

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.)

IVP Reference Collection. Nottingham: IVP, 2007;
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 Verfasserteam 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.

* * * *

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-

sion theology with a sufficiently broad agenda... while also holding on to foundational truths and scriptural boundaries' (xv).

The volume is characterised by three aims. Firstly, integration of theology and mission, as 'all theology is intrinsically missiological since it concerns the God of mission and the mission of God' (xv). Thus the volume aims 'to highlight and explore the missiological implications of a wide range of Christian doctrines and theologies' (xv).

Secondly, the volume aims to account for the contextualisation of theology and mission. The growth of 'majority world' – Christianity has not only emphasised the priority of mission, but also lifted contextualisation up the theological agenda. The majority of the contributors to this dictionary come from different world contexts. In this way the book aims 'towards a faithful reflection of the paradigm shift that has occurred in mission in recent years' (xvi). Traditionally, evangelicals were suspicious of contextualisation and preferred to think solely in terms of the universal truths of a supra-cultural gospel. However, 'if each context is seen as enriching rather than undermining those universal truths, we may be more willing to welcome and affirm perspectives not our own' (xvi).

Thirdly, as indicated by the subtitle, the volume wants to hold on to evangelical foundations of theology and mission, rooting them 'in cherished and recognized evangelical categories' whilst seeking 'to move evangelical mission thinking on beyond these categories' (xvi). As such it wants to set out some of the parameters for evangelical mission thinking in the many relatively new areas of mission that are included in this survey.

To give an indication of the scope and emphasis of this dictionary, I have listed the entries for two letters of the alphabet:

Accommodation / adaptation, African Christology, African initiated churches, African theology, African traditional religion, Aims of mission, Ancestors, Anthropology, Apologetics, Art, Asian theology, Authority.

Magic, Managerial missiology, Marketplace theology, Martyrdom, Messianic Judaism, Migration, Ministry, Minjung theology, Miracles, *Missio Dei*, Mission societies, Mission theology in the twentieth century, Money, Moratorium, Motives for mission, Music, Muslim relations.

This volume covers all the traditional themes and topics of mission theology. That it also attempts to address the recent shifts and challenges pertaining to theology can be seen in entries such as the following:

Charismatic movements, Colonialism / postcolonialism, Contextualization, Creation / nature, Democracy, Drama / theatre, Ecology / environment, Ethnicity / ethnocentrism, Gender issues, Globalization, Inculturation, Indian theology, Indigenous peoples, Partnership, Persecution, Politics / state, Poor / pov-

erty, Power evangelism, Prosperity theology, Short-term mission, Spiritual warfare / territorial spirits / demons, Racism, Refugees, Revival / renewal, Spirituality, Tentmaking, Terrorism, Tribalism, Two-Thirds World missionary movement, Ubuntu, Unreached peoples, Urban mission, Women in mission, Youth culture.

There are comprehensive entries on 'Theology of mission' and 'Theology of religion'. Survey entries cover Old Testament and New Testament perspectives on mission. While there is an entry on Paul, there is none on Jesus but the Synoptic Gospels are covered and there are entries on the Kingdom of God and on Samaritan mission. Demons, possession, the devil, Satan, exorcism etc all appear in the short entry 'Spiritual warfare'. Many entries include discussion of biblical evidence. Would the issue of dependency in mission relations have deserved an entry (there are a mere 15 lines on it in the entry 'Money')? What of secularism? The volume closes with a selective index of names, of subjects and of the entries.

This is a fine survey of recent developments in mission and theology and of open-minded evangelical international reflection on them. It combines accurate surveys, summaries of the various debates, fresh approaches and insights. This dictionary will prove valuable to missiologists, scholars from other disciplines, students, missionaries and ministers as well as other Christians. Evangelicals will find fresh perspectives and challenges arising from the three aims outlined by the editor, which most of the entries fulfil. Other readers will appreciate the opportunity to listen in to an exciting debate. An inexpensive paperback for the many readers in this majority world group would be much appreciated.

For a companion volume see W.A. Dyrness, Veli-Matti Kärkkäinen (eds.), *Global Dictionary of Theology: A Resource for the Worldwide Church* (Grand Rapids: IVP Academic; Nottingham: IVP, 2008). At the same time as the present volume Jonathan Bonk's (ed.), *Encyclopedia of Mission and Missionaries* (New York, London: Routledge, 2007) appeared.

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***The Gospel of Judas: Rewriting Early Christianity* Simon Gathercole**

Oxford: Oxford University Press, 2007, 208pp. £20,
hb; ISBN 978-0199225842

SUMMARY

The publication and popularisation of the *Gospel of Judas* led to some extravagant claims (even in some quarters of scholarship) about the 'true' origins of Christianity and the mystery surrounding the figure of Judas Iscariot in particular. Gathercole presents a short, sober and sensible treatment of the *Gospel of Judas* including an introduc-