

example of a man of great faith.

Overall, the author has done an excellent job of highlighting the theme of faith in his assessment of the setting, plot, point of view and characterization within the Hezekiah narratives. One of the shortcomings in the book is that certain texts that are relevant to the discussion are not considered. For example, while the author refers to the Hezekiah narratives in Isaiah when appropriate, he does not include a discussion of Hezekiah's portrayal in the book of Chronicles. This is unfortunate since it would have greatly strengthened his thesis (especially 2 Chron. 32:7-8). Additionally, the final chapter is entitled "The Theme of Faith in the book of Isaiah," but very little is actually said about faith in the book of Isaiah as a whole. After discussing the various approaches to the book of Isaiah, the author devotes only about two pages to the theme of faith in the book. Nevertheless, while some may be disappointed by the author's exegesis of the important "Immanuel" passage (Isaiah 7:14), the book is unusual in that it bridges between the academic and spiritual in its endeavor to recover the oft over-looked theological theme of faith nestled in the Old Testament. The book is also a good resource for students interested in Old Testament characterization.

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*When Will These Things Happen?
A Study of Jesus as Judge in Matthew 21-25
(Paternoster Biblical Monographs)*

Alistair I. Wilson

Carlisle: Paternoster, 2004, xxi + 272 pp., £19.99, pb,
ISBN 1-84227-146-6

SUMMARY

Dependent on, but critical of Borg, this published dissertation argues that all the materials of Mt 21-25 connect Jesus with judgement in one way or another, either in connection with a prophetic identity or identity as a sage. Mt 24:4-35 is concerned with coming judgement upon Jerusalem; 24:36-25:46 is concerned with the eschatological return of Jesus. Though there is some tension between the narrative methods of the work and its concern to address the question of the historical Jesus, it does offer a challenge to portraits of the historical Jesus that neglect or partly neglect this broadly attested aspect of the Gospel portrayal of Jesus. More careful attention to what might be meant by considering Jesus as judge might have strengthened the work considerably.

ZUSAMMENFASSUNG

In Abhängigkeit von aber auch kritisch gegenüber Borg argumentiert diese Dissertation, dass das gesamte Material von Matthäus 21-25 Jesus auf die ein oder andere Weise mit Gericht verbindet, entweder im Zusammenhang mit einer Identität als Prophet oder als Weiser. Matt. 24,4-35 dreht sich um das kommende Gericht über Jerusalem;

Matt. 24,36-25,46 um die eschatologische Rückkehr Jesu. Obwohl eine Spannung zwischen den narrativen Methoden der Arbeit und dem Anliegen besteht, die Frage des historischen Jesus zu behandeln, bietet die Studie doch eine Herausforderung der Portraits des historischen Jesus an, die diesen weithin bezeugten Aspekt der Evangelien-Portraits von Jesus teilweise oder ganz vernachlässigen. Sorgfältigere Aufmerksamkeit auf das, was es bedeutet, Jesus als Richter zu betrachten, hätte die Arbeit erheblich verbessert.

RÉSUMÉ

Cette thèse de doctorat est dépendante des travaux de Borg, tout en gardant une distance critique par rapport à ceux-ci. L'auteur veut montrer que tout au long des chapitres 21 à 25 de l'Évangile de Matthieu, le thème du jugement est mis en rapport avec Jésus d'une manière ou d'une autre, soit en lien avec son rôle prophétique, soit en lien avec son rôle sapientiel. La section 24.4-35 traite du jugement à venir sur Jérusalem. La section 24.36-25.46 aborde la question du retour eschatologique de Jésus. On peut noter dans ce travail une certaine tension entre l'approche narrative et le souci d'aborder la question du Jésus historique, mais l'auteur remet en cause efficacement les portraits du Jésus historique qui laissent de côté, totalement ou en partie, cet aspect très fourni de la présentation de Jésus dans les évangiles. La thèse aurait mérité d'être renforcée par une réflexion plus approfondie sur ce que signifie la présentation de Jésus comme un juge.

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This published dissertation is concerned both with the historical Jesus and with the narrative world of the Gospel of Matthew. Wilson takes as his point of departure the work of Marcus Borg, who has been a vigorous advocate of the view that the historical Jesus was a Jewish sage and prophet, and not at all a figure with an eschatological message, and not at all a figure who in any way saw himself as having a role in a coming judgement. According to Borg Jesus set over against 'the politics of holiness' of the Pharisees his own 'politics of compassion', and Wilson is quite sympathetic to Borg in this respect. But when it comes to Jesus and having an eschatological message, Wilson thinks Borg is half wrong and when it comes to Jesus and having a role in judgement Wilson thinks Borg has it totally wrong.

Wilson sets out his stall by providing a critical survey of the literature, first in relation to an understanding of Jesus' view of judgement and then in relation to Matthew's view of Jesus and judgement. It is notable that the latter is very brief by comparison with the former.

