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Author' (1966, pp. lxxxvii–cii)? *Si monumentum requirit, circumspice.*

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R. GRIFFITH-JONES
The Temple, London

Creation-Covenant Scheme and Justification by Faith: A Canonical Study of the God-Human Drama in the Pentateuch and the Letter to the Romans. By MARY SYLVIA C. NWACHUKWU. Pp. 372. (Tesi Gregoriana, Serie Teologia, 89.) Rome: Editrice Pontificia Università Gregoriana, 2002. ISBN 88 7652 941 1. Paper €22/\$23.

THIS monograph began as a dissertation written, under the supervision of Professor James Swetnam, at the Pontifical Gregorian University in Rome. It differs from other treatments of Paul and justification in that the first half of the book is devoted solely to the Old Testament, in particular the Pentateuch—with brief sections covering the new covenant promises in Jeremiah and Ezekiel. The function of this first half is to show the creation-covenant scheme (which will be the matrix for the interpretation of Romans) as it begins in Genesis and extends into the rest of the Pentateuch. After an Introduction, chapter 1 ('Creation-Covenant Scheme in Genesis') focuses on the roots of Israel's history in the Abraham tradition and on the way in which Israel becomes the focal point for the blessing of the nations through its distinct national identity. The second chapter ('The Abrahamic Framework of the Mosaic Covenant') focuses on a number of interrelated themes which cluster around the covenant concept: God's sovereign dominion of the world; his election of, and special relationship with, Israel; the history of Israel's disobedience, and the unwavering commitment of YHWH despite this disobedience.

This all functions as important preparation for the discussion of Paul, a discussion which is dominated by a reading of Romans 9–11. Crucial here is that 'Paul adopts the language and notions of the creation-covenant scheme in order to define the activity of God the creator on behalf of a disobedient world' (p. 177). The elective promise of God means that it is unquestionably true that he will both redeem Israel (not by a *Sonderweg*, but by the Gospel) and that God's people, which consists of both Jews and Gentiles, will ultimately be conformed to the image of Christ.

There are a number of strengths in the book. It has a very good grasp of much of the modern literature on both the Pentateuch and Paul; clearly much of the enviable library of the Pontifical Biblical Institute has been harvested for the work. Similarly, the range of biblical material covered is impressive: there is exegesis of a great deal of both the Old Testament and Paul, and this is all conducted with consistent ability. The overall argument is coherent, and the exegesis is almost always sensible.

However, a considerable problem which runs throughout the book consists in the fact that the author very seldom engages in the cut-and-thrust of exegetical debate. No doubt this appears as a particularly conspicuous absence in that the whole subject area is such a controversial one. There is, for example, a three-page discussion of the 'Meaning of the expression *πίστις Ἰησοῦ Χριστοῦ*', and yet there is no hint of a reference to the possibility of a subjective genitive reading, or to any other alternative to the traditional interpretation. Similarly, there is a very brief discussion of the term 'righteousness' in the Old Testament and Paul, but this minefield is traversed without any treatment of alternative views (pp. 257–61). Again, the debate stimulated by the 'New Perspective' on Paul is largely confined to a couple of footnotes in which J. D. G. Dunn and B. Byrne are the protagonists on either side. Having said, then, that the exegesis is largely sensible, one is left with the question of why one should adopt the author's conclusions when there has been little attempt to make any criticism of the alternatives.

On the other hand, in the conclusion to the book, it does become clear that the author has some opponents in her sights. In the introduction Nwachukwu summarized various scholarly approaches to the background to Paul's thought: (a) the Hellenistic, (b) the christological, (c) the Jewish, and (d) the Old Testament backgrounds (pp. 17–30). At the end of the book she makes it clear where her sympathies lie: 'Our description of justification by faith differs fundamentally from the views of scholars who understand Paul's background as foreign to Judaism and his doctrine as a misunderstanding of the covenantal context of Jewish obedience to the Law' (p. 321). She goes on to identify Sanders as guilty of being over-christological, but curiously also implicitly criticizes Hengel, whom she had put in the 'Hellenistic' camp (p. 17).

In conclusion, as noted above, the exegesis is largely plausible enough, and to some degree the strength of the book lies in the coherence of its picture of Pauline thought. However, on subjects as controversial as those of covenant and justification in Paul,

it is surely a serious flaw to give insufficient space to what C. K. Barrett has called 'the bayonet fighting of detailed exegesis'.

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SIMON GATHERCOLE
University of Aberdeen

Das Gesetz im Römerbrief und andere Studien zum Neuen Testament. By ROLAND BERGMEIER. Pp. viii + 355. (Wissenschaftliche Untersuchungen zum Neuen Testament, 121.) Tübingen: Mohr Siebeck, 2000. ISBN 3 16 147196 2. DM 178.

