

a much needed breath of fresh air, we are left wondering how the biblical narrative differs from any other serious literary work.

The second (and major) part of the book is taken up with 'The OT Story as Moral Resource'. Probably constrained by space, Birch concentrates on showing his readers how they might go about extracting moral principles from the OT, rather than actually extracting such guidelines himself, which may well be no bad thing. He traces the movement of God's dealings with man from Creation (Gen. 1–11) through Promise and Deliverance (Gen. 12–Ex. 15), Covenant, the Monarchy and via the Prophets to the Exile and Return, before concluding with a short chapter on Wisdom. It is here that the book comes into its own – every chapter is a pleasure to read, and the writer's obvious enthusiasm for the OT spills over throughout. In a few pages he gives an excellent, concise introduction to the subject and suggests areas today where we might apply the biblical teaching. While some of his exegetical observations will be found unacceptable to evangelicals, many are stimulating and helpful – e.g. his section on Exile theology as a distinct entity from Exodus thought, which is particularly appropriate to oppressed minorities today – and in general his whistle-stop tour of the OT is of great benefit to our grasp of the Bible.

Within the limits of his approach, Birch has produced a valuable and extremely usable volume, which provides an insightful and thorough introduction to the OT (although his extensive footnotes show a decided gap when it comes to much British scholarship). He has captured something of the dynamic of God's unfolding purpose for his people, and has made a worthwhile contribution to the ongoing task of putting the moral teaching of the OT within the reach of the Church.

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EuroJTh (1992) 1:2, 187–188

0960–2720

The Bible's Authority: A Portrait Gallery of Thinkers from Lessing to Bultmann
J. C. O'Neill

T. T. Clark, Edinburgh, 1991; 312pp., £12.50, paperback; ISBN 0–567–29189–8

RÉSUMÉ

Série de conférences sur les principaux biblistes allemands des deux derniers siècles. L'opinion de l'auteur est que des considérations philosophiques se trouvent au coeur du libéralisme allemand, mais qu'il s'est révélé presque impossible à

des hommes élevés avec la Bible de la rejeter comme la source de leurs croyances religieuses. Le tour philosophique du livre permet à des personnages comme Kant, Hegel et Nietzsche d'y figurer, tandis que des biblistes comme Lachmann, Weiss et Hengstenberg sont omis. Les travaux allemands plus récents sont également omis, ce qui rend le livre d'une utilité douteuse comme guide de la recherche actuelle.

ZUSAMMENFASSUNG

Dies ist eine Vortragsreihe über führende deutsche Theologen der letzten zwei Jahrhunderte. Der Verfasser vertritt die Meinung, daß philosophische Überlegungen dem deutschen Liberalismus zwar zugrunde liegen, aber daß es diesen mit der Bibel aufgewachsenen Männern unmöglich war, diese als Quelle ihrer religiösen Überzeugungen abzulehnen. Die philosophische Neigung des Buches führt dazu, daß Denker wie Kant, Hegel und Nietzsche vertreten sind, jedoch Theologen wie Weiss und Hengstenberg unerwähnt bleiben. Die neuere deutsche Theologiegeschichte wird ebenfalls nicht berücksichtigt und dadurch ist das Buch von zweifelhaftem Nutzen als Einführung in die gegenwärtige deutsche Bibelwissenschaft.

Anglo-German relations have always been a curious mixture of admiration and revulsion; in the British case, of admiration for the intellectual prowess and prodigious achievements of the German mind combined with revulsion at what is perceived to be the inhumanity and anti-democratic spirit in which these achievements have been applied to real life. This book, which started as a series of lectures in the University of Cambridge, is the latest in a long series of works which maintain this double prejudice. On the one hand, the author states that no-one but a German (understood in the wider sense of 'German-speaking person') has written anything of lasting value in theology in the last two hundred years, and he confines his study to 21 leading 'German' scholars. On the other hand, he concludes by saying that their methods and general approach have been seriously flawed, and will not stand the test of time as Biblical and theological scholarship. How is this double-think possible?

Dr. O'Neill takes as his starting-point the view that philosophical considerations lie at the heart of classical German Biblical scholarship. It was because most German intellectuals have been reared in a Protestant Bible-reading tradition that they have found it so hard to emancipate themselves from the sacred text, even when their ideas have been anything but Christian. He demonstrates how, time and again, scholars used the Bible as a means of expressing their own philosophical and political ideas, distancing themselves in the process from all that was conservative or orthodox in the old Germany. For some, this break with the past was an intellectual but not an emotional possibility, and so we find

university professors prepared to defend credal orthodoxy against radical opponents even when their own beliefs were virtually identical with the views they were condemning!

