

*The Asbury Journal* 72/1: 141-167  
© 2017 Asbury Theological Seminary  
DOI: 10.7252/Journal.01.2017S.10

## *Book Reviews*

### **The Work of Theology**

Stanley Hauerwas

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 304 pp., paper, \$28.00

ISBN: 978-0-8028-7190-9

*Reviewed by Zachariah S. Motts*

Stanley Hauerwas characterizes his body of work as occasional responses to questions and needs in the church rather than an attempt to create a systematic theology. *The Work of Theology*, since it reflects upon the reception of Hauerwas's work, his methods, and his understanding of what doing theology entails, is also not a systematic exploration. Instead, *The Work of Theology* offers the reader a collection of essays on several topics with some thematic connections. Each chapter is titled with "How to..." but this does not mean that the reader will end up with an overview of how to do the work of theology. Since the author himself has "disavowed being systematic" (270) and describes being a theologian as a task which carries "a kind of ambiguity that means you are unsure whether what you have done is theology" (252), a collection of loosely-connected essays seems appropriately illustrative of Hauerwas's work.

The content of the essays do more to show the reader the work of theology than explain the work of theology. It is a treat to watch Hauerwas do theology as he converses with Barth, MacIntyre, and Yoder, as he contemplatively chews through a recent book, or as he examines the implications of human rights and charity. One does not come away from this book with a theory about how to do theology, but one does come away with the sense of having followed Stanley Hauerwas around his theological workshop as he has twisted the clamps, pounded some nails, and sanded the edges on a few of his theological projects.

That being said, *The Work of Theology* also is concerned with housecleaning. It is a book written after Hauerwas's retirement, at the latter end of a productive

scholarly career, and many portions deal with Hauerwas's reflections on how he understands his own work or are responses to criticism of his work. This is especially seen in the fact that the postscript is devoted to Nicholas Healy's *Hauerwas: A (Very) Critical Introduction*. There are times when I thought this self-interpretation of his career was effective and gave the reader real insight into how Hauerwas sees what he did as a theologian from the other side of retirement. As reflexive as the title is, I thought "How I Think I Learned to Think Theologically," was an enjoyable, helpful essay. However, I did think the contours of the book would have been cleaner if "How (Not) to Retire Theologically" had completed *The Work of Theology* and the response to Healy had been left to the debates of academic journals.

Even so, for someone who wants to watch the work of theology happen, there are many illuminating essays within this collection. There were also times when I laughed out-loud while reading this book, especially in the essay "How to Be Theologically Funny" which, predictably, has its surprising and funny moments. The quality of the writing and the scholarship makes *The Work of Theology* an enjoyable read for a more academic audience.

### **The Elusive Quest of the Spiritual Malcontent: Some Early Nineteenth-Century Ecclesiastical Mavericks**

Timothy C. F. Stunt

Eugene, OR: Wipf & Stock

2015, xvi, 359 pp., hardback, \$66.00

ISBN: 978-1-4982-0931-1

*Reviewed by David Bundy*

Throughout the history of Christianity there have been figures, variously called saints, heretics, or mavericks. These visionaries were unwilling to accept the status quo and searched for alternative forms, organizations, and theologies, in various combinations. Some successfully drew adherents to new movements or orders; most of them were difficult to live with or serve under. They, their movements and their perspectives are often difficult to write about, or understand at a distance, because of the scattered (or lost or suppressed) sources and because it was in the interest of no particular established ecclesiastical tradition or academic institution to track their presence and influence.

There are a plethora of such characters that grace Stunt's book. The volume has sections devoted to Quakers (pp. 7-65), Irvingites (pp. 69-88) and

Brethren, of the English varieties (pp.91-292). The readers encounter Quakers William Allen, Luke Howard, and the Gurneys, but also independent minded Irish Quakers. There is a chapter on Quaker relations with the Brethren (pp. 32-58) enhanced by a case study of “John Jewell Penstone, Quaker and Plymouth Brother,” (pp. 59-65). Two chapters explore the lives of the people and social/theological issues involved in “Trying the Spirits” among the early Irvingites. The chapters on the Brethren are stunning in their breadth, use of sources and establishment of connections to other ecclesial strands and religious movements. The essays, normally significantly revised and updated from earlier publications, comprise an introduction to these important traditions and the individuals who founded or shaped them. But there is so much more!

Anyone seeking to understand Western European and British varieties of what has often been called evangelicalism during the nineteenth and twentieth centuries needs to look in the index of this volume replete with data, bibliographical references to unpublished and rare sources. Among the people who scholars of the Holiness Movements may be surprised to find are Catharine Booth, George Müller, Reginald Radcliffe, Lord Radstock, William Pennefather, James Hudson Taylor, and Henry Varley, among others. Scholars of French Protestantism will discover a complete essay on the Solteau family (pp. 283-292) as well as references to the Monod dynasty. Educators will discover influences and friends of educational pioneer J. H. Pestalozzi. Most Pentecostal scholars will be surprised by the discussions of the Irvingites. Each of these individuals named were part of other expansive (often overlapping) networks extending across Europe, Africa, Asia, and the Americas.

These references, and hundreds more, are not the result of forced efforts to include names in the narrative! They are crucial to the stories told and reveal, as in no other volume to my knowledge, the vast networks of individuals that transgressed ecclesiastical boundaries to make common cause with others who shared elements of their concerns. Historians have not been kind to these people. Stunt demonstrates that sometimes these persons were deliberately written out of the history. Such was the case in the historiography of the China Inland Mission and James Hudson Taylor. Stunt’s work demonstrates that it is essential to include those groups and individuals considered by many ecclesiastical historians to be marginal in the larger story in order to better understand it. Indeed, when Stunt’s work is taken seriously, it will require a rethinking and reordering of much of the historiography of “evangelical” faith in the French and English worlds of the nineteenth century. Crucial to that reordering will be to find ways to examine the ways in which the ecclesiastical silos are not sufficient to explain even the development of the particular tradition in the silo! Stunt’s work point a way forward.

The volume is a summary of decades of patient research by Stunt in archives of Europe, and of his rereading of published materials in light of his archival work. The result is a masterpiece of scholarly work, with a full scholarly apparatus, which will serve as a model, and reference tool, for scholars as they seek to deal with mavericks as well as more well-defined Christian churches and movements!

### **The Mind of the Spirit: Paul's Approach to Transformed Thinking**

Craig S. Keener

Grand Rapids, MI: Baker Academic

2016, xxiii, 404 pp., paper, \$32.99

ISBN: 978-0-8010-9776-8

*Reviewed by Timothy J. Christian*

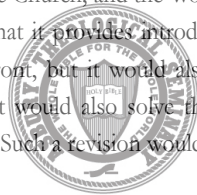
As just one among many of his 2016 publications, prolific New Testament scholar Craig S. Keener presents the Apostle Paul's understanding of the human mind, both its corruption through sin and its redemption and renewal through Christ, in his new monograph *The Mind of the Spirit: Paul's Approach to Transformed Thinking*. He does this by exegeting the eight most pertinent Pauline texts on the mind and identifies them as such: the corrupted mind (Rom 1:18-32) [ch. 1], the mind of faith (Rom 6:11) [ch. 2], the mind of the flesh (Rom 7:22-25) [ch. 3], the mind of the Spirit (Rom 8:5-7) [ch. 4], a renewed mind (Rom 12:1-3) [ch. 5], the mind of Christ (1 Cor 2:15-16) [ch. 6], a Christlike mind (Phil 2:1-5; 3:19-21; 4:6-8) [ch. 7], and the heavenly mind (Col 3:1-2) [ch. 8]. As is his custom, Keener's major focus and scholarly contribution here is his comparison of the NT with the ancient Greco-Roman and Jewish texts pertaining to the cultural, social, historical, philosophical, and rhetorical backgrounds of the NT. As such, Keener provides a highly technical and thorough scholarly investigation of Paul's understanding of the mind in his first century Greco-Roman and Jewish contexts that is geared toward scholars and advanced students.

