

our reputation as professors and scholars.” This criticism is now known at the popular level through an editorial in the *New York Times* (1 Dec 2007) and at the scholarly level through her *SBL Forum* article ‘More on the Gospel Truth’ in which she notes another significant text critical emendation in 35:26 (article ID 743).

DeConick asserts (pp. 148-154) that the post-Holocaust media has habitually rehabilitated Judas, and that the NG interpretation derived and benefited from this guilt (pp. 180-181). I believe that the post-Holocaust guilt motive was far less influential on the original NG reconstruction than the accounts of the gospel of Judas in the Church fathers which DeConick provides in Appendix 3 (pp. 174-177). I also wonder to what degree the gospel of Judas encouraged the early church (e.g., Origen) to perfect the ransom theory of the atonement (p. 182) as this theological stance already seems mature in the earliest Christian texts (e.g., Mark 10:45, Rom 3:24, Col 1:13, 1 Tim 2:5-6).

This monograph will no doubt continue to play a central and positive role in redefining the consensus on the gospel of Judas and on the ethics of scholarship. Future editions will iron out the wrinkles mentioned above and incorporate recent and future findings related to the topic. DeConick has succeeded in presenting a scholarly argument in a form also accessible to a popular audience. Both audiences will appreciate the appendices which summarize and comment on related literature topics (scholarly, gnostic, patristic, and popular), and many will also find the online discussion questions helpful.

Christian Askeland, Cambridge, England

***The Significance of Salvation:
A Study of Salvation Language in the Pastoral
Epistles
(Paternoster Biblical Monographs)
George M. Wieland***

Milton Keynes, UK: Paternoster, 2006, xxii + 344 pp.,
£24.99, pb, ISBN 1-84227-257-8

SUMMARY

George Wieland provides an excellent exegetical study of salvation language in the Pastoral Epistles. Because of the contingent nature of the letters, he analyses each letter separately in order to see the distinctive expression of soteriological concepts within the continuities between the letters. Wieland rightfully recognises how the Pastoral Epistles present a balanced soteriology with a focus not only on this world but also on a strong eschatological hope.

ZUSAMMENFASSUNG

George Wieland bietet eine exzellente exegetische Studie zur Sprache der Erlösung in den Pastoralbriefen. Aufgrund der situationsbezogenen Art der Briefe analysiert er jeden

Brief separat, um die besonderen Ausformungen der soteriologischen Konzepte innerhalb der kontinuierlichen Linien zwischen den Briefen zu erkennen. Wieland bemerkt richtig, auf welche Weise die Pastoralbriefe eine ausgewogene Soteriologie präsentieren und nicht nur die Betonung auf diese Welt legen, sondern auch eine starke eschatologische Hoffnung enthalten.

RÉSUMÉ

Cette étude exégétique de la terminologie du salut dans les épîtres pastorales par George Wieland est excellente. Par respect du caractère circonstanciel de ces lettres, il analyse chacune d'elles séparément dans le but de mettre en lumière les diverses expressions de concepts soteriologiques dans le cadre de la continuité entre les lettres. Il fait ressortir à juste titre que ces épîtres contiennent une soteriologie équilibrée qui tient compte à la fois de la vie en ce monde et d'une forte espérance eschatologique.

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George Wieland, a lecturer at Carey Baptist College in Auckland, New Zealand, provides an excellent study in the often-neglected Pastoral Epistles (hereafter PE). In particular, he analyses each passage within 1 Timothy, 2 Timothy and Titus that contains salvation language (i.e., sw|zw, swth/r, swthri/a, swth/rion). The book is divided into five parts – an introduction, an exegetical analysis of the three letters, and conclusions.

As the fruit of his PhD studies at University of Aberdeen supervised by I. Howard Marshall, this monograph is targeted squarely at the academic community, with its close attention to exegetical detail in the Greek text without losing sight of larger issues. At the end of each letter's analysis he provides a summary of key soteriological issues: the benefits of salvation, God and Christ in relation to salvation, Paul and salvation, and those who are saved. Ultimately, Wieland argues the three letters share a common view of salvation with past, present, and future aspects: God provides eternal life through Christ to those who believe in the true message of Christ and remain faithful to him in the midst of difficulty, and this is consummated at the return of Christ (cf. p. 265).

Wieland notes the regular dependence of previous studies upon prior assumptions that led them to privilege 'certain strands of evidence over others' (p. 11). Accordingly, he seeks to evaluate these letters on their own terms with a focus upon internal evidence. Wieland argues that '...the three PE present exhibit aspects of a common soteriological perspective. There are also, however, particular features that give each letter its own distinctive profile in terms of its presentation of salvation' (p. 244). As a result, 'an appreciation of the viewpoint of each in this regard is more satisfactorily achieved by evaluating their uses of the vocabulary separately rather than by attempting a synthesis of all three, and reading back the results of that synthesis into the usage of each letter' (p. 246). He finds especially distinctive, though not contradictory, emphases with regard to swth/r, epi-

fancia/, epifai/nw, and euse/beia language based on the contingent nature of each letter.

