, who always checked material intended for publication, objected to it and 'advised' its non-appearance, remarking, 'If we're going to combat radical criticism we'd better use legitimate weapons!' So my career as a theological humorist was cruelly aborted! All this to say how much I welcome a 'latter-day' theological humorist in David R. Hall whose book *The Seven Pillories of Wisdom* is a brilliant example of 'comic realism'!

Like the little boy in Hans Andersen's tale, David Hall cries out, 'The Emperor has no clothes on!'; only it's not the Emperor, or fine garments, but New Testament Scholars and their fine arguments! And he draws on an impressively broad repertoire of literary reference to illustrate and illuminate his scrutiny of their works. We are not surprised to find names like Barclay, Barrett, Bultmann, Vincent Taylor and Norman Perrin; but, not to mention C.S. Lewis, we are startled to meet G.K. Chesterton, Agatha Christie, Richmal Crompton and P.G. Wodehouse in these pages! All because he not only enjoys humorous studies and 'who-dunnits', but he is also acutely appreciative of perceptions of reality, absurdity and futility that dart out of their situations and characters.

The Seven Pillories, created in seven chapters, hold up for scrutiny seven arguments that Critical Scholars present, in questioning the factual and historical value of, in particular, the four Gospels. First, the 'Argument from Up-to-dateness', which gratuitously asserts that in this 'Scientific Age', at this stage in Evolution, we can no longer accept the traditional view of the New Testament. Secondly, the 'Argument from Probable Certainty', which embraces the 'assured results of modern criticism', and establishes a 'Modern Critical Orthodoxy'. But it requires acceptance of laws based entirely on generalizations. The third 'Argument from Primitive Culture', lands us in a kind of literary jungle of crude illusionary ideas of religious truth. Not remotely like the N.T. literature. The fourth 'Argument from Silence', takes note of the absence of references to 'later traditional beliefs', for example, the Virgin Birth, in Mark and John, and asserts that their silence means, not consent, but denial! Fifthly, the 'Argument from Creative Background', sees in the New Testament a sort of *pastiche* of thoughts and ideas drawn from Greek, Roman and other 'catchment areas'. To this Hall reposts, 'The New Testament is not a mechanical response to external influences; it is the record of people inspired by God to see new things, and to see old things in a new way.' The seventh,

'Argument from Specialisation', tells us that we much accept Critical Scholarship as the work of specialists whose expertise we neglect to our peril. Hall observes, contrariwise, that the Scholars do not recognize any methods of literary appraisal that conflict with their own. This calls into question their credibility as literary scholars. He quotes a devastating *dictum* of A.E. Housman, 'A scholar, unless by accident, is not a literary critic.'

A sixth 'Argument from Consistency' demands that variations and conflicting statements in the Gospel records prove their unreliability and call into question their authenticity as conveyors of the actual character and works of Jesus. This argument is also levelled against Paul's letters. But this imagines a totally abnormal and artificial character in these writers. There are some persons who never vary in their style or manners, like the father of the late Joyce Grenfell, whom Hall quotes: 'My father was the only person I ever knew who addressed babies in prams as if they were his contemporaries. He spoke as he would to a bank manager or a bishop, friendly but respectful.' But, as Hall avers, most of us vary in our manner of speech and even voice according to our audience or the individuals whom we address. 'What I am suggesting is that Paul, unlike Joyce Grenfell's father, addressed different people in different ways.'

David Hall's final Sally is aimed at Rudolf Bultmann, in the Appendix. It is a clever analysis of Form Criticism using Bultmann's own methods which he applied to the Gospel texts. Such phrases as 'it is easy to see why', and 'Here can be no doubt' lead to 'Dogmatic Statements based on Presupposition', and others 'Based on guesswork', lead to the assertion 'it is an undeniable fact', which 'no-one dare deny'. Thus ignoring all alternative interpretations, Bultmann ends up cocooned in a phantasy of his own making! Now we would be naive in the extreme to think that this work is going to be taken seriously by academic New Testament scholars.

But many thinking students of the Bible will be quick to discern that the 'assured results of scientific criticism' are not so assured and not by any means as scientific as 'Orthodox' critics boast! David Hall should be compulsory reading for all ministerial students. Even a cursory glance at his Bibliography shows that he is a much more serious assailant than his humour at first shows.

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OWEN THOMAS

DIVINE ACTION Keith Ward

Collins, London 1990 274 pp. £7.95 pb.

ISBN 0 00 599205 2

DIVINE ACTION Studies Inspired by the Philosophical Theology of Austin Farrer Edd. Brian Hebblethwaite & Edward Henderson

T. & T. Clark, Edinburgh 1990 218 pp. £19.95 hb.

ISBN 0 567 09528 2

The appearance of two more books on the subject of Divine Action nearly simultaneously indicates the great and continuing interest in the question of how we are to conceive of God as acting in nature and history. The problem for thought arises mainly from three considerations: the 'scientific' behaviour of nature; the responsible free-will of men and women; and the fact of evil and suffering. If God acts freely in the world, then we have to relate His acting to all three of these. Especially is there a problem if we accept the biblical testimony that God acts sov-

erignly as He wills. So the matter is most acute for conservatives. Those of very liberal persuasion, such as Prof. Maurice Wiles (see his Bampton Lectures), can simply deny that He *does* act; but in the present two volumes the matter is not dismissed so easily.

