

sins and deliverance from Sin.

Underlying VanLandingham's argument is a basic concern for divine justice. Fundamental to his thesis are the definitions of mercy and grace introduced in chapter 1. Mercy (חַן; רַחֵם) and grace (חֶסֶד) are not unmerited divine actions in which God passes over human transgressions. Rather, grace refers to God's loyalty to the covenant (pp.55-57), and mercy is the reward given to the repentant (pp.57-60). VanLandingham finds these concepts of grace and mercy, which are developed first from the Hebrew Bible, throughout second temple Judaism.

This work will certainly draw mixed reactions. I note here three broad problem areas that will need to be addressed for the argument to be convincing. First, although VanLandingham references a significant number of primary sources, he never attempts to understand his selected (proof) texts within the context of the whole work. It is not enough to claim that *Jubilees*, for example, says the final judgment is by works. The important question, which is not asked, is how does this function with the soteriological scheme that the author of *Jubilees* develops? Exploring themes will only get us so far and can quickly result in unfair comparisons.

Second, VanLandingham's thesis does not adequately account for Paul's Christology or pneumatology. The effects of Christ's death cannot be limited simply to freeing a person from the human inclination to sin, wiping the slate clean, and giving one the potential to be obedient with the Spirit's assistance (p.335). Further, it is doubtful that VanLandingham has understood rightly the eschatological orientation of Paul's theology. The Christ-event and its effects were far more important to Paul than VanLandingham's argument suggests.

Third, although he notes that early Judaism contained other perspectives, VanLandingham commits the same error as Sanders: he minimizes the diversity and produces a soteriological scheme that is the same for everyone, including Paul. His arguments may explain some sources, but, in the quest for a unifying perspective, he downplays different points of interest (for example, predestination in Qumran). Further, he provides no significant reasons why one should simply apply this scheme to Paul. Perhaps Paul used the same ideas but redefined them around his understanding of God's action in Christ (cf. Jesus' use of 'Kingdom of God' language).

Jason S. Maston  
Aberdeen, Scotland

## *Divine and Human Agency in Paul and His Cultural Environment*

John M.G. Barclay and Simon J. Gathercole,  
editors

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### SUMMARY

The essays in this volume address how Paul and his contemporaries, especially other Jews, understood the relationship between God's actions and those of humanity and the implications for salvation. The Introduction outlines some of the methodological problems of this particular subject. The essays highlight the diversity of early Judaism, but they do not set Paul against his contemporaries. Paul's view of divine and human agency is one perspective among many. The volume represents well the current state of research.

### ZUSAMMENFASSUNG

Die Essays in diesem Band widmen sich der Frage, wie Paulus und seine Zeitgenossen, besonders andere Juden, die Beziehung zwischen Gottes Taten und menschlichen Handlungen sowie deren Implikationen im Hinblick auf die Errettung verstanden. Die Einleitung skizziert einige der methodischen Probleme des vorliegenden Themas. Die Essays heben die Vielfalt des frühen Judentums hervor, setzen Paulus aber nicht in Gegensatz zu seinen Zeitgenossen. Die Perspektive des Paulus auf göttliche und menschliche Wirkungsweisen ist eine unter vielen. Der Band repräsentiert den gegenwärtigen Forschungsstand gut.

### RÉSUMÉ

Les essais contenus dans cet ouvrage traitent de la question de savoir comment Paul et ses contemporains, en particulier d'autres Juifs, considéraient la relation entre les actions de Dieu et celles des humains, et quelles implications en découlaient pour la conception du salut. L'introduction indique quelques-uns des problèmes méthodologiques que l'on rencontre lorsqu'on aborde ce sujet. Les essais mettent en évidence la diversité des opinions au sein du judaïsme, mais ils ne présentent pas Paul comme étant en opposition à ses contemporains. Le point de vue de l'apôtre quant à l'action divine et l'action humaine en est un parmi beaucoup d'autres. Cet ouvrage présente bien l'état actuel de la recherche.

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The essays in this book are the result of a symposium held at the University of Aberdeen in the summer of 2004. The book as a whole seeks to revisit and, in some cases, to correct our understanding of how Paul and his contemporaries explained the relationship between God's actions and those of humans. As J.M.G. Barclay explains in the Introduction, the time is now right to return to this issue (pp.2-4). In their own ways, then, the authors of this volume attempt to explain how Paul



and his contemporaries understood the interaction and relationship between God and humans.

