

tions, etc.), (5) the interpretive hermeneutic of the NT author, and (6) the theological purpose of the usage.

Some particularly useful features of the commentary are noteworthy. Several contributors include extensive prolegomena to the study of the use of the OT in their respective NT book under consideration. Thus, Howard Marshall (on Acts) attends to such matters as Lukan sources, redaction, *Vorlage* texts, the possible influence of *testimonia*, the classification of types of citation, Jewish exegesis and biblical theology (covering 12 pages; contrast this with the introduction to Luke which extends only 2 1/2 pages). Another massively helpful element are end-of-chapter bibliographies, some enumerating more than 600 entries (Watts on Mark, 237-249).

Perhaps the only major concern I have with this largely impressive volume is the fact that the methodological constraints led to a very inhibited treatment of Philippians (totalling less than five pages). Though it is certainly true that Paul does not quote Scripture explicitly and only rarely alludes to it in an obvious sense, the significance of the absence of such intertextual discourse necessitates, I think, a lengthier discussion of why this is the case. Also, the five allusions that Silva did decide to explore could have been investigated more thoroughly.

The above minor criticism aside, this commentary deserves a place on the shelf of pastors and scholars who will benefit from quick and easy access to a wealth of research and wisdom regarding how the NT authors understood and interpreted the OT.

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Surprised by hope

Tom Wright

London: SPCK, 2007, xiv + 338 pp., £ 12.99, pb;
ISBN 978-0-281-05617-0

SUMMARY

In this important book the bishop of Durham describes Christian eschatology from the perspective of Easter. He defends (again) the historicity of the resurrection and shows how it is relevant for the entire Christian life, not least for eschatology. The key thesis is that Christian hope is not about going to heaven when we die but about living in the power of the resurrection now and expecting new heavens and a new earth which will have much continuity with the present world.

ZUSAMMENFASSUNG

In diesem wertvollen Buch behandelt der Bischof von Durham die christliche Eschatologie aus dem Blickpunkt des Ostergeschehens. Er verteidigt (wieder einmal) die Historizität der Auferstehung Jesu und zeigt ihre Bedeutung für das ganze christliche Leben und speziell für die Eschatologie auf. Zentrale These des Buches ist, dass die christliche Hoffnung nicht darin besteht, dass man nach

dem Tod in den Himmel kommt, sondern dass sie sich auf das gegenwärtige Leben in der Kraft der Auferstehung und auf die Erwartung eines neuen Himmels und einer neuen Erde bezieht, die in einer nicht unerheblichen Kontinuität zur gegenwärtigen Welt stehen.

RÉSUMÉ

Cet ouvrage important aborde le sujet de l'eschatologie chrétienne à partir de la perspective de Pâques. Il défend l'historicité de la résurrection et montre la pertinence de cet événement, non seulement pour l'eschatologie, mais pour la totalité de la vie chrétienne. Il soutient pour thèse principale que l'espérance chrétienne n'est pas d'aller au ciel au moment de la mort, mais de vivre dès à présent dans la puissance de la résurrection et dans l'attente de nouveaux cieux et d'une nouvelle terre qui présenteront une grande continuité avec l'univers actuel.

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Whether as N.T. Wright or as Tom Wright, the Anglican bishop of Durham in the North of England is a very prolific writer. It is thus hard to say that this review discusses his *latest* book as he will already have produced more by the time the review is printed. (And he produces not only books. Have a look at www.ntwrightpage.com to find a wealth of articles, recordings etc.) Anyway, the present book is more or less a full-blown eschatology. At the outset Wright sets the scene for his discussion. This first part of the book is very English, and international readers may not appreciate all of it. Wright sharply criticises current misconceptions about the resurrection of Jesus and the future, quoting from hymns, songs and popular culture. In the next two chapters he presents a popular summary of his *The Resurrection of the Son of God* as foundation for his discussion.

The second part of the book begins with the author contradicting the shallow optimism of evolutionism. He says that only God can bring about decisive changes and argues convincingly that the Christian hope is not for 'going to heaven' but for being granted access to the new heavens and a new earth. The expectation of 'going to heaven' and leaving the earth behind he bluntly calls Gnostic. He spends some time, but not much, to contradict the belief in a rapture of the faithful; little time too is spent contradicting those who on the basis of 2 Peter 3 expect the total destruction of the present world. (More on that in his essay 'New heavens and a new earth', in John Colwell (ed.), *Called to one hope* [Carlisle: Paternoster, 2000] 31-51.)

