

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-

tion, translation and commentary enabling readers to see beyond the hype and better understand the proper place that the *Gospel of Judas* should have in our understanding of Christian origins.

ZUSAMMENFASSUNG

Die Veröffentlichung und Verbreitung des *Judasevangeliums* führte in der Weltpresse (und selbst in einigen gelehrten Zirkeln) zu einigen extravaganten Behauptungen über die „wahren“ Ursprünge des Christentums und insbesondere über das Geheimnis, das die Figur des Judas Ischariot umgibt. Gathercole präsentiert eine kurze, nüchterne und sinnvolle Behandlung des *Judasevangeliums*, die eine Einleitung, Übersetzung und einen Kommentar umfasst. Damit befähigt er die Leser, über den Hype hinauszublicken und den angemessenen Ort besser zu verstehen, den das *Judasevangelium* in unserem Verständnis der Ursprünge des Christentums einnehmen sollte.

RÉSUMÉ

La publication et la large diffusion de *L'Évangile de Judas* a donné lieu à des allégations extravagantes dans la presse (et même dans certains cercles académiques) à propos de la « véritable » origine du christianisme et du mystère entourant le personnage de Judas Iscariote en particulier. Gathercole livre ici une présentation brève, sobre et pleine de bon sens de *L'Évangile de Judas* avec une introduction, une traduction et un commentaire permettant aux lecteurs de voir plus loin que les exagérations médiatiques et de mieux comprendre quelle place on peut accorder à *L'Évangile de Judas* pour l'appréhension des origines du christianisme.

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The publication of the Tchacos Codex containing the *Gospel of Judas* by National Geographic in 2006 led to extravagant and sensational claims in the media, and even in some bastions of biblical scholarship, about uncovering the real story of Judas Iscariot and the real history of early Christianity. There has been an explosion of interest in this ancient document and the relevance it has for study of the historical Jesus and the early church. There is no shortage of publications on this topic. (Oxford University Press both published Bart Ehrman's book on the *Gospel of Judas* and Simon Gathercole's!) But amidst all the excitement and exuberant claims of uncovering the hidden history of the church, Gathercole has published an accessible and yet judicious introduction to the *Gospel of Judas* and its discovery.

In chapter one, Gathercole narrates the story of the Tchacos Codex including the accounts of its discovery in Egypt, its change of hands between several dubious antiquities dealers, the poor attempts at preserving the document, the deals and struggles towards publication, and he describes popular and scholarly reactions to its release.

He provides a brief description of the figure of Judas in the New Testament in chapter two. He denies a linear progression towards a blackening of Judas' character in

the canonical Gospels, further denies that the biblical authors present Judas as the epitome of Judean rejection of Jesus and advocates that in contrast with the *Gospel of Judas* Jesus did not ask Judas to betray him. In my opinion this chapter would have been more complete with some brief mention of how the figure of Judas in the canonical Gospels is perhaps influenced by traditions relating to king David's betrayer Ahithophel (2 Samuel 16-17, 1 Chronicles 27:33-34).

Chapter three offers a discussion of the representation of Judas by Christian authors in the next 100 years of church history. Gathercole discusses portraits of Judas as the archetypal traitor and Gnostic portraits of Judas related to the *Sophia* myth. Then, in chapter four, he provides a translation and short commentary on the *Gospel of Judas* which aptly expositis the often strange and foreign imagery for the non-specialist reader.

Gathercole in chapter five discusses the possible relationship of the *Gospel of Judas* to a sect called the Cainites. He thinks it reasonable ('a sporting chance') that there is a connection between the text of the *Gospel of Judas* in the Tchacos Codex and the *Gospel of Judas* referred to by Irenaeus. Gathercole also suggests that the *Gospel of Judas* seems to square with what is known about the Cainites from Philastrius, Pseudo-Tertullian and Theodoret.

Chapter six argues that the *Gospel of Judas* does not require us to revise our conception of Christian origins. Gathercole holds that the *Gospel of Judas* is dependent upon canonical Matthew, that it has clear Gnostic features and presupposes a developed orthodox church. Hence a date of mid to late second century is 'probably a safe bet' and it does not give us new access to the historical Jesus.

The highlight of the book is chapter seven, where Gathercole sketches the worldview of *Gospel of Judas* and provides a theological critique of its contents. According to Gathercole, the *Gospel of Judas* is divorced from the Old Testament and the biblical God is regarded as the malevolent 'Saklas'. The *Gospel of Judas* deepens the divide between Jews and Christians, it prefers individual esoteric revelations to corporate apostolic traditions and it teaches a non-human Jesus who is a divine spirit carried around in a body. The character of Jesus is scornful and loveless, he is detached from human suffering. Unlike with the redemption and victory of Jesus in his death as found in Revelation, Gathercole says: 'I wonder whether the *Gospel of Judas* can really give us anything to sing about.'

In the final chapter, Gathercole talks about what will become of the *Gospel of Judas* in future discussion. No doubt, for some it will become another instrument to show that canonisation of the New Testament Gospels was merely the result of a political victory of the orthodox over their rivals, a position which involves several leaps of faith according to Gathercole, whereas it is best understood as evidence of the shifts that took place in the second century as several 'Christian' groups moved away from the shared apostolic tradition.