One major issue with this book is that it reads something like a disjointed commentary, not like a carefully crafted monograph, because (1) it is far too data-laden with little analysis (synthesis, implications, applications, etc.) and (2) it deals with these Pauline passages almost in isolation and fails to show carefully how they relate to each other. As a result, the book lacks a thesis, something standard for

researched monographs, because it places far too much attention upon exegesis of these eight biblical texts while never getting around to arguing a specific point. While exegetical comments and notes upon the text of scripture are helpful and should always be the bedrock of scholarly research (especially the superb quality provided by Keener), those in and of themselves do not make a defensible, cogent thesis.

Another major problem has to do with the lack of implications and applications of Keener's work. Part of this has to do with the issues mentioned above (overemphasis on exegesis and a lack of thesis). But the other factor is that Keener spends less than 5% (13/280 pages) of this book dealing with implications and applications (pp. 253-265 [Conclusion and Postscript]), though a third of the introduction promises important implications for theology and the church today (xx-xxii). In the end, Keener leaves this topic far too stunted. Related to this is Keener's interdisciplinary goal: "I hope that clarifying some of Paul's psychology in this book will provide Christian psychologists and counselors better ways to articulate his principles in their own language" (xxii). The problem with this is twofold. First, Keener's whole work is inaccessible to non-specialists of NT studies, especially given its heavy exegetical emphasis. Second, Keener only mentions psychological implications on 2 pages in the whole work (pp. 260-261), which really only amounts to a hope that it has inspired continuing research by psychologists and counselors, although it itself is not an example of interdisciplinary work. So then, this section was stunted and this interdisciplinary goal was not achieved.

My strongest critique of this book is its structure. Intermingled within Keener's exegesis of these eight texts are various Greco-Roman and Jewish views of the mind from a vast array of ancient texts and authors. Often times, these ancient views are provided abruptly and sequentially in a paragraph having a sense of leaps in topics. In addition, given my other critiques above concerning the overemphasis upon exegetical commentary, I think that the book could be structured in a much more helpful way. Instead of constantly and frequently describing various Greco-Roman and Jewish views of the mind as they relate to each of the eight passages, a better structure would be to have 3 parts: Part I (Ancient Greco-Roman and Jewish Views of the Mind), Part II (Paul's View of the Mind), and Part III (Implications and Applications for Theology, the Church, and the World). This would not only allow for a broader readership in that it provides introductory material (Greco-Roman and Jewish background) upfront, but it would also allow for a more traditional thesis driven monograph that would also solve the issues with stunted sections promised in the introduction. Such a revision would be quite a feat, but in the long



run it would make the work more accessible to non-experts and better suited to argue a clearly defined thesis on Paul's understanding of the mind.

It must be reiterated, however, lest one wrongly infer that Keener's work has nothing useful to offer, that this book is nevertheless extremely impressive. It is an excellent scholarly resource on the topic and a landmark for Bible scholars and Classicists alike regarding ancient views of the mind. Keener's vast citation of primary literature is so needed and yet so rare in the field of NT studies where the trend seems to be that the majority of scholars are familiar with only the biblical text and not so much its comparative Greco-Roman and Jewish literature. This work, therefore, is a treasure trove of novel insights into Paul's view of the mind set against his first century context and it will be a standard resource for those scholars interested in this often-neglected topic.

### **Advocating for Justice: An Evangelical Vision for Transforming Systems and Structures**

Stephen Offutt, F. David Bronkema, Robb Davis, Gregg Okesson, Krisanne Vaillancourt Murphy

Grand Rapids, MI: Baker Academic

2016, 224 pp., paper, \$23.00

ISBN: 978-0-8010-9765-2

*Reviewed by Jeremy B. Griffin*

I have often heard evangelicals say that to change evil and to further justice in the world the solution is to change one heart and one person at a time through the gospel. This view holds that as an individual changes, then their family will change, and then their community will be transformed, and the transformation finally trickles up to the systems and structures of society. This view is often evangelicals' modus operandi for their engagement in justice in the world, yet I wonder if this is the best approach, and is it a biblical one? In *Advocating for Justice*, the authors argue that there is a better way for transformation, and they believe the better way is by working for justice through advocacy.

The authors define transformational advocacy as "an intentional act of witness by the body of Christ that hold people and institutions accountable for creating, implementing, and sustaining just and good policies and practices geared toward the flourishing of society" (173). They argue that advocacy starts from the doctrine of the Trinity and not from responding to issues and problems in the

world. If advocacy starts with an issue in a community, take trafficking for example, then the issue becomes the sole focus and starting point for how to work for justice. The authors posit that advocacy must begin with the nature of the Triune God who created the world as a perfect place with perfect shalom, but sin distorted this shalom. In the creation story they say, “God fashions humans as image bearer for faithfully representing his nature (including his power) in the world” (62). Yet sin corrupted humans, the powers and structures of this world. They argue that sin is never only personal, but enters the very fabric of the societies that humans create, which include political, economic, and social facets of life.

The authors use the language of powers as they speak about institutional evil. Shalom and justice is predicated upon human action that God wills, and the powers that humans create from their actions should image the Trinity. These powers form a certain ethos, and over time the powers drift from God’s rule and become dangerous and sometimes evil. Then people accept the institutional powers and structures as normal, when the powers are not operating the way they ought to be. The authors claim that, “Politics should likewise reflect the best interest of the citizenry, reflecting the God who rules the world with a power that creates, nurtures, and integrates. This is to say that human structures receive input from human imaging” (63).

What is the solution to working for justice in structures? The church, God’s new humanity, is to be the primary witness to the powers and structures, and the church works for God’s rule to be extended into policies, structures and social institutions. The power the church has in their witness is through the incarnation, life, death, and resurrection of Jesus Christ, given to the church through the Holy Spirit, the primary Advocate. In the final part of the book, the authors give practical examples of churches and organizations who are advocating for justice.

This book is a landmark book for evangelicals. Numerous current evangelical books write about the poor, transformation, justice and mission, but have little to say about the issues of systemic evil structures. Evangelicals do not always know what to do with these evils. Evangelicals have developed a robust theology of how to deal with personal sin, yet the serious fault in evangelical theology is how to biblically deal with fallen structures of society.

This book is the work that I have been waiting for in the evangelical world to fill the gap in speaking about fallen structures. It clearly argues that advocating for justice is not something to add on to existing church practice, nor is it a fad, but advocacy comes from the very heart of God, and it is part and parcel of discipleship in the Christian life. The authors are successful in granting evangelicals a theology of the why and how to deal with structural evils. The book should be

welcomed with open arms by Christians already engaged in advocating for justice at structural levels, yet the book is excellent for Christians who have questions about how and why to proceed in advocating for justice with their church, school, or other organization.