THE debate on Paul and the law has been revitalized in recent years by the controversial reassessment of the soteriology of Second Temple Judaism associated with the name of E. P. Sanders. The debate given fresh life by Sanders was for a long time confined chiefly to English-language studies. But German contributions have begun to enter the field in significant numbers, with weighty contributions from a Tübingen perspective by Hengel, Stuhlmacher, and Avemarie. Roland Bergmeier, who also studied at Tübingen but has taught at Karlsruhe for most of his scholarly career, brings a somewhat different perspective.

In a 72-page opening essay (including a 12-page bibliography) he attempts a fresh approach to the now once again much contested issue of Paul and the law in Romans. In the introductory summary Bergmeier makes it clear that he starts by questioning whether Rom. 10:4 does indeed mean that Paul saw the law as at an 'end'. That 'the new perspective' on Paul is part of Bergmeier's stimulus is also clear: Rom. 2:13b shows that the characterization of Judaism as a religion of 'works-righteousness' is not to be simply accepted; the gospel of justification is intended to overcome the distinction between Jewish 'righteous' and Gentile 'sinner'; and Rom. 8:4 shows that Paul actually expected Christians to 'fulfil' the law.

The essay itself starts by underlining the importance of the law versus gospel antithesis for Luther and Lutheranism, and goes on to note that 'works of the law' denote the Jewish 'way of life' (the discussion of pp. 37-43 is particularly valuable), and less controversially that 'the righteousness of God' is saving righteousness. The most striking features of the bulk of the essay include the argument that Rom. 2:14f. refers to Gentile Christians, with the implication that (for Paul) Christians *do*

(Harrisburg: Trinity, 2001; reviewed in *RSR* 28:377).

Willi Braun
University of Alberta

IN PRAISE OF THE INEXPRESSIBLE: PAUL'S EXPERIENCE OF THE DIVINE MYSTERY. By Jean Paillard. Translated by Richard J. Erickson. Peabody, MA: Hendrickson, 2003. Pp. xi + 156. \$19.95, ISBN 1-56563-734-8.

Paillard, a Dominican priest who teaches at the Stockholm Theological Institute, reveals in these personal meditations on Paul a very different portrait of the apostle than that which is often seen by cursory readers of the epistles (an unpleasant controversialist who attempts to browbeat his opponents into submission by the subtlety of his arguments). Rather, according to Paillard, Paul also evokes a sense of the mystical, and it is on these perceptions of that which lies beyond ordinary experience that the author concentrates his energies in these imaginatively named chapters: fragrance of Christ (2 Cor 2:14-16); three days without sight (Acts 9:1-9; 22:6-11; 26:9-18; Gal 1:12-17); fourteen years of silence (2 Cor 12:1-5); a single cry (Gal 4:6; Rom 8:15); from beastly bleating to wordless sighs (Rom 8:18-27); final silence (Rom 11:33-36); an unveiled secret (Rom 16:25-27); a mystery concealed forever; the cloud of unknowing; looking backward; looking forward. Paillard (doubtless indebted to his Dominican heritage) laudably appeals to Denis the Areopagite and Aquinas to explicate ways of talking about God, a reminder that philosophy is still useful in biblical interpretation. In sum, this is an excellent popular work, although the lack of any indexes is a definite drawback.

Casimir Bernas
Holy Trinity Abbey

CORPORATE ELEMENTS IN PAULINE ANTHROPOLOGY: A STUDY OF SELECTED TERMS, IDIOMS, AND CONCEPTS IN THE LIGHT OF PAUL'S USAGE AND BACKGROUND. By Sang-Won (Aaron) Son. *Analecta Biblica*, 148. Rome: Pontificio Istituto Biblico, 2001. Pp. xvii + 240; tables. €15.00, ISBN 88-7653-148-3.

In this published form of his doctoral dissertation from Southwestern Baptist Theological Seminary in Fort Worth, Son counters the prevailing individualistic, diagnostic interpretation of much of Paul's anthropology by emphasizing rather the communal characteristics of a number of Pauline expressions, phrases, and ideas. Uppermost is this question: for Paul, is humanity not only individual but also in some sense corporate? Furthermore, what backgrounds (OT, Judaism, Hellenism, the teaching of Jesus) most influenced Paul's understanding of humanity? In his exposition Son makes use of all thirteen letters traditionally attributed to Paul, although he admits that the undoubtedly genuine letters are sufficient to establish his conclusions. Five chapters synthesize Son's argument: the "in Christ"

expression; Adam and Christ; the Church as the body of Christ; Christ and the Church as the temple, house, building of God; the nature of the sexual union expression. Among Son's conclusions: the background for Paul's anthropology is chiefly to be found in the OT and the teachings of Jesus; the "one body" of the sexual union is dependent on Gen 2:24 and Jesus' interpretation of it. Heavily dependent on secondary sources, but more than a mere overview of scholarly opinion, this study should prove especially helpful to students who desire a clear, concise exposition of a still hotly disputed Pauline problem.

