

Zusammenhang zu lesen, was – wie man hoffen darf – zu einer differenzierteren und verlässlicheren Interpretation seines Gedankengutes führen wird.

## RÉSUMÉ

Voici une bibliographie annotée de tous les écrits d'Abraham Kuyper publiés entre 1857 et 2010 qui constitue un tribut remarquable et de grande valeur à la tradition théologique réformée. C'est le fruit d'un travail gigantesque. Elle rassemble l'ensemble des écrits de Kuyper, un théologien qui n'a cessé d'écrire tout au long de sa carrière, et livre une courte introduction à chacun d'eux. Elle permettra aux spécialistes de lire chaque écrit de Kuyper dans son contexte, en vue d'une interprétation mieux informée et plus nuancée de sa pensée.

\* \* \* \*

Abraham Kuyper's thought is notoriously difficult to interpret well. He wrote constantly, his thoughts were always in development and were inextricably linked to the rapidly changing social, political and ecclesiastical contexts in which he lived. The sheer volume of his publications makes anything like concrete statements on 'Kuyper believed that...' rather difficult: bearing his incessant stream of publications in mind, it is challenging to be sure that one has read everything that Kuyper wrote on a given topic.

The nature of this challenge, however, has changed (for the better) thanks to Tjitze Kuiper's remarkable efforts. Over many years, he has carefully compiled an annotated bibliography of Kuyper's works from 1857 onwards. This bibliography also covers re-editions and translations of Kuyper's works until 2010. And these bibliographic entries are annotated – often with particularly helpful explanations of the development of Kuyper's thought in the works in question (see, for example, page 331 on *Drie kleine vossen*) and with useful notes on the historical context of the relevant publications. In that sense this book is simply necessary for those attempting to write accurately on Kuyper's life and works.

Indeed, the fact that the bibliographic entries are so exhaustive and chronologically ordered is of considerable value to the development of Kuyper scholarship. Those wishing to write on a particular Kuyper publication can now easily explore what else he wrote at the time in question, where the publication stands in relation to the development of his key ideas, and so forth.

The bibliography covers essays, books, articles (with the exception of Kuyper's articles in *De Heraut* and *De Standaard*), printed telegrams, pamphlets, multi-volume works, first and later editions, and later translations. The bibliography does not, however, cover Kuyper's works available via print-on-demand technology. Despite this, it nonetheless covers some 756 pages.

George Harinck's introductory essay, 'Being Public: On Abraham Kuyper and His Publications,' is well written and typically nuanced. Harinck skilfully captures the sense in which Kuyper, from a note dealing with

his desire to give himself over to God written at the age of 10, to his deathbed statements, saw his life as inherently public. (Harinck draws an interesting comparison to Kuyper's colleague Herman Bavinck, who wished to maintain a firm distinction between his public and private lives.) This essay explores the sense in which Kuyper mastered material culture in order to publicise his life and thought, but notes, appropriately within the context of a 756 page bibliography, that writing was Kuyper's means *par excellence* of maintaining a public profile, concluding that, '[F]or upwards of seventy years and in an unprecedented way, Kuyper gave himself away in books and papers, where what was personal to Kuyper became public and where the public word was as utterly personal as it has been for any figure since.' (xxi)

The obvious critique of this bibliography concerns its price, rather than its content. At €224.00 or \$290.00, its price is extremely restrictive to individual buyers. (That said, a recent Oxford University Press publication on Augustine, at \$895, makes this work cheap in comparison.) However, it should be noted that the publisher has announced the intention to make an electronic version available online, free of charge. As such, the realm of Kuyper studies stands to benefit considerably from Kuyper's dedication and thoroughness.

James Eglinton,  
Kampen, NL

## *The Mighty and the Almighty: An Essay in Political Theology*

Nicholas Wolterstorff

Cambridge: Cambridge University Press, 2012, vii + 181 pp., £55 / \$90, hb, ISBN 978-1-107-02731-2

## SUMMARY

In this book Nicholas Wolterstorff presents his view of a Christian understanding of the state in a discussion with two opposing positions: The understanding of the state as representing a foreign power (Yoder and Hauerwas) and the understanding of the state as a representative of God in the ordering of social life (Calvin's 'two rules' doctrine). Through an exegesis of Romans 13, combined with philosophical-political reflections, Wolterstorff argues that the state has a God-given authority but with a more restricted aim than in the two-rules doctrine, and that the Western rights-limited democracies are good expressions of this.

## RÉSUMÉ

Dans cet ouvrage, Nicholas Wolterstorff traite de la conception chrétienne de l'État. Il expose son propre point de vue, après avoir considéré deux positions opposées : celle qui voit l'État comme un pouvoir étranger (John Yoder, Stanley Hauerwas) et celle qui le considère comme un représentant de Dieu chargé d'assurer l'ordre dans la vie sociale (la doctrine calviniste des deux règnes). Sur la base d'une étude exégétique du texte de Romains 13 et



de réflexions philosophiques et politiques, Wolterstorff considère que l'État détient une autorité que Dieu lui a confiée, mais que son rôle est plus restreint que le veut la théorie des deux règnes. Il conclut que les démocraties occidentales aux droits limités constituent de bonnes expressions de ce que l'État doit être.