**The Early Prophets: Joshua, Judges, Samuel, and Kings, The Schocken Bible Vol. 2: A New Translation with Introductions, Commentary, and Notes**

Everett Fox

New York, NY: Schocken

2014, 843 pp., hardback, \$50.00

ISBN: 978-0-8052-4181-5

*Interviewed by Rabbi David J. Zucker*

A fair question surely is, “Do we really need another Bible translation?” The answer in this case is, “yes,” because Fox brings a special quality to this work. Like the first volume in this series, *The Five Books of Moses, the Schocken Bible Vol. 1*, (1995) Fox’s rendition of the Hebrew reflects the Bible’s aural quality, its rhythms of Hebrew speech. He “aims to highlight features of the Hebrew text that are not always visible or audible to Western audiences” (ix). This includes play-on-words or puns that are part of the original text. Unlike the earlier volume, here Fox has reduced the number of hyphenated words and likewise cut down the number of words in brackets. Further, Fox has simplified his translations, forgoing the more literal words such as for example “New-Moon” and simply replacing it with month. In the Translator’s Preface Fox challenges the reader, writing that “this is not a book to be encountered passively” (xii) nor is it simply to be viewed or heard. He wants us to engage with his work, to wrestle with it, to make it ours. One way to aid us in this task, is that in addition to stressing the aural quality of the book, all nouns including people’s names are written in transliteration, hence Moshe, Yehoshua, Gid’on, Sha’ul and the like. While Hebrew-cognizant readers will realize that these are the original pronunciations, seeing/hearing them gives the text a different quality. He also translates words more literally, picking up the force of repeated roots in verbs where the Hebrew denotes emphasis. For example, they “committed sacrilege, yes sacrilege” which NRSV renders simply as “broke faith”, (*vayim’alu . . . ma’al* – Josh 7:1) or Jephtha’s rebuke to his daughter, “You have cast, yes, cast me down” which NRSV renders as “You have brought me very low.” (*bachrey’a hichr’atini* – Judg 11:35). Fox also regularly transliterates and translates place names, so that the first time a



locale is used we learn its meaning: Gilgal/Circle, or Gilgal/Rolling (depending on the context – see Joshua 4:19, 5:9); Ai/The Ruin, and Ramat Lehi/Jawbone Height.

Six centuries of Israelite history are featured here, from the beginning of the Conquest (which actually was piece-meal, not accomplished at one go), to the destruction of the southern kingdom of Judah. This material represents over twenty percent of the Hebrew Bible. Unlike the collection of the literary prophets, Isaiah through Malachi, the books of the Early Prophets (*Nevi-im reshonim*) – Joshua, Judges, Samuel, and Kings progress chronologically, c. 1200 BCE to about 586 BCE. As Fox explains in his Introduction, these works “look at a long series of events, including wars, tribal rivalries, dramatic changes in leadership, and the intrusion of great empires, through the prism of a divine-human relationship” (xxi).

The composition of these books, when, and by whom, remains a matter of scholarly debate and discussion. Martin Noth in the last century had suggested a unified theory, now often referred to as the Deuteronomistic History (DH, or Dtr), but that view has been challenged and many scholars suggest a two-part writing, one in Judah largely in the seventh century, the other within the period of the fifty-year Exile in Babylonia, c. 586-538. As Fox notes, the “message that emerges is that while God will always rescue Israel, it will not be a pleasant experience, with the possibility of extinction ever present.” He goes on to say, “This is not the conventional way to write or sing about ancestors, nor is it in the usual manner in which court scribes, employed by kings, go about their work” (xxv).

In these four great books (six, if you utilize the standard two parts of Samuel and Kings) different emphases emerge. The book of Joshua addresses the Conquest, but it is filtered through the view of it being a conditional gift from God. The chieftains of Judges are a mixed lot, offering both good and bad leadership. Judges associates success with obedience to God’s ways. The book(s) of Samuel portray the early talented and far from perfect rulers of Israel. Kings modulates the human-based dynastic triumphs, instead suggesting that loyalty to God is the main measure and condition for worldly success.

Each of the books has its own introduction, and Fox offers a variety of details that might include the structure of the book itself, and its literary importance. There also are limited sub-chapter elucidations, and running commentary/explanatory notes at the bottom of most pages.

At the close of the volume, there are a list of commonly recurring names in the Early Prophets. Here one finds explanations as to how to pronounce their names in Hebrew, how they are commonly translated in English and who or what they are. Place names are underlined. For example, Mitzpa (*mitz-PAH*) [Mizpah]: Important fortified settlement in Benjamin, in the border area between the two

kingdoms. Navot (*nab-VOTE*) [Naboth]: Farmer whose land is seized by Ah'av and Izevel following his murder. Earlier he explained that Ah'av is Ahab and Izevel is Jezebel. For God's sacred name, Fox uses the locution YHWH. In the General Introduction he mentions that readers might choose to substitute such possibilities as "the Lord' or 'the Eternal' . . . *Adonai*, or *Ha-Shem* ('the Name')" (xix).

### **Called to Witness: Doing Missional Theology**

Darrell L. Guder

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, xvi, 203 pp., paper, \$25.00

ISBN: 978-0-8028-7222-7

*Reviewed by Shivraj K. Mabendra*

A missiological masterpiece, *Called to Witness*, is Darrell Guder's third important book in The Gospel and Our Culture Series. The first two volumes include the acclaimed *Missional Church* (1998) and *The Continuing Conversion of the Church* (2000). Darrell Guder, a champion advocate of the missional church and missional theology, is the Henry Winters Luce Professor Emeritus of Missional and Ecumenical Theology at Princeton Theological Seminary, USA. His present book builds on the theme of missional ecclesiology within the framework of missiological-theological reflections. Originally a collection of essays and papers published during 1998-2013, the work deals with the following mega-themes: scripture, theology, Christology, church, and ecumenism, among others. It is primarily a case for reinterpreting the missional aspect of theology for the church. As such, it is an inevitable resource for missiological reflections with special reference to ecclesiology.

The Trinitarian concept of *missio Dei* is one of the central focuses of Guder's missional theology (chapters two and ten in particular, plus elsewhere). Having discussed the emergence of theology of mission and its transition into missional theology (in chapter 1), he brilliantly sums up the *missio Dei* consensus and highlights its significance by placing the discussion in the context of the Christendom legacy. Christology is the focus of the third chapter, where confessing Christ as the lord of the missional church is strongly argued for. Chapters six and seven deal with the missional authority of the Bible and scriptural formation of the

missional community utilizing the framework of missional hermeneutics. Guder uses “missional hermeneutics” to refer to “the interpretation of the scriptures in terms of the fundamentally missional vocation of the church of Jesus Christ” (90). Chapters four and five develop the missional theology of the church by re-envisioning and re-imaging the church of Christ as a missional community. The mark of this newly envisioned community, the post-Christendom church, is supposed to be significantly Nicene or apostolic in its faith, life and work. Christendom has been arguably seen as representing what is called an ecclesiology without mission!