The first is an expanded version of the Teape Lectures given to theological students in India in 1989. Prof. Ward, who has succeeded Maurice Wiles at Oxford, writes with a clear style which it is a pleasure to read. He is fairly conservative in his theology (he defends the doctrine of the Virgin Birth, for instance). The present work is a study which is comprehensive and very thought-provoking. As a professor of the history and philosophy of religion his treatment is not elementary; but it is expressed on a level which makes it readily understandable by an intelligent layman. Some of his main chapter headings are: 'The Abyss of Reason', 'Divine Freedom and Necessity', 'The Origins of Suffering', 'The Death of the Closed Universe', 'The Enfolding Spirit', 'The Particularity of Providence', 'Prayer as Participation in Divine Action', 'Miracles as Epiphanies of the Spirit', 'Pictures of the Divine', and 'The Redemption of Time'. There is a Reference Bibliography of four pages but unfortunately no Index.

The second book is of a rather different character. It is the result of a conference sponsored by the Louisiana State University and The Society of Christian Philosophers to discuss the influence today of Austin Farrer's ideas, particularly his well-known idea of 'double agency'. After a valuable Introduction by the two editors (a sort of 'overture' which prepares one in a helpful way for what follows) there are eleven essays by well-known theologians and philosophers. Richard Harries ('We know on our knees') contributes an introduction to Austin Farrer himself. Next, Owen C. Thomas summarizes recent work on the subject especially of 'double agency', the idea Farrer expressed as 'God making His creatures make themselves'; is the conference going to throw light on how this can be? William Alston ('How to think about Divine Action') argues vigorously in defence of the notion of divine action and against the view put forward in 1961 by Langdon Gilkey. Eugene TeSelle ('Divine Action: the doctrinal tradition') discusses the historical development of the problem; David Burrell contributes an essay (rather difficult to your reviewer) 'Divine Practical Knowing'. David Brown ('God and Symbolic Action') discusses the rôle of 'natural symbols' in revelation, and Rodger Forsman deals with the logical problem of the criteria by which one identifies God as agent when one speaks of Double Agency. Next come two essays on the topic of Narrative Theology: Michael McLain on 'Narrative Interpretation and the Problem of Double Agency', and Thomas Tracy on 'Narrative Theology and the Acts of God'. Diogenes Allen in 'Faith and the Recognition of God's Activity' argues that initial faith is a prior condition for recognizing God's activity; and finally Jeffrey Eaton ('Divine Action and Liberation Theology') argues for a positive connexion between Farrer's ideas and liberation theology. A valuable feature of the book is a series of Indexes (totalling fifty-two pages) to the eight main works of Austin Farrer. These have been prepared by Diogenes Allen and will no doubt add greatly to ease of access to Farrer's thought. There is no index to the present essays themselves.

What finally can be said about these two books? They are both valuable; the first splendid in its coherence and wide coverage, the second for its in-depth treatment of specific problems. Perhaps it would be fair to say that neither breaks strikingly new ground; Farrer's concept of 'double agency' remains perhaps as promising and as problematical as ever. Both are works of philosophical theology, not of bib-

lical exposition, and neither deals with the great biblical emphases relevant to the subject in any direct sense. It would have been interesting to know just what some of the authors (perhaps Keith Ward?) would have had to say about such religiously pregnant sentences as our Lord's 'He makes His sun to rise on the evil and the good' or 'If God so clothes the grass of the field . . . how much more shall He clothe you?', or 'not a sparrow falls to the ground without your Father'. No solution to the question of Divine Agency which evacuates these dominical sayings of their profound meaning can ever be acceptable to Christian hearts.

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DOUGLAS SPANNER

A HISTORY OF THE EARLY CHURCH, 2 vols. Hans Lietzmann

James Clarke, Cambridge 1993 (reprint of 1951 ed.), 1121 pp. No price

ISBN 0 277 67926 1

Hans Lietzmann was by any definition one of the greatest scholars of the Early Church which the world has ever known. A measure of his genius can be grasped when we consider that not only was he chosen to succeed Adolf von Harnack at Berlin, he was also able to reshape the Chair of New Testament and Christian Archaeology in a way which gave it new flavour and direction. Lietzmann was among the first scholars to take Christian art and liturgy seriously, and as time went on his interests moved more and more into those areas.

In his *History* he managed to introduce some of his findings in these areas, which give his narrative a depth and breadth which was new at the time he wrote. He never lost sight of the importance of political events in shaping the Church, even before the Constantinian era, and he paid close attention to doctrinal struggles as well. As a result of all this, his work possesses a balance which is becoming rare in this age of specialization.

Of course, in a work which was left unfinished in 1942, there are many places where a modern scholar would want to alter the text to a greater or lesser degree. But what really stands out, and what makes this work a classic of its kind, is that in spite of the enormous amount of research which has taken place in the past fifty years, so much of what Lietzmann wrote is still valid. In particular, his insights into Essene spirituality and the place of Gnosticism in the first Christian centuries are remarkably accurate, given the fact that he had no access to the discoveries at Qumran or at Nag Hammadi. His overall picture of the growth of the Church during the centuries of persecution also carries conviction, even though many of the details would now have to be modified.

Where Lietzmann appears as a period piece is in his low estimate of certain features of antiquity, such as the widespread belief in angels and demons. Lietzmann was also unhappy with the Hellenization of Christian doctrine, though he was considerably more conservative than Harnack in this respect. Scholars nowadays often have more respect for the supernatural, though too many still have a negative view of Hellenism.

