

to Siberia where they remained for the rest of their lives. After his death his influence remained through his writings.

For all its one-sidedness, this is an important book which offers a valuable perspective into Russian Baptist and evangelical spirituality. It is essential for those interested in the history of Russian evangelicalism.

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Introduction to Messianic Judaism: Its Ecclesial Context and Biblical Foundation

David Rudolph and Joel Willits (eds)

Grand Rapids: Zondervan, 2013; 335 pp, \$27, pb,
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RÉSUMÉ

Cet ouvrage livre une bonne présentation du judaïsme messianique, de ses pratiques, de ses aspects prometteurs et des problèmes qui se posent à lui, principalement dans le contexte nord américain. La première partie traite de divers aspects de la vie de la communauté juive messianique, comme son culte, le rôle des femmes, la manière dont il aborde le dialogue entre Juifs et chrétiens. La deuxième partie contient diverses contributions sur des questions bibliques et théologiques qui sont centrales pour la définition de l'identité du judaïsme messianique et l'évaluation de sa légitimité. On y rencontre une tendance à l'élaboration d'approches du Nouveau Testament qui se démarquent de l'idée selon laquelle l'observance de la Torah serait dépassée pour les chrétiens d'origine juive. Un résumé détaillé des contributions vient clôturer le livre.

ZUSAMMENFASSUNG

Dieser Band bietet einen ausgezeichneten Überblick über die Praktiken, Verheißungen und Herausforderungen des messianischen Judentums, und zwar vorwiegend aus nord-amerikanischer Perspektive. Der erste Teil bezieht sich auf unterschiedliche Aspekte der messianisch-jüdischen Gemeinden, wie Lobpreis, die Rolle der Frau sowie die Bedeutung und der Stand dieser Gemeinschaft im jüdisch-christlichen Dialog. Der zweite Teil enthält Aufsätze zu biblischen und theologischen Themen, die im Zentrum der Identität und Legitimität des messianischen Judentums stehen und untersucht post-supersessionistische Umgangsweisen mit dem Neuen Testament. Der Band schließt mit einer detaillierten Zusammenfassung der Aufsätze.

SUMMARY

This volume offers a fine survey of the practices, promises and challenges of Messianic Judaism, primarily from a North American perspective. The first part addresses various aspects of the Messianic Jewish community, such as its worship, the role of women and its significance and stance in the Jewish-Christian dialogue. The second part contains essays on biblical and theological issues central to the iden-

tity and legitimacy of Messianic Judaism and probes post-supersessionist approaches to the New Testament. The volume closes with a detailed summary of the essays.

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For many centuries, the relationship between Judaism and Christianity has been strained. The few converts on both sides were usually forced to assimilate fully. Jews who converted became part of a predominantly 'Gentile' Christian church and often lost their Jewish identity. It is therefore welcome to see the development of Messianic Judaism or a distinctly Jewish Christianity. This also testifies to the fact that in recent decades Jews all over the world have come to realise Jesus of Nazareth as their Messiah while endeavouring to keep their distinctly Jewish identity.

The present volume offers a fine survey of the tenets, practices, promises and challenges of Messianic Judaism, which is understood as 'a movement of Jewish congregations and congregation-like groupings committed to Yeshua (Jesus) the Messiah that embrace the covenantal responsibility of Jewish life and identity rooted in the Torah, expressed in tradition, renewed and applied in the context of the New Covenant' (11, following the definition of the *Union of Messianic Jewish Congregations*, UMJC).

In the 'Introduction', D. Rudolph notes that for Jewish Christians, 'The realisation that Yeshua is the Messiah of Israel, the one foretold by the prophets of Israel, is often followed by a second life-transforming realisation: that the God of Israel calls Jews who follow the Jewish Messiah to remain Jews and become better Jews in keeping with his eternal purposes' (11). Rudolph argues that Messianic Judaism is the bridge between the Jewish people and the Church; as such it helps the Church to understand its origin and identity better (14). In addition, there is an ecclesiological reason why the Church should concern itself with Messianic Judaism: the Church is intended to be a body of Jews and Gentiles. He also outlines how Gentile Christians should come alongside the Messianic Jewish community and assist them. Rudolph also rightly emphasises the Jewishness of Jesus compared to the widespread tendency to think that the Son of God left behind his humanity: 'To love Jesus is to love him in the fullness of his divinity and humanity, and being a Jew is fundamental to his humanity. As Paul said, 'Remember Yeshua the Messiah, raised from the dead, descended from David. This is my gospel' (2 Tim 2:8)' (16-17).

Part one is devoted to the Messianic Jewish community and contains the following essays written by recognised leaders in the Messianic Jewish community: D. Rudolph, 'Messianic Judaism in Antiquity and in the Modern Era'; D. Rudolph, E. Klayman, 'Messianic Jewish Synagogues'; S.N. Klayman, 'Messianic Jewish Worship and Prayer'; C. Kinbar, 'Messianic Jews and Scripture' (this essay could have described Messianic Jewish hermeneutics in more detail, in particular how they deal with the use of the OT in the NT and the

Christian interpretation of the OT); C. Kinbar, 'Messianic Jews and Jewish Tradition'; R. Resnik, 'Messianic Jewish Ethics'; S. Dauermann, 'Messianic Jewish Outreach' (this essay could have been longer and more nuanced in view of the various proposals of a soteriological *Sonderweg* for Jews and the strong stances taken by some churches against mission to Jews and its highly problematic history); R. Wolf, 'Messianic Judaism and Women'; A. Cohen, 'Messianic Jews in the Land of Israel'; M. Glaser, 'Messianic Jewish National Organizations'; M.S. Kinzer, 'Messianic Jews and the Jewish World'; D.C. Juster, 'Messianic Jews and the Gentile Christian World'; J.M. Rosner, 'Messianic Jews and Jewish-Christian Dialogue'.

