

historiography to assess whether Genesis-Kings might be understood as story or history; Professor Douglas Knight (Vanderbilt), who takes up sociological theories of both structural-functional and social-conflict types to assess the basis of Israel's religion and morality during the four critical periods of her history; and Professor Hans Barstad (Oslo), who suggests, somewhat laconically, that now is the time to abandon Duhm's myth of a collection of servant songs in Isaiah 40–55.

Amongst the last eight essays, still theological in scope, but less exegetical in their focus, is one striking contribution, entitled 'Luis de León and the Song of Songs', written by Jane Barr. (Where were the other women?) The subject choice of Luis de León, who was a Latinist, Hebraist, student of the Vulgate, biblical translator and lover of Spain, brings together several of the Barrs' mutual interests. But not only the subject matter, but also the clarity and wide-ranging discussion gives this essay an interesting and scholarly tone: here we see an engagement with those methodological issues which both the Barrs share.

But this book highlights not so much the contributors as the one to whom the contributions were made. And this circle of scholarship has enabled us to perceive Barr's positive impact on many different areas relating to biblical study. Collectively, these essays have thus achieved their purpose. And yet, there is still more to be said: James Barr's influence on theological and biblical study is still very much in the making.

SUSAN GILLINGHAM

**PAUL, AN INTRODUCTION TO HIS THOUGHT [Outstanding Christian Thinkers Series], by C.K. Barrett. *Geoffrey Chapman*, 1994, xii + 180pp., ppbk £9.99**

It is always a delight to read a book by such a master as C.K. Barrett. This is no exception, for it is full of pithy, penetrating comments which show both the breadth born of experience and the alert and questing originality which enriched that experience. Paul is described as one of the most hated men in the ancient world (p. 1), or in his own words as a 'freak' apostle (p. 126). Professor Barrett does not feel the need to follow current trends about authorship: although he bases his main exposition of Pauline theology on six letters, he does not rule out the authenticity of 'deutero-Paulines'. He is not afraid either of unusual questions (why is there no mention of a presider at the Corinthian eucharist, nor of a collector of funds for the poor? Was there no systematically ordered ministry?), nor of rocking the conventional boat (as with a suggestion that *episcopoi* in Phil 1.1 are financial officers, p. 123, or the suggestion that the connection between the Christian supper and the annual Passover meal was made by Paul himself, p. 129).

The book duly opens with a biographical chapter on Paul and his

career. Rather than the conventional outline of journeys, Barrett works with centres of operation, Antioch, Corinth, Ephesus; this serves both to avoid the problem of artificial construction of the journeys by Luke and to concentrate on the longer, stable periods of Paul's ministry. Following this, a second chapter on Paul's controversies gives an orientation and basis for the subsequent chapter on Paul's theology. In many ways this is the best and most important chapter of the book, containing many exciting ideas. Barrett sees the controversy at Antioch between Paul and James' men (with Peter in the middle) as inevitable after an insufficiently thought-out decision in Jerusalem about the gentile mission (p. 29). Was it so acrimonious that after it Paul was no longer an accredited agent of the community? This would account for much of Paul's defensive aggressiveness. On the Corinthian brouhaha he suggests that the chief fault at Corinth was boasting (p. 37), but that the explosion of 2 Corinthians was the fault of one person. This chapter is investigative and lively writing.

By comparison the central chapter on Paul's theology is less exciting. It becomes often confusing and scholarly, with too many qualifications and an annoying series of references forward in the text. Perhaps the long section on Pauline anthropology (pp. 66–73) is inevitable; but the learned discussion of the Hebrew and Greek texts could surely have been simplified (pp. 75–76). In interesting contrast to Ed Sanders' recent comparable book on Paul in the Past Masters series (which has only six pages on Christology) Barrett insists that Christology is the clue to Paul's thought. The Adam-typology of Romans and Corinthians is ably laid out. The analysis and comparison of the hymns of Philipians and Colossians is rich and punchy.

There are some repetitions in the course of the book, which could have been eliminated. But it is clear that seniority does not damp this scholar's speculative spirit.

HENRY WANSBROUGH

**HEAVEN AND HELL IN ENLIGHTENMENT ENGLAND.** By Philip C. Almond. Cambridge, Cambridge University Press, 1994. Pp. xiii + 218. £30.00

If ever there was any doubt as to the resourcefulness of the religious imagination, Philip Almond's *Heaven and Hell in Enlightenment England* would dispel this illusion. Here we have a survey of eschatological beliefs from 1650 to 1750. Almond demonstrates the deep interest theologians in this era had for the destiny of each human soul, and the speculation that occurred concerning the details of this post-mortem journey which could be known in advance. In the preliminary chapter Almond highlights how this part of enlightenment thinking was influenced by many Platonic ideas. As a result of this influence, heaven and hell were not merely speculation about future destiny, but became theology which was deeply concerned with how life was carried out in the here and now. "The