

contemporary debate on mission, firstly within ecumenical circles and then within the Gospel and Our Culture network in North America. While appreciative of Newbigin's Trinitarianism, Goheen calls for greater attention to the work of the Father in creation and for clearer criteria by which to discern the work of the Spirit in the world. He finds Newbigin's understanding of contextualisation built on a 'less than solid foundation' (p. 424), finds unresolved tensions between his affirmative and negative comments on Christendom and sees inconsistency between his 'Anabaptist' views of the gathered Church and 'Reformed' views of the Church dispersed through society. While these criticisms remind us of the need for further philosophical development of Newbigin's work, sometimes they seem to derive from the authors' acknowledged appreciation of neo-Calvinist scholarship. Newbigin's foundations were in the person of Christ, were eschatological and require that certain tensions be maintained. There is scope for further interaction with Newbigin's theology at this point regarding the *nature* of foundations offered to us in Christ and their integrity.

This is a comprehensive investigation of a large and scattered corpus of strategic writings. Many themes and dialogues are treated in passing and an index (at least of authors) would have made this rich quarry easier to mine, as it deserves, by future students of Newbigin.

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Christology and the New Testament: Jesus and His Earliest Followers

Christopher M. Tuckett

Edinburgh: Edinburgh University Press, 2001, x + 246 pp., £15.95, pb., ISBN 0-7486-0869-9

SUMMARY

Tuckett provides a readable guide to most of the Christologies in the New Testament but also to that of the Sayings Source Q and to Jesus' self-understanding. He offers a discussion of method and of first-century Jewish background before tackling the various parts of the New Testament – Paul, the deuterio-Pauline letters and Hebrews, then the Synoptic Gospels and Acts, and finally the Gospel and Epistles of John and Revelation. A postscript reflects on the issues raised by discovering the gap between Jesus' view of his own role and his earliest followers' presentations of him. Written from a moderate critical perspective, the book constitutes a lucid and judicious overview for students.

ZUSAMMENFASSUNG

Tuckett legt eine gut lesbare Orientierung über die meisten Christologien des Neuen Testaments sowie der Spruchsammlung Q und Jesu Selbstverständnis vor. Er beginnt mit einer Methodendiskussion und einem Teil zum jüdischen Hintergrund des ersten Jahrhunderts,

bevor er die verschiedenen Teile des Neuen Testaments untersucht – Paulus, die deuterio-paulinischen Briefe und den Hebräerbrieff, dann die synoptischen Evangelien und die Apostelgeschichte, und schließlich das Evangelium und die Briefe des Johannes sowie die Offenbarung. Ein Nachwort reflektiert über die Probleme, die die Entdeckung einer Kluft zwischen Jesu Selbstverständnis und den Darstellungen seiner frühesten Nachfolger aufwirft. Von einer gemäßigt kritischen Perspektive aus geschrieben, vermittelt das Buch einen verständlichen und ausgewogenen Überblick für Studenten

RÉSUMÉ

On a ici une présentation de la plupart des christologies du Nouveau Testament, ainsi que de celle de la source Q, et de la compréhension que Jésus avait de lui-même. Après une réflexion méthodologique et un exposé sur l'arrière-plan juif du premier siècle, l'auteur examine les diverses parties du Nouveau Testament : les écrits pauliniens, les écrits deutéro-pauliniens, l'épître aux Hébreux, les Synoptiques et les Actes, puis la littérature johannique et le livre de l'Apocalypse. Il termine par une réflexion sur les questions soulevées par les divergences qu'il a cru constater entre le point de vue de Jésus quant à son propre rôle et la présentation que ses premiers disciples ont donnée de sa personne. Adoptant de manière modérée les thèses de la critique radicale, l'auteur livre une vue d'ensemble lucide et judicieuse qui sera utile aux étudiants.

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Those looking for a reliable and readable guide through the variety of presentations of Jesus in the New Testament and the accompanying interpretative issues will find themselves well served by this latest book from Christopher Tuckett, Professor of New Testament Studies in the University of Oxford. Its title should be carefully noted, however, since it signals that this work is not simply an exposition of New Testament Christologies. It contains both slightly less, because James, 1 and 2 Peter, Jude and 2 Thessalonians are not treated, and slightly more, because it takes readers behind the NT and contains a chapter on the Jesus of the Sayings Source Q and one on the self-understanding of the historical Jesus.

In an opening chapter Tuckett makes clear that, while there will always be dialogue between contemporary Christian theology, with its concern for the continuing significance of Jesus, and the earliest sources, his focus will be a historical one, asking who the NT writers thought Jesus was and who he thought he was. He also surveys the Judaism of Jesus' time, setting out the fluid nature of views on eschatology and messiahship, of the use of the terms Lord, Son of God and Son of man, and of ideas about divine agency through angels, exalted patriarchs and divine attributes, such as Wisdom or Logos.

