

zeitgenössischen und späteren Christen hatte der Kaiser gleichermaßen Licht- und Schattenseiten:

Visionär und zugleich Realpolitiker; als „Zweiter Augustus“ Wegbereiter des Christentums, doch vielleicht auch ungewollt Förderer seiner Verweltlichung; „Neuer Mose“, gleichzeitig auch ein wenig verkappter Pharao; Knecht Gottes, aber Gebieter über dessen Diener; Mäzen der Kirche und Präzeptor ihrer Bischöfe; Dreizehnter Apostel, doch theologisch unerfahren... (262).

Es folgen „Christliche Bestattungen und Grabinschriften“ (263-275); „Das frühchristliche Gräberfeld von St. Maximin in Trier“ (277-280); „Nichtchristliche und christliche Ikonographie“ (281-294) sowie „Magie“ (295-301). Weitere Abschnitte gelten *Trier als kaiserlicher Residenzstadt in der Spätantike* (304-341; Münzprägung, Bischofssitz, pagane Tempelbezirke und Kultbauten) sowie *Alltag und Luxus in der Spätantike* (343-417).

Der letzte Teil, *Tradition und Mythos*, gilt der vielfältigen Wirkungsgeschichte Konstantins und beinhaltet „Konstantin als Heiliger der Ostkirche“ (420-423); „Die Kreuzeslegende“ (425-429); „Zeitgenössisches Brauchtum in Griechenland“ (431); „Zeitgenössisches Brauchtum auf Sardinien“ (432f); „Silvesterlegende und Konstantinische Schenkung“ (434-443); „Konstantin als Bauherr und Stifter“ (445f); „Konstantin als Konzilsbegründer in der Kunst“ (447f); „Konstantin als Vorbild weltlicher Herrschaft in Byzanz“ (451f); „Konstantin als Vorbild weltlicher Herrschaft im Westen“ (455-465); „Konstantin in der Tradition der Hohenzollern“ (467-469); „Die Kreuzesvision Konstantins und ihre künstlerische Umsetzung seit Raffael“ (470-73); „Die Schlacht an der milvischen Brücke – der *Miles Christianus* als Ideal konfessionellen Selbstverständnisses“ (474-485) und weitere Beiträge. Abschließend gibt es „Konstantin in der Literatur des Mittelalters“ (501-508) und „Forschung zu Konstantin seit dem 18. Jahrhundert“ (509-511). Es gibt ein Glossar und eine Literaturauswahl, aber keine Fußnoten und keine Literaturangaben bei den einzelnen Beiträgen. Auf der beigegebenen CD findet sich eine ausführliche Literaturliste, die alle im Begleitband zitierten Schriften enthält.

Die Artikel sind gründlich recherchiert und allgemeinverständlich geschrieben. Sie nehmen an vielen Stellen auf die Exponate der Ausstellung Bezug (über die CD einsehbar), sind aber auch ohne die Ausstellung zu nutzen. Der Band informiert umfassend über die Zeit, die facettenreiche Biographie des Konstantin mit allen ihren offenen und nach wie vor umstrittenen Fragen und die bunte und vielschichtige Wirkungsgeschichte. In diesem Gesamtzusammenhang sind die christlichen Elemente und die christliche Überlieferung zu Konstantin zu sehen. Für Leser, deren Augen sonst in den Bleiwüsten akademischer Fachliteratur wandern, ist der großzügig illustrierte Band eine willkommene Abwechslung, die zum Lesen einlädt.

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To the Jew First: The Case for Jewish Evangelism in Scripture and History

Darrell L. Bock and Mitch Glaser (eds.)

Grand Rapids: Kregel, 2008, 347 pp., \$ 17 / £ 11, pb;
ISBN 978-0-8254-3658-1

SUMMARY

The present collection of essays by North American evangelical scholars argues a strong case for spreading the gospel to Jews. It addresses a number of biblical issues, offers perspectives from systematic theology and covers some missiological questions. Most essays are good in what they cover, though many would have benefitted from more interaction with recent developments in the non-evangelical sector of international Christianity. Several important aspects are not addressed.

