

More importantly though, the criticisms directed by Kern at the scholars cited (and of course others who have attempted to apply handbook rhetoric to Galatians) are largely well taken and extremely relevant. *Rhetoric and Galatians* really is an important contribution to our understanding of the relationship (if there is one) between Greco-Roman rhetoric and Paul's letters.

Thorsten Moritz
Cheltenham, England

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Justice and Christian Ethics

E. Clinton Gardner

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ZUSAMMENFASSUNG

Wie dem Titel nicht unbedingt zu entnehmen, handelt das Buch mehr vom ideologischen Hintergrund der amerikanischen Verfassung als von Gerechtigkeit. Es enthält Kapitel über Gesetz und Religion, die Vorstellung von Gerechtigkeit bei Aristoteles und Thomas von Aquin, das biblische Konzept des Bundes, die Kategorie des Bundes in puritanischen Ideen zu Gesellschaft und Gerechtigkeit, die Wichtigkeit religiöser Einflüsse auf Locke und die amerikanische Verfassung, sowie ein Plädoyer, den Bundesgedanken in heutigen Kontexten fruchtbar zu machen. Das Buch ist nicht ausführlich genug, um das wichtige Thema befriedigend darzustellen.

RÉSUMÉ

Cet ouvrage traite d'avantage de l'arrière-plan idéologique de la constitution américaine que de la justice. Il aborde les thèmes de la loi et de la religion, la compréhension de la justice chez Aristote et Thomas d'Aquin, la notion biblique d'alliance, la catégorie d'alliance dans la conception puritaine de la société et de la justice, l'importance des influences religieuses sur la pensée de Locke et sur la constitution américaine. Il plaide aussi pour que l'on applique la notion d'alliance dans les contextes modernes. L'ouvrage ne nous paraît pas suffisamment détaillé pour aborder ces différents thèmes de manière satisfaisante.

Despite its title, this book is more a historical review of the ideological background to the American constitution than a discussion of justice. After an introductory chapter on the relationship of law and religion, Chapter 2 discusses the notions of justice in Aristotle and Aquinas. They saw justice as the most important of the virtues, and held that the implementation of justice required both a virtuous and charitable judge.

Chapter 3 summarises the biblical view of covenant. It is based on God's grace and sovereignty. It creates a community, in which obedience to God's will expressed in the law is paramount. In this framework justice is both relational, it determines behaviour between one covenant member and another, and also eschatological, for only God's intervention will bring complete justice.

Biblical notions of covenant were fundamental to the Puritan approach to society and justice (Chapter 4), and they were obviously central to the first American colonists who established the Puritan states of New England. The ideas of these colonists were perpetuated and moderated in a secular direction as a result of the Enlightenment and writers such as John Locke.

However in Chapters 5 and 6 Gardner insists that neither Locke nor the American constitution were as secular as is often supposed. For instance, the separation of church and state in the federal constitution arose not because of opposition to the establishment of religion, but because different churches were established in different states that made up the union.

In the final chapter Gardner argues that biblical notions of covenant are still of use today. They enable us to see each member of society as made in God's image and therefore entitled to justice, yet at the same time all are knit together in community bound by promises and obligations as well as the law.

This book tackles an interesting and important topic, but is ultimately disappointing. It is not detailed enough either in tracing the evolution of the American constitution or in its application of covenant principles of justice to modern society to be satisfying. Finally, in discussing biblical covenants Gardner seemed unaware of modern approaches that would lead his synthesis to be questioned.

Gordon J. Wenham
Cheltenham, England