

essay, "Action is the Life of All New Testament Theology and Practical Theology" who show how Scripture can be illuminated through the practice of theological reflection. Gerd Theissen discusses sociology and NTT in his essay "Theory of Primitive Christian Religion and New Testament Theology". Christopher Tuckett takes up a topic of Robert Morgan in "Does the 'Historical Jesus' belong within a 'New Testament Theology'?" He concludes that Jesus must play an essential role in any theological process.

In a stimulating essay, "The Gospel of John and New Testament Theology" Francis Watson contests the naïveté of John's so-called naïve docetism. The shorter and longer endings of the Fourth Gospel exhibit a dialectic tension between faith and apostolic testimony. German scholar Michael Wolter engages the topic of "The Theology of the Cross and the Quest for a Doctrinal Norm" in light of Paul's *theologia crucis* and Wolter suggests that all Christian theologies rest on an interpretation of the cross as integral to God's saving act. Finally, the relationship between Christian doctrine and NTT is explicated by Frances Young in his essay "The Trinity and the New Testament".

In summary, this is a helpful volume that raises several pertinent points about the nature and method of NTT.

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***Looking For Life:
The Role of 'Theo-Ethical Reasoning' in Paul's
Religion***

***(Journal for the Study of the New Testament
Supplement Series 291)***

John G. Lewis

London: T & T Clark International, 2005, x + 297
pp., £65.00, hb, ISBN 05670-42723

SUMMARY

This well-presented monograph on the relationship between theology and ethics in Paul's letters began life as a 2004 Oxford dissertation under the direction of Robert Morgan and it seeks to challenge several certain widely-held views regarding Paul's theology and ethics.

RÉSUMÉ

Cette monographie sur la relation entre la théologie et l'éthique dans les lettres de Paul est bien présentée. C'est le fruit d'un travail de recherche en vue d'une thèse de doctorat sous la direction de Robert Morgan à Oxford. L'auteur conteste certaines opinions largement répandues sur la théologie et l'éthique de l'apôtre Paul.

ZUSAMMENFASSUNG

Diese gut geschriebene Monographie zur Beziehung zwischen Theologie und Ethik in den paulinischen Briefen wurde 2004 als Dissertation in Oxford geboren und versucht, mehrere weithin als gesichert geltende Ansichten

über paulinische Theologie und Ethik herauszufordern.

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This book challenges the adequacy of three interrelated topics of mainstream Protestant Pauline interpretation. Lewis maintains that interpreters regularly: (1) make a distinction between theology and ethics in the letters of Paul; (2) stress Paul's oral preaching as the primary vehicle for gospel proclamation and divine revelation; and (3) deny that Paul engages in reasoned, ethical reflection (p. 1). Lewis argues that Paul sought to integrate, rather than separate Christian theology with Christian ethics (p. 1). More specifically, Lewis argues that Paul consistently engaged in reasoned theological and ethical reflection and that the apostle's "theo-ethical reasoning" was grounded in his revelatory experience of the risen Christ (p. 2).

Chapter 1 (pp. 1-35) offers a remarkably comprehensive and interesting discussion of the problem of ethics in Paul. After a detailed review of the various solutions to the problem, Lewis introduces his alternative solution. The chapter closes with a discussion on the limitations of the study, and how data was selected for inclusion. The most significant contribution of this chapter is in Lewis' clear and concise presentation of the various opinions regarding the relationship between Paul's theology and ethics. This useful critique of recent scholarly approaches regarding this matter is carefully documented, well organized, and would benefit anyone interested in how scholars understand the important relationship between Pauline theology and ethics.

Chapters 2, 3, and 4 (pp. 36-204) assess the coherence and consistency of the thesis argument by way of an exegetical study of two of Paul's letters -- 1 Corinthians and Galatians. As a way of demonstrating the pervasive nature of Paul's theo-ethical reasoning, Lewis, examines the unfolding rhetorical argument of each of these letters from beginning to end. More specifically, chapter 2 (pp. 36-82) is an exegesis of 1 Cor. 1.1-4.21. Here, Lewis seeks to show how Paul's theo-ethical reasoning became the conceptual framework for the community practice of spiritual discernment. Chapter 3 (pp. 83-145) is an examination of 1 Cor. 5.1-16.24. Here, Lewis seeks to show how Paul engaged in theo-ethical reasoning in order to address specific behavioral issues. Chapter 4 (pp. 146-204) similarly shows how Paul engages in reasoned theological and ethical reflection throughout his letter to the Galatians.

Chapter 5 contains a summary of Lewis' findings. The book ends by identifying connections that exist between modern moral philosophy or discourse (communicative) ethics, and the role reasoned theological ethical reflection plays in the community life of the church.