ZUSAMMENFASSUNG

Diese Artikelsammlung von nordamerikanischen evangelikalen Gelehrten bringt starke Argumente für die Verbreitung des Evangeliums unter Juden. Eine Reihe von biblischen Fragen wird angesprochen (Paulus, Apostelgeschichte, Matthäus 23 und alttestamentliche Prophetie), systematisch-theologische Perspektiven werden angeboten (die Zukunft Israels, Israels Erwählung und Evangelisierung von Juden, eine reformierte und eine dispensationalistische Perspektive) und einige missiologische Fragen werden abgedeckt. Die meisten Artikel sind gut im Hinblick auf das, was sie abdecken, aber viele hätten von stärkerer Interaktion mit neueren Entwicklungen im nicht-evangelikalen Sektor der internationalen Christenheit profitiert. Mehrere wichtige Aspekte werden gar nicht angesprochen.

RÉSUMÉ

Cet ouvrage collectif rassemblant les contributions de théologiens évangéliques nord américains argumente de façon très persuasive en faveur de l'annonce de l'Évangile aux Juifs. Y sont abordées un certain nombre de sujets bibliques (Paul, les Actes, Matthieu 23 et la prophétie vétéro-testamentaire), des points de théologie systématique (l'avenir d'Israël, son élection et l'évangélisation des Juifs, les points de vue réformé et dispensationaliste), ainsi que des questions missiologiques. La plupart des contributions sont bonnes, même si plusieurs auraient gagné à entrer en dialogue avec les développements récents dans les milieux non évangéliques du christianisme international. Divers aspects importants sont aussi omis.

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The essays of this collection go back to conferences held in 2000. In the rather passionate "Introduction" (11-19) Jewish Christian M. Glaser notes that "Jewish evangelism is as much a 'theological football' as any other issue deemed 'politically incorrect' by some within the Christian and Jewish community" (12). He expresses hope that "the church will love the Jewish people, affirm the Jewish identity of Jewish people who become followers

of Jesus, pray for the Jewish people, and do all it can to support them – especially by bringing the gospel to God's chosen people" (13). He suggests that proper discipleship should encourage Messianic Jews to maintain their Jewish identity as part of the visible expression of the remnant of Israel as well as part of the church and as a testimony to God's faithfulness (15).

Part one examines biblical issues. M.A. Seifrid writes on "For the Jew First: Paul's *Nota Bene* for His Gentile Readers"; the ongoing witness to the Jewish people is an essential component of the hope of the gospel, the good news to the Jews testifies to the truth of God's gospel. W.C. Kaiser examines "Jewish Evangelism in the New Millennium in Light of Israel's Future (Romans 9-11)", making a case for the continuing importance of Jewish evangelism; God's salvific purposes for humanity include a positive relationship between the Jewish people and the nations). D.L. Bock studies "The Book of Acts and Jewish Evangelism: Three Approaches and One Common Thread". The three approaches are the missionary speeches of Acts 2, 3 and 13 which address Jewish audiences and present Jesus as the one through whom the God of Israel has worked decisively. Bock emphasises the Jewish nature of these speeches and suggests how the gospel can be communicated to Jews today. D.L. Turner comments on "Jesus' Denunciation of the Jewish Leaders in Matthew 23, and Witness to Religious Jews Today". He argues that Jesus' scathing criticism needs to be understood as part of an inner-Jewish debate, i.e. as a critique of a segment of the Jewish leadership arising from within Jewish life itself, and "The content and style of this often heated *intrafamily* discussion within Israel was typical of the time" (23). This also applies to the alleged anti-Judaism of the New Testament, which would have deserved an article on its own in view of its problematic history. R.E. Averbeck devotes himself to "The Message of the Prophets and Jewish Evangelism"; there is a close relationship between the Holy Spirit and the institution of prophecy in the Old Testament, and evangelism should be seen as a prophetic activity for the church today.

