

BOOK REVIEWS

Bynum, Caroline Walker, *The Resurrection of the Body in Western Christianity, 200-1336*. Lectures on the History of Religions, new series 15; New York: Columbia University Press, 1995. 368 pp. ISBN 0-231-08126-x.

Significant attention has been given by theologians over centuries to the "Christian" understanding of the resurrection of the body. In the modern period that attention has focused on the soul which, without doubt because of initial technical concerns, has seemed an easier item to transfer and store. This has been the case both in academic theology and in popular expressions of theology. In the post-enlightenment period, academic theologians and historians have generally been reticent to discuss an issue so foreign to most accepted scholarly and scientific theoretical frameworks. However, during the early Christian and medieval periods, the preservation and/or resurrection of the body was generally considered a matter of importance and related to concepts of salvation and holiness. Alternative theories were expressed in art, belles lettres, and music as well as theological discourse and to her credit Bynum has reflected on these sources. The issue was of central importance and is a recurring factor of the surviving texts. It was not merely a matter of prurient speculation but was integrally connected to theories of humanity and divinity. In the work of Caroline Walker Bynum, one has, for the first time, a thorough presentation and analysis of the initial and shifting understandings among selected Christian thinkers as to the resurrection of the human body. It is Bynum's argument that the theories worked out in this period still undergird the understanding of person and personal worth in Western culture (pp. 431-433).

After an introduction (pp. 1-17) which indicates foundational images from biblical, hellenistic, Jewish apocalyptic and contemporary texts, the first chapter, "Resurrection and Martyrdom: The Decades Around 200" (pp. 21-58), traces the evolution of the biblical metaphors, especially those in the Pauline texts, through the works of Athenagoras, Irenaeus, and Tertullian (with reference to many other writers). It is clear that despite the various solutions to the problem and the divergent textual interpretations, the resurrection was generally seen as "victory over partition and putrefaction" (p. 58) and a factor of issues related to concepts of martyrdom.

The second stage of the volume (pp. 59-114) takes the developments to the end of the fourth century and into the fifth. The social, cultural, and theological context had changed and so had the issues related to the resurrection of the

body. With the ascendancy of the relic cults and asceticism, the focus became increasingly the material body, a body which was rendered incorruptible by the avoidance of physically and spiritually corrupting influences in this life. The paradigm was no longer the martyr but the saint. The central concern was the nature of death and the permanence of the material body. This "extraordinary materialism of the early fifth-century set the course of discussion for years to come" (p. 113).

Part two of the volume (chapters 3-5; pp. 115-225) discusses developments in the twelfth century with special attention to Herrad of Hohenberg, Honorius Augustodunensis, John Scotus Erigena, Hildegard of Bingen, Peter the Venerable, and Otto of Freising as well as Scholastic theology, iconography, and burial practices. Bynum states that this period was "the high point of literalism and materialism in treatments of resurrection" (p. 223). Drawing inspiration perhaps from Ephrem of Syria, it was argued that the earthly bodies would be regurgitated (from earth and other consumers) and reassembled into a changeless heavenly context which would absolutize, to the most finite details, the earlier earthly form.

The final section (pp. 229-343) focuses on the decades toward the end of the thirteenth century. Central figures examined include Bonaventure, Thomas Aquinas, Giles of Rome, as well as figures such as Godfrey of Fontaines and Robert of Anjou. Careful attention is given to the interaction of the theologians with Aristotle's thought as portions of that writer's oeuvre became available again in the West. It is demonstrated that the vision of God by the soul became sufficient for salvation. Dualism, had, perhaps, become established in Western thought. The resurrection of the body was not denied, but the identity of the "saved" person's earthly body and the heavenly form had been found untenable. Burial practices were diversified and scholarly research on the body became an option for Western scholars.

