

and 18:10-14 as part of a network of sustained interaction with the OT and 2TJ shepherd traditions. This is not limited to one particular strand, but includes the Davidic shepherd tradition introduced by the citation of Micah 5:3-4 in Matt 2:6; the leadership of Israel as good or bad shepherds (introduced by the citation of Zech 13:7 in Matt 26:31); and the Ezekiel tradition in which 'Jesus assumes the role of YHWH the eschatological shepherd' (245). Compassion, leadership, healing, mission to (all) Israel and the nations, and (once Zechariah is fully factored in) suffering and affliction are all part of the shepherding program Matthew finds in the OT texts. These facets are often present in contemporaneous literature.

Chapter four covers Matthean christological passages where the shepherd theme runs beneath the surface. Some of Chae's work here is particularly insightful: the shepherd motif sheds light on Jesus' table fellowship with sinners in 9:10-13 and the conflict over this fellowship with the Pharisees (he often engages historical Jesus material, and to good effect in this instance). In Matthew 12, the Pharisees are cast as failed shepherds who would leave a sheep in a pit, rather than care for it as a shepherd should. He argues extensively and persuasively in this chapter that the Davidic shepherd tradition provides the best background to the 'therapeutic son of David' tradition, contra competing interpretations (e.g., Solomonic exorcist and suffering servant).

Chapter five concludes by analyzing the influence of the tradition in the conclusion of Matthew's gospel (Matthew 27 and 28). The bold foray into a possible Davidic shepherd background for the Great Commission, while not the last word on the subject, represents an important and successful new direction relative to previous scholarship. The sixth chapter relates Matthew's use of the tradition to the structure and narrative flow of the gospel, and is followed by a helpful conclusion including suggested points for future research. Chae summarises, 'Matthew communicates Jesus as the Shepherd, namely, as the eschatological shepherd (YHWH), the smitten shepherd, the Davidic Shepherd/King/Judge in the future, and currently the Davidic Shepherd Prince/Leader/Teacher for the eschatological one flock comprised of both Israel and the nations' (386).

The common nature of imagery such as sheep, lamb, staff or herd may cast some doubt as to whether Matthew engages in a unified portrayal of the fulfillment of the shepherd tradition. But Chae has provided strongly suggestive if not final evidence for the 'thematic coherence of Matthew's interaction' with the 'Jewish Davidic Shepherd tradition' (233-4). Whether this is 'likely' as Chae thinks will depend largely on the reader's judgment; this reviewer finds it highly probable. I am not fully convinced of every detail (that Matthew employs the shepherd tradition in 26:32; nor am I convinced of his association of the tradition with 27:51-53; see above). But in large measure Chae's thesis is persuasive on a host of fronts, particularly in the association of

various Matthean passages with a strong eschatological Davidic shepherd tradition. The text is pockmarked with errors (nearly one in every three pages by my count) due in part to the difficulties in writing a dissertation in a foreign language, yet few if any are fatal, and Chae is generally strong in his grasp of the language. This is a sweeping text useful or even vital for those interested in Matthean Christology and Davidic sonship; the OT and 2TJ shepherd tradition; various passages throughout Matthew including the shepherd/sheep passages (perhaps especially chapters 9-10 as a unit), 27:51-53, and the Great Commission; and other Matthean themes including Jews and Gentiles, exile and restoration, and the conflict between Jesus and the Jewish leadership.

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Challenging Perspectives on the Gospel of John (WUNT II/219)

John Lierman, ed.

Tübingen: Mohr Siebeck, 2006, XII + 369 pp.,

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SUMMARY

Challenging Perspectives on the Gospel of John contains twelve essays that arose out of the Cambridge Tyndale Fellowship New Testament Group, 2002. The essays call into question a number of commonly held views in Johanne studies or offer new suggestions for understanding the Gospel, its origin, and/or context. As such, the essays address a broad range of issues relating to the Gospel of John, including questions of Messianism, John's relationship with Luke, the reception of the Gospel in the second century, and connections between the emperor and Jesus. Like most collections of essays, they are not necessarily coherent as a collection, however, they raise a number of points that may require further study and that will have to be reckoned with in future scholarship.

ZUSAMMENFASSUNG

Challenging Perspectives on the Gospel of John enthält zwölf Essays, die aus der neutestamentlichen Gruppe der Tyndale Fellowship heraus in Cambridge anlässlich ihres Treffens 2002 entstanden. Die Essays stellen eine Anzahl üblicher Ansichten aus der johanneischen Forschung in Frage oder bieten neue Anregungen an, das Evangelium, seinen Ursprung und/oder Kontext zu verstehen. Die Essays widmen sich einem breiten Spektrum an Fragen zum Johannesevangelium wie dem Messianismus, der Beziehung des Johannesevangeliums zum Lukasevangelium, der Rezeption des Johannesevangeliums im zweiten Jahrhundert sowie den Verbindungen zwischen dem Imperator und Jesus. Wie die meisten Aufsatzsammlungen bilden die Aufsätze kein kohärentes Ganzes, aber sie werfen eine Anzahl Punkte auf, die weiter verfolgt werden könnten und mit denen man im Voranschreiten der Forschung rechnen muss.