Wieland notes several implications of his study. In particular, his study adds more evidence against Dibelius-Conzelmann's *christliche Bürgerlichkeit* (or 'Christian Citizenship') view. The PE are not only concerned with present moral life and the institutionalisation of the church, but they also contain a fully already/not yet eschatology, whose soteriology is based consummatively in the future. Wieland also argues that the cult and the power of cultic leaders do not play the central role that Donelson has asserted and that the PE do not present a 'Paulology' as Läger maintains. Finally, Wieland contends that the salvation language shows particular affinity to the Pauline already/not yet schema and that when analysed individually, the PE are not as theologically distinct from the *Hauptbriefe* as is often asserted.

Understanding the three letters as written within the larger context of Hellenistic Judaism, Wieland asserts that the PE present a salvation historical theology of God and salvation based on the OT. However, the author also has 'a concern to translate aspects of the Christian faith that had their origin with Judaism into terms intelligible to a Hellenistic thought world' (p. 234). This 'translation' is most evident in Titus. With this strong emphasis on the salvation historical basis of the PE theology, Wieland only briefly mentions the potential relation of soteriological language to the Imperial cult (p. 22). Later, when discussing Titus 3.1-8 Wieland writes: 'Even if the title swth/r may have invited comparison with other Graeco-Roman benefactors, however, the content of the saving in vv. 5-7 is distinctive, drawn from the religious traditions of Judaism and early Christianity' (p. 220). I agree with his analysis but the prevalence of the Imperial cult debate in current studies invites a more extended discussion to justify his position, especially since soteriological language plays a central role in the debate. In addition, a central presupposition as this could lead Wieland to fall into the same problem of privileging 'certain strands of evidence over others,' of which he accuses others (p. 11).

Overall, his study achieves a good balance between larger issues (such as human agency and universalism) and exegetical detail. Though his summaries are helpful, his exegesis of specific passages provide a resource for specific insights. In addition, his focus upon the contingent nature of the three letters helps the reader to see distinctive aspects within these letters while also showing their overall agreement on key soteriological points. One cannot be too dogmatic about distinctives with a relatively small sample size within three contingent letters, but Wieland strikes a careful balance between noting continuities and discontinuities.

Benjamin C. Blackwell, Durham, England

Stricken by God?

Nonviolent Identification and the Victory of Christ

Brad Jersak and Michael Hardin, eds.

Grand Rapids/Cambridge: Eerdmans, 2007,
527pp., £17.95, pb, ISBN 978-0-8028-6287-7

SUMMARY

In recent years, a wave of publications has appeared on the relationship between violence and the doctrine of atonement. *Stricken by God?*, edited by Brad Jersak and Michael Hardin, is a wide-ranging contribution to the ongoing discussions similar to Maret Trelstad's *Cross Examinations* (Fortress, 2006). The twenty collected essays are categorized under six subheadings related to the significance of the cross event: the historical Jesus, sacrifice, forgiveness, justice, nonviolent victory, rebirth and deification. By drawing together a diverse array of contributors the issues and questions orbiting around nonviolent atonement are explored from various angles, perspectives, and traditions with a panorama of alternative outlooks offered to the penal substitution theory. Though readers will not find an entirely unified formulation of nonviolent atonement, some common threads are found running throughout: bountiful use of Girardian mimetic theory, reappropriation of Irenaeus' recapitulation model, and frequent appraisal and critique of Hans Boersma's *Violence, Hospitality, and the Cross* (Eerdmans, 2004) which often stands in for sacrificial ideology in general.

ZUSAMMENFASSUNG

Die letzten Jahre haben eine Welle von Veröffentlichungen zur Beziehung zwischen Gewalt und der Lehre von der Sühne gesehen. *Stricken by God?*, herausgegeben von Brad Jersak und Michael Hardin, ist ein umfassender Beitrag zur laufenden Diskussion, vergleichbar mit Maret Trelstads *Cross Examinations* (Fortress, 2006). Die 20 Essays werden unter sechs Kategorien eingeordnet, die sich auf die Bedeutung des Kreuzesereignisses beziehen: der historische Jesus, Opfer, Vergebung, Gerechtigkeit, gewaltloser Sieg, Neugeburt und Vergöttlichung. Durch die Beiträge einer großen Bandbreite an Autoren werden die Fragen um die gewaltlose Sühne aus unterschiedlichen Blickwinkeln, Perspektiven und Traditionen untersucht und ein Panorama alternativer Ansätze zur Theorie der stellvertretenden Sühne angeboten. Auch wenn die Leser keine ganz einheitliche Formulierung der gewaltlosen Sühne finden, gibt es doch einige gemeinsame Stränge, die sich durch die Beiträge ziehen: es wird großzügig von der mimetischen Theorie René Girards Gebrauch gemacht, das Rekapitulationsmodell des Irenäus findet neu Verwendung und Hans Boersmas *Violence, Hospitality, and the Cross* (Eerdmans, 2004) wird mehrfach gepriesen und auch kritisiert, ein Buch, das oft für eine allgemeine Opferideologie einsteht.

RÉSUMÉ

Ces dernières années, bien des publications consacrées à la question du rapport entre la violence et la doctrine