

Chapters 8–13 were much more familiar territory. First Aquinas' examination of the best evidence against God is discussed: evil and 'the argument from science'. The latter (the claim that if we can explain each individual part of the universe then we have an explanation for the whole and do not need to posit God) is especially well dealt with. Each of the five ways is given a chapter of its own as the climax of the book. There was an exposition of the first way that avoids the obviously false premise that only something which is itself F can make a potentially-F thing into and actually-F thing. The third and fifth ways are very interestingly discussed whilst Martin makes as much as he can of the peculiar fourth way.

In conclusion, I think that Martin makes a good case that modern philosophers make a serious mistake if they write off the medievals as nothing more than an historical peculiarity. A good read.

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God, Reason and Theistic Proofs

S. T. Davis

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RÉSUMÉ

Ce livre vise à présenter au lecteur les preuves de l'existence de Dieu. Il défend toute une série d'arguments (y compris l'argument ontologique sous une forme anselmiène). Il critique la position néo-Wittgensteinienne de D. Z. Phillips et montre quelle a été l'influence de l'épistémologie réformée et de la critique du fondationalisme sur les preuves théistes. L'auteur apprécie le volontarisme de l'approche de la foi en Dieu chez Pascal et James. Il croit fermement à la valeur de la théologie naturelle, tout en étant aussi très conscient de ses limites. Il nous donne une bonne introduction au sujet, mais sans apporter beaucoup de neuf.

ZUSAMMENFASSUNG

Das Buch von Davis ist als Einführung in die Beweisführung für die Existenz Gottes gedacht. Es beschreibt eine Reihe der traditionellen Gottesbeweise sehr positiv, auch den ontologischen in der mittelalterlichen Form

von Anselm von Canterbury. Kritisch wird die linguistische Argumentation von D. Z. Phillips bewertet. Die Bedeutung reformierter Erkenntnislehre wie die Kritik von Gottesbeweisen werden diskutiert. Pascal und Jakobus sind als Beispiele eines voluntaristischen Glaubenszugangs positiv gewürdigt. Von der großen Bedeutung natürlicher Theologie ist der Autor überzeugt, er weiß jedoch auch um ihre Begrenztheit. Das Buch läßt sich als brauchbare Einführung in das Thema bezeichnen ohne den Anspruch eines wesentlichen Forschungsfortschrittes.

Davis has provided what should be a very helpful text for undergraduate courses on the Philosophy of Religion as well as providing some help to postgraduates. The opening chapter is a good orientation in the whole field of argumentation, fallacies and theistic proofs. Chapter two is a defense of the ontological argument of St Anselm. It is rather nice to read an introduction to theistic proofs that thinks that this argument actually works. This chapter is possibly the most demanding on the reader but it is worth the effort even if one remains unpersuaded. Davis then, in chapter 3 uses insights from Anselm to critique the neo-Wittgensteinianism of D.Z. Phillips. There are some telling points made against non-realism (though Phillips himself would not want to position himself as a non realist) which justify the effort of offering theistic proofs. In chapter 4 Aquinas' cosmological arguments are explained and defended whilst chapter 5 offers a discussion of foundationalism and Reformed Epistemology. Davies feels that the insights of the latter position do not remove the value of offering theistic proofs. I was uncertain as to why this chapter was located in the middle of the book rather than before the discussion of the actual theistic proofs began but it made the point well enough that criticism of classical foundationalism need not remove the need for arguments for God's existence. The design argument in its pre-and post-Darwin (fine tuning of the universe) forms is investigated and defended although Davis rightly pays David Hume his due: this argument cannot carry enough weight to lead us to the God of theism.

Religious experience (ch. 7) does provide reason for thinking that naturalism is false but cannot be used as proof that the God of theism exists. It was a shame that Davis did not interact with Keith Yandell's book *The Epistemology of Religious Experience* in this chapter as Yandell thinks that such experi-

ences are good evidence for the God of theism. Swinburne's principle of credulity was (rightly) the key focus in the discussion.

Chapter 8 treats us to a critique of Anselm's so called 'second ontological argument'. It is, according to Davies, a fallacy. Then a generic form of the cosmological argument like that given by Copleston is explained and is said to beg the question because only a theist would assent to the principle of sufficient reason. This, of course, does not make the argument useless if there are atheists who are inclined to believe the P of SR. The moral argument has some use but is really inconclusive but the Kalaam cosmological argument has real potential as a good theistic proof.

Chapter 9 is a very interesting discussion of two philosophers who believe that the proofs for and against God are inconclusive but that faith in God is rational on other grounds. I found myself much more sympathetic to Pascal's infamous wager and James' will to believe than I was before reading the book. When one is forced to choose for God or not (fence-sitting is not an option) and when the evidence seems equally balanced one may be justified in turning to theism out of prudence (Pascal) or choice (James). One would hope that such 'faith' could mature beyond this beginning.

Davis concludes that the issue of the existence of God is a very important one. He argues that although no *one* theistic proof has anything as theologically robust as the God of theism as its conclusion when combined they do point towards such a God (*if* one can argue that the prime mover is the grand designer and the source of morality etc.) Overall this is a well written book. It is clearly explained and level headed in its judgements. It appreciates the use of theistic proofs whilst being aware of their limitations. This is a good introduction to the classical proofs. There is no groundbreaking work here but then the book is not intended to be ground breaking.

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***The Doctrine of Revelation:
A Narrative Interpretation***
Gabriel Fackre

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RÉSUMÉ

Dans ce livre, l'auteur nous invite à développer une doctrine de la révélation qui tienne compte des différents stades de la méta-narration biblique. Dieu est révélé dans la création et, en dépit de l'infirmité épistémologique qui résulte de la chute, l'alliance avec Noé montre que la révélation de Dieu est encore perceptible dans la création. Fackre essaie de montrer qu'Israël est encore une source de révélation mais que le point focal doit être Jésus-Christ. La fiabilité de l'Écriture est un point d'importance capitale, car c'est dans l'Écriture que nous trouvons la méta-narration. Enfin, l'auteur aborde la question du rôle de l'Esprit qui consiste à faire comprendre la révélation à l'Église et à l'individu. Nous avons là un ouvrage important de théologie constructive.

ZUSAMMENFASSUNG

Das Buch will eine Offenbarungslehre bieten, die den verschiedenen Stadien der biblischen Meta-Geschichte Rechnung trägt. Gott wird trotz der die Erkenntnis verkrümmenden Auswirkung des Sündenfalls nach wie vor in der Schöpfung wahrgenommen, wie es bereits in der Urgeschichte durch den engen Zusammenhang von Gottesoffenbarung und Schöpfungswirklichkeit im noachitischen Bund verdeutlicht wird. Der Autor betont eine bleibende Bedeutung Israels als Offenbarungsträger, das Erkenntnisziel liegt für ihn jedoch bei Jesus Christus. Die Vertrauenswürdigkeit der Schrift ist daher weichenstellend, denn nur dort findet sich die Meta-Geschichte. Im Schlussteil wird die Rolle des Geistes für die Kirche und zur Erleuchtung bei einzelnen beschrieben.

Inspired by some insights from Post-Liberal theology Fackre aims to outline a doctrine of revelation that is constructed in the light of the grand narrative of creation, fall and redemption. He feels that theology has often gone astray by making one chapter in the creation-redemption story central when constructing a doctrine of revelation. Fackre wants to listen to the voices of representatives