

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.

*Michael F. Bird
formerly at Highland Theological College, Scotland*

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

I. Howard Marshall

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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 evangelikalischen 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-

ful consequences of sin is the *modus operandi* of [all] the different understandings of the cross [in the NT]' (51). Marshall then refines his argument by adopting a trinitarian approach, emphasizing the divine initiative in redemption as well as the unity of action of the triune God in incarnation: 'The death of Jesus is not a human sacrifice to enable God to forgive, but the action of God himself who, in his mercy, provides the remedy for sin.' (61)

Chapter 3 includes a thorough analysis of the role played by Jesus' resurrection in humankind's redemption, a subtle way of dealing with issues related to the *Christus Victor* approach. Marshall systematically groups the relevant redemption texts in three categories (resurrection not mentioned, resurrection mentioned in connection to Jesus' death, mentioned on its own). An even more important argument for the traditional view, however, arises from a comprehensive exegesis of Romans 4:25 in the context of Pauline thinking and beyond (cf. the alternative views of Hebrews, Luke-Acts and 1 Peter). According to the internal parallelism of Romans 4:25, both Jesus' death and his resurrection are essential to humankind's salvation.

Chapter 4 is by and large devoted to conclusions. It deals with the centrality and relevance of reconciliation as a comprehensive concept that includes many of the connotations of atonement, redemption, covenant, divine initiative, peace, forgiveness (and, of course, penal substitution). Marshall emphasizes that reconciliation is central to the New Testament, and that it is coherent, complex and nuanced: 'reconciliation is a model that expresses clearly the basic pattern of human need, God's action, and the resultant new situation' (137).

Except for certain surprising lines in favour of annihilationist views (cf. 30) and the fact that the challenge of communicating the Gospel in a new cultural context could have been discussed in more detail and could have been more firmly centred on the philosophical roots of the issue, this solid exegetical study represents a valuable contribution to the present debate. It is a piece of well aimed, researched, helpful and engaged New Testament scholarship.

Octavian Baban
Bucharest, Romania

**Handbuch Theologische Ausbildung: Grundlagen
– Programmentwicklung – Leitungsfragen
Bernhard Ott**

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RÉSUMÉ

Bernhard Ott est un théologien suisse et un conseiller en matière d'enseignement théologique en Europe. Ce manuel apporte une excellente présentation des sujets fondamentaux relatifs à l'enseignement théologique en

ce début de XXI^e siècle. L'auteur prend en compte tout le spectre de la recherche récente dans le domaine de la pédagogie. En outre, il propose des perspectives particulières pour le contexte évangélique européen (dont la pertinence dépasse les limites de ce champ). L'auteur nous fait aussi profiter de son expérience de plusieurs années au service de l'Association Évangélique Européenne d'Accréditation. Il présente les tendances, considère leurs fondements bibliques et apporte de nombreux conseils pratiques pour l'élaboration d'un programme, l'évaluation de la qualité de l'enseignement, en vue d'une formation théologique allant de pair avec le développement de qualités de direction, sans perdre de vue la réflexion théologique. Un indispensable pour tous ceux qui sont engagés dans l'éducation théologique.

ZUSAMMENFASSUNG

Dieses Handbuch des Schweizer Theologen und europaweiten Beraters in Sachen theologischer Ausbildung gibt einen hervorragenden Überblick über alle Grundfragen theologischer Ausbildung zu Beginn des 21. Jh. Ott ist durchgängig mit der neueren internationalen pädagogischen und didaktischen Forschung im Gespräch, entwirft aber deutlich Perspektiven für den europäischen, evangelikalen Kontext (die freilich weit darüber hinaus von Bedeutung sind). Dabei kommt Ott seine jahrelange Mitarbeit bei der *European Evangelical Accrediting Association* zugute. Das Buch zeigt Entwicklungen auf, zeichnet die biblischen Grundlagen nach, gibt viele praktische Hinweise zur Curriculumsgestaltung und -entwicklung, zur Qualitätskontrolle sowie zu den mit theologischer Ausbildung verbundenen Führungsqualitäten ohne bei alledem die theologische Reflektion aus den Augen zu verlieren. Ein „Muss“ für alle, die sich mit theologischer Ausbildung befassen.

SUMMARY

The present manual by the Swiss theologian and Europe-wide consultant in matters of theological education is an excellent overview over all basic questions regarding theological education at the beginning of the 21st century. Ott is in constant dialogue with recent international research in pedagogy and didactics. He develops distinct perspectives for the European evangelical context (which are, however, important far beyond this domain). The author obviously benefits from his many years of serving the *European Evangelical Accrediting Association*. The present book shows trends, follows their biblical foundations and offers much practical advice as to creating and developing a curriculum. It addresses quality management and leadership skills in connection with theological education. In all this, however, Ott never forgets to reflect theologically. A 'must have' for all who deal with theological education.

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Das vorliegende Handbuch wendet sich nicht an Studierende, sondern möchte ein Handbuch für *Dozenten* der Theologie sein. In diesem Handbuch, das aus Jahrzehnte langer Praxis, internationalen Kontakten und breit angelegter interdisziplinärer wissenschaftlicher Erarbeitung