An important subtheme of Bynum's work is the contribution of women to the discussion both as subject and participants, especially among the mystics, in the definition of resurrection. This participation was both at levels of theory and development of practice congruent with those practices. Another contribution, which it is hoped that historians and theologians will remember, is the demonstration that when various texts of Late Antiquity or the Middle Ages affirm "resurrection of the body" they are pointing to a complex matrix of social, cultural, philosophical, and theological factors and understandings. This articulation of the philosophical context within which was made possible the reflection on resurrection of the body is one of the major contributions of the book. Finally, at most every point, Bynum interacts with a variety of scholarly analysis and opinion in the notes which in themselves provide an introduction to the problems for students and scholars in support of their reflection and research. This book is truly an important contribution to the study of Western theology and culture.

DAVID BUNDY
Associate Professor of Church History
Christian Theological Seminary
Indianapolis, Indiana

Cobb, Jr., John B. *Grace and Responsibility: A Wesleyan Theology for Today*. Nashville, Tennessee: Abingdon Press, 1995. 192 pp. ISBN 0-687-00769-0.

When I first read the title of Cobb's work, I immediately assumed that this book would be similar in purpose and structure to Colin Williams' classic, *John Wesley's Theology Today*. But I quickly discovered I was wrong. Whereas Williams' concern was to explicate Wesley's major theological themes and to demonstrate their ecumenical significance in light of the theological developments which have taken place since Wesley's time, Cobb's treatment is much more narrowly focused. Like Williams, Cobb utilizes Wesley materials—ever aware of our different historical perspective—but unlike Williams, Cobb's dialogue with Wesley is concerned not with the broad perspective of inter-church relations and dialogue, but with developing "some central convictions" around which United Methodists "might be able to reach enough consensus to move faithfully into the future" (p. 15). Its genre, then, is more akin to the recent spate of works which belabor the decline of United Methodism (Wilke, Carothers, etc.) and are, therefore, searching for a solution; the chief difference, of course, is that Cobb's response is unwaveringly theological and political.

For the most part, this process theologian's exploration of his central thesis in the initial chapters is refreshing and remarkably honest. Indeed, the pretense that there is nothing wrong theologically with United Methodism is dispelled throughout the work. Cobb notes, for instance, that "we United Methodists have lost our way theologically. We are fragmented in the extreme" (p. 8). And, sociologically speaking, he considers that "we are far more like the Church of England of Wesley's day than like the people who responded to Wesley's preaching" (p. 15). This candor is no doubt one of the book's strengths, though at times it appears that Cobb mistakes the orientation of the *leaders* of United Methodism for that of the laity, especially in terms of his observation that few United Methodists today are existentially interested in pursuing the question of justification and sanctification (p. 22).

The second chapter of the work, "God and the World," is for the most part good, though the discussion on mysticism is clearly inadequate. It is not evident, for example, that Cobb understands either the reason why Wesley rejected mysticism or the extent of his criticism as well as the broader significance, soteriologically speaking, of all this. To enhance the argument here, Wesley's letter to William Law in 1756—not just the one in 1738—should have been critically examined as well as Wesley's numerous comments on the works of Tauler and Behmen (Boehme). Indeed, on this topic—as elsewhere—Cobb is far too dependent on secondary sources (Tuttle in this chapter, and in later ones Maddox) in his interpretation of Wesley, and his writing, therefore, lacks the freshness, the clarity, and the orchestration of detail so typical of Wesley scholars.

The weakest chapter of the book from my perspective, however, is Chapter Four, "The Way of Salvation, I." Here Cobb seems to have little appreciation of the element of order in Wesley's *via salutis* and he, therefore, for the most part, leaves undeveloped the relations between the soteriological doctrines within this broader framework. More to the point, Cobb's handling of Wesley's *via salutis* is merely sequential more

than anything else: one doctrine simply follows another with no apparent connection. Such a treatment, not surprisingly, lacks the dynamism of Wesley's own *way* of salvation with its implicatory relations, its parallelism and, above all, its processive nature.