Wright argues, again briefly, that in the period before the resurrection the dead are not unconscious but in a state of bliss and that this is what Jesus calls paradise in Luke 23:43 and 'the many mansions in the house of his Father' in John 14:2. He makes short shrift with the doctrine of purgatory and with the idea that the dead would pray or work for the benefit of the living. He fails to also do away fully with praying for the dead, an

Anglican practice which has spilt out to other denominations in England. The author defends the personal and physical return of Jesus as well as the reality and the importance of the coming judgement as God's setting things right. Yet for him the final judgment is not followed by eternal conscious torment. Rejecting universalism and conditionalism he opts for a theory about dehumanisation, speculating that those who reject God will become ex-humans, but he does not develop this at any length (195).

The third part of the book focuses on the meaning and significance of salvation and the resurrection. Wright argues that what we believe about 'life after death' directly affects what we believe about life before death, about the mission of the church, what we do in this world. The resurrection of Jesus and the Christian hope confirm the value of the present life. The author helpfully explains the implications of saying that salvation is more than having a relationship with Jesus and going to heaven when we die. One chapter contains specific but brief suggestions for the celebration of Easter and for worship and spirituality in general.

Throughout bishop Wright is a severe and convincing critic of our times and culture. He also shows why 'other gospels' such as Thomas and Judas should be rejected. He defends his own orthodoxy against those who disagree with him over issues such as the New Perspective on Paul. In this respect the book is quite personal, more so than one would perhaps expect. To some this will increase its accessibility. Yet it is an accessible book anyway, lively in style and full of brief illustrations. It has a mere 20 pages of endnotes and helpful indexes at the end. Church groups could use it to good effect.

Although I am enthusiastic about this book and want to recommend it warmly, some critical comments must be made. In the first place one might do so about the fact that Wright maintains his view that Jesus himself never spoke about his return, a view he expressed in previous publications. He argues that Jesus' words about the coming of the Son of Man were fulfilled in his glorification at the end of his life on earth. I remain unconvinced that this exegesis is tenable, but it hardly affects the rest of the book.

A second point of disagreement is the person of the resurrected Jesus. Much as Wright speaks out against Docetism in all its – often hidden – forms, and much as I agree, it seems that in this respect he is not radical enough. Although he believes in the Jewishness of Jesus, he never mentions that in his risen and glorified state he is still a Jew. I would argue that Jesus is not only 'in heaven' in his thoroughly embodied risen state' (122) but that he is there as a Jew. For me this point is linked with a positive expectation regarding God's faithfulness to the Jews and the future of the Jewish people, whereas Wright virtually ignores this aspect of Christian eschatology.

Finally, there is no discussion of the millennium. Given Wright's astute and just criticism of Dispensation-

alism we can guess what he would have said, but the omission takes away from the character of the book as a complete treatment of eschatology.

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The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God

G. K. Beale

New Studies in Biblical Theology 17

Leicester / Downer's Grove: Apollos / IVP Academic,
2004, 458 pp., \$29.00 / £14.99, pb; ISBN-10: 1-84474-022-6

SUMMARY

Beale offers a synthetic reading of the theme of the temple across the whole of the Bible, demonstrating its importance for the continuing mission of the Church. His methodology does not always help so readers need to exercise discernment about the strength of some of his arguments, but his central thesis still works. God's dwelling place in creation thus emerges as an important theme across the whole Bible which has important implications for how we consider mission and worship in contemporary practice.

ZUSAMMENFASSUNG

In Erweiterung eines kurzen Exkurses in seinem Offenbarungskommentar bietet Beale hier eine synthetische Lese-weise der Tempelthematik in der gesamten Bibel und zeigt die Wichtigkeit des Themas für die laufende Mission der Kirche. Beals Methodologie ist nicht immer hilfreich, so dass die Leser die Stärke einiger seiner Argumente kritisch prüfen müssen, aber seine Hauptthese funktioniert dennoch. Gottes Wohnstätte in der Schöpfung taucht als ein wichtiges Thema in der gesamten Bibel auf, das wichtige Implikationen im Hinblick darauf enthält, wie wir über Mission und Anbetung in der gegenwärtigen Praxis denken.

RÉSUMÉ

Développant un bref excursus de son commentaire sur l'Apocalypse, Beale présente ici une étude synthétique du thème du temple à travers toute la Bible et démontre son importance pour la mission permanente de l'Église. Sa méthodologie ne facilite pas toujours les choses et les lecteurs doivent exercer leur discernement pour évaluer la force de certains de ses arguments, mais sa thèse centrale est bien établie. La demeure de Dieu dans la création apparaît comme un thème important tout au long de la Bible, avec des implications considérables pour notre conception de la pratique contemporaine de la mission et du culte.

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Greg Beale's study of the theology of the temple across the whole of the Bible emerges out of a brief excursus