One important feature of this edition is the very enlightening introductory essay by W.H.C. Frend, whose eminence in Britain is probably equal to that of Lietzmann in pre-war Germany. Frend had the good fortune to know Lietzmann personally, having spent a year in Germany in 1937-38. He tells us a great deal about the scholar's life and attitudes, including his rather ambivalent relationship

to the Nazis. As a German patriot, Lietzmann found it hard to deny Hitler his due when he tore up the Treaty of Versailles and restored German self-respect. But at the same time, it is clear that he disliked the dictator's policies, and eventually came to see that they would be ruinous for Germany. Lietzmann died in the summer of 1942, when the Third Reich was at the height of its glory, but not before seeing his son, and some of his most gifted pupils, killed on active service. Whatever the outcome of the conflict, he died in the bitter knowledge that there would be no-one left to carry on his work.

At the time of his death, Lietzmann had reached the deaths of Theodosius I (395) and Ambrose (397), and had just completed a major study of early monasticism. It is there that his work comes to an end. We miss what would have been a masterly treatment of Augustine and the doctrinal quarrels of the fifth century, but in its own way, the *History* has a certain chronological integrity. The death of Theodosius marked the end of a unified Roman Empire, and Ambrose was the forerunner of the mediaeval prince-bishop. The Church was already moving into a new era, and another historian could quite easily pick up the threads at this point and write the history of the Christian Middle Ages.

The publishers are to be congratulated on bringing out a reprint of this famous work, so that a new generation of scholars can have ready access to one of the classics of ecclesiastical historiography.

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GERALD BRAY

HERESY AND MYSTICISM IN SIXTEENTH-CENTURY SPAIN: THE ALUMBRADOS Alastair Hamilton

James Clarke, Cambridge 1992 156 pp. No price

ISBN 0 227 67919 9

The religious world of sixteenth-century Spain is a dark spot in the minds of most people. Pictures of a bloodthirsty Inquisition, intent on ridding the country of Jews, Muslims and Protestants spring readily to mind, as does the image of a crusading Catholicism marching hand-in-hand with Spanish conquest and imperialism. There is a great deal of evidence to support this traditional image, of course, which makes it even more difficult to appreciate the fact that the religious scene in early Habsburg Spain was more varied than is usually realized.

In the first years of the sixteenth century there were a few Spaniards who understood the new Renaissance, and who became devoted followers of Erasmus. They were prominent in the founding of a new university at Alcalá de Henares, which soon became famous for its edition of the Scriptures—the Complutensian Bible, so called from the Latin name of the town. In this haven of liberalism, supported by influential members of the aristocracy, freedom of thought flourished for a generation, before it succumbed to the pressures of the counter-Reformation.

At the same time, but in an entirely different social *milieu*, there was a renewal of popular mysticism which eventually did much to define the Spanish golden age. We are familiar with the writings of John of the Cross and of Teresa of Avila, but forget that they were heirs to a tradition which went back a generation before they were born. The beginnings of Spanish mysticism can be dated to 1512 when the visions of María de Santo Domingo began to attract attention. Sister María was undoubtedly heretical in much of what she taught—which included her own sinlessness—but in the more tolerant climate of the time she was able to get away

with it. A more orthodox (and more modest) version of this mysticism soon appeared, in the visions of Melchor Cano and of Isabel de la Cruz, and these became the mainstay of the newly 'illuminated' (*alumbrados* in Spanish).

The *Alumbrados* worked in freedom for over a decade, and had close contacts with the humanist scholars at Alcalá, but after 1524 they came under suspicion and were condemned. Their ideas were similar to those of the Flemish Beghards and Beguines, and they owed much to the spirituality of Thomas à Kempis. Suspicion of Lutheranism was hard to avoid, though there is no evidence that Luther had any direct influence on them. Nevertheless, it was the Protestant crisis which spelled the end for the *Alumbrados*, and before long the name was being used as a term of abuse for almost anyone who took private devotion seriously.

The destitution and imprisonment of the Archbishop of Toledo, Bartolomé Carranza, in 1559 marked the high point of reaction. Carranza was a thoroughly orthodox Catholic, who had played an important rôle in Mary Tudor's attempts to re-establish the old religion in England. But his intense, personal piety was suspect in his homeland, and he spent seventeen years in prison before he could clear his name.

Professor Hamilton has done us all a great service in bringing to life this episode in Spanish religious history, which is too easily overlooked. He helps us to see that the yearning for a deeper spiritual experience at the time of the Reformation was more widespread than we might imagine, and gives us a better picture of the forces which were ranged against it. That these forces eventually triumphed was Spain's tragedy, but the *Alumbrados* did not disappear without leaving a legacy in Spanish mysticism which continues to influence hearts and minds. To that extent, their activity is still alive, and deserves to be commemorated in a volume like this one.

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GERALD BRAY

**THE CAROLINE CAPTIVITY OF THE CHURCH: CHARLES I AND
THE REMOULDING OF ANGLICANISM** Julian Davies

Oxford University Press, Oxford 1992 420 pp. £45 hb. ISBN 0 19 820311 X

There are few subjects which are more controversial at the present time than the reasons for the breakdown of civil government in Britain during the reign of Charles I (1625–49). Most scholars are agreed that Charles was a disastrous sovereign, and that he was quite incapable of coping with the pressures for reform which were building up during his reign. Everyone accepts that he was personally antipathetic to Puritanism, which was the most vital force in both Church and State, and that it was this clash which eventually led to civil war.

There however, agreement ends. In Church matters, it has long been assumed that Archbishop Laud, who was a favourite of Charles and who dominated the ecclesiastical scene almost from the beginning of the reign until the outbreak of war in 1642, was chiefly responsible. It was his intransigence, as well as his Arminian theology, which supposedly alienated the Puritan majority in the Church and which eventually led to widespread opposition both to himself and to the king.