An article on Paul the Jew and the thoroughly (early) Jewish nature of his theology would have been helpful. This has rightly been emphasized in recent New Testament scholarship. Though it sounds odd, the same case can and should be argued for Jesus in view of older and more recent attempts to drive a wedge between him and the Judaism of this day. An article on the nature and consequences of the temporary hardening of Israel by God and its relationship to the prospects of evangelism is also absent.

Part two discusses theological issues. C.A. Blaising writes on "The Future of Israel as a Theological Question", arguing against supercessionism / replacement theology, which "dangerously undermines a holistic Christology by de-emphasizing the Jewishness of Jesus". B.R. Leventhal examines "The Holocaust and the Sacred Romance: A Return to the Divine Reality (Implications

for Jewish Evangelism)". J. Lanier Burns discusses the concept of "The Chosen People and Jewish Evangelism", addressing Jewish identity and urging those who bring the gospel to the Jewish people to become knowledgeable about Jewish thinking and better equipped to reach Jews; several historical examples for this attitude could be cited! R.L. Pratt offers "To the Jew First: A Reformed Perspective" and A.G. Fruchtenbaum, "To the Jew First in the New Millennium: A Dispensational Perspective".

Part three is directly devoted to various issues involved in mission to Jews. M. Glaser draws "Lessons in Jewish Evangelism from the past Century", looking at Jewish mission in its social and political framework. Glaser issues a call to learn from the creative strategies of the past. There are also many interesting instances of Jewish mission before 1900, e.g. the missionary efforts of German Pietists.

Further essays treat the missiological dimensions and importance of Jewish evangelism, as well as the ramifications of the gospel for Jews and Gentiles: A.E. Glasser, "Jewish Evangelism in the New Millennium: The Missiological Dimension", examining Jesus' ministry of proclamation, stress on the uniqueness of Jewish missions and application of Jesus' ministry to evangelism today; M. Rydelnik, "The Ongoing Importance of Messianic Prophecy for Jewish Evangelism in the New Millennium", according to whom Messianic prophecy has always been crucial in Jewish evangelism. The author suggests how it can be used today. The hermeneutics of these prophecies should be treated in more detail and more up-to-date research on these prophecies is urgently needed. K. Kjaer-Hansen contributes "One Way for Jews and Gentiles in the New Millennium", arguing that if the gospel is not for the Jewish people, then it is also invalid for Gentiles. The discussion includes a historical overview and critique of two covenant theology. The volume ends with detailed notes for the essays.

This volume offers several interesting perspectives on the question whether and how the Christian gospel should be proclaimed by Jews. That these essays are written by North American scholars who live in a country with a significant and influential Jewish minority and without the burden of the European history since the middle ages adds to the discussion, though the absence of this burden occasionally adds a touch of naïveté to their statements – at least for European ears! The only non North American is Kjaer-Hansen from Denmark, who serves as the international coordinator of the Lausanne Consultation on Jewish Evangelism, and some of the helpful documents by the Lausanne Consultation should have been included in this volume.

Crucial theological questions raised in the European, particularly the German post-Holocaust debate on these issues and against Jewish evangelism are neither presented nor addressed. The articles are of different quality and do not offer a balanced and nuanced treatment throughout. Some would have benefited from

more awareness of the Jewish-Christian dialogue of the past five decades. Some passages in these essays seem to merely restate for the new millennium what most evangelicals always knew and believed without taking due recognition of the changed issues and the wider discussion of today. One misses a survey of the *various* mission agencies devoted to Jewish evangelism and also an article on the situation of the Messianic churches and their situation and ministry in the land of Israel, perhaps even elsewhere.

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Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions

Michael J. Christensen and Jeffery A. Wittung

Grand Rapids: Baker, 2007, 325 pp., \$29.99, pb;
ISBN 978-0-8010-3440-4

SUMMARY

As a collection of essays about deification / *theosis*, this work exhibits strong representation from Orthodox, Roman Catholic and Protestant traditions. While the essays are generally not ground-breaking, having them in one place will help readers engage a variety of conversations. This collection serves as an excellent introduction to discussions about *theosis* but also provides requisite depth and breadth for those already initiated.