RÉSUMÉ

Cet ouvrage contient douze articles émanant du groupe de travail sur le Nouveau Testament de la Tyndale Fellowship, en 2002. Ils remettent en question un certain nombre de points de vue communément répandus dans les études johanniques et proposent de nouvelles pistes concernant l'interprétation du quatrième Évangile, son origine et son contexte. Un large éventail de sujets y sont abordés en rapport avec l'Évangile de Jean, en particulier, les questions du messianisme, du rapport entre Jean et Luc, de la réception de cet Évangile au II^e siècle, et les rapports entre l'empereur et Jésus. Comme dans la plupart des ouvrages collectifs, les articles ne forment pas nécessairement une collection cohérente, mais ils ouvrent des pistes qui appellent des études plus approfondies et dont on devra tenir compte dans les travaux académiques à venir.

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Challenging Perspectives on the Gospel of John contains twelve essays that arose out of the Cambridge Tyndale Fellowship New Testament Group, 2002. The essays call into question a number of commonly held views in Johannine studies and offer some different suggestions for understanding the Gospel, its origin, and/or context. As such, the essays address a broad range of issues relating to the Gospel of John.

David Wenham's essay 'Paradigms and Possibilities in the Study of John's Gospel' serves as an introduction, highlighting some of the consensus views that are challenged in the course of the book. His statement 'the unthinkable often needs rethinking' serves as an unofficial theme of the book (p. 5).

In 'The Johannine Sayings of Jesus and the Question of Authenticity', Peter Ensor argues extensively for authentic sayings of Jesus in John's Gospel. Ensor contends that there are sayings of Jesus in John that meet the criteria of coherence and dissimilarity for authenticity, even in sayings where the words and sense of the sayings are not paralleled in the Synoptic Gospels.

Richard Bauckham takes up the question of Palestinian Messianism in his 'Messianism According to the Gospel of John'. Responding to views that the Messianism of the Gospel of John reflects later (post-AD 70) understandings, he argues that John maintains a distinction between three expected eschatological figures: prophet, priest, and Davidic Messiah. Bauckham concludes that there is nothing in the Gospel to assume that John's Messianism is incompatible with pre-AD 70 understandings.

Andreas Köstenberger addresses the question of the Gospel's composition in 'The Destruction of the Second Temple and the Composition of the Fourth Gospel'. Köstenberger contends that the destruction of the temple is 'a most promising candidate for formative influence on the Fourth Gospel' (p. 93). Focusing on the way in which Jesus replaces the temple, he suggests that the Gospel of John was written to provide answers to Jews struggling with the loss of the temple.

In 'The Third Gospel? The Relationship of John and Luke Reconsidered', Andrew Gregory questions the consensus view on the relationship between John and Luke. He argues that it is possible that John made use of Luke, Luke made use of John, or that they both made use of a common tradition. Although either relationship is possible, Gregory concludes that this should have no bearing for or against John as a source for the historical Jesus.

The sixth essay 'The Fourth Gospel in the Second Century: The Myth of Orthodox Johannophobia' by Charles Hill concentrates on the question of whether or not the Gospel of John was avoided by 'orthodox' writers in the second century. Hill shows that there is evidence of use of the Gospel by 'orthodox' writers in the earlier part of the second century, which is before known use of the Gospel by heterodox writers. Thus, the Gospel of John never had to be 'saved' from the heterodox.

Mark Stibbe adds to his work in narrative criticism with 'Telling the Father's Story: The Gospel of John as Narrative Theology'. He outlines some previous approaches to studying the Father in John before he traces various descriptions of God in the Gospel. As a result of this narrative approach, Stibbe argues that John presents God in a way that highlights his filial relationship and yet maintains his mysterious otherness.

In another narrative essay 'Narrative Theology in John 1-5', Steve Motyer discusses various ways of understanding the term 'narrative theology' and also the narrator's role as witness. He draws attention to the use of 'we' in 1.14, 16; 21.24 and argues that 'the narrative presents that cumulative experience that leads the 'we'-narrator to the testimony of 1:14' (p. 209, emphasis original).

John Lierman highlights the importance of Moses in 'The Mosaic Pattern of John's Christology'. Noting numerous similarities between Jesus and Moses, he contends that there is no evidence that Jesus is presented as a Davidic Messiah in John but rather as a Mosaic king.

Gary Burge in 'Revelation and Discipleship in St. John's Gospel' speaks of the Gospel as a drama and emphasises the role of the narrator as the reader's mentor. The reader is often unable to fully comprehend meaning, similar to the characters in the Gospel. Revelation experiences and illumination are central for discipleship, and it is only through the Holy Spirit that they can be understood.

Gabi Renz presents another narrative study in 'Nicodemus: An Ambiguous Disciple? A Narrative Sensitive Investigation'. Renz reasons that the Gospel's presentation of Nicodemus can be either positive or negative and that the reader is left to make a decision concerning Nicodemus. At the same time, he argues that all readers recognise that a right response to Jesus is necessary for discipleship.

