

basis as to the reliability of the textual evidence, but the grounds for these decisions are not often revealed to the reader.

Having said that, *The Religion of Ancient Israel* is undoubtedly a valuable resource for anyone interested in the study of Israel's religious history and practice and is to be commended as a thoroughly-researched work.

Jamie Grant, Dingwall, Scotland

If You Cannot Preach Like Paul. . .

Nancy Lammers Gross

Grand Rapids: William B. Eerdmans, 2002, xviii + 182pp., £10.99, pb, ISBN 0-8028-4938-5

SUMMARY

This book attempts to 'reclaim Paul for the preaching ministry of the church'. It reflects on the nature of Paul's ministry as a practical theologian and argues that we must 'do as he did' in order to preach him effectively. Using much from Paul Ricoeur, the author seeks to establish a new paradigm for preaching Paul (from Bridge to Swing) urging a continual engagement between contemporary culture and ancient text. The book also contains an example of the method in a hermeneutical journal (based on Acts 20:7-12), and a number of sermons arising from the method based on other passages.

ZUSAMMENFASSUNG

Das Buch versucht, "Paulus für den Verkündigungsdienst der Kirche wiederzugewinnen". Es reflektiert über das Wesen des paulinischen Dienstes als praktischer Theologe und argumentiert, dass wir es Paulus gleichtun müssen, wenn wir effektiv predigen wollen. Unter besonderer Verwendung von Paul Ricoeur wird versucht, ein neues Paradigma für die Predigt von Paulustexten aufzustellen (von der Brücke zur Schaukel), indem eine kontinuierliche Auseinandersetzung mit der gegenwärtigen Kultur und dem alten Text gefordert wird. In Form eines hermeneutischen Journals wird die Methode beispielhaft durchgeführt (anhand von Apg. 20,7-12). Das Buch enthält auch eine Anzahl Predigten, die auf der Methode basieren.

RÉSUMÉ

Dans ce livre, l'auteur cherche à promouvoir la prédication sur les écrits de Paul dans l'Église. Elle se penche sur la nature du ministère de l'apôtre comme théologien pratique et soutient que nous devons faire comme lui pour prêcher sur ses textes de manière fructueuse. S'appuyant sur les travaux de Paul Ricoeur, elle cherche à définir une nouvelle approche pour prêcher sur les textes pauliniens, et recommande de faire en permanence le lien entre la culture contemporaine et le texte ancien. Elle fournit aussi des exemples de la méthode : un journal herméneutique basé sur Actes

20.7-12, et des sermons sur d'autres textes.

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According to the author, Paul has been placed on the discard pile due to a number of factors, such as the rise in narrative preaching; his seeming political incorrectness; preachers' confusion about his message; and the way in which the Pauline epistles have been misused in the pulpit. Against this trend, Nancy Lammers Gross aims to 'reclaim Paul for the preaching ministry of the church' (p. xi).

The book is divided into five chapters. Chapter one, 'Endgame', begins with the author's own reflection on her pilgrimage in Pauline preaching, followed by a discussion of ways in which Paul has been preached in the past. The author highlights some approaches developed in the last fifteen years (Patte, Buttrick and Long), which, while being incomplete, are valuable for raising and clarifying foundational questions. Her fundamental observation in this chapter is that preachers must 'do what Paul did' (i.e. operate in a profoundly eschatological framework as a practical theologian viewing every issue through the lens of the cross), rather than just 'saying what Paul said'.

Chapter two, 'A Paradigm Shift: From System Builder to Conversational Pastor', seeks to establish a fresh understanding of Paul and his mission. If we are to do what Paul did, we must be clear about what this was and how he did it. Here Lammers Gross provides further justification for the view of Paul the practical theologian (which she uses in a descriptive rather than definitive way). She paints a picture of Paul as a church planter, preacher and pastor in a diverse and pluralistic world. In view of this, she argues, 'the theological method we need to support our preaching from Paul is one that honors the historical context in which we live, and will lead to a word addressed to particular circumstances' (p. 55). She argues that Paul did not apply timeless truths to current situations, but took a dialogical approach to the event of Christ and his existing situation.

Chapter three, 'A Paradigm Shift: From Bridge to Swing', attempts to lay a new hermeneutical foundation for preaching from Paul. Based on her positive appreciation of Ricoeur, Lammers Gross argues that the 'bridge paradigm', evident in the typical process of 'exegesis – hermeneutical leap – sermon creation', is untenable, being the manifestation of a discredited Romanticism hermeneutic. Rather, exegesis and sermon construction have to be held in a 'tensive dialectic' (a 'lively engagement with the text' in the light of its 'surplus of meaning'), which yields interpretation, 'rather than interpretation being a step between understanding and explanation' (p. 104), thus meaning that the proclamation of Paul must be fresh in every age.

