

egesis. While some new persuasive arguments can be gleaned from Berger's treatment and many stimulating suggestions can be found ('Dennoch ist es notwendig, Hypothesen zu bilden, weil Wissenschaft sonst steril wird', 54; Berger offers plenty of them!), some will have to be dismissed. What is new in this volume are often creative, bold arguments that upon closer scrutiny may not support Berger's case. The value and strength of this volume lies in its trenchant critique of many aspects of earlier and more recent historical critical study of Jesus and John's Gospel. However, despite this sharp criticism, detailed, careful and thus persuasive refutation of opposing views is unfortunately often lacking. Rhetoric, however powerful, and polemics do not replace sound argument. Evangelicals would agree with much of this criticism. However, the alternatives proposed by Berger are less compelling. As a whole, this book ought to support and reinforce some evangelical convictions concerning John. Hopefully other readers will allow themselves to be challenged by Berger to reconsider a questionable consensus that has been building up for over 150 years. In this process, Berger's advantage may be that he is not suspected of having a conservative axe to grind.

Unfortunately, both groups of readers will note with regret that this book suffers from the fact that it was written with a red-hot pen. What Berger entrusts the reader with in the preface is all too evident throughout the whole volume: 'Viele Kapitel dieses Buches entstanden auf den langen Bahnfahrten von und zu Vorträgen vor einer breiteren Öffentlichkeit'. The whole argument could be much strengthened and made more coherent. Had the material been composed and revised more carefully, it would have been all the more persuasive (cf. the comments on Berger's *Theologiegeschichte des Urchristentums* by M. Hengel, A.M. Schwemer, *Paul Between Damascus and Antioch*; London: SCM, 1997, 491f). While Berger interacts with some recent, mainly German-language studies and mentions several interesting recent PhD theses from German universities, much older and recent literature of importance is simply missed. For example, there is but *one* reference to Robinson's *The Priority of John*. The important essay of F.L. Cribbs, 'A Reassessment of the Date of Origin and the Gospel of John' (*JBL* 89, 1970, 38–55) and the 100-page discussion of H.J. Schulz (*Apostolische Herkunft*, 291–391) is not even mentioned. Such omissions mar the whole undertaking. In such

contributions, Berger would not only have found opponents but also much carefully argued material to strengthen his own case. Berger comments on his own agenda (12): 'Daß es für viele Menschen nur die Alternative zwischen klassischer liberaler und fundamentalistischer Exegese gibt, ist ebenso bekannt wie bedauerlich. Der Versuch, das zu ändern, dauert bei mir schon lebenslang'. It is unfortunate that this present attempt suffers from such severe limitations that might put members of both camps off.

If asked for advice on which stimulating books to read on the date of the Fourth Gospel, I would recommend the studies of Robinson, the NT introduction by Carson, Moo and Morris (138–51) and the introduction of R.E. Brown's commentary *The Gospel According to John* (i–xii; AncB 29; Garden City: Doubleday, 1966; LXVII–CXXVIII, on Brown cf. Carson, Moo, Morris, 145–47). For theology, turn to S. Smalley, *John – Evangelist and Interpreter* (2 ed.; Carlisle: Paternoster, 1998, cf. the review of R. Behrens in *EuroJTh* 8, 1999, 108f) and Ladd, *Theology*, 249–344. Those restricted to German should start with Robinson (cf. the German revised edition with an epilogue: *Johannes – Das Evangelium der Ursprünge*: Aktualisierte Ausgabe herausgegeben von H.-J. Schulz, TVG Bibelwissenschaftliche Monographien 4; Wuppertal: R. Brockhaus, 1999), then turn to Schulz (*Apostolische Herkunft*), note the dated, though thorough discussion of T. Zahn (*Einleitung in das Neue Testament*, 3 ed.; Leipzig: A. Deichert, 1906; I, 452–575) and then check Berger's volume. The glue binding of this hard-cased volume is very poor.