Tuckett's approach to the NT material itself might be said to be representative of mainstream critical scholarship. His discussion and conclusions are judicious and are not overburdened with references to other scholars, although his footnotes to each chapter show he is well-versed in the most recent scholarship in English. He first treats the epistles, devoting one chapter to the views of Paul as reflected in the undisputed letters, one chapter to the deutero-Pauline letters, with separate sections on Colossians, Ephesians and the Pastorals, and one chapter to Hebrews. The chapter on Paul focuses primarily on the titles, Christ, Son of God and Lord, on Adam typology, on the corporate Christ and on the use of Wisdom language. If anything, Tuckett is slightly minimalist in his approach, siding with Dunn in finding no notions of Christ's pre-existence in passages such as Gal. 4:4, Rom. 8:3 or even Phil. 2:5-11. He is also very cautious about drawing any far-reaching conclusions about Christ's relationship to God from the fact that OT texts about Yahweh are applied to Jesus or from the fact that Paul's letters indicate that Jesus could be prayed to or could be the object of worship. While acknowledging Paul's exalted claims for Jesus, Tuckett prefers to see these as not requiring any radical modification of the apostle's clear-cut Jewish monotheism.

The Synoptic Gospels are tackled next, with a chapter devoted to each and with Acts drawn into the depiction of Luke's Christology. Tuckett is well aware of the criticisms levelled against concentrating on titles attributed to Jesus and knows that narrative Christology of the Gospels entails broader considerations. Nevertheless, he finds that titles do play an important narrational role and so organizes his treatment around these. So, for example, in Mark Son of man, with its ideas of suffering and subsequent vindication taken from Daniel 7, is seen as qualifying the titles Messiah and Son of God, which could be misconstrued in triumphalist vein, but it is the narrative as a whole, culminating in Jesus' death in weakness on the cross, which makes clear his true identity and the nature of his messiahship and sonship.

The last section of the NT material discussed is the Johannine literature and here a chapter each goes to the Gospel, the Johannine Epistles and Revelation. In regard to the Gospel of John, Tuckett is clear both that its treatment of Jesus is less historically reliable than the Synoptics, because it is so highly coloured by the views and setting of the evangelist, and that, of all the NT writings, this treatment, with its high claims for Jesus in relation to God, is the most determinative in setting the agenda for subsequent Christological debates.

In the discussion of the historical Jesus' self-understanding, Tuckett, in line with many others, talks of an implicit Christology, in which Jesus sees himself as occupying a special place as the agent through whom God's eschatological activity is taking place and holds that prophet and Son of man were the key terms for Jesus' own view of this role. Jesus also claimed a close personal relationship to God in terms of sonship, yet this was a

relationship he wanted others to share with him.

Having kept to his historical agenda throughout the book, Tuckett does allow himself a brief postscript in which he tackles the question whether the gap between Jesus' self-understanding and the views of the NT writers about him invalidates the latter. Among his observations here are that it should not be surprising if a fully human Jesus had ideas that turned out to be in some sense incomplete or 'wrong', that Christian claims about Jesus always have to be more than a repetition of Jesus' claims about himself, and that they involve an interaction with the whole event of Jesus' life, death and resurrection in the light of later changed circumstances and of beliefs about God and the universe. The book as a whole, therefore, offers students a lucid and careful overview of the results that can be obtained and some of the questions that will be raised in taking a moderate critical approach to the New Testament and its Christology.

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*The Madness of King Nebuchadnezzar:
The Ancient Near Eastern Origins and
Early History of Interpretation of Daniel 4
(Supplements to the Journal for the Study of
Judaism, 61)*

Matthias Henze

Leiden: Brill, 1999, xii + 296 pp., 91.00 Euro, hb.,
ISBN 90-04-11421-1

SUMMARY

The author investigates the literary prehistory and Wirkungsgeschichte of the description of the madness of King Nebuchadnezzar, arguing that this part of Dan. 4 is based on the experiences of his successor Nabonidus. Henze offers valuable contributions to the history of Jewish and Christian reception and interpretation of Daniel, and he is to be thanked for his survey of the references to actual Babylonian history and to the conceptual background, which appears in the imagery employed in the description of Nebuchadnezzar's madness. He accepts the critical consensus of a second-century BCE dating of Daniel, even though the evidence could also be taken to support an early date. Regrettably, he fails to provide a detailed exposition of Dan. 4 in its literary context of Dan 1-5.

ZUSAMMENFASSUNG

Der Autor untersucht die literarische Vorgeschichte und die Wirkungsgeschichte des Berichtes vom Wahnsinn Nebukadnezars. Er tritt dafür ein, dass dieser Teil von Dan. 4 auf den Erfahrungen seines Nachfolgers Nabonidus beruht. Henze bietet einen wertvollen Beitrag zur jüdischen und christlichen Rezeptionsgeschichte des Danielbuches und verdient unseren Dank für seine Untersuchung zu