

gory Glazov examines Old Testament covenant theology, divine adoption, bearing the fruit of knowledge and attaining the stature of a tree of righteousness in Proverbs, Isaiah and Sirach.

As all articles are well researched and shed new light on the whole debate, I want to confine myself to two remarks and then concentrate on the article of Habets. First, I do not understand why the article on Vladimir Soloviev is included. Bible and Early Church is a given, but Soloviev is a modern poet of comedy. At most I would have made it an appendix.

Second, Finlan takes it for granted that 2 Peter was written around AD 100 (32) and interprets the letter accordingly. This surely is not in line with the thinking of the Church Fathers and traditional theology, on which so much emphasis is laid in this volume. [Ed.: see the article by Prof. Van Houwelingen in this Journal, issue 19.2.]

An exception among the authors is the Reformed theologian Myk Habets, both as a Protestant and because he compares Orthodox teaching with Reformed theology. He compares theosis to the 'heart of Reformed theology', union with Christ, which 'is compatible with a doctrine of theosis' (147). According to Habets, Calvin's comment on 2 Peter 1:4 could have been written by an Orthodox theologian because his emphasis on 'union with Christ' (148-150) is very similar to the Orthodox position and was taken up by theologians in his line like Jonathan Edwards and even Karl Barth. At length Habets describes the positive appraisal of theosis by the Scottish Reformed theologian Thomas F. Torrance. For Habets (and Torrance), the second biblical and Reformed concept in line with theosis is 'imago dei'. Humans are the image of God, but this image has been destroyed by sin. Through salvation, this image is restored and believers will be transformed into the real image of God, who is Jesus, the Son of God. [Ed.: see also Myk Habets, *Theosis in the Theology of Thomas Torrance* (Aldershot; Ashgate, 2009) ISBN: 0754667995.]

In response I would say that there are many concepts in the Bible that make a doctrine of deification possible, as long as the concept is not taken to mean that we become God. We are created in God's image and will be transformed into the image of God, Jesus Christ. We are indwelt by the Holy Spirit and Jesus is in us (and we in him). All this leads to the concept of becoming holy which is central not only to all holiness movements but to all Protestant revivals and Evangelical movements. For Protestants the same questions concerning the relationship between salvation and theosis arise as concerning salvation and sanctification. At this point the real discussion should have started. It is a pity that in this book only a Reformed scholar (Habets) interacts with theosis but no Lutherans (who are mainly critical of 'deification'), Methodists (who are mostly positive, starting with John Wesley) or Pentecostal theologians.

Thomas Schirrmacher

Paul Unbound: Other Perspectives on the Apostle

Mark D. Given (ed.)

Peabody: Hendrickson; Edinburgh: Alban Books, 2010; xix + 210 pp. Pb.; ISBN 978-1-59856-324-5. £17

SUMMARY

This is a useful volume of essays on the topics Paul and politics, Paul and patronage (and wider economic issues), the identification of Paul's opponents, Paul and ethnicity, Paul and the law (with a 'newer perspective'), Paul and Judaism, Paul's view of women in the church, and the rhetorical analysis of Paul's letters. The 'new perspectives' presented here have great potential but should be assessed critically because many scholars have their own agendas.

ZUSAMMENFASSUNG

Das Buch ist ein nützlicher Aufsatzband zu folgenden Themen: Paulus und die Politik, Paulus und Sponsorenschaft (sowie breit gefächerte wirtschaftliche Anliegen), die Widersacher von Paulus, Paulus und ethnische Belange, Paulus und das Gesetz (aus „jüngerer Perspektive“), Paulus und das Judentum, die paulinische Sicht von Frauen in der Gemeinde sowie rhetorische Analyse der Paulusbrieve. Die „jüngeren Perspektiven“, wie hier dargestellt, haben großes Potential, aber sie sollten kritisch bewertet werden, weil viele Wissenschaftler ihre eigenen Anliegen vertreten.

RÉSUMÉ

Cet ouvrage contient un ensemble d'études utiles sur l'apôtre Paul : son enseignement sur la politique, sur la bienfaisance (et d'autres questions économiques), l'identification de ses adversaires, la question ethnique, son approche de la Loi (avec une perspective encore plus nouvelle que la « nouvelle perspective »), son rapport au judaïsme, son point de vue sur le rôle des femmes dans l'Église, et l'analyse rhétorique de ses lettres. Les « nouvelles perspectives » présentées ici sont grandement prometteuses, mais doivent être évaluées avec un regard critique car de nombreux spécialistes ont leurs objectifs particuliers.

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The present collection provides a representative survey of recent perspectives on the life and letters of Paul. The volume is intended 'to provide the advanced undergraduate, graduate student or interested layperson with an introduction to a wide range of fascinating approaches to Paul that are relevant to, yet go beyond, traditional theological and historical concerns' (1). As such, it supplements the standard textbooks on Paul. The chapters reflect some of the ways in which the study of Paul has, in recent years, been liberated from traditional or conventional perspectives (1). While both, old and new theological perspectives, play a role in all of the essays that make up this work, they do not command the stage.