The *second part*, 'The Church and Messianic Judaism', offers essays 'on biblical and theological issues central to the identity and legitimacy of Messianic Judaism' (11): D.J. Harrington, 'Matthew's Christian-Jewish Community'; D. Bock, 'The Restoration of Israel in Luke-Acts'; R. Bauckham, 'James and the Jerusalem Council Decision'; C. Keener, 'Interdependence and Mutual Blessing in the Church' (a study of Romans); W.S. Campbell, 'The Relationship between Israel and the Church' (addressing mainly Romans 11); S.J. Hafemann, 'The Redemption of Israel for the Sake of the Gentiles'; A. Runesson, 'Paul's Rule in All the *Ekklesiai*'; J.K. Hardin, 'Equality in the Church' (Galatians 3:28 and Ephesians 2:14-18; '... these passages demonstrate full equality between both groups, yet without destroying the ethnic distinctions between them', 233); T.A. Wilson, 'The Supersession and Superfluity of the Law? Another Look at Galatians' ('Paul emphasises in Galatians not so much the supersession or superfluity of the law with the coming of Christ and the advent of the Spirit, but the suspension of the law's curse', 242); J. Willits, 'The Bride of Messiah and the Israel-ness of the New Heavens and New Earth' (a study of Revelation and Isaiah; 'John does not supersede Israel's historical role when he describes the coming of the new heavens and new earth. ... in the eternal state, Israel remains at the very centre of God's work within the history of the world. Eternal life is not ethnicity-less or Israel-less', 253); J. Dickson, 'Mission-Commitment in Second Temple Judaism and the New Testament' (a summary of his substantial monograph *Mission-Commitment in Ancient Judaism and in the Pauline Communities: The Shape, Extent and Background of Early Christian Mission*, WUNT II.159 [Tübingen: Mohr Siebeck, 2003]; see my review in *EJT* 15 [2006] 125-134); M. Bockmuehl, 'The Son of David and the Gospel' (concludes: 'The Son of God was incarnate of the Holy Spirit and the Virgin Mary as the Son of David – and it is none other than this elect, crucified, and exalted Son of David according to the flesh who is the Son of God with power by the resurrection of the dead', 271); D. Harink, 'Jewish Priority, Election, and the Gospel' and R.K. Soulen, 'The Standard Canonical Narrative and the Problem of Supersessionism'. The essays of part

two indicate an emerging post-supersessionist approach to the New Testament (317) which is characterised by at least four assumptions: 'God's covenant relationship with the Jewish people (Israel) is present and future. Israel has a distinctive role and priority in God's redemptive activity through Messiah Jesus. By God's design and calling, there is a continuing distinction between Jew and Gentile in the Church today. For Jews, distinction takes shape fundamentally through Torah observance as an expression of covenant faithfulness to the God of Israel and the Messiah Jesus' (317).

The instructive volume closes with a summary of the chapters and a conclusion by Willits. Each chapter closes with suggestions for further reading. The volume offers a wealth of easily accessible information, provides in its first part a fine introduction to Messianic Judaism and indicates how the New Testament can and should be interpreted with a fresh post-supersessionist perspective.

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Metaphysics: The Creation of Hierarchy

Adrian Pabst

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RÉSUMÉ

Dans sa *Métaphysique*, Adrian Pabst s'attaque à l'éternel problème de l'un et du multiple et entreprend une apologie d'une métaphysique néo-platonicienne chrétienne. Il retrace l'histoire de la pensée des pré-socratiques jusqu'à nos jours et tente de montrer que, bien que supplantée par les structures de pensée et la pratique dès la première période de la modernité sécularisée, la métaphysique néo-platonicienne chrétienne n'a jamais été réfutée. L'auteur fonde cette histoire de la pensée sur l'examen d'abondantes sources de première main, en apportant des critiques nuancées de leur compréhension par les spécialistes. Son étude permet d'approfondir une question qui se profile derrière de nombreux débats philosophiques, théologiques et politiques contemporains.

ZUSAMMENFASSUNG

Adrian Pabsts Werk *Metaphysics* erforscht das fortwährende Problem des Einen und der Vielen und legt eine Apologie für eine christliche, neo-platonistische Metaphysik vor. Der Autor verfolgt die Geschichte dieser Gedankenrichtung von den Vorsokratikern bis in die Gegenwart hinein. Er vertritt die Auffassung, dass die christliche neo-platonistische Metaphysik nie widerlegt worden ist, obwohl sie von frühmodernen proto-säkularen Gedankengebäuden und Praxisstrukturen überholt wurde. Diese Genealogie der Ideen bietet eine umfangreiche und eindrückliche Auseinandersetzung mit primären Quellen und eine nuancierte Kritik sekundärer Quellen. Sie fordert zu