

livre. Les nombreuses applications pratiques suggérées par l'auteur constituent son point fort.

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For the well-known series *The Bible Speaks Today* Christopher Wright had already written a very helpful commentary on the prophet Ezekiel. Now there is his exposition of Jeremiah as well and again this is a very good addition to the many commentaries on Jeremiah that have been published in the last two decades (including my own in the series of *Tyndale Old Testament Commentaries*). The present series indeed focuses on 'the message of...' and does not pretend to offer a detailed academic commentary, but Wright's book is very useful in its own right.

In *The Message of Jeremiah* Wright shows that he has investigated the text thoroughly. He provides some discussions of the meaning of Hebrew words (which are always printed in transcription), for instance of the word play in Jeremiah 1:11-12 (56) and the meaning of the verb in Jeremiah 20:7 ('deceived, seduced, duped, made a fool of me?', 226). The main focus of the commentary is, however, on the *theological* implications of the text and in this area Wright provides the reader with fascinating insights into the text and with many practical points for application, not least in the political and social area. This is Wright's *forte*, for his main interest is in applying the Old Testament to the area of mission and ethics. (See books from his hand like *Old Testament Ethics for the People of God*, 2004, *The Mission of God: Unlocking the Bible's Grand Narrative*, 2006, and *The Mission of God's People: A Biblical Theology of the Church's Mission*, 2010).

On the issue of the fulfilment of prophecies, Wright distinguishes between three horizons in the text: the historical context of the prophet, the New Testament and the eschatological horizon when Christ returns and God will create everything new. Not everyone will agree with some specific explanations. Wright does not accept the view that the fact that in our time the Jewish people once again live in the land of Israel is a fulfilment of promises such as Jeremiah 33 (353). On the other hand, he clearly states in an extensive footnote (335) that he is certainly not a 'supersessionist', i.e. someone who thinks that the Church has replaced Israel. On the contrary, Wright states: 'The Bible does not portray Israel being "replaced" by the church, but rather (and very emphatically in both Testaments) of Israel expanding to include the Gentiles. When I, as a Gentile, became a believer in Jesus, I did not *replace* anybody. I *joined* God's people and became a child of Abraham, as Paul told the Galatians.'

On the whole Wright has made a very good contribution to understanding the Book of Jeremiah, on the basis of the fact that he accepts it both as the word of the human prophet and as the Word of God.

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The Holy Spirit: In Biblical Teaching, through the Centuries, and Today

Anthony C. Thiselton

London: SPCK, 2013; xiv + 565 pp., pb, £30, ISBN 978-0-281-06939-2

ZUSAMMENFASSUNG

Dies muss das aktuell beste Handbuch über den Heiligen Geist sein. Es bietet einen enzyklopädisch umfassenden, aber nicht unkritischen Überblick über die Stellung des Heiligen Geistes in biblischer Lehre (AT und NT); dabei werden die Positionen leitender Theologen über die Jahrhunderte hinweg bis in die Gegenwart dargestellt. Das Buch ist sehr gut geschrieben und enthält eine detaillierte Exegese von Schlüsselversen wie auch wohlausgewogene, ausgereifte Einsichten.

RÉSUMÉ

C'est là le meilleur ouvrage sur le Saint-Esprit que je connaisse. L'auteur passe en revue de manière encyclopédique, mais non sans évaluation critique, l'enseignement biblique sur le Saint-Esprit (dans l'Ancien et le Nouveau Testament), les points de vue des théologiens influents au cours des siècles et à l'époque contemporaine. Il est bien écrit et présente à la fois une exégèse détaillée des textes clés et des remarques pertinentes, profondes et équilibrées.

SUMMARY

This is the best textbook on the Holy Spirit that I know. It offers an encyclopaedic but not uncritical overview over the place of the Holy Spirit in biblical teaching (OT and NT), in the views of leading theologians through the centuries, and in contemporary theology. It is very well written and contains both detailed exegesis of key verses and balanced, mature insights.

