

... has risked his being on the Son.' (p. 65, 66, 160) What it could mean for the Author of Being to 'risk his being' is nowhere explained, but it does seem to involve the sort of finitizing of God which O'Donnell earlier criticized. (p. 5, 7, 26)

Throughout the work, O'Donnell skillfully employs a broad range of contemporary scholarship, and his presentation is informed by an attempt to be both systematic and pastoral. Thus he includes a treatment of such speculative issues as Heribert Mühlen's theology of the Holy Spirit (Chapter 5), the problem of the term 'person' in trinitarian discussions (Chapter 6), and the nature of analogous language about God (Chapter 7), but he also addresses such pastoral concerns as the application of trinitarian theology to the practice of justice (Chapter 8) and prayer (Chapter 9).

In his final chapter, O'Donnell returns to the basic dilemma that he raised at the beginning of his book. He uses E. Jüngel to show that the trinitarian God can be truly involved in our history, and Hans Urs von Balthasar to show how our history and freedom make a difference to God. As the Father can let himself be gifted by the 'ever greater fruitfulness of the Spirit', so God can 'let himself be gifted in the economy of salvation.' (p. 172) O'Donnell explains that God is gifted or 'enriched' by the world through God's letting himself be participated in by the world. In classical theism, of course, this would be the explanation of how the world is enriched by God, and O'Donnell offers the reader little more than his own personal assurance that it is God rather than the world that is enriched by this participation. In general, it can be said that O'Donnell succeeds in presenting a concise synthesis of contemporary theological issues regarding the Trinity, but fails to establish his own position in a convincing fashion.

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FAITH AS A THEME IN MARK'S NARRATIVE (Society for New Testament Studies Monograph Series 64) by Christopher D. Marshall. Cambridge University Press, 1989, pp. xii + 262. £27.50.

Dr Marshall's London thesis written under the guidance of Prof. G.N. Stanton starts from the scarcely acknowledged importance of the concept of faith in Mark's Gospel and makes use of the current development of so-called narrative criticism to get round the problems caused by trying to apply redaction criticism to Mark. He is concerned to look at faith in its setting in individual pericopes and in the narrative as a whole and to show how light is shed on the usage by considering the author's narrative techniques—his use of repetition, framing verses, irony, rhetorical questions, and so on. When the Gospel is examined from this point of view, with attention being paid to its final shape, it is remarkable how coherent a picture emerges, and the clumsiness which some commentators have detected is seen to have been greatly exaggerated. Dr Marshall calls attention to the importance of the placing of Mark 1:14f. as providing the context for understanding the following narrative and establishing the character of faith in relation to the message of the kingdom and to repentance. An insightful treatment of the miracles show how they function like the parables in relation to faith—their positive value is grasped only when they are understood in the context of the message about God's redemptive activity. Various incidents

demonstrate how faith is exercised by powerless people in the face of human helplessness. In an interesting discussion of discipleship Dr Marshall agrees that, while at first discipleship depends upon the prior call of Jesus, by the time we get to Bartimaeus the call has been universalised so that discipleship now depends not on personal selection by Jesus but on voluntary acceptance of his demands. A distinction can be drawn between faith as acceptance of the message and petitionary faith which is concerned with experiencing the power of the kingdom. Unbelief emerges as the one power which is able to resist the kingdom. Throughout the Gospel the narrative material is aimed at the readers and they are drawn into the process of determining where they stand in relation to Jesus.

It emerges that Mark has a rich conception of faith and that, consciously and unconsciously, he uses a whole variety of literary techniques which bring it to expression. Thus this book has value both as an exposition of how Mark presents his narrative and as a depiction of his concept of faith. Although the broad conclusions regarding faith may not appear to be especially novel, the book abounds in shrewd insights about what is going on in detail in the Gospel. I could wish that the author had discussed further, if it were possible, how faith originates as a 'gift', why some believe and others do not, and I could wish also for more discussion of the relation between Mark's concept and that of his sources and ultimately that of Jesus himself. But this book is clearly and compellingly written, it commends new ways of understanding the Gospels without resorting to fancifulness, and it presents a thesis which (despite differences on points of detail) commends itself as thoroughly persuasive. Although it deals with a limited area, Dr Marshall's book could well become an introduction for students into how to understand the Gospels. This is an excellent contribution to a generally first-class series.

I. HOWARD MARSHALL

PHILOSOPHICAL LOGIC: AN INTRODUCTION by Sybil Wolfram, *Routledge and Kegan Paul, London & New York, 1989. Pp. xiv + 290. £30.00. Pb. £8.99*

In a Pickwickian sense this is a valuable book. By adopting in the first few pages an unqualified commitment to the Strawsonian understanding of 'statement', and drawing out the consequences of this for various topics in philosophical logic, it constitutes a thorough *reductio ad absurdum* of Strawson's theory. For many of the consequences are indeed wildly absurd.

There is an argument (strangely attributed to Quine) that there are no necessary truths because the same type-statement that is stated by '9 is greater than 7' can also be stated by 'The number which happens to be the current number of planets is greater than 7'. It could also, we are told, be stated by '9 has the relation to 7 I just spoke of'. It is taken to be Strawson's view that any proposition in which the same predicate is attached to a 'referring expression' referring to the same subject expresses the same type-statement. Statements, however, are what are true or false; so it will be statements, if anything, which will be describable as necessarily true or not necessarily true. The Conventionalist view, to which Mrs Wolfram is sympathetic, is that a truth is necessary if and only if it requires an analytic