

leagues and the church as a whole' (36).

As men with the mere title 'elder' will be insufficient, S outlines and discusses the office and task of the elders: they are to pastor, teach and order the flock, i.e. all that relates to initiation, admission, discipline and *in extremis* withdrawal of fellowship, to steer, encourage and enable the flock, i.e. lead it and to pray, especially for the flock (43-44). Next S turns to the 'Dynamics of collective leadership', treating the effectiveness of the leadership group, the elders' need for assistance, the role of the deacons and the elders' relation to the deacons. One chapter is devoted to the elders' relation to the (rest of the) congregation including the rights of the congregation and how elders should and can build this relationship through good communication and consultation with the goal of winning the confidence of the congregation and conveying the necessary vision. One of the essentials for a functioning eldership is proper training. As elders do not drop from the clouds at the age of fifty-five, with grey hair and matching suits, S outlines what the preparation and development of elders implies. Arising from the material discussed so far, two digressions follow. The first appendix deals with the relationship of gift, ministry and office in the NT (119-32), the second considers the ministry and leadership of women (133-47), arguing that they should have 'a wide ambit for ministry of all kinds including ministries of a leadership character, in an appropriate biblical relationship with men' (144).

Though Brethren are at times described as not 'believing in ministers' (hardly advisable for any Christian!), S's second part is devoted to the principles, objectives and patterns of full-time congregational ministry (151-87). How can the ministry of the so-called 'resident full-time worker' be related to and integrated with a strong tradition of plural leadership and charismatic ministry? His role should be defined in the light of the needs of the congregation. S suggests various roles and tasks (from teaching to musical director/worship leader), recommends drawing up a job specification which should be open to adjustment, and discusses the impact of such ministry on the church and on the elders and how to manage them. 'To achieve an effective full-time ministry without impairing plural leadership and the exercise of charismatic gift would be at once a boon to the congregation and an example to the church at large' (9187). S's suggestions apply

also to situations where a lay eldership or a team ministry is to be developed or improved. A third appendix summarises the NT practice of supporting Christian workers.

Summerton argues for the need to train and equip future elders and to ensure that those who hold the office know what it involves and are able to fulfil the duties of a noble task. To foster this aim S adds twelve pages of slightly annotated bibliography (subdivided into eldership and plural leadership, ministry of women, pastoring [subdivisions for various areas of counselling], teaching and preaching, leadership, congregational strategy [including church planting and home groups] and worship; 193-204, English titles only). The book concludes with a listing of training opportunities for congregational elders (205-08), to 'whet the appetite for training which may expand horizons and challenge elders to more effective service'. It is encouraging to see the variety of training opportunities available in England (within the movement). Going through these pages may put the Brethren movement elsewhere to shame and encourage institutions often predominantly training 'full-timers' to offer similar courses and seminars for the elders (or lay-readership) of all denominations.

Altogether S offers a valuable, widely applicable tool for elders, those to be elders, those training elders and full-time elders, and ministers who want to co-operate with elders. It can be used for private study, in groups and as a basis for discussion. The comprehensive index allows its use for reference purposes. It is to be hoped that those with more conservative views on the ministry of women and full-time elders will not be put off right away, but study and put into practice what is to be learnt in other areas. A. Strauch's *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*, 2. Ed. (Littleton, Colorado: Lewis & Roth, 1991) is helpful secondary reading.

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Paul: Follower of Jesus or Founder of Christianity?

David Wenham

Grand Rapids: Eerdmans, 1995, 452pp including indices.

RÉSUMÉ

D. Wenham affirme que c'est Jésus, et non Paul, qui doit être considéré comme le fondateur du christianisme. Il se fonde sur l'examen des traditions pauliniennes et de leur rapport avec les Évangiles. Il ne s'attache pas au problème du Jésus historique, mais à la date des traditions relatives à Jésus : celles-ci existaient-elles comme telles au moment où l'apôtre rédigeait ses épîtres ? La méthode de Wenham consiste à comparer des thèmes de la théologie de Paul avec l'enseignement de Jésus. Bien que Paul use d'un vocabulaire différent de celui de Jésus (par exemple, il parle de justification plutôt que du royaume de Dieu), Wenham montre que ses idées sont plus proches de celles de Jésus qu'on ne le croit souvent. Il reconnaît que les divers éléments de sa démonstration possèdent des degrés de probabilité plus ou moins élevés. Brower trouve cependant que la force cumulée des arguments avancés est impressionnante et que l'ensemble emporte la conviction.

