

of his book he took up the Hegelian notion that the onward movement of the Christ idea would one day lead the community to shed the single Jesus and realise its own wider Christ character. In the 3rd edition he opted for Hegel's smoother notion that Jesus was the essential personal agent of the idea of 'the God-manhood' for all succeeding humanity.

But smoothness did him no good. He lost by this book all hope of parochial or professorial opportunity. He became, therefore, a theologian beyond the church, endeavouring always to communicate the sense of the vitality of Jesus which had driven his contemporaries to fashion a history from imagination.

HAMISH F. G. SWANSTON

**COMMANDS OF CHRIST**, by Paul S. Minear. *St. Andrew Press, Edinburgh, 1973. 190pp. £2.*

The importance of Minear's work is that it is well-informed and springs from scholarship, but it is not confined to it; he actually thinks about the meaning of the teaching of Jesus. It is not a literary, jig-saw-puzzle examination with reflections appended, but is a serious attempt by a thinking theologian to reach a synthesis of New Testament thought on some of the most fundamental of the moral demands of Jesus. It is not a technical book, but a profoundly Christian one. At the same time, with a magisterial touch, the author makes firm criticisms of the short-sightedness of some technical experts, such as Bultmann and Perrin.

Minear takes chiefly the moral commands of the Sermon on the Mount, grouping them to give their general impact. Thus he brings out well the positive importance of integrity as conveyed by the commands which centre round Let Your Yes be Yes, and the basic demand for generosity without hope of reward which is basic to Christianity and is the theme of the commands to Love and Lend. The structural similarity between a number of these commands is used to underline the total, unrequited nature of this generosity, which are simply the outcome of the filial relationship to God our Father. Another interesting chapter is that on the series of commands to Become Last of All, the servant sayings, where Minear attempts to work back to the original of these sayings, which have been expanded and applied to so many aspects of life. One may of course question whether there was indeed *an* original; may not Jesus himself have made similar remarks on a number of

different occasions and on a number of related topics, all expressing the same attitude of service and disregard of self? But Minear does not indulge in the contempt, found in so many scriptural purists, for any formulation which cannot be traced definitively back to Jesus himself. Clearly he regards the primitive treatment of Jesus' words as having occurred under the guidance of the Spirit of Jesus. But a reason for putting the sayings back in their original form and context is to bring out their prophetic character, the fact that they proclaim a total reversal of the accepted values and standards of success. From the beginning Minear, in a passage of unusual optimism and realism for a theologian, points out that Jesus has never been so popular (a welcome contrast to the usual gloomy remarks about the rising tide of ungodliness), but also that the general enthusiasm for Jesus 'dulls the original outrage of his mission' (p. 10). In the last few chapters the meditative element predominates: the reflection on the other uses of the images Ask, Seek, Knock adds a new dimension to their use in the gospel saying; the comparison between the commands to Watch and Pray in the synoptic apocalypse and the failure of the disciples to observe these precepts so quickly afterwards in the story of the Passion is a striking idea.

Personally I do not find this book as striking and significant as the author's *Images of the Church* (1961), but it is a warm and enlightening book, combining scholarship and insight in an impressive manner.

HENRY WANSBROUGH

**THE RISE OF THE MONOPHYSITE MOVEMENT: Chapters in the History of the Church in the Fifth and Sixth Centuries**, by W. H. C. Frend. *Cambridge University Press, 1972. xvii + 405 pp. £12.50.*

This expensive book, based on his Birkbeck lectures at Cambridge, is the author's third major study of the early Church. Like its predecessors, it deals with an area in which the history of the Christian Church is intertwined with that of the Roman Empire; and like his

first major work, *The Donatist Church*, it is devoted to a dissident movement. The Monophysite Church, like the Donatist, was a group that separated itself from the main current of Christianity which had become recognised by the imperial government and had penetrated

the establishment of the Empire; like the Donatists, the Monophysites came to reject the authority of an emperor who sought to enforce the official orthodoxy on them.

