

so re-connecting God to the study of Scripture. One challenge to modern exegetes is worth repeating:

These exegetes may find a new role for themselves, injecting a tone of freedom and vitality into methods that have become fixed and sterile. They may criticize prevailing objectives and assumptions, not from the desire to champion outworn shibboleths of fundamentalist bibliolatry, not from the fear of subjecting the Bible to rigorous examination, but from the experienced realization that they are dealing with truths that enter human history on a level too deep to be measured by rationalistic historicism, objectivistic empiricism, or the tortuous paths of antiquarianism. They need to be liberated from the limitations of their methodologies, not simply in order to hear angels tell glad tidings, but also in order to deal with an historical process that is guided by God's purposes (p. 99).

JEROMEY Q. MARTINI  
New College, University of Edinburgh

### MARY AS THEOTOKOS

Carl E. Braaten and Robert W. Jensen (eds), *Mary, Mother of God* (Grand Rapids, MI: Eerdmans, 2004). £9.99. pp. 131. ISBN 0-8028-2266-5).

This volume of essays on Mary of Nazareth owes its existence to a conference on the theme 'Mary, Mother of God' that was organized by the Center for Catholic and Evangelical Theology at St Olaf College in June 2002. As the title might suggest, one of the common themes running throughout the various contributions is Mary's status as 'Theotokos', an 'ecumenical' belief shared by all orthodox Christians who recognize the authority of the Third Ecumenical Council. Related to this topic is a persistent concern with the somewhat puzzling Protestant aversion to Mary that one frequently encounters. Several of the essays seek to diagnose and treat this 'malady', offering new perspectives on Mary's status both in the Bible and in the Christian tradition. Jaroslav Pelikan's essay, which opens the volume, is superb. Pelikan (a recent convert to Orthodoxy) carefully exegetes the rich tapestry of Marian references in the Orthodox Liturgy in an essay that will perhaps challenge some readers with its linguistic erudition. The other essays are all quite accessible to a general audience, including the two essays focusing on Mary in the New Testament that

follow. Beverly Roberts Gaventa summarizes much of her earlier work on this topic and then focuses on Luke's Gospel and in particular Gabriel's statement that 'nothing will be impossible with God' (Luke 1:37). Lawrence Cunningham then follows with a close reading of Paul's deceptively simple notice that the Son of God was 'born of a woman' (Gal 4:4). One of the volume's standout essays is Robert Jensen's rather compelling explanation of the logic of Marian intercession within a Protestant context. David Yeago's contribution argues that Protestants should welcome the recognition of Mary 'both as prototype and model of the church and the believer and an active agent of the formation of the church and the believer' (p. 59). Yet Yeago's rather quick dismissal of intercessory prayer as if 1 Timothy 2:5-6 alone somehow resolves this complex issue (p. 75, n. 26) is a bit facile and stands in contrast with Jensen's more thoughtful reflections. An essay by Kyriaki Karidoyanes FitzGerald provides an excellent summary of Mary's position within the broader context of Orthodox theology. The collection's final piece by Timothy George reflects on Mary's significance from an Evangelical perspective in a discussion that is both faithful and challenging to this tradition.

STEPHEN J. SHOEMAKER  
University of Oregon

### INFLUENCES ON PAUL

*Contours of Pauline Theology: A Radical New Survey of the Influences on Paul's Biblical Writings* written by Tom Holland (Fearn, Scotland: Christian Focus Publications [a Mentor imprint]), 2004. £14.99. pp. 384 hbk. ISBN 1-85792-469-X).

This volume arises from research supervised by D. P. Davies of the University of Wales and by Paul Gardner. Its fundamental thesis is that the roots of Pauline thought spring from the Old Testament, especially from Isaiah, in contrast to claims for the influence of Hellenism, inter-Testamental Judaism, and other sources. This thesis paves the way for a dual emphasis on: (1) the corporate structure of Paul's thinking and development of concepts; and (2) Paul's understanding of the death of Jesus as the fulfilment of the Passover in the context of a theology of a New Exodus. This Paschal perspective explains

'Paul's statements concerning the death of Jesus not least Romans 3:21-25' (p. 290).

