

blood-rites because it is part of the later H-redaction (cf. Knohl and Milgrom).

Chap. 2 is transitional within Gilders' thesis. On the one hand, it continues to test the traditional assumption that blood ("life") belongs to YHWH ("source of life"). On the other hand, it proposes that the notion of "indexing" makes more sense of the passages examined. For example, in Exod. 24:3-8 he claims that Moses' tossing of blood onto both altar and people "indexes" an existential relationship between YHWH (represented by the altar) and his people. In Chaps. 3-6 he applies his "indexing" hypothesis to the exegesis of blood rituals within some P texts and within Ezekiel and 2 Chronicles. Putting aside the traditional assumption, based on Lev. 17:11, that the blood (i.e. "life") makes "atonement" (*kipper*) for the offerer in these texts, he concludes that the various blood rituals "index" cultic relationships, thereby mapping an ideal social reality onto Hebrew life.

In the final chapter (Chap. 7) Gilders examines Lev. 17:11 in its own right. He observes that elsewhere in H texts the formula *kipper-al nephesh* refers to the "ransoming" of a life. Therefore, he speculates that Lev. 17:11 represents "an attempt to import the concept of 'ransom payment' [i.e. *kopher*; cf. Exod. 30:11-16; Num. 31:48-54] into the sacrificial context by playing on the uses of the verb *kipper* to refer to blood manipulation" (173).

Some of Gilders' criticisms of previous interpretations of blood ritual are compelling. It would seem difficult to refute his criticism of the view that blood is applied to the altar because "all life belongs to God." Nevertheless, despite the carefully argued nature of his thesis, one may question the validity of two of Gilders' presuppositions. The first is his presupposition that, since there is no interpretation of blood as "life which ransoms life" outside Lev. 17:11 it did not have such a meaning elsewhere in the OT. On the one hand, one may respond to this argument by postulating that the meaning of blood was so widely assumed that it possibly did not require explanation. If this were the correct then it may only have been necessary to explain the significance of blood when its symbolic meaning was threatened. This would seem to have been the case in Lev. 17. On the other hand, since the blood rites are never explained as "indexing" relationships, one may argue that this presupposition of Gilders' undermines his own hypothesis.

Gilders' second presupposition is that the chronological sequence of the relevant sources proceeds from P to D and then H. Yet there are scholars who maintain that the chronological sequence of P and H is more complex than this (e.g. Wagner; Blum; Ruwe); that P is later than D (e.g. Otto) and those who argue that D post-dates H (e.g. Milgrom). The adoption of one of these positions would undermine confidence in Gilders' proposal that H invented a new meaning for blood within a cultic context (Lev. 17:11) that was unknown to P and D.

Finally, I would question Gilders' contention that there is "no evidence of a *penal* theory of substitution" lying behind Lev. 17:11 (185). He arrives at this con-

clusion because it is "life" which "ransoms" the offerer rather than death. However, one could argue that the placing of such "life" on the altar, to ransom its offerer, presupposes an animal's "death."

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*Narrative, Religion and Science:
Fundamentalism versus Irony, 1700 - 1999*

Stephen Prickett

Cambridge, CUP, 2002, viii + 281 pp., p/b, £21.99,
0-521-00983-9

SUMMARY

The basic argument of this book is revealed in the subtitle *Fundamentalism versus Irony*. Fundamentalism refers to the rational and scientific worldview that knowledge consists of the observation, recording and classifying of data with the assumption that we know the objective world objectively. Irony means the growing awareness of our subjective interpretation of reality that makes reality less 'objective'. Prickett argues that you have either a fundamentalist or an ironic understanding of the world.

ZUSAMMENFASSUNG

Die grundlegende These dieses Buches zeigt sich im Untertitel *Fundamentalism versus Irony*. Der Begriff Fundamentalismus bezieht sich auf die rationale und wissenschaftliche Weltansicht, in der Wissen aus der Beobachtung, Erfassung und Klassifizierung von Daten besteht, unter der Annahme, dass wir die objektive Welt objektiv erkennen. Ironie meint das wachsende Bewusstsein von unserer subjektiven Interpretation der Wirklichkeit, die die Wirklichkeit weniger „objektiv“ erscheinen lässt. Prickett argumentiert, dass man entweder einem fundamentalistischen oder einem ironischen Verständnis von der Welt anhängt.

RÉSUMÉ

L'argument principal de ce livre se révèle dans son sous-titre : *Fondamentalisme ou ironie ?* Par fondamentalisme, on entend ici la conception rationnelle et scientifique selon laquelle le savoir résulte de l'observation, de la description et de la classification de données, et qui se fonde sur l'idée que nous connaîtrions le monde réel de manière objective. Par ironie, on entend la prise de conscience croissante de ce que notre interprétation subjective de la réalité rend celle-ci moins « objective ». Prickett soutient que chacun a soit une compréhension fondamentaliste, soit une compréhension ironique du monde.

