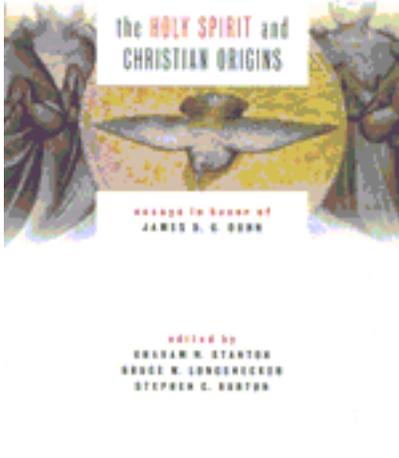


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The Holy Spirit and Christian Origins: Essays in Honor of James D. G. Dunn

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As the editors wryly note in their preface, “Anyone who is interested in the rigorous study of early Christianity and who has not engaged with the works of Professor James D. G. Dunn is not interested in the rigorous study of early Christianity” (xviii). Indeed, particularly in the crucial areas of Jesus and Pauline studies, one would be hard pressed to find a more prolific author of as many significant works in the field over the past thirty-five years. Thus, it is appropriate that Dunn be honored with this excellent Festschrift edited by a close friend, a former student, and a longstanding colleague and specially focused on one of his favorite research topics: the Holy Spirit in early Christianity. The list of contributors is impressive, including scholars outstanding in their own merits and representing a good range of theological persuasions and geographical provenances (viii–xiii). Although any collection such as this will inevitably have its stronger and weaker contributions, this roster of scholars does not disappoint in providing generally high-quality articles.

A preface by the editors functions as a brief biblio-biographical essay on Dunn and helpfully orients the reader to the topics addressed in the volume (xviii–xxii). A full list of Dunn’s publications does not appear until the end of the book, and one wonders if it

would be more appropriate to have this preface and the publication list together as a united testimony to Dunn's influence in the discipline.

The articles themselves proceed in an informal though logical order, generally canonical and chronological, with the first two examining more general or introductory topics. "Unity and Diversity in New Testament Talk of the Spirit," by Robert Morgan (1–13), takes Dunn's *Unity and Diversity in the New Testament* as a starting point for discussing New Testament theology generally and its pneumatological language in particular. The second article, "Spirits and Demons in the Dead Sea Scrolls," by Hermann Lichtenberger (14–21), examines four passages from the Qumran writings that illustrate the community's "demonological convictions" and thus provide some context for understanding early Christian beliefs about the influence of the Spirit.

The next series of articles focuses on particular passages and themes in the Gospels and Acts. In "John's Baptism: A Prophetic Sign" (22–40), Morna D. Hooker compellingly explores the idea of John's water baptism as a "dramatic action which, like prophetic words, proclaimed the divine will" regarding the coming Spirit baptism (23). The next article, "Covenant and Spirit: The Origins of the New Covenant Hermeneutic," by Scot McKnight (41–54), plausibly suggests that the early Christian new-covenant concept had its origins in "the pneumatic experiences of early Jerusalem-based followers of Jesus" (51). Peter Stuhlmacher's "Spiritual Remembering: John 14.26" (55–68) helpfully discusses Jesus' promise regarding postresurrection, Paraclete-inspired memory as the window through which the entire Gospel witness to Jesus must be viewed. "The Breath of Life: John 20:22–23 Once More," by Marianne Meye Thompson (69–78), explores this enigmatic passage, suggesting that the image of Jesus breathing on the disciples evokes ideas of Jesus as the agent of re-creation, bestowing the promised life-giving and renewing Spirit.

"Initiatives Divine and Human in the Lukan Story World," by Beverly Roberts Gaventa (79–89), examines descriptions of divine and human influence and decision-making in Luke-Acts, providing a conclusion, perhaps somewhat forced, that divine initiative is the more foundational theme, in contrast to much commentary that has emphasized the human. Bruce W. Longenecker's "Rome's Victory and God's Honour: The Jerusalem Temple and the Spirit of God in Lukan Theodicy" (90–102) is a stimulating study of Luke-Acts as a theodicy in which Luke claims the Jewish heritage for Christians while reclaiming the honor of the Jewish God in view of the recent destruction of the temple. The following article, "The Spirit and Salvation in Luke-Acts," by Max Turner (103–16), presents the author's next statement in an ongoing debate over the precise role of the Holy Spirit in Luke's soteriology. Rounding out this group of articles, Robert Banks's "The Role of Charismatic and Noncharismatic Factors in Determining Paul's Movements

in Acts” (117–30) presents somewhat of a contrast to Gaventa’s earlier article, as the author concludes that the decision-making processes of the human actors in Acts include a variety of personal and circumstantial factors, with more directly charismatic guidance highlighted only occasionally.