This book, which originated as a doctoral dissertation at Oxford, presents a different thesis. In the context of modern historiography, it can be regarded above all as a rehabilitation of Laud and his policies (which is not to be equated with approval of them!). By painstaking research and evaluation of the evidence, Dr.

Davies is able to show that Laud was not the mastermind behind the king's disastrous policies, nor was he an Arminian in any recognizable sense of the term. He might possibly be described as 'anti-Calvinist', though even that is not necessarily the most helpful description, since 'Calvinism' was by no means as widespread or as dominant a theology in Jacobean England as has recently been imagined.

What seems to have happened, according to Dr. Davies, is this. Until the 1620s, the post-Reformation English Church was largely governed by people whom we would today call 'evangelical'. This movement reached a high point in the early seventeenth century, when bishops as well as clergy were famed for their preaching, and when sermons on Biblical and theological topics were in great demand. In this climate, there were only a very few who stood out as being different. One of the more prominent of these was Lancelot Andrewes, who practised a more sacramental piety, more or less in private. Andrewes's world was that of the cathedral chapter and the royal chapel, where a sense of liturgical decorum was more easily preserved. As far as we know, he had no desire to impose his own liturgical piety on others, but he did influence a small group of courtiers, including Laud and the future Charles I.

Andrewes died in 1626, but his aesthetic standards were taken over by the king, who gradually tried to impose them on the Church as a whole. Laud was largely in favour of this, though his approach was more gradual and far more flexible than that of Charles. On more than one occasion he tried to moderate the king's policies, and in his own diocese of Canterbury he did relatively little to enforce them. In the end he was the victim of the king's ecclesiastical follies, which he was assumed to support because of his position. Charles, and not Laud, must therefore be blamed for what followed.

The king comes across as a dilettante in theological matters, neither a Calvinist nor an Arminian, and not much interested in the finer points of doctrine. What he heartily disliked was a kind of Puritanism which threatened, or at least seemed to threaten, his own power and authority. It was this fear, combined with a fine but rather exclusive aesthetic taste, which made him put so much emphasis on the externals of religion. Unfortunately it was this very thing which so enraged the Puritans, who saw in it the return of popery. Charles did nothing to dissuade them of this, and even tolerated Roman priests at his court, who succeeded in converting some of the nobility to Catholicism. Charles would probably have gone that way himself had he been able to, but his total insensitivity to his subjects' feelings on this point was truly astonishing.

It was in this atmosphere of mutual fear and incomprehension that Charles and his government slid into the abyss. Matters of little significance in themselves, like the railing off of the east end of the churches, became issues of the greatest political and social importance. Charles' toleration of games on the Sabbath, though not different from that of his father, went down badly with the public, who saw such desecration of the Lord's Day as intolerable in a truly Christian country. Finally, the new Canons of 1640, which were introduced by the king's command and which revealed both the extent of royal authority and the degree to which a 'divine-right' concept of episcopacy had entered the higher echelons of the Church, sparked off a degree and style of criticism which was to prove fatal to both Charles and his servant Laud. To the end, doctrinal matters remained in the background. What really counted were canonical regulations, and the way in which they were meant to be enforced. As long as little was done about them, peace could be maintained, and here Laud is given credit for at least trying to stave off disaster

as long as he could.

In the end however, the king offended too many people, and had too few supporters of his own, and so his edifice collapsed. There was an attempt to restore it after 1660, and many of the mistakes made under Charles I were repeated under his sons. Eventually however, the untenability of his system became apparent, and it eventually broke up in the Glorious Revolution of 1688. Ironically, by then it was too late to reclaim the Dissenters who had fought against 'Carolinism' (as Dr. Davies labels the policies of Charles I), and the classical divisions of English Protestantism were largely in place.

As a thesis, the book clearly runs counter to much of what is being said at the present time. In particular, the favourable attitude towards Laud, and the insistence that there was no Calvinist consensus for him to undermine, are bound to excite controversy among scholars. At the same time, it is difficult to deny that Dr. Davies has thoroughly researched his material, has presented it in a lucid and coherent fashion, and has created a believable picture of early seventeenth century Anglicanism. It is true that here and there he may have exaggerated, and perhaps his field of vision is sometimes too narrow. For example, it is hard to believe that Lancelot Andrewes exerted as much influence as is claimed in this book, and there is a danger in emphasizing his liturgical practice at the expense of his preaching, for which he was renowned in his own lifetime. At the same time, it is easy to believe that people like Laud took from him what they found most congenial and more or less ignored the rest, which would account for their own lack of Jacobean balance.

Above all, it is Dr. Davies's concentration on Charles I which carries the greatest conviction. Undoubtedly the king tried to stamp his own personality on the Church, and it was his very success which drove the Puritans into such unyielding opposition. Charles found harmony in matters ecclesiastical when he came to the throne, and was astute enough to recognize that doctrinal issues, of the kind raised by Richard Montagu, were not worth pursuing. Yet his own fears and predilections were such that before long he had sown dissension where none was before—and for much less reason. His responsibility for what followed was very great, and it was his failure which eventually guaranteed the freedom of the British people. The tragedy was that this freedom was bought at the price of creating a permanent division among English Protestants which might have been avoided had Charles been more receptive to the views of others, and more understanding of his own father's very real achievements in keeping the peace of the Church.