ZUSAMMENFASSUNG

In einer Untersuchung der paulinischen Traditionen, die deren Beziehungen zu den Evangelien beleuchtet, unterstreicht Wenham, daß Jesus (nicht Paulus) als der Gründer des Christentums zu gelten hat. Er konzentriert sich dabei nicht so sehr auf die Frage des historischen Jesus als vielmehr des Alters der Jesus-Traditionen und ob diese zu dem Zeitpunkt, als Paulus seine Schriften verfaßte, als Jesus-Traditionen verstanden wurden. Sein Ansatz besteht darin, Themen der paulinischen Theologie mit Jesu Lehre zu vergleichen. Obwohl Paulus eine andere Terminologie verwendet als Jesus (er spricht z.B. von "Gerechtigkeit" statt vom "Königreich Gottes"), stehen sich die zugrundeliegenden Konzepte näher, als häufig angenommen wird. Wenham gesteht zu, daß seine Argumente ein unterschiedliches Maß an Wahrscheinlichkeit aufweisen. Der Rezensent jedoch hält die resultierende Gesamtargumentation für ein-drucksvoll und überzeugend.

Was Jesus the founder of Christianity or was Paul? Well over two decades ago C H Dodd answered this question as does Wenham (W): Jesus was *The Founder of Christianity*. Dodd came to this conclusion, the capstone of his lifetime of Jesus scholarship and his considered verdict on the 'old' and 'new' quests for the historical Jesus, by concentrating on Jesus and the gospels; W arrives at his conclusion by an extensive examination of the Pauline epistles for possible connections with the Jesus-traditions as represented primarily in the synoptic gospels. Despite W's disclaimer that the book is a report on work in progress (32), the result is impressive, not only in its overall conclusions but in its detailed interaction with the work

of fellow scholars in a form readily available to the non-specialist.

After establishing the significance of the question which forms the subtitle of the book, W acknowledges the difficulties in the task he has set himself, not least in the 'scholarly confusion' (13) about what can be known about the historical Jesus on the one hand and the centre of Paul's thought on the other. Here W introduces an important caveat which helps him avoid some sterile discussion: the crucial issue in determining Jesus-traditions is not necessarily authenticity but rather the age of the traditions and whether they were regarded as Jesus-traditions when Paul wrote (20, note 39). By applying now-established criteria for identifying citations, allusions and echoes of the Jesus-traditions in the Pauline epistles, W believes that he can show clearly that Paul was indeed a follower of Jesus.

One of the crucial issues, of course, is the extent and availability of the Jesus-traditions to Paul. Although he accepts the standard solution to the synoptic problem as a working hypothesis, W does not adhere rigidly to the framework provided by source criticism. Oral tradition must be given full place in the equation; hence synoptic material which appears to be rather late may in fact be early even if it is only represented in one source and reflected in Paul's teaching. For example, W argues that the teaching of the Matthean Jesus on the Jewish and Gentile mission may well represent independent oral tradition which was available to Paul rather than a later reflection of the Matthean community as is commonly suggested.

Wenham is well aware of the real danger of circularity in such an argument here and elsewhere. But he builds up his case cautiously and cumulatively, comparing it to strands on a rope rather than links in a chain. Thus no single piece of evidence is decisive nor does the failure of one strand break the whole rope.

In the main part of the book, W has a chapter-by-chapter discussion of some of the major NT theological topics. Here the detailed exegesis supporting W's conclusions is found. It is also the section which will require the greatest perseverance from non-specialist readers. In each chapter, W asks two questions. First, is Paul's theological understanding and emphasis similar or dissimilar to that of Jesus? How are these topics understood in the Jesus-tradition as seen in the gospels and in Paul's thought

according to the epistles? Although W finds greater or lesser differences in nuance, there are clear similarities in each case. Second, is Paul dependent on the Jesus-traditions either directly or indirectly in his understanding of the topic? Here W embarks upon a series of detailed discussions of individual passages or themes which might demonstrate some connection between Jesus and Paul.