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Beautifully written, this cross-disciplinary study on the Holy Spirit is one of the most comprehensive on the topic to date. Anthony Thiselton, Emeritus Professor of Christian Theology at the University of Nottingham, here succeeds in spanning biblical teaching, historical investigation and contemporary thought in one coherent account. Part I discusses 'The Holy Spirit in Biblical Teaching', Part II 'The Holy Spirit through the Centuries' and Part III 'The Holy Spirit in Modern Theology and Today'. The twenty-four chapters are equally distributed between these three Parts.

Already in the opening pages, which particularly highlight the 'transcendence' of the Spirit, it is clear that many of the book's emphases are meant to serve not only the academic conversation but also the life of the Church. The design of the book cover – with a flame of fire in the shape of a dove (or bird) – well illustrates the author's biblical- and practical-theological concerns.

Part I devotes one chapter to the Spirit of God in the Old Testament, one to the Spirit in Judaism and six chapters to the Holy Spirit in the various portions of the

New Testament. A selection of debated texts is commented on. In the opening chapter, Thiselton develops his discussion from previous work (*The Hermeneutics of Doctrine*, Eerdmans, 2007, 418) on the rendering of the Hebrew word *ruach* in Genesis 1:2 as either 'Spirit of God' (KJV/AV, RSV, NIV, along with the majority of scholars) or, less likely, 'wind from God' (NRSV, NJB). Heads-on theological guidance is provided by C.K. Barrett's biblical-theological leanings, associating God's creative Spirit (seen as 'the brooding or hovering of a bird') with 'the Spirit who will initiate the new creation in the conception of Jesus in the Virgin Mary'. As for the specific Old Testament contribution, it is argued that a major aspect of *ruach* is clearly the 'Spirit of God as *creative, dynamic, and transcendent*' (8). Old Testament themes that became the practical bases for the gift of the Holy Spirit to Christians in the New Testament include the Spirit being an agent or extension of God, perceived through the Spirit's effects, with the capacity for being "shared out" from one figure to others' (5; cf. e.g. Num 11:25, Deut 34:9 and 2 Kings 2:15). From a systematic-theological vantage point, yet in a critically informed tone, the Old Testament writers are said to have laid the foundation for a doctrine of the Holy Trinity 'by associating God's Spirit with God himself' (4); thus understood, the Holy Spirit is not a substitute for God, but conveys God's very presence, power and love (477).

Moving on to the New Testament, the translation of another disputed text, Acts 2:4 ('All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability', NRSV), also receives special attention. NIV here retains 'other tongues' (*heterais glōssais*), while NRSV renders 'other languages' (so also Kirsopp Lake, Donald A. Carson and Janet Everts Powers) – the implication of which by some is understood as a form of reversal of Babel. James D.G. Dunn, on the other hand, interprets 'other tongues' as *glossolalia*. An interesting compromise position is found both among certain church fathers and a few more recent interpreters, who read the passage as a miracle of hearing rather than of speaking (so H.B. Swete and George Montague; cf. Acts 2:6, 8). Thiselton indicates that we cannot in the end be certain of Luke's intention (52-54).

Biblical-theological issues continue to surface, such as suggestions concerning the compatibility of Acts 2 with 'the Johannine Pentecost' in Jn 20:19-23 (52), and, more broadly, pneumatology in Luke-Acts with that in John (131-135). The Johannine Pentecost is presented as tying 'the experience of the Holy Spirit more closely to Jesus Christ than even Luke-Acts' (144). With reference to the Johannine writings, Thiselton moreover notes, quoting Friedrich Horn, that the Spirit manifests himself 'not in ecstatic or charismatic phenomena, but in the area of the proclamation of the word, specifically in remembrance (John 14:26), doctrine (14:26), imitation (16:13), and prediction (16:13)' (145).

Chapter 2, on the Spirit in Judaism, observes that in Greek-speaking Judaism the Spirit of God becomes increasingly *immanent*, or overlaps with the rational spirit in human beings (similar to contemporary Greek philosophy). The discussion of scholarly assertions as to whether the Spirit of prophecy was expected to be silent during the intertestamental period (cf. *Tosefta Sotah* 13:2-4) would have benefited from consideration of Flavius Josephus' important account in *Against Apion* 1.41, a passage which the book does not mention (22, 30).