In chapters eight and nine, under the intriguing idea of “Worthy Walk,” Guder powerfully engages with the ethical-theological issues of missional formation of the community and the missional formation of the leadership of the community from a historical perspective. The goal of mission as the formation of biblical community and the development of missional leadership in the patterns of apostolic paradigms, over against the Ordered patterns of Christendom, have been intuitively dealt with in these chapters. In the final chapter, yet another inevitable area of missional engagement – “missional ecumenism” – has been brought to the table (178). Having traced a brief history of the modern ecumenical movement and praised its passion to global church unity, Guder also laments over the evaporation of that passion in ecumenical churches such as the Church of South India (192), and highlights the emerging new challenges that call the church to engage and re-engage in missional ecumenism.

Every chapter, with its specific theme of reflection, has been meticulously articulated to promote the idea of missional conversion or transformation of the church. That a variety of themes dialogue with each other on the mega-theme of missional ecclesiology throughout the book is a real strength of author’s expert scholarship. However, as a reproduction of previously published articles, the book does not claim to have descriptive new data but continues to provide fresh prescriptive inspirations for the experts in the field of study. Further, to the beginners, Guder’s title may appear a bit misleading, giving the impression of a practical guidebook on how to do mission and missiology or how to engage in witnessing Christ. It does serve as a guide but primarily for academic theologizing with a call to be missional. The lack of much needed index and bibliography is regrettable. Thankfully footnotes are intact and thus helpful. The book is useful for all interested in deeper engagement with key missiological issues in the life of the church.



## **The Holy Spirit**

Stanley Hauerwas and William H. Willimon

Nashville, TN: Abingdon Press

2015, 100 pp., paper, \$13.99

ISBN: 978-1-4267-7863-6

*Reviewed by Scott Donahue-Martens*

In *The Holy Spirit*, Stanley Hauerwas and William Willimon continue their tradition of producing excellent scholarship that combines deep theological concepts with historical creeds and beliefs, all while underlining practical implications for the modern church. Their work primarily responds to the pervasive neglect of the Holy Spirit in the 21<sup>st</sup> century church. God is active in the world through the Holy Spirit. As Christians, our task is to submit ourselves to God and that activity. The introduction establishes that *The Holy Spirit* was written to help Christians grasp the necessity of the Holy Spirit, especially with regard to the Spirit's communal essence.

Chapter 1 explores the assertion that the Holy Spirit is not an addendum or afterthought to the trinity, she is fully God. Each member of the trinity fully embodies the others, just as they are fully embodied. Thus, their actions are communally done in harmony and without hierarchy. A strength of the work is its reliable scholarship that reminds the reader of the central importance of the Holy Spirit to ecclesiology, ecumenism, and faith in general. By briefly discussing early church councils, creeds, and heresies, the authors reveal the deficiencies caused by neglect of the Holy Spirit. At the same time, the reader does not have to trudge through cumbersome details and dates because the purpose of exploring ancient sources is to discuss both modern and practical implications. If we are to comprehend aspects of God, we must understand aspects of the Holy Spirit, as a full and active member of the trinity. God's Spirit draws believers into a tradition and community that extends beyond our time and place.

In chapter 2, the authors link the birth of the church with the outpouring of God's Spirit. God's work in human affairs is neither over nor distant because the God who spoke in the Bible speaks to us today through the Holy Spirit. The church derives its very existence and purpose from the Holy Spirit. The authors attempt to correct an understanding of the Holy Spirit that is purely immaterial by offering corporeal examples of the Spirit's work and practical implications for Christians and the church. The book utilizes an ecumenical approach by applying numerous perspectives from different denominations. At the same time, the authors do not shy away from their roots in the Wesleyan tradition.

The book culminates in chapter three which discusses communal sanctification as the embodiment of the Holy Spirit's presence. Hauerwas and Willimon combine tradition with trajectory to discuss sanctification in the 21<sup>st</sup> century. If the church is going to thrive in the 21<sup>st</sup> century, it must embrace the Holy Spirit as central to life itself. Christian life is found in the Spirit's creation of communal holiness. Critical of individual Christianity and philosophy based solely upon personal piety and self-reliance, the authors provide an alternative understanding of sanctification that honors the tensions between God and human agency, in addition to the tension between personal and communal Christianity.

The final chapter provides theological rationale for the need of the Holy Spirit based on eschatology and *telos*. The ability of the writers to take what are often abstract theological concepts and translate them into everyday life leaves the reader feeling that they not only better understand the Holy Spirit, but they also better understand what to do.

The accessibility of *The Holy Spirit* is not to the detriment of its content. The book is an excellent source for those wishing to refresh their understanding of the Holy Spirit, or for those who have not had the opportunity to study the topic before. It is an introduction to the topic that clearly summarizes the theological and practical importance of the Holy Spirit. Readers looking for a textbook or a deep analysis on a particular facet will likely find the book lacking; however, the breadth of their approach is remarkable. The authors' practice of applying the gamut of the Wesleyan Quadrilateral creates an appropriate balance of sources and produces a deeply faithful, relevant, and practical work. Hauerwas and Willimon have once again laid out the role of Christians in the 21<sup>st</sup> century by stressing the unavoidable, yet neglected, importance of the Holy Spirit.

### **Gospel of Glory: Major Themes in Johannine Theology**

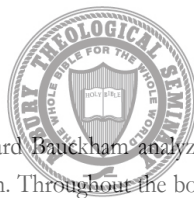
Richard Bauckham

Grand Rapids, MI: Baker Academic

2015, xvii, 238 pp., paper, \$18.95

ISBN: 978-0-8010-9612-9

*Reviewed by Michael Tavey*



In this book, Richard Bauckham analyzes the Gospel of John from a theologically thematic position. Throughout the book, he brings insight to various

themes within the Gospel. These themes include prominent ones that have been in discussion amongst scholars within the academic realm for some time, such as Johannine sacramental theology, how the Gospel of John interprets the death, resurrection, and exaltation of Jesus, and the use of dualism within Johannine thought and expression. Simultaneously, however, he also addresses themes that have rarely before been discussed, such as the use of “individualism” within the Gospel and how the Jesus of John compares/contrasts to that of the Jesus of the Synoptic Gospels.

In reference to well-discussed themes, Bauckham provides a new sagacity for interpreting and understanding them, thereby giving a refreshing perspective upon them. Instead of agreeing with some scholars who espouse an “ultra-sacramental” viewpoint or other scholars who claim no sacramental theology exists within the Gospel, Bauckham brings focus upon the soteriological realities within John’s sacramental language, while also revealing how these realities far exceed his sacramental language. Additionally, with careful attention upon exegetical detail, Bauckham reveals how John uses the book of Isaiah to show how Jesus was glorified and exalted within the very process of crucifixion and death. Finally, Bauckham brings fresh insight to the topic of dualism, as used within the Johannine Gospel (i.e. light/darkness, world/God the Father, earth/heaven), by analyzing it from a narrative position. In so doing, he explains how dualism functions within the narrative, and how it also adds specific and broad theological meaning to the Gospel as a whole.

In reference to Johannine themes rarely discussed amongst scholars, Bauckham significantly adds to the theological understanding of the Johannine Gospel. It is perplexing why such little attention has been given to such themes. Far from being minor, these themes are paradigmatic for understanding the Gospel as a whole, and helps elucidate other prominent themes that exist throughout the Gospel. Out of the few of these discussed themes, two stand out. First, by analyzing how John uses “individualism” within the Gospel, Bauckham acutely reveals how, according to John, salvation is a highly personal, intimate, and individualistic reality. Yet, salvation is not merely confined to an “individualistic” existence or experience. Rather, salvation is best understood and experienced within a communal aspect (i.e. Church). Thus, Bauckham perceptively frames salvation within the context of 1) the individual person, but not at the neglect of the Church, and 2) an ecclesiological setting, but not at the expense of the individual. Secondly, and lastly, Bauckham relates the “Johannine Jesus” with the “Synoptic Jesus” in a highly complementary way, thus providing a clear picture of the identity of the “real” Jesus. As a result, Bauckham significantly helps one understand Jesus from a canonical position.