#### ZUSAMMENFASSUNG

In diesem Buch stellt Nicholas Wolterstorff seine Sicht eines christlichen Verständnisses vom Staat im Rahmen einer Diskussion mit zwei entgegengesetzten Positionen vor: Das Verständnis vom Staat als Repräsentant einer auswärtigen Macht (Yoder und Hauerwas) und das Verständnis vom Staat als Repräsentant Gottes in der Gesellschaft und ihrer Ordnung (Die Lehre Calvins von den 'zwei Königreichen'). Auf eine Exegese von Römer 13 und philosophisch-politische Betrachtungen gestützt, vertritt Wolterstorff folgendes Argument: Der Staat hat eine gottgegebene Autorität inne, doch mit einer enger gefassten Zielsetzung als in der Zwei-Reiche-Lehre, und die westlichen Demokratien mit eingeschränkter Staatsmacht sind ein guter Ausdruck davon.

\* \* \* \*

The aim of this book, which originated in the author's Stone Lectures at Princeton Theological Seminary in 1998, is to reflect on how we are to look at the state and its authority from a Christian standpoint – i.e. in relation to the belief in God's supreme authority. An important reason for taking this up is the radical criticism that theologians like John Howard Yoder and Stanley Hauerwas have levelled against the classical Christian understanding of worldly authority as servants of God (18-46). According to Yoder, worldly authorities belong to the powers that have rebelled against God. Even if God uses these powers in his providential work, Christians cannot support them, only (if necessary) freely subordinate themselves to them. Hauerwas follows a slightly different line of thought, which Wolterstorff surprisingly links with Augustine's 'two cities': he sees Church and state as representing two different nations, with different citizens. Even if they intermingle in daily life you can only be a citizen of one of them. Christians are thus 'resident aliens' in the state, living in it without identifying with it.

The reason for Wolterstorff's reaction against this is not only that it runs counter to his own exegesis of Romans 13. It also renders Christians strangers in the world, so that they exclude themselves from taking part in the improvement of government. But to his own surprise Wolterstorff cannot identify with the opposite, classic view – the so called 'two rules' doctrine – either. In this book it is represented by Calvin, for whom Wolterstorff clearly has great sympathy (67-82). According to this view, civil government, far from being part of the rebelling powers, is to be regarded as 'deputy of God', holding a 'holy ministry'. Even if persons in government may be morally depraved, their office is to be honoured

and Christians are encouraged to take part in it for the sake of peace and stability in society. But that is also the limit of its aim and authority. When it comes to salvation and eternal life God does not rule through civil government but through his Church and the means that he has entrusted to it, Word and sacrament.

As is evident from Wolterstorff's subsequent exegesis of Romans 13 (83-104), and the 'fleshing out' of this exegesis in relation to our modern society (the rest of the book), his main objections to this understanding are as follows:

(1) It is a misunderstanding to ascribe to the state the 'positional authority' that Calvin does with reference to Romans 13:1. Key to understanding what Paul says about the state is his description in verses 4 and 5 of the aim of the state, namely 'curbing injustice' and protecting the rights of its citizens (90). If the state does not live up to that, it is to be criticised and opposed.

(2) This being the God-given task of the state, it is also a misunderstanding of its role to ascribe to it the task 'to ... protect the outward worship of God' and 'to defend sound doctrine of piety' (so Calvin, 71). Calvin's understanding is here more in line with Aristotle's all-encompassing understanding of the state as fulfilling the goal of human life than with Paul's more restricted understanding of it as 'curbing the wrongdoing and encouraging the good-doing' (101).

(3) It is also a misunderstanding when Church and state in the 'two rules' doctrine are understood as two governance structures in relation to a common body of persons, taking care of the people's outward behaviour and their inner life respectively. It has not much to do with the churches of the New Testament as institutional bodies alongside other institutional bodies in a multi-religious society. And this view inevitably gives the state a much more prominent role in defining human life than the NT allows.

Wolterstorff's own view is developed through philosophical analyses of the nature of the authority of governments and through a presentation of the Dutch reformed theologian and politician Abraham Kuyper (who happened to deliver the Stone Lectures a hundred years before Wolterstorff). Authority in society is not as simple as we tend to think. Society is a many-faceted network of institutions and units such as companies, schools, churches and families, each with their own authority-structure. The state is but one of these, albeit an important one. The diversity of society is an expression of God's creation work, and is therefore to be secured, not only on an individual but also on an institutional level. And exactly this is the God-given task of the state. The state that the Bible points at is, in other words, the 'rights-limited state' of Western democracies. In relation to this, Christians are not to regard themselves as 'resident aliens'.

There is much to learn from Wolterstorff's understanding of society, even if it is a little too American to my taste. And he is to be lauded for his wish to combine



theological-philosophical thinking and exegesis. But I cannot say that I was convinced by his exegesis. Maybe it is not that easy to draw the line from Scripture to Western democracy.