But here the resemblance ends. In *The Donatist Church* Frend painted what has become, despite a fair share of criticism that it has come in for, a classic picture of a dissident group. The schism, on Frend's reading, provided an outlet for pre-existing tensions. Donatism was a protest: the religion of the underprivileged, economically backward and culturally un-assimilated countryside, the religion of the relatively un-Romanised Berber rejecting the religion of the cultured townsmen upheld by the emperor and his law-enforcing agencies. A tempting image; and tempting to generalise and apply it to other dissenting groups. Whatever its validity for North-Africa—and whatever nuances qualify its great simplicities—the contrast with the image which emerges from the present study could scarcely be sharper. The Monophysite movement, too, came to reject the official 'Melkite' Christianity of the court and capital; but the great merit of Frend's study of its origins is the deep seriousness of its attention to the theological roots and the care with which he traces the slow and relatively late emergence of the elements of political opposition in the movement. In the debates

from Ephesus onwards (431) we are not for a moment allowed to forget that what all these theologians were grappling with was the mystery of 'the salvation of man through the suffering of the Christ-God' (p. 279). The doctrinal controversies are traced with meticulous care and sympathy. In a particularly fine chapter Severus, the great Monophysite patriarch of Antioch (c.465-538) is shown as a theologian at least as far removed from the Monophysitism of Eutiches as from his neo-Chalcedonian opponents. Severan Monophysitism remained within the mainstream of Byzantine theology and Byzantine spirituality, even when Severus embarked on the decisive phase in the history of the movement of creating a rival episcopate. And with the crystallization of Monophysite areas which, finally, lost their links with the Empire, areas such as Egypt and the Nubian kingdoms, culturally, as Frend shows in his final chapters, the Monophysite Church always remained within the Byzantine orbit.

This book is not only a splendid study of the history of the movement and of the theological controversies among which it was born; it is also a discerning analysis of a set of political, cultural and religious relationships which add up to something very different from those Frend saw at work in North African Christianity.

R. A. MARKUS

RAMON LULL AND LULLISM IN FOURTEENTH CENTURY FRANCE, by J. N. Hillgarth. *OUP (at the Clarendon Press)* Oxford, 1971. xxvii + 504 pp. & XVI plates. £10.00 net.

This lavishly produced volume is presented as 'an attempt to trace the history of that part of the Lullian movement which was centred on Paris . . . the most important Lullist centre in the 14th century' and claims to examine 'the synthesis of Lullian teaching devised by a direct disciple of Lull, a Parisian Master, Thomas Le Myésier'(v). What the volume in fact contains is a number of more or less loosely connected studies differing in importance and success, giving useful *précisions* on the movements of Lull and of Le Myésier, and on the dissemination of their mss. Yet the book fails to contribute substantially to an understanding of 'lullism'; fails even to explain in what 'lullism' would consist or how it would be recognised; fails to show that there was a 'Lullian movement', in any serious sense, in Paris or elsewhere in the 14th century; and offers no stronger case for 'Lullism' in 14th century Paris than is provided by the work of Le Myésier, which owed as much to Henry of Ghent as to Lull, if Dr. Hillgarth himself is correct. Le Myésier would appear in no scholar's top twenty of Paris philosophers of the 14th century, and if his name means nothing to you, you may console yourself by looking (in vain) in the indexes to the standard works of Gilson

(1955), De Wulf (1947) and Ueberweg-Geyer, and in the *tables générales* of the DTC. Nothing in the present volume suggests that the neglect of Le Myésier is unmerited and, on the strength of his work, there is no better case to be put for talking about a Lullian movement in 14th cent. Paris than there is for talking about an Ouspenskyist movement in Oxford in the first half of the 20th century.

The first two chapters, 'Ramon Lull' and 'Ramon Lull and the politics of his age', make passably compelling reading, and offer scholars not a few useful corrections on Lull's *curriculum vitae*. The second chapter especially makes it clear that the still widespread picture of Lull as a blundering naif, wholly innocent of the wiles of politics, is not borne out from the evidence.

The remaining four chapters, on 'Fourteenth-Century Lullism in Paris' are meant to carry the meat of the work. In fact they do not so much as establish that there was Lullism in Paris then (in the way that one can say that there was Albertism in Paris during part of the early 15th century). Hillgarth is aware of the difference between the presence in some place of a few people interested in the work of some thinker and the currency of the corres-