

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.

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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-

schichtlichen Zusammenhang. Entgegen der verbreiteten Ansicht, 2. Kor. 3 als Beleg paulinisch christologischer Hermeneutik zu sehen, hält Hafemann daran fest, dass die Argumentation des Paulus auf der Basis von 2. Mose 32-34 geführt wird, ohne die ursprüngliche Intention des Pentateuchtextes zu verändern. Diese Darstellung fordert eine bemerkenswerte Neuinterpretation der Bedeutung von Moses Schleier und den griechischen Worten *katargēō* und *te/lov*. Die Rezension schließt mit einer kritischen Reflexion dieser hochakademischen Arbeit.

RÉSUMÉ

On a là une réimpression d'une monographie originellement publiée en 1995. Hafemann considère les textes bibliques de manière détaillée et possède une large connaissance des travaux publiés à leur propos. Il tente de montrer que l'opposition entre la lettre et l'Esprit en 2 Corinthiens 3.6 ne doit pas se confondre avec une opposition entre la loi et l'Évangile. L'apôtre ne vise aucunement à critiquer la loi, et cette opposition doit se comprendre comme ayant trait à l'histoire du salut. En outre, alors que de nombreux spécialistes suggèrent que 2 Corinthiens 3 fournirait une preuve de l'herméneutique christologique de Paul, Hafemann maintient que l'argumentation y procède bien du texte d'Exode 32-34 sans en altérer l'intention originelle. Cette thèse nécessite une réinterprétation importante de la signification du voile de Moïse, ainsi que du sens des mots grecs *katargēō* et *télon*. La recension se termine par quelques réflexions critiques sur ce travail érudit.

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How should one understand the letter/Spirit contrast in 2 Cor 3:6? Most scholarship has understood a law/Gospel separation implicit in this verse, and others the key to Paul's scriptural hermeneutic. Hafemann, in light of 'the current paradigm shift in Pauline studies' (16) argues in this reissued monograph (originally published in 1995 by Mohr Siebeck) that time is ripe for a reconsideration of this pivotal passage and its context.

Hafemann proceeds to develop an argument concerning the theological and hermeneutical significance of 2 Cor 3:6 that takes seriously the context, especially that of Paul's own use of OT Scripture in 3:7-19. Paul's apostolic defence, Hafemann has argued in detail elsewhere, involves a portrayal of Paul himself as 'the eschatological counterpart to the role of Moses as the mediator *par excellence* between YHWH and his people' (33-34). The substantiation of this hypothesis in relation to 2 Cor 3:4-6a is the concern of the first two chapters.

Hafemann argues that Paul uses the allusions and parallels to Moses' call in 2:16b and 3:4-6a to defend the legitimacy of his own ministry. A thorough analysis of the 'sufficiency' and 'call' of Moses in second Temple literature is undertaken with the purpose of understanding how Exodus 3-4 could be, and indeed was, understood in Paul's milieu (chapter one). He then turns to address the 'sufficiency' and 'call' of Paul in 2 Cor 3:4-6 (chapter two). 'Paul', Hafemann writes, 'asserts his sufficiency in

spite of the suffering which seems to call his legitimacy into question... And in each case Paul's affirmation of his sufficiency is based upon the call of God in his life' (100). However, while Paul asserts the *similarity* between his call and the call to Moses in 2:16b and 3:4f, in the letter/Spirit division he explains something of the essential *difference* between his ministry and that of Moses. 'But having done so', Hafemann asserts, 'Paul must now substantiate and clarify the letter/Spirit contrast itself in order to keep it from being either rejected out of hand or misunderstood' (185).

This leads to part two in which Hafemann addresses the apparent contradictory Pauline view of Moses' ministry in 2 Cor 3. This is done by investigating Paul's understanding of Moses' role in the 'second giving of the law' as found in Exodus 32-34. Chapters three to five analyse Paul's interpretation of this OT source with the aim of showing that Paul derived his argument concerning the nature and legitimacy of his own ministry from the Scriptures. Hafemann's argument, then, is to determine the nature of the letter/Spirit contrast in light of Paul's self-understanding of his apostolic ministry in contrast with the ministry of Moses.

It is to Hafemann's credit that he seeks to understand the ministry of Moses in its wider canonical context, a strategy less widely accepted when the monograph was published in 1995. This leads him to conclude that the veil on Moses' face was actually provided in order to stop the Israelites looking in to the glory of God and suffering death because of their hard-heartedness (chapter three). In chapter four, and his study of 2 Cor. 3:7-11, he analyses the significance of the 'veil' in Paul's argument. While others have taken this as evidence that Paul radically reinterprets the original intent of Exod 34, Hafemann proposes that Paul was being true to the meaning of his OT source. This also means that '[i]t is Moses' *ministry* which can appropriately be associated with "death", not the law *per se*' (285). In response to the question as to whether Paul was changing the OT text by speaking of the fading glory on Moses face, Hafemann argues that the Greek should be understood to read 'because of the glory of his face, *which was being rendered inoperative*' (310). Thus, 'Paul is *already* referring to the fact that the veil of Moses brought the glory of God to an end in terms of that which it would accomplish if not veiled, i.e. the judgment and destruction of Israel' (311). This use of Exodus is thus not *midrash* or *pesher*. Paul has presented an interpretation of the Scriptures which is based on their 'original intention' (458). These observations are tied smoothly to his structural analysis.