Bauckham's book will indeed provide teachers, students, pastors, non-pastors, and others with an acute understanding of the "major themes within Johannine theology," which will enable them to better understand the Gospel as a whole.

**Paul, Apostle of Liberty (2<sup>nd</sup> Ed.)**

Richard N. Longenecker

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 407pp., paper, \$34.00

ISBN: 978-0-8028-4302-9

*Reviewed by Taylor S. Brown*

The field of Pauline studies has become a hotbed of scholarly debate in the last half-century. Of course, the Pauline corpus has always been an active area of study throughout Christian history. From Origen to Luther to Lightfoot, the Pauline Epistles have formed a major core of the study of the New Testament and Christian origins. As the writer of the earliest Christian texts and the first Christian theologian, the study of Paul's work is imperative for any student of the biblical text and the history of Christianity.

While the study of the Apostle's work has been a constant for the past two millennia, with the rise of modern, historical-critical methodology, the study of Paul's writings has expanded exponentially. Modern, scholarly movements such as the New Perspective on Paul, the "Paul Within Judaism" school, and the "Apocalyptic Paul" school have initiated new ways of reading and integrating the deep wells of Pauline theological thought.

In the wake of these newer hermeneutical approaches, it is important to have a good working knowledge of past Pauline interpreters, upon whose work today's top scholars build their own analyses. Here, the second, expanded edition of Richard N. Longenecker's classic *Paul, Apostle of Liberty* comes into the current field of monographs on Paul as a breath of historically invigorating air. Longenecker has been at the forefront of New Testament and Pauline studies for the past five decades, writing key works on everything from apostolic exegesis of the Old Testament (*Biblical Exegesis in the Apostolic Period*, 2<sup>nd</sup> ed., Grand Rapids: Eerdmans; Vancouver: Regent College Publishing, 1999) to commentaries on several New Testament books, including the Word Biblical Commentary entry on

Galatians (*Galatians*, WBC 41, Dallas: Word, 1990) and his *magnum opus* on Romans for the New International Greek Testament Commentary series (*The Epistle to the Romans*, NIGTC, Grand Rapids: Eerdmans, 2016).

When *Paul, Apostle of Liberty* was originally published in 1964, it was one of Longenecker's first major monographs and an important evangelical entry in the field of Pauline studies. It was also somewhat ahead of its time in relation to its delineation of subjects such as Paul's Jewish background, his interaction with the Law, and his praxis. Indeed, reading the text today it is surprising how well Longenecker anticipated later hermeneutical developments and movements.

Longenecker provided detailed exegesis on such issues as Paul's view of the Law and how it acted as a good, *pro tempore* measure circumscribed by faith, the subjective genitive rendering of *pistis Iēsou Christou* as "the faithfulness of Jesus Christ" (thereby anticipating the work of Richard Hays by roughly 20 years), and the Pauline "I" usages in Romans 7:7-25 as fundamentally referring to fallen humanity's condition "in Adam" as opposed to those who are "in Christ"; not—as Luther and his followers have supposed—as referring to both non-Christians and Christians.

These and other exegetical treatments are worth reading in themselves. However, with the new edition Longenecker has added an additional 112-page addendum detailing the history of Pauline interpretation over the past 2000 years. The addendum truly shines though in Longenecker's appraisal of major movements in Pauline scholarship that have occurred since he initially penned the book in 1964. Of considerable note here are Longenecker's assessments of E. P. Sanders' and James D. G. Dunn's work in the New Perspective on Paul, and of the narrative and intertextuality approach championed by scholars such as Richard B. Hays. Longenecker's appraisals of these and other scholarly developments in the field are measured, informative, and charitably critical.

There are few criticisms that I can really level against the book, chiefly because it is simply unfair to be excessively critical of a text written over fifty years ago. The only real criticisms that I can level are in the new addendum. The first criticism is that Longenecker leaves out some major scholarly voices in his assessments, namely figures like N. T. Wright, John M. G. Barclay, Ben Witherington III, Gordon Fee, and a few others. The other criticism is that Longenecker neglects to interact with the recent "Apocalyptic Paul" and "Paul Within Judaism" schools of thought. While I value the insights from scholars in these camps, as an interpreter of Paul I see problems with the approaches and would have liked to see a seasoned exegete like Longenecker interact with them.

Despite these minor criticisms, the new, expanded edition of *Paul, Apostle of Liberty* is a great and elucidating read. Not only were many of Longenecker's



conclusions ahead of their time in 1964, but even now they still provide extremely valuable insights into the background, teaching, and praxis of the Apostle. Combined with the 112-page addendum, the book is a valuable addition to any biblical studies library and a fitting companion piece to Longenecker's *magnum opus* NIGTC Romans commentary.

### Paul and the Gift

John M. G. Barclay

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 672 pp., hardback, \$66.50

ISBN: 978-0-8028-6889-3

*Review by Isaiah Allen*

How did Paul understand the economy of God's dealings with humanity? For Augustine, Luther, Wesley, Sanders, and others, the meaning of *grace* was pivotal. John Barclay argues that *grace* belongs to a broader conceptual field that must illumine Paul's theology. The anthropological category of *gift* "covers a sphere of voluntary, personal relations that are characterized by goodwill in the giving of some benefit or favor and that elicit some form of reciprocal return that is both voluntary and necessary for the continuation of the relationship" (3). Eighteen chapters (named below) are divided into four parts. Part I, "The Multiple Meanings of Gift and Grace" outlines the terms.

1. "The Anthropology and History of the Gift" – Barclay discerns which concepts were intrinsic and which were ancillary to *gift/grace* by examining diverse ancient literature. Unlearning some common assumptions is needed, as ideologies regarding what constitutes "pure gift" color readings. Barclay claims that we must "understand the 'pure' gift as a cultural product," in order to "resist the modern tendency to take it as a natural or necessary configuration" (52). *Gift* contrasts with transactions like *wages* or *sale*, but interpreters have polarized these forms of interaction to the exclusion of reciprocity. In Paul's context, *lack* of reciprocity violated *gift*. The assumption that *gift by definition* should be free of reciprocity or return... is a modern construction" (63).

2. "The Perfections of Gift/Grace" – Essentially, *gift* strengthens relational bonds; but writers often aim for more poetic pizzazz, definitional precision, or argumentative force, especially to "rhetorically disqualify alternative

construals as inadequate or misleading”(173). To accomplish this, writers may articulate a *perfection* (Kenneth Burke’s term), the “tendency to draw out a concept to its endpoint or extreme” (67).

Barclay delineates six *perfections*: *Superabundance* – lavishness, quantity, and scale; *Singularity* – intention or character of the giver; *Priority* – sequence and initiative; *Incongruity* – relative worth of the recipient, *Efficacy* – impact upon the nature or agency of the recipient, *Non-circularity* – the escape of the gift from an ongoing cycle of reciprocity.

