

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Scottish Bulletin of Evangelical Theology* can be found here:

https://biblicalstudies.org.uk/articles_sbct-01.php

REVIEWS

Quadrilateral At One Hundred: Essays on the Centenary of the Chicago-Lambeth Quadrilateral 1886/88-1986/88

J. Robert Wright (ed.)

Forward Movement Publications, Cincinnati, and Mowbray, Oxford, 1988; ix + 229 pp., £17.50; ISBN 0 264 671 78 3

This is a book that called to mind the late Ian Henderson, Professor of Systematic Theology in the University of Glasgow and the author of *Power Without Glory. A Study in Ecumenical Politics* (London, 1967) and *Scotland: Kirk and People* (Edinburgh, 1969). Henderson's speciality was a mordant critique of what he conceived to be Anglican ecumenical imperialism, especially of the North American Episcopal kind. For this collection of anniversary essays alerts the reader to the remarkable fact that, as early as the Lambeth Conference of 1888, international Anglicanism endorsed a list of four items as a non-negotiable starting-point in any quest for reunion.

This Lambeth Quadrilateral was a revised form of the version approved by the American Episcopal bishops in 1886, which in turn derived from 'the quadrilateral' of pure Anglicanism' spelt out in 1870 by William Reed Huntington, a rector in Worcester, Massachusetts. In all its forms, and however glossed, its four sides are the Scriptures, the early Creeds, the dominical sacraments of baptism and the Lord's Supper, and the historic episcopate.

And so a generation before the Edinburgh Missionary Conference of 1910, at which the modern ecumenical movement may be said to have been launched, Anglicans had specified their essentials for church unity. No other worldwide confessional tradition can hold a candle to Anglicanism's preparedness for the ecumenical era in church history. Other confessions have never attained the clarity of conviction about their own ecumenical essentials that the Anglicans reached in 1888. The Roman communion, of course, had in those days no notion of reunion beyond reabsorption into its own fold. A Roman Catholic contributor acknowledges that it was not until Vatican II's 'Decree on Ecumenism' in 1964 that her church 'gave its statement of vision and commitment within the ecumenical movement', comparable to the 1888 Quadrilateral.

The sorry tale of modern Anglican-Presbyterian union negotiations, which Ian Henderson so caustically analysed, may easily blind us to the minimal character of the Quadrilateral. Most readers of this *Bulletin* will have no difficulty with three of its four legs:

(a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation' and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) the two Sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of Institution, and of the elements ordained by him.

If its fourth leg, 'the historic episcopate', is more controversial (as the preoccupation of these essayists bears out), it might still appear to 'drip moderation', to hold out the prospect of communion at 'a bargain-basement price', as Henry Chadwick puts it in his survey of 'The Quadrilateral in England'. The

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

Quadrilateral itemises things rather than doctrines – 'only the external forms of catholic tradition, without a theological statement of their traditional content, without much that was characteristic of, and to Nonconformists (as to some Anglican Evangelicals) objectionable in, *The Book of Common Prayer* and Ordinal'. Not even the baptism of *infants* is specified, let alone priesthood or apostolic succession or eucharistic sacrifice.

What is included is an insistence on the use of 'the elements ordained by [Christ]', in what is called (*nota bene*) 'the Supper of the Lord'. This merits some comment, because 'Communion in both kinds' was an absolutely central demand of the Reformation to which recent ecumenical documents, such as *Baptism, Eucharist and Ministry*, pay no attention. The wording of the Quadrilateral might have led one to expect the Anglican-Roman Catholic International Commission to deal with the issue in its eucharistic statement for, in my experience, the withholding of the cup from the congregation is still normal Roman Catholic practice. Sophisticated debates about the mode of Christ's presence in the Supper can only be an indulgence when agreement is still lacking about the basic conformity to Scripture involved in the use of 'the elements ordained by [Christ]'. But none of these commemorative essays touches on this point.

Nor does any of them draw attention to the irony of the Quadrilateral's *episcopal* origins. It was a gathering of *bishops* that declared 'the historic *episcopate* to be one of the four essentials of Anglicanism! This is not merely a quirk of history, but draws attention to the curiosity of the Lambeth Conferences which are attended solely by bishops. It is odd that, in an age of synodical government among the Anglican churches – involving laity as well as non-episcopal clergy, the Lambeth episcopal closed shop has not been subjected to sharper questioning. Perhaps this will come only with a fuller engagement of Anglican churches with non-episcopal traditions. It is disappointing to find no such input in this volume. The only non-Anglican respondents to the keynote essay by the editor belong to other episcopal communions – Roman Catholic, Methodist, Lutheran.

Nevertheless, that here lies the Quadrilateral's Achilles heel becomes clear enough, as a succession of contributors worry over the bone of 'the historic episcopate'. As Henry Chadwick recognises, the absence of a theology of episcopacy may be beside the point; the offence is given merely by placing it on a par with Scripture and the dominical sacraments – although the creeds soften the contrast as a second post-biblical leg. For myself, the elusiveness of the word 'historic' is not laid to rest. None of these writers satisfactorily engages with its meaning – how it differs from 'historical', for example, and why the episcopate needs such a qualifier at all, to say nothing of whether women may, after twenty centuries, now be thought eligible for it. 'Historic' seems to imply continuity, but whether this can be predicated of more than the word *episkopos* itself is highly doubtful. As the Roman Catholic writers argue, standard Anglican apologetic for the episcopate may also entail a universal primacy.

But the *exposition* of the Quadrilateral is not this symposium's concern. Hence its internal coherence is not closely examined: the Nicene Creed is declared to be 'the sufficient statement of the Christian faith', yet the Quadrilateral includes items not in the Creed. How is this *sufficiency* related to the Scriptures' 'containing all things *necessary* to salvation', and is the lack of a connection between the third and fourth elements significant?

These essays' strength lies in plotting the background, origins, fortunes and potential of the Quadrilateral. Their tone is celebration without triumphalism, felicitation without self-satisfaction. They worthily dignify a noteworthy Anglican ecumenical demarche, which helps to explain why Presbyterians so often find themselves on the ecumenical defensive. The Anglicans got their act together by 1888. Their success in setting the ecumenical agenda is undoubted, nor will it significantly change – rather the increasing ecumenical activism of Catholicism and Orthodoxy will reinforce it. Reformed churchmen need a sober realism – and an agreed strategy for a Reformed *episcopate*, in the hope, late in the day though it may be, of avoiding having to take 'the historic episcopate' into their system.

The Review Editor

Christianity and the Rights of Animals

Andrew Linzey

SPCK, London, 1987; 198 pp., £5.95; ISBN 0 281 04290 X

This book sets out to be a discussion for the general reader of animal rights and what Christianity has to say to it.

The Introduction describes the contemporary scene and the poor Christian witness on the issue. There are seven chapters and then an appendix of church statements, notes, guide to further reading and an inadequate index.

The first two chapters lay the theological foundation under the headings 'Blessing and Curse', and 'Dominion and Covenant'. God's blessing gives creation its intrinsic value; through the Fall creation is devalued and in bondage to decay. We are responsible to revere life for itself, not for its usefulness to us. Linzey lists those who have sinned (Origen, Aquinas, Luther, Calvin, Barth) and those who have done well (Francis of Assisi, Chrysostom) on this criterion. Human dominion has been interpreted so as to permit tyranny. If cruelty to children betrays the call to protect 'the least of these', the more so does cruelty to animals. God's covenant is not with humanity alone but with all creation. We should see all other creatures as brothers and sisters; we share one Spirit with them and cannot deny they have souls.

Chapter three deals with the themes of sacrifice and peace. Linzey claims that sacrifices were not substitutionary and Jesus declared himself against them. Christian sacrifice is loving service of the animal as well as the human world. God is for non-violence and this includes peace with creation.

