

judgments are not limited to the Gentiles. For Paul election is to responsibility and the God who elects remains totally free. God's gifts and call may be irrevocable, but they may be spurned, and the ways of the Lord are "past finding out."

Campbell posits that the law provides the basic continuity between Judaism and Christianity (86). He refers repeatedly to Rom 10:4 and argues correctly that *telos* here means "goal." The text, however, does not say that the law is the goal of Christ. In my reading I did not find any references to Rom 3:21, 4:14, or 5:20, which certainly cannot be overlooked if the law is to fulfill such a significant role. Campbell argues that Paul was a "believing Jew" (144). I am not sure what that would entail. The question is: Was he a practicing Jew who argued for dual membership?

Even if one agrees that "Paul's strategy in writing Romans is the social reorientation of both the Jewish and Gentile Christians" (140), it does not follow that Paul wishes these two groups to retain their distinct lifestyles and learn to be tolerant of each other. Paul does not reaffirm their identities and argue for pluralism. Rather he relativizes their identities within a new aeon. Campbell repeatedly pays lip service to the apocalyptic in Paul, but his fear of sectarianism (150) and his failure to recognize that Paul argues for a dynamic election prevent him from taking seriously this element in Paul's cosmic vision.

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HEROLD WEISS

Daley, Brian E. *The Hope of the Early Church: A Handbook of Patristic Eschatology*. Cambridge: Cambridge University Press, 1991. xiv + 300 pp. \$54.95.

In 1952, Jaroslav Pelikan complained that Martin Werner was the only writer who had ever discussed in any detail the problem of the development of early Christian eschatology. Brian Daley's relatively brief survey of the topic in volume 4 of the *Handbuch der Dogmengeschichte* (Freiburg: Herder, 1986) was a welcome and much-needed addition to the literature on the subject. Even more welcome is Professor Daley's new book, *The Hope of the Early Church: A Handbook of Patristic Eschatology*.

Like the Herder *Handbuch*, *The Hope of the Early Church* includes concise and accurate appraisals of the eschatological views of most of the Christian writers from the time of the Apostolic Fathers through the end of the sixth century. Daley has also added to his already excellent bibliographies and notes. Further, Daley includes in this volume far more comment on the differences in eschatological emphasis among the patristic authors, as well as the reasons for these differences.

Particularly valuable is Daley's answer to the view of Christian eschatology presented in Martin Werner's *History of Christian Dogma*. Werner's thesis was that continued disappointment in the delay of the parousia during the Ante-Nicene period led to insoluble theological difficulties and forced what he called a "de-eschatolization" of the gospel. Daley shows that this position is untenable. The extant evidence shows no general "de-eschatolization" of the gospel message. Intense persecution seems to have led to increased emphasis on the messianic kingdom. Interest in Christology appears to have led to a temporary neglect of eschatology. But throughout the period discussed by Daley, the essential elements of Christian eschatology (belief in a day of judgment, the resurrection, the final revelation of God's purpose, and the power of the indwelling Christ) remained alive.

The main weakness of this volume is that it is far too short. The text is only 220 pages. In this limited space, Daley cannot do justice to all of the more than one hundred writers discussed. Eusebius of Caesarea, for instance, one of the most prolific of all patristic writers, gets only one page. Daley rightly notes Eusebius' emphasis on "realized" eschatology, but he cites only a few passages from the *Life of Constantine* and the *History of the Church*. He leaves out all discussion of *Proof of the Gospel*, in which Eusebius works out his eschatological position in most detail.

The Ante-Nicene period in general is treated too briefly. Daley gives it only 60 pages, far too little to deal adequately with some of the complex issues he brings up. Among these is, for example, the question of whether or not "Jewish Christians" were chiliasts.

Daley makes up somewhat for the brevity of this volume by emphasizing the most influential and representative writers. His discussions of Origen and Augustine are particularly good. In addition, even when Daley does not deal thoroughly with a subject, he at least suggests fruitful areas for investigation by future patristic scholars. Among sixth-century writings, for instance, Daley mentions Eustratius' speculations on the state of the soul prior to the resurrection, commentaries on Revelation by Andrew of Caesarea and Oecumenius, and a hymn on the Second Coming by a certain Romanos. These are interesting documents which certainly merit further study.

*The Hope of the Early Church*, then, should greatly expedite the study of Patristic eschatology. By alerting scholars to the primary and secondary sources available for the study of early Christian eschatology and by suggesting possible areas for future investigations, Daley has performed a valuable service.