Absolutizing the notion of *gift/grace* is unnecessary, and no specific configuration of *perfections* is intrinsic. Emphases on certain *perfections*, “revolv[ing] around unexamined assumptions” (174), can distort readings of Paul. By explicating authors’ configurations of these *perfections*, Barclay hopes to ameliorate this polarizing tendency.

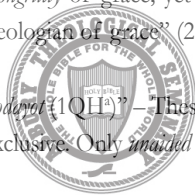
3. “Interpreting Paul on Grace: Shifting Patterns of Perfection” – Using his rubric of *grace-perfections*, Barclay identifies the salient emphases of key theological thinkers. Marcion perfected the singularity and incongruity of grace; Augustine, its efficacy and incongruity; Pelagius, its priority and superabundance; Luther: incongruity, priority, and singularity, but not efficacy; for “Luther takes Romans 7... as Christian experience” (113); Calvin: priority, incongruity, and superabundance, but not non-circularity or singularity, given Calvin’s strong emphasis on judgment (129). Barclay similarly analyzes Barth, Bultmann, Käsemann, and Martyn, revealing the “need for a different form of analysis” (192). 4. “Summary of Conclusions to Part I” closes the section.

In Part II, “Divine Gift in Second Temple Judaism,” Barclay amplifies the logic of God’s grace in select writings. He observes neither transactional “works-righteousness” nor homogenous “covenantal nomism,” but rather, arrangements of *grace-perfections* particular to each author.

5. “*The Wisdom of Solomon*” – This apocryphal text insists that God always has a reason for either judgment or mercy. For God’s grace to be indiscriminate would call into question his goodness and justice. Good gifts are “not wasted, ineffective, or inappropriate” (199).

6. “Philo of Alexandria” – Philo perfects the *singularity*, *superabundance*, *priority*, *efficacy*, but not the *incongruity* of grace; yet Barclay reasons that Philo can be considered “a profound theologian of grace” (238), because *incongruity* is not its defining characteristic.

7. “The Qumran *Hodayot* (1QH<sup>a</sup>)” – These hymns do not consider divine and human agency mutually exclusive. Only *impaired* human capacity is denied (248).



Modern assumptions “miss the sense of wonder, even shock” at the incongruity of God’s grace expressed in these hymns (261).

8. “Pseudo-Philo, *Liber Antiquitatum Biblicarum*” – Because of the “indestructible commitment to Israel” through which Pseudo-Philo views (salvation) history, Barclay identifies *priority* as its prime perfection. God’s grace may appear incongruous, benefitting rebellious Israel, but it befits God’s choice to involve Israel in his plan since Creation.

9. “4 *Ezra*” – The dialogic mode conveys Ezra’s dynamic transition from conceptualizing God’s activity in the world as inscrutable to seeing that, with the “endpoint” (287) properly in view, all curses and blessings are meted out with perfect, eternal justice. Grace only *seems* incongruous or suffering innocent from humanity’s limited perspective. Labeling this view “works-righteousness” betrays an anachronistic theological lens.

10. “The Diverse Dynamics of Grace in Second Temple Judaism” – E.P. Sanders’ “covenantal nomism” (*Paul and Palestinian Judaism*) reflects too simplistic an analysis of Jewish faith. Grace is discussed everywhere, but not everywhere the same (158). Barclay’s survey demonstrates that the *incongruity* of grace was a matter of debate. “*The difference between an incongruous and a congruous gift is a difference in one perfection of grace, not a categorical distinction between grace and non-grace*” (317).

Barclay argues that interpreters impose *incongruity* as the quintessential *perfection* of grace. “Irrationality and injustice are the double problematic of incongruous grace” (318), so Paul’s perfection of God’s grace as incongruous implicitly engenders the need for an explanation of how “a seemingly arbitrary action of God matches a deeper rationality” (318). Gifts strengthen relational bonds, but the rationale of God’s grace simply does not correspond to pre-calculated systems of worth that privilege certain segments of humanity on the basis of ethnicity, gender, or social status.

In Part III, “Galatians: The Christ-Gift and the Recalibration of Worth,” and Part IV, “Romans: Israel, the Gentiles, and God’s Creative Gift,” Barclay applies the rubric of *grace-perfections* to analyze Paul’s magisterial letters. Though not a verse-by-verse treatment, Barclay provides a robust theological commentary with a firm grasp of their literary and historical-ideological context.

11. “Configuring Galatians” – Barclay’s incisive introduction to the historical, logical, and interpretive issues in Galatians is refreshingly readable and generally non-controversial. Barclay contends that “*every reading is determined by the way it construes and organizes the polarities of the letter*” (338) and shows how grace, configured uniquely by Paul, fits within Galatians’ argument. He then compares and contrasts his own analysis with Luther, Dunn, Martyn, Kahl, and others.

12. “The Christ-Gift and the Recalibration of Norms (Galatians 1-2)” – In Galatians, Paul opposes the conventional reasoning that socially-established standards of value qualified or disqualified people for divine gifts. Within the church, some advanced these value systems, even though “the Christ-event,” Barclay later writes, “upstages every system of worth established on other grounds” (445). Circumcision, “A central token of cultural capital” for Jews (363), is unnecessary for Gentiles, because God’s grace “belongs to no subset of humanity, but is destined for all” (361). Paul does not downplay responsible human agency nor address a *quid pro quo* economy of grace. “Faith is not an alternative human achievement... but a... recognition that the only capital in God’s economy is the gift of Christ” (383).

13. “The Christ-Gift, the Law, and the Promise (Galatians 3:1-5:12, with 6:11-18)” – Barclay sees ἐξ νόμου (and equivalents) as cultural code for “system of worth.” Paul discounts “both circumcision and uncircumcision” (393), because neither brings status with God. Barclay summarizes: “Galatians represents a consistent attempt to remap God’s dealings with humanity from the perspective of the Christ-event” (421).

14. “The New Community as the Expression of the Gift (Galatians 5:13-6:10)” – Barclay describes how the gospel undermines “the categorical distinction between ‘theology’ and ‘ethics’” (440). Describing this logic in Romans, he writes, “That new life cannot be said to be active *within* believers unless it is demonstrably acted out *by* them” (503).

15. “The Creative Gift and Its Fitting Result (Romans 1:1-5:11)” – Barclay reconciles “a conundrum that renders the early chapters of Romans the greatest stumbling block for interpreters of Paul” (466) by showing that eternal life as both reward and incongruous gift are only incompatible when one assumes *incongruity* as grace’s prime attribute. Persons transformed by the Spirit lead lives that befit eternity.

16. “New Life in Dying Bodies: Grace and the Construction of a Christian *Habitus* (Romans 5:12-8:39; 12:1-15:13)” – Paul perfects the *incongruity* of grace in Romans but not *non-circularity*, so Barclay emphasizes a theological distinction: “The divine gift in Christ was *unconditioned* (based on no prior conditions) but it is not *unconditional* (carrying no subsequent demands)” (500). Empowered by Christ’s resurrection, a believer’s life is an “‘eccentric’ phenomenon,” “not some reformation of the self, or some newly discovered technique in self-mastery,” (501) and not “detached from bodily practice” (516).

