

which, by defying exhaustive description in spatio-temporal terms, disclose our capacity to transcend manifest behaviour. The repeated failure of the spatio-temporal categories to net our lives shows that we are immortal. He reads 'immortal', rightly, as 'im-mortal'; the content of immortality is simply that some of our activities are of such a kind that language about perishing cannot apply to them. It is what St Thomas is getting at, when he insists that whatever 'meaning' and 'intention' mean, they at least mean non-bodily activities.

He concludes from this that the soul *subsists*, and though it is doubtful if he means any more by this than Professor Ramsey means, he is being explicitly *ontological*. It is true that we are still haunted by idealist metaphysics, but need we be any longer so chary of producing some *realist* metaphysics? It is important to keep metaphysics on the ground, visibly tied to real life and ordinary language, and this is the incontestable service offered by linguistic analysis. But to recognize linguistic analysis, especially as practised by the late Professor Austin of Oxford, as contributing to a phenomenology of the body, encourages one to hope that the persistent oddness of our language about ourselves might produce some bolder, more substantial, affirmation of what we are. There is at any rate (as Professor Hampshire's new book also shows) no longer much excuse for despairing altogether of English philosophy. It is sometimes closer, and more *engagé*, than some of the custodians of the *philosophia perennis* realize.

F.K.

LORDSHIP AND DISCIPLESHIP. By Eduard Schweizer. (S.C.M. Press; 10s. 6d.)

Christian discipleship means following the person of Jesus Christ. Professor Schweizer prepares us for the development of his argument by setting out an analysis of Jesus' own words about this to his disciples. To answer his call was for them a new departure into freedom, breaking with old ties, even with themselves, in order to follow Jesus through rejection, suffering and death, and so to glory. But once he was taken from them, how was discipleship to continue? The early Church was forced to reflect theologically in order to solve this problem, and the approach to the solution varied according to the preoccupations of particular Christian groups.

The Jewish Christians of Palestine, burdened with a sense of sin, were concerned to see how a sinner could become righteous before God. This led them to concentrate their attention on Christ's death, and to develop a new interpretation of it. In the earliest days of the Church, says the author, the passion and death were considered simply as fulfilling God's will for his Righteous One, who, according to the

psalms, was to be exalted to glory only after sufferings and rejection by men. Now Jesus' obedient suffering and death began to be interpreted vicariously, as propitiation and sacrifice. So for the Palestine Christians, a believer lived solely by what Jesus had done on the way through suffering to exaltation. But the believer only benefited by allowing himself to be taken by Jesus on this way with him: the 'for us' held good only in the 'with him'.

For the Hellenists on the other hand, the meaninglessness of life and the impossibility of eluding a blind fate was the greatest distress. For Christians in this tradition the most important question was how to escape from the dominion of these and other 'powers'. The answer here seemed to lie in Jesus' exaltation to heaven, the realm 'above' the earth, from where, as Lord over all the powers, he would protect and support his disciples. It was not deliverance from sin that was placed in the centre by those of this tradition, so much as deliverance from fear.

The author takes us through numerous new testament passages illustrating the development of the theology of discipleship in these two groups within the early Church. Unfortunately, in doing this he does not always seem to make a clear connection between particular discussions and the general progress of this theme; one is apt to feel slightly lost at times, though never for long. There are some excellent chapters on Jesus as the suffering and exalted servant of God, the righteous representative of all Israel in accordance with old testament expectation. These chapters are used to show us the Jewish foundations of even the Hellenistic Christian view. Moreover, while the questions of the Hellenistic world seem to have challenged, and therefore had a part in shaping, Christian proclamation, still the true Christian message is preserved in the new testament. In St Paul's writings, for example, the assertion of Jesus' lordship over all the powers is unmistakably connected with his justifying death on the cross. And in the fourth gospel, where Jesus' exaltation and glorification take place precisely *in* the lowliness of obedience, those who would escape into a different, better world learn that it is *in the midst of* the world that freedom from the world becomes a reality. The new testament as a whole has been enriched by the demands of Christians in widely differing environments of thought.

This book is a translation from a German original which appeared in 1955. At the same time it has been revised, and some of the exegetical discussion has been omitted. It is a worthy addition to the 'Studies in Biblical Theology' series.