In the context of current discussion, Dr. Davies belongs very much to the school of Patrick Collinson, Kenneth Fincham and Peter Lake, all of whom have made outstanding contributions to the study of this period. He is much less sympathetic to Hugh Trevor-Roper (now Lord Dacre) and Nicholas Tyacke. Trevor-Roper's classic presentation of Archbishop Laud is shown to be based on an inadequate use of the source material. Several other bishops, notably Matthew Wren of Norwich, come across as far more 'Laudian' than Laud himself, who frequently moderated the king's liturgical policies to the point of virtually ignoring them if he thought that they would not 'take', regardless of his own personal predilections.

Tyacke's assumption that 'Arminianism' was the revolutionary force which transformed the Caroline Church and brought on the revolution is discredited by a close look at the evidence, which fails to support the idea that the Jacobean Church was largely 'Calvinist' in tone, or that there was such a thing as an organized 'Arminianism' which sought to overthrow it. Tyacke's argument is shown to be anachronistic by at least a century, and to have little basis in the debates of Charles I's

time. More important was the politicization of religion which Charles achieved, and which was eventually to be his undoing.

The book is very clearly written and presented, and the Epilogue is a masterpiece of concision which draws together the themes discussed in the earlier chapters and relates them to a wider historical and theological context. Dr. Davies is to be congratulated on producing a highly readable, scholarly study of an era of controversy which is now itself controversial, and it must be hoped that his theses will make a major contribution to the ongoing debate about this formative period of Anglicanism, a term incidentally, which Dr. Davies manages to discover in the 'Anglicanism' of Thomas Harrab (1616), who recognized it as being unique among the varieties of Protestantism 'because it among the rest hath no one especial author, but is set forth by the Prince and Parliament'. Coming more than two centuries before the introduction of the modern word 'Anglicanism' in 1838, Harrab can fairly claim to have grasped the essence of what Charles I believed his church and his religion to be—not the theology of any one teacher, but the law as laid down by the King-in-Parliament. It was the fact that the two mainstays of the constitution came to see each other as opponents, rather than as partners, that eventually split the Church and created the conditions necessary for the Civil War and the emergence of Dissent as a permanent feature of English life.

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GERALD BRAY

FAITHFUL WITNESS: THE LIFE AND MISSION OF WILLIAM CAREY Timothy George

Inter-Varsity Press, Leicester 1991 253 pp. £8.95 ISBN 0 85110 980 2

Biography is always a fascinating and formative influence. And it must be said that the subject of this biography has played a very important part in the forming of missionary policy down the years. However, reading it towards the close of the twentieth century reveals starkly the changed attitudes taken by missionary candidates of the present time. Undoubtedly the training is more thorough, but the expression of dedication was certainly more marked in those early days. So much has changed in the ways of communication and travel that for someone like Carey, never to return to their homeland almost seems unreal. And it certainly has devastating effects on those who were married. William's first wife could be listed among those who were reluctant missionaries and this was to affect her mental health, leading eventually to her death.

The author expresses the common view that Carey was one of the first Protestant missionaries, and although this may be true since the Reformation, the Waldensians were engaged in taking the Word of God from the valleys of Northern Italy much earlier. It was William Carey, however, that led to the formation of societies to support and send missionaries from this land overseas. Undoubtedly each generation needs to be reminded of the foundations laid in previous generations, and in this book, there may well be a formative volume as influential as the biographies of Hudson Taylor have been in the past. I can only endorse the comment made by Dr. J.I. Packer: 'This is a book that will do us all good'.

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JOHN BOURNON

WILLIAM TEMPLE John Kent

Cambridge University Press, Cambridge 1992 197 pp. £25

ISBN 0 521 37630 0

This scholarly interpretation of Temple's mind and activities during the early twentieth century will be warmly welcomed by all who care for the Church's relation to the State and Society. Written in the series 'British Lives' by an emeritus Professor of Theology, it is an attempt to evaluate the ideas and influence of one who has been styled 'The outstanding British religious leader of this century'. From this standpoint he rarely fails to exalt the ex-Fellow of The Queen's College Oxford, Headmaster of Repton and Archbishop of Canterbury. His main concern is with Temple's beliefs and their out-working in Church, State and Society at a time when the Church was in turmoil. Running throughout the book is Temple's vision of a society built upon Christianity, moral righteousness and social equality. Here, Temple appears to be more sociologist than theologian. It is a weakness in this portrayal of Temple that little is said of his views on evangelism and personal religion.

Kent does not hide the fact that Temple weakly held to the doctrine of Christ's Virgin Birth and Resurrection from the dead. To him Jesus of Nazareth was the perfect type of humanity whose example to others revealed God, but was not essentially His eternal Son; a view that came near the Arian heresy of the early Church. That man was a fallen creature he had no doubt, but salvation was to Temple a gradual change in a person by which he came to a knowledge of God. Hence, he accepted the Bible as an expression of God's mind that could be lived out in daily life and Society. As to the Kingdom of God, this was to be brought in by human means, with the Church of England the head of world Protestantism.

Kent's chapter 'Modernising the Church' is basic to an understanding of Temple's desire to unify Church and nation and to make the Anglican Church the centre of world Christianity. This ideal that appeared to be held throughout his life forms the largest chapter in Kent's book. In it he deals with Temple's theological views, the 'Life and Liberty' movement, the nature of the Anglican Church's subordination to the Crown and Parliament, the establishing of the Church Assembly and the rise of the Ecumenical Movement. A short but comprehensive chapter sets forth Temple's political concepts presented in the 1920 Christian Conference on 'Christian Politics, Economics and Citizenship (Copec)' in which he deals with employment, housing, education, crime, journalistic parading of evil, and wrongs associated with the coal-mining industry; matters strangely familiar in the present day. It is a chapter that gives much food for thought and is well worth studying. All this reveals Temple as a man with a working theology, although he seems to have taken little action in the 1926 General Strike.