Wenham moves from less probable to more probable connections, addressing the Kingdom of God first in chapter 2. Clearly, in this instance contacts between the teaching of Jesus and of Paul are not immediately apparent. Paul scarcely uses Kingdom of God language while this is Jesus' prime way of expressing his mission. But although terminology differs (Paul prefers 'righteousness' and 'reconciliation' language), Paul shares Jesus' central conviction that God's new day had dawned. In Chapter 3, W argues that Paul and Jesus share belief in Jesus' filial relationship to God, demonstrated in Jesus' use of the word 'Abba' and Paul's use of the same term in a way which showed a connection to Jesus' own usage. W is particularly insightful in his linking of Jesus' Gethsemane prayer with Rom 8. When W comes to the question, 'Why the Crucifixion?' in Chapter 4, the connections between Paul and Jesus grow in strength demonstrated most clearly in the Last Supper / Lord's Supper narratives. The connection become stronger in the next chapters: 'Jesus and the Community', (Chapter 5), 'Living in Love' (Chapter 6) and 'The Future Coming of the Lord' (Chapter 7). In Chapter 8, he addressed the question of Jesus' Life and Ministry in the teaching of Paul. Here again, one is surprised that there may be more connection that is usually allowed. W admits that few scholars will agree with every detail of his argument all points are not equally convincing. But, piece-by-piece, one is slowly drawn forward to W's conclusion.

W ties all the threads together in chapter nine. In many ways this is the most valuable chapter. He begins by providing a useful summary of each of the previous seven chapters. Then he summarises his findings on the two major issues. First, he concludes that there is considerable overlap between the theologies of Jesus and of Paul. W admits that much of the overlap could stem from their common Jewish heritage but some of it is distinctly Christian. Differences between Jesus and Paul are also evident but never to the point of contradiction

(378). The differences can be explained almost entirely by their different contexts. Jesus lived and taught in Palestine before the resurrection and pentecost; Paul's ministry was carried out primarily in a Gentile context with his letters reflecting the realities of church life in the post-resurrection, post-pentecost era.

Paul's theology, then, is in continuity with Jesus' theology. W now addressed his second issue: How does this come about? He answers that 'directly or indirectly Paul must have been influenced by the teaching of Jesus' (380) concluding that there is 'massive evidence of Pauline knowledge of Jesus-traditions.' (381) He summarises these under three categories: highly probable connections and related material, other probable connections and plausible connections.

This is an excellent book. Obviously, minor points of exegetical dispute could be raised at any number of places in such a wide-ranging work; a short review is scarcely the place for that. Perhaps on more general if equally minor point could be raised. If, as W convincingly argues, Paul has been influenced directly or indirectly (emphasis mine) by Jesus-traditions, how is one to distinguish between 'indirectly influenced by the teaching of Jesus' and the shared common faith of the early Christian community? Most scholars agree that the Jesus-traditions were preserved in the early church and were the common property of the early church. If Paul is influenced indirectly, is it not perfectly plausible to argue that this is because the Jesus-tradition is part of the common stock of the community rather than specifically seen as Jesus-tradition?

But this is a minor criticism which does not vitiate W's overall point in any material way. His major thesis that Paul is a faithful interpreter of the Jesus rather than the arch innovator still stands on either reading of 'indirectly influenced'. As such his book will be essential reading for all Pauline students. Those who persist in viewing Paul as the perverter of Jesus' simple Galilean Christianity must refute the arguments in this book. Those who consider Paul to be Jesus' greatest interpreter will find much to encourage their beliefs here. And those who wish simply to understand Jesus and Paul better will find themselves, not for the first time, in W's debt.

The book is well produced including the welcome use of footnotes. Slightly annoying, however, is the American spellings in the work of a

British author. Must the exigencies of the market always dictate?