The first of four main sections, on Paul's heritage, attacks attempts to place too great an emphasis upon the respective influence of the Dead Sea Scrolls, the Pseudepigrapha, Gnosticism and Hellenism. Rather, it emphasizes Paul's concern with the New Exodus themes of The Old Testament, including restoration and the Passover, and more specifically the figure of the Servant (*ebed*; but *pais* in the LXX). The second main section argues that 'Paul had a much more corporate view of man than is commonly appreciated' (p. 288). An 'all-embracing solidarity' finds expression in the 'body of sin and death', in which humankind is 'involved at every level ... physical, political and even cosmic' (p. 89). 'Body of sin' is 'not individualistic' (p. 108). The author applies this to Paul's theology of baptism especially in Romans 6:1-4; 1 Corinthians 12:13; Galatians 3:26-29; and Ephesians 5:27. These passages allude not primarily 'to the individual believer' but to 'the major redemptive event that happened historically' as an antitype to Israel's 'being baptized into Moses' (pp. 142-47). A number of passages supposedly about water-baptism turn out to be about 'a baptism modelled on the baptism of Israel into Moses when Israel came into a covenant relationship with Yahweh' (p. 152). The third main section includes studies of Paul's theology of redemption and of justification. Here the Passover holds all the strands of Paul's together. The chapter on justification attacks the views of Sanders, Dunn and N. T. Wright (on the assumption that Wright actually 'follows' Dunn). Holland rejects the view that justification by grace is more about 'how you define the people of God' than 'how you become a Christian' (p. 199). The last main section largely concerns Christology. Holland rejects the particular associations of Jewish wisdom in Colossians that Dunn in one direction and Casey in another propose. Colossians uses 'Adamic language referring to the role of Christ as the representative of Yahweh' (p. 283). Hence Holland sees this as using redemptive Passover language, and as fully Pauline.

Some chapters contain innovative perceptions, as commendations for the book claim. But sometimes the author overstates his 'radical' novelty by failing to engage with writers who anticipate him. Others reject 'individualist' interpretations of Paul. Robinson's *The Body* and Cullmann on baptism appear in the bibliography, but there seems to be no account of

their emphasis on a 'single praevent baptism'. I could find no reference to Dunn's careful phrasing in *Baptism in the Holy Spirit*, nor to A. T. Hanson's learned claims about rabbinic traditions (only to his *The Wrath of the Lamb*), nor to Kümmel's corporate 'I' in Romans. This is not to undervalue the creative achievements of this work; it is simply to query its over-extended claims for novelty. It provides a fresh and useful treatment of Pauline theology, and many of its arguments offer corrections to widespread misunderstandings of Paul.

ANTHONY C. THISELTON  
University of Nottingham  
and University College, Chester

### ENGENDERING THE GOSPEL

Douglas A. Campbell (ed.), *Gospel and Gender: A Trinitarian Engagement with Being Male and Female in Christ* (London: T&T Clark International/Continuum, 2003. £30.00. pp. 221 pbk. ISBN 0-567-08350-0).

This book constitutes the findings of a 1996 symposium at the University of Otago, New Zealand, and a 1997 meeting in King's College London. The events brought together both biblical scholars and theologians from diverse traditions to reflect on the theme of gender in contemporary Christian discourse. It was agreed that gender-isolationist positions (e.g. looking at female to the exclusion of male) overlooked creative possibilities of considering both in relationship, not only with one another but also with the triune God.

The contributions are divided into two main parts: first, biblical perspectives and second, theological perspectives. The biblical section comprises three essays all focused on Paul's statements concerning male and female 'in Christ'. First, Judith Gundry-Volf's discussion of 'Paul's Vision of a New Humanity in Galatians 3:28', second, Joan Taylor's discussion of 1 Corinthians 11:10 and third, Douglas Campbell's analysis of the 'Logic of Eschatology' in Galatians 3:28. The theological perspectives, which constitute the lion's share of discussion, comprise the following. First, Linda Woodhead's essay 'God, Gender and Identity', second, Elaine Storkey's 'Who is the Christ? Issues in Christology and Feminist Theology', third, Veronica Brady's 'Female Imagery