Your reviewer warmly commends this book to all who are concerned with or participate in the affairs of the Church. Such subjects as the General Synod's power over the Church's life, the relation of the Church to the State, the ordination of women to the Priesthood, the secular appointment of the Church's chief officers, the concept of a united Europe on a Christian basis and the Church of England's union with its overseas counterparts are of vital importance today.

It must however be said that the intensity of the author's thought does not encourage easy reading in view of his compression of Temple's ideas. Even his survey of Temple's life makes a heavy impression. His style too, with long paragraphs, sometimes over a page in length, and sentences of one hundred words or more, may prevent the reader fully grasping what is printed. But apart from this

and the small print and narrow space lines the thoughtful reader will obtain from the book a wider understanding of the present day conditions of Anglicanism and the State. It is well worth the price requested for it.

5 Green Lane, Clapham, Bedford.

ARTHUR BENNETT

**THE MAN OF LAWLESSNESS The Effect of the Media on
Violence Tom Davies**

Hodder & Stoughton, London 1989 266pp. £12.95hb. ISBN 0 340 51290 3

In this book Tom Davies, novelist, journalist and the diarist who as 'Pendennis' wrote regularly for *The Observer*, sets out to chart the influence of the media in promoting violence in society. He is well-equipped to do so, and has written an account which is gripping, well-argued, and—horrifying. He starts with a chapter on The New Fear, new in the sense that a factor always present in society has become very greatly accentuated in the last few decades. The villain is Romanticism, which he defines as the spirit which exalts the imagination and the emotions above the reason and the intellect. It cultivates sensation and emotion for their own sake, and in the present climate of rebelliousness it finds a 'persistent attraction to the morbid, the supernatural, the cruel, the perverted and the violent'. 'Romanticism', he acknowledges, is not an ideal word; to many it sounds too attractive, and the thing he is talking about is evil. The imagination is one of its citadels. In a devastating exposure of the evil potentialities of the film and the novel he documents the case-histories of Mark Chapman who shot John Lennon (apparently as a result of reading *The Catcher in the Rye*); John Hinckley who gunned-down President Reagan and killed an aide (after seeing the film *Taxi Driver* many times); and Michael Ryan the perpetrator of the Hungerford massacre (who was apparently influenced by the Rambo Film *First Blood*). Access to these films is easy for anyone, thanks to the advent of the video-recorder. The author's next chapter alarmingly documents the very positive effect the presence of television news crews has in promoting terrorism. It provides a 'Theatre for Terrorism', giving the Irish Republican Army (on which he concentrates) the publicity which is absolutely vital to its political effectiveness. He writes from personal involvement as a reporter for such quality papers as *The Sunday Times* and *The Observer*, and his indictment is a damning one. 'Riots on the Village Green' documents the same sort of thing in connexion with civil riots in our own cities. 'A Gargoyle Art' deals with the callous invasion of privacy and insensitivity to private suffering, of reporters who are detailed by their newspapers to report on public tragedies. So sickened was the author by *The Observer's* instructions to him over the Aberfan disaster that he left it and 'never wrote another word for that newspaper again'. Even worse is the way the tabloid press plagues relatives of criminals like the Yorkshire Ripper, with their cheque books ready, for any details they can get to satisfy a public avid for anything unsavoury, and to boost their own sales in so doing. It is the media again; and there is more to follow as he takes up the subject of The Electronic Pulpit (the American television evangelists' scandals) and even worse, the appalling dominance of the media, especially television, in the business of the hustings. Read what he says about the election of an American President! The New Political Dictator is his characterization of the power of the media, again with television in the lead. In his last chapters he is on ground where his ama-

teurism shows up somewhat in contrast to his previous professionalism. He attempts to relate media perversions to Paul's prophecy about the Man of Lawlessness, and to the Apocalypse. But the point he tries to make is not inapt after all. His final chapter is a personal testimony, and an unusual and remarkable one. It recounts his startling conversion, not altogether unlike that of Malcolm Muggeridge (and interestingly a name familiar to members of the *Churchman* editorial board appears in it!). His final reference is to the Second Coming, apart from which he sees no hope.

I wish this book could be issued in paperback; it has an important message. It is too expensive for widespread use in its present form. The title could be more immediately arresting; what about *The Mystery of Iniquity*? (also from St. Paul). The sub-title could be shorter—'The Media and Violence'. I hope it will be widely read.

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DOUGLAS SPANNER

THE LAW AND THE LAWLESS R. Bartle

Churchman Publishing Limited, Worthing 1987 95 pp. £3.95pb.

ISBN 1 85093 069 4

This is a rare insight into the judicial mind. Books by practising judges (or in this case a stipendiary magistrate) are, for obvious reasons, comparatively rare, but when the author is a practising Christian what he has to say is well worth the reading and is of consuming interest to the layman with only a passing acquaintance with the legal system. Stipendiary magistrates are few in number and quite unlike ordinary justices of the peace in that they must be legally qualified as barristers or solicitors before appointment. They sit in judgment alone (without a jury), unlike lay magistrates who customarily sit as a bench of three equals, but they are bound by the same oath:

I . . . do swear that I will well and truly serve our Sovereign Lady Queen Elizabeth the Second in the office of a Magistrate . . . and I will do right to all manner of people after the laws and usages of this realm without fear or favour, affection or ill-will.

