

Jewish restoration eschatology and in Jesus' own expression of a partially realised restoration eschatology. A bibliography and indexes round off the volume.

I am not fully convinced by Bird's thesis concerning the temple. As Jews, the disciples did not have to appropriate the mission of Israel: it was theirs. The fact that the Gentiles would benefit *as Gentiles* from the Christian mission without following the OT pattern of becoming proselytes is not sufficiently discussed.

Bird's study is one of several that rightly emphasise the close link between Jesus, the restoration of Israel and the nations. His presentation fits well with the picture of early Christian mission in Acts. This is an important contribution to the historical Jesus, mission in the early church, NT eschatology and our understanding of early Judaism. Bird has shown once more that this is the backdrop against which as well as the stage on which Jesus should be understood. Several of the issues raised invite further theological reflection.

Christoph Stenschke

Deliver Us from Evil: Interpreting the Redemption from the Power of Satan in New Testament Theology

Richard H. Bell

WUNT 216. Tübingen: Mohr Siebeck, 2007, xxiii + 439 pp., € 99.00, hb, ISBN 978-3-16-149452-9

SUMMARY

Bell's book is an interpretation of how the NT presents salvation as deliverance from the power of Satan. He uses the distinction between the phenomenal and noumenal realms to argue that Jesus' exorcisms were fundamentally noumenal realities with corresponding actions in the phenomenal world, and that in redemption a human being's 'soul' participates in the death and resurrection of Christ. These two points, Jesus' exorcisms and Satan's defeat, comprise the 'Satan myth' of the NT which is reversed by the Christ event. This work is a welcome reminder of an often forgotten aspect of NT soteriology.

ZUSAMMENFASSUNG

Bells Buch ist eine Interpretation, die zeigt, wie das NT Erlösung als Befreiung von der Macht Satans präsentiert. Er benutzt die Unterscheidung zwischen der phänomenalen und der noumenalen Welt (von Kant und Schopenhauer), um zu argumentieren, dass Jesu Exorzismen grundlegend noumenale Realitäten waren, mit entsprechenden Handlungen in der phänomenalen Welt, und dass die „Seele“ eines Menschen in der Erlösung am Tod und an der Auferstehung Christi Anteil hat. Diese zwei Punkte, Jesu Exorzismen und Satans Niederlage, bilden den „Satanmythos“ des NT, der durch das Christusergebnis umgekehrt wird. Das Werk ist eine willkommene Erinnerung an einen oft vergessenen Aspekt der NT-Soteriologie.

RÉSUMÉ

Cet ouvrage vise à interpréter la présentation du salut comme délivrance du pouvoir de Satan dans le Nouveau Testament. L'auteur fait appel à la distinction entre le phénoménal et le nouménal que l'on trouve chez Kant et Schopenhauer, pour soutenir que les exorcismes de Jésus étaient fondamentalement des réalités nouménaux auxquelles correspondaient des actes dans le monde du phénoménal. Il considère que la rédemption consiste en une participation de l'âme humaine à la mort et à la résurrection de Christ. À ces deux thèmes des exorcismes effectués par Jésus et de la défaite de Satan se rattache le « mythe de Satan » auquel le Nouveau Testament oppose l'événement Jésus-Christ. Ce livre peut nous rappeler un aspect souvent négligé de la sotériologie néotestamentaire.

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The fundamental question addressed in *Deliver Us from Evil* is 'how the redemption of the human being from Satan in New Testament Theology is to be interpreted' (341). To address this issue Bell develops a philosophical framework in which he interprets Jesus' exorcisms and the death and resurrection of Christ as deliverance from Satan's power.

In the opening chapter, Bell discusses the roles of the devil and demons in the Old and New Testaments as well as in ancient Judaism more broadly. He then develops at length his thesis that myth, properly understood, is fundamental to interpreting how the NT presents redemption from the power of Satan. After an overview of the basics of myth, Bell adds further elements to his working definition of myth: time, eschatology, history and ritual. This multifaceted definition of myth, he argues, with its unique 'subject-object relationship' that allows it to transcend all other narrative types, is key to interpreting the Satan myth 'because the work of Christ can be... seen as a reversal of the work of the devil' (64). This reversal is apparent in two ways in the NT: the exorcisms in the Synoptics and Acts (chapter two) and the death and resurrection of Christ (chapter five).

According to Bell, Jesus' exorcisms were understood as a form of healing and, given that in the NT period illness was believed to be a result of satanic attack, as deliverance from Satan. The further significance of exorcisms in the NT is discussed in the following chapter in which Bell introduces, somewhat unexpectedly since the previous chapter already discussed the content of the exorcism passages, his 'philosophical framework' for interpreting exorcisms. Drawing on the distinction between the phenomenal and noumenal worlds (from Kant and Schopenhauer), including how myth relates to the noumenal, Bell suggests that Jesus' exorcisms should be understood along this distinction: when Satan is cast out or a demon is bound in the noumenal realm, a physical healing or exorcism takes place in the phenomenal world.