Beyond this, Cobb seems to be unaware of the debate (Maddox and Collins in *Methodist History*) which has already taken place concerning Wesley's employment of the phrase "the almost Christian." In fact, the current discussion is far more advanced and much more sensitive to nuance than Cobb's treatment allows. How, then, is this a Wesleyan theology for *today*? In fact, Cobb's assertion, that "as time passed he [Wesley] acknowledged the judgment of his friends that he had been a Christian long before Aldersgate is both problematic and contested. Therefore, in order to make this claim *now*, Cobb must first of all explore: a) Wesley's changing use of the phrases "the almost/altogether Christian," and the phrases "the faith of a servant, the faith of a child/son," b) Wesley's motif of real, rational, scriptural Christianity (which Cobb explores towards the end of his manuscript, though in another context) as this motif relates to these preceding phrases, and c) the question of dominion over sin and the reception of assurance (the spirit of bondage and of adoption) as they relate to both a and b above. In a real sense, a strong case has already been made that Wesley's later writings (especially during the 1780s) demonstrate that though he modified the distinction between the almost Christian and the altogether Christian—overcoming some Moravian-inspired confusion—he never equated these terms. Cobb's claim then, if he wishes to put forth a different view, needs to be supported by a well-developed argument.

In chapter Six, "The Role of Law," the description of the historical background which informed Wesley's understanding of the law is both engaging and genuinely helpful. However, Cobb's claim that "the law that Wesley would preach to unbeliever and believer alike was not the natural moral law of the rationalists... Neither was it the Ten Commandments," (p. 119) is not quite accurate. Admittedly, Wesley often defined the law in terms of the Sermon on the Mount as Cobb maintains, but he also conceived of the law in terms of the Ten Commandments as the sermon "The Original, Nature, Property, and Use of the Law" clearly demonstrates (cf. 1,5). This factor, considered in light of Wesley's preaching record and the numerous references to Exodus 20:1-17 in his published sermons, indicates that Wesley viewed the Ten Commandments as an earlier—though still valid—expression of the *same* moral law which the Sermon on the Mount more clearly elucidates. The key difference, of course, between the two forms of law is that the latter places a premium on intention. But, for Wesley, there was not and cannot be any contrariety here in terms of substance.

The last two chapters of the work, "Openness to Difference," and "The Wesleyan Quadrilateral," address the theme of unity in a more direct fashion than do the previous chapters. However, in exploring the issue of unity and religious pluralism, Cobb makes a category error and therefore not only misconstrues Wesley's teaching, but also misunderstands Dr. Jerry Walls' basic argument. More to the point, Wesley's sermons "The Catholic Spirit," and "A Caution Against Bigotry," are preoccupied not with the relationship of groups *within* Methodism (which is the way Cobb wants to press the argument), but with the relationship of Methodists to groups *beyond* their circle of faith. In other words, in these sermons Wesley explored external relations not

internal ones. In fact, Wesley's Model Deed, adopted by the Conference of 1763, required that his preachers uphold the standard of doctrine evident in his *Explanatory Notes Upon the New Testament* as well as in the four volumes of his *Sermons*. Furthermore, as his Journal clearly indicates, Wesley was not reluctant to exclude from the pulpit those lay preachers who spoke against his cherished doctrine of Christian Perfection. Indeed, in terms of relations within Arminian Methodism Wesley stressed unity, not diversity, and his style of leadership was frankly authoritarian. So then, if Cobb wants to find a champion of theological diversity *within* Methodism, he will have to look elsewhere.

The last chapter of the book considers the theme of unity in terms of the issue of authority. In Cobb's treatment of the quadrilateral, for example, it is clear that what is ultimately authoritative—despite his claim that "It [Scripture] enters in...because we United Methodists today acknowledge its authority and are informed by it..." (p. 160)—is not Scripture, but reason and experience. Nevertheless, the reader needs to be aware that Cobb is not really referring to just any kind of experience, nor to human experience in general (certainly not in an existential way). Instead, he continually refers more specifically to the experience of the first half of the following polarities: female/male, black/white, homosexual/heterosexual, and poor/rich. Here Cobb's thought is little different from the liberal "progressivism" of certain sectors of American politics. The chief difference, of course, is that Cobb invests his own political judgments with the aura of sanctity and religion. A sacred canopy—to borrow Berger's phrase—has been placed over post-60s political liberalism and its judgments. This supposedly (and oddly enough) is the basis for unity around which United Methodists should coalesce. But how can the balkanization of American social and cultural life as well as the tribalisms of group politics—which we have all witnessed of late—become the basis for *unity* within the church? Moreover, many United Methodists may be as equally concerned about social justice as Cobb, but they may differ from him in terms of a) political judgments and strategies and b) the suitability of making *any* political thought or task the basis of ecclesiastical unity.