It is the oath which makes the book so fascinating. How does a man who (particularly as a Christian) must take that oath as binding in every word, allow his Christian beliefs to infuse his daily work? This book takes us step by step through the process. As he says early on in the book:

In my work, I do what I can to give some hope and encouragement when the opportunity arises. I have found that suffering in my own life has greatly benefited the quality of my work as a Magistrate. . . . By sharing the pain of the world we come down from our comfortable pedestals and learn what real life is all about.

Yet as a Christian he comes face to face with a vast number of cases of dishonesty. He must be

understanding and compassionate. But I frankly find this increasingly difficult. Occasionally people steal from real need, but that is rare these days. Greed, not need, is generally the motive.

His chapter on Parents and Children is a succinct introduction to contemporary

attitudes, particularly the assumption that it is social deprivation that is responsible for the misbehaviour of so many of our nation's young people. He goes to the heart of the issue and exposes the fallacy of much current shallow opinion as a lack of appreciation of the doctrine of Original Sin and a (futile) reliance on social engineering. But 'there is no substitute', he says, 'for love, if the concept of the home as a haven of security and source of joy is to be restored and re-established in this land of ours'. With these words he ends the chapter.

The next two chapters embrace two other categories of crime which are often in association in any one case, sex and violence. His analysis of the evil of pornography is no analytical treatise but it is written from a lifetime's experience of case after case in which its effects are recounted with monotonous regularity: pornography degrades God's gift of love; it makes us voyeurs; it fails to satisfy; and it makes its merchants rich.

His chapter on Truth and Falsehood contains a good argument for retaining the oath which every witness must take before giving evidence. There are many calls today for the oath to be abolished.

The book ends with a discussion of re-education, compensation, and what Mr. Bartle calls co-operation—the crucial rôle of every citizen in upholding the rule of law—and, music to *Churchman* readers' ears, the end of his penultimate paragraph: 'Above all we need spiritual revival'. As a Christian lay magistrate myself of ten years' standing and one who was once privileged to attend one of his training talks and ask him questions, I can vouch for everything he says in this book, having myself 'enjoyed' many comparable experiences in court.

Sadly, there were too many typographical errors. That aside, I have only gratitude to the publishers for producing this book. Since the death of the proprietor, Peter Smith, they have gone into liquidation. Despite their name, however, there never has been any connexion with *Churchman*.

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FAMILY MATTERS The Pastoral Care of Personal Relationships Sue Walrond-Skinner

S.P.C.K., London 1988 179pp. £4.95

ISBN 0 281 04350 7

I have long been of the opinion that to be effective in the Lord's work, the pastor needs to draw upon experience and training of others, even from secular sources of caring and healing. The Christian minister has the Holy Spirit to guide, empower and give wisdom; and we have the Scriptures to inform us. But He has given gifts to mankind, and if we ignore the contributions, insights and accumulated skill of others, our ministry will be impoverished.

It is from this point of view I welcome Sue Walrond-Skinner's book *Family Matters*, which is one of a series of books in the 'New Library of Pastoral Care', published by S.P.C.K.

Today we have a vast resource of accumulated knowledge and experience in the field of counselling to draw upon, and it seems to me wise to be eclectic in practice, for no one school of thought or approach to counselling has all the answers to family problems.

I immediately warmed to the modest claims of the author for her contribution, who writes: 'This book is about one way of helping families and other kinds of

personal relationships'. She goes on, 'It sets out to describe the theory and practice of "Family Therapy", and to illuminate and illustrate some techniques of working effectively with family problems'.

The author does not claim that 'Family Therapy' is the only way of working with families, nor even the most appropriate way of working with many of the contrasting pastoral situations which present themselves. She merely presents it as a 'useful set of tools' which pastors might adopt.

In a book remarkably free from jargon, I would agree with that claim. What we have here is a concisely explained 'set of tools' that ministers could find very useful!

In chapter one the history of 'Family Therapy' is interestingly described; including how the aim was on the part of pioneers, to move from individual to whole family counselling. This was done in the belief that one problem individual within a family, is a problem partly because he or she is affected by the relationships which they have with other members of that family.

In Chapter Two Walrond-Skinner describes the three 'Theoretical Frameworks' which underpin 'Family Therapy'. They are:

1. General Systems Theory; which the authoress believes is the most promising framework because it is 'the theory of interacting wholes'.

2. Communications Theory; based on the idea that communication and behaviour are synonymous and therefore it is impossible not to communicate. By observing verbal and non-verbal communication, one can discover problems in the relationships between members of a family unit.

3. Psychodynamic Theory; this says the author, helps focus upon how the family's past significantly affects the family's 'inner world of feelings and current emotional experience'.

These theories are later variously applied and illustrated in subsequent chapters with practical examples from the author's own counselling experiences. Using different theoretical approaches in an attempt to restructure family groups, application is in terms of the most appropriate approach to a particular family problem.

Here the author goes a little adrift and in my opinion is over ambitious, because family problems cannot be so neatly packaged and dealt with.

I found Chapter Ten, entitled 'Therapists or Pastors?' quite helpful. Here an attempt is made to apply 'Family Therapy' through the 'Occasional Offices' of the church—namely through Marriage, Baptism and Bereavement. Some of her observations would be rather obvious to the experienced counsellor/minister; and I do not think that she really answers the question posed by the chapter's title—'Therapists or Pastors?' I believe we are called to be pastors rather than therapists, but that our ministry, especially if we have a gift for and training in counselling, can be therapeutic.

Chapter Eleven deals with the vulnerability of counsellors and pastors engaged in counselling. Here she gives a useful reminder that we are not immune from family problems ourselves; that we too need counselling at times, and some way of sharing our burden.