Chapters four and five refute five religious arguments used to justify the abuse of animals and argue for the term 'animal rights'. Chapter five clarifies which species Linzey is concerned about. He weighs up whether to include all vertebrates or just mammals and opts for the latter: 'mammals so clearly live Spirit-filled lives which are analogous to human beings, that it is plainly inconsistent to deny them a fundamentally similar status'.

The final two chapters are entitled 'Ways of Liberation'. Linzey wants five liberations for animals: from wanton injury (hunting, performing animals in circuses, wildfowling), institutionalised suffering (intensive farming, painful experimentation, fur-trapping), oppressive control (captive wild animals, much pet-keeping, most culling), primary products of slaughter (respect for animal life justifies Christian vegetarianism), and by-products of slaughter (beauty without

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

cruelty). Let us seek to 'anticipate, if not actually realise, the future joy of all God's creatures'.

This book is a helpful introduction to the issues: well laid out with the considerations clearly distinguished. Linzey's most useful contribution is his explication of 'Theos rights'. One could wish, however, that the good here was better packaged. The language is not entirely for the general reader. Some biological terms are used incorrectly; insects are denied classification as animals. Linzey's exegesis and theology are repeatedly flawed. It is regrettable that those whom Linzey condemns will only find negation of, not help in thinking through, their situations: for example, the preservation of species when attempts to save their habitats have failed; happy budgies and their elderly owners; intensity in animal husbandry; humane experimentation in clinical work not yet patient of in vitro alternatives. Some of the most up-front issues of the moment, notably the extraordinary ethical difficulties arising from genetic engineering, are not even mentioned. Let us hope this ground will soon be trodden better and from a theological stance less eccentric.

And yet much of the ethical underpinning of reverence for animal life is admirable and much of what Linzey pleads for is morally imperative. Our multiplied abuse of animals is horrifying. The facts should be better known and Linzey is to be thanked for his part in their dissemination; consent to his basic concern urgently needs to be more widespread and we are in his debt.

*C. Peter White
Edinburgh*

The New Eve in Christ: The Use and Abuse of the Bible in the Debate about Women in the Church

Mary Hayter

SPCK, London, 1987; £6.95, paperback; ISBN 0 281 04262 4

It is Mary Hayter's view that when Scripture is misunderstood, misappropriated or misused, then not only 'The full involvement of women in ministry is impeded but the balanced and integrated re-expression of the doctrines of God, man, church and ministry of our age is also jeopardised'. In the light of these convictions she has written this very well researched and annotated book, in which she examines the debate surrounding women's ministry under two main headings.

Part One is a scholarly and balanced treatment of four major issues. Under the heading of 'Sexuality in God and the Nature of Priesthood, she deals with God's sexuality, Imagery, Yahwism and Priestesses, and the status of women in the Old Testament. She argues convincingly that the God of the Bible uniquely transcends all sexuality and should be addressed as 'Father' in its scriptural non-sexist sense, and having examined thoroughly the reasons for the absence of priestesses in Yahwism, finds no precedent for the linkage of maleness of priesthood with maleness of God. In Part Two she examines 'Women's Status and Function in Ministry' and in a further four chapters deals with sexuality and the Imago Dei, the Yahwistic Narrative in Genesis 1-3 and female subordination, the Pauline passages in the Epistles on subordination and equality, and Scriptural Tradition and Interpretation. Interestingly she refers throughout to subordination rather than submission and makes no reference of the Son's subordination to the Father. She finds that Paul 'reacted to the Corinthian situation by retreating into a traditionally

Jewish understanding of the place of women as taught by the law'. Having drawn this conclusion it is inevitable that she should conclude that 'those who assert that female subordinationist teachings are binding on the Church today reach their conclusions by minimising critical methods or using them erratically'.

This is a book which every well-informed layman as well as professional clerics ought to read, for it will do much to clarify and order their thinking on this matter and do much to challenge their assumptions. The excellent bibliography will provide further stimulus, for the last word in this contemporary debate has not yet been heard or written.

*Ann Allen
Glasgow*

Reading the New Testament: Methods of Interpretation

Christopher Tuckett

SPCK, London, 1987; 200 pp., £6.95, paperback; ISBN 0 281 04259 4

The aim of this book is to give an introductory, yet at the same time a critical review of the various methods used in New Testament study to elucidate 'what is meant'.

The first chapter, 'Scripture and Canon', examines the question why we study the NT at all. After offering critical objections to the view that the writers are all apostolic, and having pointed out that some non-canonical writings such as *Didache* and *I Clement* were possibly earlier than some NT writings (Pastorals and 2 Peter), he opts, nevertheless, to retain the normativity of the ancient canon. He does so on the twin basis that some of the writings are the earliest witness to Jesus and that the NT writings alone are the starting point of all subsequent Christian tradition. This is not, of course, to say they have absolute authority, merely that they should continue to be given first place and serious hearing in theological reflection.

After a difficult discussion of textual criticism, two chapters deal with 'Problems of Introduction'. The first looks at the way NT meaning is related to more general cultural factors. When Jesus speaks of 'the kingdom of God' and Paul of 'righteousness' we need to know both the contemporary linguistics of the terms (e.g. that the Greek, Hebrew and Aramaic words for 'kingdom' can as easily mean 'reign' as 'realm'), and the relevant conceptual worlds (e.g. that in Judaism people hoped for the imminent irruption of God's reign to destroy evil and recreate the world). To fail to take account of these factors would be to tear Jesus (or Paul) out of his historical, linguistic and cultural setting. But there are also the opposing dangers of either making the parallels a Procrustean bed for Jesus' meaning, or, worse, interpreting (e.g.) Paul against the wrong background, and so misinterpreting them. Tuckett gives a balanced account of the issues at stake.

The second of these chapters deals with what is usually called 'New Testament Introduction'. This is not an attempt to provide an introduction to each of the NT books, but to introduce some of the relevant questions about that task, and to illustrate the significance of the enterprise for our interpretation of the documents themselves and for our attempt to understand Christian origins and theology. Tuckett evidently does not think that Paul wrote the Pastorals (for example), but nor does he think that a non-Pauline authorship robs the letters of their authority

for us today. As in most of the chapters, Tuckett concludes by applying the discussion to Mark 3: 1-6, and to its parallels in Mt and Lk.

The final three look at 'new' approaches. Chapter 9 analyses the contribution of sociology to NT exegesis, and chapter 10 considers structuralist analysis of narrative. With respect to both, Tuckett is judiciously cautious. Of the former he observes that where sociology encourages analysis of the social history in which the NT documents were written it is to be welcomed (and often leads to important results), but it must be recognised that methodologically such sociological study, far from being innovative, barely goes beyond what has been undertaken for years as part of the NT Introduction. And we need deliverance from (rather than the help of) those kinds of 'sociology' which tell us (e.g.) that the story of Jesus' failure to communicate with Nicodemus indicates that John's community felt alienated from its world, and from approaches which, at bottom, merely impose sociological stereotypes on the NT material. Similarly, with respect to structuralism, Tuckett feels that where it is useful is perhaps in elucidating the mechanics of how texts have the meaning they have for us. He does not, however, expect it to offer much new insight into the meaning itself; and he considers much of its elucidatory function already to have been anticipated in form criticism.