By way of appraisal, it is worth affirming that this monograph represents an important contribution to the study of Pauline theology and ethics. Dr. Lewis offers new insights and corrects a number of misunderstandings on how Paul's theology relates to his ethics. Perhaps

the most valuable sections of the book are the detailed history of scholarship (chapter 1) and the critical examination of Paul's rhetorical argument in Galatians (chapter 4). The careful and well-balanced analysis offered in chapter 4 sheds a good deal of light on the problem of how Paul addressed key doctrinal issues without causing division within the community.

Some may want to criticize Lewis for his creation of the neo-logism "theo-ethical reasoning." The author might also be accused of engaging in contemporary theological and ethical debate rather than a historical reconstruction of Pauline theology and ethics. However, this does not appear to be so. Throughout his exegesis of 1 Corinthians and Galatians, Lewis repeatedly shows how Paul's theological and ethical arguments have been fused together, arguing that one cannot exist without the other. According to Lewis' reading of Paul, believers are exhorted to engage in both theological and ethical reflection.

In short, the author's study offers a fresh perspective into this important relationship between doctrine and praxis in Christian communities. The interaction with the secondary literature is impressive and anyone studying 1 Corinthians or Galatians would benefit from his balanced and careful exegesis of these epistles. Moreover, his groundbreaking work opens the door for further inquire. For example, what role does cognition language itself play in the apostle's theological and ethical arguments? Romans 12.1-2 is one of the most well known and often quoted passages among Christians. Here, the apostle urges believers to resist the world's way of thinking and "be transformed by the renewing of your mind." Scholars readily agree that the passage serves as a kind of rhetorical bridge, linking the more theological portion of Romans (chapters 1-11) to the more ethical section (chapters 12-16). In a word, the passage is important for understanding how Paul's theology relates to his ethics. Lewis deals with this passage only briefly in his concluding chapter thereby paving the way for further investigation of Romans and other letters like Philippians and Colossians where cognition terminology is frequently found.

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The Birth of Satan: Tracing the Devil's Biblical Roots

T. J. Wray and Gregory Mobley

New York: Palgrave Macmillan,

2005, 203 pages, £14.99

ISBN: 1-4039-6933-7

SUMMARY

This book provides an introduction to the development of Satan throughout history. It holds that monotheism is unstable since it presents God as the author of evil; thus, the Jews

developed Satan to exonerate God. The book assumes the only way the Jews could free God from evil was to blame the devil. It overemphasises the similarities between the Jewish idea of Satan and that of her neighbours, and does not address the role of evil powers as agents of God in the NT. This book, however, would serve as a beneficial introduction and summary.

RÉSUMÉ

Ce livre cherche à reconstruire l'histoire de l'élaboration des conceptions concernant Satan. Les auteurs tiennent le monothéisme pour une conception instable parce qu'elle présenterait Dieu comme l'auteur du mal. C'est d'après eux pour cela que les Juifs ont développé une doctrine de Satan, pour exonérer Dieu. Ils présupposent que la seule manière pour les Juifs d'ôter à Dieu la responsabilité du mal était de l'imputer au diable. Ils ont tendance à exagérer les ressemblances entre l'idée juive de Satan et les idées des peuples voisins. Ils ne traitent pas du rôle d'agents de Dieu attribué aux puissances mauvaises par le Nouveau Testament. On trouvera cependant dans ce livre une introduction et un résumé utiles.

ZUSAMMENFASSUNG

Dieses Buch bietet eine Einführung in die geschichtliche Entwicklung der Satansfigur. Es vertritt die Ansicht, Monotheismus sei instabil, da er Gott als Urheber des Bösen präsentiert; daher entwickelten die Juden Satan, um Gott zu entlasten. Das Buch nimmt an, dass der einzige Weg, Gott vom Bösen zu befreien, darin bestand, dem Teufel die Schuld zu geben. Es betont die Ähnlichkeiten zwischen jüdischen und benachbarten Ansichten über Satan zu stark, und es behandelt nicht die Rolle der bösen Mächte als Werkzeuge Gottes im NT. Dennoch kann das Buch als eine nützliche Einführung und Zusammenfassung dienen.

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"Satan. As children, we feared him; . . . but as scholars, we understand him." Thus say Wray and Mobley as they share this understanding, which is in reaction to traditions that used Satan to scare the laity. The authors target a popular audience, one made up of anyone who 'has ever been afraid of the devil'. To reach this audience, they include personal testimonies, entertaining comments, and modern illustrations. Moreover, the authors provide an introduction to the authorship, formation, structure and context of the Bible. Next, they deal with the nature of God in the OT, followed by a treatment of the nature of Satan. Before examining the role of the devil in the NT, the authors discuss the influence of Israel's neighbours upon the idea of Satan and the evidence of this influence as found in extracanonical literature. The authors also provide an excursus on the development of hell. The last chapter entitled "Why Satan matters," primarily serves a summary of the previous chapters.

The book is a repackaging of arguments by authors such as N. Forsyth, E. Pagels, and J.B. Russell. In short, Wray and Mobley endorse the argument that there was a development of the devil in the Bible which parallels the