ZUSAMMENFASSUNG

Als Artikelsammlung über Vergöttlichung oder *theosis* legt dieses Werk eine starke Repräsentation aus orthodoxen, römisch-katholischen und protestantischen Traditionen vor. Obwohl die Artikel im Allgemeinen nicht bahnbrechend sind, wird die Sammlung an einem Ort dem Leser doch helfen, an einer Vielfalt von Gesprächen Anteil zu nehmen. Diese Sammlung dient als exzellente Einführung in die neueren Diskussionen um *theosis*, stellt aber auch die notwendige Tiefe und Breite für die bereits Initiierten bereit.

RÉSUMÉ

Cet ouvrage collectif contient un ensemble de contributions sur le sujet de la déification ou *theosis*. Les traditions orthodoxe, catholique romaine et protestante y sont bien représentées. L'ouvrage n'apporte pas grand chose de nouveau, mais l'ensemble permet au lecteur d'aborder une bonne variété de thèmes. Il constitue une excellente introduction pour les lecteurs qui découvrent le sujet, mais il intéressera aussi le lecteur informé par la profondeur de la réflexion et le large champ couvert.

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This work is a compilation of essays spawning from a

conference on the history of *theosis* / deification at Drew University in 2004. The collection is an ecumenical exercise with strong representation from Orthodox, Roman Catholic and Protestant traditions. While the essays are generally not ground breaking, their collection in one place will help readers to engage a variety of conversations. This variety, with respect to authors and time periods covered, makes the book an excellent contribution as it helps the reader see the forest (e.g., Louth and Hallonsten) and the trees (e.g., Behr, Billings, Finch).

The book is divided into five parts. Part I provides a general introduction to the topic (Michael J. Christensen) and also an essay by Andrew Louth on the place of *theosis* in Orthodox Theology. Part II discusses *theosis* in antiquity, with essays on classical Greece (John R. Lenz), the apostle Paul (Stephen Finlan) and 2 Peter 1.4 (James Starr). Essays on the Cappadocians (J. A. McGuckin), patristic rhetoric with an emphasis on Athanasius (Vladimir Kharlamov), Maximus the Confessor (Elena Vishnevskaya) and Ephrem the Syrian (Thomas Buchan) form Part III as a discussion on patristic thought. Part IV offers essays on medieval and reformation thought: Bülü al-Būshī (Stephen J. Davis), Anselm (Nathan R. Kerr), Martin Luther (Jonathan Linman), John Calvin (J. Todd Billings) and John Wesley (Michael J. Christensen). The book concludes with essays on *theosis* in modern thought: Neo-Palamism (Jeffrey D. Finch), Sergius Bulgakov (Boris Jakim), Karl Rahner (Francis J. Caponi) and recent research (Gösta Hallonsten).

As one can see, this collection covers quite a broad range of authors and traditions. Other works have traced ideas of deification in history, though most focus specifically on patristic writers in the Greek tradition. Although none of the articles directly addresses the important developments from the first century to the fourth century, John Behr's essay provides a short but helpful discussion of that period before discussing the Cappadocians. Another refreshing addition to this work is the discussion of Syrian and Copto-Arabic writers. The essays are interesting but the use of endnotes is unfortunate.

While many of the essays have much to commend them, Gösta Hallonsten's concluding essay presents a strong and cogent critique of some recent studies which seem to blur the boundaries between different theological writers and systems. He argues that the *doctrine* of deification must be distinguished from *themes* of deification. Theologians may have shared various themes which are central to deification (e.g. union with God, image restoration), but this should not be confused with sharing a doctrine of deification. A doctrine of deification is one that holds deification as central to one's theological system. For instance, Augustine employs deification terminology and themes but not when he develops areas central to his theology such as nature and grace. Thus, he does not have a *doctrine* of deification but just makes use of the *themes* of deification. Hallonsten concludes by