In 'Paul and the Roman Empire: Recent Perspectives', W. Carter surveys and evaluates the work of the Society of Biblical Literature's *Paul and Politics Group*.

The origin of this group lies in the rediscovery of imperialism in other disciplines, postcolonial criticism, the influence of non-European-American scholars, and certain recent historical Jesus research that focuses on the world of Roman imperialism. The group addressed four interrelated topics: Paul and the politics of the churches, Paul and the politics of Israel, Paul and the politics of the Roman Empire, and Paul and the politics of interpretation. Warren suggests areas of further study and contemporary relevance.

S.J. Friesen writes on 'Paul and Economics: The Jerusalem Collection as an Alternative to Patronage'. He rightly argues for a different picture of Paul the *activist*. In addition to his theology and rhetoric, Paul's economic practices also need to be examined, 'For his gospel not only challenged fundamental economic ideas such as patronage, but also promoted alternative economic practices of community sharing among the poor, based on Paul's understanding of the example of Christ' (3). Friesen addresses what he calls 'capitalist interpretations' of the Pauline churches (i.e. Pauline scholarship has largely ignored economic inequality) and discusses how to define and to measure poverty. He then develops a poverty scale for analysing early imperial populations with descriptive examples (imperial elites, regional or provincial elites, municipal elites, moderate surplus resources, stable near subsistence level, at subsistence level, below subsistence level). Finally, Friesen interprets the Jerusalem collection as an alternative to the patronage economics of its day. A new picture emerges once our understanding of the Pauline churches does not exclude economy and inequality from its analysis.

J.L. Sumney provides a survey of research from E.C. Baur to the present on Paul and his opponents. He focuses on the methodological issues of distinguishing between those Paul opposes and those who oppose Paul, of evaluating types of texts within a letter to determine their usefulness for acquiring data to identify opponents, of recognising the implications of the diverse nature of early Christianity and of the use of other groups within the first-century environment to supply information about Paul's opponents. Sumney argues that, while it is often neglected, methodological care is of primary importance in this particular quest.

In 'Paul and Ethnicity' C. H. Cosgrove provides a broad survey of interpretation of Paul's attitude toward ethnic identity. He covers the universal (non-ethnic) human being in Paul, Paul and anti-Semitism, the 'separate but equal' in Paul, divine impartiality in Paul, interpretations of Galatians 3:28 and Paul's quest against ethnocentrism. He includes Bishop Colenso's radical commentary on Romans and post-Holocaust, dispensationalist and recent non-Christian philosophical interpretations of Paul as they bear on the question of ethnicity.

A.A. Das writes on 'Paul and the Law: Pressure Points in the Debate'. Das describes the key issues in the debate of the past 25 years, describes the 'New Perspective on Paul' and surveys the ongoing criticism of this New Per-

spective. He presents his own view as a newer perspective that takes seriously the strengths and weaknesses of previous perspectives.

In 'Paul and Judaism: Why Not Paul's Judaism?', M.D. Nanos makes the observation that the investigation of Paul and Judaism often proceeds as if we were confronted with a case of Paul *or* Judaism and as if these referents represented two *different* religious systems. Instead, he argues, Paul's ethnic divisions along the lines of Jew/Gentile and Israel/other-nations should be seen as drawn within the boundaries of Christ-believing Judaism. Paul's statement of flexibility in 1 Corinthians 9:19-23 does not render his law observance a sham. Even the New Perspective's improved understanding of Judaism is still inadequate, because it is still indebted to the traditional reconstructions of Paul and Paulinism. For Nanos, 'what Paul would find wrong in Paulinism: it is not Judaism' (159).

D. Krause surveys studies regarding women and the churches of Paul. She argues that, in recent research, the key Pauline texts 'are interpreted not as evidence for Paul's attitudes towards women, but rather for how they reveal struggles of identity and power within the churches of Paul and how these struggles connect with the expectations of women and their speech within the larger culture'. In this light the letters of the Pauline tradition are neither friend nor foe in the cause of women for their full inclusion in the leadership of the church. The letters 'are witnesses to an enduring struggle against which women and men who hope for a more humane, inclusive, and just church will not necessarily take comfort but through which they might take courage' (173).

M.D. Given's essay on Paul and rhetoric provides a brief survey of research on Paul and rhetoric, and examines how classical or new rhetorical criticism has been applied to 1 Corinthians. A classical rhetorical-critical reading involves determining the rhetorical unite, defining the rhetorical situation, determining the rhetorical problem and species of rhetoric, supplying rhetorical analysis and evaluating rhetorical effectiveness, including discussion of Paul's rhetorical strategies. Given further addresses some of the 'seductions' of Paul's rhetoric and concludes that the wisdom and knowledge which Paul offers does not seduce with the promise of glory in the kingdom of Rome, as does the *sophos* of this age. However, it does seduce with the promise of a surpassing eternal weight of glory in a kingdom that is about to appear: 'Paul, like Prometheus, was a dispenser of mysterious knowledge and power for the benefit of humankind, but his true identity has often been bound by theological, academic, and rhetorical constraints: Paul was a *sophos* in the kingdom of God' (198). An index of modern authors and of ancient sources closes off this volume.