17. “Israel, Christ, and the Creative Mercy of God (Romans 9-11)” – The *incongruous* grace of God constituted Israel and saved its patriarchs; now, it incorporates Gentiles. They are saved, not because of their worthiness, but because

of God's love. "God pays no regard to their preexisting capital" (539). Not simply generous in a generic (impersonal) sense, God *loves* the recipients of his grace. Paul sees the salvation of all Israel as the logical outcome of a grace as generous as that displayed toward Gentiles. 18. "Conclusions" synthesizes the entire study.

Barclay is highly sensitive to literary context and appears to have no partisan agenda. He exercises deliberate methodological transparency from start to finish. His analytical rubric forges a constructive new direction for dialogue on divine grace, especially in Paul. This review only touches the surface. Readers will doubtless find areas of profound illumination as well as disagreement.

Though he examines representative literature in Greek, Hebrew, and Latin, Barclay does not base his analysis in particular lexemes; he engages an anthropological understanding of *gift* and related concepts. Barclay discusses relevant words in the brief Appendix: The Lexicon of Gift: Greek, Hebrew, Latin, and English (575-582). The Contents (vii-xiii) trace Barclay's argument and may help locate topics of interest; but compared to the Bibliography (583-626), Index of Authors (620-627), and Index of Ancient Sources (630-656), the Index of Subjects (628-629) seems thin.

Is Barclay's rubric objective? Might one constitute, include, exclude, promote, or subordinate *grace-perfections* differently? Barclay mentions "the attribution of saving power to God *alone*" (325), so could the *monopoly* of divine gift be perfected? His process for arriving at these six was painstaking, but was it also particular?

What about other construals of authorial emphases? Barclay writes that Paul "does not perfect the *efficacy* of grace... to the degree expected by some of his interpreters" (446); yet he seems to downplay Paul's emphasis on *efficacy*, given how crucial the *transformation* of the Spirit is in Barclay's arguments.

The Second Temple texts Barclay examined do not precisely represent Paul's cognitive environment. Some might not have been contemporary (4 Ezra), accessible (*Hodayot*), or familiar. To the extent that Paul was probably acquainted with their arguments, Barclay's comparison and contrast is valid.

Barclay's chief contributions in this volume: 1) constructing a new framework for analyzing conceptions of grace; 2) probing *gift/grace* as an anthropological category; 3) in-depth analysis of several Second Temple Jewish construals of grace; 4) integrating a contextually astute reading of Galatians and Romans; and 5) incisive critical dialogue with both the "new perspective" and the Augustinian-Lutheran tradition. Barclay plans to explore other dimensions of *gift/grace* in a subsequent volume (4).

Students of Paul, Second Temple Jewish and ancient Christian literature,

as well as historical theology should become familiar with Barclay's arguments. Scholars will interact with them for years, yet the book will enrich a thoughtful pastor's congregational preaching and theological instruction. I highly recommend it as a theological resource for courses on Paul. Barclay brings this generation closer than ever to answering the question: "what did *Paul* mean by grace?" (328).

### **Do We Need the New Testament? Letting the Old Testament Speak for Itself**

John Goldingay

Downers Grove, IL: InterVarsity Press

2015, 184 pp., paper, \$22.00

ISBN: 978-0-8308-2469-4

*Reviewed by Benjamin J. Snyder*

*Do We Need the New Testament* is provocative, but the subtitle better expresses what the book is about, i.e. *Letting the Old Testament Speak for Itself*. What most modern Western Christians struggle with—do we need the OT? —is intentionally turned on its head—do we need the NT? Goldingay intends to help readers realize that not only does the NT depend heavily on the OT, but that there is little distinctive about the NT (which does not imply unimportance). In Goldingay's words "Jesus did not reveal something new about God. What he did was embody God" (163).

The introduction notes that Origen (d. AD 254) was the first to mean the entire OT by the term "old covenant." For his predecessors and contemporaries it always referred specifically the Mosaic covenant (10). This is a needed reminder that the scripture used by the early church was what we call the OT and that the NT was still being written throughout the first century. Even when the NT was read as scripture itself, this did not immediately throw into question the relevance of the OT.

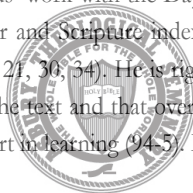
Chapter 1, "Do We Need the New Testament?" articulates what Goldingay identifies as unique about the NT (which, in his view, is not very much). For example, Jesus' sacrifice was not "new" but the "ultimate expression of God's love and power" (11). A similar point is made regarding narrative development, mission, theology, promise and fulfillment, spirituality, and ethics. The only thing "new" was resurrection hope since this cannot be clearly established on the basis of the OT. Yet, even this belief was already mature before the NT writings.

Next, in chapter 2, “Why is Jesus Important?” he argues that the *NT* is only important because it tells us about Jesus (33). Moreover, it is not in *what* he taught but *how* he taught (36). Nearly everything that Jesus represents is already found in the God of the OT. Even, his death is viewed as the “logical terminus of the story” wherein God allows humanity to kill him (39).

Goldingay asks in chapter 3, “Was the Holy Spirit Present in First Testament Times?” He contends that “normal” OT figures such as Abraham, Joseph, Ruth, and Hannah experienced the same indwelling Spirit as NT believers, only that they did not speak of it in those terms (57-8). However, Joel’s prophecy (2:28-32) and its subsequent fulfillment in Acts 2 testify to a “new form of the Spirit’s presence,” which helps us understand Paul’s encounter with the Ephesian disciples of John the Baptist in Acts 19 (58). For Goldingay, God’s Spirit equals God’s presence. Thus, the Spirit *can* be taken away as evidenced by the numerous examples where the church no longer exists where it once did (51). He avoids answering the question at the individual level.

In Chapter 4, “The Grand Narrative and the Middle Narratives in the First Testament and the New Testament,” Goldingay identifies certain text groupings (i.e. Gen–Kgs and Chr–Ezra–Nehemiah; Daniel) that supposedly formed worldview-guiding memories (middle narratives), *not history*, for ancient readers. Modern readers, in light of Jesus, prematurely construct an overarching story (grand narrative) instead of starting with the middle narratives. This leads to wrong assumptions about the latter; at a minimum their temporal, ethnic, historical, and other constraints are ignored (71). He then interprets certain NT books through the lens of these middle narratives and assumes that their authors read these just like himself.

Goldingay’s chapter 5, “How People Have Mis(?)read Hebrews,” helpfully points out that OT sacrifices were *often* not connected with sin in any way, although he makes it sound like they were not at all (92). Jacob Milgrom, whom he cites in support of his argument, makes precisely the opposite point concerning Leviticus (unless I have misunderstood Milgrom). As such, typology and metaphor are necessary for Goldingay to explain how the author of Hebrews could have possibly connected Jesus’ execution with Levitical sacrifice. Yet, the author of Hebrews specifically links Jesus’ work with the Day of Atonement (note that Lev. 16 is absent from this chapter and Scripture index) where sin is explicitly linked with sacrifice (e.g., Lev 16:16, 21, 30, 34). He is right to note that modern readers import their assumptions to the text and that overcoming the unfamiliar territory of the OT requires much effort in learning (94-5). Later he claims, “Whatever new



potential there is in Jeremiah's new covenant, it is not realized in the congregation that Hebrews addresses" (98). Yet, the Qumran community also believed that God had instituted the New Covenant with their community and they both taught one another and avoided evil just as the early believers did. Thus, his point here remains in question.