Then comes the methodological chapter where, among other things, Wilson seeks to justify his choice of Borg, whose work is on the historical Jesus, as his central conversation partner in a work that is essentially to be devoted to a study of the narrative world of Mt 21-25. Wilson argues that since Matthew's primary goal is clearly 'to set out a faithful account of the life and message of Jesus of Nazareth' (p. 65) we should in the first

instance understand the Matthean material in the context of the historical ministry of Jesus, and then only secondarily within Matthew's own context. Wilson works with a strong presumption that what we find in Matthew is true of the historical Jesus and can, therefore, be used to correct and supplement Borg's portrayal of the historical Jesus. While there is nothing unreasonable about Wilson's approach here, it will cause readers of a more critical bent to become dismissive from this point on. The main strength of Wilson's work is in its study of the narrative portrayal within Matthew, and not in his contribution to historical Jesus studies.

The next chapter justifies the choice of Mt 21-25 as the narrative unit and sets this unit into its larger context in the Gospel. The suitability of the narrative unit is well defended and the larger Gospel context helpfully outlined.

The next two chapters provide the body of the work. First a chapter on 'Jesus the Judge in Matthew: As Prophet' and then one on 'Jesus the Judge in Matthew: As Sage' (note the choice of Borg's favoured categories). Pretty much all the material in Mt 21-25 is taken to be related to the theme of judgement, but on the basis of whether the materials have a more natural fit with an image of Jesus as a prophet or with Jesus as a sage, they are allocated to the respective chapters.

Wilson argues that Jesus fits but transcends prophetic categories and that there is something of judgement in all the prophetic materials. What is perhaps the major weakness of the study is the breadth of what Wilson sweeps into his picture of Jesus as judge. Some careful attention to what might be meant by considering Jesus as judge might have strengthened the work considerably. As it is, judgement as making critical judgements, judging as prophesying future judgement and (especially in the sage chapter) judging as sitting as a judge are all juxtaposed with little attention to the differences (differentiation begins to surface in the conclusion). Wilson follows the Caird, Borg, Wright stream, with its non-literal interpretation of apocalyptic language, up to a point, but does not believe that all of the language can be handled in this way. He argues that the focus of Mt 24 is on the coming judgement on Jerusalem up to v. 35, but that from v. 36 attention shifts to the final eschatological coming of the Son of Man. For this reviewer the difficulty is in the need to find a non-eschatological sense in v. 30 after conceding that v. 27 is eschatological in reference.

Wilson needs somewhat less space to deal with Jesus as sage. He goes for a quite broad definition of what should be allowed to count as sapiential, while admitting that precise boundaries are impossible. Wilson argues that there is a place for judgement in the sapiential. His case would be stronger if he was more attentive to the range of things that he bundles together as dealing with judgement (see above). But the major thrust of this chapter is incontrovertible: in the parables and other materials using images in Mt 24-25 Jesus not only proclaims judgement but also represents himself as destined to be

the final judge of humanity. The relationship between this and the historical Jesus will, nonetheless, continue to be variously judged.

Wilson offers a useful study of the material of Mt 21-25 focussed on the correlation of these materials with the images of prophet and sage, with both figures taking a significant role in relation to judgement, in various ways in which judgement might be understood. It offers a challenge to portraits of the historical Jesus that neglect or partly neglect this broadly attested aspect of the Gospel portrayal of Jesus.

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John (Blackwell Bible commentaries)

Mark Edwards

Oxford: Blackwell, 2004, xiv + 242 pp., £19.99, pb,
ISBN 0-631-22907-8

The Gospel of John: a commentary (2 vols.)

Craig S. Keener

Peabody: Hendrickson, 2003, xlviii + 1636 pp.,
\$79.95, hb, ISBN 1-56563-378-4

John (Baker Exegetical Commentary on the New Testament)

Andreas J. Köstenberger

Grand Rapids: Baker, 2004, xx + 700 pp., £19.99, hb,
ISBN 0-8010-2644-X

SUMMARY

This review introduces three new commentaries on John's Gospel. Keener's is very elaborate and useful for scholars and students. Köstenberger's is also large but more attuned to pastors although not easy to read. These two are reliable guides. On the other hand, Edwards offers no full commentary but a digest of what has been written on John which an evangelical pastor could only use with great care.

ZUSAMMENFASSUNG

Diese Rezension stellt drei neue Kommentare zum Johannesevangelium vor. Derjenige von Keener ist sehr ausführlich und Gelehrten wie Studenten von Nutzen. Köstenbergers Kommentar ist ebenfalls umfangreich, aber eher auf Pastoren ausgerichtet, obwohl er nicht leicht zu lesen ist. Diese beiden Kommentare sind verlässliche Führer. Edwards hingegen bietet keinen kompletten Kommentar an, sondern einen Auszug aus der Literatur zum Johannesevangelium, den ein evangelikaler Pastor nur sehr bedachtsam benutzen kann.

RÉSUMÉ

Cette recension présente trois nouveaux commentaires sur l'évangile de Jean. Celui de Keener est très développé et utile pour les spécialistes et les étudiants. Celui de