These essays show that several 'new perspectives' on Paul need to be noted which have the potential to liberate Paul from theological interpretations and traditional historical criticism. However, caution is required with such alternatives, since they have significant theological

implications and are no less historical in approach than previous scholarship. Paul will have to be liberated from all who, for whatever reason, try to make him proponents of their own agenda. A further volume of essays should contain what Given identifies as lacking in the present volume, namely, essays on post-colonial criticism of Paul and on Paul and sexuality. In addition, Paul's use of Scripture and its significance for his self-understanding, ministry and theological arguments deserves a solid introductory essay. One might also ask what further fresh perspectives would arise if the solitary figure of the 'free-lance Paul', as traditionally understood, was seen more in the context of his co-workers, mission partners and churches and also in the context or even as part of the other 'early Christianities' such as Jerusalem and Antioch. Has Paul been understood far too long and too exclusively against his own, heavily rhetorically shaped statements in Galatians 1-2?

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Documents and Images for the Study of Paul

Neil Elliott and Mark Reasoner (eds.).

Minneapolis: Augsburg Fortress Press/Alban Books,
2011; xi + 418 pp. Pb.; ISBN 978-0-8006-6375-9.
£25.00

RÉSUMÉ

Les éditeurs de cet ouvrage offrent ici des ressources diverses apportant un éclairage sur l'apôtre Paul et son temps. Parmi les sujets abordés figurent l'esclavage, les philosophes, la pureté, la rédaction de lettres, l'empire romain, le judaïsme et bien d'autres. Les images sont accompagnées d'explications. Des pistes sont proposées pour poursuivre l'étude. C'est là un ouvrage de référence excellent pour la recherche académique et la prédication.

SUMMARY

The editors present a variety of resources which shed light on Paul and his times; issues covered include slavery, philosophers, purity, letter-writing, the Roman Empire, Judaism and many more. The images are provided with explanations, and there are suggestions for further study. The book is an excellent resource for academics as well as preachers.

ZUSAMMENFASSUNG

Die Herausgeber legen eine Vielfalt von Ressourcen vor, die Paulus und seine Zeit beleuchten; die Themen beinhalten Sklaverei, Philosophen, Reinheit, die Kultur des Briefeschreibens, das Römische Weltreich, Judentum und vieles mehr. Die Bilder sind mit Erläuterungen versehen, und Vorschläge zu weiteren Studien werden gemacht. Das Buch ist ein ausgezeichnetes Hilfsmittel für Wissenschaftler und Prediger.

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The present volume offers well-selected and well-introduced sources from the Greco-Roman world for understanding the life and theology of Paul. The volume is intended to provide a firsthand encounter with the world of Paul and is to be a

window onto ideas and images that can be used to help us understand Paul. None of the documents and images presented here is offered as a claim regarding the source of Paul's ideas. We cannot prove what Paul had read, seen, or studied... But we can encounter some of the ideas and images from the worlds in which Paul and his first communities lived and thus form a better picture of Paul's context (1).

The introductory chapter, 'Exploring Paul's Environment', begins with a cautionary note on the use and significance of such parallels, describes other available resources for appreciating the backdrop of Paul, and discusses what differences parallels can and should make to our reading of Pauline texts.

The first of six substantial chapters provides documents and images for understanding 'Paul's Self-Presentation'. Discussion includes Paul's self-designation 'slave of Christ, called an apostle', the figure of the philosopher, attitudes towards manual labour and weakness, the obedience of faith among the nations, and background material to Paul's autobiographical statements. For each heading, texts and images are provided together with short introductions. Each chapter closes with suggestions for further study. All chapters offer a good combination of literary texts, inscriptions, numismatic evidence and photographs of other material remains.

Chapter two is devoted to 'Paul's Gospel and Paul's Letters' and covers Paul as writer of letters, the purpose of letters as a means of connecting people, letters of exhortation, types of ancient letters, the Gospel in Paul's letters (turning from idols to serve the living God), the public face of ancient piety and Paul's expressions 'the word of the cross' (on ancient execution and crucifixion) and 'this present evil age'.

Chapter three sketches 'The Gospel of Augustus' which permeated 'a large part of the environment in which Paul and the members of his assemblies lived' (119) as a backdrop to Paul's understanding of the Gospel (the 'gospel according to Virgil', the achievements of Augustus and their presentation, Claudius' death and Nero's accession, the disdain of the upper classes for their inferiors).

Chapter four provides documents and images for understanding Paul's statements on Israel, an aspect of his life and theology not given due attention in earlier collections of sources. The present volume reflects the emphasis on Paul's Jewish identity in the research of the past two decades. Included is a short introduction to the New Perspective on Paul and quotations, mainly from Jewish sources, on the Diaspora, the Jewish rejection of idols, the tension between Rome and Jewish communi-