A final chapter introduces and criticises Brevard Childs' 'Canonical Criticism' and other literary approaches to the NT texts which seek to elucidate their 'meaning' primarily in terms other than that of the author's intended meaning. He clearly feels the first of these is a papering over of cracks (and once again we are told the eschatology of Ephesians 3: 21 is incompatible with Paul's – but on the [I think] mistaken assumption that that verse speaks of an everlasting earthly church. The one *ekklesia* of Ephesians is a heavenly entity of which the earthly congregations are merely a historical manifestation). And on literary approaches, Tuckett appears least confident: there is no real struggle with the relation of discourse meaning to contemporary significance(s). Even still he rightly warns against reinterpretation which loses contact with the original author's meaning, whilst claiming in some way to retain the ancient writer's authority (e.g. sermons on Mt 25: 31-46 which reapply a parable about how people respond to representatives of Jesus ['these my brothers' of v. 40] by turning it into one about giving to needy humanity in general).

It will be obvious that Dr Tuckett does not hold the view of biblical authority shared by most readers of this *Bulletin*. But it would be a great pity if, for that reason, his introduction went unread by them. It is certainly the most lucid of its genre, and the most even in its coverage of issues. It is also fresh in its presentation and perceptive in its criticisms and judgements. In this reviewer's view, Tuckett's is one of the best single books of introduction to NT method, at this level, at present in print.

Max Turner
Aberdeen

The Doctrine of Endless Punishment

W. G. T. Shedd

Banner of Truth, Edinburgh, 1986; 201 pp., £4.95, hardback;
ISBN 0 85151 491 X

W. G. T. Shedd (1820-94) was Professor at Union Theological Seminary, New York, when he published this book in 1885. He set out to defend the Reformed doctrine against two alternative views of human destiny which were then beginning to gain ground. These were universalism (the belief that God will ultimately save all people) and conditional immortality or annihilationism (the belief that those condemned at the final judgment will cease to exist, rather than continue to exist in endless torment).

The book has three parts. Chapter 1 gives a brief historical survey on the doctrine. Chapter 2 presents the biblical evidence for eternal punishment. Here it is argued that already in the Old Testament Sheol sometimes denotes a place of punishment even though more often it is a neutral description of the grave or the world of the dead. When the New Testament evidence is presented, it is for the most part simply stated. There is little discussion of the precise meaning of the texts, or of whether there might be good reason to take a text more figuratively than Shedd himself takes it.

Chapter 3 defends the doctrine against arguments of a rational or speculative character. For example, he argues that in the human sphere punishment must be retributive rather than reformatory or deterrent, and assumes (without argument) that the same is true in divine punishment. Then since guilt remains for ever once an evil deed is done, so punishment must continue for ever. Punishment is for the purpose of satisfying the broken law.

Among these stern arguments for a solemn doctrine are some more hopeful notes. By God's grace some of his elect people are among the unevangelized heathen, and it is wrong to imagine that the number of the saved is fewer than those who are damned. Hell is 'only a spot in the universe of God' and its inhabitants are few compared with the countless multitude of the saints in heaven (pp. 109, 115, 159-61). This is challenging material. But it cannot cover up the fact that Shedd's argument is addressed to a nineteenth-century context. He offers no detailed discussion of key New Testament texts or arguments against alternative explanations of them. He offers no clear defence of belief in the natural immortality of the soul – a doctrine widely questioned by evangelicals as well as by other twentieth-century biblical scholars. He does not tackle the theological problem that the everlastingness of hell implies an eternal cosmic dualism, whereby God can hardly be said to be 'all in all' (1 Cor. 15: 28). Most revealing is his statement: 'Notwithstanding all the attack made upon the tenet in every generation . . . , men do not get rid of their fear of future punishment' (p. 144). Sadly, we now live in an era when the prospect of future punishment is not feared by many people, because the reality and Lordship of God is not acknowledged. Although there is value in this book, it is more convincing in its refutation of universalism than of conditional immortality. If belief in endless punishment is to be defended in the later twentieth century, it needs a treatment sensitive to today's questions and today's scholarship.

Stephen Travis, Nottingham

The Sacrifice We Offer

David N. Power

T. & T. Clark, Edinburgh, 1987; 224pp., £12.95; ISBN 0 567 09445 6

Dr Power is Professor of Systematic Theology at the Catholic University of America, Washington. His intention is to contribute to the current ecumenical discussion on the nature of the eucharist. The documents which he has in view are the Roman Catholic and Lutheran World Federation Report, *The Eucharist* (1980); the *Final Report* (1982) of the Anglican-Roman Catholic International Commission; the Lima document of the World Council of Churches, *Baptism, Eucharist and Ministry* (1982); the Denver Report on the conversations between the Methodist Church and the Vatican Secretariat (1984). He has only a passing reference to the Reformed-Roman Catholic conversations.

Although the book is of real interest to Protestants, it is aimed primarily at Roman Catholics. The main theme is the dogma relating to the mass defined by the Council of Trent and the author gives most attention to those points where sharp differences have emerged between Protestants and Roman Catholics. Firstly, in what sense, if at all, is the eucharist to be understood as a sacrifice? Secondly, how is the role of the ordained priest to be understood in view of the quite considerable Protestant opposition to the Roman doctrine? Thirdly, how is the notion of the *ex opere operato* efficacy of the mass to be understood? Fourthly, are the benefits of the mass confined to those partaking of communion or do they avail for others, both living and dead, and for sins and satisfactions?

The sub-title of the book is 'The Tridentine Dogma and its Reinterpretation'. This is fitting because chapters 2, 3 and 4 are devoted to an analysis of the deliberations and definitions of Trent on the mass. They are based on intimate familiarity with the Council. The treatment brings out with clarity the variety of views that were expressed and the subtle differences of emphasis which can be discerned in the final texts. The Council was by no means of one mind on all points.

The author relates his analysis to his ecumenical concern by asserting that at several crucial points Trent has not condemned views such as those held by Protestant participants in ecumenical discussions about the eucharist. Close study of the text in the light of the Council's debates may well convince Protestants and Catholics that Tridentine dogma can accommodate Protestant views. This logic is not unfamiliar. Behind it lies the presupposition that Protestant teaching is not so much wrong as incomplete. The fullness of Christian truth is located in the teaching of the Roman Catholic Church while other churches have but a portion of it.

Dr Power writes in an irenic spirit but he is too conservative a Catholic to admit the need for any substantial compromise. He stands by Trent. What then did it teach about the mass? Dr Power's conclusions are that it held the mass to be a true and proper propitiatory sacrifice. It was instituted by Christ at the Last Supper. On that occasion he offered himself to the Father under the species of bread and wine. At the same time he instituted the Christian priesthood because the command to his apostles, 'Do this in remembrance of me', meant ordaining them and authorising them to offer the sacrifice of the mass. And the mass, as a

propitiatory sacrifice, can be offered for the living and the dead, 'for sins, satisfactions, punishments and other necessities'.

On the face of it, such a dogma does not seem a promising doctrine to provide a convergence of views between Roman Catholics and Protestants. The author argues, however, that if Protestants can be satisfied that the eucharistic sacrifice is a sacramental one and that it is dependent upon the sacrifice on Calvary and that the anamnesis – the memorial element in the liturgy – is essential to the sacrament, their views are well within the parameters defined at Trent. Again, if Protestants (as the reports of some of the inter-confessional reports suggest) are prepared to understand propitiation in terms of intercession, they will not be in conflict with Trent. Nor again if Protestants prefer to speak of the eucharist as a sacrifice of praise are they at odds with Trent because the Council did not define the relationship between propitiation and thanksgiving.

Nevertheless, Dr Power thinks that ecumenical agreement will not easily be achieved on the question of the role of the priest in offering the mass. For Trent, the mass meant specifically the sacrifice offered by a validly ordained priest. Because of his ordination and the fact that his priestly authority derives ultimately from the action of Christ at the Last Supper, he is set apart in a fundamental way from the Christian community. Indeed, Dr Power asserts that the liturgical changes introduced by Vatican II in order to make room for the active participation of the faithful in the sacrament have led in practice to 'an even stronger sacralisation of the priesthood than one finds in the teachings of the Council of Trent'.