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God Will Be All in All: The Eschatology of Jürgen Moltmann
Richard Bauckham, Editor

Edinburgh: T & T Clark, 1999, xv + 295 pp., £14.95, pb., ISBN 0-567-086631

RÉSUMÉ

Cet ensemble d'essais est une réponse à l'eschatologie de Jürgen Moltmann, à l'occasion de la parution de son ouvrage important intitulé La venue de Dieu: l'eschatologie chrétienne. Richard Bauckham, Trevor Hart, Timothy Gorringer (de l'université de St Andrews en Écosse), et Miroslav Volf (de l'université de

Yale) ont contribué à cet ensemble. Moltmann répond à chacun de leurs six essais, apporte une courte réflexion sur le salut universel et un essai substantiel pour terminer. Le livre comporte une présentation utile de l'eschatologie de Moltmann, de son orientation vers un futur que l'homme ne bâtit pas lui-même, de la relation de sa théologie avec la pensée politique et théologique de Karl Barth et de son appropriation des théologies des pays de l'est et de l'ouest. On peut cependant regretter que l'idée de l'éclipse eschatologique de la finitude temporelle ne reçoive que peu d'attention critique dans cet ensemble d'essais, par ailleurs de grande valeur.

ZUSAMMENFASSUNG

Diese Artikelsammlung bietet Stellungnahmen zur eschatologischen Theologie von Jürgen Moltmann anlässlich des Erscheinens seines wichtigen Werkes Das Kommen Gottes: Christliche Eschatologie. Zu den Mitwirkenden gehören Richard Bauckham, Trevor Hart, Timothy Gorringe (alle drei sind oder waren bis vor kurzem Kollegen an der Universität von St. Andrews, Schottland) und Miroslav Volf (Yale). Moltmann antwortet auf jeden der sechs Beiträge und steuert außerdem ein kurzes Essay zur Lehre vom universalen Heil sowie ein umfangreiches Schlusswort bei. Der Band enthält nützliche Überblicksdarstellungen zu der in Das Kommen Gottes entworfenen Eschatologie, zu Moltmanns Ausrichtung auf eine nicht von Menschenhand gemachte Zukunft, zu seiner Beziehung zum politischen und theologischen Denken Karl Barths und zu seiner Aufnahme der Theologien des Ostens und des Westens. Bedauerlicherweise wird dem von Moltmann vertretenen eschatologischen Verschwinden der zeitlichen Begrenztheit in einer ansonsten hochwertigen Sammlung von Essays wenig kritische Aufmerksamkeit geschenkt.

In the words of Richard Bauckham, Jürgen Moltmann's 1995 work, *Das Kommen Gottes: Christliche Eschatologie* (ET *The Coming Of God: Christian Eschatology*) is an expression of 'Moltmann's mature eschatological vision, the climax which his previous volumes of dogmatics require to complete them' (xiv). *God Will Be All In All* has grown out of the discussions that this important work sparked off among colleagues at the University of St Andrews in Scotland. More than a discussion of Moltmann, this work represents a discussion with Moltmann as the Tübingen theologian provides replies to the six essays on his work. He also contributes a short piece on uni-

versal salvation and a substantial closing essay, 'The Liberation of the Future and its Anticipations in History'.

Bauckham opens the collection with an overview of the eschatology advocated in *The Coming Of God*, focusing on its Christological character, its all-embracing scope and its relevance to present existence. Moltmann's understanding of redemption as more than the restoration of creation's sin-prone and transient nature is also expounded.

After a brief reply, which honours Bauckham as his leading interpreter and which clarifies his panentheistic understanding of the God-world relationship, Moltmann contributes a lively five-page essay on 'The Logic of Hell' organised around a critical analysis of *The Mystery of Salvation*, a 1995 publication of the Doctrine Commission of the Church of England's General Synod. Here Moltmann hones in on how, in a century that has witnessed the obliteration of Hiroshima, belief in the ultimate destruction of the unsaved gives the final victory to the annihilating forces of evil. He also raises a number of objections to the Arminian character of the 'freedom' which the report presupposes and attempts to safeguard. This short piece, more than any other, reveals the strongly Calvinistic character of Moltmann's theology even though his own voice remains distinctive throughout. As Bauckham was a member of the Doctrine Commission, it is disappointing that he does not offer a reply to this provocative and insightful essay.

Trevor Hart (co-author with Bauckham of *Hope Against Hope* 1999 – a work dedicated to Moltmann) provides us with a helpful discussion of how Moltmann's view of imagination differs from the non-Christian visions of George Steiner and Ernst Bloch in refusing to ground human hope in the latent potential of the present. In exploring how the coming kingdom of God differs from any future that we can hope to construct for ourselves, Hart notes how Moltmann eschatologizes Barth's rejection of natural theology. There is no natural capacity for the new in the old. Nature cannot give birth to grace.