An equally disturbing departure from the principles which could actually make for unity (the universal love of God manifested in Jesus Christ) is found in Cobb's use of the term "we" throughout the book. To be sure, this term is never inclusive, never indicative of all United Methodists—certainly not of Evangelicals—but only of a party within "United" Methodism. Other views have simply and conveniently been defined out of existence. That is, Cobb mistakes his own particular vantage point, with all its limitations, for a universal one. What emerges, then, is a very acculturated form of Christianity—a Christianity which lacks a critical perspective on the life and movements of our times.

Under this larger topic of authority, though both Scripture and tradition undergo serious criticism in light of their historical nature, reason and the experience of preferred social groups remain, for the most part, untouched. However, post-modernism has made us increasingly aware that reason is never as objective as we initially suppose, but is always "interested" reason, that is, reason with a viewpoint, a perspective, perhaps even a bias ever behind its use. Second, Cobb is apparently unwilling to identify the

evil, the self-absorption, and the lust for power of "favored groups." His critical knife, in other words, is unevenly applied. This, once again, makes for a skewed and unrealistic analysis and belies his claim made towards the end of the work "I believe that my proposals...cannot be easily categorized in polarizing ways" (p. 177). On the contrary, it is clear to the reader, if not to Cobb himself, that his argument is actually dependent on the establishment—and maintenance—of the polarities and the privileging of the "correct" half of these poles. In fact, even Cobb, himself, admits towards the end of his argument, "No doubt I have interpreted Wesley in terms of these judgments and prejudices" (p. 177). Is this the basis of hope, is this the much-awaited unity from which United Methodism will face the future? I hope not.

Despite my strong criticism, I like what Cobb is trying to do in this book. One can certainly applaud a theologian as he grapples with his own church and its relation to the contemporary world. One can also appreciate the quest for unity amidst a cacophony of voices in Methodism today. Truly, such a quest is both noble and needed. However, Cobb's work, in rejecting the broad theological themes of Chapters Two through Six as a possible basis of unity, and in celebrating contemporary political liberalism in a largely uncritical fashion, will have the ironic effect, in the end, of displaying why we are and will continue to be "lost...theologically and fragmented in the extreme."

KENNETH J. COLLINS
 Professor of Church History
 Asbury Theological Seminary
 Wilmore, Kentucky

Newbigin, Leslie. *Truth to Tell: The Gospel as Public Truth*. Grand Rapids: Eerdmans, 1991. 90 pp. ISBN 2-8254-1030-6.

One may tire of hearing that we are at a crisis point in the relationship between culture and Christianity, and it may be endlessly so, but it is especially true right now. The West, as we have known it through the Reformation and Counter-Reformation, the Enlightenment, and the Ages of Discovery, Reason, and Science is dying. Modernity is passing away, Post-Modernity is emerging. But, no one knows what it will look like. Thus, the crisis. Perhaps New Age spiritualism will either marry or bury science. Perhaps dialectical materialism will give way to a philosophy where both the thesis and the anti-thesis are true in their own way without synthesis. Perhaps authoritarianism will give way to such libertarianism that all groups collapse into the black hole of individualism. Or, perhaps, if even reluctant Jonahs can be found, the message of Jesus Christ will save this generation as in Nineveh.

Newbigin's question is the same one Augustine wrestled with: "When the world as we know it falls apart, where do we start to rebuild?" Newbigin blames Descartes for starting in the wrong place (unattainable certainty), and thus producing modern cynicism for any absolutes. Now that we have reached the end of our modern rope—"a

place of technological optimism and literary despair" according to Carver Yu (Newbigin, 19)—what is the challenge and opportunity for the Christian Church?

Newbigin, with his years of experience in missions and in ecumenical work, is uniquely positioned to give us a reasoned and balanced starting point. He notes that some think that the appropriate strategy is to conquer the public domain of values and institutions, laws and legislatures. They decry a pluralist society and look for another Constantinian victory. But, they ignore the results of that kind of victory for the church.