Chapter 5, 'Dogma and its Interpretation', seeks to come to grips with a question that is a much more sensitive one to Roman Catholics than to Protestants. To what extent are dogmas, such as those defined by the Council of Trent, immutable expressions of divine truth? How does one make allowances for those social, linguistic and historical influences that qualified the definitions of a sixteenth-century council? And how should we understand them in our own very different culture? How is it possible for us to interpret the teaching without betraying the essential truth contained in them? If the church conceives of itself as *semper eadem* and endowed with the grace of infallibility, it cannot confess to changing its mind. The only realistic possibility is to reinterpret the text. The author believes that this can be done and, indeed, must be done, if the ecumenical process is to continue. But a Protestant must be pardoned for feeling that this is a very laborious way of evading the implications of doctrines about the nature of the church which can hardly be justified on scriptural grounds. It seems much less trouble to confess that one has changed one's mind.

This book is aimed at Roman Catholics who are nervous about any modification of doctrine that will tarnish the reputation of the Council of Trent. Nevertheless, it is an important book for Protestants, too, because it provides a vivid insight into the workings of the Catholic mind. It is lucid and well-meaning. But what is strange about it is that although the author writes with such authority about Catholic thinking in the sixteenth century, he does not (on the evidence of this book) have the same familiarity with the thinking of John Calvin and his colleagues. After all, to seek to bring the statements made in a handful of recent ecumenical documents into alignment with the dogmas of Trent without a glance at the thinking of the Protestant theologians who were immediately

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

concerned with what was going on at Trent is, to put, mildly, a very curious procedure.

R. Tudur Jones
Bangor

Foolishness to the Greeks: The Gospel and Western Culture

Lesslie Newbigin

SPCK, London 1986; 156 pp., £3.95, paperback; ISBN 0 281 04232 2

In 1983, Bishop Newbigin published *The Other Side of 1984*, a summons to the churches to take on for Christ our regnant post-Enlightenment culture. The present work is its sequel, further developing some of its themes. Both can be commended to all Christians who want to think seriously about our missionary encounter with Western culture for their force, clarity, breadth and patent conviction that the church's abiding message is the unqualified need of the world.

In this work, Newbigin countenances neither reduction of the gospel message nor laziness in working out its relation to our distinctive culture. The gospel summons us to total conversion to Christ who is definitively the Lord. What marks our culture? Newbigin's thesis is that since the Enlightenment we have succumbed to a fatal separation of spheres: the public realm of facts, commanding the allegiance of all and a private realm of opinions and values, strictly optional. Religion gets slotted into the latter so that every schoolboy should know about DNA but that we are created to glorify God is just a matter of opinion. Newbigin holds science, the 'intellectual core of our culture', historically responsible, for this so he attacks its past record of trading in the notion of purpose in its search for bare description. The scientific developments of our century have in any case forced us to think of the universe as rational and contingent and to ask inevitably about the ultimate ground of its intelligibility. In politics, rejection of the private/public split entails affirming the church's responsibility in the political sphere. Yet Newbigin insists here on a Christocentricity that refuses to identify with either capitalism or socialism as such. These discussions of science and politics are framed by equally important chapters on the Bible and the church. Working through some current hermeneutical options, Newbigin argues that Scripture must have its independent sovereignty in shaping our thought but that it cannot be isolated from the broad rationality which appears when we view the world in its light. The church, grounded in the immutable dogmas of Trinity and incarnation, must today challenge public life with a strengthened eschatology, notion of freedom, lay theology, critique of denominationalism and trans-cultural awareness, unashamed in her faith, unceasing in her praise.

Newbigin discusses all this clearly, freshly and compellingly. If indeed we can be assured that this is not just the marriage of theology to a transient scientific world-view then we must hearken closely to the swelling chorus of recent years that insists on the possibilities of interaction between science and theology. We glimpse in the treatment of politics the possibility of a committed yet non-partisan political stance, submitted to the king who reigns from a tree yet unwilling to condemn a sensitive use of the principle that Christians exercise public power. Total agreement with a work that touches on so much would

scarcely be possible but Newbigin is never trivial or shallow, his truth never half-hearted nor apologetic, so we do well to heed his instruction throughout the book.

Yet one might have wished for the more explicit inclusion of another dimension. Newbigin emphasizes that conversion is a matter not only of will and feelings, but mind. True, but the intellect is propelled in its devices and decisions by the will. How can we reach that? Newton may merit the stick administered in this book but like Descartes and Locke (who is not mentioned) he was a theist of a kind. Something happened to the will, not just the intellect, in the eighteenth century, for God was eventually ushered off the stage, which takes more than a logical manoeuvre. Alongside and even underneath the clash between religion and science one gets, for example, the clash between religion and passion or sensibility from the early seventeenth century onwards, as historians have pointed out. So one is reminded that what was folly to the Greeks was the cross, whose deepest power, for all its intellectual implications, is to regenerate the will. In the context of this, Lesslie Newbigin's proposals must surely occupy us, but without it, the regenerated intellect will avail but little.

Stephen Williams
Aberystwyth

The Making of a Contemporary Translation. New International Version.

Kenneth L. Barker (ed.)

Hodder & Stoughton, London, 1987; 222 pp., £7.95;

ISBN 0 340 40263 6

This symposium, prepared in memory of Edwin H. Palmer (1922-80), the co-ordinator of NIV translation work, is a faithful reflection of NIV itself. It is serious, moderate, evangelical, scholarly and balanced.

Further than that, it is difficult to generalise, because the contributions range from general surveys, such as Earl S. Kalland's and Larry L. Walker's papers on the Hebrew text underlying NIV, and Ralph Earle's cogent 'Rationale for an eclectic New Testament text', to detailed discussions, such as those by R. Laird Harris and the editor on the translation of Sheol and of YHWH Sebaoth respectively. Some of the articles are concerned with down-to-earth procedural matters: Burton L. Goddard explains the NIV footnoting system (no mention of Isa. 7: 14!); Donald J. Wiseman, the only non-American contributor, describes with modest understatement how much was achieved, in far too little time, to produce the British edition. Other papers go beyond NIV itself to deal with matters of interest to any translator of the Scriptures: Calvin D. Linton offers a learned historical account of style in English Bible translation, with lessons for today; Ronald F. Youngblood has an informative discussion of Old Testament quotations in the New Testament; John H. Stek examines the structure and translation of biblical poetry; and Herbert M. Wolf cites many cases 'when "literal" is not accurate' – to which Edwin Palmer's posthumous 'Isn't the King James Version good enough?' forms a lively and sometimes humorous complement.

Of particular interest are contributions in which questions of significant detail broaden out into discussions of principle. Richard N. Longenecker's 'The One and Only Son' argues convincingly that the Johannine *monogenes* 'is an adjective

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

connoting quality, which should be translated in a manner signalling primarily uniqueness, and that *huios* as a christological appellative . . . connotes primarily divine nature' (p173).

More problematical is Bruce Waltke's conclusion that in Psalm 2, 'although on the historical level one might rightly opt for rendering the references to the king by lower case, on the canonical level one rightly opts for upper case' (e.g. 'Anointed One', 'my King', 'kiss the Son', NIV text). 'By using upper case in Psalm 2 the NIV translators expose their orthodox views not only of inspiration but also of christology' (p125). Is the matter really so clear-cut for evangelicals? On an *ad hominem* level, one wonders why, in that case, NIV has (unorthodox?) notes giving the first two phrases, though not the third, with lower case initials. Theologically, one might argue that the translator should at all costs, and in every detail, preserve the historical nuances of individual texts, as the foundation on which a truly biblical doctrine of canonicity can be most securely built. 'A high view of the text's inspiration by one Author' (p119) cannot, in the end, exclude a clear view of the differences between the many authors, in many situations, through whom that Author spoke.