In what is his most revealing reply in the collection, Moltmann reflects on how his theology has developed from positing a rigid cross/resurrection antithesis between night and day, old and new, to exploring a more flexible trinitarian dialectic in his 'systematic contributions to theology' series. In commenting on how the 'apocalyptic contradiction ... of the kingdom of God to the conditions of this world'

highlighted in his early work is complemented in his more recent writings by the 'messianic correspondence' of world and kingdom (84), Moltmann clarifies his understanding of the continuity that exists between the two aeons of God's one world. Flesh and blood do not inherit the kingdom (nature cannot lead us to grace) but the mortal must put on immortality. The New Creation, present now in the Spirit, embraces and transforms the old, thus establishing the continuity between the two ages. In this respect (and in keeping with Hart's analysis), Moltmann here also follows Barth in asserting that it is God alone who establishes and creates the point of contact with his sinful creation. Continuity runs from new to old, but not vice-versa.

The link between Moltmann and Barth is also central to Timothy Gorringe's discussion of 'Eschatology and Political Radicalism', an essay which Moltmann finds 'so good and unerring' that he 'can only agree with it entirely' (115). This reflects the irenic tone of the collection thus far. The remaining essays, however, though still appreciative, are more critical of certain features of Moltmann's work. Regrettably, Moltmann's replies often fall short of fully engaging with the issues. This is evident in his response to Miroslav Volf (the one contributor who was not part of the original St Andrews discussions). In addition to probing his allegiance to the Enlightenment, Volf proposes that Moltmann combines the Western notion of 'redemption' with the more Eastern theological focus on 'completion'. But this helpful suggestion is virtually dismissed by Moltmann as resting on a semantic confusion, even though his own comments seem to confirm Volf's interpretation.

Bauckham's other contributions also receive disappointing responses. When challenged about whether he really needs to believe in a future Millennium, Moltmann's claim that this presents us with an alternative future to the realised Millenarianism of Christendom does little to answer Bauckham's main question: why can't a vision of the New Creation provide us with what we need? One possible answer, which Bauckham does not explore, is that Moltmann's conviction that all transience will be overcome in the eschaton so *denatures* the creation God has given us that he needs a future this-worldly Millennium to act as a norm for present action.

The one persistent blindspot in all the essays is that there is no recognition of the way in which Moltmann's vision of temporal finitude finding its simultaneous fulfilment and nega-

tion in God's eternity betrays a Hegelian reworking of a Neoplatonic understanding of creation, thus leading to a vision of the eschaton that is profoundly at odds with the biblical witness. In this respect, Bauckham's third essay on 'Time and Eternity', though characteristically illuminating, is (in my opinion) far too uncritical.

Nevertheless, the consistently high quality of this volume should be recognised. The dialogue may be disappointing whenever a note of disagreement is sounded, but each essay will be of interest to anyone wishing to deepen their understanding of Moltmann and the issues that his theology raises. All in all, this is an excellent collection.

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Domestic Violence and the Church **H.L. Conway**

Carlisle: Paternoster Press, 1998, 198 pp., pb., ISBN 0-85364-817-4

RÉSUMÉ

Helen Conway pose un regard sérieux sur la violence domestique à partir d'une perspective chrétienne, d'une perspective légale et d'une perspective sociale. Elle suggère diverses manières dont l'Église peut s'engager et agir face à ce problème. Le livre est destiné à un public britannique, mais l'approche générale est universelle dans son application.

ZUSAMMENFASSUNG

Helen Conway bietet eine umsichtige Bestandsaufnahme zur innerstaatlichen Gewalt aus christlicher, juristischer und sozialer Perspektive. Sie nennt mehrere Bereiche, in denen die Kirche einbezogen werden kann, um dem Problem entgegenzuwirken. Obwohl das Buch speziell an ein britisches Publikum gerichtet ist, sind der grundsätzliche Ansatz und die grundlegenden Einsichten allgemein übertragbar.

Helen Conway is a solicitor working in Britain, specialising in all aspects of Family Law. She is involved with the Liverpool and Knowsley Domestic Violence Forums and has also written *Domestic Violence: Picking up the Pieces*, a self-help book for victims of domestic violence. She writes both passionately and compassionately, and her practical experience