

Jones' work. Two things seem immediately apparent about Jones' contribution to this debate: First, he has persuasively demonstrated that Wesley gave full primacy to the authority of Scripture. For the advocates of the so-called "Quadrilateral" who want to employ this foursome to make Scripture merely one leg of his "stool" of theological authorities, Jones' research lends precious little comfort. Wesley's conception and use of Scripture would not make it possible for two or three of the other authorities to outvote Scripture. For Wesley, theological authorities are not so much to be modeled after a democratic assembly where the majority rules, but much more to be likened to the Supreme Court, in which Scripture can veto any law or doctrine voted by any majority assemblage of reason, Christian tradition, and experience.

Second, Jones has fine-tuned "tradition" as understood by Wesley, to be "Christian antiquity" (the early church, especially the Ante-Nicene Fathers) and the doctrinal standards of the Church of England (especially its "Thirty-Nine Articles," the Edwardsean "Homilies," and the "Book of Common Prayer"). Jones shrewdly points out the irony of Wesley's conception of legitimate "tradition" as mainly consisting of the early church and the Church of England: Wesley's restricted understanding of tradition is severely undermined when one considers the comprehensive nature of what has gone into the making of the doctrinal standards of the Church of England: it has drawn not only from Scripture and the early church, but also from many strands of Medieval Catholicism, Eastern Orthodoxy, the Continental Reformers, and Puritanism. So "tradition" comprehends a quite broad spectrum of Christian influences.

This book is destined to become a classic in Wesleyan Studies and will probably take its place alongside other such seminal works as Deschner's *Wesley's Christology* (1960), Harold Lindstrom's *Wesley and Sanctification* (1946), and Ole Borgen's *John Wesley on the Sacraments* (1972). Jones does have a very readable and clear writing style, but due to his exhaustive analysis, the book is not easy reading and will be of most interest to the Wesleyan specialists. Jones, however, has provided a rewarding piece for anyone interested in Wesley as a theologian or the broader issues involving the contemporary discussions of theological methodology and scriptural hermeneutics.

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Latourelle, René, and Rino Fisichella, eds. *Dictionary of Fundamental Theology*. New York: Crossroad Publishing Company, 1995. xxxviii + 1222 pp. \$75.00.

Present-day fundamental theology has emerged out of classical apologetics which for centuries has been concerned with the "proofs" for Christianity. Due to the massive changes in society and theology over the past 50 years, classical, traditional apologetics has undergone a profound paradigm shift which has obliged theologians to rethink, from the ground up, the task of classical apologetics. In this process apologetics became known as *fundamental theology*. But yesterday's apologetics has changed more than its name, it has changed its state and condition. This *Dictionary of Fundamental Theology* (hereafter referred to as *DFTth*) is, to our knowledge, the first ever of its kind in the English language and tries to set forth

the specific character, object, and method of this new discipline, thereby responding to an urgent need.

More than one hundred contributors from fifteen countries have written some 223 articles. Despite the large number of articles the dictionary is easy to use. A list of articles at the beginning provides an overview of its content. Two indexes at the end, one systematic, the second analytical, afford the reader to effectively reach the sought-after information. Regrettably, however, there is no author or subject index. At the end of each article useful bibliographic information is provided that is mostly up to date and covers Spanish, French, German, and English works, thereby providing a wealth of information for further research. Unfortunately the English edition does not always list the available English translations of foreign-language works that are mentioned.

Among the 223 articles, 35 stand out as more important and are written in greater depth and length. Among them are "Anthropology," "Apologetics," "Atheism," "Church," "Christology," "Faith," "Fundamental Theology," "God," "Hermeneutics," "History," "Inspiration," "Language," "Method," "Miracle," "Religion," "Revelation," "Theologies," "Theology," and "Tradition." Even smaller entries are generally clearly written, concise and accurate. The article on "Historie/Geschichte" (432-433) belongs to the best English-language presentations of this intricately related, yet often confusing pair of terms. A dialogical approach is everywhere present but especially in the articles on Ecumenism, the World Council of Churches, and the discussion of other churches and world religions. The *DFTb* also includes many subjects which are not commonly discussed in theological dictionaries but that have become integral parts of contemporary fundamental theology. These include: "Inculturation," "Communication," "Feminism," "Structural Analysis," "Beauty," the relation between "Imagination and Theology," and between "Literature and Theology".