There is no doubt that nineteenth-century Germany was undergoing a traumatic shift from late feudalism to modern statehood, and that the position of the Church was such as to guarantee it a leading rôle in this transformation. Some scholars, like Ewald, defended the old order to the death, but most came to terms with the new world power which emerged after 1870. A few, like Harnack, even became its leading prophets, and nearly went down with the ship when it finally ran aground. The twentieth century has produced great names, like Barth and Bultmann, but their influence has been less dramatic than was that of their lesser known predecessors.

Because of the philosophical bias of the book, thinkers like Kant, Hegel and Nietzsche are given a place, whilst Biblical scholars like Lachmann, Weiss and the conservative Hengstenberg are only mentioned in passing. Because of this, we cannot call this book a history of Biblical interpretation so much as a history of Bible-based intellectual development. This in turn makes the choice of thinkers rather questionable in places, since pride of place is inevitably given to those with 'original' ideas. Yet it is impossible to understand German Biblical criticism without Wrede or Bousset, neither of whom is included, and to stop with Bultmann leaves too much still unsaid. What about Pannenberg, Hengel, Moltmann, Jüngel or even Küng? Mere mention of their names shows how much we have moved on since the 1940s, and it surely is only fair to the Germans to show how their own tradition of scholarship has shown itself to be capable of inner renewal.

On the wider question of the permanent value of most of what is discussed in these pages, it is hard not to be sympathetic to the author's point of view. Will future generations look back to the period 1750–1950 as one of great theological creativity? Or will this age be relegated to the status now usually reserved for the period 1300–1500 – a barren period of endless scholastic wrangling which may yield riches to those patient enough to wade through the massive volumes of theological output but which is unlikely ever to fire the popular imagination in the way that the subsequent Reformation did? We cannot yet answer this question, but the rapidity with which one view has replaced another, and the degree to which these thinkers detached themselves from the longer historical tradition of theology lead us to suppose that their ultimate survival must be problematic!

Gerald Bray

EuroJTh (1992) 1:2, 188

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Anglicans in Germany

Paul Schniewind

Waltershofstrasse 16, D–7801 Umkirch,
1988; 200pp., DM 32 or £12

RÉSUMÉ

L'ouvrage passe en revue les Eglises anglicanes en Allemagne jusqu'en 1945. Il fait mesurer au lecteur l'ampleur des contacts entretenus autrefois, surtout au sein de l'aristocratie, et quels effets désastreux ont découlé de la 1^{re} Guerre mondiale pour les relations personnelles entre les peuples européens. Aujourd'hui encore, la plupart des Eglises anglicanes en Allemagne sont liées aux bases militaires et sont coupées de la vie ordinaire. Le livre constitue un document intéressant sur une époque révolue, et des liens que le C.E.E. essaie de restaurer sur des bases nouvelles et plus démocratiques.

ZUSAMMENFASSUNG

Dieses Buch erfasst die anglikanischen Gemeinden in Deutschland bis 1945. Es gibt dem Leser Einblick in das Ausmaß dieser Kontakte, vor allem innerhalb der Aristokratie und in die verheerenden Auswirkungen des Ersten Weltkrieges auf die Aufrechterhaltung enger persönlicher Beziehungen zwischen den europäischen Völkern. Bis heute sind die meisten anglikanischen Gemeinden in Deutschland an militärische Stützpunkte angebunden und haben keine Berührungspunkte mit dem normalen Leben. Das Buch ist eine interessante Dokumentation einer vergangenen Zeit, welche die Europäische Gemeinschaft auf modernerer und demokratischerer Basis wiederherzustellen versucht.

This book is a catalogue of Anglican churches in Germany up to 1945. It gives the reader a good idea of how extensive these contacts were, especially among the aristocracy, and of how disastrous the First World War was for maintaining close personal relationships among European peoples. Even today, most English churches in Germany are tied to military bases and not linked to ordinary life. The book is an interesting record of an age which has passed away, and which the European Community is trying to restore on a new and more democratic basis.

Gerald Bray

EuroJTh (1992) 1:2, 188–189

0960–2720

Two Testaments, One Bible

David Baker

Apollos (IVP), Leicester, 1991; 302pp., £14.95,
ISBN 0–85111–422–9

RÉSUMÉ

Ce livre est une version amplement révisée et mise à jour de la