

into the civilizing conversation he conducts with the reader, *Measure for Measure*, *Praeterita*, and *Mein Kampf* are alleged in his attempt to make available what is going on in Tractarian writing. Professor Cameron sets out on the complex and sensitive task of elucidating the *ethos* of Newman and other members of the movement. 'We may take *ethos* here as signifying "disposition", "temper", "moral nature", "character", even "sensibility", all of them belonging to a particular circle of friends and fellow-labourers'. Newman's reverence for bishops, Pusey's gift of tears at parting, Keble's writing verse in the manner of a minor Wordsworth, are given a shared context. Professor Cameron shows that Tractarianism was in many ways 'an enlarging influence upon English Christianity'. Not only, it is to be noticed, upon the Anglican Church. 'This *ethos* survived in the little Oratorian community at Birmingham'. Well, for a while, perhaps; as Professor Cameron notes, 'the sharing of a common *ethos* is a precarious mutable thing'.

Properly, Professor Cameron would have us attend to Newman more than to the rest. There's no mention here of Hurrell Froude's dunking his younger brother head-down in a stream to make a man of him. But, then, every movement has its oaf. More significantly, he would have us realize, as we come from *The Christian Year*, that the autopsychographic wonder of the *Apologia* is most properly put alongside *The Prelude*. In attending to Newman, whichever of his works we take up to read, we have ourselves to engage with the large questions of the relation of orthodoxy and right morality, of the necessity of doctrinal formulas, of the peculiar character of religious language. In this essay, most acceptably, paraphrase is substituted by a nice enthusiasm. 'He was not the most learned of the Oxford leaders; simply as a scholar he was never in the same class as Pusey. But he was the greatest mind the movement had, the most fascinating person, and a writer of genius'.

This is a lengthy essay, and it might be objected, since Newman is a special case, and since the Tractarian *ethos* so little intellectual, and contributing less to nineteenth-century religious thought than, say, the work of those who had parts in *Essays and Reviews*, that the editors have here, again, forgotten their responsibilities to the buyer. But to cavil at scope being given for the best thing in the volume would indeed be ungracious.

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LAW IN PAUL'S THOUGHT BY Hans Hübner, T & T Clark. 1984. pp. xi + 186. £10.95.

The appearance of this book in English in 1984 is a bit like having the soup course after the dessert. Its fundamental thesis, and its fundamental pre-suppositions, have already been discussed at considerable length by E.P. Sanders in *Paul, the Law, and the Jewish People*, 1983 (American edition) and by H. Räisänen in *Paul and the Law*, 1983, and though Hübner is aware of this, and appends a discussion of both books, it is a very brief discussion indeed and barely touches some of the most important matters. Nevertheless the appearance of Hübner's book must be warmly welcomed in its English dress (the original German edition came out in 1978), for two closely connected reasons. First, we can now see at first hand, if we do not read German, the thesis against which both Sanders and Räisänen reacted. Secondly, at a time when the whole question of Paul and the Law has become so controversial, and then the exegesis of almost every Pauline statement on the subject has become contested, it is valuable to have what is at root a traditionally Lutheran exposition of the matter, whether in the end we find it convincing or not. The only real regret is that the presentation of his case is so obscurely put, at least much of the time. It would have helped greatly if succinct summaries of his position in the manner of Sanders could have been inserted more often.

The intricacy of his case defies over-brief statement, but put baldly it is that in Galatians Paul simply envisages the abolition of the Law, so far as Christians are concerned, and the main reason for this is that as living by the Law means living by it totally, with every last bit of it being observed, and as no one can manage to do this,

another way to righteousness must be found. Even Gal. 5.14 does not mean the whole Law in the sense of every bit of it, as it does in (to him) importantly different wording in 5.3. Rather it means something like the fundamental drift and intention of the Law, which is towards love. This matter of intention, whatever may be thought of the difference of meaning between 5.3 and 5.14, is important to Hübner, and he distinguishes three intentions in the matter of the Law: that of the angels who gave it (in order to provoke men and women to sin), that of God who permitted it (to prepare them for and lead them to salvation, thus taking up and over-ruling the angels' intention), and the immanent intention of the Law as such (that every part of it should be obeyed). One must fear that this falls into the trap of an over-subtle exegesis of Paul, but it certainly does also point to the fact that the material which prompts such a subtle explanation is extraordinarily complex and difficult to forge into a consistent whole.

Those who are abreast of the current discussion will know, of course, that the supposition that Paul regards the Law as impossible of fulfilment and that this is a major reason for his rejecting it as the way of salvation, has been strenuously opposed in recent years. Nevertheless it must be said that Hübner's treatment of Gal. 3.10 and his criticism of Sanders on the point, does expose a certain vulnerability on the part of the latter, who is not at his most convincing when he argues that in quoting 'Cursed be everyone who does not abide by all things written in the book of the law and do them', Paul has no intention at all of stressing the *all*, which just happens to be in the passage he quotes for other reasons.

When he turns to Romans, Hübner does not regard it as necessary to argue at all points for his view that what Paul opposes is not the Law as such, but the 'law of works', i.e. the law considered as achievement. This is what he calls the qualitative objection to the Law that is virtually new in Romans. It is how one does the law that matters: if done in order to achieve 'my own righteousness' then it is wrong and dangerous, for it leads us to set ourselves up over against God. If done, however, in faith, in the Spirit (the 'law of faith') then it is excellent. What we should very much like to have seen from Professor Hübner is a defence of the view, so strongly attacked by Sanders, that one of the main reasons for Paul's difficulties with the Law was that it led to self-righteousness, to legalism, to a meritorious approach to devout living. If we doubt that this was the main target in key passages of Romans, or even go so far as to reject it as a target at all, then Hübner's arguments become very difficult to follow.

Nevertheless it must be said that, even if one rejects some of his basic presuppositions, there is much of very great value here. There certainly is some change between Galatians and Romans, and he often illuminates this change considerably. Moreover, his treatment of particular passages is often very instructive and stimulating. If it is difficult to follow him in his main contentions, it is nonetheless easy and pleasant to give a very eager welcome to the appearance of this crucial book in English.

J. A. ZIESLER

LUTHER'S THEOLOGY OF THE CROSS by Alister E. McGrath. *Basil Blackwell, 1985, £15.00, pp. 193 + Index.*

Alister McGrath of Wycliffe Hall, has a three-volume work forthcoming on *Iustitia Dei: A History of the Christian Doctrine of Justification*, for which the present work is a kind of appetiser, revealing to the full the author's expertise in late medieval and Reformation history and doctrine. Indeed, his enormous erudition and his unsparing passion for detail can become almost an embarrassment; he speaks at one point (p. 164) of "a tool of Luther research" (the *Deus Absconditus*) finally becoming "its master", but his book as a whole is hardly exempt from the danger of becoming a tool of his own researches. Much of it consists of what is really "laboratory work" — of the highest class — but it would have been far more readable and enlightening if the positive results were given more airing and 198