*Asger Chr. Højlund  
Aarhus, Denmark*

***The Four Gospels on Sunday: The New Testament  
and the Reform of Christian Worship***

**Gordon W. Lathrop**

Minneapolis: Fortress Press, 2012, vii + 219 pp,  
\$38.18, hb; ISBN 9780800698522

**ZUSAMMENFASSUNG**

Das Buch „Die Vier Evangelien am Sonntag“ umfasst acht Kapitel in zwei Teilen. Es erforscht die Rolle, welche die urchristlichen Gemeinden bei der Bildung der Evangelien gespielt haben und welche Auswirkungen dieser Bezug für die christlichen Gottesdienste heute hat. Gordon Lathrop vertritt die Auffassung, dass, weil die Evangelien im ‚Einklang‘ mit den urchristlichen Versammlungen geschrieben wurden, liturgische Theologen den fortwährenden Einfluss ernst nehmen müssen, den die Evangelien auf Versammlungsrituale und –praktiken ausüben. Lathrop behauptet, dass die Evangelien mehr als eine geschichtliche Rolle spielen, sondern auch als ein stets reformierender Katalysator dienen, der die Gemeinde in die Geheimnisse der lebendigen Gegenwart Christi hinein führt durch Symbole, Metaphern und verbale Bezüge.

**SUMMARY**

Comprised of eight chapters divided into two parts, *The Four Gospels on Sunday* explores the role ancient Christian assemblies played in the formation of the Gospels and the implications of this relationship for today's Christian assemblies. Gordon Lathrop contends that because the Gospels were written to 'cohere' with Christian assemblies, liturgical theologians must take seriously the Gospels' ongoing role in the gathering's rituals and practices. More than mere history, Lathrop claims the Gospels serve as an ever-reforming catalyst leading the community into the mystery of Christ's living presence through symbol, metaphor and verbal juxtapositions.

**RÉSUMÉ**

Cet ouvrage se divise en deux parties et comporte en tout huit chapitres. Il cherche à déterminer quel rôle ont joué les communautés chrétiennes primitives dans l'élaboration des Évangiles et quelles implications on peut en tirer pour les communautés chrétiennes d'aujourd'hui. L'auteur soutient que, puisque les Évangiles ont été rédigés en fonction des communautés chrétiennes, les théologiens de la liturgie doivent considérer avec attention quel rôle les Évangiles continuent à jouer dans le rituel et les pratiques des réunions chrétiennes. L'auteur considère que les Évangiles, plus qu'une simple présentation de l'histoire,

ont pour but de servir de catalyseur d'une réforme permanente des communautés, en conduisant celles-ci dans le mystère de la présence vivante de Christ à l'aide de symboles, de métaphores et de juxtapositions verbales.

\* \* \* \*

Veteran liturgical theologian Gordon Lathrop's *The Four Gospels on Sunday* takes up the relationship of the Gospels to their ancient Christian assemblies in order to address the place of worship in today's Christian gatherings. Lathrop contends that the Gospels were written specifically for the ancient communities in which they were originally read. Thus, he contends that today's Christian worship must take seriously the Gospels' ongoing roles in shaping rituals and practices. Even more, Lathrop argues the Gospels provide an irreplaceable bridge to worshipping the risen Christ.

The first chapter, 'Beginnings', frames the discussion by exploring the origin of the Gospels in light of the assemblies in which they were read. Drawing on John Dominic Crossan's claim that the Gospels demonstrate a dialectic between the 'Jesus-then' and 'Jesus-now', Lathrop argues that the assembly is the context for both: 'Jesus-then is indeed Jesus-now, in the assembly' (27). Similarly, he draws from F.W. Danker and G.H.R. Horsley's work on the origins of the word 'gospel' to argue that Paul adopted imperial good-news announcements that included both invitations to festivals and the festival sacrifices themselves. Lathrop proposes that Mark took up Paul's (i.e. Danker and Horsley's) understanding of the Gospel and, therefore, also wrote with fledgling Christian communities in mind. Specifically, Lathrop claims that Mark's 'house' motif carried special associations for the house-church assemblies of the first century. In turn, Mark's example inspired the other three Gospel writers; Matthew, Luke, and John all concluded their Gospels with the risen Lord appearing to a gathering.

The second chapter focuses on the relationship between the Gospels and the 'meal meetings' of the early Christian movement. Following the work of Paul Bradshaw, Lathrop posits an irreducible diversity of patterns present in meal practices of ancient Christian assemblies. At the same time, this diversity and unfolding development of practice was carried out alongside the implications for meal-keeping found in the Gospels: Luke's Emmaus story (Lk 24:13-35), Mark's Passover meal (Mk 14:12-20) and (more covertly) Matthew's Wedding Banquet parable (Mt 22:1-14). As Lathrop summarizes, 'The growing similarities in Eucharistic practice, then, would be due not only to the fourth-century imperial interest in a unified church but also and more profoundly to the common orthodox Christian heritage of the reforming word of the apostle and Gospels' (57).

Chapters three, four and five examine the four gospels in detail (Mark and John get their own chapter while Matthew and Luke share a chapter). This section is the