Welcome is Kalland's defence of NIV's conservative approach to the Massoretic Text, coupled with Walker's discussion of 'How the NIV made use of new light on the Hebrew text', including interesting fresh data on the cultural setting of the Old Testament. Welcome also would have been fuller discussion of the application to Bible translation of the insights of general linguistics. For example, the translator's task is not necessarily complete when he has recognised that a given passage is poetic, and has decided in what poetic form to cast his translation: he must also ask the prior question whether, in the receptor culture, the content of the passage is most naturally expressed in poetry at all. Similarly, it is not enough for the translator to recognise that he must 'occasionally move away from a literal translation' (p177): he must recognise that 'grammatical correspondence' (p176) is in principle quite distinct from semantic equivalence, and that he cannot serve two masters.

Surface flaws are remarkably few for such a varied collection. For 'dramatic equivalence' read 'dynamic equivalence'; note that it has nothing to do with 'colloquial informality' (p26); and for 'Marcuse' (p38) read 'McLuhan'.

To sum up, then: this symposium is a valuable companion to NIV; it contains much useful information about the Bible and its background; but, like NIV itself, it leaves a number of basic translational questions in suspense.

Paul Ellingworth
Aberdeen

Themes in Theology: The Three-Fold Cord

Donald M. Mackinnon

T. & T. Clark, Edinburgh 1987; 243 pp., £14.95; ISBN 0 567 09446 4

Etienne Gilson once remarked that the thinker who had once stepped into the enchanted world of Aquinas would never want to step out of it again. Professor Mackinnon's work has long evoked that kind of reaction in many readers. His intellectual omnipresence and brand of probing imagination are *sui generis*. This volume of essays written between 1975 and 1984 nicely helps us to limn some of the main contours of his intellectual endeavour. This is not a book for theological

laymen or for pastors on the whole and not a book for intellectual sluggards at all. Nor is it for someone who wants to see theological citadels stormed instead of careful reconnaissance; in this respect, the essays remind one more of the prowling troops of Midian than the hit squad of Gideon. For some, this will amount to a value-judgement.

Two concerns predominate in a superficially loosely-related collection of essays on philosophy, politics and theology. The first is the nature and limits of our discourse about God. Here, the author seeks an idiom which fuses the ontological and the dramatic in a way shaped by and appropriate to the figure of Jesus Christ. The second is the need to harness this to our political understanding. It is the political, as well as religious, scandal of a crucified revealer that informs us of the power of God in a world armed for its own destruction. The philosophical essays are tentative, much inspired by Kant's reminder about a telling element of agnosticism in our talk of God. The political essays are perhaps less tentative, but nevertheless indirect, pleading for a rigorous and desperately important self-scrutiny as we brandish the nuclear weapon in the name of *raison d'état*. The theological essays move towards a reconstruction of the doctrines of Trinity and incarnation materially embodying an understanding of divine kenosis, formally attending to the relation of time to eternity. Space and time; metaphor and inexpressibility; continental statesmanship of the past and political realities of the present; British idealism; Schillebeeckx, Teilhard and Edwyn Hoskyns – these and much else receive their inimitable treatment in pursuit of Professor Mackinnon's objectives.

This reviewer is certainly persuaded on at least two scores: first, the need to grasp Western political history to understand what we badly need to understand, namely the significance of the present juncture of world history on which theological judgement should be delivered; secondly, the need to think through a Christological critique of the notion of God in his power that can retain the ontological commitment of Christology in the very process of assimilating the portrait of the historical Jesus. Of course, there is plenty of fuel for theological quarrel too. Mackinnon is well-disposed toward Schillebeeckx' first massive essay in Christology; quite lenient in criticism of *The Myth of God Incarnate*. He is kinder to Moltmann than to Barth, to von Balthasar than to Rahner on the given issues. Kant's instincts and intentions (whatever the inconsistencies and inadequacies) appear to have survived such typical remonstrations as those of Barth or Thomists. (Note that we should presumably read Augustine for Aquinas on pp. 156f). So there are contestables. But if anyone will teach us vigilance here, it is Donald Mackinnon. It is a salutary lesson.

Stephen Williams
Aberystwyth

Men, Women and God

Kathy Keay (ed.)

Marshall Pickering, Basingstoke, 1987; 304 pp., paperback;

ISBN 0 551 01501 2

As communications secretary for the Evangelical Alliance, Kathy Keay ran the original Men, Women and God Conference in 1985 and later founded the MWG Trust. The contents of this book include material which formed the basis for the Conference addresses and workshops, with other chapters added subsequently. The aim of the Trust is to take the biblical view that 'regardless of sex, women and men are called to discover their gifts in order to be more responsible servants in the church and the world'. The starting point for this symposium, which has 17 contributors, is the important question: how in today's world and in today's church can men and women live and work together in a way which reflects their creation in the image of God? (p. xii).

The book then attempts to cover in three sections a wide range of issues which are pertinent to the feminist debate. In section I, 'Women and the Church', I found the first two chapters by far the best and the meatiest. In chapter 1 Elaine Storkey points out that, outside Christian circles, the gospel is under attack because of what it seems to be saying about women. Whatever our instinctive response to the very word 'feminism' we dare not dismiss a remark like that without further thought and study if we have any concern for the spread of the gospel. Some of the theological questions raised are: Is it true that we are actually worshipping a male deity? Is Christianity patriarchal? Is it true that within Christianity 'there is a legacy of strong negative views about women?' Interestingly, the second chapter, entitled 'Theology from a Feminist Perspective', is written by a man, Andrew Kirk! He claims that feminist theology is posing major questions on how we interpret and apply the Bible today. After examining briefly some of the NT problem texts about women, Kirk makes the vital point: 'We have to decide which text we are going to use as hermeneutical keys and which as secondary commentaries on them'. Our decisions on these lie at the heart of the disagreement among Evangelicals over the 'women question'.

In the first section chapter 6 is perhaps the most intriguing as it is written by Dave Tomlinson, a leader in the House Church scene, as a confession of his changed attitude towards women, resulting in his willingness to have women in leadership and teaching roles. Unfortunately, he does not really tell the reader how his views changed!

In section II, 'Men and Women in Society', the chapter on equal opportunities in education came over as particularly challenging, being written by Jill Mowbray, who has done much research into 'anti-sexist education'. Other topics in this section are women and work, politics, the media and racism.

By the time the reader reaches the third section, entitled 'Is Biology Destiny?', the sheer breadth of the coverage of issues begins to deter further thought, and that is unfortunate because the subjects are very far from being unimportant, viz., the future of the family, the 'breadwinning role', the single person, rape, lesbianism and AIDS. In a book of this length the examination of such topics can only end up being frustratingly brief and it might have been better to have omitted them altogether.

Men, Women and God is clearly intended to be used for group discussion by both men and women, and many of the questions posed at the end of chapters are excellent. However, I feel it would be a brace group which would tackle all 17 chapters consecutively. Topics could be selected and good use made of the bibliographies at the end of each chapter to facilitate further study.

Shirley A. Fraser
Edinburgh

New Testament Theology

Leon Morris

Academie Books (Zondervan), Grand Rapids, 1986; 368 pp., £13.25, hardback; ISBN 0 310 45570 7

Leon Morris has produced a stream of articles and books on New Testament themes, over more than thirty years. Most significant have been his books on the atonement, and his major commentary on John's Gospel. He has been consistently conservative and evangelical, while maintaining a high standard of academic scholarship.

In the latest work he claims, 'I have not gone deeply into the controversies that interest the scholarly world, though I hope I have written with reasonable awareness of what scholars are saying. I have simply tried to set out the principal theological teachings of the books of the canonical New Testament . . .' (p. 7).

