

the authors demonstrate a familiarity with a wide variety of business theories and approaches. While some bolster the common sense of the Christian view, others provide a counterpoint which requires no exposition to make the distinction clear. A passage from Michael Korda on power or Donald Trump on executive toys speaks for itself in light of the admonition in Micah 'to do justice, to love kindness, and to walk humbly with your God.' [Micah 6:8 NASB]

The final pages provide a list of relevant books, cassettes, newsletters and support groups. Thought-provoking in itself, an even more extensive compendium may be sought-after by readers. Further enhancing the book's value for study and research is the availability of a separate teacher's guide with additional materials and questions.

While the authors intend the book for students of business at Christian colleges, it could serve as an excellent resource for Bible-study groups of business employees and managers at all levels. Even an experienced executive, who has perhaps too long distinguished between the precepts of his or her faith and the demands of business life, would find herein much wisdom and encouragement. The authors suggest that looking at business 'through the eyes of faith' means trying to see it as God does. Such a perspective is bound to open new personal and professional vistas.

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***The One, the Three and the Many:
God, Creation and the Culture of
Modernity***

Colin E. Gunton

Cambridge: CUP, 1993, xiv+248 pp., £9.95
pd., ISBN 0-521-42184-5

RÉSUMÉ

Gunton soutient que la doctrine de la Trinité répond au problème de l'un et du multiple qui a préoccupé les penseurs depuis les temps anciens. Car elle montre que l'un et le multiple sont ontologiquement ultimes. L'idée de la Trinité nous amène à rechercher des éléments transcendants, des marques universelles de l'être, qui révèlent l'unité et la diversité dans la

réalité. L'ouvrage de Gunton est le bienvenu dans la mesure où il tente d'articuler la signification d'une notion du Dieu trinitaire basée sur la Bible, pour toute pensée humaine. Mais il surestime le rôle de la pensée abstraite pour guérir notre culture.

ZUSAMMENFASSUNG

Nach Gunton stellt die Lehre der Dreieinigkeit die Lösung des Problems des Einen und der Vielen dar, das seit jeher viele Denker beschäftigt hat. Denn es zeigt, daß sowohl die Einheit als auch die Vielfalt ontologisch grundlegende Prinzipien sind. Die Dreieinigkeit ist ein Konzept, das uns dazu bringt, nach transzendenten, universalen Zeichen des Seins zu fragen, und das die Einheit und Vielfalt in der Wirklichkeit offenbart. Guntons Werk ist ein zu begrüßender Versuch, die Bedeutsamkeit eines biblisch fundierten Verständnisses von Gott als Dreieinigkeit für alles menschliche Denken zu artikulieren. Es überschätzt jedoch den Stellenwert der Begriffsbildung für die Wiederherstellung von Kultur.

In this volume Professor Gunton continues with his project of reconstructing theological thought in the shape of a renewed doctrine of the Trinity. This is a particularly ambitious attempt, seeking to relate the doctrine to modern culture. Modernity has failed in its contribution to the perennial quest for an understanding of the relation of the one to the many. It produces unifying principles of the terrifying or trivializing variety, represented respectively in the totalitarian regime and the Coca-Cola culture. Alternatively, it celebrates plurality and difference, leaving humanity fragmented. Modern culture needs a doctrine of the Trinity which does justice to the status and finality of both unity and difference. But what exactly shall we do with the Trinity? The answer is best given in the author's own words, where he sets out his key notions of an 'idea' and a 'transcendental' in the following terms:

... The doctrine of the Trinity is in the first instance a way of characterizing the being of God, that is, of saying something of the kind of being that God is. It is thus idea rather than transcendental, for it is as a making known of something of the character of the source of all being, truth, goodness and beauty that the doctrine of the Trinity is important. But although it is not

transcendental, not a mark of all being, it yet generates transcendentals, ways of looking at universal features of the world of which we are a part and in which we live. The expectation is that if the triune God is the source of all being, meaning and truth we must suppose that all being will in some way reflect the being of the one who made it and holds it in being (p. 145).

To see how Gunton teases this out, the reader should perhaps turn to the final chapter of the work, where he explores the notion of sociality. We are all too used to social or political theories either of individualism or a form of collectivism which negates the particular. So in response we bring in an idea of sociality, derived from the Trinity, with its affirmation of hypostatic particularities but refusal of hypostatic individualities. And as we look around the social (and, for that matter, non-social) world we find that things exist in their genuine particularity in mutual relatedness. While Gunton never alludes to Calvin's metaphor of Scripture as the spectacles through which we view creation, it would be fruitful to compare this with his own rather different way of using Trinity to apprehend created order. There are at least faint resonances.

This work has two important merits. Firstly, it shows the continuity of ancient and modern intellectual preoccupations and solutions regarding the one and the many. Secondly, it is a conceptual exploration seriously committed to a biblically-based trinitarianism. This latter point is important. Contemporary theology revels in ideas *ad nauseam* when the world is crying out for reality that issues in action. We have in this work something approaching a *philosophia christiana* anxious to tackle the intellectual malaise of modern culture in a practically effective way.

Yet the reverse side of this latter strength is also the weakness of the book. Concepts of particularity and relationality may lodge inevitably in the theologian's armoury in the course of theological reflection. But what they contribute to the healing of culture is a different matter. Gunton gives the appearance of vastly over-estimating the importance of conceptualisation of the kind in which he engages. One misses signs that a *theologia crucis* must mould the theological conscience. Further, there is a weakness corresponding to the first merit mentioned. The analysis of intellectual history is controversial. Generally, one gets the impression that the modern will turned against Christianity not because humans are perennially disposed to resist God

but because Augustine and some successors made an intellectual mistake in their understanding of God and humanity. Particularly, the claim that 'the theological voluntarism and absolutism of the late Middle Ages generates a rejection of God and the transfer of his powers to man' (p. 57) has been contested by a figure like Pannenberg who believes that the later Middle Ages *modified* not *intensified* what when on before in this respect.

Colin Gunton is amongst the most important theologians on the British scene these days and one cannot but welcome his rejection of radical theologies. Nevertheless, we must still strive for a different theological project that combines the statesmanship and conceptual rigour which has often characterized the Reformed tradition with the sensitivity to genuine *existentia* that has often characterized the Lutheran tradition. Meanwhile, we can and should be genuinely grateful for this distinguished contribution.

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The Hastening That Waits

N. Biggar

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RÉSUMÉ

Cet ouvrage est une présentation critique mais sympathisante de l'éthique théologique de Karl Barth. L'auteur soutient que Barth ne doit être considéré, ni comme un irrationaliste, ni comme un partisan de l'éthique de situation. Il a une théorie du commandement divin qui distingue sa pensée de ces deux points de vue. Biggar souligne l'évolution de la pensée barthienne depuis les causeries données en 1928 jusqu'à la Dogmatique Ecclésiastique. On aurait apprécié une évaluation plus poussée de l'éthique de Barth. Mais telle qu'elle est, cette présentation est utile et importante.

ZUSAMMENFASSUNG

Dieses Werk ist eine wohlwollende und kritische Beurteilung von Barths theologischer Ethik. Es vertritt den Standpunkt, daß Barth weder als Irrationalist noch als Situations-