Chapter four, 'The Hermeneutical Journey as Swing', seeks to describe a new method for preaching from Paul, both by description and illustration. Sermon preparation is described as 'a hermeneutical journey', characterised

by the dialogue 'carried on between the preacher and text' (p. 117) While other 'dialogue partners' (e.g. commentators) may be brought into the journey, the task is the personal engagement of preacher and text, with the aim of proclamation to a current setting. Exegesis is not the goal, according to Lammers Gross, but rather proclamation of the gospel should be the ultimate goal of the preacher (p. 116). The chapter contains an example of the method (by way of a hermeneutical journal) applied to Acts 20:7-12, the story of Eutychus.

The final chapter, 'Sermons', contains a number of written sermons that have arisen out of the process. The author does not propose these as 'model sermons', but as examples of preaching the gospel from Paul in a contemporary setting.

Readers' responses to this book will vary, depending on their own stance in relation to some Lammers Gross' fundamental assumptions: her approach to the biblical text (essentially Barthian) and the nature of the hermeneutical task (much dependent on Ricoeur), for example. Despite my own reservations on some of these issues I found that the book had a number of strengths, such as its positive appraisal of Paul in his pastoral role, the proper emphasis on his eschatological perspective, the centrality of Christ to his message and practice, and the necessity of personal engagement with the text, which cannot be 'objectified', without losing its power.

Having said this, the book suffers from a number of weaknesses. The accounts in Acts and the epistles suggests that Paul (and others) did spend considerable amounts of time explaining the Old Testament scriptures, introducing new concepts and terminology into situations, and teaching believers the 'whole counsel of God' (Acts 20:27)-not every Pauline message is an evangelistic one. Such is still needed today. The claim that the author has indeed 'effected a paradigm shift in the relation between homiletics and hermeneutics' (p. 104) is somewhat overstated, and it is a pity that the most extensive example of the method comes from a passage in Acts dealing with Paul only tangentially. Perhaps examining a more challenging passage for the method described would have better made the point.

Noel Due, Dingwall, Scotland

***Die Wurzeln des Antisemitismus:
Judenfeindschaft in der Antike, im frühen
Christentum und im Koran***

Carsten Peter Thiede and Urs Stingelin

Basel, Gießen: Brunnen, 2002; 176 pp., EUR
10,90, SFR 19,80; ISBN 3-7655-1264-8

ZUSAMMENFASSUNG

Carsten Peter Thiede und Urs Stingelin stellen in diesem Buch die vorhandenen ältesten Quellen über das Thema Judenfeindschaft zusammen. Im Zentrum

stehen die antiken und altkirchlichen Quellen, als Anhang werden die wichtigsten Koranzitate beigegeben. Die ins Deutsche übertragenen Texte sind eingeleitet und fachkundig kommentiert. Das Buch ist eine gute Übersicht und Einführung zu der schwierigen Frage der Judenfeindschaft in der Antike.

SUMMARY

Casten Peter Thiede and Urs Stingelin have gathered in this book the oldest available sources on the theme of Antisemitism. The major part is given to the ancient pagan and early Christian sources with the most significant Quran texts appended. The texts are in German translation and are both introduced and knowledgeably annotated. The book is a good overview and introduction to the difficult question of Antisemitism in Antiquity.

RÉSUMÉ

C.P. Thiede et U. Stingelin ont rassemblé dans cet ouvrage les textes les plus anciens sur l'antisémitisme. Ils ont puisé en majeure partie dans les sources païennes de l'Antiquité et dans les sources provenant de l'Église ancienne. Les textes les plus significatifs du Coran sont cités en appendice. Les textes sont donnés en traduction allemande, avec une introduction et des commentaires bien informés. Ce livre constitue une bonne présentation de la question difficile de l'antisémitisme dans l'Antiquité.

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Dieses Buch möchte nicht bestehende Quellenaufstellungen ergänzen oder der Forschungsliteratur weitere Kommentare hinzufügen. Das Ziel ist bescheidener: auf der Grundlage der ältesten Quellen, die zum großen Teil in eigener deutscher Übersetzung und mit kundiger Einleitung vorgestellt werden, soll sich der Leser ein eigenes Bild von den Ursprüngen und Motiven des so genannten Antisemitismus entwickeln (S. 8). Dieser Begriff stammt von dem Judenhasser Wilhelm Marr aus dem Jahre 1879 (S. 10); aber so weit reicht das meist chronologisch angeordnete Quellenmaterial nicht: Es endet mit Sokrates von Konstantinopel (ca. 382-440). Im Anhang werden einige Auszüge aus Koransuren geboten, die zur physischen Gewalt an Juden und Christen aufrufen, sowie vier Seiten mit chronologisch sortierten Literaturhinweisen.

Als erste Zeugnisse antisemitischer bzw. antijüdischer Handlungen werden die biblischen Bücher Exodus und Esther genannt. Bei dort berichteten Geschehnissen spielt der religiöse Aspekt gegenüber dem machtpolitischen eine untergeordnete Rolle; die Zerstörung des Elephantine-Tempels im Jahre 411 v.Chr. hatte hingegen viel deutlicher religiöse Gründe (S. 15-18). Die frühesten griechischen Belege (Theophrast von Lesbos, ca. 370-287 v.Chr., zitiert bei Porphyrius, ca. 232-304 n.Chr.) lassen, so die Verfasser, „noch keinen eigentlichen Judenhass erkennen, weder