Others glory in pluralism and some even produce enough guilt to lift up competing ideologies over the gospel. For them the church is just one of many private organizations that "do good." It does not occur to them, until it is too late, that the church loses its authority to critique society when it becomes a clone.

Newbigin rejects both "fundamentalist" and "liberal" strategies for the missionary work required to evangelize the West. The liberals are satisfied to live by the rule that faith is a private matter with no relevance for public issues. The fundamentalists prefer to lay siege to the City of Mankind in order to force a change. Newbigin steers a course between the Scylla of ineffective faith and the Charybdis of ingrown faith to secure the place of Christianity in this Post-Modern world.

In three chapters, which were three lectures given as the Osterhaven Lectures at Western Theological Seminary in Michigan, Newbigin identifies the problem, weighs the solutions, and, like the Christian statesman he is, offers some advice about where to start. Using the Barmen Declaration as his example, Newbigin stakes out the mission of the church in post-modern society to be "to declare the sovereignty of Christ over every sphere of human life without exception" (p. 72) and "to reject ideologies which give to particular elements in God's ordering of things the central and absolute place which belongs to Christ alone" (p. 80). Since both liberals and fundamentalists tend to absolutize their positions, Newbigin calls the church not to take sides, but to affirm the truth publicly and to anathematize all false ideologies publicly.

This is fine and perceptive writing, all tightly packed into a few pages. Newbigin is full of quotable quotes. For example, he notes that "it is clear...that free markets are the best way of continuously balancing supply and demand. But it is also clear that when the free market is made into an absolute, outside of rational control in the light of ethical principles, it becomes a power that enslaves human beings. The free market is a good servant but a bad master" (p. 76).

Newbigin's writings are to the point. He does not chart a simple strategy, but thoughtfully lays the foundation for the work of theology. To succeed in the coming age, we must make Christ the center, as did the main architect of the Barmen Declaration, and yet speak directly to the false ideologies of our culture.

"It is not the business of the Church to make an alliance with either right or left in the present political scene. It has to unmask the ideologies that permeate them and offer a more rational model for the understanding of the human situation. Both sides in the argument use the language of the rights of the individual" (p. 76).

But the church is to be different. The church has to reject "an ideology of freedom, a false and idolatrous conception of freedom which equates it with the freedom of

each individual to do as he or she wishes. We have to set against it the Trinitarian faith which sees all reality in terms of relatedness" (p. 75). Newbigin reminds us that the cornerstone in any age is Jesus Christ, and then warns the builders to be careful how they build.

MICHAEL A. RYNKIEWICH

Pastor, St. John's and St. Peter's United Methodist Church
Evansville, Indiana

Padgett, Alan G., *God, Eternity, and the Nature of Time*. New York: St. Martin's Press, 1992. 173 pp.

One of the most fundamental debates going on in the Church concerns the "classical" concept of God. Besides such traditional attributes as omnipotence, omniscience, and perfect goodness, this concept also involves such relatively more arcane notions as impassibility, immutability, simplicity, and timelessness. Much of the earlier impetus for this debate came from the challenge of process philosophy. More recently, however, theologians and philosophers of more conservative and evangelical orientations have been employing the tools of broadly analytic philosophy to explore the same terrain. Many are convinced that careful analysis along with more honest biblical exposition calls for some revision of the classical view of God.

Alan Padgett's book deals with one of the most difficult of the issues involved in this debate, namely, that of God's relation to time. The dominant traditional view has been that God is "outside" time or timelessly eternal. Padgett challenges this conception on several fronts.

One of the central questions in this whole dispute is the nature of time. As Padgett notes, recent writers on the matter of God's relation to time have not always considered this fundamental issue even though one's stance on the nature of time will have a large impact on how he conceives its relationship to God. Two basic views about time have been held, namely, the stasis view and the process view. The former of these holds that "there is some sense in which all episodes of all existing objects exist (in a tenseless sense of the word 'exist') no matter what time human beings identify as 'now.'" Accordingly, it denies the reality of process, although it allows that different events occur at different dates. But all of these events exist tenselessly as a totality and this totality does not change. The process view, by contrast, maintains that: "Only the present episode of an event exists, period. There is no sense in which past or future episodes exist 'tenselessly.'"