Morris has succeeded in his aim. He has gathered, arranged, and discussed the biblical material in such a way as to make clear the major theological beliefs and claims of the New Testament authors. Sometimes he has argued a controversial point at length where that argument has served to expose the theology of the N.T. author concerned; elsewhere he has dealt briefly with scholarly disputes in a footnote.

The various authors are treated separately, with major sections on Paul, Luke (with Acts), and John, substantial treatments of Mark and Matthew, and short chapters on the General Epistles. Morris's earlier work is reflected at various points: John's Gospel receives particularly thorough treatment; I appreciated the substantial discussion of Luke's atonement theology, which has sometimes been regarded as almost non-existent; the short chapter on Revelation gives a context for reading the Apocalypse and grasping, amid all the mystery, the reality and relevance of God's ultimate victory. But there is solidity and strength in all the main sections of the book.

As a full New Testament theology, this is intentionally fairly short: a little more than half the length of G. E. Ladd's treatment, and about a third of D. Guthrie's. It is meant as a work of introduction to the subject, for students or interested lay people.

However, it is not primarily an introduction to the academic discussion of New Testament theology, of background, development, context, authenticity, and so on. It provides a conservative perspective on some of the debates, but it lacks any systematic survey or bibliography of current scholarship. It will be most helpful to readers who want to handle the New Testament as a revelation of the great truths of our faith. 'In the New Testament it is plain that there are some permanently valid facts about God, about Christ, about the Holy Spirit, about sinful mankind, about the church of God, and about the kind of service the

redeemed should render. Such teachings are the common stock of the Christian Church . . . and these teachings must be held as firmly in this century as in any other' (pp. 332f). Readers, and preachers, who share that conviction will find valuable material here, to inform and to inspire.

The subject index is helpful for locating particular discussions in the body of the text.

John Proctor
Cambridge

The Marrow Controversy

David C. Lachman.

Rutherford House, Edinburgh, 1988; £29.50, hardback, 508 pp.,
ISBN 0 946068 33X

Rutherford House is now publishing two series of volumes on Historical Theology and Contemporary Theology respectively. This book by Lachman is the first in Series One and is his Ph.D. thesis which was submitted to St Andrews University. It is, essentially, the original typescript, with an index added.

In the early part of the eighteenth century a book called *The Marrow of Modern Divinity*, written by E. F. (normally believed to be Edward Fisher), found its way to Scotland. Thomas Boston was soon recommending it to his friends. James Hog had it reprinted, and soon there was trouble. Some believed that it was the best exposition of the gospel of God's grace which they had ever come across, and others believed it to be heretical.

Those who were in favour of the book included some (now) famous names, like Thomas Boston and the Erskine brothers. Those who opposed the book were in the ecclesiastical 'establishment' and were led by Principal Hadow.

Three main issues were at stake: first, the nature of the covenant of grace; second, the extent of the gospel offer; and third, the doctrine of assurance. Obviously many other issues derived from these, particularly the nature and extent of the atonement.

Was the covenant of grace absolute or conditional? Were faith and repentance conditions of salvation in the covenant? And what about the gospel offer? In the *Marrow* a universal offer of the gospel was made which led Hadow and others to conclude that a universal redemption was necessary in order to make this possible. For Hadow, the gospel could only be offered to the elect. As to the doctrine of assurance, the issue was this: is assurance part of saving faith?

Lachman unravels these issues in a detailed and scholarly way, and comes to certain conclusions. He says that the *Marrow* was not in conflict with the Westminster Confession of Faith, that both sides in the controversy held to federal theology, and that the *Marrow* was more true to the theology of the Reformation than were Hadow and his associates. Perhaps the most fascinating aspect of Lachman's argument is his assertion that there took place a change in the doctrine of assurance in the middle of the seventeenth century. His dating of this change is most specific: he suggests that it happened somewhere between Rutherford and Durham.

He says that the reason why the *Marrow's* doctrine of assurance was not acceptable to Hadow and others was because it was written before the change took

place. In other words, in 1645 it was held by orthodox divines that assurance was of the essence of saving faith but by 1720 this was not the case.

This reviewer is reluctant to accept Lachman's argument at this point. The flaw in his thesis is his attitude to the Westminster Confession of Faith. He says that it takes no clear stand and wanted to allow room for both points of view. bBBt it, too, was written (or at least begun) in 1645, and a reading of chapter 18 (together with question 81 of the Larger Catechism) and a perusal of the Minutes of the Sessions of the Westminster Assembly of Divines does not seem to support Lachman. Rather one is led to the conclusion that the Westminster divines did not believe that assurance was of the essence of the faith. Further, Lachman's quotations from Luther and Calvin do not seem to be substantive in proving his case that they did hold assurance to be of the essence of saving faith.

In short, the evidence Lachman produces could equally well be used to support the proposition that the Reformers believed both in objective and subjective assurance but did not spell out either in great detail. Gradually the doctrine was spelled out but sometimes with more weight being given to the one side and sometimes to the other.

Whichever view one comes to in this and other matters, one cannot but conclude that this is a valuable book for anyone who is interested in the development of Scottish theology. It is well documented and very readable. It is clearly going to be the standard work on this controversy.

A. T. B. McGowan
Glasgow

Jesus and the Ethics of the Kingdom

Bruce D. Chilton and J. I. H. McDonald

SPCK, London, 1987; 148 pp., £7.95, paperback; ISBN 0 281 04305 1

The relationship between the teaching of Jesus on ethics and on the kingdom of God, particularly the importance of eschatology, has long occupied scholars. Two very able scholars tackle it again in this volume, though from an untraditional perspective. Anyone turning here expecting a treatise on New Testament ethics, or the kingdom, may be surprised. The authors approach their subject from a linguistic and literary standpoint, exploring the themes of metaphor and performance, and thus attempt to reconcile Jesus' ethics with his eschatology, subjects which scholars have often put poles apart. The reason why this has happened, say the authors, is that scholars (e.g. Jeremias) have too often read their Christology into the sayings of Jesus, something which this book avoids. Instead, the kingdom must be seen as the basis of ethics (p. 38f).

Previous work is engaged with briefly and critically, and a survey of the idea of kingdom in the Old and New Testaments is given. Considerable attention is paid to the parables, studying them especially as metaphor and symbol. The result is a dynamic (as opposed to Christological or propositional) understanding of the kingdom, in which response and not simply assent is important. Eschatology and ethics are both regarded as part of God's operation in the world, and should not be divided.

Both authors provide us with quite different material in their respective chapters, yet the book has a theme – the 'performance' approach (of motifs and

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

themes) to the subject. Linnemann's concept of 'language event' provides some material for this, though the concept of 'decision' is played down, as is the emphasis on Christology. However, it would be interesting to know where Christology does fit into this scheme.

Though not an easy book, it is worth persevering. As the reader progresses, they will find the initial, apparently diverse, themes of the book coming together, and the latter section (e.g. on the praxis of the kingdom) is quite stimulating.

*David J. Graham
Glasgow*

Lord of the Years: The Story of the Inter-Varsity Fellowship, Universities and Colleges Christian Fellowship 1928-88

Geraint Fielder

Inter-Varsity Press, Leicester, 1988; 256 pp., £4.95, paperback;
ISBN 0 85110 831 8

This is a book to be appreciated on different levels. It can be read as an engrossing story of what God has been doing, and continues to do, by bodies of young people affiliated to the I.V.F./U.C.C.F. The author goes back to the beginning, to that little band of men with a vision for what should be done, with a faithfulness to the truth and a passionate desire to win their fellow students for Christ. The book shows how all this spread from the main centres in London, Cambridge and Oxford to involve universities and, later, colleges throughout the land. Personalities inevitably tend to dominate the story from 'D.J.' onwards. The value of Christian writing is well proved and its ministry over the years well documented. Stories of student conversions abound and make encouraging reading.