Thiselton's *The Holy Spirit* typically brings a plethora of biblical and scholarly voices into sublime combinations, as in the opening section of Chapter 5 on key themes in Paul, where the Spirit's *Christ-centeredness* is addressed (Rom 8:9-11, 1 Cor 12:3-6, Gal 4:6 and Jn 16:13-14).

The historical overview in Part II treats the Holy Spirit in the Ante- and Post-Nicene Fathers, the Medieval Period, the major Reformers and the seventeenth and eighteenth centuries, from Owen to Edwards. The author rightly notes how the Trinitarian formula, repeated twice in the Didache (7:1-3), 'stresses both the unity and distinction of the Trinity' (168). One of Thiselton's own major points concerning the Spirit (469-470) is already repeatedly stressed by the fourth-century church teacher Ambrose of Milan, namely that the Holy Spirit is not a creature, 'not a thing (today, not an 'it'), but a being who is of God' (197).

In Part III, Thiselton offers an exposé of representative writers on the Holy Spirit from various church traditions. Among scholars/church leaders from the early part of the twentieth century we note Henry Barclay Swete, Karl Barth, representatives of the Pentecostal movements, and J. E. Fison; from the later twentieth century to 1985 Geoffrey Lampe, Lindsay Dewar, Eduard Schweizer, John V. Taylor, James D.G. Dunn and representatives of the earlier phase of the Renewal or 'charismatic' movement. In the following two chapters, Thiselton discusses three Pentecostal or Renewal New Testament scholars (Gordon Fee, Roger Stronstad and Max Turner) and five major theologians (Georges-Yves Congar, Jürgen Moltmann, Wolfhart Pannenberg, Vladimir Lossky and John Zizioulas). Following a brief treatment of the blossoming of the Renewal movement and its 'Third Wave', other writers from the end of the century (1986-2000) are discussed (Gerd Theissen, Friedrich W. Horn and Christopher Forbes). In the penultimate chapter, a selection of twenty-first-century authors rounds off the ambitious engagement: Michael Welker, Harvey Cox, Amos Yong, Jim Purves, Frank D. Macchia, Eugene Rogers, Veli-Matti Kärkkäinen, Finny Philip and Arie Zwiep.

In the constructive concluding final chapter, Thiselton's own views come to the fore in summary form. Special attention is devoted to dialogue with the Pentecostal and Renewal movements in both an appreciative and critical manner. Critical remarks include the risk of

undervaluing tradition and of losing the Spirit's Christ-centeredness, but also of false prophecy (cf. Deut 18, pp. 16, 479), splits and power struggles. On the other hand, '[a]t their best, Pentecostalism and the Renewal Movement have gifts that can be shared with the whole Church, *if only they are shared sensitively*' (482).

Although the reader may not agree with every word of this encyclopaedic-style overview (e.g. on the inspiration of Scripture, 499-500), centuries of wisdom is collected, compared and analysed in this uniquely fabricated book, characterised by balanced exegesis and mature theological judgement. I hope it will be widely read and enjoyed.

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*Sensitivity towards Outsiders: Exploring
the Dynamic Relationship between Mission
and Ethics in the New Testament and Early
Christianity*

Wissenschaftliche Untersuchungen zum
Neuen Testament 2.364

Jacobus Kok, Tobias Nicklas, Dieter T. Roth
und Christopher M. Hays (Hg.)

Tübingen: Mohr Siebeck, 2014; vi + 665 S., € 114,
ISBN 978-3-16-152176-8

ZUSAMMENFASSUNG

Der Sammelband *Sensitivity towards Outsiders* befasst sich in 30 Aufsätzen mit der dynamischen Beziehung zwischen Mission und Ethik im Neuen Testament und dem frühen Christentum. Ein spezieller Fokus liegt dabei auf der Sensibilität gegenüber Außenstehenden. Dabei wird nicht zuletzt unter Berücksichtigung verschiedener sozialpsychologischer Ansätze gefragt, wie sich Identitätsbildungsprozesse, ethische Perspektiven und das missionarische Wirken der frühen Kirche zueinander verhalten.