After laying out these and other definitions, Padgett surveys the teaching of Scripture on God's relationship to time. While he allows that the biblical material is compatible with the view that God is absolutely timeless, he believes it actually points in another direction. "Exactly which notion of eternity one develops from Scripture will depend as much on our philosophical theology as on our exegesis." The bulk of the

book is accordingly devoted to philosophical considerations.

After an historical sketch of the doctrine of divine timelessness, Padgett develops a coherent model of the notion. He maintains, however, that such a model is coherent only if the stasis theory of time is true. Next, then, he subjects the stasis theory to a careful critique and concludes that it cannot stand up to critical scrutiny. This discussion is one of the most useful parts of the book.

All of this sets the stage for the final chapter in which Padgett offers "a new doctrine of eternity." Over against the classical claim that God is absolutely timeless, Padgett proposes that He is "relatively timeless." God is not absolutely timeless because He sustains our world in which process is a reality. However, there are also important senses in which God transcends time. For instance, He could have created a timeless world, but he chose otherwise. "God's choice, then, to live a certain kind of life—to be dynamic, active, changing—is the ground of the temporality of the universe." God is also the Lord of time because He is not limited by any amount of time nor is He pressed by time in the way finite beings are. Moreover, God is not in what Padgett calls "measured time" for two reasons: "(i) God is not subject to the laws of nature, as anything in Measured Time must be; and (ii) any Measured Time is relative to a particular frame of reference, which need not apply to God's time." He concludes the chapter by answering objections and situating his position in relation to the views of two significant writers on time, namely, Whitehead and Barth.

The book is clearly written even though it deals with matters which are rather abstract and difficult. The critique of the timelessness view is, however, more extensive than the development of the new alternative which Padgett favors. The last chapter is relatively brief, particularly in view of the range of matters it covers. It is also somewhat disappointing that Padgett ducks the whole issue of divine foreknowledge as it relates to the matter of timelessness. Nevertheless, this book serves very well as an introduction to the history and current state of the debate for those who have both philosophical and theological interests, and it points in a promising direction for further explorations.

JERRY L. WALLS
Professor of Philosophy of Religion
Asbury Theological Seminary
Wilmore, Kentucky

Schreiner, Thomas R. and Bruce A. Ware, eds., *The Grace of God, The Bondage of the Will*. Grand Rapids: Baker Book House, 1995. Two vols., 521 pp.

Several years ago, Clark Pinnock edited a volume entitled *Grace Unlimited* and followed it up more recently with *The Grace of God, The Will of Man*. Pinnock's volumes provided a critique of Calvinism and a defense of Arminianism from several angles by a variety of biblical scholars, theologians, and philosophers. The similarity in titles

between the work under review and Pinnock's volumes is no accident for several authors reply specifically to essays in those books. The present work is, however, more than merely an answer to these earlier books. It is a defense of traditional Calvinism which is put forward (in words from the cover) as "a full orb'd response to modern objections."

The similarity of titles is, however, instructive of what is at issue, as the editors note in their introduction. Both sides in the debate agree that fallen man is in bondage to sin apart from grace. The issue is how grace breaks the bondage of the will. Pinnock's titles underline the conviction of Wesleyan and Arminian theologians that grace is given to all persons to enable them to be saved, but the will of man finally decides whether or not to accept that grace. But as Calvinists see it, bondage of the will is broken only for the elect by grace which is necessarily effective in producing salvation.

The essays in these volumes are divided into four parts which defend Calvinism from the following perspectives: biblical, practical, historical, and theological/philosophical. The biblical section includes papers on divine election in John, Paul, and one devoted specifically to Romans 9. John Piper offers an interesting attempt to reconcile the Calvinist doctrine of election with God's desire to save all persons. The pastoral section deals with matters such as prayer, evangelism, and preaching.