As a record of a past and continuing work of God this book is to be welcomed. It is sad, however, to draw attention to its flawed account of the difficulties faced by the Edinburgh C.U. in the early fifties. The account given is obviously based on the memories of the senior observers of that time. The memories and records of those involved, including two former C.U. committee members, one now an Edinburgh solicitor and the other the present reviewer, differ. The Scottish conference did not meet in these days at Bonskeid but at Auchendennan. The tensions were not between the theologs and the medics. Senior members of the C.U. who were New College theologs certainly 'wavered from the truth' but there were also theologs, including John Balchin, who remained rock solid. Few medics were involved on either side. The C.U. was disaffiliated only after a group had withdrawn, formed the Evangelical Union, adopted the I.V.F. Doctrinal Basis, and applied for affiliation. The problem facing the I.V.F. student executive was what to do about a C.U. which did not subscribe and an E.U. which did. The C.U. did not revert to the truth; it disappeared and the

A future edition of the present volume, and any forthcoming more detailed history of the C.U.'s in Scotland, should go back to the original sources, many of which lie in an Edinburgh filing cabinet!

There is a deeper level to be enjoyed. The book is a description of the reaction of evangelical Christianity, within the university scene, to the changing cultures and customs of history. The author shows how the first leaders, refusing to compromise the truth, nevertheless sought to reach the students of the post-World

War 1 culture for Christ. The same pattern has been constantly repeated. I.V.F./U.C.C.F. has consistently, through its leadership and literature, attempted to analyse the prevailing culture of the day and point the way to an uncompromising witness to the truth. Those to be reached are culturally a 'moving target' whose books date, whose idioms change and whose areas of debate and questioning are constantly taking fresh forms. Sensitivity to all this could, so easily, have led to modification and compromise. That the temptation has been resisted so firmly is a matter for profound praise.

It is easy to look at the present situation in the C.U.'s and tremble just a little. Can we see, in the chorus-singing ranks, the successors to the giants of the past, with their deep love for revealed and objective truth and passionate zeal to win student contemporaries for the Lord? '... the big question mark over this generation of C.U. members is whether they have the appetite to take in enough solid food to build up a good base for life'. The value of Geraint Fielder's book is that, though it will fascinate those who have in some way been involved in the story, it will challenge present-day students to 'walk the Way, talk the Truth, and live the Life'.

*James Taylor
Stirling*

Symphonic Theology

Vern S. Poythress

Zondervan, Grand Rapids, 1987; paperback, 128 pp., n.p; ISBN 0 310 45221 X

Vern Poythress is Associate Professor of New Testament at Westminster Theological Seminary, Philadelphia, U.S.A. In this book he argues the case for what he calls 'Symphonic Theology', namely that to understand Christian theology it is necessary to look at the subject from a number of different perspectives, for example the 'ethical' or 'doctrinal' or 'devotional', rather than from the standpoint of one overarching theme or motif. Only when any given subject has been viewed from a number of such perspectives can one say that it has been explored properly and adequately.

This means that the kind of 'forcing' of texts and subjects to fit one perspective is no longer required, and indeed is seen to be harmful and damaging.

In a useful example, Poythress says that acceptance of 'covenant theology' should not prevent us looking at things through the perspective of dispensationalism. Although the covenant perspective is useful, its proponents may still overlook something in the Bible. Similarly, dispensationalism emphasises dispensations (distinctive epochs in God's rule) and the distinctive role in history played by the Jewish people. Those perspectives are stimulating, whether or not dispensationalists are correct about details (p. 31). His application of this theme to ethics (pp. 32-41) deserves serious consideration.

It might be argued that this approach underplays the value of truth and objectivity, but Poythress does not agree: 'The use of a multiplicity of perspectives does not constitute a denial of the absoluteness of truth. Rather it constitutes a recognition of the richness of truth, and it builds on the fact that human beings are limited. Our knowledge of the truth is partial. We know truth,

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

but not all of the truth. And someone else may know truths that we do not' (p. 45).

Poythress goes on to expand upon his theme and defend his thesis in a number of areas including language and philosophy. In the philosophical area he reveals his dependence upon Van Til and Frame (both formerly of Westminster). Next he gives 12 'maxims' of symphonic theology (pp. 69-91). Finally, he applies the whole concept to the test case of 'miracles'.

I found this book very challenging and interesting, although I was tempted to wonder if this was not what every conscientious scholar has always done, namely, to look at his subject from a range of perspectives. It does speak very clearly, however, to those who imagine that a single perspective is sufficient. I am left at the end not entirely persuaded by the author's insistence that there is no diminution of truth involved in his approach.

*A. T. B. McGowan
Glasgow*

Jesus and the Kingdom of God

G. R. Beasley-Murray

Eerdmans, Grand Rapids/Paternoster, Exeter, 1986; 446 pp., £12.95, paperback; ISBN 0 85364 394 6

This mammoth treatment of the subject (with 71 pages of footnotes and 14 pages of bibliography) takes as its starting point 'the coming of God'. This theme is explored in the Old Testament, Jewish apocalyptic literature, and the teaching of Jesus. In the last section, by far the largest, the writer concentrates on the sayings and parables of Jesus, and gives a thorough exegesis of these, referring to a wide variety of scholars on the way.

A conservative treatment is given, which is critical of the views of scholars such as Dodd, Bultmann and Perrin. The author is very cautious about accepting symbolic or mythical language in Jesus' sayings, preferring to explain Israel's understanding of the reign of God by their historical experience in the desert. A section on the son of man suggests that, as a representative figure, a messianic interpretation of the phrase is possible.

Although Greek is in transliteration, this is not a book for the fainthearted. It will probably serve best as a resource for the exegesis of the texts referred to. A section on the rest of the New Testament would have rounded off the subject well, and a subject index would make it easier to use. The activity of Jesus, such as his fellowship with sinners and his exorcisms, is largely ignored for the sake of his teaching – unfortunately, since what Jesus did tell us as much about the kingdom as what he said.

The weakness of the book is that it concentrates on sayings material, but that is also its strength, depending on how the reader wants to use it.

*David J. Graham
Glasgow*

**The Making and Unmaking of an Evangelical Mind:
The Case of Edward Carnell**

Rudolph Nelson

Cambridge University Press, Cambridge, 1987; xiii + 252 pp., £27.50, hardback; ISBN 0 521 34263 5

Edward Carnell was a tragic figure. The author of an influential *Introduction to Christian Apologetics* (1948), while still a research student, one of the founding faculty members of the path-breaking Fuller Seminary in Pasadena, California, and a fine teacher, he reached the summit of his career when, at the age of 35, he delivered his inaugural address as president of Fuller on 'The Glory of a Theological Seminary'. Was there a touch of hubris about this statement? It was censured by the more conservative of his colleagues, fissures widened within the faculty and he soon found the burdens of office insupportable. He resigned in 1959, before he was 40, endured a form of psychological shock treatment that ruined his memory, and died of an overdose of barbiturates in a hotel room at the age of 48. Although it was probably not suicide, the coroner returned an open verdict. The high hopes that he would embody a triumphant fusion of intellect and orthodoxy that would draw America back to gospel truth were shattered. By alienating sections of evangelical opinion through successive writings and statements that seemed to concede too much to liberalism, he did much to fragment the forces he had aspired to lead. Pathos surrounds the story.