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Irony is the awareness that there is more to reality than what meets the eye. A famous metaphor of irony is the anonymous print of the tomb of Napoleon on display in the Royal Library in Copenhagen. Kierkegaard took this print as a metaphor of irony and very appropriately Prickett used it as the front cover of his book. In the

centre of the picture are two trees with an empty space between the trees. The irony is that the empty space is not empty and when following the contours of the inside of the two trees Napoleon emerges. Irony is the awareness of the narrative character of reality, and that our stories will always be incomplete interpretations of reality due to the fact that part of narrative reality is constructed within the narrative itself.

Prickett gives an excellent overview of two ways of knowing reality i.e. a fundamentalist understanding or an ironic understanding. In a nuanced way he manages to trace the roots of irony back to the seventeenth century and even beyond, and illustrates how this perception of knowing reality has its tentacles rooted in philosophy, literature, religion and science as the prominent domains that engage with the search for an understanding of reality.

Chapter one deals with the post-modern understanding of story-telling that is aware of the subjective constructiveness of any version of reality and therefore the rejection of any grand narratives. Chapter two discusses the naïve understanding of reality within the context of the sciences that has prevailed at the beginning of modernity. The scientific worldview then was to see reality as an objective and external reality, but the detection of paradigms within any scientific theory brought the notion of irony within the scientific context closer home. Chapter three reflects upon the shift within literature as the fragmentation of reality became more apparent, hence the prominence of the 'I' as subject in literature. Chapter four reflects how Christianity became the Grand Narrative of religion, but as the notion of irony stretched its tentacles, the way people reflect upon religion also changed. Not only has the detection of the role of paradigms in the construction of theories had its effects upon the scientific world but also in the context of religion, as well especially with regard to theories of language. Chapter five then is about language and how meaning is structured within the parameters of our language. Chapter six is about the influence this had on the way we 'structure' theology. The notion of irony and the awareness of the provisional and constructed character of language have its influence on how we speak about God as an objective reality. Finally, chapter seven (is there some biblical symbolism in the fact that the book has seven chapters – an irony?) gives an overview of the current situation regarding an ironic understanding of the world. With the prominence of irony as a way to perceive reality in contrast to the fundamentalist view the modern scientist became partakers in this story-telling culture. A rediscovery of metaphors and the new understanding of language is symptomatic of the fact that scientists realise more and more that they have to 'read God's other book, the book of nature' in a way that attest to the fact that our understanding of reality even in the context of science is about ever-changing stories on the nature of our world. For Prickett this is in itself a consilience of a special kind. In the context of this growing disregard for

Grand Narratives and growing tendency towards fragmentation, consilience regarding the ironic understanding of the world is ironically a consilience of a special kind as it moves against fragmentation. Prickett's point, however, is that the fabric of the 'narrative universe' is not hospitable to fundamentalists of any hue.

This is an excellent book, and reveals Prickett's exceptional interpretation of the current perception of reality. As Christians, who for obvious reasons have a tendency towards fundamentalism, this is a good reminder that God's 'narrative universe' is not hospitable to fundamentalists of any shade. Rather we should be aware of the ironic reality of our understanding of God than to stray into a false fundamentalist's understanding as if we could possibly know anything, let alone God, in an exhaustive way.

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***Divinity and Humanity:
The Incarnation Reconsidered
Current Issues in Theology***

Oliver D. Crisp

Cambridge: CUP, 2007, ix + 187 pp., £15.95, pb,
ISBN 0-521-69535-X

SUMMARY

Oliver Crisp's *Divinity and Humanity* is a technical and constructive account of Christology that takes its starting point from the Chalcedonian marker that Christ is both 'truly God and truly man'. From here Crisp probes, tests and analyses important doctrines, particularly as they are understood in reference to the relationship between the divinity and humanity of Christ. These include perichoresis or interpenetration, the hypostatic union of Christ, kenotic Christology or self-emptying and the issue of whether or not Christ assumed a sinful nature.

ZUSAMMENFASSUNG

Oliver Crisp's Buch *Divinity and Humanity* ist eine technische und konstruktive Darstellung der Christologie, die ihren Ausgangspunkt in der chalzedonischen Kennzeichnung Jesu als „wahrer Gott und wahrer Mensch“ nimmt. Von dort prüft, testet und analysiert Crisp wichtige Dogmen, insbesondere im Hinblick darauf, wie sie mit Verweis auf die Beziehung zwischen der Gottheit und Menschheit Christi verstanden wurden. Behandelt werden u. a. Perichorese oder gegenseitige Durchdringung, die hypostatische Einheit Christi, kenotische Christologie oder die Selbsterniedrigung sowie die Frage, ob Christus ein sündiges Wesen annahm oder nicht.

RÉSUMÉ

Voici un ouvrage technique et constructif traitant de la christologie en prenant pour point de départ les affirmations de Calcédoine selon lesquelles Christ est à la fois vrai Dieu et vrai homme. Crisp explore, évalue et analyse