Out of the several books on the *Gospel of Judas*, this is one that is sensible, sane and sober in terms of discerning the place of the Gospel in early Christianity and also in presenting a fairly robust critique of the kind of Christianity that Gnosticism propounds.

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***Aspects of the Atonement: Cross and Resurrection
in the Reconciling of God and Humanity***

I. Howard Marshall

Carlisle: Paternoster, 2007, 137 pp., £9.99, pb.; ISBN
978-1-842-27549-8

SUMMARY

In this carefully argued book, Marshall brings together a few earlier papers and lectures to build a firm response to the heated debate on whether one should interpret Christ's redemptive work as penal substitution, according to the traditional evangelical view, or understand it through a Christ Victor paradigm, according to a new and politically correct approach advocated by a number of contemporary theologians such as Mark Baker and Joel Green, Stephen Travis, Steve Chalke and Alan Mann. According to Marshall, while language that relates to the traditional understanding is in need of some rephrasing and new exploration of contemporary understanding of ethics, the traditional view still represents a trustworthy doctrine, essential to evangelical identity and theology.

ZUSAMMENFASSUNG

In diesem sorgfältig argumentierten Buch stellt Marshall einige früheren Artikel und Vorträge zusammen und gibt eine solide Antwort auf die aktuelle britische Debatte, ob man Christi Heilswerk als strafrechtliche Stellvertretung ansehen soll, so die traditionelle evangelikale Sicht, oder ob man es durch ein Christus Victor Paradigma verstehen soll, im Sinne eines neuen und politisch korrekten Ansatzes, der von einer Reihe zeitgenössischer Theologen verteidigt wird, wie Mark Baker, Joel Green, Stephen Travis, Steve Chalke und Alan Mann. Laut Marshall kann die Sprache des traditionellen Verständnisses einige Neuformulierungen und neue Untersuchungen zum zeitgenössischen Verständnis der Ethik vertragen, doch die traditionelle Sichtweise repräsentiert immer noch eine vertrauenswürdige Lehre, die wesentlich zur evangelikalten Identität und Theologie gehört.

RÉSUMÉ

Dans cet ouvrage soigneusement argumenté, Marshall reprend les textes de divers articles et conférences antérieures et apporte une réponse ferme dans le débat actuellement brûlant sur la portée de la mort de Christ. La question est de savoir s'il faut comprendre l'œuvre rédemptrice de Christ en terme de substitution pénale, en accord avec la doctrine évangélique traditionnelle,

ou bien si l'approche nouvelle et politiquement correcte du *Christus Victor* suffit à en rendre compte, comme le pensent un bon nombre de théologiens contemporains tels que Mark Blaker, Joel Green, Stephen Travis, Steve Chalke et Alan Mann. Marshall soutient que, même si le langage utilisé dans le cadre de l'approche traditionnelle mérite probablement des reformulations et une prise en compte de la pensée éthique contemporaine, la doctrine traditionnelle est cependant fiable et demeure essentielle à l'identité et à la théologie évangéliques.

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Marshall's contribution to the debate on whether one should interpret Christ's redemptive work as penal substitution according to the traditional evangelical view or understand it through a *Christus Victor* paradigm according to a new and politically correct approach advocated by a number of contemporary theologians takes the shape of an in-depth exegesis of the relevant New Testament texts. Due to this the book does not make for easy reading. It argues in favour of the view that while traditional language that relates to penal substitution is very probably in need of some rephrasing and could benefit from some new exploration of contemporary understanding of ethics, the concept of penal substitution nevertheless represents a trustworthy doctrine essential to evangelical identity and theology.

Chapter 1 introduces the issue and, after a short presentation of the views of S. Chalke and A. Mann ('cosmic child abuse' language, the supposed contradictions between new ethics and the traditional gospel language, etc.), Marshall undertakes to demonstrate the biblical and moral validity of the traditional portrait of God, seen as a God who can be holy and benevolent while still able to manifest anger against sin and to envisage the idea of punishing sinners (and of saving them; against J. Green and M. Baker). Marshall then looks at the meaning of various biblical terms such as punishment, vengeance, revenge, wrath and anger, judgement, destruction and death, and quite creatively builds an alternative list of more contemporary terms that might convey their meaning to the modern reader: restraint and deterrence, guilt, restitution and retribution, exclusion, reformation, disapproval and rejection, and exclusion from community.

With God's portrait as previously established in view, chapter 2 focuses on the nature of the atonement. Here, instead of terms using 'penal', Marshall suggests, along with P.T. Forsyth, that 'judgement' related terms might be more appropriate. In particular, he favours the concept of reconciliation, and this is central for his argument, as can be seen in chapter 4. The author further considers other NT metaphors related to the idea of atonement, among which is the concept of sacrifice (cf. the discussion on *hilasterion* understood as expiation [for humans] and as propitiation [for God]), curse, redemption, ransom and forgiveness. He concludes that 'The principle of one person [Jesus] bearing the pain-