Rudolph Nelson's study is divided into two sections, the first on Carnell's career, the second on his writings. Nelson is sympathetic to the life of his subject, but cannot avoid the obsessive dimensions of his personality. Carnell wore nothing but dark, formal clothes; he resisted intimacy; and he would walk to the seminary with a dictionary under his arm trying to memorise fresh words to add to his vocabulary. There are already three favourable published evaluations of Carnell's apologetic, and in this area Nelson is less well disposed. He criticises the *Introduction to Christian Apologetics* for an over-cerebral propensity for reducing all questions to issues of either/or. The remainder of Carnell's oeuvre is depicted as a gradual retreat from a rationalistic defence of the faith towards something more heartfelt and yet, ultimately, it is said to founder as a failure of imagination. This judgment reflects the author of the study as much as its subject. Nelson was formerly and evangelical, but has broken (as he explains) with credal and institutional Christianity and is now a professor of English at the State University of New York, Albany. His literary bent is evident in a sensitivity to metaphor and a range of allusions; his pilgrimage away from orthodoxy makes him suppose Carnell's whole apologetic venture was in vain.

It is essential for evangelical Christians in other parts of the world to appreciate the recent trajectory of their co-religionists in America, and this book will help them. But a safer guide would be George Marsden's study of Fuller Seminary, *Reforming Fundamentalism* (Eerdmans, 1987). Unlike Nelson, Marsden shows that, in counterpoint to the personal failure of Carnell, there was a remarkable degree of success in the institution over which he so briefly presided.

*D. W. Bebbington
Stirling*

Call Me Blessed: The Emerging Christian Woman

Faith Martin

Eerdmans, Grand Rapids 1988; 180pp., paperback

ISBN 0 8028 03024

After the initial rather negative reaction to both the cover and the title and subtitle, I quickly discovered that these are misleading, for here is a book of very real value. Faith Martin is an active laywoman in the Reformed Presbyterian Church of North America and she aims to re-examine the Bible's teaching on the role of woman. 'Not another' some may groan; but this is not a run-of-the-mill survey. Mrs Martin's treatment is scholarly, drawing on both biblical research and contextual studies. She writes in a very lucid style, with excellent use of analogies from her own family life. It is refreshingly free of polemic, whilst seeking to re-examine translations and the traditional interpretation of passages used to establish women's place in the church.

Looking first at the OT origins of male authority, Mrs Martin states that patriarchy came in after the fall but was not God's original plan. Nor was it peculiar to the Hebrew people, because it was the economic, legal and social system of the pagan world. She maintains that the 'patriarchal mentality was absorbed into the veins of the church (p.50). In a moving chapter entitled 'Sorrow' she looks at women's social vulnerability because of the fear of male violence; female circumcision in African cultures, and the diminished chances which women have for actual survival in some societies.

Her chapter on the theology of the 'Image of God' is fascinating. Is woman different? Theologians may now accept that women too bears the image of God - but with one exception : woman is spiritually equal to man in everything but authority, and so 'the discovery of women's spiritual equality remains a hallow victory' because that equality is not allowed to have practical significance for women in the church. Using an intriguing term, 'Hormone Theology', Mrs Martin looks at our cultural presuppositions about maleness/femaleness, masculinity/ femininity, assertiveness/passivity and the traditionally accepted interpretation of 1 Cor 11:7. In considering our perception of God, she shows how we make him in our (sexual) image, and yet she believes that sexuality as a reflection of the divine Person is not taught in the bible- it is an ancient pagan belief !

It is the close exegeses contained in the last three chapters which I found the most valuable feature of the book. Mrs Martin is able to look freshly at texts like Gen 2:18 ('ezer kenegedo) which she would than translate as 'a power equal to man'; at the references to women in the OT and then in Paul's writings. Here the reader will immediately want to see what she makes of the usual key passages like 1 Tim 2:11, 12 (on hesuchia and authenteo) and 1 Cor. 11:3-16 (on exousia and kephale). I find her exegesis convincing and would encourage you to buy the book to discover what it is! However, it is disappointing that she did not touch on 1 Cor 14:34,35, and this book would have been improved by the addition of an index and a bibliography, though references are clearly cited throughout the chapters.

This book is not a challenge to Scripture, and for that one is grateful, but rather a challenge to the traditional interpretations of the Scripture which are the products of a male-dominated culture. It makes one think.

*Shirley A. Fraser
Edinburgh*

Science and Theology in Einstein's Perspective

Iain Paul

Scottish Academic Press, Edinburgh, 1986; 107 + xiv pp., £10.50, hardback; ISBN 0 7073 0449 0

This book is by a research scientist who is now a parish minister. It explores the epistemological relationships between natural science and theology, using the Einsteinian perspective as a datum for what is said about science, and on the theological side drawing heavily upon Athanasius. The aim is to 'dismantle inbuilt prejudices of scientist against theology and of theologians against science' (p.xi). This is done by attempting to show that science and theology have large areas of mutual interest.

Many helpful insights are given concerning the relationship between science and theology. The foundational nature of faith for both the scientist and the theologian is noted: 'every scientific effort is bound up with an act of pre-reflective faith in the rationality of the universe . . . Basically, faith motivates scientific research . . . A history of science reconstructed apart from scientific faith cannot represent the foundations of that faith' (p. 11).

An interesting parallel is drawn between the scientist before the universe, and the theologian before the revelation of God. Both must seek to submit to the objective reality that is there; the one to the truth of the universe, the other to the truth of the Word (p. 28f).

However, some disquieting thoughts arise. In setting out the scientific enterprise on the one hand, and the theological on the other, a dichotomy is embraced. This could be because the author is presenting Einstein's viewpoint, which is obviously not that of Christian theism. In which case the work lacks a constructive criticism of the Einsteinian position. On the other hand this dichotomy could be the author's own view. Such is the reliance on Einstein it is difficult to disentangle one from the other!

Whatever the case, a dichotomy remains. Large sections of the book are taken up by the approach: 'By faith Christians . . . By faith science . . .' (e.g. p.48). But what about the person who is both a Christian and a scientist? What is their viewpoint?

The division is highlighted when Dr Paul talks of the 'rule of natural law or the reign of divine love' (p. 65). He goes on to talk of the 'authority of the universe' residing 'in the power of natural law', within the context of science; and then switching to the theologian and the 'power of love' as 'the ordering power that unifies the creation' (p. 66). Later we are told of 'the book of nature written by the universe' (p.78). And again: 'the universe speaks . . . the universe mysteriously impinges on scientists . . . the universe co-operates with scientists in their discovering' (p. 86). One wonders if the universe has become a scientific synonym for God, or whether we are being led into a subtle pantheism!

THE SCOTTISH BULLETIN OF EVANGELICAL THEOLOGY

The 'universe' and 'laws of nature' are granted too much personality, too much authority, too much independence. Dr Paul talks of the 'invariant and determinate laws of nature' (pp. 22, 54, 38, 39, 77 etc.). This elevates nature and serves to enforce the dichotomy between science and Christianity - which deepens the divide instead of building bridges. I felt I needed to remind myself of the words of Robert Boyle, a father of chemistry: 'I call the creatures I admire in the visible world, the works of God, not of nature, and praise rather him than her . . . the ascribing to nature things that belong to God, have been some (if not the chief) of the grand causes of the polytheism and idolatry of the gentiles.'

One other strange notion is the idea of the writer that we can negate world-views. We are told that 'modern science is essentially free in regard to all world-views.' This I find an extraordinary claim!

This is, however, a work with many worthwhile and stimulating ideas. The presentation is clouded in places by unnecessary jargon (how many theologians are at home with 'hysteresis loops?'), and what I presume to be printing errors that render a few sentences nonsensical (e.g. p. 89).

The title of the book is *Science and Theology in Einstein's Perspective*. I am left wondering what science and theology in Dr Paul's perspective might be.

John C. Sharp
East Kilbride