

between Christ and non-Christians as one of 'final', not 'efficient' causality. But what exactly does this mean? Must we not here distinguish between God's presence in all men through his creative Word and his presence in Christ as the Word incarnate—a presence appropriated only through (explicit) faith? In order to affirm both the universality of God's salvific will and the New Testament's claims for Christ as the mediator of salvation must we not look to the next life when all those who have responded to God's manifold call will see Christ as the one in whom God's purpose for the human race is fulfilled? This would be a form of 'final' causality in accord with biblical eschatology. On p. 68 D'Costa hints at but does not explore this possibility. Full answers to these questions will involve analyses of 'grace' and 'salvation' that D'Costa does not provide. Finally, it is possible (and arguably desirable) to hold an 'inclusivist' view of other religions without using either Rahner's conceptual framework in general or his enigmatic concept of 'anonymous Christianity' in particular. Yet this is an informative book that confronts readers with the problems and the various ways of tackling them.

H.P. OWEN

PROBLEMS OF OLD TESTAMENT THEOLOGY IN THE TWENTIETH CENTURY by
Henning Graf Reventlow *SCM*. 1986. 13 + 194 pp. £6.95.

Henning Graf Reventlow is a leading authority on the history of biblical scholarship, and author of the massive *The Authority of the Bible and the Rise of the Modern World* (SCM 1984). This volume and its sequel (*Problems of Biblical Theology in the Twentieth Century*, SCM 1986) constitute a complete bibliographical guide to the discussion of the themes and problems of 'biblical theology' this century. No stone is left unturned, thanks to the help of 'a series of assistants, all of whom I cannot mention by name' (p. vi)—the mind of a British theologian reels at the thought of having more assistants than one can name!—and contributions in all major European languages are listed and summarized. The arrangement of material is very roughly chronological, but since Old Testament theology has passed through reasonably well-defined phases this means that it is also broadly thematic: successive chapters deal with the place of the Old Testament in Christian theology, the quest for an organizational principle, 'the problem of history' (the longest chapter, testifying to the pivotal importance of Gerhard von Rad), the difficulty of locating the 'centre' of the Old Testament, and recent attempts to move creation, myth, and 'wisdom' back into the mainstream of interest.

Reventlow is extremely informative, judicious in his comments and criticisms, and completely in command of a forbiddingly vast subject. But to a great extent the very scale of the undertaking, once compressed into a book of less than two hundred pages, makes it self-defeating. If every significant scholar is to be cited and summarized, no-one will stand out very clearly. That the main lines of development emerge as clearly as they do is a tribute to the author's skill, but inevitably the trees obscure our view of the wood. Primarily this is a reference work, and it would surely have been better to recognize this in the typography. There are no footnotes—but this is no cause for rejoicing, for all the material that would be in them is simply incorporated into the text, usually in extended parentheses. The result is a typographical disaster. On one page (p. 155) twenty-one lines of the text separate the subject of a sentence from its verb, and this is by no means untypical. Such constructions are bad enough in German, and avoided even there by good writers, but English grammar and syntax simply will not sustain such a burden, and I found myself constantly having to re-read sentences in order to unscramble the endless brackets-within-brackets and quotations-within-quotations. The pity is that the translation (by John Bowden) is perfectly lucid, once one has reconstructed the basic sentences into which so much complex bibliographical information has been so unceremoniously stuffed. Even so, it would have been a great deal kinder on the reader to provide simple, clear summaries of the basic

problem areas in Old Testament theology, and then much more detailed excursions setting out the history of scholarly debate, with normal footnotes. This attempt to do everything in a unilinear, integrated form reduces what could have been a masterly one-man encyclopedia to a jungle of names, dates, and titles which only the most intrepid will venture into. Happily this will not reduce its value as a classified bibliography, a task which it will fulfil admirably for years to come.

JOHN BARTON

ANTHROPOLOGICAL APPROACHES TO THE OLD TESTAMENT, edited by Bernhard Lang. *S.P.C.K./Fortress Press, London/Philadelphia, 1985. Pp 175. Paperback. No price given.*

This is volume 8 in the 'Issues in Religion and Theology' series, which performs a valuable service in collecting together significant essays on particular themes.

The present volume deals with an especially influential area of concern in contemporary Old Testament studies, namely the dialogue between social anthropologists and Old Testament specialists which has gained considerable impetus over the past two decades.

Here are to be found essays by a distinguished group of scholars, including Edmund Leach, Mary Douglas, and Isaac Schapera. All have appeared in English elsewhere, but are very handily collected within one cover here. The range of concerns is broad, from John Rogerson's incisive re-examination of the Hebrew conception of corporate personality to Lang's own study of the social organization of peasant poverty in biblical Israel, and yet a pleasing series of interconnections between essays makes this a surprisingly coherent collection.

In his useful introductory chapter 'Anthropology as a New Model for Biblical Studies' (not previously published), Bernhard Lang (one of the liveliest of the younger generation of German Old Testament scholars, who has himself studied Social Anthropology at the London School of Economics) sketches the main areas and methods of investigation and the developments that have occurred over the past twenty years, showing how the application of these insights to the study of the Old Testament world has greatly contributed to our understanding of its religion, as well as its social and cultural setting. Lang writes, 'I venture to predict that what may now look like the fringe activity of a few anthropologists interested in the Bible and biblical scholars dissatisfied with more traditional ways of exegesis will develop into a recognized, established approach.... Biblical scholars as well as students will need to acquire some anthropological experience, if only by admitting other kinds of books to their shelves'.

PAUL JOYCE

SIR EDWYN HOSKYN AS A BIBLICAL THEOLOGIAN by Richard E. Parsons, C. Hurst & Co., London, St. Martin's Press, New York, 1966, pp. 151, £15.

When I went up to read theology at Cambridge in 1937, Hoskyns was but recently dead. His memory was vivid and his reputation was still contentious. He had been one of the scholar-preachers who gave voice to their Christian convictions and had therefore been treated with coolness by other scholars who were more reserved and seldom went beyond academic convictions. From those who had known him, and especially from Noel Davey, his pupil and collaborator, I began to learn his methods. By these I and others were profoundly influenced. Some of us could say things in a Barthian manner—and he had translated Barth's *Romans*—though without much Barthian understanding on our part. We eagerly adopted *Wörterbuch* studies as displayed in *The Riddle* and the splendid *Cambridge Sermons*. And when the commentary on *John* came out in 1940 I had it as a