One of the most difficult problems related to this topic is defining exactly what one means by divine and human agency. In his essay on Paul and Epictetus, T. Engberg-Pederson argues that approaching the issue of divine and human agency from a theological perspective is 'a fundamentally post-ancient one' (p.117). Because he defines the issue solely in terms of 'opposition' (p.139), he maintains that neither of these authors is concerned with the subject. If the question revolves only around human autonomy, then many ancient authors will be excluded. Nevertheless, as Barclay explains in the Introduction, it is not necessary to limit the topic to only human autonomy. He proposes three categories to explain the way God and humans relate: 'competitive'; 'kinship'; and 'non-contrastive transcendence' (p.6-7). These categories provide a helpful way forward and can help avoid the modern emphasis on human autonomy and conflict between God and humans.

The diversity of early Judaism is brought to the forefront in this volume. In the first essay of the volume, G. Boccaccini traces the development of second temple Jewish sects and how each understood the relationship between God and humanity. His essay demonstrates the wide-range of perspectives available during this time period. P.S. Alexander, in his essay on Qumran, highlights the importance of predestination for the community's theology. In the Two-Spirits sermon (1QS 3.13-4.24), divine action comes to the forefront, while the human agent remains in the background. In contrast to the Qumran community are the Rabbis, who emphasize human agency and make 'salvation' contingent on human action. F. Avemarie concludes that for the Rabbis, 'God and Israel depend on each other mutually' (p.70). Philo presents a slightly different option since he begins with God's action and, at some points, appears to eliminate any human action (Barclay). Nevertheless, the character of the human agent is important.

Three other factors that arise from the essays reveal the difficulty of this topic. First, S. Westerholm provides significant evidence that ancient Jewish authors thought the human agent was capable of keeping the Torah. Paul, by contrast, doubts human ability because of his understanding of sin. Second, developing from this is how one understands the role of 'supra-human powers', such as Sin (J.L. Martyn). As S.J. Gathercole shows, the role of sin, whether viewed as a power over humans (Sin; Roman 7) or as disobedience (sin; Romans 1), must be factored into the question since Paul describes its place in the divine economy. Finally, E. Watson draws our attention to how the early Jewish authors interpreted the Torah. Paul introduces an antithesis that he finds in the Torah: one receives life through obedience to the Torah or through divine grace. From Paul's perspective, 4QMMT and 4 Maccabees instruct their readers to obey the law. The issue of divine and human agency is localized in Paul's reading of the Torah.

Somewhere within these diverse options Paul appears. Although at times Paul may appear to be completely different from his contemporaries (for example, in his reading of the Torah), in other instances he emphasizes the same concepts (for example, the role of grace in Philo). Paul cannot consistently be set over against the rest of his Jewish contemporaries, but neither can he be described as in complete agreement with their views.

This volume contains many more insightful suggestions than this review can mention. The volume represents well the current state of scholarship and throughout it the authors suggest some issues that need further research. While this work presupposes that the reader is familiar with the debate, those not working in this field or new-comers to it can gain access to the various options being proposed by scholars who have produced much more detailed arguments elsewhere. Scholars interested in early Jewish views of soteriology, anthropology and theology proper will find this volume helpful.

Jason S. Maston  
Aberdeen, Scotland

*Paul, Moses, and the History of Israel*  
*The Letter/Spirit Contrast and the Argument*  
*from Scripture in 2 Corinthians 3*  
Paternoster Biblical Monographs  
Scott J. Hafemann

Milton Keynes: Paternoster, 2005, xii + 497 pp.,  
£29.99, pb, ISBN 1-84227-317-5

#### SUMMARY

In this reissued 1995 monograph, Hafemann, with extensive knowledge of the secondary literature and detailed attention to the primary texts, argues that the letter/Spirit contrast in 2 Cor 3:6 should not be confused with a law/Gospel contrast. The Apostle does not seek to criticise the Law at all and the contrast is best understood in 'salvation-history' terms. Further, while many suggest 2 Cor 3 is evidence of Paul's christological hermeneutic, Hafemann maintains that Paul's argument proceeds in dependence on Exod 32-34 without altering the original intention of the Pentateuchal text. These arguments necessitate a noteworthy reinterpretation of the meaning of Moses' veil, and the Greek words *katarge/w* and *te/lov*. The review ends with a few critical reflections on this learned work.

#### ZUSAMMENFASSUNG

In dieser 1995 neu aufgelegten Monographie argumentiert Hafemann mit weitreichender Kenntnis der Sekundärliteratur und detailliertem Studium der Primärtexte, dass der Wort/Geist-Kontrast in 2. Kor 3,6 nicht mit dem Gesetz/Evangelium-Kontrast zu verwechseln sei. Der Apostel, so Hafemann, sei keinesfalls darauf aus, das Gesetz zu kritisieren und der Kontrast verstünde sich am besten im heilsge-