Chapter 6, explores "The Costly Loss of First Testament Spirituality" where he observes that the neglect of the Psalms by Western Christians has led to superficial and self-centered modes of worship. In contrast to John Howard Yoder, he maintains that pacifism is alien to both the OT and NT and that "imprecatory psalms are for us to pray, who are not victims" (113). Accordingly, allegorical interpretation of the Psalms, to which people turn when the text becomes uncomfortable, hinders their intended ethical impact on readers (117).

The NT is not even mentioned in chapter 7, "Memory and Israel's Faith, Hope and Life," a thoughtful reflection on the nature of the OT as a "deposit of Israel's memory" (119). Goldingay insists on a difference between "history" and "memory," but the distinction is semantic. Modern historians recognize that *all* types of historiography (including ancient) are selective and not merely "hard facts," and that they contain conflicting information and ambiguity (122). That said, he rightfully observes that scripture as a "construction of memory . . . is the means whereby the past might frame the present" (130, 134). Especially insightful is the notion that remembering also involves the intentional forgetting of certain things (121).

In chapter 8, "Moses (and Jesus and Paul) for Your Hardness of Hearts," Goldingay argues that the NT does not make any ethical demands that are superior to those of the OT. This should not be surprising since the NT authors were operating out of a Jewish ethical worldview. His treatment of the "household codes" is disappointing since many NT scholars believe that Paul is progressive when compared to the larger culture. There is no doubt that OT slavery was very different than its Greek and Roman counterparts, but there are numerous similarities as well, e.g., it served as a socio-economic "safety net." It is true that the NT does not directly counter slavery as an institution, but Goldingay falls prey to his own lament that modern readers evaluate scripture using modern standards. Indeed, the Gospel undermined the foundation upon which slavery was built. Slavery was law and the Roman Empire was no democracy, so to expect Paul to launch a popular protest movement is anachronistic. Thus, his claim that the NT "represents an impoverishment of traditions, an impoverishment which allowed gross injustice to flourish in Christian countries through the centuries" is problematic (147). Instead of attempting to establish superiority in one direction or another, the comparison



between the OT and NT could have been much more nuanced.

Finally, Goldingay, in chapter 9, “Theological Interpretation,” makes his most controversial arguments about the relationship between OT and NT. His three points are, first, interpretation should be theological but not Christocentric, thus throwing into question assertions such as that advanced by Francis Watson: “There can be ‘no interpretative programmes that assume an autonomous Old Testament’” (163). Second, it should be “theological but not trinitarian” (165). This, of course, depends on the fact that the NT itself never speaks of a “trinity” and is a “piece of church tradition” (169). Finally, it should be “theological but not constrained by the rule of faith” (169). He notes that Irenaeus does not use the “rule of faith” against the Valentinian heretics, but simply insists on respecting the “contextual meaning” of scripture (170). How one answers what exactly theological exegesis is and the weight that church tradition should play in interpretation will determine the level of discomfort the reader will experience in this last chapter. Although I do not agree with everything suggested by Goldingay, hopefully his articulation of these issues will produce positive fruit which disequilibrium can offer.

It is common for OT scholars to emphasize the independence of the OT while NT scholars emphasize the radical importance of Jesus for OT interpretation. While Goldingay certainly does the former, he also makes some advances to show their interrelatedness. The fresh thinking and provocative position (for some readers) of this book make it a stimulating read. Undoubtedly, not everyone will agree with everything put forward by Goldingay, but it is a delight to read the perspective of an OT specialist on this topic. His weaker points tend toward his interpretation of the NT itself but this is to be expected.

### **John, His Gospel, and Jesus: In Pursuit of the Johannine Voice**

Stanley E. Porter

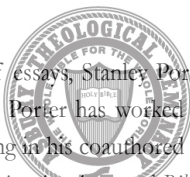
Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 297 pp., paper, \$30.00

ISBN: 978-0-8028-7170-1

*Reviewed by Garrett Best*

In this collection of essays, Stanley Porter explores a variety of topics related to the Fourth Gospel. Porter has worked extensively with the Johannine writings in recent years resulting in his coauthored work with Andrew Gabriel: *The Johannine Writings and Apocalyptic: An Annotated Bibliography* (2013). As the subtitle



suggests, his goal is to pursue the unique Johannine voice. Five chapters deal with how John has structured and shaped his presentation of Jesus. In chapter 2, Porter argues that the Gospel was intended to be a public proclamation that was written for the wider world rather than for a single Johannine community. In chapter 4, he analyses how the prologue has been studied by form, source, musical-liturgical, and functional critics. He concludes that functional criticism has been the most helpful in pointing to the incarnate *logos* as a pervasive theme. In chapter 5, he asserts that the “I Am” sayings function as a Johannine device for developing the Christology of the Gospel. In chapter 7, spurred by Pilate’s crucial question, “What is truth?” (John 18:38), Porter studies the meaning of ἀληθ- root words in John. Finally, in chapter 8, he attempts to demonstrate that the Passover has been underappreciated as a pervasive theme in the Fourth Gospel.

The remaining chapters deal with a variety of subjects. In chapter 1, Porter propounds a possible timeline for the relationship between the canonical Gospel and two other important manuscripts (P. Rylands Greek 457 and P. Egerton 2) concluding that the canonical Gospel is the earliest. In chapter 3, he pushes back against the pervasive scholarly exclusion of John from historical Jesus research. He endeavors to show that John draws on an “independent common tradition” (86) similar to the Synoptic material which attests to its possible authenticity. In chapter 6, Porter studies John’s multivalent use of “Jews” because John’s Gospel has so often been labeled anti-Semitic. Finally, in chapter 9, he concludes by arguing that John 21 was likely original or added very early to John’s Gospel by the same author who wrote John.

Many of Porter’s suggestions throughout the book challenge prevailing scholarly consensus and will no doubt prove controversial. For example, he believes it likely that John was written between 70-90 C. E. but allows for the possibility John was written before 70 (31); that John and the Synoptics present two separate temple cleansings (77-78); and that chapter 21 forms an original and essential part of the Gospel (chapter 9). His most controversial assertion is that John should be afforded a rightful place next to the Synoptics in historical Jesus research (chapter 3).

Despite the many strengths of this book, I offer two critiques. First, although the brevity of the essays makes the material accessible, it also leaves readers wanting more. Porter acknowledges that each essay is “a preliminary exploration” (12). The book is often too advanced for the layman and too brief for the scholar. Second, because each essay treats a different topic, some chapters are more successful than others. The essays on P. Rylands Greek 457 and P. Egerton 2’s relationship to the canonical Gospel, the Gospel as public proclamation, and

the “I Am” sayings are Porter at his best. Other essays are not as convincing. For example, in his essay on truth in John (chapter 7), he is at pains to show that John uses truth in two senses: relational and propositional. After straining to label five passages as propositional (John 8:44-46; 16:7; 17:17; 18:37-38; 21:24), he admits that the propositional aspect of truth is “clearly less important in John’s Gospel” (197). It seems another agenda is driving Porter’s desire to insist that John’s Jesus teaches propositional truth. I was not convinced.

This collection of essays will be interesting to students interested in research on the Fourth Gospel. The brief essays allow Porter to cover a wide range of topics while at the same time whetting readers’ appetites for more. The footnotes are thorough and point readers to further resources. In this scholarly yet accessible work, he has done a service in calling attention to the importance of John’s Gospel. No doubt, his provocative suggestions will be discussed for years to come.