In the final essay 'Jesus, the Emperor, and the Gospel According to John', Bill Salier maintains that the Gospel of John presents a polemic against Caesar and the imperial cult. He argues the polemic exists in the Gospel to

serve as pastoral encouragement for those who lived in the context of the cult.

As can be seen by these brief summaries, the essays address a broad range of issues and questions. Like most collections of essays, they are not necessarily coherent as a group, but they do challenge a number of consensus views in Johannine studies. Some of the questions addressed by these essays may require further investigation and at the least some rethinking of the majority view.

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***The Saving Righteousness of God:
Studies on Paul, Justification, and the New
Perspective*
(Paternoster Biblical Monographs)**

Michael F. Bird

Milton Keynes, UK: Paternoster, 2007, xvii + 230 pp.,
£19.99, pb, ISBN 978-1-84227-465-1

SUMMARY

Bird provides an insightful synthesis regarding Paul's understanding of righteousness and justification, with a fresh emphasis on resurrection and incorporation. Writing from a reformed perspective, he then presents an irenic synthesis of traditionally reformed and New Perspective readings, while offering a critique of the New Perspective. He concludes with a needed negative assessment of the scorn poured out on N.T. Wright by those in the Reformed tradition.

ZUSAMMENFASSUNG

Bird bietet eine Synthese zu Paulus' Verständnis von Gerechtigkeit und Rechtfertigung, die reich an Einsichten ist und eine neue Betonung auf die Auferstehung und die Eingliederung legt. Er schreibt aus einer reformierten Perspektive und präsentiert dann eine vermittelnde Synthese aus traditionell reformierten Leseweisen und solchen aus der „New Perspektive“. Er schließt mit einer dringend nötigen negativen Bewertung des Hohnes und Spottes, den Autoren aus der reformierten Tradition über N. T. Wright ausgegossen haben.

RÉSUMÉ

Bird offre ici une synthèse intelligente quant aux notions pauliniennes de la justice et de la justification, en mettant l'accent de manière originale sur les thèmes de la résurrection et de l'incorporation. Se situant dans la perspective réformée, il présente une synthèse irénique de la compréhension réformée traditionnelle et de la « nouvelle perspective sur Paul », tout en exprimant ses points de désaccord avec cette dernière. Il conclut en exprimant sa désapprobation quant au mépris dont certains qui appartiennent à la tradition réformée ont fait preuve envers N.T. Wright.

With debates about righteousness and the New Perspective on Paul (hereafter NPP) raging in evangelical circles, Mike Bird has offered a welcomed monograph seeking to help calm the storm. Bird, who currently lectures at Highland Theological College in Scotland, provides a critical, exegetical analysis of righteousness and justification in Paul's letters in light of current debates. As he sets forward his understanding of God's saving righteousness in Paul, he critiques elements of the NPP but also distinguishes the positive aspects of NPP thought. He then incorporates those positive aspects within more traditional reformed readings. Bird argues that Paul's forensic justification is primarily soteriological but that it cannot be separated from the sociological effects. Thus, he writes: 'According to Paul, faith *alone* in Jesus is the basis of eschatological vindication; and faith *alone* marks out the true people of God.' (p. 182, cf. p. 1). His audience is the academic community at large but with an eye to those specifically within the reformed tradition where the orthodoxy of NPP readings and authors has been repeatedly called into question. Accordingly, this monograph serves as a mediating position and responds to Guy Waters' and others' works against the NPP and N.T. Wright.

Bird's book is roughly divided into two parts. In the first part, he provides his general perspective on justification and the righteousness of God without much direct focus on the NPP. These chapters include his summary position on key debates about righteousness (chapter 2), 'the significance that Jesus' resurrection has for Paul's understanding of justification' (p. 4) (chapter 3), and the importance of union with Christ as *incorporated* righteousness over and above *imputed* righteousness (chapter 4). The second half of the book interacts much more directly with NPP issues. These chapters include an evaluation of the weaknesses and strengths of NPP readings (chapter 5), an argument that 'righteousness has both soteriological and social significance' (p. 5) (chapter 6), a discussion of works and eschatological vindication in light of Romans 2.12-16 (chapter 7), and, finally, he concludes with a critique of the castigation that N.T. Wright has received (chapter 8).

What makes Bird's work so compelling is that it challenges evangelical thinking on several fronts. In the first half of his book, his chapters on the significance of the resurrection and the role of incorporation or union with Christ focus on two of the most central aspects of Paul's soteriology often neglected by evangelicals. Bird does not downplay the role of the cross, but he clearly shows that any view of Christ's work that solely focuses on the cross is deficient. At the same time, his neologism 'incorporated righteousness' better captures the direction of Paul's language and helps us transcend old debates. In the second half of the book, he urges balanced and reasoned thinking with regard to the NPP. As with many debates, the best answer is most often a complex both/and rather than a simplistic either/or. Bird does a good job of incorporating the strengths of both