Several of the essays in the historical and theological/philosophical sections will be of particular interest to Wesleyans. Richard A. Muller contributes a fine historical essay on Arminius and the Reformed response to his theology. He shows that Arminius employed Molina's notion of middle knowledge—roughly, God's knowledge of what all possible persons would freely do in all possible situations—in developing his views on grace and election. This is significant because it has been suggested that Molina's views might allow for a "Calvinist-Arminian rapprochement." Muller maintains that middle knowledge "is the heart and soul of the original Arminian position. Middle knowledge is not a middle ground" (pp. 266-267). A rapprochement on these terms would require Calvinists to concede virtually the whole debate. Molinism is also treated in a philosophical article by J. A. Crabtree who argues that there are two incompatible accounts of middle knowledge in Molina. One of these is compatible with libertarian freedom but is wholly mysterious while the other is intelligible but incompatible with such freedom. Another historical piece of interest is Thomas J. Nettles's assessment of Wesley's contentions with his contemporary Calvinist opponents.

Wesleyan biblical scholars and theologians should take special note of the critical discussions of the Wesleyan doctrine of prevenient grace by editors Schreiner and Ware. Both recognize how crucial this is for the integrity of Wesleyan theology and both attack its biblical credentials. According to Schreiner: "What was most striking to me in my research was how little scriptural exegesis has been done by Wesleyans in defense of prevenient grace" (p. 382). One of the few treatments of the doctrine he located was, however, an Asbury Seminary D. Miss. thesis by Mark Royster.

One of the most fascinating essays in the volume from my perspective is John S. Feinberg's attempt to solve the logical problem of evil from a Calvinist perspective, a notoriously difficult task, as he recognizes. In his concluding paragraphs, he expresses full confidence that he has succeeded, given his ground rules. Even granting these, I

would argue that he has not shown why God cannot eliminate all evil since he believes we are free only in the compatibilist sense.

Although at times the authors overstate their case, the essays are generally fairly argued. (As an example of the former, the Introduction claims that Paul Helm "effectively punctures" the theory of limited foreknowledge even though Helm devotes only two pages of a brief thirteen-page chapter to that theory). These essays are a good measure of the current state of Calvinism. Wesleyans who turn to them will be reminded afresh that Calvinism remains one of the serious options in the mix of often anemic alternatives, an option that requires engagement at the level of substantive biblical and theological scholarship.

JERRY L. WALLS

Professor of Philosophy of Religion
Asbury Theological Seminary
Wilmore, Kentucky

O'Malley, J. Steven and Thomas Lessmann, *Gesungenes Heil, Untersuchungen zum Einfluss der Heiligungsbewegung auf das methodistische Liedgut des 19. Jahrhunderts am Beispiel von Gottlieb Füssle und Ernst Gebhardt*. Beiträge zur Geschichte der Evangelisch-methodistischen Kirche, 44; Stuttgart: Christliches Verlagshaus, 1994. 74 pp.

This volume gathers two extended essays presented at the 1992 meeting of the Historical Commission of the European Commission of the Evangelical-Methodist Churches. The authors are established scholars. Professor O'Malley, of Asbury Theological Seminary, has throughout his career focused on the Evangelical United Brethren Church in the U.S.A. and Germany, contributing several books and articles to the subject. Thomas Lessmann is pastor of the Evangelical-Methodist Church at Recklinghausen, Germany. An earlier scholarly contribution was published in the same series: *Rolle und Bedeutung des Heiligen Geistes in der Theologie John Wesleys* (Beiträge zur Geschichte der Evangelisch-methodistischen Kirche, 30; Stuttgart: Christliches Verlagshaus, 1987). The method of the review will be to look at the two studies on "sung holiness" and then offer a general appreciation.

O'Malley's study of the role of Gottlieb Füssle in the Holiness Movement within the contexts of the Evangelischen Gemeinschaft in Germany and Switzerland (the Evangelical Association, which became EUB) is the first major study of this influential musician. Füssle (4 Sept. 1839-17 March 1918), born at Plochingen, Württemberg, Germany, experienced conversion at age 14 while listening to the preaching of the Evangelical Association travelling preacher Johann Nicolais. By 1865 he was song leader at the annual conference. Eventually, he settled into a pastoral rôle, first as the assistant of his mentor J.C. Wollpert near Reutlingen. Füssle accepted in 1878 the pastorate of the Zionskirche in Stuttgart where he remained forty years until his death in 1918.