The third general grouping of articles is the largest, focusing on the Pauline writings and theology. In “Paul as Mystic” (131–43), Ulrich Luz returns to the perennial question of Pauline mysticism, providing helpful orientation to the concept and a balanced assessment of Paul’s religious experiences. Alexander J. M. Wedderburn’s “Pauline Pneumatology and Pauline Theology” (144–56) traces Paul’s pneumatology through his letters, conversing especially with Friedrich Horn’s important work *Das Angeld des Geistes* but conspicuously ignoring Gordon Fee’s *God’s Empowering Presence*. Next, “Πνευματικός in the Social Dialect of Pauline Christianity,” by John M. G. Barclay (157–68), provides an illuminating sociolinguistic study of Paul’s use of this term, with a view to both its pre- and post-Pauline usage.

Within the selection of articles focused on Pauline themes, several then focus on particular Pauline writings or passages, beginning with Romans. David Catchpole’s “Who and Where Is the ‘Wretched Man’ of Romans 7, and Why Is ‘She’ Wretched?” (168–80) examines this much-discussed passage, arguing that the “I” of Rom 7 is “an Adamic person living in the sphere of Moses” needing to “pass through a corporate death” that characterizes this past salvation-historical era and “share in a corporate resurrection” as the definitive experience of the new era in Christ (168). Peder Borgen explores the same passage in “The Contrite Wrongdoer—Condemned or Set Free by the Spirit? Romans 7:7–8:4” (181–92), comparing the section with other ancient writings around the motif of a “contrite wrongdoer,” with *Joseph and Aseneth* in particular providing some helpful parallels but the other comparisons being perhaps more tenuous. “The Question of the ‘Apportioned Spirit’ in Paul’s Letters: Romans as a Case Study,” by Robert Jewett (193–206), considers the language of possession of and coparticipation with the Spirit in Romans as a way of appreciating the “communal, charismatic, and mystical experiences of the Spirit” that marked Pauline Christianity (194).

Anthony C. Thiselton’s “The Holy Spirit in 1 Corinthians: Exegesis and Reception History in the Patristic Era” (207–28) offers a helpful discussion of the related terms “posthistory,” “Wirkungsgeschichte,” and “Rezeptionsgeschichte” and then explores the value of these approaches in focusing our attention on “trinitarian” concepts and questioning the “supernatural” nature of some gifts in 1 Corinthians, the latter of which this reviewer did not find convincing. “The Spirit in 2 Thessalonians,” by Victor Paul Furnish (229–40), really offers thoughts on the Spirit in both 1 and 2 Thessalonians, probably squeezing too much out of too little evidence to conclude that the second letter

presents a “diminished sense of the role of the Spirit” compared to the first (240). Paul Trebilco gives a careful, almost clinical survey of “The Significance and Relevance of the Spirit in the Pastoral Epistles” (241–56), with many good observations but little creative engagement. While Trebilco’s article looks backward in comparing the Pastorals to the undisputed Paulines, I. Howard Marshall looks forward in “The Holy Spirit in the Pastoral Epistles and the Apostolic Fathers” (257–69), concluding after a too-brief survey that the Pastorals seem to stand closer to Paul than the apostolic fathers in their portrayal of the Spirit.

The rest of the New Testament only receives the attention of three articles. Richard Bauckham’s “The Spirit of God in Us Loathes Envy: James 4:5” (270–81) is an enjoyable look at this notoriously difficult verse, offering a new interpretive option that must be taken seriously in view of current scholarly perplexity on the matter. “Faithful Witness in the Diaspora: The Holy Spirit and the Exiled People of God according to 1 Peter,” by Joel B. Green (282–95), presents a creative exploration of the role of the Spirit in “the identity, constitution, and faithful witness of God’s people in a world marked by hostility to Christian faith and life” (283). R. W. L. Moberly completes the New Testament sections with “ ‘Test the Spirits’: God, Love, and Critical Discernment in I John 4” (296–307), an article really more focused on “love” than “spirit” but providing good thoughts on setting “God is love” within its proper exegetical context.

The last four articles explore post–New Testament issues, with three examining pneumatological issues in patristic theology. Two provide good surveys of the Holy Spirit in particular writings: “The Holy Spirit in the Ascension of Isaiah,” by Loren T. Stuckenbruck (308–20), and Graham N. Stanton’s “The Spirit in the Writings of Justin Martyr” (321–34). J. Lionel North then discusses “The Transformation of Some New Testament Texts in Fourth- and Fifth-Century Disputes about Πνεῦμα” (335–48), a fascinating study illustrating current textual-critical concerns for situating particular variants within their historical contexts while retaining a traditional emphasis on the original wording of the New Testament documents. Completing the collection is Gordon D. Fee’s “Translational Tendenz: English Versions and Πνεῦμα in Paul” (349–59), in which he surveys several English translations and versions as to their rendering of πνεῦμα particularly in light of the word’s semantic ambiguity in potentially describing the divine Spirit, the human spirit, or simply an attitude.

As already noted, a “List of Publications by James D. G. Dunn” follows the main articles (360–75), and an index of modern authors rounds out the volume. There is no Scripture or primary-source index, which should always be included in such exegetically intensive publications.

This book is a must-have for any library supporting the study of the New Testament, Christian origins, or Christian theology generally, and those individuals engaging in research related to early Christian pneumatology will certainly want to have this on their shelves. The contributors, editors, and publisher are to be commended for producing a stimulating collection and a fitting Festschrift for an outstanding scholar.