In reading the *DFTb* one clearly perceives its distinctly Roman Catholic perspective and orientation that permeates from beginning to end. This comes to the forefront especially in the discussion of the role of "Tradition," "Magisterium," the "Church" and other topics that are important to Catholic faith and teaching, and have gained importance in its tradition. One constantly encounters numerous references to Roman Catholic thought, church decrees, and councils. Regrettably there is no article on "Scripture" or "the Bible" as such.

The editors and most of the contributors of *DFTb* are Roman Catholics. It would have been an even greater accomplishment, however, if a dictionary of this magnitude were more "ecumenical," not only with regards to its contributors but also in its orientation and outlook, especially since quite a number of respected Protestant scholars are actively engaged in this area. Hence, one can only hope that a similar accomplishment will be produced from a distinctively Protestant perspective some time in the not-so-distant future.

For such a ground-breaking work, that seeks to respond to new questions and challenges, it is deplorable that no discussion is included about the origin of life and the whole problem of evolution/creation. It is equally surprising that in one of its dominant articles on "Fundamental Theology," some of the more important publications are not even mentioned in the bibliography. For example the indispensable articles by Heinrich Stirnimann, "Erwägungen zur Fundamental-

theologie: Problematik, Grundfragen, Konzept," *Freiburger Zeitschrift für Philosophie und Theologie* 24 (1977): 291-365; Harald Wagner, "Fundamentaltheologie," *Theologische Realenzyklopädie*, 11:738-752 (1983); and Gerhard Ebeling, "Erwägungen zu einer evangelischen Fundamentaltheologie," *Zeitschrift für Theologie und Kirche*, 67 (1970): 479-524, are missing, to name but a few.

There are a number of typos throughout the book, particularly with German titles. In the list of articles the first by José Caba, "Abba, Father," is missing and the correct title of Jacques Dupuis' article should read: "Sacred Scriptures" (v, ix).

Despite the above mentioned deficiencies, the *DFTb* constitutes an invaluable resource that provides helpful information on traditional and current issues in a newly developing discipline. Anyone who wants to be informed about the foundational questions in theology and the human condition will find this an excellent starting point for further reflection. As such it should be used by every informed student of theology.

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Lind, Millard C. *Ezekiel*. Believers Church Bible Commentary. Scottdale, PA: Herald Press; and Waterloo, ON: Conrad Grebel Press, 1996. 416 pp. \$19.95 (US), \$28.50 (Can).

The Believers Church Bible Commentary does not pretend to be scholarly, and those who consult the pages of this volume for scholarly insight will be disappointed. Indeed, the commentary takes little note of recent scholarship. While the Mennonite tradition has shown less interest in the OT than in the NT, Lind claims there was a strong interest in Ezekiel among the Anabaptist reformers (13). His statistics, however, tend to demonstrate the general dearth of interest in Ezekiel among these reformers, a dearth confirmed by an examination of the scripture indexes of several volumes by the sixteenth-century Anabaptists. Although this reviewer has a strong interest in both Anabaptist thought and the book of Ezekiel, I find Lind's attempt to juxtapose the two rather incongruous.

Within the commentary, each section ends with "The Text in Biblical Context" and "The Text in the Life of the Church." Usually the OT passage is the appropriate one from Ezekiel, but all too often the passage in Ezekiel is passed over lightly. Moreover, in "The Text in the Life of the Church" the text of Ezekiel is sometimes ignored altogether. The author's sermonette here leaves the text and enters into the realm of traditional theology and ethics. There is good sermon material in these passages, though not for sermons derived from Ezekiel. The book concludes with a detailed outline of the book of Ezekiel, a series of short explanatory essays, maps, and an index of biblical texts.

A special theme of interest in this commentary is Lind's emphasis on national and international theology in Ezekiel. These themes resonate well within the book and within the Mennonite tradition. Often Lind draws genuine connections between the text and modern applications. On Ezekiel 28 Lind drew some dramatic insights into how Christians can be involved within a worldly government (241).

It is interesting that Lind makes servanthood a basic characteristic of Ezekiel