His musical output was significant as he sought to give voice to his spiritual insights. These were formed through his Pietist heritage in interaction with the American Holiness movement, first as experienced through the traveling preachers and missionaries of the Evangelical Association, and then, following his meeting of Robert Pearsall Smith in 1875, by a wider range of Holiness thought. Füssle reported on his experience of Smith and the Holiness revival in *Die Heiligungversammlung in Stuttgart mit Beziehung auf die Allianzversammlung in Basel und das Auftreten R. Pearsall Smiths bei derselben mit Auszügen aus seinen Predigten* (Stuttgart: G. Füssle, 1875), a treatise which remains one of the lost important sources for this incursion of the American Holiness movement into Europe during early 1875. Füssle wrote extensively in the *Evangelische Botschafter* and contributed a number of books on a variety of subjects related to the Holiness and Pietist heritage.

It was however his hymnody, the largest collection of which was published in *Pilgermanna* (Stuttgart: Christliches Verlaghaus, 1906) which influenced developments on both sides of the Atlantic. O'Malley analyzed the theological themes of the hymns and categorized them into major and minor groups. The largest group reflected on the nature of the holy life in classical Holiness and Pietist terms. Successive themes were: (1) the new birth; (2) sanctification; and, (3) "the wandering pilgrim on the way to God's kingdom" (p. 25). Secondary themes of Füssle's hymnody identified by O'Malley included the nature of Scripture (conservative but not fundamentalist), christology, sin, ecclesiology, the community of the Spirit, healing. Füssle also dealt with the eucharist, the role of women and secularization. O'Malley concluded that the themes were developed in ways congruent with the Pietist and Holiness heritage of the 19th century Evangelical Association.

Lessmann's study of Ernst Gebhardt is the first major study of this foundational German Methodist Holiness theologian/hymnographer since the somewhat hagiographical study of Theophil Funk, *Ernst Gebhardt der Evangeliumssänger* (Stuttgart: Christliches Verlaghaus, 1969). Gebhardt (12 July 1832-9 June 1899) was a very productive writer; no one had even attempted to establish a list of his compositions, translations and original hymn texts. Lessmann ascertained that Gebhardt published, between 1870 and 1895, sixteen hymn and song books, only five of which are undated. From this corpus, Lessmann compiled a list of 605 contributions, including 179 original compositions, 369 translations and 108 compositions (pp. 63-74). This list provokes many yet unanswered historical questions, not the least of which is who did Gebhardt translate, why and for what contexts.

Lessmann identified several "theological accents" in Gebhardt's work. The soteriological themes were found to be prominent as were issues of christology and sanctification. Lessmann is careful to point out that, according to his analysis, only four percent of Gebhardt's publications and ten percent of his works and translations focus on themes ideosyncratic to the Holiness movement. The conclusion that he was not therefore the "hymnist of the Holiness movement" is, in this reviewer's opinion, too quickly drawn. There are still the questions of what, when, and why. The Holiness movement, despite the efforts of some of its enthusiasts and critics, was never a single issue movement. This was certainly not the case in Germany where Gebhardt and

most of the proponents of the holy life remained in contact with a diverse public through ecumenical cooperation within the context of the Evangelical Alliance. Most remained within either the German state Lutheran church or the Methodist Church until the advent of Pentecostalism in Germany. It would appear that Gebhardt's theological and musical themes reflected that context.

Such interpretative qualms aside, Lessmann's work is a significant development in the critical study of Gebhardt. The list of titles will give subsequent researchers more immediate access to the mind and heart of this influential Methodist Holiness theologian and hymnographer. O'Malley's work on Füssle is indeed a pioneering work which has implications for the development of transatlantic Holiness movement research. His identification of the confluence of Holiness and Pietist themes will merit considerable reflection and research. The volume makes a major contribution to the quite neglected subject of Wesleyan/Holiness music.

DAVID BUNDY
Associate Professor of Church History
Christian Theological Seminary
Indianapolis, Indiana

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