Chapter five develops the argument in relation to 2 Cor 3:12-18. In these verses, Paul argues that his ministry mediates the Spirit and glory of God in such a way that brings life and not, as with Moses, the destruction that would have been wrought had he not worn the veil. For this interpretation, Hafemann offers a plausible way of reading the *τέλος* in 3:13. Given Paul's faithfulness to the Exodus narrative, Hafemann argues that the 'Lord'

mentioned in vv. 16-18 is not christological, but rather indicates YHWH. Further, by turning to the Lord the believer, in fulfilment of Jer 31:31ff and Ezek 36:26ff, has his hard heart removed so that he may now behold the glory of the Lord. This also means that the freedom of 3:17 is not freedom *from* the law, but rather freedom *for* the law. 2 Cor 3 thus doesn't contain negative and positive mentions of the law. Rather, the difference between the two ministries of Paul and Moses are to be based upon a 'salvation-history' contrast. This allows Hafemann to assert that Paul has a thoroughly positive view of the law both within the old and new covenants. While the whole monograph has been a detailed focus on just one chapter in Paul, he argues that 2 Cor 3 can be treated as paradigmatic for Paul's theology generally.

Not all critical responses to Hafemann's arguments have been fair. C. Marvin Pate (in *The Reverse of the Curse*, [Tübingen: Mohr Siebeck, 2000]), for example, has arguably not entirely understood Hafemann's thesis. However, though Hafemann's contribution is detailed, creative and even at times brilliant, there remains the need for judicious reflection. First, as Pate has pointed out, 'letter' is perhaps better understood as indicative of the law itself. In this regard, Hafemann's questionable appeal to Rom 2:27-29 and 7:6 in support of his thesis needs to be challenged. His argument also raises more serious and broader questions: if the law is operative for the Christian then why does Paul teach that Christians are dead to the law in Romans 7:1-6? And if only part of the law remains binding on Christians, then what of Galatians 5:3 in which the law appears to be portrayed as an indivisible unity (cf. Pate)? Second, not all will be persuaded by Hafemann's interpretation of the Greek words καταργέω and τέλος even if the latter remains plausible to this author. As Pate writes: 'Hafemann's interpretation seems to be born out of a desire to extricate Paul from altering Exodus 34:29-35... [But if] Paul can recast Jeremiah 31:31-34 and Ezekiel 26:25f. by eliminating the presence of the law in the new covenant in Christ..., then so can he revise Exodus 34:29-35' (426). Third, Hafemann argues that the 'value of the LXX is seen most clearly... in *comparison* to the Hebrew tradition as its *Vorlage*' (191, 243-48). This is then often reduced to comparison of the LXX with the MT, which informs his arguments at various points. However, '[W]hile it is convenient to use BHS or BHK as a starting point for understanding what undergirded the LXX translations, it is dangerous, dishonest and wrong to assume that Leningradensis B 19A (MT) lay before the pre-Christian translators' (Cf. Melvin K. H. Peters, "Septuagint," in *The Anchor Bible Dictionary*. Vol 5. [London: Doubleday, 1992], 1100). Further, there exist particularly noteworthy anomalies between the LXX and the MT precisely at key verses in Hafemann's argument. For example, the existing Greek versions of Jeremiah and Ezekiel 36:23-38 were probably based upon different Hebrew texts than represented by the MT. Fourth, one wonders why Hafemann has not engaged with

the Psalmic tradition which describes those who have sought to behold the glory of God without any fear of death, but rather with expectation of delight (cf. Ps 42; 63). Finally, it is difficult to be as confident as Hafemann is in terms of the specific referent of the title κύριος in 3:16-18; the matter is more complicated than he seems to appreciate.

These points aside, this is a work of massive learning and piercing intellect that will repay anyone who takes the necessary time to work through his careful and detailed research.

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*Laws of the Spiritual Order
Innovation and Reconstruction in the Soteriology
of Thomas Erskine of Linlathen*

Don Horrocks

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SUMMARY

Don Horrocks' study of the theology of Thomas Erskine of Linlathen gives a deep insight into an important figure of Scottish theology. Erskine's theology is an incarnational one, because for him the our redemption can be understood only in the context of Christ's incarnation. He shows God as universal Father and as Holy Love. Horrocks introduces Erskine's theology and puts him in the context of his time period. An important opponent was the Scottish Federal Orthodoxy, an important influence was the Romantic movement. This book is a real help to discover a 19th century theologian who has very much to say to European Christians today.

ZUSAMMENFASSUNG

Don Horrocks' Studie der Theologie von Thomas Erskine von Linlathen bietet einen tiefen Einblick in eine wichtige Gestalt der schottischen Theologie. Diese ist inkarnatorisch; denn für ihn kann unsere Erlösung immer nur im Kontext der Menschwerdung Christi verstanden werden. Er zeigt Christus als universalen Vater und als Heilige Liebe. Horrocks führt in Erskines Theologie ein und stellt ihn in den Kontext seiner Zeit. Ein bedeutender Gegner war die schottische föderaltheologische Orthodoxie, ein wichtiger Einfluss die Romantik. Dieses Buch ist eine echte Hilfe, um einen Theologen des 19. Jahrhunderts zu entdecken, der auch den europäischen Christen von heute viel sagen kann.

RÉSUMÉ

Don Horrocks examine la théologie de Thomas Erskine de Linlathen et nous livre ainsi une vision claire et profonde de la pensée d'une figure importante de la théologie écosaisse. La théologie d'Erskine est centrée sur l'incarnation,