Casimir Bernas
Holy Trinity Abbey

MISSION COMMITMENT IN ANCIENT JUDAISM AND IN THE PAULINE COMMUNITIES: THE SHAPE, EXTENT AND BACKGROUND OF EARLY CHRISTIAN MISSION. By John P. Dickson. *Wissenschaftliche Untersuchungen zum Neuen Testament*, 2 Reihe, 159. Tübingen: J. C. B. Mohr (Paul Siebeck), 2003. Pp. xiv + 413. \$99.50, ISBN 3-16-148070-8.

This revised version of Dickson's doctoral dissertation (Macquarie University, 2001) opens with arguments that ancient Judaism was a missionary religion and that the promotion of Torah was the primary means whereby Jews demonstrated their commitment to mission. This thorough reading of the Jewish sources leads to an inductive and historical study of Paul's letters that attempts to establish "in what ways and to what extent ... Paul's converts expected to promote their new-found faith to unbelievers." Dickson's heavily exegetical work finds evidence for a mission commitment among the Pauline congregations in activities such as partnerships with Paul, ethical and verbal apologetic, financial assistance of missionaries, and prayers for missionaries and for the conversion of humankind. Although Dickson's understanding of "mission" as primarily involving "conversion" and his understanding of "salvation" as a one time event (*contra* Phil 2:12?) are problematic, his study raises important exegetical points that re-open the scholarly debate concerning the mission activities of Pauline communities and Judaism more generally.

Richard S. Ascough
Queen's University

CREATION-COVENANT SCHEME AND JUSTIFICATION BY FAITH: A CANONICAL STUDY OF THE GOD-HUMAN DRAMA IN THE PENTATEUCH AND THE LETTER TO THE ROMANS. By Mary Sylvia Chinyere Nwachukwu. *Tesi Gregoriana Serie Teologia*, 89. Rome: Pontificia Università Gregoriana, 2002. Pp. 372. €22.00, ISBN 88-7652-941-1.

A Gregorian University dissertation written under the direction of James Swetnam that considers justification by faith in the letter to the Romans against the backdrop of the creation-covenant design of the Pentateuch. The

treatise consists of an introduction (methodology, past research) followed by four chapters: Creation-covenant design in Genesis; the Abrahamic structure of the Mosaic covenant; creation theology and justification by faith in Romans 9-11; covenant and justification by faith. In the course of her investigation, Nwachukwu examines three major backgrounds that have been suggested for Paul's doctrine of justification (Christological, Jewish, and Hellenistic), and she comments upon the research of major Pauline scholars involved in such research (D. Boyarin, E. P. Sanders, K. Stendahl, J. D. G. Dunn, W. D. Davies, E. Käsemann, H. Räisänen, and many others). Nwachukwu's own conclusion: the Pauline doctrine of justification is modeled upon the Pentateuchal creation-covenant scheme (which includes the realities of divine choice, promise, and restoration), and not upon a Jewish hope for an eschatological intervention for the salvation of Israel. No one explanation has yet proved conclusive, but this closely reasoned, clearly written study is well-worth the consideration of Pauline students and scholars alike.

Casimir Bernas
Holy Trinity Abbey

OFFERING OUR BODIES AS A LIVING SACRIFICE TO GOD: A STUDY IN PAULINE SPIRITUALITY BASED ON ROMANS 12,1. By Xavier Paul B. Viagulamuthu. *Tesi Gregoriana Serie Spiritualità*, 7. Rome: Pontificia Università Gregoriana, 2002. Pp. 526. €29.00, ISBN 88-7652-948-9.

This dissertation from the Institute of Spirituality of the Gregorian University in Rome examines the origins of Paul's statements in Rom 12:1 and their spiritual implications for his original audience as well as for subsequent generations of Christian readers. Despite its seeming simplicity, this single verse of Romans spawns a vast array of doctrinal and practical issues that are accurately subsumed by the chapter titles of this capacious treatise: the text and its structure; the background of Romans 12:1; "I exhort"; Body; "to offer sacrifice"; "living, holy, pleasing, and spiritual worship"; Paul and his offering of body to God; Rom 12:1 and spirituality in daily life. Viagulamuthu rightly accentuates the relationship of sacrifice to self-giving, but more could have been made of sacrifice as prayer in action. Like any prayer of petition, sacrifice is not automatically answered. The final section on spirituality in daily life is effective, with its apposite citations from church fathers and later spiritual authors. Scholarly research is here effectively joined to pastoral solicitude; and although the treatise suffers at times from an evident preoccupation with the history, terminology, and piety of the Catholic world, its value is not thereby diminished for a wider Christian audience.

Casimir Bernas
Holy Trinity Abbey