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An Introduction to the Philosophy of Religion (New edition)

Brian Davies

Oxford University Press, 1993, £8.99

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An Introduction to the Philosophy of Religion

B.R. Tilghman

Blackwell 1994,

ISBN 0-631-18937-8, 0-631-18938-6 (Paperback).

RÉSUMÉ

L'ouvrage de Davies est une édition revue de l'ouvrage de 1982. Il aborde successivement plusieurs sujets : le problème du langage sur Dieu, le mal, les miracles, l'éternité et la vie après la mort. Il présente un Dieu éloigné et atemporel. L'ouvrage est assez difficile à suivre et l'auteur, un dominicain, laisse souvent au lecteur le soin de se faire sa propre idée. Les lecteurs évangéliques trouveront sans doute que des arguments plus positifs auraient dû être développés de manière plus complète.

L'ouvrage de Tilghman se veut une introduction, mais se trouve être plutôt une histoire de la pensée. Il se montre souvent hostile au théisme traditionnel. La façon dont les croyances sont exposées est souvent simplifiée à l'excès. L'auteur doit beaucoup à L. Wittgenstein et à D.Z. Philips. Le sens de la religion se réduirait, selon lui, à une certaine manière de vivre, de se comprendre soi-même et de considérer ses relations avec autrui.

ZUSAMMENFASSUNG

Bei Davies' Buch handelt es sich um eine Revision der Ausgabe von 1982. Es ist thematisch angelegt und behandelt z.B. das Problem einer Sprache über Gott, das Böse, Wunder, die Ewigkeit und das Leben nach dem Tod. Gott erscheint als fern und zeitlos. Das Buch ist recht schwer verständlich, und der Autor (ein Dominikaner) überläßt es häufig dem Leser, sich sein eigenes Urteil zu bilden. Evangelikale würden es wahrscheinlich begrüßen, wenn vorteilhafte Argumente ausführlicher entfaltet worden wären.

Tilghmans Buch ist eigentlich als Einleitung konzipiert, geht jedoch eher wie eine Ideengeschichte vor, die dem traditionellen Theismus ausgesprochen feindlich begegnet. Glaubensdarstellungen werden

häufig übermäßig vereinfacht wiedergegeben. Tilghman ist stark von Wittgenstein und D.Z. Phillips geprägt. Folglich gilt Religion nur dann als sinnvoll, wenn sie verstanden wird als "eine Art der Lebensgestaltung, des Verständnisses seiner selbst sowie seiner Beziehungen zu anderen Menschen".

When two text books share the same transparent but unimaginative title we might expect them to take a similar, rather predictable treatment of the subject they discuss. In this case, the contrast between the authors' approach to the philosophy of religion could not be more marked. Brian Davies' work is a revision of his very successful first edition first published in 1982. The book still consists of a series of chapters each of which deals with a particular argument or topic although there are links in reasoning behind the sequence in which they come. The order is basically the same, although the original first chapter, *Verification and Falsification*, has become part of a larger discussion entitled *Philosophy and Religious Belief*, and the chapter on omniscience has been absorbed into the new chapter on eternity. The material has been extensively rewritten to take account of more recent developments and discussion and the result is a longer book.

Davies begins by asking: 'What is the role of philosophy with respect to religious belief?' His answer briefly considers the attacks of logical positivism and its successors, together with the work of Karl Barth, D.Z. Phillips and Alvin Plantinga. He concludes that it is meaningful to consider the existence of God and that belief in God can be defended by 'means of argument, reasons, evidence or the like.' Next he considers problems associated with talking about God and moves on to examine arguments that the problem of evil either counts as strong evidence against the existence of God or demonstrates that his existence is impossible. He considers that a further line of defence is to show that, in spite of the existence of evil we can show that it is reasonable to believe in God and moves the discussion to consider the various classical arguments for the existence of God. The last three chapters deal with miracles, eternity and life after death.

In spite of his claim that the book is 'a basic introduction for those who are approaching the philosophy or religion for the first time' and his attempt to 'write on the assumption that readers have little or no theological background', Davies' work is reasonably demanding and would really need some philosophical back-