Before discussing the second way in which redemption is viewed as deliverance from Satan (chapter five), Bell develops a theology of participation and anthropol-

ogy in chapter four. For Bell, the human 'soul', which belongs to the noumenal world – while the body, a manifestation of the soul, belongs to the phenomenal – is what 'participates' in the death and resurrection of Christ for believers. This participatory anthropology, for which 2 Corinthians 4:16 is highly important, is key to Bell's analysis of NT texts. In Paul's theology, Bell suggests, the believer (or at least his soul) 'participates' in Adam's sin and therefore has fallen into 'the grip of Satan' (241); but the believer also 'participates' in the death and resurrection of Christ and, as a result, has been delivered from Satan's power. Baptism and the eucharist are thus understood as rituals through which believers participate in Christ's once-for-all death and atonement. In Hebrews redemption is once again viewed as deliverance from the devil, but without the notions of participation and existential displacement.

The penultimate chapter discusses the truth of the myth of redemption from Satan. Bell makes two points: the myth is a manifestation of God's word, and 'the truth of the myth of Satan simply depends on his being incorporated into the myth of Christ' (339). That is, insofar as Satan's 'grip' on human beings is part of the redemption myth, the 'myth' of Satan is as true as Christ's death and resurrection (339, 351). In the final chapter Bell offers several conclusions, including questions on the actual existence of the devil, whether demons are personal, and even some pastoral insights.

A couple of points of criticism. First, one questions whether this 'myth' is as pervasive in the NT as Bell suggests (only the gospels, Paul and Hebrews are treated). For example, Bell argues that the Satan myth is implied in Romans 5:12-21 and then uses it to demonstrate the myth's importance for Pauline soteriology. However, Satan is not mentioned or alluded to in the text which clearly emphasizes *Adam's* culpability. In the end, the extent of this aspect of soteriology is probably not as prominent as Bell suggests. Second, whether the phenomenal/noumenal distinction – as well as Bell's language of the 'soul', participation and 'existential displacement' – represents an accurate way of interpreting how the NT depicts redemption remains questionable.

Overall, Bell's work is to be commended for its astute engagement with very difficult matters. Bell's introduction of the Kantian-Schopenhauerian distinction between the phenomenal and noumenal is an intriguing idea, even if not all will be persuaded in terms of its applicability to NT texts and theology. Most importantly, Bell's work rightfully highlights a theme of the NT that is far too often muted by scholars and theologians alike: salvation as redemption from the powers of evil, including Satan. Bell's pastoral postscript offers a number of positive insights along this line.

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Dictionary of Mission Theology: Evangelical Foundations

John Corrie et al. (eds.)

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xvii + 461 pp. hb, £25, ISBN 978-1-84474-213-4

ZUSAMMENFASSUNG

Das vorliegende Lexikon der Missionstheologie aus evangelikaler Sicht geht daran, Theologie und Mission als Einheit zu behandeln, da ja alle Theologie ursprünglich missionarisch ist. Es hat auch zum Ziel, die Kontextualisierung von Theologie und Mission zu erläutern. Das Lexikon behandelt etliche traditionelle Themen der Missionstheologie aus herkömmlicher und aus neuer Perspektive, doch es befasst sich auch mit vielen neuen Anliegen, die gegenwärtig relevant sind und der Behandlung bedürfen. Ein internationales Verfassersteam sorgt für Meinungsvielfalt. Ein ausgezeichnetes Nachschlagewerk, aber auch für den Unterricht geeignet, wenn es um die vielfältigen Themen in Mission und Theologie in der Gegenwart geht.

RÉSUMÉ

Ce dictionnaire de la théologie de la mission élaboré dans une perspective évangélique vise à intégrer la théologie et la mission en considérant que toute théologie est intrinsèquement missionnaire. Il vise aussi à rendre compte de la contextualisation de la théologie et de la mission. Il aborde certains des sujets traditionnels de la missiologie, à la fois en reprenant les acquis du passé et en apportant des réflexions nouvelles, et traite aussi de nombreuses questions nouvelles qui viennent juste de surgir à l'horizon et appellent des réponses. Le caractère international de l'équipe des auteurs explique la diversité des perspectives. Excellent ouvrage de référence, il pourra servir de base à l'enseignement missiologique et théologique contemporain.

SUMMARY

This dictionary of mission theology from an evangelical perspective sets out to integrate theology and mission because all theology is intrinsically missional. It also aims to account for the contextualisation of theology and mission. The dictionary addresses some of the traditional themes of mission theology from proven and from fresh perspectives, but it also addresses many new issues that need attention. The international team of contributors account for a variety of perspectives. Excellent for reference, but also for teaching on the various issues in contemporary mission and theology.

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This dictionary aims to help novices to the field, but also the specialist themselves, to stay abreast of the field. It focuses on mission theology as 'descriptive material' of famous people, missionaries, theologians or missiologists, other faiths, philosophies and world-views, and the historical dimensions of mission is readily available elsewhere' (xvii). It argues that 'Evangelicals need a mis-