Trotz vereinzelter Kritikpunkte enthält der Band insgesamt ohne Frage eine ganze Reihe wertvoller und informativer Beiträge, deren Ergebnisse nicht nur das Feld der Bibelwissenschaft bereichern, sondern gerade hinsichtlich ihrer praktisch-theologischen und missiologischen Implikationen ausgewertet und angewendet werden sollten.

SUMMARY

The volume *Sensitivity towards Outsiders* includes 30 essays about the dynamic relationship between mission and ethics in the New Testament and Early Christianity. The sensitivity towards outsiders is particularly emphasised. By taking into consideration various social-psychological approaches, the question is asked as to how processes of identity formation, ethical perspectives and the missionary activity of the early church relate to each other.

In spite of some critical aspects, the entire volume contains unquestionably a broad range of valuable and instruc-

tive contributions, the results of which do not only enrich the domain of biblical scholarship, but which should be evaluated and applied with regard to their practical-theological and missiological implications.

RÉSUMÉ

Cet ouvrage contient trente contributions sur la relation dynamique entre la mission et l'éthique dans le Nouveau Testament et l'Église chrétienne ancienne. La préoccupation pour ceux du dehors y est particulièrement soulignée. En prenant en compte diverses approches socio-psychologiques, les auteurs posent la question de savoir comment l'Église ancienne considérait les relations entre le processus de formation de l'identité, ses perspectives éthiques et son activité missionnaire. Malgré certains aspects regrettables, les contributions offrent un large apport instructif et de valeur. Ainsi, non seulement elles viennent enrichir le domaine des sciences bibliques, mais elles méritent d'être évaluées et prises en compte pour leurs implications dans les domaines de la théologie pratique et de la missiologie.

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Der vorliegende Sammelband geht in seinem Kern auf Vorträge zurück, die im September 2011 an der Universität von Pretoria (Südafrika) im Rahmen der „Prestige FOKUS Lectures on Mission and Ethics“ gehalten und jeweils in einer früheren Fassung bereits in der südafrikanischen Zeitschrift *HTS Theologiese Studies/Theological Studies* veröffentlicht wurden. Der von Jacobus Kok (Universität Pretoria, Südafrika), Tobias Nicklas (Universität Regensburg, Deutschland), Dieter T. Roth (Universität Mainz, Deutschland) und Christopher M. Hays (Biblical Seminary Medellín, Kolumbien) herausgegebene und annähernd 700 Seiten umfassende Band enthält darüber hinaus fast zwanzig weitere, bisher unveröffentlichte Aufsätze zum Thema. Die genannte Konferenz „revolved around the dynamic relationship between mission and ethics in the New Testament and early Christianity with a focus on sensitivity towards outsiders“. Die zentrale Forschungsfrage der enthaltenen Beiträge „centered on the role that identity, ethos, and implicit ethics played in the missionary dimension of the early church“ (1).

In ihrer Einleitung nehmen die Herausgeber zunächst Bezug auf einige Konzepte aus der Sozialpsychologie, deren grundlegende Unterscheidung zwischen „Insidern“ und „Outsidern“ bzw. zwischen „Eigengruppe“ und „Fremdgruppe“ vielversprechende methodische Ansätze für ein besseres Verständnis frühchristlicher Bekehrungs- und Identitätsbildungsprozesse (im Neuen Testament und darüber hinaus) liefert. Merkwürdig mutet es allerdings an, dass dabei die Grundlagen der *Social Identity Theory* (SIT) in der Einleitung lediglich gestreift werden, während die aus einer gewissen Unzufriedenheit mit SIT heraus entstandene *Dialogical Self Theory* (DST) als potentiell besonders hilfreich für die Beantwortung der Forschungsfragen eingeführt wird. Merkwürdig ist dies deshalb, weil in der Folge in einzelnen Beiträgen wiederholt an die bahnbrechenden SIT-