The final chapter attempts a 'Theology of the Family'. This is done by trying to demonstrate how three important Christian 'images' relate helpfully to our understanding of the nature, function and purposes of the family. These 'images' are, the 'Trinity', the 'Holy Spirit' and the 'Kingdom'.

I am not sure that I liked the expression 'images', for in my view they are 'realities'. The authoress here tries to put her approach on a Biblical foundation. I was glad to see that she did not make a 'god' of the family. She recognizes that the Kingdom of God is more important, and will outlive the human family. However,

God did create the human family for a purpose, and its health is his concern.

The authoress has in my view made a brave and humble attempt to tackle an enormous subject in a concise and digestible manner. In my opinion, she does not recognize sufficiently the importance to the counsellor of the Holy Spirit as *the* Counsellor.

Her descriptions of the 'Theoretical Frameworks' are somewhat over-simplified. Nevertheless I do recommend the book and indeed the series without reservation, to all pastors and workers in the church, whose ministry brings them into contact with families.

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PAUL O'GORMAN

ONE GOSPEL MANY CLOTHES Edd. Chris Wright and Chris Sugden

Regnum Books, Oxford 1990 190pp. £9.96

ISBN 1 870345 08 8

This informative and practical handbook is particularly relevant to the Decade of Evangelism in which the Anglican Communion is engaged. It emanates from an evangelical Conference on the theological credibility of evangelism, and consists of case-studies from five continents. With it is the Conference Report, 'Gospel, Church, and Community'. The book honours Dr. John Stott on his retirement as president of 'The Evangelical Fellowship in the Anglican Communion' (E.F.A.C.), and has a foreword by Michael Baughen (Bishop of Chester).

Of the twenty contributors and participants, John Stott's essay, 'Evangelism Through the Local Church', offers guidelines to all concerned with the spread of Christ's kingdom and the desire to fulfil their Christian obligations. Taking a high profile of the Church's identity, structure, membership, and mission he likens Christianity to a radio that receives and transmits the gospel of Jesus. He sees God calling the Christian out of the world and sending him back into it with the good news of God's Son. In this sense he considers that the local church should be trained for mission, and to that end he offers lucid advice.

The case studies that follow deal with evangelistic activities in Africa, China, South America, United States, Canada, England, and Australia written by those engaged in them. No area of communal life is ignored. Examples are recorded of evangelism amongst the poor, primitive pagans, Jewish people, business men, and the rich. In this fully comprehensive book, no important method in church evangelism is omitted. The Christian message and methods are carefully outlined.

The formulation of policy by special meetings of ministers and elders is suggested; as also the training of Christians to grasp the essence of the gospel. Stress is laid upon the social involvement of believers with outsiders in order to reach them for Christ. In all these ways those engaged in personal evangelism are warned to expect rejection.

Of significance is the omission of evangelistic Crusades in the book, such as those of Billy Graham and Luis Palau, probably on the ground that its contributors judge evangelism to be more productive in its lasting effects when engaged in by the local church. The reader is offered a theological methodology of evangelism in many spheres of church and personal life. It is an important contribution to the current literature concerning the Decade of Evangelism.

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ARTHUR BENNETT

PRAYING TOGETHER Agreed Liturgical Texts prepared by the English Language Liturgical Consultation 1988

Canterbury Press, Norwich 1988 41 pp. £4.95

ISBN 1 85311 005 1

This is an up-date of the earlier *Prayers We Have In Common* published in 1970 and re-edited in 1975 by the International Consultation on English Texts. That body has now been replaced by the current consultation, which includes members of the Australian Consultation on Liturgy (A.C.L.), the Canadian Churches' Coordinating Group on Worship (C.C.C.G.O.W.), the Consultation on Common Texts (C.C.T.), the International Commission on English in the Liturgy (I.C.E.L.), the Joint Liturgical Consultation within New Zealand (J.L.C.N.Z.), the Joint Liturgical Group (J.L.G.), and the Liturgical Committee of the South African Church Unity Commission. Thus this work is fully ecumenical and international across the English-speaking world.

While the commentaries on the various texts contain much that was in the previous editions of *Prayers We Have In Common*, these have in many cases (as with the Gloria and the Creeds) been expanded with further information concerning historical background and liturgical usage. There is also a much-needed introduction which sets out the four principles on which the work has been done—only changing where it is necessary, being sensitive to use inclusive language, ensuring ease of saying, hearing and singing in liturgical usage and using contemporary language that is clear, dignified and intelligible.

In carrying out the second of these aims, the Consultation does appear over-sensitive to repetitive use of the masculine pronoun, when it will have to be used anyway, as in the Benedictus, where 'He promised of old that He would save us' . . . becomes 'God promised of old to save us . . .' concludes 'to remember His holy covenant'. Similarly, the Gloria in Excelsis sounds rather laboured when translated as

'Glory to God in the highest,
and peace to God's people on earth'.

Perhaps the most significant changes are the re-wording of the Nicene Creed and the suggestion of alternative versions of the Benedictus and the Magnificat. In the former case the suggested revision of lines 12–16 is

'For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human'.

The commentary explains why the recently introduced reference to the power of the Holy Spirit (in the Apostles Creed) is now dropped. For the latter canticles the alternative offered is to translate into the second rather than the third person so as to avoid the awkwardness of masculine third person pronouns. This is a welcome idea, bearing in mind that the address in the third person reflects the Hebrew style of praying, while the second person approach is more in keeping with Christian usage.

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